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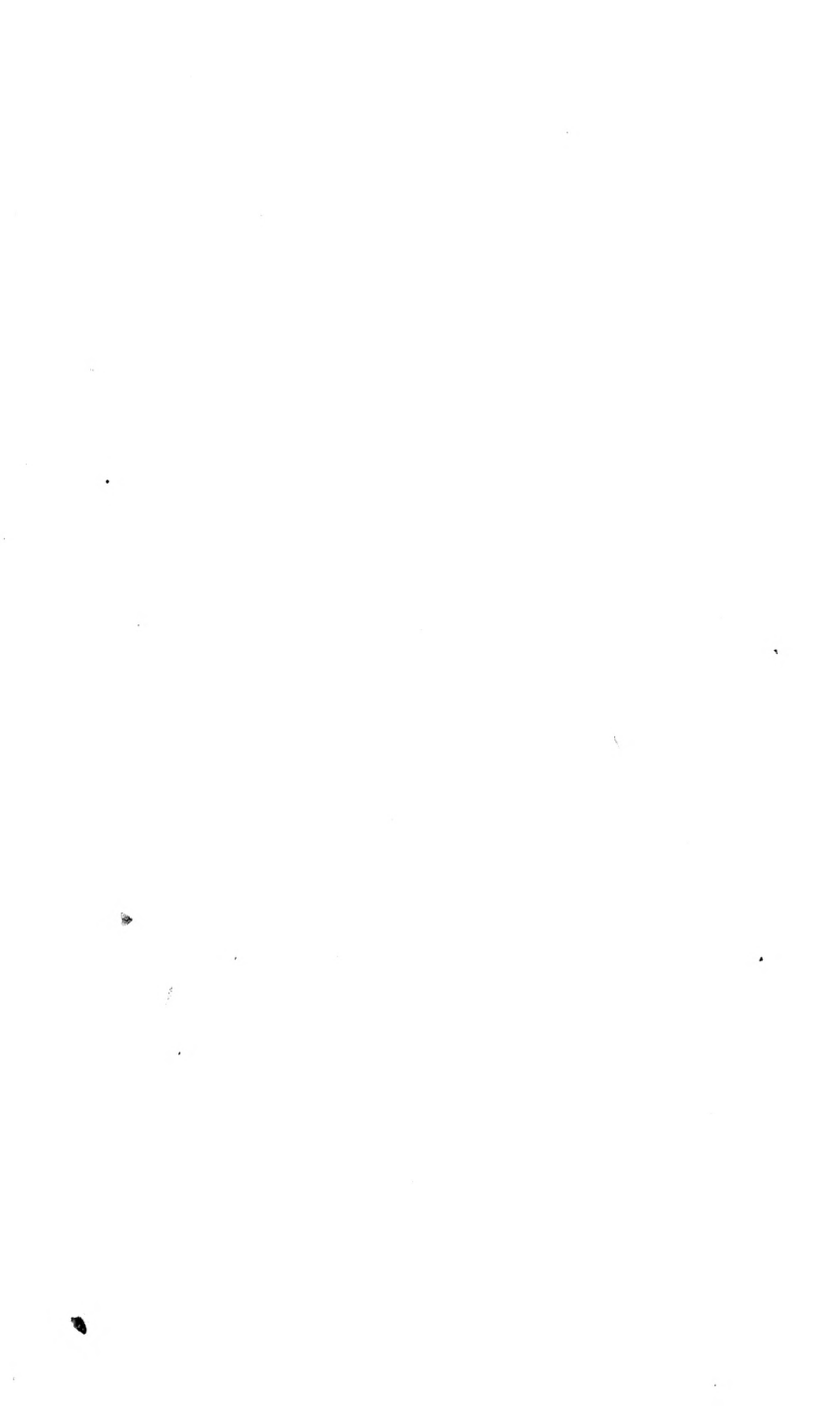
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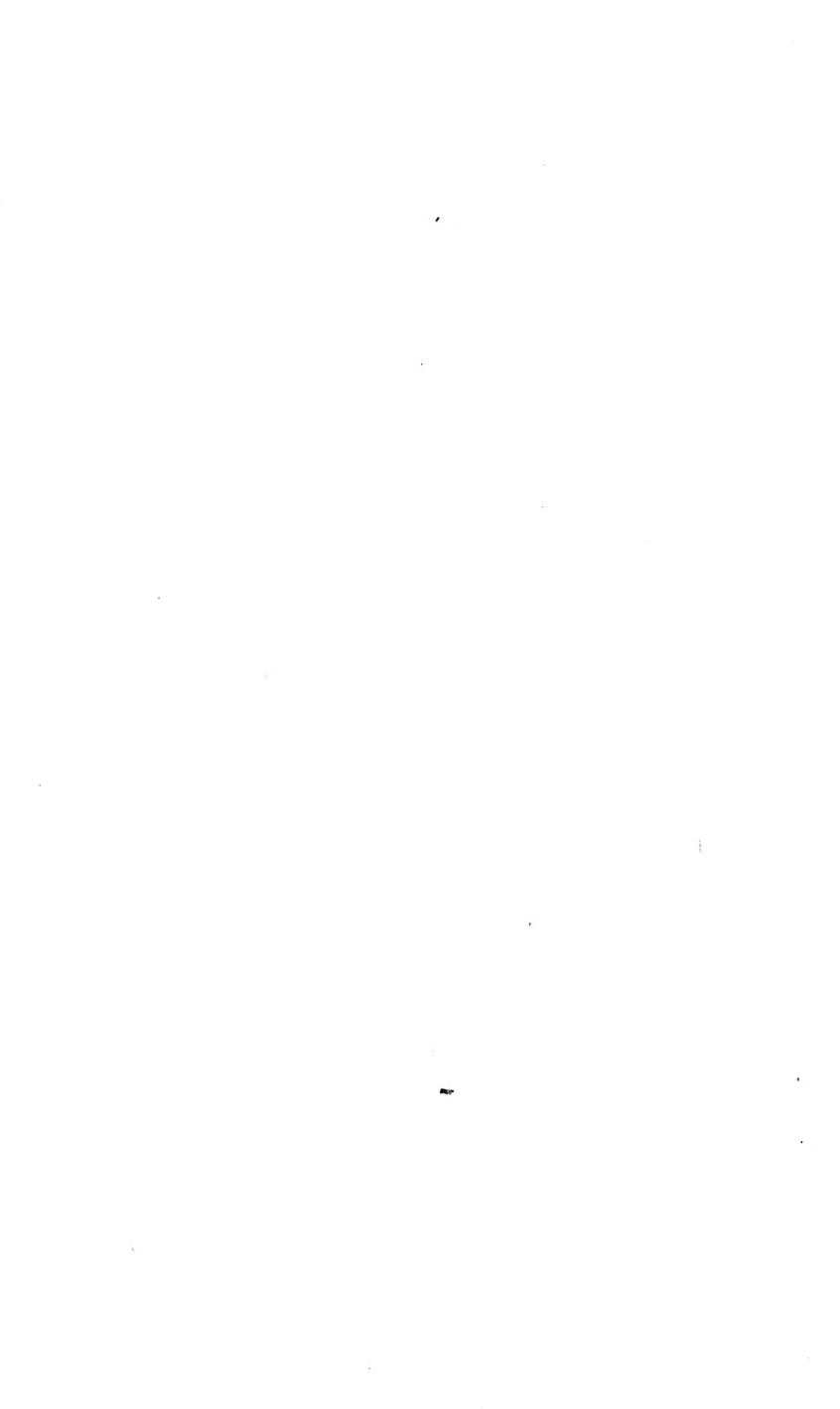
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A refutation of the doctrine
of uninterrupted apostolic













A REFUTATION

OF THE DOCTRINE OF

UNINTERRUPTED APOSTOLIC
SUCCESSION,

WITH A CORRECTION OF ERRORS

CONCERNING

REV. JOHN WESLEY AND DR. COKE.

IN ANSWER TO

THE REV. G. T. CHAPMAN, D. D., AND OTHERS.

BY RICHARD TYDINGS,

A member of the Kentucky Annual Conference.

TO WHICH IS APPENDED

A SKETCH OF THE AUTHOR'S LIFE,

“Buy the truth and sell it not.”—*Scripture.*

LOUISVILLE.

1844.

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GENERAL INTRODUCTORY REMARKS.

CHAPTER I.

Work under review—Tendencies of the Doctrine of Succession—General Introductory Remarks.

Sometime about the year 1829, when stationed in the city of Lexington, my attention was called to a recent publication, entitled "Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church, and other subjects; by the Rev. G. T. Chapman, D. D. Rector of Christ, Church," in that city. In this work, the Author claims for himself, and his beloved "Zion," exceedingly high and imposing titles; such as the "Primitive Apostolic Church;" "the only true Church, or 'Bride' of Christ;" the only Church that has a true, and properly authorized ministry; the Roman Catholic Church excepted.

These high claims, it would appear, are set up on the obsolete, and long since exploded doctrine, of uninterrupted Apostolic Succession; which succession, the author supposes, belongs to his church. In other words, that her ministers have received holy orders from the Apostles, through a long line of Popes, Archbishops, and Diocesan Bishops; which places them in possession of divine authority to minister in holy things. And while he, from this elevated source of authority, claims such "pre-emine excellence" for his beloved *Zion*, whose glory he would spread on the page of history; he bitterly denounces the rest of the Protestant Churches in this Country, as "spurious and schismatic;" "the recent invention of fallible men;" their ministers, as "usurpers of ministerial authority;" of whom

he further says, that they "serve only to steal away the hearts of the people from the true Bride of Christ;" and thus "give too much reason to the enemy to blaspheme, and say, See, those Christians how they hate one another!"

As such were the views and sentiments, of our author in relation to other Churches, we cannot wonder that he more than intimates, that, in his estimation, they—and especially their ministers—are in danger of the severe, yet, as he supposes, just judgment of God; as was manifested in the case of Korah, Dathan, and Abiram; or of "Uzzah," who with unsanctified hands ventured to touch, with the design of supporting, the tottering "Ark of God!"

Having been accustomed to be called *fools* and *madmen*, *enthusiasts* and *fanatics*, by the men of this world, who are avowedly hostile to our holy religion, we look for nothing better from them; nay we *expect* such things as long as the world endures, inasmuch as Christ, our divine Lord and master, hath said, "I have called you out of the world; therefore the world hateth you." But we confess, that we did not expect in this enlightened age, to be anathematized, and denied so much as a name in the true Church of Christ, by a fellow protestant, professing to be moved by the Holy Ghost, to preach the gospel of charity and peace; more especially since he himself is of yesterday; and his church of much more recent date than many others in this Country.

It is true, that with his many hard and bitter expressions, he makes use of some very gentle terms; such as "other Christians," "brethren of other Churches," love, union, &c. And, moreover he has gone so far, in the plenitude of his apostolic charity, as to intimate, that if while we belong to the churches of "recent date, and human invention," we are "governed by invincible ignorance," and have a "sincere heart to obey God's word," we may peradventure "get to

heaven" at last; and, astonishing to tell! he hopes to meet many of us there after all.

This intermingling of a few soft, with the many hard and bitter expressions, may serve to hide from the superficial observer, the real feelings and sentiments of the author, concerning many of the best, and most useful, branches of the Christian Church. Nay it may apparently, justify his friends, in their admiration of his supposed moderation and forbearance. But to the intelligent, discriminating, and candid reader, it only serves to demonstrate the unpleasant truth, that—even in this age of gospel light and liberty—there may exist under the fairest professions of Charity, the same spirit that actuated the sincere, but deluded apostles, when they said—"Master we saw one casting out devils in thy name and we forbade him, because he followeth not with us." They, no doubt, expected by thus expressing their zeal for their divine master, to receive his kindest approbation; instead of which he uttered his positive rebuke, "Forbid them not."

About thirtyfive years ago, for the first time, our attention was called to the doctrine of succession by a controversy which arose on that subject in the City of Annapolis, Maryland. And we must confess, that from that time, we have viewed it as one of the most artful and detestable, inventions of Popery; gotten up in the darkest ages of the church, with the design to support the over-grown, and ungodly domination of the Roman Pontiffs, over the hearts and consciences of men; and that this was so evident to all men, that no one, in this day, could possibly be injured thereby. Indeed one would think that at this time, and in this heaven-favoured Country, even a Papist would blush to introduce such glaring absurdity. For it is well known, that the Roman Church herself stands divided on the question; having three calendars, differing at the very threshold, concerning the successor of Peter.

At one time there were elected as many as five Popes; at two different times, as many as three; some of whom contended, sword in hand, for the Papal Chair, until one—a more successful general than the rest—victoriously seized the triple Crown, and mounted the chair of state; while one of the vanquished Popes set up for himself, and exercised the functions of his office in a strange and distant land—Peter's chair at Rome to the contrary notwithstanding! Now, may it not be asked, Who, among the strongest pretenders to Apostolic succession, can pretend to tell which of these was the true Pope? or from whose ordinations, the true Bishops have descended? Most certainly there must be some spurious line of succession; and if the Protestant Episcopal Church, has any part in either, may she not—for all she or any one else, knows—be in the spurious one? Indeed, such is the uncertainty that rests upon the whole matter, that no one can trace any line; which is evident, from the fact, that Eusebius, the father of Ecclesiastical History, could not, in the third century—although he intended and strove to do so—designate with any certainty, the immediate successors of the Apostles.

In writing on this subject, it will be necessary to depend, in a good degree, on testimony from friends and foes; for, in this way alone, can the subject be fairly and fully decided. And although we have not examined as many ancient or modern authors as we might have done, we have attained to the knowledge of one remarkable fact; i. e., that wherever this doctrine has prevailed, bigotry, persecution and death, in their most horrid forms, have been its constant and invariable concomitants. And this, at once, gives it the most fearful and forbidding aspect.

The Catholics, in the sixteenth century—as well as previous to that time—from the high pretensions of apostolic authority; denounced the reformers as heretics and schismatics; out of the pale of the church, and in the high road

to damnation. And all this, forsooth, because they dared to exercise the liberty of conscience in dissenting from them. The reigning Pope—like a true successor—thundered forth his anathemas; which, wherever he could wield the secular arm, were made to work the most horrid and deadly effects. Men, women, and children were burnt, and otherwise massacred, in the most horrid and relentless manner.

All this, however, is in perfect keeping with the Church of Rome. But who could have supposed that Protestants themselves, could ever have been guilty of the like horrid crimes against their fellow Christians? especially when it is well known, that, at the commencement of the reformation, they abhorred and cast from them; those popish errors and superstitions which were calculated to lead to such results. After the lapse of some years, however, the Church of England presumed to claim the high authority of apostolic succession; and, under its baneful influence—to her shame must it be spoken—like blood-thirsty Rome, she persecuted, to prison and to death, many of the Puritans; who were among the most pious and devoted of God's dear children.

It was on this account, that many of our forefathers, who had, through the mercy of God, escaped the bloody fangs of persecution, left their homes and native land, to seek refuge in the wilds of America, where they might erect their banner and worship God according to the dictates of their own conscience. And who, that now possesses the heart of a true American, can fail to rejoice in the reflection, that here, they and their children have more than realized their most sanguine expectations? Never has that beautiful portion of God's Word, "The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as

the rose," been more perfectly fulfilled than in reference to the Pilgrim Fathers.

And even now, in this land of light and liberty, and in the nineteenth century, when letters, science, and religion, are spreading their benign influence over the hearts and consciences of men, more freely, perhaps, than in any former period of the world, the Protestant Episcopal Church presumes to claim uninterrupted apostolic succession; thereby intending to exalt herself above every other branch of the Christian Church. And, as this proud claim, in the Church of England—as well as that of Rome—has been advanced and sustained by "fire-brands, arrows, and death," what could we expect, if she had the power to enforce her dread denunciations? Might we not justly conclude, that she, too—did we not soon bow obsequious to her pretended apostolic mandates—would not only deny us a name among the churches, but, after anathematizing us as heretics and schismatics, sweep us, as with the besom of destruction, from the face of the earth? Surely the same cause would produce the same effects, when permitted to act without restraint.

This may, at first sight, appear somewhat censorious. But do we not find the author whose work is before us, under the influence of this doctrine, not only denouncing all the Protestant churches except his own, but also grossly misrepresenting the much beloved John Wesley and Dr. Coke, in reference to the organization of the Methodist Episcopal Church in this country? evidently designing, thereby, to invalidate the authority of her ministry, and to place her among the churches "of recent date and human inventions." And, as this has been done by an attempt to tarnish, as far as possible, the fair reputation of the honorable dead, what might we not expect from an unrestrained exercise of the same principle? But it is too late. John

Wesley and Dr. Coke have a name and place in the hearts and affections of mankind. And that name and place they will retain, in spite of all efforts to injure the one or remove them from the other. It is also too late in reference to the Methodist Episcopal Church; for it is now well known, and almost universally acknowledged, that her foundation is the "Rock of Ages," and her defence is "the munition of Rocks;" her ministry duly authorized, and sent forth by the Lord of the harvest; the sound of their Master's feet behind them; and in his name they do valiantly.

But, after all the high pretensions and bitter denunciations of Dr. Chapman, with the glaring misrepresentations of Wesley and Coke, such are our views of the imbecility and absurdity of the Doctrine of Succession, that, had it not been for a development of its mischievous and injurious effects, in the secession of an old and highly esteemed friend, from the Methodist Episcopal Church, in the city of Lexington, soon after the appearance of the Dr's book of sermons, it might have slumbered—so far as we were concerned—in its own native darkness and confusion, till the judgment of the great day. But this painful circumstance first awakened in us a determination to give the subject a thorough investigation; of which the present volume is the result. And, in the course of this work, we intend to consider the views of Dr. C. in reference to the Church and Ministry of Christ; as well as his misrepresentations of Mr. Wesley and Dr. Coke. But our main object has been, to show, that the Protestant Episcopal Church neither has nor can have. any true claim to the apostolic succession; since the Church of England has no proper or legal claim to Catholic consecration, through which it is claimed. And that, even if she had, it would be of no avail, as the Roman Catholic Church has no true pretensions to apostolic succession.

In order to make this appear, to the satisfaction of every unprejudiced mind, we will gather testimony from many of the respectable authors of ancient and modern times ; from Catholics, Protestants, Kings and Queens, and Acts of Parliament ; but we shall more especially rely on the Sacred Volume of Truth, which is all sufficient, in itself, to settle all disputes in ecclesiastical affairs. This course we have thought not only the best, but essentially necessary to settle, forever, the grave question in dispute. And, in pursuing it, we think this great object will be fully accomplished. We will prove, almost to demonstration, not only that there is no such thing as uninterrupted apostolic succession, as it is claimed by the Protestant Episcopal Church, but that it never has existed ; as it is evident the wise and gracious Redeemer never intended to place his Church on such a feeble and precarious foundation.

This work, so long since commenced, and promised to the public, in the *Gospel Herald*, has been laid by, unfinished, and almost forgotten, until the signs of the times have made it appear necessary that every man should be at his post, and, with Christian courage and boldness, stand up for the truth. In England and America, the doctrine of succession—with much of its baneful association and tendencies—is greatly insisted on and vehemently urged, in these latter days, by Pusey, and other high-churchmen ; for the purpose, if possible, of reviving the interests, and sustaining the little remaining authority, of the churches to which they belong. But this course would not have been thought necessary, had they lived up to their excellent doctrines and discipline.

We say “*excellent*,” because we believe them to be so ; and had churchmen lived up to them, neither the *Methodists*—so called—nor many of the dissenting churches, would have had a separate name and existence. We wish it to be dis-

inctly understood, that we have no dispute with these churches, as branches of the Church of Christ ; but that we hold them in high esteem for many things, and wish them, in the name of the Lord to prosper, and be—as they should be—a blessing to the world. But it is with the *doctrine of succession*, that has been the foundation of so much pain to the human family ; and on which some of their ministers would even now stand, and from which they would hurl bitter denunciations against all the rest of their sister churches, so that they might, if possible, ride to rule and authority upon their ruins.

But this false foundation must entirely fail them, and finally leave the high-toned party, in a much worse condition than they were before ; while the evangelical party will prosper, by cleaving close to their old land marks, enquiring for the old paths, and constantly walking therein. This is good, because it is scriptural ; and it is the only way to ensure prosperity. But, should this not be the case ; should the baneful influence of the doctrine of succession diffuse itself through the whole mass, until the evangelical party be brought under its native tendencies, then finally, their destruction must be complete. For nothing can be more certain than this, that where this doctrine prevails, ignorance, superstition, tyranny and death, must necessarily follow in its train. This has been, and must ever be, the case ; when it is intended to exalt the priesthood generally, and bishops and popes in particular, to the amazing dignity of *gods* : and, at the same time, to keep the great mass of mankind ignorant of the Holy Scriptures ; so that they may be held in awe, and the more readily submit to the domination of these ghostly rulers.

To expose this, and all the hateful delusions belonging to the doctrine of succession, and to guard mankind against the dangers to which they are exposed from this quarter, is

the principal design in this book. And should this, in any good degree, be accomplished, no matter how fiercely the wrath of successionists may be hurled against the author, he will rejoice in the God of his salvation as the fountain of all good ; and to His holy name give all the glory.

In other lands, civil oppression and tyranny, may be borne with some degree of patience, as the people have been raised up under an oppressive yoke. But here, in this land of republican freedom, where the inhabitants are taught from their infancy, to cherish the principles of civil liberty, the case is widely different. They cannot, for a moment, brook the idea of being brought under a despotic government. And if civil tyranny is so much detested, how much more, will that of a religious usurpation be feared? seeking as it does, to bind the conscience, which ever should be free, to act towards God, according to its most enlightened impressions. We know, that no man can answer for another ; but, that every man must give an account for himself, to the righteous Judge, of the deeds done in the body ; and, therefore, nothing can be more abhorrent, to men of enlightened views, than a dark, designing, priestly domination, that can revel in the groans, tears, and blood, of the ignorant multitude ; the multitude, made and kept ignorant, and conscience-bound too, by withholding from them the fountain of knowledge, the Holy Bible.

Our forefathers, in gaining for us civil liberty by their blood and treasure, entailed upon us blessings that never can be told. But the greatest of all blessings, and one which can never be fully estimated by us is, that of religious liberty—the liberty to worship God, according to the dictates of our own conscience; none daring to make us afraid or ashamed. We are not compelled to pay for, and thereby sustain, a form of religion, or doctrine, that we

believe to be false, or worse than false : or, to uphold by our presence and substance, a wicked and licentious priesthood, whose conduct makes their profession and office, a burlesque upon christianity ; which has too often been the case, where the doctrine of succession has prevailed. But we can embrace, cherish and sustain, that form of doctrine and religion, that we believe most conformable to the holy scriptures. And is not this dear, unspeakably dear to every true American's heart ;

The doctrine of Uninterrupted Apostolic Succession, seeks to undermine and destroy—as it ever has done in other countries—in the most insidious way, these inestimable privileges ; and thereby turn our heaven-born Eden, into a howling wilderness. This is its native tendency ; and consequently, goes to prove in the most conclusive manner, its delusive and false foundation. But to make this truth the more perfectly clear, and certainty doubly certain, we will place before the reader, in this work the testimony of many of the wisest and best of men, who were immediately concerned, in ages long since gone by, with those before the flood.

Were we about to establish a circumstance that transpired in one of the great battles fought by Washington, Wellington, or Bonaparte, to whom should we look for testimony ? or, on whom should we so readily rely for the truth, as on one of those personages, or on some one that was an eye witness of the same ? The apostles themselves could certainly better relate what they heard and saw from Christ himself ; and could be more implicitly believed, than one who lived and wrote an hundred years after their decease. And hence, we not only refer to them, but to the more immediately interested in after ages ; whose testimony is handed down in such a shape, and surrounded with such circumstances, as place it be-

yond suspicion. And this united testimony—the most valid of all other—goes to prove most clearly, that the conclusion, drawn from the native evil tendencies of the doctrine of succession, is assuredly true.

Inasmuch as the light of science and religion, was nearly extinct when this doctrine was first introduced, it is no wonder that it had the amazing influence, to raise the Roman Pontiffs, above all civil jurisdiction; and not only to enable them, to trample at pleasure upon kings and kingdoms, but to bind with superstition and idolatry, the consciences of millions of the human race for a long series of ages. Indeed men have been afraid to look into—much less to call in question—the sources of their authority. But time and circumstance, or rather a kind providence, has lifted the veil, and revealed the truth concerning the whole matter. The light of science and religion, now shines as clear as the sun at mid-day; and makes it evident that the doctrine of succession is nothing but a delusion by which men have been cheated out of their dearest rights, privileges and blessings. And as this will appear in the most conclusive manner, in the perusal of this work, we can but believe our object will be accomplished; that we Americans shall not—enlightened as we are, especially with the gospel of the grace of God—suffer ourselves to be carried away with this dangerous error, and enthralled by the artful, attempts made upon our civil and religious liberties. Let us prove ourselves the worthy sons, of our much and deservedly venerated forefathers, by firmly asserting, and maintaining at all hazards, the privilege of worshiping God, according to the dictates of our own conscience. Let us ever hold the article in our almost heaven-inspired constitution, of *free toleration* in religious matters, as the most dear of all others to our hearts; and at the same time, while we wish all others to be free, let us be determined ever to enjoy that liberty, wherewith Christ has made us free.

CHAPTER II.

The question at issue—Dr. C's definition of the Church—difficulties attending it—Judas and Simon Magus, Parables ---A true definition of the Church of Christ, taken from the views of the wisest and best of men, on the authority of Scripture.

The question at issue, on the doctrine of Uninterrupted Apostolic Succession, is not, Whether an Episcopal form of Church Government, is of divine institution? for were this all, there could be no difficulty with any branch of the Church, that has adopted that form of government; seeing, that it would stand in that respect, according to the divine will. Neither is it, Whether, ever since the days of the Apostles, there have been Bishops in the Church of Christ, who, in virtue of their office, have exercised authority to ordain? for this will be conceded, on all hands, as most certainly true.

But, the question divides itself, as follows; Did Christ, the blessed Redeemer, in instituting the apostolic office, give authority to his Apostles, to constitute their successors in office, by the imposition of their hands? Have their successors, thus constituted, the same authority to constitute, in like manner, others to succeed them? so that the line of succession should be kept up through every succeeding age until the end of time; and be essential to ministerial authority, and the existence of the true Church of Christ. And if so, Has that line of succession, been kept up, and where is it now to be found?

Doctor Chapman contends, that this *has* been kept up, and is to be found in this country, in the Protestant Episcopal Church, derived from the Church of England; which itself received it—as he supposes—from the Roman Catholic Church.

To establish all this, he gives us, as we shall notice, in the first place, a definition of the Church of Christ. He says, "It has been defined, an assembly of faithful men, of believers, of true Christians. But the definition is not strictly correct. I prefer therefore, a more scriptural explanation. I prefer, to consider, that portion of men, who have submitted to the holy rite of baptism, as constituting the body of Christ's Church, no matter what may be the real state of their hearts and affections." "On the one side, we have the world; and on the other, those that have been taken from it, and sacramentally admitted into the Church, of which Christ is the head, because, he purchased it with his blood; and because it is a kingdom, over which he exercises supreme power and authority." *See pp. 13 14.*

In this, which the Doctor calls a more scriptural definition of the Church, baptism is made the only line of distinction, between the world, and the church; so, that if we have been baptized, and thus sacramentally admitted into the church, or body of Christ, we are true members of his church; no matter what may be the true state of our hearts, and affections. In other words, that while our hearts, may be as a nest of vipers; or a cage of unclean birds; or to use his own expressions, "as black as hell;" with all the affections placed upon the world, and grovelling in the dust; we are nevertheless, made by baptism, true members of the Church of Christ; while, on the other hand, if we have not been baptized, no matter how pure our hearts may be, although they may have been washed, and made white in the blood of the Lamb, and all our affections placed upon Heaven, and heavenly things: we are on the side of the world; we must be considered the enemies of Christ, and his holy religion, and consequently as having no part, or lot, in the mystical body of Christ.

To sustain this strange definition of the Church of Christ,

he observes—"The traitor Judas belonged to the Church, during our Lord's ministry—Simon Magus was baptized into it by Phillip. And among other parables Jesus put forth one, in which he describes it as a field containing wheat, and tares; and said let both grow together until the harvest."

We understand the Dr. here to say in the 1st. place, that Judas was both a traitor and a devil, when Christ first called him to be an Apostle, and continued so, during his ministry upon earth. But in this, he is as unfortunate, as in his definition of the Church; for both scripture, and reason are in direct opposition to him. We learn from scripture, that Christ called him, (Judas,) and placed him in the apostolic office; thereby constituting him, his "own familiar friend," according to the prophecy that had gone before; "a friend in whom he trusted." As such, he sent him out with the rest of the Apostles; endowed with power from on high, to heal the sick, and cast out devils, as well as to preach the gospel, to the lost sheep of the house of Israel. And hence we cannot believe, that Judas was a devil, or a traitor, during Christ's ministry on earth; nor indeed, until the night he received the sop, and the devil entered into him; and this was the same night, in which he betrayed him; and consequently fell from his Bishopric, or Apostleship. And, inasmuch as we must believe, the divine Redeemer acted consistently with himself, when he so highly favored, and exalted Judas, with the rest of his Apostles; we can see no good reason, why he might not have improved the grace so freely bestowed upon him, and thus, have secured his calling, made his election sure, and finally, stood among the blood-washed throng at God's right hand. But unfortunately, when the tempter inflamed his avarice, he yielded; and sold his Lord and Master, for thirty pieces of silver: and it is to be feared, was finally lost.

But it is said that Christ "trusted" in him, as a "friend,"

yea, his "familiar friend;" and hence, it cannot be conceived—without blaspheming, as the Jews did when they said Christ "cast out devils by Beelzebub the prince of the devils"—that Judas was a devil, when he was called to the Apostleship; for it would make Christ not only a companion and friend of devils, but to trust in them for aid in the work he had to perform. And instead of anything like this, it is to be remarked, that the Saviour took special pains—when the Jews accused him of familiarity with devils; and when devils acknowledged him as the son of God—to show that he had no connection whatever with the prince of darkness. He cast out devils, and proclaimed that he cast them out, by the "finger," or power "of God."

It is strange indeed, that our author should have fallen into so great a mistake!

It must be believed by all the true followers of Christ, as he was holy and harmless, separate from sinners, in the midst of a crooked and perverse generation, that he no more intended to trifle with Judas, when he called him to the apostleship, and sent him forth with the rest of the apostles, to heal the sick and cast out devils, than he did to form a league with the fiend of darkness and thereby become his familiar friend. Christ, the Lord, had no need of Satan; but came expressly to destroy his power, and to redeem a world that had been led captive and enthralled, by his slander on the Almighty and hypocrisy towards man. No; the great Saviour of sinners had no guile, but was sincere in all his actions towards, Judas; and this could not have been the case if—knowing him to be a devil—he called him to the Apostleship, without qualifying him as he might have done for his holy work, by changing his heart and making him, through grace, his sincere disciple. Judas was like other men; and was no worse by nature than the rest of Adam's fallen family. The Saviour in his infinite wisdom, called

and qualified him, as one of his apostles, and gave him power with the rest when he sent them out, to cast out devils, and to do every thing appertaining to his ministry. And, as he was sincere in all he did, and never intended to mock Judas; if he had been faithful to his trust—as he might have been—no rational doubt can be entertained, of his having secured his place in the Kingdom above.

As for Simon Magus, his case is, truly, in keeping with the Doctor's definition of the Church; and affords a just example of such a member—if indeed, he was a member at all—as the Dr. has described. For, while he was indeed baptized by Phillip, he was so far from being a member of the mystical body of Christ, by the reception of the Holy Ghost, that, according to the Apostolic decision, "His heart was not right with God: he was in the gall of bitterness and bonds of iniquity; and had neither part nor lot, in the matter." Scripturally speaking, then, this man, never was a true member of the Church of Christ; his baptism notwithstanding.

Again; it is true that Christ intended to describe his Church, by the parable referred to by our author; but, his misfortune consists in taking that part of it, in which the *world* is spoken of, as a representation of the *Church*. He says—as we have seen—that "Christ described it (the Church) as a field, containing wheat, and tares, &c;" whereas, Christ himself said, "the *field*, is the *world*; the good *seed*, the *children* of the *Kingdom*, (or the Church) the *tares*, the children of the *wicked one*; the enemy that sowed them, is the devil; the harvest, is the end of the world, and the reapers, are the angels; as therefore, the tares are gathered, and burned in the fire, so shall it be, in the end of the world." Here truly, we have the world, all the tares, or "children of the wicked one," who shall finally be gathered together, bound in bundles, and cast into

verlasting fire ; while on the other side, we have the good seed, "the children of the kingdom," or the true church of Christ ; who, according to his own definition, shall finally be gathered into the garner of the Lord, and shine forth, as the sun in the kingdom of their father forever, and ever.

The holy scriptures, uniformly represent the Church militant, as being composed, of the true disciples of Jesus Christ, or those, who by faith in the atoning blood, have been baptized ; not with water only, but with the Holy Ghost sent down from heaven. In the Acts of the Apostles 1 ch. 15 v., it is said, "the number of the disciples was about one hundred and twenty." And on the day of Pentecost, when the promise of the father was fulfilled, in the outpouring of the Holy Ghost upon them, three thousand were cut to the heart, and added to them ; and moreover, that "the Lord added to the Church daily, such as should be saved." [See Acts 2 c. and 47 v.] And in Cor. 12 c. 13 v., it is said, "for by one spirit are we all baptized into one body ;" and, in the 27 c. 28 v., "Now are ye the body of Christ, and members in particular ; and God hath set some in the Church, first, apostles" &c. And in Eph. 5 c. "Even Christ is the head of the church, and he is the Saviour of the body. Christ also loved the Church, and gave himself for it that he might sanctify and cleanse it, and present it to himself, a glorious Church, not having spot, or wrinkle, or any such thing. But that it should be holy, and without blemish."

We might thus proceed, with quotations from the holy scriptures, as there is much in them, of the same import ; but this may suffice to show the vast disparity that exists between a true definition of the Church of Christ, and that given us by our author. His definition is, indeed, any thing but scriptural ; although he calls it a more scriptural one. It is, moreover, heterodox ; not only according to the scriptures, but according to the definition given by his own

beloved Zion. For she has adopted the following language in defining the Church; "The visible Church of Christ, is a congregation of faithful men, in which the true word of God is preached, and the sacraments duly administered, according to Christ's ordinances, in all those things that of necessity are requisite to the same." See Acts 9c. 31v. Gal. 1. 2. 22. 1st Cor. 14c. 34v. Acts 20c. 17v. Col. 6c. 5v.; all of which agree with the following definition, given by Buck, in his Theo. Dic. p. 81; "The true members of the Church of Christ, are such as are born again—2nd, They came out from the world, 1st Cor. 6c. 17v.—3d They openly profess love to Christ, James 2nd, 14c. 26v. Mark 8c. 34v.—4th, They walk in all the ordinances of the Lord, blameless." "None but such, are proper members of the true Church; nor should any be admitted to any particular Church, without some appearance of these, at least."

Thus we might continue to set forth the views of good and great men, in different ages of the world, and of many orthodox churches all agreeing to, and setting forth, the evangelical definition of the Church of Christ, as found in the Holy Scriptures. And of this, our author appeared to be sensible, when he took¹ his departure from them, and assumed that definition, which he discovered to be necessary, in order to give him a proper foundation upon which to build the doctrine of Apostolic Succession. He saw, that if indeed the Church must consist of faithful, good men, men born of God, and filled with the Holy Spirit, to the exclusion of all others, that it would perfectly destroy, even the shadow of plausibility, in getting up his favorite doctrine. But if he could make it appear that Judas, when a traitor and a devil; and Simon Magus, when in the gall of bitterness and bonds of iniquity, were true members of the Church of Christ; and that the field, and tares, as well as the wheat, represented the true children of God, and consequently no distinction was to be made between

the world and the Church, but by water baptism, then he could introduce, with some appearance of consistency, the old popish notion of Apostolic Succession. For if, indeed, such were the original constitution of the Church, that traitors, and devils, were recognised by Christ, as his true disciples, and if he in the beginning, clothed them with all that is meant by apostolic dignity, then it mattered not how impure, and muddy, the stream, through which the succession should come. We can see no good reason why the Doctor should so far depart—in defining the church—from the sacred scriptures, the doctrines of his own Church, and the judgment of all wise, and good men, of every age ; unless, indeed, it were for the purpose of laying the best foundation he could, upon which to build up the doctrine of Apostolic Succession. And verily, it is the best foundation that can be laid ! But as it is a *sandy* one, the whole fabrication must fall to the ground ; for the great Redeemer has said “ Every one that hath these sayings of mine and doeth them not, shall be likened to a foolish man who built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell ; and great was the fall of it.”

CHAPTER III.

On the Ministry, Apostles, Evangelists, Bishops or Elders, and Deacons.

After giving his definition of the Church, which is unique and must stand alone in its own glory, Dr. C. endeavors to prove the existence of three orders in the ministry, to wit : bishops, priests, and deacons. He commences by telling us, that, like a "good logician," he would begin with "the least satisfactory argument," and gradually proceed to the more powerful and convincing; and accordingly proceeds to tell us—as his first argument is from analogy—that "Abel and Isaac" were types of Christ; and, in the Jewish Church there were three orders in the ministry; the High Priests, Priests, and Levites; that, in the Christian Church, there was the same distinction, in relation to number and authority; Christ occupied the first rank, the twelve apostles the second, and the seventy disciples the third; see p. 19. But, after this parade of analogy, he presently destroys the weight of his argument, by making the same types represent the apostles, the elders, and deacons: see p. 31; so, all that he has said in this way must go for nothing at last. Some good and great men, not less reputed for powers of logic than the Doctor himself, are of opinion that the twelve patriarchs were intended to prefigure the twelve apostles; the seventy elders of the Jews, the seventy disciples of Christ; while others, of no less reputation, think that the Christian ministry was formed more after the plan of the synagogue, than of the temple worship. We know that many things under the Jewish economy were intended as types and shadows. Moses and Aaron, the priests, as well as the high priests, together with all the special and daily sacrifices

pointed directly to Christ, the gracious Redeemer of mankind; and the all-sufficient and all-prevailing sacrifice that he offered up on Calvary. But, that any thing in the Old Testament was intended to prefigure the "number and authority," of the Christian ministry is very uncertain.

The deacons, the lowest order in the ministry, are, in the second place, brought into view; and, to show that they were constituted ministers of the word, by their original ordination, our author quotes the following scriptures:—"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 ministrations.

"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.

"Wherefore, brethren, look ye out among you, seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business.

"But we will give ourselves continually to prayer, and to the ministry of the word.

"And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch,

"Whom they set before the apostles; and when they had prayed, they laid their hands on them."

We think it is certain, that every one, not blinded by his creed or confession of faith, who will look with an honest desire to understand and be governed by the truth, will see that the election and ordination mentioned in the foregoing scripture, has nothing to do with the ministry of the word, and was not intended to constitute a new order in the ministry; no matter what may be said concerning the office of

a deacon in any other part of God's word. For it first originated in the "murmuring of the Grecians," and a determination of the apostles to disburden themselves of the service of tables. And the reason they give for this determination is, that it was not reason, that they "should leave the word of God and serve tables." It is clear, therefore, that the deacons were not ministers of the word, before they were ordained to that office; for, in that case, it would have been as unreasonable to encumber *them* with the service of tables, as any others, or even the apostles themselves. Moreover, it is equally clear that they were not constituted ministers of the word, by virtue of their ordination; since they were chosen from the multitude of the disciples, and solely for the purpose of serving tables.

We know it is contended, that the deacons did preach the word, and administer the holy ordinance of baptism, after their ordination. And we readily grant, that, of some of them, this is true. But we positively deny that they did so, in virtue of their office to serve tables. And what appears to be conclusive in the case is, that, so far as we can learn, soon after they commenced to preach, they left the service of tables, their original work according to their ordination, and gave themselves, like the apostles, wholly to the ministry of the word; which was as reasonable and necessary in their case, as in that of the apostles themselves. And thus, having been deacons of the Church before they began to preach the word, they still retained the name after they began to do so; although they were deacons of a very different order.

The authority for that order of ministers in the Church, called deacons, although not found in the Scripture to which reference has been made, is contained, we think, in the following: "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

holding the mystery of faith in a pure conscience." "And let them first be proved, then let them use the office of a deacon." And here we observe, first, the deacons are spoken of, and their qualifications are pointed out; and then it is said, "let them be proved." How? Most certainly, we should think, *as deacons*, according to their original constitution; and then, being faithful, "let them use the office of a deacon," in a higher sense; not to serve widows only in temporal things, but the whole congregation, in word and doctrine. Then follows immediately, the reason why it should be so: "For they that have used the office of a deacon well,"—that is, according to the original design—"purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus—1st Tim. c. 3, v. 8, 10, and 13. It will be seen from this, that we agree with the Doctor in this one thing; that is to say, there was in the Church, according to its original constitution, an order of ministers called deacons. And we think, the strongest argument in favor of this order, in addition to what has been already noticed, is found in the fact, that they are so often spoken of in immediate connection with elders or bishops; and the same qualifications—nearly, if not altogether—are required in both, for the fulfilment of their sacred office.

The elders of the Scripture, as another and higher order of ministers, are in the next place brought into view; and we readily admit the Doctor's assertion, "That the institution of their office is not denied;" nor, indeed, so far as we know has it been denied, by any man or set of men. The Scriptures are plain, and fully set forth the fact, that the apostles did ordain elders in every place where they established the Church of Christ. But who were they? "and what were the powers of their office?" Did they, or did they not, in virtue of their office, ordain others, and thus set them apart to the work of the ministry? A fair and Scrip-

tural answer to this question, will do much towards settling the whole subject in dispute. Let us, then, refer to the law and to the testimony ; for by these we are willing to stand or fall.

Dr. C. contends that the elders had no authority to ordain, inasmuch as they were in subordination to the apostles. But this can prove nothing in his favor, as they might have received such authority immediately from them ; and that, too, in virtue of their ordination. And this, we think, will appear to be the plain, scriptural, account of the whole matter.

But to make this appear more perfectly plain, it will be necessary first, to consider the Apostolic Office.

It is confessed on all hands that the Apostles were superior in rank, and authority, to all others in their day. They were the first disciples of Christ, the first ministers of Christ ; they saw Christ in the flesh, and were called immediately by him, not only to be his apostles, but to be his constant companions and special friends. They were qualified, and sent forth by him, not only to preach the gospel, but also to heal the sick, and cast out devils, in confirmation of their high calling. They were eye witnesses of his crucifixion, and saw him frequently after his resurrection ; and consequently were especially qualified to bear witness to the same. And, moreover, they—with the holy Prophets—are the foundation of the Church ; Christ Jesus the Lord, being the chief corner stone. Such being the peculiar characteristics of the Apostolic Office, we are bound to acknowledge they had no superiors in the holy ministry. Neither can they have any successors in a full and proper sense of the term ; although it is thought, that the case of Matthias and Paul are in proof that they can. But the reasons given to show why Matthias was chosen to fill the place of Judas, who had betrayed his Master, and

gone to his "own place," make it as evident as the light of day, that he possessed the essential qualifications for the sacred office. He was an old "disciple of Christ, had seen him, and was a witness of his resurrection, as evidently appears from the following passage of scripture—"Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, must one be ordained to be a witness, with us, of his resurrection. And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles." Acts 1c.

As for Paul, who had been a persecutor and an enemy of the church, according to his own confession, the Lord Jesus Christ appeared to him—while on his way to Damascus, with letters of authority, to bind and imprison all that he might find calling upon the name of Christ—convinced him of his error; and when he was humbled for his sins, and cried for mercy, directed him in the way of salvation, pardoned his sins, and changed his rebellious heart; and thus, by his heavenly grace, qualified him, and sent him far away as the Apostle of the Gentiles. Hence St. Paul, having received, "not from man, or by man," but from the Lord Jesus himself, all the essential qualifications to fill the Apostolic Office, could say, "Am I not an Apostle? Have I not seen Jesus Christ our Lord?" And from this it appears, that to have seen Christ, and to be specially qualified to bear witness to his resurrection—as St Paul and the rest of the apostles were—were pre-requisites, essential to the Apostolic Office; and, that none but such as had these, could possibly be Apostles. They were called by this name, by way of distinction; and none others since their day, can properly claim this title. For who among the boldest pretenders to apostolic authority and dignity, can venture to say, "I have seen Jesus Christ our Lord"?

Now to establish the "perpetuity of the apostolic office" and dignity, the following scripture is quoted by our author; "As my Father hath sent me, even so send I you." This, he says, "was the language employed by the Saviour, at the separation of the eleven to the work of the ministry." Is it not astonishing that a Doctor of Divinity should be guilty of a such a mistake as this? when it is so plainly stated in holy writ, that the Saviour called, and separated them to the apostolic office, long before he uttered this language. How were they so called and separated? By the simple words, "Follow me;" and, "Go ye rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Matt. 10c. 6, 8vs.

This commission was received by the Apostles, at an early period of the Saviour's ministry upon earth; and they went forth, and discharged its sacred duties during his stay, or until the time of his crucifixion. And, in all probability, they frequently returned, with the seventy, to their Master, rejoicing that, "even the devils were subject to them, through his name."

But, as our author thinks the language employed by our Saviour, affords no small proof of the perpetuity of the apostolic office, he gives us the following paraphrase: "As my Father hath sent me to preach the gospel and baptize, to build up the Church and establish its ministry, even so send I you, duly empowered in my name to discharge all these duties. As he sent me to make you apostles, even so send I you, with full power and authority to confer the same dignity on others:" p. 36.

This paraphrase, in the first place, makes the Saviour a disobedient son, according to his own confession; because, although he was sent to baptize, he never baptized one; see John, 4 c. 2 v. It supposes, secondly, that Christ del-

egated his power and authority to his apostles, to call and qualify men for the holy ministry, independent of anything more that he should say or do ; as though he had gone up into heaven, and left his Church entirely to the rule and government of men until the day of judgment ! so that those, whom they should see fit to ordain, even to the high office of an apostle, should be acknowledged as such by him; no matter how wicked they might be.

Here we think the Doctor has brought to light the source of the fruitful, and destructive error of the doctrine of Apostolic Succession ; for it is predicated on the supposition, that those who were ordained by the Apostles, and their successors, had the true and scriptural authority, to set apart men for the work of the ministry, by the imposition of their hands, no matter how corrupt and sinful they might be ; and, to use the Doctor's own language, although they might be "among the most conceited hypocrites, and their hearts as black as hell." How many wolves in sheep's clothing, have been introduced into the ministry on this mistaken view of the truth of Christ ; and how much the Church has suffered and bled on this account, will, in all probability, never be known till the day of judgment, when Christ shall come in the glory of his Father, to render to every man according as his works have been. Oh, the horrid crimes that have been committed under the pretended cover of apostolic authority !

But the sacred scriptures are in direct opposition to the Doctor's hypothesis, and to the whole foundation of his pretended succession. They assure us that, though Christ is at the right hand of the majesty on high, as our intercessor, he is still the Lord of the harvest, to whom we should pray to send forth laborers. That he is still the Apostle, and High Priest of our Profession, the High Priest over the Church of God forever ; and that he constantly walks among the Golden Candlesticks, and superintends the af-

fairs of his Church. That instead of leaving his Church and people, to the ignorance and caprice of men, he still calls and sends forth men whom he qualifies for the holy work of the ministry. And he gives us this rule by which we may judge concerning them, "By their fruits ye shall know them." These fruits, spoken of by the Great Head of the Church, are plainly set forth in his word; so that when we find the minister of Christ bearing them, we may know he is in that true, scriptural line of succession, established by Christ himself.

The meaning of the language of our Saviour in question, is not what has been supposed by the Doctor. It was not intended to separate the Apostles to the work of the ministry, or to constitute them apostles; but to enlarge and extend their authority, not, indeed, to make ministers for Christ, but to preach the gospel every where, with the Holy Ghost sent down from heaven; and to do all things essential to the establishing of His church upon earth. He had, long before, called and constituted them apostles; but had confined them, in their labors, to the "lost sheep of the house of Israel." But now, after his agony upon the cross and his resurrection from the dead, he tells them, "As my Father hath sent me," to redeem the world, the whole world of sinners lost, "so send I you" to preach that redemption to all mankind. And this is in strict accordance with what he said in another place, as recorded by St. Matthew, 28 c. 19, 20 v., "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." Thus the divine Redeemer renewed and enlarged the commission of his apostles; so that they might go, not only to the "lost sheep of the house of Israel," but to all that he had purchased with his own precious blood; and to embolden and encourage them in the

faithful discharge of their important duties, he added, "Lo, I am with you always, even unto the end of the world;" thereby giving them to know, that, notwithstanding they should see him ascend into heaven, he would nevertheless constantly be with them in spirit, superintending and guiding all the affairs of his church, and sustaining them in all their trials, and in all they had to do. He also commanded them to continue at Jerusalem, until they should be endued with power from on high; which was done on the day of Pentecost, by the outpouring of the Holy Spirit upon them, according to the ancient promise of the Father by the Prophet Joel. This the Lord Jesus saw, was essentially necessary for them; not indeed to enable them to call and send forth labourers into his vineyard—for this he knew could only be done by himself, and that it was necessary, strictly to reserve such power and authority in his own hands—but to strengthen and comfort their own souls, and enable them in the midst of Jewish prejudices, and heathenish darkness and superstition, successfully to administer his Holy Word, and thus be instrumental in establishing his kingdom among men. They went forth under this divine influence, in obedience to their Gracious Redeemer, proclaiming the word every where; the Lord working with them, and confirming the same with "signs, and wonders, and divers miracles and gifts of the Holy Ghost, according to his own will."

Finally, we learn from the whole, that, while it is impossible, in the nature and fitness of things, that the Apostles should have any successors, properly speaking; and that it was impossible for them to transmit their authority or gifts from on high, to any other men or set of men, yet they were fully empowered, not only to preach the word, but also to do whatever was necessary for the extension and advancement

of the Redeemer's kingdom ; that whenever they found one that had been called to minister in holy things, and qualified with the gifts and graces of the Holy Spirit, by the Great Head of the Church; they were empowered to give him the sanction of the Church, by the imposition of their hands. And this kind and degree of authority they did, according to the Scriptures, transfer to their successors ; not to their successors in the apostolic office, but in the ministry of the holy word. And hence, we find they empowered Timothy and Titus, with other evangelists, to aid them in ordaining elders in every place. And it is here that we are to look for the true, scriptural successors of the apostles.

We have now arrived at a point in the investigation of this subject, in which it is necessary to notice the elders more fully ; to show what they were and what was their authority.

Dr. Chapman thinks that bishops succeeded to the apostolic office and bore the highest authority in the Church of Christ, in contradistinction to elders or presbyters. We, on the other hand, contend, that elder, presbyter, and bishop, are convertible terms, and are used to signify the same office and authority ; and, consequently, that the elders and presbyters are the true scriptural bishops, and exercised the supreme rule and authority in the Church of God.

This is evident, *first*, because in Scripture, the name "Elder"—*presbuteros*,—which signifies an overseer, ruler, leader, presbyter, senior, or elder—and "bishop,—*episcopos* translated bishop, which signifies an overseer, inspector, or superintendent—are used indiscriminately to signify the same order and office in the ministry:" See Dr. Clark's Commentary.

Second: Because the words *bishop* and *elder* are convertible terms in the Holy Scriptures. This appears from the following passages : " A bishop must be blameless, one

that ruleth well his own house," "Let the elders that rule well," &c.—1st Tim., 3d and 5th ch. Again: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain *elders* 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 must be blameless, as the steward of God."—Titus, 1 c. 5 and 7 v.; Heb. 8 c., 7, 17 v.; 1st Thes. 5 c. 12 v. From these portions of holy writ, it would appear impossible for us to avoid the conclusion, that elders, presbyters, and bishops, are intended to signify the same order and office in the ministry.

Third: Bishops, presbyters and deacons are no where treated of in the New Testament as three distinct orders or grades: which certainly would have been the case, had they been such. But we frequently read of bishops or elders and deacons, which evidently appear to be intended, by divine inspiration, to constitute only two distinct orders. For example: we read in 1st Phil. 1 c., "Paul and Titus to all the saints, with the bishops and deacons;" and in 1st Tim., "A bishop then must be blameless, likewise must the deacons be grave."

Fourth: We find that, to presbyters and elders were assigned the work or duties of a bishop. Hence we read in Peter, 5 c. 1 2 v., "The elders which are among you I exhort, who also am an elder, Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly," &c. And, in Acts 20 c., it is said, Paul "called the elders of the Church, and said unto them, take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." Of this last portion of Scripture, Dr. A. Clark gives the following explanation: "Made you overseers: *Edeto episcopous* appointed you bishops; for so we translate the original

word in most places where it occurs ; but overseers, or inspectors, is much more proper, from *epi*, over, and *skeptomai*, I look. The persons who examine into the spiritual state of the flock, and take care to lead them in and out, and to give them pasture, are termed *episcopoi*, or superintendents. The office of a bishop is from God : a true pastor only can fulfil this office : it is an office of awful responsibility." Again : " That bishop, and presbyter or elder, were at this time, of the same order, and that the word was indifferently used for both." Such an explanation, from such a profound scholar and divine, must go very far, with every candid enquirer after truth, in establishing the doctrine for which we contend, namely, that elder, presbyter, and bishop, are according to the Scriptures, convertible terms, and are used indifferently, to signify one and the same order and office.

But Dr. Chapman offers, as a difficulty in the way of receiving this doctrine, that St. Paul, in his solemn and last "charge" to the elders, did not "charge them" upon the subject of ordination, "but addressed them altogether upon the subordinate duties of the ministry." Now, in the first place it should be observed, that it was not necessary, at that time, to tell them to ordain elders at Ephesus, because there was already a sufficient number there ; and it was altogether sufficient for them, whenever it should become necessary there or elsewhere to exercise that office in the Church of God, to be recognized by the inspired Apostle as overseers, superintendents or bishops, who, in virtue of their office, had the right to do so. Nothing could be wanting in this matter, when the Apostle charged them, to take charge of and "feed the flock of Christ, over which the Holy Ghost had made them overseers." And it is remarkable, that he does not, in the slightest degree, refer to any authority that they received from their ordination by men ; although this did give them the public sanction of the Church. But, as

the principal source of their authority, he refers them to the power and influence of the Holy Ghost, which they had received, and which had led them into the fold of Christ, and prepared and moved them to feed the flock. This is the essential ordination, without which the hands of all the bishops in the world are of no avail.

Fifth : Elders or presbyters did exercise the power to ordain, in the Church of God; as well as oversee and feed the flock ; which certainly they would not have done, and especially in the days of the Apostles, without being reprehended by them, unless they had, from the nature of their office, authority to do so. In proof of this fact, we refer to 1st Tim. 4 c. 14 v., where St. Paul addresses his son Timothy in the following language : “ Neglect not the gift which is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.” We know that in 2d Tim. 1 c. 6 v., it is said, “ the gift of God ” was in Timothy by the “ laying on of my ” (Paul’s) “ hands.” But it is remarkable, that the Apostle mentions the laying on of the hands of the presbytery first, as if it was of greatest importance ; and then afterwards mentions the part he took in conferring the same gift, as though it was of minor importance. Again, it is evident that the laying on of the hands of the presbytery, and of the hands of St. Paul, took place at the same time, as it was intended to confer the same gift from God. But it is enough for us to know, that the presbyters or elders of the church did, in the apostolic age, and with the apostolic sanction, exercise the right of ordination, in virtue of their office.

And, as if Divine Inspiration foresaw, and intended to throw into confusion and shame, the unrighteous pretension to succession, we find, in the *sixth* place, that inferiors did ordain their superiors in office, according to the views of the Doctor, by the imposition of their hands. In support of

this, we refer to Acts I3, where it is said, "Now there were in the Church 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." Here it is plain, inasmuch as Manaen, Lucius, and Simeon were not apostles, and as they ordained St. Paul—who *was* an Apostle—for a particular work in the ministry, that they did exercise the highest authority in the church; and that, too, in reference to one who was their superior. There is this remarkable feature in this transaction, that it was done by the special direction of the Holy Ghost, which proves, beyond all contradiction, that it was right and well pleasing in the sight of God. It is true, this was not done to separate these men for the first time, to the work of the ministry; for this had been done long before, by the Great Head of the Church, without and independent of, the intervention of man. Neither was it, as Dr. J. E. Cooke supposes, "Simply intended as a recommendation to the grace of God." This they always had, as Christians, and especially as ministers of Christ; for without it they could not have been either. But it was an ordination to give them the public sanction of the Church to a special work of the holy ministry; namely to go far away and preach the unsearchable riches of Christ to the Gentiles.

Dr. A. Clark, in commenting on this portion of Scripture, has said: "I shall dispute with no man about the superior excellence of the Episcopal or Presbyterian form, in ordination; if all the preliminaries be right, they may both be equally good, for all that I have been able to learn to the

contrary ; but that there should some proper scriptural form be attended to, I am fully satisfied." It is plain, then, that Dr. Clark considered the ordination of Saul and Barnabas as a proper scriptural ordination, and that it went far to prove that others, who were inferior to the apostles ; or, in other words, that the elders or presbyters, did, even in the days of the apostles—and that, too, with their sanction, and sometimes in reference to their special work—exercise the highest rule and authority in the Church of Christ¹; and that it was not of vital importance, in his estimation, whether we adopted the Episcopal or Presbyterian form of church government, all things else being right.

Dr. J. E. Cooke, Professor in the Medical Department of Transylvania University, Lexington, who wrote several Essays on Apostolic Succession, apparently with the intention to sustain Dr. Chapman, must receive from us a passing notice. He says ;

“No one disputes the truth that Bishops and Elders were names of the same office,” and that this “is not even the question in dispute.” Whereas Dr. Chapman, from whom—as we suppose—he has derived the most of his information on the subject, asserts that, “there are three orders; the lower cannot perform the prescribed duties of the higher.” This statement must be kept in memory. It is what civilians would term the very *gist* of the controversy.

Again, that, “Presbyters, are the second order in the ministry, and subordinate to Bishops” pp. 24 & 30. We cannot, therefore, say with Dr. Cooke, that no one disputes that Elder and Bishop, are names of the same office ; for it is disputed by Dr. Chapman. But we are confident no one *should* dispute it, as it is so plainly set forth in the holy scriptures, that Elder or Bishop are convertible terms, and intended to exhibit one and the same thing.

In this argument, then, against the doctrine of Succession, we have Dr. Cooke on our side, as well as scripture,

reason, and a host of good and great men of different ages, and churches. And as Dr. Chapman makes the subordination of Elders to Bishops the *gist* of the controversy, we think the whole matter is fairly decided in our favor.

But after Dr. Cooke has honestly conceded the truth, that Elder and Bishop are names signifying the same office,—which is in direct opposition to Dr. Chapman—he endeavors to change the point in dispute, to another ground, and says, “The question is whether or not there was in the church in those times, an officer superior to these Presbyters or Bishops.” And, to show that there was, he states the fact, that Timothy who was an Evangelist, did appoint, and rule, Elders. It will be readily perceived, that this argument is based upon the supposition, that he who appoints, or sends, must necessarily be greater in order, as well as in office, than he who is sent; which by the way, is not always the case. But, suppose we grant this for argument’s sake. What do we find as the result? First; Timothy sent by the Apostles was less than the Apostles; and then we have the Elders, or Bishops, and Deacons, two orders still inferior to Timothy, making at once, four distinct orders in the ministry; which is as contrary to the object of Dr. Cooke, as it is to the avowed doctrine of Dr. Chapman. Hence we see the Doctor’s argument proves too much, and therefore proves nothing. It is evident the Doctor did not understand the nature of the question about which he was contending. And no wonder; for he had been but a few days initiated into the mysteries of succession, when he attempted to write. The question, however, instead of being what he supposed it, is, How did the Apostles organize the church? How many distinct orders of ministers did they leave behind them? And what order did they leave to fill and sustain the highest office in the church, after they had passed away and gone to their reward?

It is easy for any one to understand that it would not be right for us to conclude, because there were Apostles, Evangelists, and Prophets, Teachers, Pastors, and Elders, Presbyters, or Bishops, and Deacons, &c.—different names for several offices, but not for distinct orders in the Apostolic Age—that we must therefore have as many different orders now, in the Christian Church, as there were names of office in that day. This would be as inconsistent with scripture, as the views taken by Doctor Cooke. And to arrive at any proper conclusion, as to what would be the best organization of the Christian Ministry now, we must, in searching the sacred volume, look, especially, to what the Apostles left behind them; and in doing so, we are convinced they left only two distinct orders, Elders, Presbyters, or Bishops, as they were indifferently called, as the highest in rule, or authority; and Deacons, the lowest order, to assist them.

If any thing could be gained on the score of Dr. Cooke's argument, it would be in favor of the Methodist Episcopal Church; for there is a striking similitude between the arrangement of its ministry, and that of the Apostolic Age. Her itinerating Bishops, answer to the Apostles. Her presiding Elders, chosen and sent out by the Bishops, to aid them in their special work, in superintending the affairs of the church in their absence, answer to the Evangelists; and her Elders, and Deacons, answer to the Elders, and Deacons. But although she has so many distinct offices, she acknowledges but two distinct orders, viz: Elders, or Bishops, who are Elders, and Deacons, because she would take the Holy Scriptures as her all sufficient rule, both for her faith and practice. *See Discipline.*

CHAPTER IV.

Schism—A proper Separation from a Corrupt Church—Defence of Wesley & Coke in establishing the M. E. Church in America.

In claiming Apostolic Succession for the Protestant Episcopal Church, to which he belongs, and at whose altar he has the happiness to minister, our author brings into view the sin of schism; over which he bitterly laments, as every good man should. He defines it, "A departure from Apostolic authority, and usage."

This definition will do well enough in itself; but according to the tenor of his reasoning, we are led to understand that he means, by this, to say, that all those churches which cannot claim Apostolic Succession, are guilty of the sin of schism; having departed, in his estimation, from Apostolic authority. All the different branches of the Church, excepting his own, and the Catholic, should, therefore, be held as schismatics; and of course unworthy of the christian name. This is taking a bold stand; and were the definition true, we should all make haste to repent of our sins, and turn with deep humility; seek for admittance into the bosom of the true Apostolic Church—which, our author would have us believe, is his own—and receive the holy sacraments at her altar, acknowledging her ministers as the only truly authorised ministers of God's word.

But in answer to the Doctor, we have to say, First; His definition is not strictly correct. For schism, in its simple signification, means a separation, or division in the Church of God; much of which prevailed in the earliest ages. Indeed, while the Apostles were still alive it was said, "I am of Apollos, I am of Cephas, and I am of Christ."

Again ; we find that “ Asia was very early distinguished by several sorts of christians ; as, those of Palestine, under the Patriarch of Jerusalem. The Syrians, under the Patriarch of Antioch. The Armenians, under the two Catholic Patriarchs. The Georgians, under their respective Metropolitans ; and the Mongrelians, Circassians, and Christians of Asia Minor, under the Constantinopolitan Patriarch. A few Christians, in the same quarter of the globe, under the Patriarch of Moscow. The Nestorians, under the Patriarch of Mousul. The Jacobites, Monophysites, under their peculiar Patriarch. The Christians of St. Thomas, and lastly the Moronites, under their own Patriarch.”

“ To these Asian Christians, might be added those who were subject to the Emir of Sidon. The Mordwits, between the Russias and Tartary ; and the Christians inhabiting the great Isle of Tarabana, and the Island adjoining Africa, in like manner, has had it divisions of Christians ; particularly the Egyptians, or Copts, under the Patriarch, of Alexandria, and the Ethiopian Christians subject to their Abunna, or Patriarch of Ethiopia.” See J. Nightingale’s *All Religions*, pp. 85.

And besides these, how many hundreds and thousands might be mentioned, as having existed in different parts of the world, and in all ages, down to the present time ! Much of these separations, no doubt originated in destructive error, bitterness and strife, which led to the sin of schism ; against which, every lover of peace and union, should raise his voice at all times, in the sternest and most decisive tones ; inasmuch, as it generally originates with evil, designing men, who have not been faithful and diligent in cherishing and improving the christian graces. In consequence of this, they have fallen into a lukewarm and backslidden state ; and are, as a necessary result, prepared for strife, and contention, and every evil work.

But must we conclude that all separation, or division, of the church, has been brought about in the same way? and must we consequently charge every separate division of the church with the sin of schism? If so, the Doctor will see at once that he has gone too far, and proven too much, for the honor of his own church. For she, too, must be considered as a separate division from the original stock; inasmuch as she is not only a separate and distinct body, in this country; but, has derived her ordination and establishment from the Church of England, which itself originated in a separation from the Church of Rome. But who, besides the Catholics, will blame the Church of England for this, and say she has been guilty of a departure from Apostolic Authority and usage? when she only renounced the errors, and sins of Popery; while she held to all that was good and praiseworthy in the Mother Church; and thus did nothing more than bring about a salutary reform, which has, perhaps eventuated in the salvation of thousands who otherwise might have been lost.

And who will blame the Protestant Episcopal Church for her separation, when it was impossible for her to avoid it? seeing that this country was providentially separated from the Mother Country, both in a civil and ecclesiastical point of view. Many may be excused, even by the Searcher of all hearts, who have been instrumental in creating a separation from the church to which they belonged, and forming a distinct branch of the church; seeing that they honestly differed with their brethren in reference to the essential truths of the Gospel.

But nothing of this kind can be attributed, either to the Protestant, or Methodist Episcopal, Church. They were—so far as it related to the original members—without the name at present attached to them, and willing to die in the Church of England. Nor did they seek, in anywise, to break with, or to separate from, her. The revolutionary

war brought about a full, and final, separation, of the two countries ; and in this way, God, in his providence, saw fit to make us independent, and free. And, without saying more in this respect for the Protestant Episcopal Church—as we might do—we observe that the Methodists in this country, applied to Mr. Wesley, whom they justly esteemed as their father in the Gospel, for advice, and direction. By his means, and according to his own plan—which was no doubt according to the will of God—they were formed in the year of our Lord, 1784, into an independent branch of the Christian Church, and took the denomination, which they have borne since that period. Hence it is easily understood, and will be acknowledged, by every true and honest christian, that the Methodist Episcopal Church, cannot be charged with wilful separation; and much less with the sin of schism. She did not derive her existence from strife, secession, wilful separation, or schism ; but from the overruling, and inscrutable providence of God ; and may be said, truly, to be a heaven-born child. It was some years after this, that the Protestant Episcopal Church, took its name and existence, in this country. And hence it may be remarked, she is a younger sister of the Methodist Episcopal Church.

But after all, in order to disparage, and make the M. E. Church appear guilty, our author says, that we “ had our origin in the partial secession of a pious and talented Presbyter of the Church of England ;” viz, J. Wesley. We are gratified to find the Doctor constrained to acknowledge that Mr. Wesley was *pious*, and *talented* ; and, moreover, that he was a Presbyter. But, we can but be astonished, at the charge of any thing like secession from the Church of England ; when it is known to all men who know any thing of Mr. Wesley, that—so far was he from any thing of the kind—he not only preached her doctrines, submitted to her discipline, and lived and died in her communion ; but constantly urged it upon all who came under

his peculiar scripture rules for holy living, to remain in, and be faithful to, her. Indeed it was for being rigid in reference to the best doctrines, held by the Church of England, and thereby endeavoring to reform the lives, and manners of the licentious, and lukewarm, who were a disgrace to the church, and thereby to bring her back to her original purity, that he was called a *Methodist*, and suffered much persecution. But never was he suspected of, or charged with, anything like an attempt at secession.

But our author appears to be as little acquainted, with the doctrines and government of the Methodists, in this country—whom he pleases to style, the “disciples of Wesley”—as he is with their origin. He says, “While they reject in terms, the ministry of Presbyters, they do but conform in terms to that of Bishop;” whereas the truth is, we do *not* reject in terms, or any other way, the ministry of Presbyters. We have Presbyters, or Elders, as we mostly call them; and believe with Mr. Wesley, and many others of the most pious, and talented divines of the Church of England, that Presbyter, Elder and Bishop, are different names for the same office, or order, in the ministry.

And it is also true, that we not only conform in terms to the ministry of Bishops; but we fully believe with Mr. Wesley, that the Episcopal form of church government is upon the whole best, for the unity and prosperity of the Church. Following therefore the ancient, and scriptural practice, we choose, when it is necessary, some from among the Elders; and by the imposition of hands, set them apart to superintend, and exercise the supreme rule and authority over the church of God. And these Bishops have hitherto, proved themselves to be the true shepherds of the flock. They have not sat down at ease, and in luxurious affluence, fleecing the flock or leaving them, by their negligence, and effeminence, to perish in the wilderness, and be devoured by the prowling wolf of Hell; but with

care and diligence they feed the flock of Christ, over which the Holy Ghost has made them overseers. The whole continent of America is their diocese; and the care of the whole church comes upon them daily. Like the original itinerating Bishops and Apostles, they travel on through good and evil report; and in the discharge of their highly responsible duties, can truly say, "In necessities, in afflictions, and distresses often, and in labors more abundant." For a Bishop, among us, is our highest officer, called on to endure the greatest share of privation, and perform the most labor; and at the same time, receives no greater compensation than the rest of his brethren.

We have now arrived at the great secret of the whole matter; for these are the Bishops that are so much in the Doctor's way, that, if possible—in order to carry his point, and to exalt his own, at the expense of others—he must set aside their authority, and disparage their office. And to do this, he, in the next place, gives an unrighteous account—as we shall presently show it to be—of the intentions, actions, and transactions of Wesley and Coke, in the organization of the Methodist Episcopal Church, in America.

CHAPTER V.

Chapman's misrepresentations of Wesley and Coke, in reference to the origination of the Methodist Episcopal Church in America, refuted;

After improperly charging Mr. Wesley with a partial secession from the Church of England, and referring to this as the origin of the Methodist Episcopal Church, Dr. Chapman would make it appear that he was ambiguous in his views concerning the Christian Ministry. And he thus attempts to support this opinion: "What his (Mr. Wesley's) precise views were upon the Christian Ministry, is now difficult to ascertain. At one time, he would seem to discard episcopacy, and at another, to have retained it. Even in one letter, he says that bishops and presbyters are the same order, and consequently have the same right to ordain; and yet he was determined as little as possible to violate the established rules of the national church, to which he belonged; and then he speaks of the English bishops, as having a legal jurisdiction; which appears to imply the right of the civil government to mould the Christian Church and its ministry, agreeable to its convictions of the prevailing necessity or expediency."

However obscure Dr. C. may consider Mr. Wesley's views upon the Christian Ministry to have been, he certainly cannot find evidence of that obscurity in the above extract, or the letter from which it is taken. On the contrary, there is a clear and obvious sense throughout the whole. He plainly and emphatically declares that, "bishops and presbyters are the same order, and consequently have the same right to ordain." In this, he clearly expresses his view of the Christian Ministry; and there is no departure from, or con-

tradiction of, this view, when he adds that he was determined as little as possible to violate the established order of the National Church, in which the bishops have legal jurisdiction.

For the better understanding of this question, I will give the whole of Mr. Wesley's letter, referred to by Dr. Chapman :

“ *Bristol, Sept. 10th, 1784.*

“ *To Dr. Coke, Mr. Asbury, and our brethren in North America.*

“ By a very uncommon train of providences, many of the provinces in North America are totally disjoined from the Mother Country and erected into independent states. The English government has no authority over them, either civil or ecclesiastical, any more than over the states of Holland. A civil authority is exercised over them, partly by the Congress and partly by the Provincial Assemblies. But no one either exercises or claims, any ecclesiastical authority at all. In this peculiar situation, some thousands of the inhabitants of these States desire my advice : and, in compliance with this desire, I have drawn up a little sketch.

“ Lord King's account of the primitive church, convinced me many years ago, that *bishops and presbyters are the same order, and consequently have the same right to ordain.* For many years I have been importuned to *exercise this right, by ordaining part of our travelling preachers.* But I had still refused, not only for *peace sake*, but because I was determined as little as possible to violate the established order of the National Church, to which I belong.

“ But the case is widely different between England and America. *Here there are bishops who have a legal jurisdiction ;* in America there are none, neither any parish ministers. So that, for many hundreds of miles together, there is none either to baptize or to administer the Lord's Supper. *Here, therefore, my scruples are at an end ;* and I consider myself at full liberty, as I violate no order and invade no man's right, by appointing and sending laborers into the harvest.

I have, accordingly, appointed Dr. Coke and Mr. Francis Asbury, to be joint superintendents over our brethren in North America ; as also Richard Whatcoat and Thomas

Vasey, to act as elders among them, by baptizing and administering the Lord's Supper. And I have prepared a liturgy, little differing from that of the Church of England, (I think the best constituted *national* church in the world,) which I advise all the travelling preachers to use on the Lord's day, in all the congregations; reading the liturgy only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the Supper of the Lord on every Lord's day.

"If any one will point out a more rational and scriptural way of feeding and guiding these poor sheep in the wilderness, I will gladly embrace it. At present, I cannot see any better method than that I have taken.

"It has, indeed, been proposed, to desire the English bishops to ordain part of our preachers for America. But to this I object: 1st, I desired the Bishop of London to ordain me, but could not prevail. 2d, If they consented, we know the slowness of their proceedings; but the matter admits of no delay. 3d, If they were to ordain them now, they would expect to govern them; and how grievously would this entangle us. 4; As our American brethren are now totally disentangled, both from the state, and English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty, simply to follow the *Scriptures* and *primitive Church*. And we judge it best that they should stand fast in the liberty wherewith God hath so strangely made them free.

"JOHN WESLEY."

"Now, having the whole of the letter before us, I would ask, is there any ambiguity in it? Can there be any difficulty in understanding it? Could Mr. Wesley, so far as he speaks of the Christian Ministry, in this letter, use more clear and explicit terms, in expressing his views? He tells us plainly and unequivocally, that he had been long convinced that "bishops and presbyters are the same order."

By adverting to his journal, of January 20, 1746, we find that this had been his opinion for about thirty-eight years. His language is as follows: "I read our Lord King's account of the primitive Church. In spite of the vehement prejudice of my education, I was ready to believe that this

was a fair and impartial draught. But, if so, it would follow that bishops and presbyters are essentially of one order." Vol. 2, p. 332.

It is true, that this long established view of the Christian Ministry stood in direct opposition to the plea of Divine right of Diocesan Episcopacy. And hence Mr. Wesley discarded that kind of Episcopacy, and treated with contempt, the doctrine of the necessity of Episcopal or Apostolic succession. But his views were no wise opposed to a scriptural Episcopacy, or an Episcopal form of Church Government. This will be seen by referring to the sixteenth vol. of his works, p. 26, where he says, "As to my own judgment, I still believe the Episcopal form of Church Government, to be scriptural and apostolic. I mean, well agreeing with practice and writing of the Apostles. That it is prescribed in scripture, I do not believe. This opinion, which I once zealously espoused, I have been heartily ashamed of, ever since I read Bishop Stillingfleet's Ironicon. I think he has unanswerably proved, that neither Christ, nor his Apostles, prescribe any particular form of Church Government, and that the plea of divine right of Diocesan Episcopacy, was never heard of in the primitive Church,"—And in p. 35, he adds; "Concerning Diocesan Episcopacy, there are several questions I should be glad to have answered. 1st. Where is it prescribed in scripture?—2d. How does it appear that the Apostles settled it in all the Churches they planted? 3d. How does it appear that they so settled it in any, as to make it of perpetual obligation? It is allowed Christ and his Apostles did put the Churches under some form of government or other. But, 1st. Did they put [all Churches under the same precise form? If they did, 2d., Can we prove this to have been the very same which now remains in the Church of England?"

Where now is the charge of ambiguity? Are not Mr. Wesley's views of the Christian Ministry clear, consistent, uniform and scriptural? and are they not expressed in language the most plain and emphatic?

But is it asked, Why did Mr. Wesley, being a Presbyter, or Scriptural Bishop, according to his own views, continue to refuse to ordain some of his travelling preachers for England; notwithstanding he was frequently pressed so to do? The answer is given by Mr. Wesley himself. He tells us plainly it was "for peace' sake," and that he was "determined as little as possible to violate the established order of the National Church to which" he "belonged." In that Church, there were Bishops, who had *legal jurisdiction*; and of course, the only officers under that order of things, who had legal right to ordain. These were his reasons; and not that he, for a moment, doubted his scriptural right to ordain.

The matter before us is plain; and I would now ask, Why is it that—notwithstanding Mr. Wesley's views of the Christian Ministry are set forth as clear as light—Dr. Chapman would throw, if possible, a *mystery* around them? Is it not because he dreaded the influence of the views and sentiments of that "pious and talented Presbyter," as he was pleased to call him, when brought to bear on the subject of Apostolic succession? Or was it the better to make way for the declaration of the most egregious error, concerning Mr. Wesley's ordination of Dr. Coke, as superintendent for America? Of this transaction Dr. Chapman says, p. 25—"No such power was claimed,"—that is on the part of Mr. Wesley—"and no such promotion was intended"—as the ordination of Dr. Coke, to the Episcopal office for America—And in addition to this declaration, Dr. Chapman would have us believe, that when Mr. Wesley, with other Presbyters, imposed hands on Dr. Coke, nothing "more was intended than the blessing of a good old man,

on his fellow labourer in the ministry ;” thus endeavouring to place Mr. Wesley and Dr. Coke before the world, in the most ludicrous light.

To support these assertions, Dr. Chapman produces the following extract of a letter written by Mr. Wesley to Mr. Asbury some years after the organization of the Methodist Episcopal Church in this country. “In one point, my dear brother, I am a little afraid both the Dr. and you differ from me. I study to be little; you study to be great. I creep; you strut along. I found a school; you, a College. Nay, and call it after your own name! O beware! Do not seek to be something! Let me be nothing, and Christ be all in all. One instance of this your greatness has given me great concern. How can you, how dare you, suffer yourself to be *called* a Bishop? I shudder, I start at the very thought. Men may call me a knave or a fool, a rascal, a scoundrel, and I am content; but they never shall, by my consent, *call me a Bishop*. For my sake, for God’s sake, put a full end to this! Let the Presbyterians do what they please; but let the Methodist know their calling better.”

This famous letter was first published by the Rev. Henry Moore, the personal friend, and authentic biographer of Mr. Wesley. The explanatory remarks made by Mr. Moore, show in what sense the letter is to be understood; and will clearly reconcile Mr. Wesley’s views on this subject.

Mr. Moore says; “Mr. Wesley well knew the difference between the *office* and the *title*. He knew and felt the arduous duties, and the high responsibility which attached to one, and the comparative nothingness of the other. He gave to those “Episcopi,” (*Bishops*) whom he *ordained*, the modest, but highly expressive, title of Superintendents; and desired that no other should be used. His objection to the title of Bishop arose from his hatred of all display.” (See Moore’s life of Wesley, vol. 2, pp. 278,

289.) "Mr. Asbury was of opinion that the unpleasant expressions were occasioned by the misrepresentations of others."

Nothing more is necessary to show that Mr. Wesley's objection to Mr. Asbury, was, that he wore the *name* of Bishop; and *not* that he exercised the *Episcopal office*. That Mr. Wesley did claim power to ordain Dr. Coke, Superintendent, or—which is the same thing—Bishop, for the Methodist Societies in America, when he, with other Presbyters of the Church of England, laid hands on him, is evident;

1st From the letter already referred to; in which, in connexion with the expression of his opinion, that Bishops and Presbyters are one in office, and have the same right to ordain; he says, he had been "importuned from time to time to exercise that right, by ordaining part" of the "travelling preachers," in connexion with him for England. That he had refused for "*peace*' sake;" he would not "violate the established order of the National Church. But the case was widely different between England and North America;" and adds, "I have accordingly appointed Dr. Coke." By this appointment he could mean nothing less than ordination, according to the connexion in which it stands.

2nd. Mr. Wesley unequivocally asserts that he believed himself to be "as scriptural (Episcopos, Bishop) as much as any man in England or Europe." (See Moore's Life of Wesley, vol. 2 p. 260.) And this he asserted in direct reference to his acting as *Bishop* in ordaining Dr. Coke, in reply to the remarks of his brother Charles.

3. In addressing Dr. Coke, previous to his ordination, Mr. Wesley says, as he had invariably endeavoured in every step he had taken, to keep as close to the Bible as possible; so, on the present occasion, he hoped he was not about to deviate from it. That, keeping his eye upon the

conduct of the primitive Churches, in the ages of unadulterated Christianity, he had much admired the mode of ordaining Bishops, which the church of Alexandria had practised. That to preserve its purity, that church would not suffer the interference of a *foreign* Bishop, in any of their ordinations ; but that the Presbyters of that venerable Apostolic church, on the death of a Bishop, exercised the right of ordaining another from their own body, by the laying on of their own hands ; and that this practice continued among them for two hundred years, till the days of Dyonsious. And finally, that being himself a Presbyter, he wished Dr. Coke to accept ordination from his hands, and to proceed in that character to the continent of America, to superintend the societies in the United States. (See Drew's Life of Dr. Coke, p. 63, 64.)

4th. Dr. Coke had become convinced of the propriety of Mr. Wesley's views and wishes ; and, accompanied by Mr. Creighton, a regularly ordained minister, who had long officiated in Mr. Wesley's chapel in London, and assisted him in various branches of his ministerial duties, met him in Bristol ; when, with their assistance, Mr. Wesley ordained Mr. Richard Whatcoat and Mr. Thomas Vasey, presbyters for America : and, being peculiarly attached to every rite of the Church of England, did afterwards ordain Dr. Coke *superintendent*—or, which is the same, *bishop*—giving him *letters* of ordination, under his hand and seal : [Coke and Moore's Life of Wesley, p. 459 ; Life of Coke by Drew, p. 65.]

5th, The letter of ordination from Mr. Wesley, expressly states, he had set apart Dr. Coke as a "superintendent" for America, "to preside over the flock of Christ."

"To all to whom these presents shall come : John Wesley, late Fellow of Lincoln College in Oxford, presbyter of the Church of England, sendeth greeting :

"Whereas, Many of the people in the Southern Provin-

ees of North America, who desire to continue under my care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for the want of ministers, to administer the sacraments of baptism and the Lord's Supper, according to the usages of the same Church ; and *whereas*, there does not appear to be any other way of supplying them with ministers :

Know all men, that I, John Wesley, think myself to be providentially called, at this time, to set apart some persons for the work of the ministry in America. And therefore, under the protection of Almighty God, and with a single eye to his glory, I have, this day, set apart, as a *superintendent*, by the imposition of my hands and prayer, (being assisted by other ordained ministers,) Thomas Coke, Doctor of Civil Law, a presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony, I have hereunto set my hand and seal, this second day of September, one thousand seven hundred and eighty-four.

“ JOHN WESLEY.”

6th. Having received this letter of ordination from Mr. Wesley, Dr. Coke proceeded to America. He presided in the first General Conference, which closed its session in Baltimore, 1st January, 1785. “The minutes of the conference were printed under the title of, The General Minutes of the Conference of the Methodist Episcopal Church in America.” The same year, Dr. Coke returned to England, and met Mr. Wesley at the British Conference, which held its session in London, 26th July. It must be believed Mr. Wesley saw the minutes of the American Conference, and learned from Dr. Coke all that had been done. It was Mr. Wesley's habit to speak his mind plainly on all subjects ; and, had he been dissatisfied, he would have made it known. And, when Dr. Coke was attacked by an anonymous writer in England, supposed to be Mr. Charles Wesley, for having organized the “Methodist Episcopal Church,” in

his defence, he affirmed that, in his proceedings in America, he did nothing but by a delegated power, which he received from Mr. Wesley. This he did publicly, under Mr. Wesley's eye. On this ground, says Mr. Drew, it cannot be denied that his plea of delegated authority is valid, Mr. Wesley and himself being identified together." *Life of Coke by Drew*, p. 101.

7th. I have only to add, Mr. Wesley altered the English Prayer Book to suit the Methodist societies in this country. The preface is signed, "John Wesley," and dated Bristol, Sept. 9, 1784, only seven days after the ordination of Dr. Coke, and entitled "The Sunday service of the Methodists in the United States of America, with other occasional services." In it is prescribed a form for ordaining ministers, thus headed: "The form and manner of making and ordaining of Superintendents, Elders, and Deacons." The running titles at the head of the pages, are, 1, "The ordaining of Deacons;" 2, "The ordaining of Elders;" 3, "The ordaining of Superintendents." And, in the edition of the Prayer Book, printed in London in 1786, we find the first general minutes of the "Methodist Episcopal Church in America," Mr. Wesley still living: [See Defence of our Fathers.]

I think it has been clearly shown, that Mr. Wesley did consider himself authorized by the Scriptures, and called, in the providence of God, to invest Dr. Coke with "Episcopal dignity;" considering the office of bishop and presbyter to be one; and that he did intend Dr. Coke to exercise the oversight of the Methodist societies in America, and to organize an Episcopal Church. And Mr. Wesley's character for piety and intelligence, forbids the idea, that he would hastily enter upon so important a work, without being fully convinced of its agreement with the Scriptures and the necessity of the case. Yet Dr. Chapman intimates that Mr.

Wesley, in ordaining Dr. Coke, intended nothing more than "the blessing of a good old man on his fellow-laborer in the ministry."

Mr. Wesley, in this transaction, may have had respect to the case of Barnabus and Saul, (Acts xiii.) who received ordination or imposition of hands from Simeon, Lucius, and Manaen, Prophets and Teachers; and as such, not superior to them, and, in some sense, inferior. (Eph. 2, 20.) This imposition of hands was made by the command of the Holy Ghost. For what? To constitute them Elders or Apostles? No; they were such already. But to separate them for the work, whereunto he had called them, namely; to preach the gospel to the Gentiles. Will Dr. Chapman say, that nothing more was intended by this transaction, than the usual blessing of three ministers upon their fellow labourer? We presume not. When Mr. Wesley, in conjunction with other Presbyters, imposed their hands on Dr. Coke, it was not to confer on him a higher grade of order in the ministry than he had before; for; as a Presbyter, he was already in Mr. Wesley's opinion, a scriptural Bishop. But the object was, to give his sanction and authority to Dr. Coke, to execute the office and duties of superintendent over the Methodist societies in America. And this he had full authority to do; because he was, under God, the father and head of the societies; and was so acknowledged. They looked to him as their director, and referred to him for advice. They were without ministers to administer the ordinances of the gospel; and, in most places, without access to them in other churches. It was thus a case of necessity and expediency, sustained by scriptural authority, the usage of the primitive church, and the relation which he sustained to the societies as their founder and father, under God. And hence he stood more than justified, in the eyes of scripture, as well as reason; and has been gratefully re-

membered, and much beloved by thousands that have been raised up thereby, in this widely extended country, to call him blessed.

Few men that ever lived, were ever in a condition similar to that of Mr. Wesley, when he authorized and sent Dr. Coke, to organize the Methodist Episcopal Church. In early life he had set out with a single eye to the glory of God, to live a life of holiness, according to the scripture. And such was the blessing of God, on his efforts, that many were led to take knowledge of him, that he had been with Christ ; and desired to unite with him, in his method of holy living. Thus matters went on, from time to time, until many societies were raised up in connexion with him, both in Europe and America.

He was a strict Churchman ; and consequently, had not adopted any rules, or laid any plans, contrary to the established order of the church to which he belonged. He never thought, for a moment, of leaving that church, or by any means raising up a new sect or denomination of christians. For it is evident, his whole ambition was, to get good and do good, by carrying out, and enforcing, the doctrines of the established church, which had been long and shamefully neglected. In this God blessed him abundantly.

The societies that had been raised in Europe by his instrumentality, he would frequently visit, and by his godly conversation, encourage to press on in the work of faith and labor of love. But, in reference to this country it was widely different. The war had long raged with violence, and finally ended, in the separation of the two countries. Then there was no Church of England here, as there had formerly been ; no Protestant Church, no ministers, no administration of ordinances. So that nearly the whole length and breadth of the land was left, as a waste, howling, wilderness. What, then, was Mr. Wesley to do, when his

brethren in connection with him here, in their destitute and forlorn condition, applied to him for help? Was he to turn a deaf ear to their cry, that had reached him across the broad waters? Or was it his duty to do all he possibly could for them, in this state of destitution? No man living had the same influence over them that he had, or, in the nature of things could expect to have. And, as it was in his power to form a plan that would harmonize the whole, bring them into a state of organization, and put them into action, by which they could serve God according to the dictates of their own conscience, and be useful to their fellow men around them, most certainly it was his duty so to do; more especially, as, in doing so, he would not only do unspeakable good to his brethren who looked to him and desired his help, but would not, as he stated himself, invade any man's rights or break in upon any established order, civil or ecclesiastical, by which injury might be done to any man or any set of men.

Indeed, there appeared to be no way for Mr. Wesley to escape. Scripture, reason, and Providence, all combined to lay him under a moral necessity to do as he did. And the sequel proved that God was in it, in a most wonderful manner. Thousands and tens of thousands have been brought, thereby, into the fold of Christ and made happy in the experience of the peace and love of God, which passeth understanding. And now, in taking the whole ground into view, we would ask, in the name of reason, what motive could Mr. Wesley have had in all this, seeing that after he had done all he could for his brethren here, he claimed no jurisdiction over them whatever? It certainly is strange, that any man or set of men can be found, to impugn his motives, or to say any thing by which they could be disparaged. Mr. Wesley must have acted under the most pure and disinterested motives; moved only by the fear and love of God,

and—as we have already triumphantly proved—according to Scripture, reason, and the true necessity of the case. Hence, therefore, he must stand justified by all wise and good men ; and especially in the sight of that righteous God who searcheth the heart and trieth the reins.

We are now prepared to notice Dr. Chapman's representations of Dr. Coke.

The Doctor has taken upon himself to charge this great and good man, with exercising an office, in "his personal pretensions to which, he placed no confidence." *A more serious imputation on the Christian honesty of Dr. Coke, could hardly be made.* Dr. Chapman says, the Methodist Episcopal Church "has no such episcopacy as is considered by us, and was considered by its *founder* and first superintendent, to be authorized and genuine." p. 87.

We grant that we have no such episcopacy as is considered by the Protestant Episcopal Church to be "authorized and genuine:" and we are free to acknowledge, that we have no concern on account of it. But that we have no such episcopacy as was considered "authorized and genuine" by the founder and first superintendent of the Methodist Episcopal Church, we positively deny, and have already shown that it is not the case.

It remains now, to attend to what Dr. Chapman has said in relation to Dr. Coke, and his own views of his ordination. "After having exercised the power of ordination for about six years, he appears to have become extremely dissatisfied with himself, and to have been fully convinced of the invalidity of his supposed episcopacy." To confirm this statement, Dr. Chapman produces the fragment of a letter, said to be written by Dr. Coke to Bishop White, of the Protestant Episcopal Church, "proposing a re-union of their respective churches:"—a *union* may have been proposed, but a *re-union* could not, as they had never, as churches,

been united—"and expressing this opinion of the ministers already ordained by Mr. Asbury and himself:" "I do not think that the generality of them, perhaps, any of them, would refuse to submit to a *re-ordination*." There is nothing in this to justify the charge made against Dr. Coke. He does not propose a re-ordination, or even suggest that he thought it necessary; except on the ground of the proposed union; and then, should it be deemed necessary by Bishop White, he (Dr. Coke) *thought* the preachers ordained by Mr. Asbury and himself, would not *refuse*. But in this he was much mistaken. From the sequel, we learn, that, in all probability, not one would have submitted to re-ordination; even if it had been the only obstacle in the way of the union of the churches.

Again, Mr. Chapman says: "Dr. Coke remarks, 'he (Mr. Wesley) did, indeed, solemnly invest me, as far as he had a right to do, with episcopal authority.'" And, instead of giving the whole connection, that the meaning might be fairly seen, he adds: "But mark the consequences; he went farther, I am sure, than he would have done, if he had foreseen some events which followed. And this, I am certain of, that he is now sorry for the separation." And what is there, in all this, to justify the conclusion, that Dr. Coke "placed no confidence whatever in his personal pretensions to the office he had exercised." Is it because he says, that Mr. Wesley "did solemnly invest," him "with episcopal authority?" Surely not; for this is an avowal of Mr. Wesley's authority to ordain, and of the validity of his own episcopacy. But is it because he adds, "as far as he had a right to do"? Surely this is not intended to say, that Mr. Wesley had no "*right*," to invest him with episcopal authority; for he fully believed Mr. Wesley to be a *Scriptural* bishop; and consequently possessed of the very best authority to ordain to that office. But while Mr. Wesley had *authority* to ordain

Dr. Coke, superintendent, for the Methodist societies in America," he had no authority to ordain him a bishop of the Church of England, or for the Protestant Episcopal Church in this country, with which he was—with an eye single to the glory of God—seeking a union. Neither has the Protestant Episcopal Church authority to ordain for us; and this is, no doubt, the meaning of Dr. Coke, in saying "as far as he had a right to do."

Again: Does Dr. Coke authorize the conclusion that he had no confidence in his episcopacy when he says, "He went farther, I am sure, than he would have gone, had he foreseen some events which followed." Farther in *what*? *What* events that followed? Who can possibly tell the precise meaning of this fragment of the letter? The most natural conclusion appears to be, that the Doctor intended to say, that, such was Mr. Wesley's love and veneration for the church to which he belonged, such his ardent desire for unity of faith and practice in the Church of God, that, notwithstanding he fully believed himself to be authorized, by the Word of God, to ordain, as he did, for America; could he have foreseen that Parliament would have passed an act, making it lawful in England to ordain bishops for foreign lands, and that consequently the Protestant Episcopal Church would have been organized in this country, in which all that had formerly belonged to the Church of England here might have been one, he would not have gone so far as he did, in organizing the Methodist Episcopal Church. Are we not fully justified in this conclusion, when it is immediately added, "this I am certain of, that he is *now* sorry for the *separation*." No doubt that Mr. Wesley and Dr. Coke were both sorry that a separation should exist between the churches, for the same reason that every good man is sorry that any thing should exist to separate between any of the professed followers of the blessed Redeemer. But in no

wise were they so, because they did not think Methodist episcopacy "authorized and genuine."

Again: Dr. Chapman says, in a subsequent interview with bishop White, "there was also suggested by him (Dr. Coke) the propriety, but not a condition made, of admitting to the Episcopacy, himself and the gentlemen associated with him in the superintendence of the Methodist Societies."

Let it be noticed, first, that this was on a *private* interview, *subsequent* to the letter. How then, did Dr. Chapman get it? If bishop White afterwards stated it, how easily might he have misplaced the sentence, through forgetfulness or misapprehension; and thus make Dr. Coke say what he never intended. But *what* was suggested? Not to ordain Dr. Coke and Mr. Asbury; but the propriety of admitting them, in case of a union of the Churches, to a joint share of the Episcopate, just as they then stood. But it was not made *a condition*. I ask, does this look like discarding Methodist Episcopacy? Surely not. The very reverse is intended in this sentence.

But Dr. Chapman supposes, that his opinion is correct, because Dr. Coke made, "about eight years after, application to the bishop of London, to ordain a given number of travelling preachers in England, for the purpose of administering the sacrament to the people of their connection." It would be sufficient, in answer to this, to remark, that the request was made for England, and not for America. Dr. Coke never considered himself authorized to ordain for England; neither could he, for there, all things were transacted according to a legal jurisdiction. But let it be observed, this was done after Dr. Coke had given up his superintendence in this country; and that, for the sole purpose of preventing the Methodists from separating from the Church of England. Mr. Drew, his faithful biographer ob-

serves ; " attached, like Mr. Wesley, to the establishment of his country, and unwilling to countenance innovations that might ultimately lead the Methodist to form themselves into a separate body, he devised a plan, which he thought, might wholly prevent the evil which he feared. The principles of this plan were to establish, if possible, an indissoluble union between the Methodist and the Church of England, without rendering them dependent upon the clergy of the establishment." He then gives Dr. Coke's letter to the bishop of London, which commences thus :

" May it please your Lordship ; I have felt a strong inclination, for more than twelve months past, to take the liberty of writing to your Lordship, on a subject which appears to me of vast importance. I mean the necessity of securing the great body of Methodist in connection with the late Rev. John Wesley, to the Church of England," &c. (Life of Coke, by Drew, p 288.)

It is unnecessary to give more of this long letter, to show the noble and christian-like design of Dr. Coke. Many, in the Methodist Societies, had become dissatisfied at receiving the sacrament at the hands of unholy and wicked clergymen ; and fearing they would go entirely off, he devised the plan of having some of the travelling preachers, ordained by the bishop of London, to serve in England ; none of whom were to come to America. This was the secret and avowed motive of Dr. Coke in this transaction ; and not that he had " no confidence in his personal pretensions to the office that he had exercised."

But to show beyond successful contradiction, that in this transaction, as well as in the letter written to bishop White, Dr. Coke never intended so much as to intimate, that he did not " consider" Methodist Episcopacy " genuine," we give Dr. Coke's own statement of the case, contained in a letter written to bishop Asbury, dated near Leeds, Feb.

2nd, 1808; about seventeen years after he had written to bishop White, and about nine years after he had written to the bishop of London. In this letter, Dr. Coke states, he had heard that there had been a paper war, concerning a letter which he wrote in the year 1791, to bishop White. He acknowledges that when he wrote that letter, he did then believe, that the union which he proposed would have a good effect; that it would very much enlarge our field of action, and that myriads would, in consequence of it, attend our ministry, who were then much prejudiced against us. He adds, however, that he had no idea of deciding on anything! That such an idea, without the concurrence of bishop Asbury, and of the General Conference, would have been absurd; and that what he did, was intended to ascertain the sense of the Protestant Episcopal Church, preparatory to the General Conference; but at the same time he expressly declares, "I never applied to the Convention for reconsecration. I never intended that either you or I should give up our *Episcopal ordination*. My proposals secured our Discipline in all points." And he afterwards adds, "that I now see that the failure of my plan, which was laid down from the present motives, was for the best." (Dr. Emory's Defence of our Fathers, p. 29.)

Again; The same author says; "Bishop White states that one of the outlines of Dr. Coke's plan, as to the Methodist ministers, was their continuing under the superintendency then existing, and on the practices of their own peculiar institutions. This coincides with Dr. Coke's statement. What was his (Dr. Cokes') intended means of removal of this difficulty—i. e. of ordaining preachers who were not acquainted with the learned languages—says bishop White, does not appear in the letter. It may have been a promise on the part of the Bishops, that the ordination of the persons in question, should not be prevented from that cir-

cumstance ; or it may have been the consecration of himself and the gentleman connected with him ; for this measure was hinted at in a conversation that 'afterwards took place between us.'

The very terms of this sentence show doubt on the face of it ; and, as we shall presently demonstrate, that bishop White mistook the import of Dr. Coke's letter, it must be admitted to be possible that he might, at least, equally have misapprehended a hint in conversation. The propensity of the human mind, to conjecture that which is most accordant with its own habits of thinking, or best calculated to support its own views, is too well known to require discussion here.

But even admitting that bishop White may have been correct in his impression, that Dr. Coke did hint, in conversation, the propriety of admitting to the Episcopacy, himself and the gentleman associated with him, in case of a union with the Protestant Episcopal Church ; it may be easily accounted for on bishop White's own principles, without supposing Dr. Coke by any means to have intended to admit the *nullity of his former Episcopal ordination*. Dr. Coke might, *at that time*, have thought it expedient, if a union took place, in order to gain the more, and to enlarge our field of action, to accommodate himself to the prejudices of those who deemed what they termed *the succession*, of importance. This is precisely what bishop White himself had proposed but a few years before, in "The Case of the Episcopal Churches considered." "If, said he, such measures, as have been above recommended, should be adopted, viz, admitting to the Ministry, by a clergyman elected as permanent president, in conjunction with other clergymen, and the Episcopal Succession afterwards obtained, any supposed imperfections of the intermediate ordinations, might, if it were judged proper, *be supplied*

without acknowledging their nullity, by a conditional ordination, resembling that of conditional baptism." (p 17.

"But we *conjecture* if Dr. Coke did *hint* or suggest the propriety of admitting to the Episcopate, in union with the Protestant Episcopal Church, himself and the gentleman connected with him, he either meant that they should be so admitted *without reconsecration*; or if with reconsecration, then it was, that he would submit to this for the sake of being more extensively useful among those of the Protestant Episcopal Church, who might deem it of importance, in case of such an union; and not at all because *he* deemed it of any sort of consequence; much less of necessity, either for himself or for the Methodists.

"But we have said bishop White mistook the import of Dr. Coke's letter; and may possibly have equally mistaken the import of what he considered a *hint* in conversation. It remains to show this. In his letter of July, 1804, bishop White says, "the general outlines of Dr. Coke's plan were a re-ordination of the Methodist Ministers," &c. In the letter of Sept., 1806, he expresses it thus—"His plan (Dr. Coke's) was, that all the ordained Ministers then in the Methodist connection, should receive Episcopal ordination." Now let us turn to Dr. Coke's own language, as contained in his letter to bishop White, dated April, 24 1791—"Our ordained Ministers (says Dr. Coke) will not, ought not to, give up their right of administering the Sacraments."

Here, then, their existing *right* to administer the sacraments is expressly asserted; and also their obligation not to give it up, being a right of character *already vested*. The *validity* of their ordination is, in this passage, unequivocally avowed. Yet Dr. Coke adds, "I do not think that the generality of them, perhaps none of them, would

refuse to submit to a re-ordination, if other hindrances were removed out of the way."

Now we ask, in the name of candour, if there be no difference between saying it was Dr. Coke's *plan*, as if it had been *proposed* by him as a thing deemed necessary by himself, that all the ordained Methodist Ministers should be re-ordained—and his averring that they ought not to give up the right which they previously possessed of administering the sacraments; though he did not think that most of them, perhaps none of them, would refuse to submit to re-ordination, if their compliance in that respect should be the only remaining hindrance to a union? The difference to us is clear. And we believe it would be equally plain to every impartial and candid reader.

"But we will go further, and say; had it ever been Dr. Coke's *plan*, that all the ordained Methodist Ministers, should be re-ordained, in case of a union with the Protestant Episcopal Church; it could not have been because he admitted the nullity of their existing ordination, unless he palpably contradicted himself in the same breath. The principle of such a proposal, had it been made, could have been no other, from the evidence before us, than that above stated, viz, a willingness, for the sake of more extensive usefulness, to accommodate himself to the prejudices of others, when he did not believe that his doing so would be sinful. The justifiableness, and even the expediency, of such a course, without admitting the nullity of former ordinations, had been, previous to that time, amply vindicated by bishop White himself, in the case of the Episcopal Churches. That pamphlet Dr. Coke had no doubt seen; and it is highly probable, that very work had a principal influence in inducing him to approach bishop White, particularly on that subject.

"We have only to add here, that whatever Dr. Coke did

in this matter was his own individual act; and was neither approved of, nor known by, his colleague, bishop Asbury; nor, as far as we are acquainted, by a single other Methodist Minister in the United States. And that Dr. Coke himself lived long enough to see, and, with his characteristic candour, to acknowledge, that the failure of his scheme had been for the best." (Ib. 30, 31, 32.)

In addition to the foregoing testimony afforded us by Dr. Emory, in the Defence or our Fathers, we have to observe, that Drew, the biographer of Dr. Coke, says, that he found a 'manuscript' among his 'papers,' from which he took "the liberty to transcribe, and apply in his own defence on the *present occasion*."—(Coke's Ordination, by Wesley)—"the evidences adduced, in behalf of his departed friends," Wesley and Whitfield.

"In these evidences, we may perceive his own views of the *validity* of his *ordination*, by the hands of Wesley after a lapse of more than twenty years." (p 69.)

Without adding more, we hope the reader is satisfied, that we have fairly disproved the severe allegation brought against Dr. Coke, of his want of Christian honesty, in that he "exercised the Episcopal office," when, at the same time, "he placed no confidence whatever in his personal pretensions to it;" and have shown Dr. Chapman's view of the whole transaction to be incorrect. We have shown clearly, that Dr. Coke never intended in his letter to Bishop White—in his letter to the Bishop of London—nor in any other way, of which we have any knowledge, even so much as to intimate, that he did not think Methodist Episcopacy, "authorized and genuine." But on the contrary, from the letter itself written to Bishop White, his letter to the Bishop of London—his own letter to Bishop Asbury, and a manuscript found among his papers, written on the subject, more than seventy years after, that he uniformly

avowed his most implicit confidence in the validity of Methodist Episcopacy, and the soundness of his personal pretensions to the Episcopal office.

The cause of truth and fair investigation, is not promoted by those, who, by partial and perverted views and representations, seek to promote their own pretensions, and to misrepresent the opinions and actions of others. But such a course, is altogether in keeping with Dr. Chapman's views of the doctrine of Apostolic succession; according to which Mr. Wesley had no right to ordain under any circumstances whatever; Dr. Coke was no Bishop; and the Methodist Episcopal Church, no Church; and, as no faith is to be kept with heretics, it is no matter in what way they are denounced and put down, so, indeed, that it be not too glaring.

We would not be understood to say, that the Rev'd Dr. apart from this principle, could be guilty of such things; for we have a better opinion of him as a christian, and christian minister. But blinded and carried away, as he is by this doctrine, which has thus led him into error, and misrepresentation of some of the best men, and ablest ministers that ever belonged to the Church of Christ, he might unwillingly proceed if he had it in his power, not only to denounce, but to destroy from the face of the earth, all ministers and branches of the church, who could not in his estimation claim Apostolic succession—Not that he would destroy their lives, by instituting a bloody inquisition as the Catholics have done—and still would do if they had it in their power—but, that he would destroy their ministerial character and influence, and blot out their names as Churches; so that they should have no hope of salvation, unless they would come into *his beloved Zion*, or into the bosom of the *holy Catholic Church*, and receive from *her pure hands*, the unspeakable blessing of *absolu-*

tion. Oh, blind bigotry—doubly blinded by the false doctrine of succession!—what hast thou done, and what wouldst thou not do!

Dr. Coke was a true Christian, a wise, learned and able minister, of the new and everlasting covenant; and consequently, could not have acted unadvisedly in such grave and important matters for Mr. Wesley, or any other man. He was convinced, and fully persuaded, in his own mind, that Mr. Wesley was right in his views; that he had scriptural authority to ordain him, for the purpose of meeting the special necessities of America; and that so ordained and sent forth, by the great father and founder of Methodism under God, he acted under the very best authority in organizing the Methodist Episcopal Church. And who but must see, that, in approaching bishop White, as he did, he was actuated by the most pure, disinterested, and benevolent motives? His enlarged soul, would embrace in its affections the whole human family; and hence, was not to be governed by little, low, selfish and contracted motives; but where principle was not involved, was ready to make any, and every reasonable sacrifice, for the good of the whole church, and the advancement of the Redeemer's Kingdom.

Upon the whole, we think we have established beyond successful contradiction, the confidence of Dr. Coke in his own Episcopal authority; his sincerity and good faith, in acting as he did under it; and the enlarged and benevolent views, that led him to seek a union of the Methodist, with the Protestant Episcopal, Church. And, for this, instead of meeting reproach, his name should be embalmed in every true christian heart.

CHAPTER VI.

Mr. Wesley and Dr. Coke had a Scriptural right to organize the Methodist Episcopal Church, according to the judgment of many of the best divines, both ancient and modern.

It is the cause of truth alone, we desire to maintain ; and this must be dear to every sincere and honest heart. We proceed, therefore, to show that Mr. Wesley and Dr. Coke had a scriptural right to establish the Methodist Episcopal Church in this country ; a right not only resulting from the customs and usages of the Church, but sanctioned by the judgment of many of the most pious and able divines.

And *first* : It is said “ the Lutheran churches, in Sweden and Denmark, are Episcopal ;” see Mosheim, p. 279 ; “ yet all ecclesiastical historians agree, that, when the reformation was introduced into Sweden, the first ministers who undertook to ordain were only presbyters.” See Willer’s Letters, p. 240.

“ It is equally certain, that, in the ordination of a bishop, if the other bishops happen to be absent, the more grave and aged of the ordinary pastors, supply their place, and are considered as fully invested with the ordaining power”. ib. p.241.

The learned Hooker also admits, that, “ in the exigence of necessity, the necessity of the present episcopal ordination in the line of succession is not indispensable”. Ecc’l. Pol. b. 7, sec. 14.

If we may believe the great Antiquaries of the Church of Scotland, that church was governed by their ‘Culdei’, as they called their presbyters. Nor was there any bishops over them for a long time.

Johannes Fordonus, in his *De Gestis Scot.*, lib. 2, ch. 2, is clear and full, as to their government from the time of Palladius, A. D. 430. "They were only presbyters and monks." *ib.* p. 375. "It is no way sufficient," says Stillingfleet, "to say that these presbyters did derive their authority from some bishop. If they had any, they were only chosen from their 'Culdei,' much after the custom of the Church of Alexandria, as Hector Boethius doth imply. And if we believe Philostorgius, the Gothic churches were planted and governed by presbyters, for above seventy years; for so long it was, from their first convention, to the time of Ulphilas, whom he makes their first bishop," *ib.*

For another instance about the year 390, and others in the year 452, see Irenius, p. 379; after stating and arguing which, Doctor Stillingfleet thus concludes: "It appears then, that this power of ordaining by presbyters, was restrained by the laws of the Church, for preserving unity in itself; but yet so, that in case of necessity, what was done by presbyters, was not looked on as invalid." *ib.* p. 381. The above quotations are found in Dr. Emory's *Defence of our Fathers*; and, no doubt are all correct.

Again: Dr. Drew, the great metaphysician, and the biographer of Dr. Coke, after arguing the propriety of Mr. Wesley's course, in ordaining Dr. Coke, observes; "There was a period, when the Protestants were pressed by the Papists with arguments precisely similar to those that were urged against Mr. Wesley and Dr. Coke on the present occasion. And these were triumphantly repelled, with weapons which the predecessors of their present antagonists, had instructed them to wield. The right, therefore, which Mr. Wesley exercised, in the ordination of Dr. Coke, was ably defended by Dr. Calamy, in his reply to Bishop Hoadley; and, with some trifling variations, the accumulated force, of all his arguments, may be brought to bear in favor of the delegated

power, which Dr. Coke exercised, on his arrival in America." See Life of Coke, p. 71.

That our ordination by presbyters, of which Mr. Hoadley takes the liberty to speak so contemptuously, is, to all intents and purposes—except that of gaining church preferment—valid, I (Calamy) prove by fair argument."

"First: I argue from the identity of bishop and presbyters. I will put it in the words of the learned Dr. Whitaker, who was the celebrated King's Professor of Divinity, in the University of Cambridge, challenging him to declare, how the ministers among the reformed, came by their call to that sacred office; bids him tell him, if he could, who called forth Luther and Calvin, and Beza, and the rest? Dr. Whitaker answers, that, "as for Luther, and Zuinglius, and Bucir, and many others of them, they were authorized presbyters and teachers, in the Church of Rome, ordained and universally owned among them; and that, therefore, they, being presbyters, and presbyters being, by divine right, the same as bishops, they might, warrantably, set other presbyters over the churches." See Calamy's Defence of Moderate Non-conformity, vol. 1, p. 70.

"To those," says Dr. Drew, "who ask, on what principle Mr. Wesley ordained Dr. Coke, to preside over the Methodist societies in America, we might urge this same reply. He was a regular presbyter, ordained in the Church of England, and, therefore, 'presbyters, being by *divine* right the same as bishops, he might, warrantably, ordain other presbyters. and set them over the churches in the Western Continent: especially as the Bishop of London refused to ordain one, as stated in Mr. Wesley's Letter to Dr. Coke and Mr. Asbury. Perhaps it may be said, that, admitting Mr. Wesley had a right to ordain presbyters, this could not justify him in ordaining a bishop. To this objection, the author

just quoted, hath furnished a clear and explicit answer, which I will give nearly in his own words;

‘That presbyters are, by divine right, the same as bishops, appears from hence, that such as were solemnly set apart for the sacred ministry and entrusted with the keys of the kingdom of heaven, and authorized to administer all ordinances in the Church to the faithful, committed to their care, are, in Scripture, styled bishops and elders, or presbyters, without any mark of distinction. To be convinced of this, a man need but turn to the several passages where they are mentioned.’

“St. Paul writing to the Phillippians, directs his epistle to all the saints in Christ Jesus at Philippi, with the Bishops, and Deacons, but no Presbyters. Had there been any Presbyters, distinct from Bishops, it is hard to give a reason why they should be passed over in silence. It is more rational to apprehend these Bishops were no other than the Presbyters of the church. And this sentiment is confirmed by the Syriac, one of the most ancient versions of the New Testament, which reads it “Presbyters, and Deacons.” There could not have been several Bishops at Philippi, in the sense the church of England gives to that word. There could not be several Pastors of many churches in one such little place. They must be therefore, proper Presbyters belonging to the flock. We need not wonder to hear of many such in a church; for we are told that Paul and Barnabas, ordained Elders in every church.” Acts 14, 13.

“The same Apostle in his Epistle to Timothy lays down the duties of Bishops, and Deacons, and the qualifications necessary for both; without saying a word of Presbyters; of whom it is hard to suppose, he should, upon such an occasion, have been altogether silent, had they not been the same persons whom he meant by Bishops. Theodoret, in his notes on Acts 11. 30, says, that the Bishop, or Elder,

whom St. Paul characterizes, was a Presbyter, while at the same time those who were afterwards called Bishops, were then usually styled Apostles." *Ib.* p. 75.

"In this Epistle to Titus, St. Paul again introduces the subject. And after appointing him to ordain Elders in every city, that the things which were wanting might be set in order, he adds, 'For a Bishop must be blameless, as the steward of God.' Titus 1. 7. It is plain from hence, that in the view of the Apostles, Bishops, and Elders, or Presbyters, must have been considered as of the same order; otherwise, instead of saying a Bishop must be blameless, he would undoubtedly have said, an Elder or Presbyter, must be blameless; for in the preceding verse, he had been speaking of the ordaining of Elders and not of Bishops.

"If therefore we suppose Bishops to have been an order of men, superior to Presbyters, it will not be easy to reconcile his language to the dictates of common sense. If Elders and Bishops are a distinct order of men, I should not admire the reasoning powers of that man, who would argue in the following manner, "Ordain Elders in every city, as I have appointed thee; if any be blameless &c., for a Bishop, must be blameless." Here, all connection is broken off, between the premises and the conclusion. And yet in this way we must suppose the Apostle Paul to have argued, in the 1st. chapter of his Epistle to Titus. But if on the contrary, we allow Bishops, and Elders, to be the same order, then all the parts of his argument are harmonious and consistent."

But above all, the following passage, given by St. Paul, in charge to Timothy, seems to place this point beyond all reasonable dispute. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." 1 Tim. 4, 14.—"This place" says Mr. Whitaker against Bellermino, "serves

our purpose mightily ; for from hence we understand, that Timothy had hands laid upon him by the Presbyters, who at that time governed the church by a common council” Whereupon he falls upon Bellermine, and the Romanists for denying the authority of ordaining to Presbyters, and confining it to Bishops. This much is plain ; that whether they were Apostles, Evangelists or Bishops, who were concerned in the ordination of Timothy, they all assumed, the character of Presbyters, and acted accordingly. And although some, who in modern days think themselves of a more exalted order, may be unwilling to allow the propriety of any inference drawn from the ordination of Timothy, in favor of the authority of Presbyters, such reluctance, instead of arguing the weakness of these inferences gives an additional brilliancy to the features of truth. And it can scarcely be deemed a breach of charity to assert, that if the Apostle had said, with the laying on of hands of “the Episcopate” instead of “the Presbyters,” the authority of his office, and the weight of his argument, would have been combined in all their force, and a triumphant conclusion would have been drawn from the passage, for appropriating the right of ordination exclusively to the Bishops.”

But regardless of these arguments, of which only a small specimen is given,” continues Drew, “to prove that the order, and authority of Presbyters and Bishops was primarily the same, a pious Prelate of this country assumed an opposite position. And in reference to the ordination of Dr. Coke by Mr. Wesley, he observes, that, “If a Presbyter can ordain a Bishop, then the greater is blessed of the less ;” thus evidently assuming as a fact the very point that requires proof, namely, that a Bishop is of an order superior to Presbyters. And no doubt if this fact could be substantiated, that the argument would be conclusive

against the ordination in question. But until this be done the argument can amount to nothing. Mr. Wesley's biographers therefore, justly remark, that the Prelate should have overturned Mr. Wesley's position, namely, 'that Bishops and Presbyters are of the same order,' to have established his own." See Life of Coke by Drew, pp. 71, 72.

We would here remark, we have made long quotations from various authors, as well as from Mr. Wesley and Dr. Coke, because the nature of the subject requires it, and is best sustained in that way. And, in so doing we think we have defended Mr. Wesley and Dr. Coke from the aspersions cast upon them by Dr. Chapman; in that we have made it appear, *first*; that Mr. Wesley did believe himself providentially called, and scripturally authorized, to provide for the establishment of the Methodist Episcopal Church in this country. And when he laid his hands on Dr. Coke it was not, as Dr. Chapman says, simply to impart "the blessing of a good old man upon a fellow laborer," but to ordain him for the special superintendence of the Methodist societies in North America; and to empower him to do every thing that was necessary to be done for their good.

Secondly; that Mr. Wesley was sustained by scripture and the judgment of the greatest and best divines, belonging to the Church of England, as well as to other churches, in exercising his authority by ordaining Dr. Coke; and in all that he did to provide for his brethren in this wilderness at their earnest request.

Thirdly; that Dr. Coke in writing to Bishop White, did not express any dissatisfaction with his own Episcopal authority; but was influenced by the most condescending and enlarged christian benevolence, leading him to seek the union of the two churches, that they might thereby strengthen each other, and do the greater good among men: and

Fourthly; that Dr. Coke had no cause to be ashamed of his Episcopal office, as it was truly scriptural, and Apostolic; as much so, in all probability, as that of any other individual: and that he so regarded it to the day of his death.

And will it be going too far to say, that the results of the transactions of these good men, go far to establish the fact that they were right; and that what they did in relation to establishing the Methodist Episcopal Church, was well pleasing in the sight of God? Who can tell the good that has been done, and the thousands that have been brought home to God, and safely lodged in the Paradise above? while hundreds and thousands yet on earth, are ready to rise up and call them blessed.

As a branch of the Church of Christ, we are perfectly satisfied with our organization, and establishment. We are fully persuaded that our ordination is Apostolic, our doctrines pure and scriptural, and our discipline and government, such as God approves. We are, therefore, content to mind the same things that we at first embraced; and to persevere in the same good old way, of loving God and all mankind, and endeavoring to spread scriptural holiness throughout the length and breadth of the land.

We hope never to enter into that spirit, [that can slander the ministers of any branch of the Christian Church; or that will labour in anywise to disparage their authority and hinder their usefulness. For this would be contrary to christian charity; open wide the mouth of infidelity to say, See how these christians hate one another; and especially, as it would be doing that, concerning which, Christ has said, "forbid them not." A spirit of bigotry, strife, and contention, that has so much prevailed in the different branches of the Church among professing christians, has not only put christianity to the blush; retarded the wheels

of Zion, and grieved the holy spirit of God ; but has done more injury to the souls of men, and the cause of the Redeemer, than all the open infidelity in the world. Nothing can be more hateful than this blind, jealous and bitter spirit ; and nothing should be more carefully avoided by all christian people.

Let it, therefore, be hated, rejected, rebuked, and laid aside forever ; and let true christian benevolence prevail. Let each branch of the Church look at home, where it will always find enough to do ; and let all unite, as so many branches of the same great christian family, and determine, in the exercise of true brotherly love, not only to bear each other's burdens, and so fulfil the law of Christ, but to stand shoulder to shoulder, and side by side, in the great battle against the common enemy ; to push the battle to the gate, and beyond it ; and never to rest until victory and glory shall be declared on Israel's side. Then, indeed, shall we stand forth, " clear as the sun, fair as the moon, and terrible as an army with banners." Then shall our light shine in obscurity, and the giddy, God-forgetting world, shall be constrained to say, See how these christians love one another.

Christian brethren ! brethren of different denominations of christians, yet of the same great family, having one God and Father, who is over all ; one Redeemer, the Lord Jesus Christ ; one faith, and one hope of one calling ; have we not light enough, and grace enough, to enter at once into this good work ? May God help us, and may the time speedily come when we shall see eye to eye, and keep the unity of the spirit in the bond of peace. Amen !

CHAPTER VII.

Quotations of Doctors Chapman and Cooke, from the Fathers

Our Doctors appeal, in the first place, to the writings of the ancient Fathers, in support of their favorite doctrine, of Apostolic Succession. And here let it be premised, that, whatever appears to be genuine, in the writings of the Fathers, may be relied on as firmly as the writings of any other good, uninspired, men. And, inasmuch as some of them were co-temporary with the Apostles, and others immediately succeeded them, and, consequently, must have been conversant with all the doctrines and usages of the Church of Christ, in its original constitution, they must be considered the best authority that can be found, apart from the Holy Scriptures. And, moreover, we are compelled to believe, that, whatever the ancient Fathers said, accorded not only with reason, and the nature and fitness of things, but also with the word of God itself. But, inasmuch as the writings commonly attributed to the ancient Fathers, have been suspected of corruption, or of not being altogether genuine, and that too, by “many of the wisest and best of men in different ages of the world”—(see Dr. Lardner on the Credibility of the Gospel Hist., vol. 2, p. 68)—we should be careful how we receive what we find in them. And what we find not to accord with the Sacred Scriptures, we may feel ourselves justifiable in denouncing, as corruptions, from some more modern and unholy hand.

With this understanding, we proceed to notice the quotations made from their writings, by Doctors Chapman and Cooke. And here we would remark, it is reasonable to suppose, that they have quoted what they believe to be the

most likely, of all that they could find, to support their favorite doctrines.

Dr. Chapman, in p. 51, in the first place, quotes, what he says is from the writings of Ignatius, as follows: "To the Magnetians. 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 entrusted with the ministry of Jesus Christ."

That this ancient servant of God should desire and admonish, that all things should be done in a divine concord, in the Church of Christ; that the bishops, when present, should preside in their councils; and that the deacons, as ministers of Christ, should be dear to his heart, we may readily believe. But who can believe that one of the ancient Fathers ever said, that bishops were to preside in the councils of the Church, in the *place of God*! The thought is shocking to every pious mind; if not blasphemous in itself.

Again: To the Trallians: "Continue inseparable from Jesus Christ our God, and from your bishop, and from the commands of the Apostles. He that is within the altar is pure; but he that is without, that does anything without the bishop and presbyter and deacons, is not pure in his conscience. Without these, there is no Church. In like manner, let all reverence the deacons, as Jesus Christ; the bishops, as the Father, and the Presbyters, as the Sanhedrim of God, and College of the Apostles."

By this quotation, it would appear, that Ignatius not only admonishes the professors of religion, to cleave to Christ, and obey constantly the commandments given them by the Apostles—which, indeed, every true Christian should, and must, do, in order to obtain eternal salvation; and, consequently, might be expected to do, by one of the Fathers of the Church—but he is made to utter expressions, that

are, in themselves, at variance with every principle of piety set forth in the Scriptures of Truth. To place the deacons on a level with Christ, in receiving the reverence of the Church; and the bishops on a level with the Holy and Eternal Father of all flesh, is more than can be believed to have proceeded from any man of sense and piety, much less from Ignatius, one of the ancient Fathers. Who could believe, for a moment, that any one, not devoid of all reverence for the Holy Trinity, could dare to indulge such sentiments? much less to express them in such words.

And, in another quotation, by Dr. Cooke, Ignatius is made to say, in his address to the Ephesians; "It is therefore evident, that we ought to look upon the bishop, even as we would do upon the Lord himself."

The office of a bishop is, truly, a highly responsible and dignified office; and consequently a high degree of honor should be paid to one who holds it. But to say that a bishop should be revered or looked upon, as the Lord himself, is not only going farther than his sacred office requires, but much farther than we are warranted by the Holy Scriptures."

Another quotation from Ignatius, by Dr. Cooke, p. 113, is in the following language: "Who can endure it, that a minister of tables and of widows, should proudly exalt himself above those at whose prayers, the *body* and *blood* of Christ is made." Again: "Let no man deceive himself; both the things which are in *Heaven*, and the glorious *Angels* and *Princes*, whether visible or invisible, if they believe not in the blood of Christ, it shall be to their condemnation." And again: "They abstain from the Eucharist and from the public offices; because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ. Let that Eucharist be looked upon as well established, which is either offered by the bishop, or by him to whom the bishop has given his consent." Appendix, pp. 21 and 22.

Here we have several very remarkable things. First: By the prayers of a bishop, as we must understand it, the body and blood of Christ are made.

Secondly; That some, in that day, abstained from the Eucharist, because they did not confess it to be the *flesh* of our *Saviour, Jesus Christ*; although it was offered by a bishop! How plain it is, that this was said by some one of much more recent date than the days of the Fathers; for here we have set forth, without the least disguise, the Popish doctrine of transubstantiation: a doctrine that is as unscriptural as it is absurd. The rest of the absurdities we may pass by, because they have no apparent connection with the subject in hand.

We must, however, notice one of the Doctor's quotations, although it seems to be as much out of place as any other. In appendix, p, 24, he quotes from the epistle of Polycarp, as follows: "If any man can remain in a virgin state, to the honor of the flesh of Christ, let him remain without boasting." What this has to do with, or how this is to prove, the doctrine of Apostolic Succession, no one can see; unless the assertion of the unscriptural doctrine of the celibacy of the clergy, as held by the Church of Rome, can do it; for here this doctrine is as plainly taught, as it can possibly be, in so many words.

In the history of the martyrdom of Ignatius, which is also found in Dr. Cook's Essay, it is said: "Thus was he delivered to the cruel beasts, that so the desire of the holy martyr, Ignatius, might be accomplished, namely, that he might not be burdensome to any of the brethren, by the gathering of his relics, &c. For only the greater and harder of his holy bones remained; which we carried to Antioch, and there put up in a napkin! as an inestimable treasure left to the Church, by the grace which was in the martyr!" "And being, the night following, watching, with tears, in the house, praying to God, with our bended knees, that he

would give us weak men, some assurance of what had been before done, it happened, that falling into a slumber, some of us on a sudden, saw the blessed Ignatius standing by us, and embracing us ; others beheld the blessed martyr praying for us : others, as it were dropping with sweat, as if he were just come from his great labor, and standing by the Lord : whics, when we saw, being filled with joy, and comparing the visions of our dreams with one another, we glorified God ; and being assured of the blessedness of the saint, we have made known to you ,both the day and the time ! that being assembled together according to the time of his martyrdom, we may communicate with the combatant, and most valiant martyr of Christ.”

Here we have a long extract from the writings attributed to the ancient Fathers, for the purpose of proving the doctrine of Apostolic Succession. But how it is, that the martyrdom of Ignatius, the gathering up of his harder, and holy bones ; placing them in a napkin ; and taking them to Antioch ; the poor, weak, men praying to him, after his death ; and he laboring and praying for them, &c., has any relation to the subject, we cannot possibly conceive. The truth of the whole matter is, as plain as any thing can be, that this doctrine of hard and holy bones, full of grace, preserved as a great treasure to the Church, or the doctrine of relics, the adoration of saints, &c. &c., was fabricated, in the darkest ages of Popery, for the purpose of promoting the dark superstition and abominable avarice of the Roman Catholic Church ; and never was so much as heard of, in the days of the ancient Fathers. And, as though Dr. Cooke intended to place this truth beyond any possible doubt or contradiction, in p. 67 he quotes the following language : “The epistle of Ignatius, which your son brought out of Italy, pure from all those things which the learned have hitherto suspected in the larger epistles.” Hence we see, that the epistle of Ignatius, that is relied upon so much, in support of the doc-

trine of Apostolic Succession, according to its own showing, came from Italy, the very seat of Popish error and superstition. We therefore conclude, that it is a spurious work, composed by some arch deceiver, and consequently has no claim whatever, to the authority that is claimed for it.

Now it is reasonable to suppose, that these portions of the writings attributed to the ancient Fathers, which are most likely to favor, and support the designs of those who contend for the doctrine of Apostolic succession, have been brought into view by them; and if so it must be very apparent, they give no countenance whatever, to any such thing. Indeed, we can but be astonished, that any man professing the holy religion of Christ, with the blessed Bible in his hand, and claiming to be a Protestant, could for any purpose whatever, give the least sanction to the above quotations; which more abundantly favor the blind bigotry and corruption, of the Mother of Harlots, than any thing else.

But granting, that the ancient Fathers *did* mention the existence of Bishops, Presbyters, and Deacons, in their day; which seems to be all that can be proven by the above quotations,—and this much could be proved from their genuine writings—What does that prove in relation to the subject in hand? Most assuredly, nothing at all. For the question is not, Whether the church was originally organized with officers bearing these peculiar titles? but, Whether Bishops were distinct from Presbyters, and held from their peculiar order, the supreme rule in the church, and the sole power to ordain and set apart men for the holy ministry? That they had not; and that they were one in order, and authority, with the Presbyters; we think we can clearly prove by the most authentic testimony.

And, *first*; Dr. Bangs, in his work on Episcopacy pp, 33, 34, says; “Those who are acquainted with the history

of the church, well know that the Presbyters, of the church of Alexandria were in the habit of ordaining their Bishops; whenever a vacancy happened, by death or otherwise. For the truth of this we have the testimony of Archbishop Usher, of St. Jerome, and of Eutychicus, a Patriarch of Alexandria. The reason, it is presumed, why this practice was kept in the church of Alexandria, is, that those Presbyters preferred the simple mode of primitive ordination, to that more pompous method which had obtained in some other branches of the church; after the liberty of the Presbyters was restricted, by investing that authority in the hands of superior ministers."

Again. Stillingfleet says; "The same distinction may be observed, under the gospel, in reference to the fixed officers of the church; for we may consider them in their first state, and period, as the Presbyters did rule" the church in common, as Jerome tells us. Before the jurisdiction of Presbyters was restrained, by mutual consent, the Presbyters enjoyed the same liberty, that the Presbyters among the Jews did, of ordaining other Presbyters, by that power they were invested in, or with, at their ordination. In the first primitive church, the Presbyters all acted in common. It being likewise fully acknowledged by the schoolmen, that Bishops, are not superior above Presbyters, as to the power of order. The clearest evidence of this is in the church of Alexandria, of which Jerome speaks. To which we may add what Eutychicus the Patriarch of Alexandria, saith in his *Original Ecclesia Alexandrina*, (or *Annals of the Church of Alexandria*,) published in Arabic, by the most learned Seldon, who expressly affirms, that the twelve Presbyters, constituted by *Mark*, upon the vacancy of the See, did choose out of their number, one to be head over the rest; and the other eleven, did lay their hands upon him, and bless him, and made him Patriarch."

Here we notice, that we have Archbishop Usher, and Stillfleet, two eminent divines of the church of England; with Jerome and Eutychicus two of the ancient Fathers, all testifying, that Presbyters, by virtue of their ordination, were invested with power to ordain; and consequently were equal in authority with Bishops. And farther; that they not only did possess that power, but it was their practice to exercise it, on all proper occasions; and finally, that they continued to do so, until they, by mutual consent, agreed to choose from among themselves, one, to have special rule over them; and even then, it was their habit to ordain him themselves. All of which, shows most conclusively, the original state of things, in the church of Christ.

In the life of Whitgift p. 292. we find the following testimony on the same subject: "It has been observed, that our first reformers admitted only two orders of Church officers, to be of divine appointment, viz: Bishops, and Deacons; a Presbyter, and Bishop, according to them, being two names for the same office. But Dr. Bancroft the Archbishop's Chaplain, in a sermon at Paul's Cross, January 12th 1588, maintained, that the Bishops of England were a distinct order from Priests, and had superiority over them, "jure divino" and directly from God. This was new, and strange doctrine to the Churchmen of these times. It had always been said, that the superiority of the order of Bishops, above Presbyters, had been a politic human appointment, for the more orderly government of the church: begun about the third, or fourth century; but Bancroft was of the first, who by the Archbishop's directions, advanced it into a *divine right*."

Here we have in the first place, an assurance that the first reformers, up to the year 1588 uniformly held, that there were but two orders in the church of God, by divine appointment. And secondly. When in the third or fourth

century, it was agreed that Bishops should have the supreme rule, it was a *politic human invention*; consequently, leaving out of the question, the original divine authority. And thirdly, the doctrine of the divine right of the order of Bishops, was introduced for the first time, by the Archbishop's direction, at a late period of the sixteenth century.

To bring this kind of testimony to a close, we will make a few more quotations, which stand in close connection with the former, and are well calculated to confirm them. It is said, "Sir Frances Knolleys, who had this affair at heart, told the Archbishop, that Bancroft's assertions were contrary to the command of Christ, who condemned all superiority among the Apostles. The same gentleman, not relying upon his own judgment, wrote to the learned Dr. Reynolds of Oxford for his opinion of Bancroft's doctrine, which he gave him, in a letter now before me. The letter is to this effect; "As for the general consent of the church, which the Dr. says, condemned Aerius' opinion for heresy, what proof does he bring for it? It appears, he says, in Epiphanius; but I say it does not. And the contrary appears by St. Jerome, and sundry others who lived about the same time. I grant that St. Austin, in his Book of Heresies, ascribes this to Aerius for one; that he said there ought to be no difference between a Priest, and a Bishop; because this was to condemn the church's order, and to make a schism therein. But it is a quite different thing to say that, by the Word of God there is a difference between them, and to say that it is by the order and custom of the church; which is all St. Austin maintains. When Harding, the Papist, alleged there were witnesses to prove the opinion of Bishops, and Priests, being of the same order, to be heresy; our learned Bishop Jewell cited to the contrary, Chrysostom, Jerome, Ambrose, and St. Austin himself; and concluded his answer with these words; 'All

these, and other more holy Fathers, together with the Apostle Paul, for thus saying, by Dr. Harding's advice, must be held for heretics. Michael Medina, a man of great account in the Council of Trent, adds to the forementioned testimonies, Theodorus, Premacious, Sedulius, Theophilact, with whom agree Occumenius; the Greek Scholiast Anselm, Archbishop of Canterbury, Gregory and Grotian; besides all that have laboured in reforming the Church for five hundred years, have taught that all pastors, be they entitled Bishop or Priest, have equal authority by God's Word, as first the Waldenses, next Marsilius Patavius, then Wicklief and his scholars, afterwards Hussee and the Husites, and last Luther, Calvin, Brentius, Bullinger and Musculus. Among ourselves, we have Bishops, the Queen's Professors of Divinity in the Universities, and other learned men consenting herein, as Bradford, Lambert, Jewell, Pilkerton, Humphries, Fulke, &c. But what 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.' I hope he (Bancroft) will acknowledge that he was overseen, when he avouched the superiority which bishops have among us, over the clergy, to be God's own ordinance."

"As for the Doctor's saying that St. Jerome, and Calvin from him, confessed that Bishops have had the same superiority ever since the time of St. Mark, the Evangelist, I think him mistaken; because neither Jerome says it, nor does Calvin seem to confess it on his report; for Bishops, among us, may do sundry other things, besides ordaining and laying on of hands, which inferior ministers or Priests may not; whereas St. Jerome says, what does a Bishop except ordination, which a Priest does not? meaning that in his time, Bishops had only that power above Priests;

which Chrysostom also witnesses in Homily xi. on 1st Timothy. Nor had they this privilege alone in all places; for in the council of Carthage it is said, that the Priests laid their hands, together with the Bishops, on those who were ordained. And at St. Jerome's having proved by scripture that in the Apostles' time, Bishops and Priests were all one; yet granting, that afterwards, Bishops had that peculiar to themselves somewhere but nothing else; so that St. Jerome does not say, concerning the superiority in question, that Bishops have had it ever since St. Mark's time."

"Nor does Calvin confess it. He says, that in old time ministers chose one out of their own company in every city, to whom they gave the title of Bishop; yet the Bishop was not above them in honor and dignity. But as Consuls in the Senate propose matters, ask their opinions, direct others by giving advice; by admonishing and so guide the whole action, and by their authority, see that performed, which was agreed on by common consent, the same charge had the Bishops in the assembly of ministers; and having showed from St. Jerome, that this was brought in by consent of men, he adds, that it was an ancient order of the church even from St. Mark; from whence it is apparent, that the order of the church, he mentions, has relation to that above described, in which he affirms, that the Bishop, was not so above the rest in honor as to have rule over them. It follows therefore, that Calvin does not so much as seem to confess of St. Jerome's report, that ever since St. Mark's time, Bishops have had a ruling superiority over the clergy." See Neal's Hist. &c. p p. 481. 2, 3.

In addition to the foregoing letter of Dr. Reynolds, see the testimony given by Cranmer and others.—"Cranmer expressed his opinion formally in writing, that Bishops and Priests, were one and no two things, but both one office in the beginning of Christ's religion." "The Bishop of St.

Dauids, my Lord elect of Westminster, Dr. Cox, and Dr. Redman say, that at the beginning they were all one." Burnett's Append. pp. 223, 4, 5.

"Thirteen Bishops, with a great number of other Ecclesiastics, subscribed this proposition, that in the New Testament there is no mention made of any degrees, or distinctions, in order; but only of Deacons, or ministers, and of Priests or Bishops." Burnett ut supra p. 324.

"Cranmer says, in the New Testament he that is appointed Bishop or Priest, needeth not the consecration by the scriptures, for election or appointment thereto is sufficient; Latimer and Hooper maintain the identity of Bishops and Presbyters by divine institution." Voetie Polit. Eccles. Tom. ii. p. 837.

"The Fathers of the reformation were very far from entertaining such ridiculous and illiberal sentiments. Knox's call to the ministry was never questioned, but his services readily accepted when he afterwards went to England. Archbishop Cranmer in the reign of Edward vi., and all the Bishops in the beginning of Elizabeth's reign corresponded with, and cheerfully owned, the foreign divines as brethren and fellow laborers in the ministry of the gospel. In the year 1582, Archbishop Grindel, by a formal deed, declared the validity of the orders of Mr. John Morrison, who had been ordained by the Synod of Lothian, according to the laudable form and rite of the Reformed Church of Scotland." See Stipes' Life of Grindel, Append. Book ii. Numb. 17 p. 101.

From the foregoing testimony, it is evident that the succession contended for, in modern times, is utterly void, and without so much as a shadow of foundation; so for as it depends upon the opinions, and judgment of ancient divines concerning the original, divine right of Bishops to rule the church of Christ, in preference to Presby-

ters. For when, in the sixteenth century, the doctrine of the superiority of Bishops to Presbyters, by divine appointment, was first asserted, it was considered new, and strange, and consequently excited strong contention in that church, and caused a mighty host of witnesses to come forward and declare, that it was contrary, not only to the uniform views of the church, but especially to the plain declarations of Christ himself.

It is conceded freely, that the Church might have, according to her own Ecclesiastical policy, for her own convenience and safety, if she thought it necessary, Bishops, possessing in themselves, in virtue of their office, superior powers over Presbyters and Deacons. All this might be well enough in itself; and cause but little controversy among divines. But when, in addition to this, *divine right* is claimed for the supremacy of Bishops, nothing less than an appeal to the sacred scriptures, can settle the question. It is not sufficient to say, that this, or that great man, or synod, or assembly of the most learned divines, has so decided. It must be found in the sacred volume, "thus saith the Lord." But, according to many of the wisest and best of divines—as well in, as out of, the Church of England, in the days of the reformation, and down to the present day—Stillingfleet, and Archbishop Cranmer among them—nothing of the kind can be found; and we venture to say, never will be found; for the contrary doctrine is taught therein as plainly as it possibly can be. This, then, in itself, settles the question as to any succession of Bishops, as a superior order in the Church, according to divine appointment. And what is more remarkable, no man ever did, or can, set forth any direct line of succession of Bishops, even according to human appointment.

CHAPTER VIII.

Archbishop Cranmer and Bishop Latimer never were Catholic Bishops, as asserted by Dr. Chapman. Destruction, by Queen Mary, of the Reformation. Her death.

The object of Dr. Chapman, in striving to invalidate the ministry of the Methodist Episcopal Church, and to place her among the "spurious churches of recent invention," appears to be plainly this; that he may the better exalt his own "beloved Zion;" and, if possible, show, that she is the only true Protestant Church, and that her ministry is the only truly authorized ministry, as they alone in this country, stand, in his estimation, in the regular line of Apostolic succession.

Yet, after examining his Book of Sermons, I find no proof of the right of his church to Apostolic succession. It is true, he roundly asserts, that "Cranmer, Latimer, and others, were Bishops in the Roman Catholic Church;" and in this way, and through this muddy channel, claims the succession. But he does not attempt, in any way, to prove his assertions; which, of course, is essentially necessary, in order to establish his claim. And, why did he not do this? The answer is plain; *because he could not*. For—as surprising as it may seem—the truth is, that Cranmer and Latimer never were Catholic Bishops; Dr. Chapman's round assertion to the contrary notwithstanding.

Having taken for granted that Cranmer and Latimer were Catholic Bishops—the very thing that, above all others, should have been proved—he proceeds to argue, that their "change to the protestant faith, did not vacate

their Episcopal rank ;” as though the whole matter in dispute depended upon this, which, no one of common of common understanding, under the influence of sound gospel principles, would think, for a moment, of calling in question. The great question is, Were Cranmer, Latimer, and others, to whom he refers, Roman Catholic Bishops ? and did they, as such, transfer their episcopal authority to others, so that those men, who consecrated Matthew Parker, in Elizabeth’s reign, were enabled to perform that solemn act, in virtue of their Catholic consecration ? If so, then the Protestant Episcopal Church, may have some shadow of claim to Apostolic succession ; provided such succession can be derived, through the Catholic Church. But, if, on the contrary, it can be proved, that Cranmer and Latimer were only Priests—and that this is true, see *New Biog. Magazine*, by G. W. Johnson, L.L.D. vol. 6th, pp. 466-468—then the Doctor’s claim falls to the ground ; and he and his church, are left in the same condition with the rest of the churches, of which he has spoken so lightly.

Dr. Cooke, who wrote immediately after Dr. Chapman, although he was not a divine, and had turned his attention to the subject, but for a few weeks, seems to have arrived at a better understanding of the true origin of the present Church of England, than Dr. Chapman. Instead of going back to Cranmer, in the reign of Henry viii : he goes no farther, than to Matthew Parker, in the days of Queen Elizabeth ; knowing, that all that had been done by Cranmer and others, in his day, had been destroyed in the reign of Mary ; and hence it was proper, to commence with Matthew Parker, and Queen Elizabeth.

But, notwithstanding the Dr. is right in this, and with his strong logical powers, must have discovered, that, to make out the succession, it was essentially necessary to

prove, that the consecrators of Parker, had themselves, received Catholic consecration ; he makes no such attempt. But, taking for granted this, which forms the very gist of the argument, he states ; “ It has been doubted whether, the ordination of Archbishop Parker, through whom all the Bishops, of the Protestant Episcopal Church of England, derived their ordination, was perfectly canonical ; because, the persons who ordained him, had been deprived of their Bishoprics, and expelled the country, by the Popish party, on the accession of Mary to the crown of England.” See Cooke’s Essay p. 207. The Dr. as a good reasoner, must know, that, the first thing, he ought to have done, was to have stated the doubt of the validity of Parker’s ordination ; and then to have produced sufficient testimony to expel that doubt. But this he does not so much as attempt to do ; but—as a well trained Jesuit would do, although he is not one—makes use of the most perfect sophistry, to cover his retreat.

Who, but one, who wished to cavil, would think for a moment, of disputing the authority of Parker’s consecrators, simply because they had been driven from their church, and country, into a state of exile ? Such a circumstance could never invalidate their Episcopal authority, in the estimation of any honest, and sound divine ; and consequently, all the Doctor’s grave argument on this subject, together with his illustration in the case of Pates, and others, goes for nothing.

Again. He seems, unwillingly, to confess too much, for the good of his own cause, when he admits that *Parker was consecrated* by some of the *men*, who had been driven from their Sees, in Mary’s reign ; and that it had been doubted, whether Parker’s ordination, was strictly canonical.

This is of vital importance, in this controversy. For here

we have *first*, the acknowledged consecrators of Matthew Parker; and *secondly*, that their authority had been doubted; and that, too, no doubt, on very different grounds, from those given by Dr. Cooke. For we promise to show, that if ever they were ordained at all, it was neither by Catholic Bishops, nor by any one who had derived authority from them. To do this, we shall produce testimony from Protestants and Catholics, from Kings, Queens, and Parliaments; sources of the first and highest respectability.

For this purpose, and at the same time to ascertain the claim that the Protestant Episcopal Church has to Apostolic Succession, it will be necessary, in the first place, to examine the source from which the first ministers received their consecration.

Her first Bishop, received his Episcopal authority from the Church of England, in 1787. She was organized as a Church, in this country, by a convention held for that purpose, in 1789; two years after the consecration of her first Bishop, and five years after the organization of the Methodist Episcopal Church. As, therefore, the Church of England is the foundation on which she depends for uninterrupted succession, to her we we will now direct our attention.

The Church of England took its name, but not its present establishment, in the reign of Henry VIII, King of England, about the year 1533. See Mosheim's Church Hist., vol. 3, p. 78. The circumstances which led to this, are briefly as follows: The King, desiring to be divorced from his wife, Catharine, of Arragon—with whom he had lived 17 years, and who had borne him five children—that he might marry Anne Boleyn, applied to the Pope for a divorce. But, on his delaying or refusing to grant his request, the King, offended at his movement, renounced his authority, and assumed to himself the title and authority of Su-

preme Head on Earth of the Church of England ; and he was soon after confirmed in his new dignity, by an Act of Parliament. Having thus concentrated in himself, all ecclesiastical, as well as civil jurisdiction, he proceeded to nominate Thomas Cranmer, who was a Priest, and a favorite, to the See of Canterbury ; who, in accordance with the King's nomination, was consecrated Archbishop, by the Bishop of Lincoln, Exeter, and St. Asaph, March 10th, 1533. See Chalmer's Gen. Bio. Dic., pp. 463-4. But, although Cranmer's consecration was performed by Catholic Bishops, we shall show—as this is the channel through which the succession is claimed—that there were in it several important defects, which rendered it not only illegal, but, to all intents and purposes, null and void.

First. According to the established rule, and usage of the Catholic Church, he should have been nominated by Dean, and Chapter. But he was nominated, as we have seen, by the King.

Second. It is said his nomination never received the confirmation of the Pope, which was necessary, to give him power of jurisdiction ; so that, while he possessed the power of order, he did not possess legal jurisdiction. “The objection of the Roman Catholics, to the legality of our Reformer's (viz., Cranmer's) vocation, was, that although he had received the power of order, he wanted that of jurisdiction, these two being distinct, according to the Common Law.” See Nic. Burns' Dispu., &c., p. 128. This testimony being true, he could not legally proceed to exercise the functions of his office.

Third. It is well known that Cranmer did disclaim all authority from the See of Rome, soon after he commenced the Reformation ; and, in the exercise of his episcopal functions, claimed to act, solely under the authority of his Prince. He constantly held and proclaimed the doctrine,

that the appointment of a Prince, was sufficient to constitute Bishops and Priests, without any consecration whatever; which, in all probability, would not have been the case, if he had considered his consecration, by the Catholic Bishops, valid, according to Catholic usages.

Fourth. The conduct of Henry and Cranmer, in renouncing the ecclesiastical authority of the Church of Rome, and taking steps to form an independent Church, were so offensive to the Pope, that, after some delay, and striving to bring them to repentance, without effect, he proceeded to excommunicate them, together with the whole nation to which they belonged. Matters stood in this posture until Queen Mary came to the throne, and restored the Papal authority. See Neal's Hist. P.; vol. 1. pp. 25, 71. This circumstance alone, is sufficient to satisfy the honest inquirer after truth, that Cranmer could not have acted as Bishop, under Catholic authority. For, suppose every thing else had been right, in this ordination—which we do not grant—this would have destroyed the whole.

Buck, in his Theological Dictionary, p. 148, says: "Excommunication is founded upon a natural right, which all societies have, of excluding out of their body, such as violate the laws thereof: and it was originally instituted, for preserving the purity of the Church. In the ancient Church the power of excommunication was lodged in the hands of the Clergy, who distinguished it into the greater and less." And it may be observed, that excommunication is not only founded on natural right, and usage of the primitive Church, but also in a Divine right; for God, in his Word, has commanded, that the unholy and incorrigible sinner, should be cut off from among his people. See John, 9 c. 22 v.; 1st Corinthians, 5 c. 5 v., 26 c. 22 v. And this is the reason that the Church is justifiable in such an awful transaction.

It must be kept in mind, that we are not pleading in favor

of the usages or conduct of the Catholic Church ; for we can but, in all honesty and candor, hold her, with all her blood and pollution, as the Mother of Harlots ; with whom we have no disposition to make any compromise. Neither do we intend to say any thing against the great and good reformer, Bishop Cranmer, or any thing that he did, which was calculated to reform the horrid abuses, and to correct the errors of the Church of Rome ; for we believe he did many things worthy of all acceptance. But we intend to say, that the Roman Catholic Church, had her rules and regulations ; or, in other words, her legal, ecclesiastical, jurisdiction, which she exercised over all her members ; and when any one of them transgressed against her authority, she had a right to excommunicate them. And when they were thus excluded from her communion, they could no longer claim union with her, or benefit from her institutions ; according to the best understanding of natural and Divine right, and the uniform custom of every branch of the Church. This must be granted by all parties. And hence, it is evident, when she proceeded, on her acknowledged principles, to excommunicate Henry and Cranmer, with all the newly erected Church of England, they could not claim to act, in any wise, under or by virtue of, her authority.

Suppose, for arguments sake, a bishop of the Protestant Episcopal Church were to offend against her ; and she were to proceed according to her acknowledged and established ecclesiastical laws, to excommunicate him. Could he continue still to exercise Episcopal functions, in virtue of her authority ; or the authority he formerly received of her ? Most certainly he could not ; as the power that gave him existence as a Bishop, had taken that existence away, and deprived him of all ecclesiastical authority. It is true, that one in such a case, might proceed to raise up a new church, and call it by whatever name he pleased. And it is

also true, that his people might acknowledge him as their Bishops. But they never could, in truth, tell the world, that he was Bishop, by virtue of the authority of the church from which he was expelled. This and worse is precisely the condition of the church of England, to this day, in the estimation of the Roman Catholic church; by which she is charged with being guilty of the vilest schism, and heresy.

From the whole then, the conclusion is inevitable; that if there be any virtue in Catholic consecration, according to Catholic usages, Cranmer had it not, when he acted as Archbishop of the Church of England. And as a natural consequence, the Church of England has no just claim, through *him*, to apostolic succession, derived from the Catholic Church; if indeed that succession did exist. Here then, Dr. Chapman, and his "beloved Zion," are cut off, at once; and his round assertion, that Cranmer was a Catholic Bishop, through whom he attempts to connect the Protestant Episcopal, with the Roman Catholic, Church, and thus to gain the succession—is refuted.

We must believe that Archbishop Cranmer, knew the manner of his calling, better than any of our modern Doctors, or Bishops; and it is certain, he made no such account of it, as some of them desire to do. He was, "for being directed wholly by the civil magistrates; which has since been distinguished, by the name of Erastranism. Accordingly, he, and the rest of the Bishops, took out commissions, to hold their Bishoprics during the King's pleasure, and to exercise their jurisdiction, by his authority only." See Neal's H. P. vol, i. p. 38.

Archbishop Cranmer, carried this doctrine to such an extent, that he refused to act at all, after king Henry's decease, until his commission was renewed, under the reign of Edward VI. This is evident, from the following testimony, found in page 25 of the work, from which we have just

quoted. In speaking of the Bishops, receiving their commissions from the King, the author says; "In this the Archbishop, (Cranmer) had a principal hand; for it was his judgment, that the exercise of all Episcopal jurisdiction, depended upon the Prince; and, that, as he gave it, he might restrain, or take it away, at his pleasure. Cranmer thought the exercise of his own Episcopal authority ended, with the late King's life; and therefore would not act as Arch-bishop till he had a new commission from King Edward." So far indeed was Archbishop Cranmer, from claiming to act under Papal authority, that he did not so much as desire it; but held the Roman Catholic Church in the most perfect contempt. This clearly appears from the following language, employed by him, when speaking of that Church. He calls her "Idolatrous and unchristian, not only a Harlot, as the scriptures calleth her; but also a foul, filthy, old withered harlot; the foulest and filthiest, that ever was seen." See Hom. against Peril of Idol. Part 3d p. 216, Edit. Oxford 1802.

To sum up the whole; we have found Cranmer's ordination defective, according to Catholic usages. He cast off, and despised, all Papal, or foreign Ecclesiastical jurisdiction. He was expelled, or rather excommunicated, from the pale of the Roman Catholic Church, and all its immunities; and he held to, preached, and acted on, the doctrine, that nothing more was necessary to constitute Bishops, and Priests, &c, than the appointment of the ruling Prince, who could create, or destroy, at his own pleasure. We are therefore satisfied, that the doctrine of apostolic succession so far as it depended on Catholic consecration through him, is entirely lost.

After the decease of Henry VIII. his son Edward VI. came to the throne; and it is said, in his reign, the reformation was considerably advanced. But he was soon

called from earth, to a world of Spirits, and was succeeded by Mary his sister, who has been very significantly called "Bloody Queen Mary." She was ardently attached to the See of Rome; and consequently, exerted all her authority, to destroy every thing that pertained to the reformation, and once more to establish the dominion of Popery, throughout the length and breadth of the land. It appears, that she but too well succeeded, although by the kind providence of God, her reign was short. She came to the throne in August 1553; and died, Nov. 17th 1558, having put to death, in her short reign of five years, according to Burleigh, "400 persons, by public execution; besides those who were secretly murdered in prison—of these 20 were Bishops, and clergymen, 60 women, and 40 children." See Burleigh's Hist. of Ref. vol. iii. p. 264.

How true is the expression, found in the Sacred Oracles, "one sinner spoileth much good." In what a short time did the murderous spirited Mary, in her blind, yet fiery zeal, for Popery, not only destroy the work of reformation, so far as it had been carried on by her predecessors; but the lives of hundreds of men, women and children, amongst whom were some of the best, and wisest persons of that age. In this, however, we have a fair specimen of the cruel, and blood-thirsty, spirit, of the old mother of abominations, as exemplified in different ages, and countries. And, had she lived long to exercise her horrid dominion, no one can possibly tell how many more would have been added to the number of those, who suffered in the flames, by her furious, mad, and ignorant zeal.

But the watchful eye of Him that never slumbers or sleeps, was over the cause of reformation for good. His ear was attentive to the prayers and cry of the blood of his children, who put their trust in him. And hence, he cut her down quickly in her mad career; and once more pre-

pared the way for a new, fresh, and more permanent development, of that reformation.

Elizabeth, although she was Mary's sister, was no papist. She was fully in favor of the reformation of the Church. And she was, by the kind, and unseen hand of God, preserved as an instrument, once more to put down Popery, and to commence, and establish, the present Church of England.

CHAPTER IX

The true Foundation of the Church of England—No true claim in her, to Catholic connection or Apostolic Succession.

Elizabeth, who was the daughter of Henry VIII, by the unfortunate Anne Boleyn, succeeded Mary in the throne of England. And, it is in her reign especially, that we are to look for the foundation, and establishment, of the present Church of England; inasmuch as Mary had succeeded in destroying the Reformation, commenced by Henry, her father, and so well advanced by her brother Edward, who succeeded him. Cranmer, Latimer, Ridley, and Hooper, with other eminent Protestant Divines, had been consumed in the flames; while the rest of their worthy, and active colleagues in the reformation, had sought for safety in exile. The Sees were filled with Catholic Bishops; at the head of whom stood the old bloody Bonner; and Popery, with all its hateful abominations, every where prevailed, and had once more, become the established religion of the Kingdom.

When, therefore Elizabeth, who was in favor of the reformation, came to the throne, it was necessary to expel the Catholic Bishops, in order to make room for such as would favor the views, and wishes, of the Queen. And that this might be done, Parliament passed an Act, to repeal all the laws, in favor of Popery, and to establish the Queen's supremacy. And by this Act, was restored "to the crown, the ancient jurisdiction over the state, ecclesiastical, and spiritual; and foreign power was abolished." See Neal's H. P. vol. i. pp. 126 & 7. Elizabeth, being thus constituted Supreme Head, on earth, of the Church of England, and consequently, having in her own hand, all ecclesiastical,

and Civil authority, proceeded to expel from the Sees, the old Catholic Bishops. Bloody Bonner, White, and Watson were imprisoned; while some of the rest, were permitted to go, and live where they pleased." See *Ibid.* vol. i. p. 141. She also selected such as she thought fit, to fill the vacant Sees; among whom we find Matthew Parker, her first Archbishop; Grindel, who became Bishop of London; Horn, who became Bishop of Winchester; and Pilkerton, who became Bishop of Durham.

As these were Elizabeth's first Bishops, the whole question depends on the manner of their consecration. If they had *Catholic* ordination, then Drs. Chapman, and Cooke, have that kind of succession, for which they contend; or in other words the Protestant Episcopal Church, has all that ecclesiastical authority, that the Church of Rome can confer.

But on the other hand, should it appear, that these Bishops had no pretensions, to Catholic orders, and did not claim Catholic authority, by virtue of their consecration; but acted independently of all such influence, then manifestly, the succession is lost; and the Protestant Episcopal Church is left as destitute, of the pre-eminent excellence which is claimed for her by Dr. Chapman, as any of the rest of her sister churches.

Barlow, Scory, Coverdole, and Hodgkins appear to have been the consecrators of Matthew Parker; the person chosen by Elizabeth for her first Archbishop, who was to commence in her reign, the establishment of the church of England. In order therefore to make it appear, that, the Prot. Epis. Church has a claim to apostolic succession through the Roman Catholic Church, it was necessary for Dr. Chapman to show, that these men themselves, had been ordained by Catholic Bishops. But at this he does not so much as hint. Nor does he, or Dr. Cooke, attempt to

show who were the consecrators of Parker—except that they were men who had been in exile—or, on what kind of authority they acted. And hence we are left to conclude, either that they *knew* nothing about it; or saw that it was best for their cause, to *say* nothing about it. They, therefore, seem to have preferred taking for granted, the very thing, above all others, that they should have proved.

But, that the consecrators of Matthew Parker, had no claim to Catholic consecration, we think is evident,

First; Because, in the days of Edward VI, Cranmer, Barlow, and others, appeared to believe, as they publicly taught, that the appointment by a Prince was sufficient to constitute Bishops or Priests, without any consecration whatever. Hence, “Cranmer, in answer to the question of holy orders, says: ‘All Christian Princes have committed unto them, immediately from God, the whole care of all their subjects, as well concerning the administration of God’s Word, for the cure of souls, as concerning the ministration of things political and civil.’ Barlow agrees with him; both affirming, that the Apostles, lacking a Christian King among them, made Bishops by that necessity, not by authority given by God. In answer to the tenth question, Cranmer, Barlow, and Cox, &c., say, that, at the beginning, Bishops and Priests were all one. To the eleventh question, Cranmer says, ‘Princes and Governors may make Priests,’ &c; Barlow and Cox, &c. affirming, that laymen may make priests, by election. To the twelfth question, Cranmer says, in the New Testament, he that is appointed to be a Bishop, or a Priest, needeth no consecration by the Scriptures; for election or appointment thereto, is sufficient. Barlow says, only appointment, with imposition of hands, is sufficient, without consecration.” See Dr, Burnet’s H, Col. of Rec., record 21, entitled, The Resolution of several

Bishops and Divines, of some questions concerning the Sacraments, &c.

Moreover, it is affirmed that "Barlow, on the validity of whose consecration, that of Matthew Parker, and of all succeeding Anglican Bishops chiefly rests, preached openly, that the King's appointment, without any orders whatever, suffices to make a Bishop. This doctrine seems to have been broached by him, to meet the objection, that he himself, had never been consecrated." See Collins' Ecc. H., vol. 2, p. 135. "In fact, the record of such a transaction, has been hunted for in vain, during these two hundred years." See the end of Rel. Con., p. 180. "It is said King Henry put Barlow into a bishoprick, in Wales; yet that it cannot be found, from the records of that place, or any where else in the world, that ever he was consecrated Bishop. It is very probable the King promoted him a Zuinglian Protestant, for the ends that would never require him to be consecrated; the Zuinglian Protestants in general, and Barlow in particular, being against consecration." See Dr. Burnetts H. R., 21. Hence, it appears that Barlow, &c. never received any kind of consecration whatever.

Second. We find, in accordance with the foregoing doctrine, "It was ordained that Bishops should be made by the King's letters patent, and not by election of the Dean and Chapter: That all these processes and writings should be made in the King's name only, with the Bishops test added to it, and sealed with no other seal but the King's." See Champ. p. 199. Again it is said, in Heylm, pp. 51 and 52, "Of this act, such use was made, that the Bishops of these times were not in a capacity of conferring orders, but as they were thereunto empowered by special license; the license whereof was in these words following: "The King, to such a Bishop, greeting: Whereas all, and all manner of, jurisdiction, as well ecclesiastical as civil, flows from the

King, as from the Supreme Head of all the body, &c., we therefore give and grant, to the full power and license, to continue, during our good pleasure, for holding ordination, within the diocese of N, and for promoting fit persons unto holy orders, even to that of priesthood."

Then comes the new form of ordination, devised by King Edward: "Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee, by the imposition of hands. For God hath not given us the spirit of fear, but of power, and of love and of soundness, *ib.* Again. It is said in Neal's H. P., vol. 1, p. 50, "The Parliament, that met in Nov, 9, 1547, passed an act concerning the admission of Bishops into their sees, which set forth, that the manner of choosing Bishops by a *d'elire*; being but the shadow of an election, all Bishops thereafter shall be appointed by the King's letters patent only, and shall continue the exercise of their jurisdiction, *durante bene placito.*"

We understand, moreover, from the same author, that "One of the first patents with this, is that of Dr. Barlow, Bishop of Bath, and Wells, bearing date Feb. 3, in the second year of the King's reign, (Edward,) and the Parliament, that met Nov. 14, 1549, passed an act, that such forms of ordaining ministers as should be set forth by the advice of six Prelates and six Divines, to be named by the King, and authorized under the great seal, should be used after April next, and no other. The committee soon finished their ordinal, &c.; and here it is observable, that the form of ordaining a Priest and a Bishop, is the same; there being no express mention in the words of ordination, whether it be for the one or other office." See H. P., pp. 63 and 64.

It is only necessary to remark here, that, such being the circumstances and views, under which the consecrators of Matthew Parker were made Bishops, there is no probability

whatever, of their having any claim to Catholic consecration: which is essentially necessary to the succession, claimed by Dr. Chapman.

Thirdly; the want of Catholic consecration in the consecrators of Parker. is evident from the circumstance, that application was made to the expelled Catholic Bishops for ordination; and that too, for a length of time, without success. Now, this certainly would not have been the case, if any among the reformers of that day, had conceived themselves possessed of that kind of authority. But that they had not this kind of authority, see the following testimony; "At that time, when there was a question of consecrating those new Bishops, (i. e. Parker &c.) there was a prisoner in the Tower of London, an Archbishop of Ireland. His name was Richard Creagh. He died in the Tower; See Neal's Prel. Cler. p. 66, and was offered his liberty, and divers other rewards, if he would have consecrated the newly elected Bishops; which, doubtless argueth the want of others, that even by themselves, were esteemed true Bishops. For if such had been at hand, they would not have recurred to him, with danger to receive a disgraceful denial, as they did." See Champ. in vo. of Bish. p. 198. The same fact is noticed by Mr. Mason, who says, "There was a certain Irish Bishop, whom they had in bonds, and in prison in London, with whom they dealt very earnestly; promising him both liberty and reward, if so be he would be chief in the consecration, (of Parker) but he, good man, would by no means be brought to lay holy hands, upon heretics." See Mason's Con. of Bish. p. 124.

Neal confirms the foregoing testimony, in his Hist. Par. vol. i, p. 142, where he says; "The Sees were left vacant for some time, to see if any of the old Bishops would conform; but neither time, nor any thing else, could move them. At length after twelve months, Dr. Matthew Par-

ker was constituted Archbishop of Canterbury at Lambeth; by some of the Bishops, that had been deprived in the late reign; for not one of the present Bishops would be concerned."

As the subject under consideration can only be made plain, by adducing such testimony as is found in ancient authors, who have noticed the subject, we shall proceed to show by this means, *fourthly*, that Elizabeth's first Bishops had no claim to Catholic consecration; inasmuch as she was laid under the necessity, of issuing her letters Patent, to give authority, to have them consecrated, after a delay of twelve months, in which every exertion was made to induce some one of the Catholic Bishops, to perform that service. And, that there were difficulties in the case, with which Elizabeth felt herself exceedingly pressed, is evident from the tenor of her letter, which runs thus; "Suppletur nihilominus suprema nostra autoritate regia. Supplying, by our supreme royal authority &c. if any thing be, or shall be wanting in these things, which you are to do, by our command, either in yourselves, or any of you, or in your condition, state or faculty; which, by the statute of this our Kingdom, or by the laws of the Church are required, or necessary; the time and necessity of affairs exacting this." vid. Nullity of, &c.

"And, being thus clothed with royal authority, Barlow, and Scory, Bishops elect of Chichester. and Hereford; Miles Coverdale the deprived Bishop of Exeter, (he was made Bishop of Exeter in Edward's reign 1551. See Neal vol. i. p. 142) and Hodgkins suffragan of Bedford, proceeded to consecrate Dr. Matthew Parker, Archbishop of Canterbury, December 17th 1559. The ceremony was performed in a plain manner, without gloves, according to the form of King Edward's ordinal, for ordaining Bishops. Soon after which he (Parker) consecrated several of his

brethren, whom the Queen had appointed to the vacant Sees; as Grindel to the Bishopric of London, Horn to Winchester, and Pilkerton to Durham &c." See Neal, vol. i. pp. 142-3.

Here then, we have the commencement of the Church of England; which was good enough in itself, and much better than if the hands of Bloody Bonner, or any of his coadjutors had been in it; but entirely destitute of Catholic consecration.

Not only do the *circumstances*, under which Elizabeth's first Bishops were ordained—but also the *place* where they were consecrated—go to prove their want of Catholic consecration. We give the account of this strange occurrence, as we find it in various authors, and leave the reader to judge of its authenticity. Dr. Champney, sets down the consecration of Parker, &c. thus; "At the Nag's Head Inn, Cheapside, by accorded appointment, met all those, that were nominated to Bishopricks. Thither came also the old Bishop of Landaff to make them Bishops; which which being known to Dr. Bonner, Bishop of London, then prisoner; he sent unto the Bishop of Landaff forbidding, under pain of excommunication, to exercise any such power within his diocese, as to ordain these men. Where-with the old Bishop being terrified, and besides also moved in his own conscience, refused to proceed in that action, alledging chiefly for reason of his forbearance, his want of sight. Which excuse they, interpreting to be an evasion, were much moved against the poor old man. And whereas hitherto, they had used him with all courtesy and respect, they then changed their copy; reviling him, and calling him doting fool, and the like; some of them saying, this old fool, thinketh we cannot be Bishops, unless we be greased; to the disgrace of him, as well as of the Catholic manner of Episcopal consecration. Being not-

withstanding, thus deceived in their expectation, and having no other means to come to their desire, they resolved to use master Scory's help, who, having borrowed the name of Bishop in King Edward's time, was thought to have sufficient power to perform that, especially in such strait necessity. He having cast off, together with his religious habit, all scruple of conscience, willingly went about the matter, which he performed in this sort. Having the Bible in his hand, they all kneeling before him, he laid it upon every one of their heads, or shoulders, saying, Take thou authority to preach the Word of God sincerely. And so they rose up Bishops." See Champ. on vo. of Bishops, pp. 194 and 5.

Again. We learn, upon occasion of a certain Book, brought into Parliament House by some Presbyterian Lords, proving that the Protestant Bishops, had no succession, nor consecration and, therefore, were no Bishops, and consequently had no right to sit in Parliament, Dr. Morton Bishop of Durham, made a speech against said Book &c." In which he says, "The first Protestant Bishops were ordained at the Nag's Head Inn in Cheapside as was notorious to all the world." See Nature of Cath. Faith and Heresy, Rowan 1657 ch. 2. p. 9

Another author writes, "It is now a century of years since the Nag's Head story happened. It has been constantly related, and credited by wise men, as a certain truth, even since the year 1559. It was never contradicted by any, until it was imagined by our adversaries, that their new register (Mason's) might contest with our ancient tradition, and make the Nag's Head story improbable in the 1613, of which no man doubted for the space of 52 years before." See Null Pre. Clergy, pp. 75 and 6.

Mr. Constable says, in his relation, "That it was a thing without doubt; because, that not only Mr. Neal,

but other Catholics were eye-witnesses of Scory's ridiculous manner of consecrating Parker, and the rest, in the Nag's Head Tavern." Ibid.

Again. Mr. Mason, an avowed friend of the Reformation "confesses, that Parker's consecration, was so singular, that of sixty nine Archbishops before him, in the See of Canterbury, none was ever consecrated in that manner," p. 131. Again he says; "of Mr. Sewel being a Bishop, we have not so much certainty; yea we have no certainty at all. For who I pray you made him? Who gave him his jurisdiction? Who imposed hands on him? What orders had they? what Bishops were they? It is true that both he and Sands, Scory, Horn, Grindel, and others, in the beginning of Queen Elizabeth's reign, met at the Horse Head in Cheapside, and disappointed of the Catholic Bishop of Landaff, who should have been there to consecrate them &c.. they dealt with Scory of Hereford to do so; who when they were all on the knees, caused John Jewel to rise up Bishop of Salisbury, and him that was Robert-Horn before, to rise up Bishop of Winchester, and so forth, with all the rest." See Preface to a Book called A Discussion, num, 135, by Mr. Mason.

We know that the Nag's Head story has been denied by some, who try to claim Apostolic Succession, through the Roman Catholic Church. But what shall we do with so many reputable witnesses, who testify to the same thing? It might be said that the Catholics were prejudiced, and, therefore, would do all in their power to invalidate the ministry of the Reformation. But the question is, How did they happen to get up, or what could have given rise to, such a statement? And is it not likely, that there was something which was the foundation of it? or is it likely that so many of them, at such an early day after the commencement of the Reformation, when they might have been so easily de-

tected and refuted, would agree to publish such falsehood to the world, if it be a falsehood ?

But suppose we could, in some plausible way, dispose of the testimony of these Catholics? what shall we do with Dr. Morton and Mr. Mason? who were said to be the fast friends of the Reformation, and yet bear decided testimony to the same thing. They certainly cannot be so easily disposed of, or set aside. And, as strange as it may appear to us at this day, who know not why they went to a tavern, instead of to a Church—which was, of course, the most suitable place for such a transaction—it is possible that the whole story is true. It is possible that the arrangement was made for the consecration to be performed at that place, for the purpose of preventing the exposure of the old Catholic Bishop, who was expected to act, on that occasion. But, when they were once gathered together, and found themselves disappointed, they proceeded, without farther delay, to ordain in their own way; and thus to make the best of the circumstances under which they were placed. Does it not appear, that Elizabeth had determined, that, at that meeting, the Church should be organized? no matter what might be the circumstances of the case. For she made provision, in her letter patent, for all disabilities that might be found, in such as might have to consecrate Matthew Parker. Some urgent necessity seems to have been the cause of her letter; and we think it may be readily believed, that it was a want of that authority, which, in her estimation, was essentially necessary in the men who ordained her first Bishop: she therefore, attempted to supply that authority by her letter patent.

In a Book, written by Mr. Mason, we find, what is called, Parker's Register at Lambeth; in which he tries to prove the validity of Parker's consecration. But it must be remembered, that neither this Book nor the Register was

heard of for 52 years. It was not published, till in the reign of King James 1613; and then we understand, "it was immediately detected as a forgery in public print, by F. Thomas Fitzhubert". See Ward's Can. who refers us to an adjointer, to the supplement of Robert Parson's, printed 1613. He remarks, "This adjointer being printed, it was my chance to understand that one Mr. Mason, hath lately published a Book wherein he pretends to answer the Preface to F. Parson's Discussion, especially, concerning one point treated therein, to wit; the consecration of the first Protestant Bishops, in the reign of Queen Elizabeth: and farther he endeavours to prove their consecration, by a Register testifying, that, four Bishops consecrated Mr. Parker. Understand, good reader, that this one exception, touching the lawful vocation, and consecration of the first Protestant Bishops, in the late Queen's day, is not a new quarrel, lately raised, but vehemently urged, divers times heretofore, by Catholics, many years ago. Yea in the very beginning of the Queen's reign, as namely by the learned Doctors Harding, and Stapleton, against Mr. Jewell, and Mr. Horn, whom they prest mightily with the defect of their due order and consecration; urging them to prove the same; and to show, how and by whom they were made Bishops."

"And what trow ye, was answered thereto? Were there any Bishops named who had consecrated them? Were there any witnesses alleged of their consecration? Was Mr. Mason's Register, or any other authentic proof produced, either by Jewell or Horn? No truly! for as for Mr. Horn, he never replied; and Mr. Jewell, though he took upon him to answer it, yet did it so weakly, coldly, and ambiguously, that he sufficiently fortified, and justified his adversaries' objections."

Again. Of Scory, and Coverdale, Dr. Champney writes

thus. "They were not true Bishops, as is evidently proved out of their own records and testimonies. For Mason saith they were consecrated on the 30 of August 1550; to wit, five months before the new form of consecration was set forth, or allowed. For the Parliament of the 5th and 6th of Edward VI, which authorized and set forth this new form, did not begin till the 13th of Jany. 1551, that is, five months after the pretended consecrations of Coverdale and Scory. It is evident therefore, that they could not be consecrated, by the new form, which was not then in being. Nor could they be consecrated by the ancient Catholic ordinal, or form; for that, as Mr. Mason confesses, was abrogated in the Parliament of the 3d and 4th of Edward VI, as appears by the 12th statute of that Parliament. So that it is clear, that these two consecrators themselves, were never consecrated at all: neither by one form, or the other." See Champ. p. 199.

Again he says; "It is to be observed that Mr. Mason's Registers, disagree with those that Mr. Goodwin used, in his Catalogue of Bishops; some in the day, sometimes in the month, and sometimes in the year; as is manifest in the consecrations of Poynt, Ridley, Coverdale, Grindel, Horn, Guest, and Piers, which necessarily proveth falsity in the one, with suspicion of forgery in both. Again, Mason, Sutcliff and Butler, do all differ one from another in naming Parker's consecration. For Mr. Mason says, it was done by Barlow, Scory, Coverdale and Hodgkins. Sutcliff says, besides the three first, there were three suffragans. Butler says, the suffragan of Dover was one of the consecrators, who notwithstanding, is not so much as named in the Queen's letters patent for commissioning them to consecrate Parker." pp. 187 and 8.

Dr. Hardin says, Fol, 57 and 58. "Five or six years after Parker had got thrust into the See of Canterbury,"

&c. After having disproved Jewell's succession, he demands how he came to be Bishop thus. Therefore, to go from your succession, which you cannot prove, and to come to your vocation. How say you, sir, you bear yourself, as though you were Bishop of Salisbury. But how can you prove your vocation? By what authority usurp you the administration of doctrines and sacraments? What can you allege for the right and proof of your ministry? Who hath laid hands on you? By what example hath he done it? How and by whom are you consecrated? Who hath sent you? But you are made, you say, by the consecration of the Archbishop (Parker) and other three Bishops. And how I pray you was your Archbishop himself consecrated? What three Bishops in the realm were to lay hands upon him? your Metropolitan, who should give authority to all your consecrations, had himself no lawful consecration."

"In like manner, Dr. Stapleton urges Horn to this purpose," "To say truth, you are no Lord of Winchester—&c, but only Mr. Robt. Horn. Is it not notorious that you and your colleagues, were not ordained according to the Prescript, I will not say of the church, but even of the very statutes? How then can you challenge to yourself the name of the Lord Bishop of Winchester?" Again he says, you are without any consecration at all of your Metropolitan, (Parker;) himself, poor man being no Bishop neither." See Counterblast Fol. 301. And again he says; "You have taken upon you the office of Bishop without any imposition of hands, without all ecclesiastical authority, without all order of Canon or right. I ask not who gave you Bishopricks, but who made you Bishop? See Return of Untruth Fol. 130. and Stapleton's Challenge &c. (Note Dr. Harden's Confutation of Jewell's Apology, was printed in the

year 1565, and Dr. Stapleton's Return of Untruth, in the year following.]

Moreover Dr. Bristow says ; "Consider what Church that is where ministers are but Laymen, unspent, uncalled, unconsecrated ; holding therefore among us, when they repent, and return, no other place but of Laymen ; in no case admitted, nor looking to minister in any office, unless they take orders, which before they had not." See Dr. Bristow's Motive 31.

Mr. Reynolds says, "there is no herdsman in all Turkey, who hath not undertaken the government of his herd upon better reasons and greater right, order and authority than these your magnificent Apostles, and Evangelists can show, for this divine and high office of governing souls, reforming churches," &c. Vid. Cavin's Furies, Lib. iv. Chap. 15.

Now to suppose that Matthew Parker and his coadjutors had received due Catholic consecration ; or that the men who ordained them to commence the Reformation in Elizabeth's reign, had themselves received consecration according to Catholic usages—which facts, had they occurred, must have been notorious to all men—and, that the Catholics at the same time, could have openly, boldly, and contently, charged them with the want of it ; and in this way harrass the church, for ages, with perfect impunity ; to think that, for so many years, there was not a man to rise up, answer, and put them to silence, is indeed strange and unaccountable. The wonder would have been greater, if there could have been found any, in that day, who did believe in the doctrine of Uninterrupted Apostolic Succession, as coming through the Roman Catholic Church.

And would it not be still more surprising that the Protestants after having received Catholic ordination—that kind of ordination that is thought to be so essential to the exis-

tence of a Christian Church and ministry, and consequently, to give validity to the due administrations of the holy ordinances—should not only refrain from a proper refutation of the disgraceful charges heaped upon them continually, by their enemies ; but plainly and constantly treat with contempt, the idea of the necessity, of Catholic orders, and authority, to the existence of the Church ; and even to go so far as to acknowledge, that they neither *had* it, nor *wished* to have it ?

Who can believe, for a moment, that any thing of this kind ever existed in the days of the Reformers ? Who can believe that men, who had the wisdom and courage to come out boldly, against the corruptions of the Roman Catholic Church, to stand forth openly, on the Lord's side, and thereby stand in jeopardy every hour, for the great Redeemer's sake, could be guilty of such strange inconsistency and falsehood ?

It must, therefore, be evident, that the conduct of the Catholics on the one side, and the conduct of the Reformers on the other, very conclusively prove, that the Protestant Church, as established in the reign of Elizabeth, was *entirely destitute of Catholic consecration*.

But supposing that this conclusion was not well founded, and the Church of England *had* due claim to Catholic orders ; is it not strange, that no authentic record has ever been found of it ? Is it not surprising, that no ecclesiastical writer can be found, who has undertaken to show, that at least some one of Matthew Parker's consecrators had been ordained by a Catholic Bishop ? since this is essential to the validity of the claim set up, in these modern times, to Apostolic Succession, through the Roman Church,

Nor is it less surprising, that the authors of modern days, who possess the greatest confidence in the necessity of Apostolic Succession, have not been able to bring forth,

one single sentence, from any source whatever, to show that, Catholic consecration was received, either by Matthew Parker, or any one of Elizabeth's first Bishops.

Dr. Chapman goes up to the days of Henry and Cranmer, for a union of the Church of England with the Catholic Church ; but does not attempt to prove that Cranmer, or any of the Bishops of that day, had Catholic orders. And Dr. Cooke, who wrote immediately afterwards, while he stops at Elizabeth and Parker, for the commencement of the first Church of England, does not attempt to prove, or in any wise to set forth, a claim of Roman Catholic consecration, for the consecrators of Parker, or any of his coadjutors. This is, indeed, strange, since these men not only claim Apostolic Succession through the Catholic Church, but held it as essential to the very *existence* of the Church of Christ. Is it not fair and rational, to suppose, that, under such circumstances, they would have placed their strong historical proofs before the world, in bold relief, if they had possessed them ? Would they have kept back the very thing, which, above all others, was necessary to establish their claim to Apostolic Succession, when they were endeavoring to prove to the world, that there could be no true Church or valid Ministry without it ? The truth would appear to be, that, when they searched into the record of the times of the Reformation, they did not find what was necessary for their purpose. And, hence they had to take for granted, the thing to be proved ; and make the best of their want of testimony, by strong and bold assertion.

Dr. Chapman roundly asserted, that Cranmer and Latimer were Catholic Bishops. But he does not attempt to give any proof whatever, in support of his assertion. Why ? Doubtless, for the best of reasons : *because he had none to give*. Nor can he, from the nature of the case, have any ; inasmuch as the truth is, they *never were* Catholic Bishops.

And, from the time they became Bishops, they treated, with the most perfect contempt, all Papal usages and authority; as their history plainly shows. Hence the attempt of the Doctor in this way to claim for the Church of England, Catholic consecration, has entirely failed.

As we cannot doubt that this was discovered by Dr. Cooke, he prudently and properly, in his Essay on Apostolic Succession, went no farther, for the commencement of the present Established Church of England, than to the days of Matthew Parker, who was the first Arch-Bishop during Elizabeth's reign. And, in examining into the history of the Church, in that day, he had to acknowledge, that the validity of Parker's ordination had been disputed, seeing it was performed by Ministers who had been driven into exile by the Roman Catholics, when in power under bloody Queen Mary's reign.

This acknowledgment of Dr. Cooke, who professed he wrote to sustain the doctrine of Apostolic Succession, goes very far to establish the fact, that, Matthew Parker—when he was constituted Archbishop of Canterbury—did not receive Catholic orders; which was essential to the line of succession contended for. It acknowledges that he was not consecrated by any of the expelled Catholic Bishops; but by the Protestant Bishops who had returned from their state of exile; and that at the beginning, their authority to ordain Parker was disputed.

This acknowledgment also, made it evidently necessary for the Doctor to show, that, the consecrators of Matthew Parker had been and still were, in the true line of Apostolic Succession and Catholic consecration. But this, so essential to the cause in hand, was not so much as mentioned. And why did he pass this all-important part of the subject in perfect silence? Was it because its importance, as the very soul of the whole matter, did not

clearly appear? Such a supposition is inconsistent with his penetration and known logical powers. He could not fail to see its importance. Few men, in this country, possess better powers of mind than Professor Cooke. Strong reasons or matters of fact alone, can generally govern him, in the formation of his opinions. And hence it is, indeed, strange, that, on the subject of uninterrupted Apostolic Succession, as handed down to, and claimed by, the Protestant Episcopal Church—the Church of his recent adoption, and for whose sake he was specially writing—he passes by in perfect silence the very gist of the whole argument; the very thing which, if plainly made out, would have given his Church, at least, a valid claim to Catholic consecration, and, through that medium, to Apostolic Succession; could any such thing be found to exist in the Roman Catholic Church.

But, instead of paying due attention to the *qualifications* of the consecrators of Matthew Parker, Dr. Cooke gravely takes up their *expulsion* and *exile*; which he sets forth as the ground on which the validity of his consecration had been questioned, Parker's consecration had been questioned. The Catholics insisted that it was not canonical, nor even legal. In their estimation, it not only wanted Catholic authority, but also the legal establishment of Edward's ordinal; by which it was said he was consecrated. But, instead of noticing, and endeavoring satisfactorily to answer, this grave and well-known charge—which alone could settle the dispute in hand—he takes up a new and unheard of thought; a thought which, in all probability, had never entered into the mind of any, even of the most sagacious, of the enemies of the Reformation. And that was the effect of the exile already referred to, in destroying ministerial authority, and thus disqualifying the men who ordained Matthew Parker, for that all-important work. If this had been suggested by any one, it must have been under the influence of that envy and

duplicity, that would always make the worst, even of a good cause. For who, in his sober senses, could suppose that mere *exile*, by a violent and successful party, could destroy the ministerial character and authority of any minister of Christ?

After stating this, however, as the ground of doubt concerning the validity of Parker's consecration, the Doctor labours hard, and proves most conclusively from the nature and fitness of things, as well as the usages of the Church, that the objection itself was invalid; and consequently, could have no weight whatever. But this, we think could have been done by a mind of much less capacity, than that of the learned Doctor. For the truth of the case is, if there had been nothing in the way of the consecrators of Elizabeth's first Bishops, but the circumstance of their being driven from their homes, into exile in a distant land, by the bloody persecutors of the Reformation; and if it could have been proved that they had received Catholic consecration, then, even the Catholics themselves, could not have disputed the validity of Parker's consecration. His true claim, therefore, to Apostolic succession, would have been established; so far as the Church of Rome could confer it.

But from the whole history of the case, we see that this was *not* the ground taken by the enemies of the Reformation. The question with them was not the mere matter of exile; but Whether the consecrators of the first Bishops, under Elizabeth's reign, had ever been duly consecrated? or in other words, and to express their meaning plainly; Whether they had ever been ordained by Catholic Bishops? or, Whether some of them had ever been ordained at all? The Catholics contended that they had not; and, therefore, that they had no right to ordain others; and that all their attempts to do so, were invalid, and conferred no true ministerial authority.

To support this, they challenge the reformers to show, when, where, or by whom, these men were consecrated. They charge them openly and boldly, with the want of Catholic orders; and refer them to the only ground of authority that they had, in their estimation, for rejecting the Roman Catholic Church; and for ordaining Matthew Parker and his coadjutors, and thus establishing the present Church of England. And that was the *Queens' Letter Patent*; by which provision is made for all disability that might be found in the consecrators of her first Bishop.

From the answer returned by the wisest and best of the reformers, to these grave charges, made against them, by their bitterest enemies, and especially, taking into view the whole ground of the controversy; the conclusion must be drawn by every reflecting, and unprejudiced mind, that, let it amount to what it may, the Church of England has no claim to Catholic consecration; and consequently, the Protestant Episcopal Church *can have none*.

For that church, having received her consecration from the Church of England, can only claim Catholic authority through her; and, when it is evident, from the controversy that obtained in the commencement of the Reformation, the bitter reflections cast upon the reformers, for the evident want of Catholic orders, and the answers made by them to these reflections, showing, conclusively, their disregard and contempt of Catholic consecration, she did not so much as pretend to have it. It follows, consequently, that she could not impart it.

But if she could have boasted of Catholic consecration, she would have been as destitute as she now is, of the much extolled Apostolic succession; for the Catholic Church has no proper claim to any such thing. She differs in her own calender; and is as dark, and ignorant, of the line of succession, as any other branch of the Church. And no wonder;

when the succession contended for, has been lost even from the very beginning; and never can be made out by any man living. This we shall more fully show in a succeeding chapter.

But suppose the succession *could* be made out; and that the line stood fair, and undeniable, as some would have us to think; What is it at last, more than an outward form, having more of human, than divine authority? Of what weight, in the estimation of thinking men, can the imposition of hands, from bishop to bishop, possess, when it has been so much abused? When it has raised to the highest dignity, and authority, in the church, so many wicked, and vile characters that were nothing more than wolves in sheep's clothing? calculated not only to fleece, but to torment and destroy the flock.

Can any one possibly suppose, that the great shepherd of souls, the wise and holy and mighty Redeemer of men, ever intended to place the existence and perpetuity of his church, on such a doubtful foundation as this? A foundation so uncertain in itself, so easily abused, and overturned, by the frailty and corruption of designing men.

How absurd is the thought, that the Saviour and friend of sinners, after doing and suffering so much, to redeem men, and to establish his church upon earth, should leave it wholly in the hands of poor fallible men; and take no more control, or exercise no more authority over it, until he shall come in the last day, to render to every man according as his work shall be. He knew what was in man; he had frequently to chide, and sometimes, even rebuke, his apostles; and he foretold the coming of false teachers, that would as far as possible, destroy the church of God, purchased with his own blood. Could he, having all power as he had in his own hands, and having loved us, and given himself for us, leave his sheep in the wilderness, to

be destroyed at the pleasure of ravenous wolves? or which would be the same thing, leave his church to depend on the will and caprice of fallible men for her existence? Surely the very thought is preposterous in the extreme.

The mere circumstance of laying on of hands, never was intended by the holy Redeemer, as an essential qualification to the ministerial character. We never read in the scriptures of his ordaining at any time, in that way. But we do read of Paul, and others, who went immediately into the work of the ministry, without any such thing; although Timothy and others, were set apart by the imposition of hands. Hence all other things being right, so far as the scripture is concerned, or any direction given by Christ himself, men might as well, be set apart for the ministry in some other way; and be as truly the ministers of Christ as though they had laid on them the hands of the most holy Bishop, that ever graced the holy office.

How absurd then is it to make so much of what is called the succession, as to say there can be no true ministry, or true church of Christ, without it; thereby unchurching nearly, if not all, the Protestant world, seeing they can lay no rational or certain claim, to any such thing. More especially too, since it goes to unchurch the whole church, Catholic and all; inasmuch, as if there be any such thing as uninterrupted Apostolic succession in the world, no one can tell where it is to be found, or who, or what set of ministers are in it, in the present day. Thus one branch of the church cannot claim it more than another.

To sum up the whole. 1st. It may be said in truth, that the mere ceremony of the imposition of hands, from bishop to bishop, has not, neither can have, any serious importance attached to it, as conferring divine authority to minister in holy things.

2nd. If there could be, even then the Roman Catholic

Church, has no claim to regular succession ; seeing it has been broken in various ways, and at different times, and utterly lost for several hundred years.

3rd. That if she had, yet the Church of England has it not ; inasmuch as she has no proper claim even to Catholic consecration ; which in her estimation, in these latter days is essential to her being in the succession.

4th. And hence the Protestant Episcopal Church cannot be in the succession ; inasmuch as the Church of England, from whom she derives her ecclesiastical authority, is not ; and therefore, could not impart what she did not possess.

CHAPTER X

The reproaches of Catholics cast upon Reformers, &c.

Would it not have been strange indeed, in the Catholics, to press with so much confidence and zeal, the want of Catholic consecration—which they esteem essential to the discharge of ministerial functions—on the reformers in the days of Elizabeth, when the matter could have been settled so easily; if they had not, in truth, sufficient ground for so doing? And is it not reasonable to suppose that the reformers, thus continually harrassed on this subject, would have immediately taken steps so to settle the whole question, that it should rest in quietude forever; if in truth they could have done so?

But instead of doing this—although it was so necessary to rid themselves of the reproaches continually cast upon them by their bitter enemies—they attempted to defend themselves only by treating the Catholics, and their consecration with ridicule and contempt; as manifestly appears from the expressions of many of their most eminent men and ablest defenders. “I would not have you think,” says Whitaker, “that we make such reasoning of your orders, as to hold our own vocation unlawful without them.”

And “you are highly deceived,” says Fulke, “if you think we esteem your offices of Bishops, and Priests, and Deacons, better than Laymen. With all our hearts, we defy, abhor, detest, and spit at your stinking, greasy, and anti-christian orders.”

And again. “Bancroft, Bishop of London, being de-

manded of Mr. Allebaster, how Parker and his colleagues were consecrated Bishops? answered; I hope that in case of necessity, a Priest (alluding to Scory) may ordain Bishops. This answer of his was objected in print by Hollewood against him, and all the English clergy, in the year 1603, Not a word was given in reply; Bancroft himself then living." "Vid. Contra Durcum, p. 821, and in answer to a counterfeit Catholic., Dr. Champ. p. 121, and Nature of Catholic Faith, &c. Rouen, 1657, ch. 2, p. 8."

And, here let it be kept in mind, that these men who gave an account of the Nag's Head affair, and so positively declared that Parker, (Elizabeth's first Archbishop) and his colleagues, had no claim to Catholic consecration, lived and wrote in Elizabeth's reign, and that they were amongst the most learned and reputable of the Catholic Church in their day. Hence although they were Catholics, and bitterly opposed to every thing like reformation, their testimony in this case is entitled to some respect. And on the other hand, Whitaker, Foulke, and Bancroft, with many others of the reformers, who treated with so much contempt every thing appertaining to Catholic usages and consecration, were amongst the first and most learned and respectable, that belonged to the Church of England, in that day. Would it not have been surprising beyond measure, if these men had spoken, and written, as they did, on both sides of the question in dispute between them; and that too, without so much as a shadow of a foundation, as some modern divines, claiming Apostolic succession, would have us believe?

Although, this would be sufficient to convince the unbiassed mind, that the reformers of Elizabeth's day, had no claim to Catholic consecration, through which, in the estimation of some, the succession is to be kept up; we have

if possible, still stronger and better proof in what follows. Neal observes; "These objections"—i.e. to their consecration—"being frequently thrown in the way of the new Bishops, by the Papists, made them uneasy: they began to doubt of the validity of their consecration. The affair was at length brought into Parliament: and to silence all future clamours, Parker's consecration and those of his brethren, were confirmed by the two houses, about seven years after they had filled their chairs." Vol. i. pp. 142—3.

The circumstance that brought the affair before Parliament is thus related. "By a statute made in the late Parliament a power was given unto the Bishops to tender, and receive, the oath of supremacy. Bonner was then prisoner in the Clink or Marshal-sea, which being in Southwark, brought him within the jurisdiction of Horn, Bishop of Winchester; by whose chancellor the oath was tendered to him. On the refusal of which oath he is indicted at the Queen's Bench upon the statute, &c. Bishop Bonner pleaded, that Horn, at the time when the oath was tendered, was not Bishop of Winchester; and therefore, not empowered by said statute to make tender of the oath, by himself, or by his chancellor, &c. The cause came at last to be debated amongst the judges at Sergeant's Inn, by whom the cause was finally, put upon the issue, and the trial of that issue, ordered to be committed to a jury of the county of Surry: but then withal says he, it was devised, that the decision of the point should rather be referred to the following Parliament; for fear that such a weighty matter might miscarry, by a country jury, &c. According to their sound advice, the business comes under consideration in the following Parliament, which began on the 30th. Sept. 1565. (Anno 8 Eliz. 5.) This Parliament revived the statute of Edward, that authorized the new form of making Bishops, and Priests, repealed by Queen Mary; and did

accordingly enact, "that all persons that had been, or should be made, ordered, or consecrated Archbishops, Bishops, Priests, Ministers, or Deacons, after the form prescribed in the said book, be in very deed, and also by authority hereof, declared and enacted to be, and shall be Archbishops, Bishops, Priests, Ministers, and Deacons, rightly made, consecrated, and ordered; any statute, law, canon, or any thing to the contrary notwithstanding." "In this last act the church is strongly settled on her natural pillars." See Dr. Heylen on the 8th of Queen Eliz. 1565-6. pp. 345—6. Champ. voc. of Bishops, p. 168 ; and Abridg. of Judge Dyers Reports 7 Eliz. 234.

Here, it will be remembered, that after being reproached by the Catholics for the space of seven years, for the want of due and valid consecration, the principal reformers suffered their case to be settled, by an act of Parliament. The Parliament found it necessary, in the first place, to restore the ordinal of Edward, by which Bishops were made ; which plainly shows that Parker, and his colleagues, had not, when first consecrated, so much as legal jurisdiction ; much less any claim to Catholic consecration.

This being the case, in the second place, the Parliament found it necessary, to pass an act, confirming Parker and others in ecclesiastical authority ; and that all, that should be ordained, according to Edward's ordinal, should be considered legally authorized to sustain and fill the ministerial office. And may we not ask in sober reason, Why all this ? Why did this wise body of men act in this way, if it could have been proved that Parker, and his coadjutors, had received Catholic consecration ? But this did not appear to be made even a question amongst them. They had no such pretensions, and consequently, made no such claim ; but proceeded as true reformers should have

done, to settle the whole case in doubt and dispute, according to the principles of the reformation.

Inasmuch as the doctrine of Apostolic Succession, is made of so much importance by our Protestant Episcopal brethren, that in their judgment—if we may believe what they say—there can be no valid ministry, or true and evangelical church without it; we cannot deem it amiss, to add, to what we have already said, the following testimony which appears to us to be quite respectable; and especially, as it not only accords with the foregoing, but embodies in itself much that is interesting and new.

The Right Rev. John Milner, D. D, in his *End of Religious Controversy*, p. 180 says.—“The chief question which remains to be discussed, concerns the ministry of the Church of England, namely, whether the first Protestant Bishops, appointed by Queen Elizabeth, when the Catholic Bishops were turned out of their Sees, did or did not receive valid consecration from some other Bishop, who himself was validly consecrated? The discussion of this question has filled many volumes; the result of which is, that the orders are, to say the least, exceedingly doubtful. For first, it is certain, that the doctrine of the fathers of the church was very loose, as to the necessity of consecration, and ordination. Its chief founder, (Cranmer) solemnly subscribed his name to the position, that Princes, and Governors, no less than Bishops, can make Priests; and that no consecration is appointed by scripture, to make a Bishop or Priest.” “See Burnett’s *Hist. of Reform*, Records B. iii. N. 21. See also his *Rec. Part. ii. N. 2.*”

“In like manner Barlow, on the validity of whose consecration, that of Matthew Parker and all succeeding Anglican Bishops chiefly rests, preached openly, that the King’s appointment, without any orders whatsoever, suffices to make Bishops. (“See Collin’s *Eccle. Hist. vol. ii. p. 135.*”)

“This doctrine seems to have been broached by him, to meet the objection that he himself had never been consecrated. In fact the record of such a transaction has been hunted for in vain, during those two hundred years.*

Second it is evident from the books of controversy, still extant, that the Catholic Drs. Harding, Bristow, Stapleton, and Cardinal Allen, who had been fellow students, and intimate with the first Protestant Bishops under Elizabeth, and particularly with Jewell, Bishop of Sarum, and Horn, Bishop of Winchester, constantly reproached them, in the most pointed terms, that they never had been consecrated at all; and that the latter in their voluminous replies, never accepted of the challenge or refuted the charge, otherwise than by ridiculing the Catholic consecration.”

“*Third*. It appears that, after an interval of fifty years from the beginning of the controversy, namely, in the year 1613, when Mason, chaplain to Archbishop Abbot, published a work referring to an alledged register, at Lambeth, of Archbishop Parker’s consecration by Barlow, assisted by Coverdale and others, the learned Catholics exclaimed that the Register was a forgery, unheard of till that date; and asserted, among other arguments, that, admitting it to be true, it was of no avail, as the pretended consecrator of Parker, though he had set in several Sees, had not himself been consecrated for any of them.”†

The same author, in p. 181, says, according to the ordinal of Edward VI, restored by Elizabeth, Priests were ordained, by the power of forgiving sins.‡ And, ac-

* Burnet’s Hist. of Reform. vol. i. Record iii no. 21 quest. 10.

† Richardson, in his notes on Godwin’s Commentary, is forced to confess as follows; Dies Consecrationis ejus (Barlow) nondum aput, p. 642.

‡ “Receive the Holy Ghost. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained, and be thou a faithful dispenser of the word of God, and of the holy sacraments.” “Bishop Sparrow’s Collections,” p. 158.

ording to the same ordinal, Bishops were consecrated without the communication of any fresh power whatever, or even the mention of episcopacy; by a form which might be used to a child, when confirmed or baptized.* This was agreeable to the maxims of the principal author of that ordinal, Cranmer; who solemnly decided, that "Bishops and Priests were no two things, but one and the same office."† These objections were so powerfully urged by our divines. Dr. Champney, J. Lewgar, S. T. B., and others, that almost immediately after the last named had published his work containing them, called Erastus Senior, namely, in 1662, the convocation being assembled, it altered the form of ordaining Priests and consecrating Bishops, in order to obviate the objections. But, admitting these alterations are sufficient to obviate all the objections of our divines to the ordinal, which they are not, they come above a hundred years too late for their intended purpose; so that, if the Priests and Bishops, of Edward's and Elizabeth's reign, were invalidly ordained and consecrated, so must those of the reign of Charles II, and their successors, have been, also."

Again, Milner says, in pp. 184-5, "Though we were to admit of an Apostolical Succession of orders in the established Church, we never could admit of an Apostolical Succession of mission, jurisdiction, or right, to exercise those orders in the Church; nor can its clergy, with any consistency, lay the least claim to it. For first, if the Catholic Church, that is to say, its laity and clergy, all sects and degrees were drowned in abominable idolatry, most detested of God and damnable to man, for the space of eight hundred years," as the Homilies affirm;‡ How could she re-

* "Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee by the imposition of hands." Ibid p. 164.

† See his Life of Dr. Bailey, also Dodd's Eccles. Hist. vol. i.

‡ Against the perils of Idolatry, p. iii.

tain this divine mission and jurisdiction, all this time, and employ them in commissioning her clergy all this time to preach up this 'detestable idolatry?' Again; Was it possible for the Catholic Church to give jurisdiction and authority, for example, to Archbishop Parker, and the Bishops Jewell and Horn, to preach against herself? In a word, we perfectly well know, from history, that the first English Protestants did not profess, any more than foreign Protestants, to derive any mission or authority whatever, from the Apostles, through the existing Catholic Church. Those of Henry's reign, preached and ministered in defiance of all authority, ecclesiastical and civil."*

Their successors, in the reigns of Edward and Elizabeth, claimed their whole right and commission to preach and to minister, from the civil power only. This latter point, is demonstrably evident from the act and oath of supremacy, &c. It was foretold by Bishop Fisher, in Parliament, that the Royal Ecclesiastical Supremacy, if once acknowledged, might pass to a child, or to a woman; † as, in fact, it soon did, to each of them. It was afterwards transferred, with the crown itself, to a foreign Calvinist, and might have been settled by a lay assembly, or Mahometan! This is decidedly a renunciation of Christ's commission, given to his Apostles; and hence, it clearly appears, that there is, and can be, no Apostolical Succession of Ministry, in the Established Church, beyond that which exists in the other congregations or societies of Protestants.

We give the foregoing testimony as we find it. And, if it can be relied upon, it proves

First. That Cranmer, the first Archbishop in the Reformation, did hold and teach, the doctrine that, Princes could, by the authority vested in them, make Priests and Bishops, without any consecration; for no such thing was required

* Collin's Hist, vol. ii. p. 81.

† See Dodd's Eccles, Hist, vol. i,

by the Scriptures. And, moreover, that Priests and Bishops were one and the same thing in order.

Second. That Barlow, on whom the validity of Parker's consecration depends, held the same opinion and preached in its defence; because he, himself, had never been consecrated.

Third. That Parker's Register, as it was called, was not heard of, for fifty years after his consecration; although, during that time, the Catholics had not ceased to charge the Protestants with a want of due consecration, and unceasingly to reproach them with their want of Apostolic Succession. And, while Harding, Bristow, and others of their fellow students were thus arrayed against them, they did not attempt to defend themselves, farther than by ridiculing the Catholic consecration; thus plainly confessing the charge made against them to be true.

Fourth. If the record of Parker's consecration had not proven to be a forgery, still it would have been of no avail; as Barlow, his chief consecrator, had never been ordained. He was made Bishop, under a former reign, by the appointment of his Prince only.

Fifth. The Reformers held the Church of Rome, as deplorably fallen into "abominable idolatry; detestable in the sight of God, and injurious to man." It is, therefore, no wonder that they cast off her authority, and disclaimed all connection with her; preferring to place themselves, in ecclesiastical affairs, under the sole authority and control of their Prince; receive their appointments as Priests and Bishops from him, and hold their offices during his life or pleasure. But, this being the case, it is truly astonishing that, in after ages, their descendents should pretend to claim Apostolic Succession through the Church which their Fathers so much despised,

Sixth. We find the Catholics regarded them, in these

respects, as renouncing the authority of Christ; and consequently, not only declared them to be destitute of valid consecration, or Apostolic succession, but also guilty of the blackest heresy and schism. And this, indeed must be acknowledged to be true, if there be much virtue in Catholic consecration, as some Protestant divines of recent date would have us believe; when they tell us that through that church,—called by the reformers the Mother of Harlots—we must derive Apostolic succession; without which there is no valid ministry, and consequently, no true Church of Christ.

Seventh; The foregoing testimony, against the pretensions of the church of England—and consequently of the Protestant Episcopalians—to Apostolic succession, is strong; but when we come to the days of Queen Elizabeth, and Matthew Parker, her first Archbishop, the evidence against her becomes still more conclusive. When Elizabeth came to the throne, it is said, she first expelled the Catholic Bishops; and then strove to get one of them to ordain Parker and others, so that they might fill the vacant Sees, and thus commence anew the reformation. And it is further said, that, when at the risk of life and liberty they refused to comply with her wishes, Elizabeth and her intended Bishops, strove for many months, in different ways to induce some one of them, to be first in the consecration. Does not all this plainly show, that much importance was attached to Catholic ordination? although the reformers before and afterwards, treated it with so much contempt, as to call it, “stinking greasy consecration.” Is it not also plain, that there was not one amongst themselves, on whose authority they could fully depend? which in all probability would not have been the case, if either of them had been consecrated according to Edward’s ordinal.

Eight. When they could not succeed, with any one of the Catholic Bishops, it was necessary for them to proceed, in ordaining one another, under the authority received from the Queen's Letter Patent. This letter, it will be remembered, made provisions for all disability, and want of authority in those, who had, of necessity, to be first in Parker's consecration. But why should the Queen make such provision, if these consecrators had, through any kind of orders, due authority? Does not the wording of her letter patent, go to prove, that in her estimation, they were *utterly devoid of all proper authority?* which, we think, could not have been the case had they been ordained at all.

Ninth. Even the place where Parker was consecrated—the Nag's Head Inn—as seems to be acknowledged by friends as Mason and others as well as foes—is well calculated to raise suspicion, that all could not be right. They had churches at their command, and as they were about to perform so important a transaction, as to organise a National Church, in which all must feel interested, why not use them, or the most splendid amongst them, as was most suited to the solemnities of the occasion? Why in the name of reason go to a Tavern to ordain the first Archbishop—if all was right? To say the least, this—if true—was certainly a very strange and surprising transaction.

Tenth. If the consecration of Elizabeth's Bishops had been legal and valid, according to the usages attempted to be established by the first reformers—although performed at the Nag's Head itself—why did Parliament, when it was brought under their consideration, in after years, pass an act to restore Edward's ordinal to legal authority? Why enact that all that had been, as well as all that should be hereafter, consecrated according to the same, should be considered duly consecrated, if in their estimation, Matthew Parker and his colleagues had been properly

ordained? Is it not reasonable to suppose, that if the Parliament had, on investigation, found that they had received Catholic consecration—which is now by some, thought to be of so much worth—or even legal consecration according to Edward's ordinal, they would have freely announced it to the whole nation, and thereby settled the perplexing question? instead of tacitly acknowledging, by the Act they passed, that they were not legally Bishops, or Priests, although consecrated according to Edwards ordinal; to the no small gratification of their enemies.

Eleventh. The immediate, and constant charges, urged by Catholics, against Elizabeth's first Bishops, of their want of Catholic or—as they esteemed, and expressed it—due consecration; with the answers returned in defence, by the opposite party—that they made no account of Catholic orders; yea, that they despised and spit at them; for in their estimation, Priests, or even Princes, who were nothing but laymen, could make Bishops—show conclusively that they not only had not real Catholic consecration; but that they did not think it essentially necessary, to the existence of the church, or a valid ministry.

It is certainly worthy of observation, that the foregoing testimony is given by friends, as well as foes; most of whom lived in the very time, when the circumstances referred to, transpired; and that they were amongst the most learned, and respectable persons of their day. Indeed, we find amongst them, the Queen, her Bishops, and their fast friends; with the Parliament, the highest legislative body, belonging to the nation. And would it not be astonishing, above measure, that all these, with all the interest they manifested in the reformation of the church, should conspire in their various transactions, to establish the charge of a want of that kind of consecration, that alone can be imparted by the church of Rome, and which was held essential to the ministry; had not that charge been justly

founded? We think this conclusion is utterly unavoidable; unless, indeed, we can agree to set aside every thing that comes to us, as historical narrative, no matter what may be the weight of evidence in its favour. But this we are not prepared to do. We, therefore, yield to the testimony given; and honestly conclude, that the first Bishops belonging to the Reformation, had not Catholic consecration; and therefore have no claim even to this day, to the pretended Apostolic succession. It follows as a natural consequence, that all those who have been ordained by them—whether for England, America, or elsewhere—must be in the same condition; seeing the stream can rise no higher than the fountain.

It is fortunate for Dr. Chapman, that he did not succeed in proving the necessity of Apostolic succession. For, if he had, he would have established beyond contradiction, that his “beloved Zion,” the Protestant Episcopal Church in this country, stands, upon no better foundation than the rest of the Churches, that he calls of “recent date, and human invention.” Her ecclesiastical authority is derived from the church of England; and consequently can be no higher than what that church is possessed of. And this appears to be no better, than such as Priests or Elders can impart; or, might we not go further, and say, no better than can be derived from the appointment of a Prince? But in all this we would not be understood to say any thing to disparage the true authority of the Church of England, or the Protestant Episcopal church; for we have no doubt that—although they have no claim to Apostolic succession—they have good and scriptural ground to rest on; ground sufficient for all religious purposes. And moreover, we are free to confess, that they have been instrumental, in raising up many of the brightest ornaments of the Christian religion, and many of the ablest and best divines.

CHAPTER XI.

Church of Rome has no just claim to Apostolic Consecration.

Inasmuch as Dr. Chapman claims for the Protestant Episcopal Church, Apostolic succession, in virtue of her connection with the Church of England, which he supposed had received it from the Roman Catholic Church, it will now be proper for us to show, that if the Dr. could have made it appear, that the Catholic consecration had been gained, it would not have answered his purpose; inasmuch as the Church of Rome herself has no just claim to Apostolic consecration. This is evident from the following testimony.

Dr. Drew in his life of Dr. Coke. p. 75, in reference to this subject, says; "Setting aside all the argument which both reason, and revelation supply; and granting, as a consequence of this concession, that Bishops are of a distinct order from Presbyters, and superior to them; we must then allow, that their authority must have been transmitted through a distinct medium, although it was derived from one common source. But no distinct medium can possibly be supposed to be adequate, unless it be superior to the order of Presbyters; and none above these can be conceived to be possible, unless it be an uninterrupted line of Bishops, extending back to the days of the Apostles. A denial therefore of the validity of ordination by Presbyters, involves the necessity of Apostolical succession. And of this we can find but a very poor account."

Eusebius, who to us, is the first spring of ecclesiastical history, after the Acts of the Apostles, tells us in the very

beginning of his narrative, that one thing, he primarily had in his eye, was, to give us an account of the Apostolic Succession. But lest we should raise our expectations too high, he very fairly informs us, that this was a new work, where he could trace no footsteps of others going before him ; except in a few particular narratives. This was honest. And if, after this fair warning, we place an implicit confidence in the account which he gives from the report of others, we have more reason to accuse ourselves with being self deceivers, than to charge him with imposition."

"As to the Apostles, he informs us that all the accounts he can procure, say, that they went about the world publishing the Christian Faith. He adds, that it was reported by his predecessors, that Thomas had Parthia, and Andrew had Scythia ; that John had Asia ; that it was likely that Peter had preached to the Jews, dispersed in Pontus, Galatia, Bythinia, and Capadocia ; and that Paul preached from Jerusalem round about unto Illiricum. This account is certainly very far from being satisfactory. He does not even pretend to tell us where they preached ; nor even to know the methods which they adopted to settle the various Churches which they planted. Bishop Stillingfleet assigns some reasons to induce a belief that these actions, in these respect were far from being uniform ; but that they varied their methods, according to the means and circumstances of the people, to whom they preached. Here we see according to Eusebius, our only guide, we know scarcely any thing more concerning the travels and manners of the Apostles themselves, than we gather from the sacred records."

"But for this deficiency, it may perhaps be expected, that the Historian, will make an ample compensation, when he proceeds to give us an account of their immediate successors, and followers. But in this instance also, as

well as in many others, disappointment travels in the rear of hope, and even damps our expectation, by its shadow." "Who they were says Eusebius, that imitating these Apostles (meaning Paul and Peter) were by them thought worthy to govern the churches which they planted, is no easy thing to tell; excepting such as may be collected from St. Paul's own words." Euseb. Eccle. Hist. lib iii, cap, 4.

On this remarkable passage, Bishop Stillingfleet makes the following observations: "If the successors of the Apostles, by the confession of Eusebius, are not certainly to be discovered, then what becomes of that unquestionable line of succession of Bishops of several churches; and the large diagrams made of the Apostolical churches, with every one's name set down in his order; as if the writer had been clarencieux to the Apostles themselves? Are all great outcries of Apostolical tradition, of personal succession, of questionable records, resolved at last into the Scriptures themselves, by him from whom all these long pedigrees are fetched? Then let succession know its place, and learn to veil bonnet to the Scriptures. And, withal, let men take heed of over-reaching themselves, when they would bring down so large a catalogue of single Bishops, from the first and purest times of the Church. For it will be hard for others to believe them, when Eusebius professeth it so hard to find them," See Stillingfleet's *Ironie*. p. 297.

"Would it not, says Calamy, vol. 1, p. 162, tempt a man to wonder, after all this, to find such a stir made about the tables of succession, in the several churches, from the time of the Apostles, as a proof that Diocesan Episcopacy had its rise from them? Alas! the head of the Nile is not more obscure than the first part of the tables."

"To show," the same author adds in another place, "how little ground there is to depend upon them in the present

case, I will give a brief view, from the representation of the ancients, of the strange confusion of the first part of the tables of the three most celebrated churches, of Alexandria, Antioch, and Rome.”

Our business is, at present, with the Church of Rome; because the Protestant Episcopal Church claims Apostolic Succession through her. We therefore omit the first two, and confine ourselves to the last; as it immediately relates to the subject under consideration.

“The settlement of the Church of Rome, and its much extolled Apostolical Succession of Bishops, is involved, if possible, in still greater perplexity, confusion, and disorder. According to some, this Church was founded by St. Peter. Others say it was by St. Paul. Some introduce both; and others assert it was neither. Of this latter opinion, were the learned Salmasius, and others.

“But let us allow that St. Peter actually was at Rome, of what advantage will this be to the succession of Bishops? If St. Peter was there, it is equally certain that St. Paul was there also; and, under these circumstances it will be hard to determine who was Bishop. St. Paul was there first; and, on this account, he is preferred, by many of the ancients, to St. Peter. And, in the seal of that Church, the former is placed on the right hand and the latter on the left. But still this does not determine who was Bishop. To accommodate this business, they have agreed to make them both Bishops; and this, unhappily, destroys the unity of the episcopate, by placing two supremes, at the same time, in the same Church.

“But, whatever uncertainty may accompany the question as to the first Bishops, those who succeeded them are known with even less assurance. On this point the ancients and the moderns are strangely divided. Some will have Clitus expunged out of the table, as being the same with Anacletus,

and thus fixing Linus at the head of the succession. cause him to be followed by Anactelus and Clemens. In this manner, Ireneus represents the case. Others will have Cletus and Anacletus to be retained as distinct Bishops, having Linus standing between them.

“At the same time, in some of the ancient catalogues, Anacletus is excluded; and, what is remarkable, he is not to be found, at this day, in the canon of the mass. And yet, in the Roman martyrology, both Cletus and Anacletus, are distinctly mentioned; and a different account is given of the birth, pontificate, and martyrdom of each.

“In the catalogue of Epiphanius, the early Bishops of Rome are placed in the following order: Peter and Paul, Linus, Cletus, Clemens, and Euaristus. But, in the catalogue of Bucher, they stand according to the following arrangement: Linus, Cletus, Clemens, and Euaristus; and three names are entirely omitted, namely, Anicetus, Elece-thenius, and Zephayrinus. And what shall we do with the famous Clement? Does he style himself Bishop of Rome? Or how does he come to forget his title?”

“It is said by some, that, after he had been St. Paul’s companion, and was chosen by Peter to be Bishop of Rome, he gave place to Linus. But others assert, with equal confidence, and, perhaps, with equal authority, that Linus and Clemens; and others, that Linus and Cletus, were Bishops at the same time. Tertullian, Ruffenus, and some others, place Clement next to St. Peter. But Ireneus, and Eusebius, set Anacletus before him; and Optalus, makes both Anacletus and Cletus to precede him. And finally, as though these strenuous defenders of Apostolic Succession were destined to render it ridiculous, by the various methods they have adopted, to defend this tender string; Austin, Damasus, and others, will not allow him to grace the list until the names of Anacletus, Cletus,

and Linus have appeared. Such is the foundation of Apostolic succession in the Church of Rome! Surely it can be no breach of charity to assert that, "The bold imposter, looks not more silly when the cheat is found out." It was not therefore without reason that Bishop Stillingfleet observed; "the succession, here, is as muddy as the Tiber itself. And if the line fails us here, we have little cause to pin our faith upon it, as to the certainty of any particular form of church government, which can be drawn from the help of the records of the primitive church." *Ironic* p. 312.

"It cannot therefore but be evident to every unprejudiced mind, that, since such confusion and disorder appear in the front of these tables of succession, where we might naturally expect the greatest regularity and certainty, no dependance can be placed on their authority."

"That the pretences to Apostolic succession, and Apostolic tradition, which the great defenders of Episcopal authority make, are very bold and high-sounding cannot be easily denied. And they come forward, supported by a long list of succession, that is too sacred to be touched by vulgar hands, because the line professedly reaches to the venerable Churches of Alexandria, Antioch, and Rome; the mind is dazzled with the glaring meteor. But when the civil power withdraws its coercive support, and as in this country, exposes the question to a free investigation, the imaginary rock sinks under us, and the chain crumbles into dust."

"Placing these tables of succession in the most favorable light, it cannot be denied that Eusebius is the principal and almost the only, author on whom their credit depends. And from him, we have already seen, the sandy foundation on which the edifice is raised. In this account of the succession, in the several churches, the whole appears to be

made up chiefly, from conjecture, at a distance of 300 years from the apostolic times ; and even these conjectures are founded on very dubious authority. The veracity of Eusebius is not to be questioned, so far as he was able to procure information of the fact. He has given the world a convincing testimony, by leaving vacancies, even in his conjectural list, when he had no light to guide him through the gloomy labyrinth during the first ages of the church."

"It therefore, finally appears, that he, who from the confused, mutilated, and mended, tables of succession, which have been transmitted to us, in the records of antiquity, can infer the necessity of Episcopal ordination, and the invalidity of all besides, must either have a great share of credulity or predominant fancy." "See Calamy's Defence of Modern Non-Conformity vol. i. p. 163, and Dr. Caves' Lives, and his Primitive Christianity."

"If the uninterrupted Succession were asserted as necessary, it must then be incumbent on its advocates to make it out; and then to fail in this would be to abandon the cause altogether. But, from the view we have already taken of this subject, we may perceive that this must be a work of no common difficulty; and all who have undertaken it, have failed in the attempt; and by their failure, have discovered, with additional evidence, the extent and danger of those quicksands, in which so many have been overwhelmed."

The following remarks and quotations are found in Buck's Theo. Dic. p. 493, and go to strengthen what has already been said; "It is a very precarious and uncomfortable foundation for Christian hope, (says Doddridge) which is laid in the doctrine of an uninterrupted succession of Bishops; and which makes the validity of the administration of Christian Ministers 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 seven first Bishops of the Church of Rome, though that Church was so celebrated. And Eusebius himself, from whom the greatest patrons of this doctrine have made their catalogues, expressly owns, that it is no easy matter to tell who succeeded the Apostles in the government of the Churches, excepting such as may be collected from St. Paul's own words."*

Again. Contested elections, in almost all considerable cities, make it very dubious which were the true Bishops. And decrees of Councils rendering all these ordinations null, where any simoniacal contract was the foundation of them, makes it impossible to prove, that there is now upon earth, any one person who is a legal successor of the Apostles; at least according to the principles of the Romish Church. Consequently, whatever system is built upon this doctrine must be very precarious."†

In an Encyclopedia of Religious Knowledge by Rev. B. B. Edwards, it is stated, in p. 245, 'Irenius testifies that Linus was made Bishop of Rome by Paul and Peter; and after him, Anacletus; and after him, Clement. Tertullian says, that Clement was first Bishop of Rome, after the death of Peter and Paul. He also says, that Peter sat at Rome twenty five years, till the last year of Nero. Again; that Ignatius was third Bishop of Antioch, after Peter. This shows, that, except as to facts passing under their own eyes, the Fathers are not to be relied on; they received traditionary accounts so loosely.'

From the foregoing testimony, it is evident that the doctrine of Apostolic Succession is false. For Eusebius, the Father of Church History, although he lived in the third century, and consequently had the best opportunity, could not

* See Doddridge's *Lec. lec.* 197.

† Howe's *Episcopacy*, p. 170, & 183; and Chandler's *Sermon against Popery*, p. 34-7.

make out the men, who, came immediately after the Apostles. And hence, it is no wonder, that others of a more recent date, could not; nor that they should have held so many different opinions. Some thought *Peter*, and some that *Paul*, was first in the church of Rome; while others state that they were united in the Episcopate. On the other hand, Salmasius, and others, thought neither of them had any thing to do with it. Ireneus supposed, that Linus, Anacletus, and Clemens, followed in the succession; others, Cletus, Linus, and Anacletus, others, Linus, Cletus, Clemens, and Euaristis; while Tertullian and Ruffinus make Clement, the immediate successor of Peter. But others place Anacletus before him.

Such being the confusion of many of the ancient fathers, with Eusebius at their head, concerning the commencement of the Succession, what can we expect to find from others, in after ages? Can it be any wonder that Bishop Stillingfleet, a celebrated divine of the Church of England, said, that the succession was as “muddy as the Tiber?” And Calamy, another English divine, was of opinion that the head of the Nile was not more obscure than the first Tables of Succession?”

Bishop Hoadley—an eminent prelate of the Church of England, distinguished equally for learning, liberality, piety, and usefulness—who examined and wrote on the subject, sometime in the eighteenth century, says: “I am fully satisfied, that, till a consummate stupidity can be happily established, and universally spread over the land, there is nothing that tends so much to destroy all due respect to the clergy, as the demand of more than can be due to them. And nothing has so effectually thrown contempt upon a regular succession of the Ministry, as the calling no succession regular, but what was uninterrupted; and making the eternal salvation of Christians to depend upon that uninter-

rupted succession; of which the most learned must have the least assurance, and the unlearned can have no notion but, through ignorance and credulity." See Encyclo. of Religious Knowledge- by Rev. B. B. Edwards.

Howe, Doddridge, Chandler, and Pierce, with many others, have honestly confirmed the foregoing testimony; and thereby contributed their part, in giving to the world, long since, the assurance, that uninterrupted succession never could be made out, even by the most devoted to that doctrine. If then, many of the wisest and best of men that lived nearest to the Apostles, could not make out, with certainty, the commencement of the Apostolic Succession, must it not be preposterous and absurd in the highest degree, for men of recent date, either Protestant or Catholic, to claim it?

But, as strange as this may be, it is, nevertheless, true, that there are men even in the Protestant Episcopal Church, in this enlightened age of the world, who not only *claim* Apostolic Succession—although they cannot possibly make it out, even in the very commencement—but also *place the validity* of the Church and Ministry, with the salvation of the souls of men, on that uncertain and sandy foundation! Is it not plain, inasmuch as they make this such a grave matter, that it is obligatory on them to make out, clearly, the true line of succession; and to point out the men living in this day, who are so highly favored as to stand in the line! Assuredly, until this be done, we shall hold the doctrine as existing only in the exuberant fancy, of good, but mistaken, men.

Could even the first successors of the Apostles, be so pointed out that there could be no doubt entertained by the most incredulous, as to their succession, yet would the doctrine of *uninterrupted* succession prove to be false; because, at different times, since the Apostolic age, there have been two,

three, and sometimes more who, at the same time, claimed to fill St. Peter's chair.

“ In the year 1376, Gregory XI, pretending that he was incited to the measure by the warnings of St. Catharine, of Senna, transferred the Papal seat from Avignon to Rome. This Pontiff died in the year 1378; and the cardinals assembled to consult concerning the choice of a successor; when the people of Rome, fearing lest the vacant dignity should be conferred upon a Frenchman. appeared, in a tumultuous manner, before the conclave, and, with irresistible clamors, accompanied with most outrageous threats, insisted that an Italian should be advanced to the popedom. The cardinals, terrified by this uproar, immediately proclaimed Bartholomew de Pregnano, a Neapolitan, and Archbishop of Bari; who assumed the name of Urban VI. This was however, only intended as a temporary expedient, to appease the clamor of the populace. But Urban asserted the validity of his election, and stimulated the people to support his cause. He was, unfortunately, destitute of every disposition for conciliating the affections of his opponents, or even for restraining his particular adherents; and, by his injudicious severity, and intolerable arrogance, soon made himself enemies among people of all ranks, and especially among the leading cardinals. No longer able to endure his insolence, they withdrew from Rome to Anagni, and thence to Fendi, a city of the kingdom of Naples, where they elected to the pontificate, Robert, Count of Geneva, who took the name of Clement VII; and declared, at the same time, that the election of Urban was a mere ceremony, which they had been compelled to perform, in order to calm the turbulent rage of the populace. Which of these two is to be considered as the true and lawful Pope, is, to this day, matter of doubt. Nor will the records and writings, alleged by the contending parties, enable us to adjust that

point with any certainty. Urban remained at Rome; Clement retired to Avignon, in France, His cause was espoused by France, Spain, Scotland, Sicily and Cyprus; while all the rest of Europe acknowledged Urban as the true Vicar of Christ.

“That the union of the Latin Church under one head, was destroyed at the death of Gregory XI, and was succeeded by that deplorable dissension, commonly known by the name of the *great western schism*. Upon the death of Urban, in 1389, the Italian cardinals proceeded to the election of Boniface IX, a Neapolitan; and Clement VII, dying in 1394, the French cardinals raised to the papal throne, a Spaniard, who assumed the name of Benedict XIII. After various other methods recommended for remedying this unfortunate schism having been unsuccessful, it was proposed that one or both of them should abdicate the pontificate. But power is too pleasing an acquisition to be easily renounced; and the obstinacy of the ecclesiastical rivals, continued to disturb the tranquility of the Church, notwithstanding every effort to effect a favorable termination of the dispute.” See Gr. Ch. Hist., by Dr. Ruter, pp. 380–1.

During the Great Western schism, the cardinals belonging to two of the contending Popes, because of their insufferable contention and arrogance, agreed together to assemble a council at Pisa, on the 25th of March 1409, in order to heal the divisions, and factions, which had so long rent the papal empire. In which “a heavy sentence of condemnation, was pronounced, on the fifth of March, against the contending Pontiffs, who were both declared guilty of heresy, perjury and contumacy, unworthy, of the smallest tokens of honour, or respect, and consequently separated from the communion of the church. This step was followed by the election of one pontiff in their place, which took place on the 25th of June, and fell upon Peter of Candia,

known in the papal annals, by the name of Alexander V. But all the decrees and proceedings, of this famous council were treated with contempt, by the condemned pontiffs; who continued to enjoy the privileges, and to perform the functions of the papacy, as if no attempts had been made to remove them from their dignity." "Thus was the government of the christian church, violently assumed by these contending chiefs, who loaded each other with reciprocal maledictions, calumnies, and excommunications." *Ib*, p. 396.

Hence we see the church of Rome, divided for the space of thirty six years; one Pope reigning and exercising his authority at Rome; another Pope reigning and exercising his authority at Avignon in France; the one thundering his anathemas against the other, and a third coming in, to complete the confusion. May we not ask then, in the name of common sense, Who, under such circumstances, can determine, which was the true head of the church? and how can the succession be determined?

But this is not all. In a work written by Richard Baxter, —author of the *Saints Everlasting Rest*—entitled *Jesuit Juggling* pp. 66–7, it is said; "of the twenty second schism, Warner saith thus, *an. dom. 1373*; "the twenty second was the worst, and most subtle of all. For it was so perplexed, that the most learned and conscientious men were not able to find out, to whom they should adhere. And it was continued for forty years, to the great scandal of the whole clergy; and the great loss of souls, because of heresies and other evils that then sprung up, and because there was no discipline in the church against them. And therefore from Urban VI, to Martin V. I know not who was Pope."

"After Nicholas IV, there was no Pope for two years, and a half; and Celestine V. that succeeded him, resign-

ed it; Boniface VIII entered, that styled himself Lord of the whole world, in spirituals and temporal; of whom it was said, 'he entered as a fox, lived as a lion, and died like a dog.'

"The twentieth schism was great between Alexander III, and four schismatics, and lasted seventeen years. The nineteenth schism, was between Innocent II. and Peter Leonis. Innocent got the better, because he had more on his side. The thirteenth schism, was between another and Benedict VIII."

"The fourteenth schism was scandalous, and full of confusion, between Benedict IX and five others; which Benedict, was wholly vicious; and therefore being damned, appeared in a monstrous and horrid shape. His head and tail were like an ass; and the rest of his body like a bear; saying, I thus appear, because I lived like a beast. In that schism there was no less than *six Popes at once*. 1, Benedict was expelled: 2, Sylvester III got in, but was cast out again, and Benedict restored. 3: but, being cast out again, Gregory VI. was put into his place: who because he was ignorant of letters, and yet infallible no doubt, caused another Pope to be consecrated with him, to perform church officies, which was the fourth; which displeased many, and therefore a third was chosen, and was the fifth, instead of the two that were fighting with one another. But Henry, the Emperor coming in, deposed them all, and chose Clement II, who was the sixth, that was alive at once."

"But above all schisms, that between Formosus, and Surgius, and their followers, was the foulest; such saying and unsaying, doing and undoing there was, besides the dismembering of the dead Pope, and casting him into the water. And of eight successors, saith Werner, I can say nothing observable of them; because I find nothing of them but

scandal, because of unheard of contention, in the holy Apostolic See one against another.”

“One Pope in those contentious times, I find, lived in some peace, and that was Sylvester II, of whom saith Werner; Sylvester was made Pope by the help of the *devil*, to whom he did homage; that all might go, as he would have it. But he quickly met with the usual aid, as one that had placed his hope in the deceitful *Devils*.”

“I now appeal to reason itself, whether this were one church, that for fifty years together had several heads; some of the people following one, and some another; and the most learned, and the most conscientious, not able to know the right Pope, nor know him not to this day.”

Here we have the most satisfactory evidence, from one whose veracity or piety has never been doubted, and whose praise is in all the churches. From him it appears that, for a considerable length of time, there was no Pope; and again there were at other times several; and indeed, at one time as many as six; some of them notorious for ignorance, and all of them shamefully given over to vice and crime of almost every kind; contending, sword in hand, for the right and supreme authority, to sit in Peter's chair.

And if we find the head so corrupt, what must have been the rest of the clergy? Well might the men of that day in the confusion and abandoned wickedness that prevailed, ask Who is the true Pope? and we ask in our turn, our brethren who contend for Apostolic succession, *Where* is it to be found? Surely, be it where else it may, it is not to be found in the *Roman Catholic Church*.

In the next place we argue that the doctrine of uninterrupted Apostolic succession, as claimed by our modern Protestants, is false, because the Papal chair was—if history be true, and many respectable witnesses can be relied on—filled at one time, by a lewd woman. *See Grego.*

Chc. Hist., by *Dr. Ruter* pp. 254-5. "Between the reigns of Leo IX, and Benedict III., a female Pope has been introduced. This extraordinary or imaginary person, is still characterized by the popular name of Pope Joan; but the Papal title which is assigned to her is that of John VIII. She is reported to have been a native of Germany, and early to have conceived a strong attachment to literature and science. With a view of gratifying, without restraint, this favorite propensity, she is said to have assumed the habit of a man; and to have studied at Athens. From Athens, she proceeded to Rome, where her eloquence, learning, and popular manners, commanded the admiration of all who heard her, in the public disputations of the schools. By successive steps she ascended the Papal throne in 854; but, unfortunately, she indulged in passions very inconsistent with the pursuits of literature, or the maintenance of her dignity. After a reign of two years, five months and four days, the fruit of her indiscretions exposed her in a very improper situation, in a public procession. Her paramour is said to have been a Cardinal, who officiated as her Chaplain; and she expired in this very procession, of the pains of labour in the street, between the theatre called Coliseum, and the Church of St. Clement. Such is the narrative which was believed for successive centuries; and with so little offence to the Catholics themselves, that her statue is said to have occupied a place among those of the Popes, in the Cathedral of Sienna. It is also supported by the testimony of Platina, who dedicated his history to Sixtus IV.; by that of Ranulfus, in his *Polychronicon*; by Martinus Polonus, afterwards Archbishop of Cosensa; by Damasius, Pandulphus, Marianus Scotus, Sigibert, Abbot of Gemblours, Archbishop Antoine, and is mentioned as a well known fact by both Petrarch and Boccaccio."

Although this remarkable case is denied by some of the Catholics in modern times, it comes to us so well sustained by respectable testimony, that, we can but think it is entitled to full credit. How could such a tale be gotten up; the circumstances so particularly marked, and sustained by many of the most learned and respectable of their day, for so many centuries, without any attempt at denial, if it had not been true? This we think hardly possible. Admitting then, as we must do, the degrading story, that a filthy, lewd woman, at one time ascended to the amazing dignity of a Pope; it must be allowed there was at that time a breach in the succession; and in this case the doctrine of uninterrupted Apostolic Succession appears, as it really is, a fancy of the mind, or nothing better than a dream. And yet it is on this delusive phantasm, that the Protestant Episcopal Church presumes to claim superior excellence over her sister Churches in this country.

CHAPTER XII.

On the Corruptions of the Church of Rome--Popes, Priests and Members

The following chapter is designed to show more fully, than we have yet done, the corruption of the Church of Rome; the boasted fountain of uninterrupted Apostolic Succession.

Richard Baxter says—see *Jesuit Juggling* p. 69—“*Marcelinus, sacrificed to an idol; Liberius subscribed to the Arian profession. I believe there is a hundred times more hope of their salvation by repentance, than of a hundred of their successors. John XXII, held that the soul dies with the body; of which the Parisians, and others, condemned him. John XXIII denied the life to come; and so was an infidel. The witchcraft, poisonings, simony, sodomy, adulteries, incests, &c. of others, are recorded by their own historians.*”

Again. It is said by the same author—pp. 61-2-3 Pope John XXIII was arraigned and deposed by the General Council, at Constance, upon seventy articles. The first Article was, that he was from his youth, a man of a bad disposition; immodest, imprudent; a liar, a rebel, and disobedient to his parents, and given to most vices; and then was, and yet is, commonly taken for such a one by all that knew him. The second Article was, how by simoniacal and unjust means, he grew rich. The third Article, that by simony he was promoted to be a Cardinal. The fourth Article, that being legate at Bonnonia, he governed tyrannically, imperiously, unjustly; being wholly alien from all

Christian Justice, divine, human, &c. The fifth Article; that thus he got to be Pope, and yet continued as bad ; and as a Pagan, despised the worship of God ; if he performed any, it was more lest he should be totally blamed of heresy, and cast out of Papacy, than for any devotion. The sixth Article was, that, he was the oppressor of the poor, the persecutor of righteousness, the pillar of the unjust, and the simonical, a server of the flesh, the dregs of vices, a stranger to virtue, flying from public consistories, wholly given to sleep, and carnal desires, altogether contrary to the life and manners of Christ ; the mirror of infamy, and the profound inventer of all mischiefs ; so far scandalizing the church of Christ, that among christian believers that knew his life and manners, he was commonly called the Devil incarnate. The seventh Article was, that being a vessel of all sins, repelling the worthy, he simonically sold benefices, bishopricks, and church dignities openly, to the unworthy that would give most for them.”

“ Three or four more of those articles were all proven to be notorious, by cardinals, archbishops, prelates, and many more. I add a few of the last. That he came to be Pope by causing Pope Alexander, and his physician, Daniel De Sophia, to be poisoned. That he committed incest with his brother’s wife, and with nuns, and whoredom with virgins ; adultery with mens’ wives, and other crimes of incontinency, for which the wrath of God cometh on the children of disobedience. That he was notoriously guilty of murder, and other grievous crimes ; a dissipater of the church goods, a notorious Simonist, and a pertinacious heretic. That often he obstinately asserted, dogmatized, and maintained, that there is no life everlasting, nor any other after this. Moreover, he said, and obstinately believed, that the soul of man dies, and is extinct with the body like the brute beasts ; and the dead shall not rise again at

the last day ; contrary to the article of the resurrection. Thereupon the council deposed him.”

“Now, judge whether the Roman Church had a holy head when it had a heathen and a devil incarnate.”

“The General Council of Basil deposed Pope Eugenius, IV, as being a rebel against the holy canons, a notorious disturber and scandalizer of the peace and unity of the church, a simonist and perjured wretch, incorrigible, a schismatic, and an obstinate heretic.”

“Pope John XIII, alias XII, was in council convicted of *ravishing maids*, wives, and widows at the Apostolic doors, and committing many murders; he drunk a *health* to the *devil*, and at dice called to Jupiter, and Venus for health; and at last was slain in the act of adultery. Platina saith, he was from his youth, a man contaminated with all dishonesty, and filthiness, and if he had any time to spare from his lusts, he spent it in hunting, and not in praying; a most wicked man or rather a monster. The life of that most wicked man, being judged in a Council of Italian bishops; for fear of them he fled, and lived like a wild beast in the woods. At last he got the better again, by the help of his friends at Rome; till an angry man found him with his wife, and sent him to answer it in another world.”

“Many others of them have been most wicked wretches, common *adulterers*, *fornicators*, and *Sodomites*, who poisoned their predecessors to get the popedom. Baronius, their flattering champion, saith, Annal ad an 912: ‘What, then, was the force of the Holy Roman Church? How exceedingly filthy, when the most potent, and yet the most sordid *whores* did rule at Rome? by whose pleasure sees were changed, prelates were given, and which is a thing horrid to be heard, and not to be spoken, their lovers or mates were thrust into Peter’s chair; being false Popes, who are not to be written in the catalogue of Roman

Popes, but only for the marking out of such times. And what kind of Cardinals, Priests, and Deacons, think you, we must imagine that those monsters did choose, when nothing is so rooted in nature, as for every one to beget his like ?

“Genebrard, that splenish Papist, Lib. iv, sec. x, saith : ‘ In this one thing that age was unhappy, that, for near *one hundred and fifty years*, about *fifty* Popes did wholly fall away from the virtue of their ancestors, being rather irregular and *apostatical*, than *apostolical*.’ ‘ So that the Church of Rome had not then a holy or apostolical head.’

“Pope Adrian VI writeth, De. Sacram, Confess, Art. 4, that there have many Popes of Rome been heretics. Two or three general councils condemned Pope Honorius for a heretic,

“If I should tell you what their own writers say of the wickedness of the Roman Clergy, in many ages ; and of the wickedness of the Roman people ; of the large sums of money that the Pope hath yearly, for the *licensed or tolerated brothels, in Rome*, you would think that the body of the particular Roman Church, was near kin to the head, and, therefore, not the holy mistress of all churches.”

Ib. pp. 219–20, it is said: “The odious sin of Sodomy, was common with many of the clergy and Popes themselves ; gluttony, drunkenness, and whoredom, being the common smaller sins.

“Orichovious informs Pope Julius III, that Pope Paul II, his predecessor, had a daughter, in the eyes of all men.

“Of Pope Julius III, Onuphrius saith : ‘ Being a Cardinal, he followed voluptuousness, as by stealth ; but being made Pope, he cast away all care, and gave up himself to his mirth and disposition.’ Thuanus also declares, Hist. lib. 6, ‘ He was very infamous as a cardinal, but afterwards put his life in greater infamy.’

“Alvarus Pelagius, lib. 2. art. 73, lamenting whoredom as a common sin, but especially of the clergy, tells us, that the cause is, because the religious of that age were gluttons or belly gods, arrogant, proud, incomparably beyond secular men, conversing with women, &c; and drink more wine, in their religious state than before, and are commonly carnal. That the *Monks* had their *female devotees*, with whom, by the prelate’s license, they conversed. Being sent to preach, they go to lewdness. That there was scarcely any of the *nuns* without her carnal male votary; by which they broke their faith with Christ. That was the Holy Papacy.

“In book 2, art. 28, he says: ‘Most of the clergy mix themselves with gluttony, drunkenness, and whoredom, which is their common vice; and most of them give themselves to the *unnatural vice*! Thus continually, yea, and publicly, do they offend against that chastity, which they promised to the Lord; besides those evils, not to be named which in secret they commit, which papers will not receive, nor pen can write.’ Abundance more he hath, of the same subject, and their putting their choicest *youth* into houses of *Sodomy*. That book of Alvarus Belagius, Bellarmine calls *Liber insignis; de Scriptor Ecclesiast.*”

“Let the Papists observe, that it is from the very word of their own authors, that I have spoken of them what is here recited, and not from their adversaries.”

And, in Gr. Ch. Hist., by Dr. Ruter, p. 513 it is said: “Innocent X, to the most profound ignorance, united the most shameful profligacy; and was the dupe of an abandoned woman, with whom he lived in the most infamous commerce; and who, to complete the scandal, was the *widow of his brother.*”

Many more authors might be quoted, to establish the abandoned profligacy of the Church of Rome, as exemplified, not only in her Priests, Friars, and Cardinals, but

also in her Popes, the professed successors of Peter, and Vicars of Christ. But enough has been done, not only to show how fitly the term "Mother of Harlots," is applied to the Catholic Church; but also to disgust the virtuous and turn the very heart sick. The authors already recited, are of such undoubted veracity, that, when they tell us for ages, the most abominable crimes were committed, by the highest dignitaries of the Church of Rome—and, consequently the whole body was corrupt—we must believe them; and especially, when they bring into view, the expressions of their most favored and accredited authors, to establish what they say.

And now, in good faith we ask, Can any one believe that men, guilty of such atrocious crimes, as we see many of the Popes of Rome, can be considered as the Ministers of the Holy Lord and Saviour Jesus Christ? and especially as possessing in themselves the only true Apostolic dignity and authority, to constitute ministers for Christ, or to confer on others the true and valid Apostolic Succession? Is it not certain, in view of the Sacred Scriptures, that such filthy and doubly-degraded brutes, are—as some have styled them—"Devils incarnate;" men utterly devoid of all Apostolic and Divine authority, and much more the ministers of Hell than of Heaven? And would there not be as much propriety in going to his Satanic majesty for holy orders, to qualify us to minister in holy things, as to one of them?"

If there had been no breach in the succession, and consequently a true line of Bishops had been handed down from the Apostles to this day, the corruption itself, of the pretended successors of Peter, would have been sufficient to invalidate all claim, through them, to divine authority. No one, that is not blinded by prepossession or prejudice, can possibly believe that such men had the slightest claim to their ministerial authority; or that they were in any wise

qualified to confer such authority upon others. Here, then, we have a deep chasm, a blank of one hundred and fifty years, while corruption reigned, with universal and uncontrolled dominion, in the Roman Catholic Church; and consequently buried, in the deepest oblivion, all pretensions to the boasted Apostolic Succession.

The Saviour of mankind, who understood the end from the beginning; who could look through all futurity, as well as penetrate into the deepest recesses of the human heart, did, while here upon earth, laying the foundation of his own glorious Church, solemnly warn us against all such pretenders to ministerial sanctity as we find many of the Roman Priests and Pontiffs to have been. In Matthew vii, 15, he says: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves;" and, in verse 16, he adds: "Ye shall know them by their fruits." How could any set of men answer the description of character here given, more perfectly than these pretenders to Apostolic authority did? They came, it is true, in "sheeps' clothing," not only professing to be the disciples of Christ, but his truly authorized and highly honored ministers, whose duty it should have been, to watch over and feed the flock of Christ; while, at the same time, what can be more evident than that they were inwardly ravening wolves? the most hidden, crafty, and blood-thirsty animals; continually howling after their prey; nor satisfied, even after selling the Church, the bodies, and even the souls of men, for filthy lucre, with which to gratify their abominable lusts.

Instead, therefore, of their having any connection with, or authority from, the Saviour, the great Head of the Church, as his ministering servants; "by their fruits" or their profligate course of conduct, we see they were truly the *false prophets*, against whom the Saviour so plainly warns us.

And, consequently, it is worse than absurd to look for, or claim, Apostolic authority through them; seeing they had no connection with the Apostles; and in character were opposed to them in every possible sense.

Before we close this chapter, we can but notice the diabolical spirit, of these pretenders to Apostolic sanctity, as exemplified in the bloody Crusades, in which hundreds and thousands of men, woman, and children, were butchered in the most horrid manner, for *Christ's sake*. Who can read concerning those *holy wars*, without feeling his soul sicken within him, &c. his blood to run chill in his veins?

Were it necessary, we might here give from the most respectable authors, a detail of as horrid crimes, as ever disgraced human nature. To see innocent children taken by the heels and their brains dashed out against a wall; and delicate women, having their bowels ripped open, and their unborn infants taken from them, and dashed to pieces; Oh, *holy successors of Peter!*—But no; Peter never thought of such monsters claiming authority from him, or through his divine master; for their conduct proved them to be any thing else than the servants of Christ. But it is enough; especially as we have to turn our attention, to what is the climax of all iniquity; the Inquisition. The following account of this tribunal, that had its foundation in *blood*, is found in Fessender & Co's Ency. of Relig. Knowledge, p. 660. "In the church of Rome, a tribunal, (the Inquisition) in several Roman Catholic countries, erected by the *Popes*, for the examination and punishment of heretics. Its first object, and victims, were more especially the Waldenses. This court was founded in the twelfth century, under the patronage of Pope Innocent. who issued out orders to excite the Catholic princes and people to extirpate heretics, to search into their number and quality, and to transmit a faithful account thereof to Rome. Hence they were called

Inquisitors, and gave birth to this formidable tribunal, called the *Inquisition*. That nothing might be wanting to render this spiritual court formidable and tremendous, the Roman Pontiffs persuaded the European princes, and more especially the Emperor, Frederick II. and Louis IV. King of France, not only to enact the most barbarous laws against heretics, and to commit to the flames, by the ministry of public justice, those who were pronounced such by the inquisitors; but also to maintain the inquisitors in their office, and grant them their protection in the most open and solemn manner. The edicts to this purpose issued out by Frederick II are well known; edicts sufficient to have excited the greatest horror, and which rendered the most illustrious piety and virtue, incapable of saving from the most cruel death, such as had the misfortune to be disagreeable to the inquisitors."

"This diabolical tribunal takes cognizance of heresy, Judaism, Mahometanism, Sodomy, and Polygamy; and the people stand in so much fear of it, that parents deliver up their children, husbands, their wives, and masters their servants, to its officers, without daring in the least to murmur. The prisoners are kept for a long time, till they themselves turn their own accusers, and declare the cause of their imprisonment; for which they are neither told their crime, nor confronted with witnesses. As soon as they are imprisoned, their friends go into mourning, and speak of them as dead, not daring to solicit their pardon, lest they should be brought in as accomplices. When there is no shadow of proof against the pretended criminal, he is discharged, after suffering the most cruel tortures, a tedious dreadful imprisonment, and the loss of the greatest part of his effects. The sentence against criminals, is executed with great solemnity. In Portugal they erect a theatre capable of holding three thousand persons, in which they place

a rich altar, and raise seats on each side, in the form of an amphitheatre. There the prisoners are placed, and over against them is a high chair, whither they are called one by one to hear their doom, from one of the inquisitors. These unhappy persons know what they are to suffer by the clothes they wear that day; those who appear in their own clothes, are discharged on paying a fine; those who have a *santo benito*, or strait yellow coat without sleeves, chequered with St. Andrew's cross, have their lives, but forfeit all their effects; those who have the resemblance of flames made of red serge, sewed upon their *santo benito*, without any cross, are pardoned, but threatened to be burnt, if ever they relapse; but those who besides those flames, have on their *santo benito* their own picture, surrounded with devils, are condemned to expire in the flames." In Spain alone, near half a million have suffered as its victim."

This tribunal—created as some would have us believe by the true successors of Peter—governed as it was by arrogance, malice and the hellish thirst for gold, or the most degraded and diabolical passions, that can influence the dark and corrupt heart of man, must have given perpetual uneasiness and alarm, wherever it existed. No man's piety or innocence gave him any security; but was rather a cause of distrust, as it was likely to awaken hatred and jealousy. No man's office, let it be ever so high and honourable, could secure him; as they had authority to seize whomsoever they would, and were not to be accountable to any civil tribunal for their conduct. Wealth, instead of giving security, was the more likely to excite their sordid thirst for gold. No state or condition in life, gave to any one, a perfect exemption from the cruelties of the dreadful Inquisition.

What fear and terror, must have rested upon the mind of the community, when they found the most innocent and

unsuspected, dragged to the dungeon; children torn away from their parents; and the unsuspecting husband, or the innocent wife, at the hour of midnight, were arrested by the more than brutal officers of that bloody institution, and that, too, to the knowledge of their dearest friends; to be imprisoned and, tortured, and in all probability, consumed in the flames! What dread must have been felt when, although thus bereaved of their dearest relatives and friends, they dared not so much as to breathe a murmur, or a sigh, in token of their distress or disapprobation! Is it not surprising that they could be so ignorant, or superstitious, as to yield to such a state of things? and yet they did; and put on mourning for their friends, as soon as they were taken from them, as if they were already dead.

This horrid institution—having for its object the torture and death of the best of men—whose restless and relentless spirit was constantly manifested in deeds of infamy and blood, was anything but Christian; and could claim no relationship whatever to the Gracious Redeemer, who manifested, both by his conduct, and by his words, that he “came not to *destroy* mens’ lives, but to *save* them.” Neither could it claim any affinity to the peaceful, laborious, and holy Apostles of the Saviour, who, like their Master, instead of doing injury to any, “went about doing good.” Nothing could be more unlike the Holy religion of the Redeemer; nothing more contrary to the spirit of Christ; and nothing more opposed to the practice of the Apostles and first christians, than the spirit and practice of this cruel and bloody institution.

Must it not be conceded, on all hands, that an institution, such as the Inquisition—that destroyed the peace of security, tore asunder in the most unrelenting manner the tenderest ties of humanity: that delighted, and revelled in the pain and anguish, the blood and destruction of the

peaceful and unoffending; persevering in its deeds of cruelty and murder, glutted with the anguish and blood of millions of the human family—must have been brought into existence by the arch-enemy and cruel murderer of man? for surely, nothing can be more diabolical than this Institution.

And that feature in it, that is the most hateful of all others, and makes it the more evidently the offspring of Satan, is its base and deep hypocrisy, in pretending, that all its cruel and bloody deeds, were performed, for Christ's sake, or for the glory and promotion of his peaceful Kingdom upon earth. The devil was a deceiver and a murderer from the beginning; but Christ came to bring peace and good will to man. Nothing could be more in opposition to Christ; nothing more like the Arch Fiend of Hell, than this diabolical Institution.

The cruel and diabolical spirit of this tribunal, was not confined to the walls of the Inquisition or its immediate vicinity. It diffused itself through many of the nations of the earth; subduing and subverting the hearts of Kings and Emperors, as well as their subjects; causing tears and anguish in every direction, and shedding the blood of thousands and millions, of the most excellent and devout of God's dear children.

Who can forget the persecution and bloody butchery of the Waldenses and Albigenses? The massacre of thirty thousand Huguenots in, and about Paris in France? or the two hundred thousand protestants in Ireland, about one hundred and fifty thousand of whom fell in Ulster alone, and all in a few weeks? or the many hundreds and thousands in England, under the reign of Bloody Queen Mary? And all this too, with the hypocritical pretension, of promoting the welfare of the church of Christ. And who does not know that the same spirit exists in the old Mother of

Harlots and abominations ; and would now, if it could, shed rivers of the blood of Protestants, as in days of yore ?

These deeds of darkness and crime, we would gladly cover over and pass in silence, but for the necessity laid upon us in refuting the doctrine of Uninterrupted Apostolic Succession, by which the Protestant Episcopal Church, both claims superiority over, and endeavours to unchurch, all the rest of the Protestant Churches. It is necessary to show the source from which she claims her high authority, or the corrupt channel through which it must be derived ; that she may appear, and stand in her proper glory and not in another, according to her own desire. But what glory can this be, that comes through so much pollution and blood ? Surely any thing but the glory that comes from God, and belongs to the peaceful Kingdom of the Redeemer upon earth.

How plain it must be to the unprejudiced mind, that the horrid corruption that reigned in the church of Rome, without interruption for one hundred and fifty years—if we could say no more—utterly destroys all claim to uninterrupted Apostolic Succession through her.

When instead of being holy, harmless, and undefiled, in the midst of a crooked and perverse generation ; or redeemed from all iniquity, “a peculiar people, zealous of good works,” as the Saviour designed his people should be ; the church of Rome became earthly, sensual, and devilish ; lived in all earthly pleasure, in all low sensual delights, and practised all those hellish passions, that continually delighted in nothing but the shame and destruction of mankind ; she was as destitute of divine authority, as Mahomed could be, and hence, it would be as vain and absurd, to look to *her* for Apostolic authority, as to him.

With a knowledge of the true condition of the Church of Rome ; her unchristian assumption of civil and divine au-

thority by her Popes; her arrogance and pride, her infidelity and blasphemy; her schism and strife, with all the manifestations of her total corruption and crime; it is wonderful, that any branch of the Protestant Church can wish to claim any affinity to, or authority from, her; much less to hold her up to the world as the mother of all the churches, and the only true fountain of ministerial authority and discipline.

When we see a sister church doing, or striving to do this, is it not enough to make us conclude, that she has by some means become greatly bewildered, and stands in need of some friendly hand, to lead her back in the good and right way? and does not charity demand, that we examine, in view of the truth and in reference to the general good of the church, into the ground of her mistake?

We are ready to inquire, What is it? How or why is it that the Protestant Episcopal Church, now pretends to claim all her true ecclesiastical authority, through, or from the Roman Catholic Church? when her forefathers, the great reformers in England, Scotland, Germany, and every where else, sought with diligence, and risked their property and lives to cast off her authority; and rejoiced with exceeding great joy, when they were delivered from her tyranny, and finally separated from her communion. They held and called her the Mother of Harlots; the most filthy and abominable of all harlots. The reformers in England for many years, not only disavowed all connection with Papacy, but treated with the most perfect contempt, its high and exclusive claim to Apostolic authority.

What then can be the cause of the Protestant Episcopal Church claiming such an unholy alliance? What can make her look for ministerial authority, where her fathers disdained to look, if it be not some radical error, into which she has unhappily fallen? The truth is, she has erred at the

very threshold. She has placed all validity, sanctity, and holy authority, on the bare, outward, imposition of hands, on the supposition that this ceremony, in the order of God, conveys divine authority; whereas in the sacred scriptures there is no chart or example for any such thing.

To say that a man has true ministerial authority, because he has been ordained by the imposition of the hands of one, who has been himself ordained in a regular line of succession, from the Apostles; and, notwithstanding he may be among the most vile and corrupt beings upon the face of the earth—as many of the Popes notoriously were—that he still has power to constitute ministers for Christ, by the imposition of his unholy hands; is not only contrary to the doctrine and order of Christ, as set forth in the scriptures of truth; but to all the conceptions that we can form of the reason, nature, and fitness of things. So that, if a line of succession could have been made out from the Apostles to this day,—which never has been, or can be, done—the bare circumstance of the vile corruption, that reigned for ages in the church of Rome, which destroyed all her claim to true christianity, and constituted her in the full scriptural sense, anti-christ; would perfectly destroy all claim to divine authority through her.

To place therefore our principal dependence for divine authority, the existence of the church, and true ministry, on a supposed succession of Catholic Bishops, is to be guilty of one of the most palpable and dangerous errors into which we can possibly fall. It is to trust in corrupt and fallible man, instead of the true and living God; to take the shadow for the substance; Peter and his successors, for the rock on which the church of Christ is built, instead of Christ himself, who, is the rock of ages, and the only true and solid foundation of all truth, and righteousness. This is the dreadful rock on which the Papist, and thousands of others have split, and sunk to corruption and ruin.

The Protestant Episcopal Church, with her pure doctrine, her excellent prayer book, and her holy orders, although not more holy or scriptural, than many of the rest of her sister churches, is good, and we can but desire her prosperity. But while she wraps herself up, in her supposed superior dignity, from her fancied dream of succession,—which, even if made out, would be the most filthy, and disgusting thing, ever claimed by any branch of the church while she keeps her cannon loaded with the doctrine of succession, and pointed at and thundering anathemas on all the rest of her sister churches, with an intention to destroy their very existence; while she so selfishly closes her doors and communion against all others because of her supposed superior excellence; she never can prosper to any great extent, in this enlightened age and country. It is impossible that an enlightened and well educated people, should be deluded by pretensions to succession, or carried away by outward parade, pomp and show, in religious matters; seeing they are so contrary to the pure and lovely simplicity of the gospel, that ever should be maintained by the church of Christ.

Would she lay aside her self-deceiving and improper claim to succession, her arrogant boast of superior excellence, by which she shuts out from her altar and sacraments the ministers and members of her sister churches, who have as much claim to Apostolic Succession as ever she can have; and would she appear, openly and confessedly, on the ground that she does truly occupy—that of Protestant from the old Mother of Harlots, the Church of Rome—and embrace in her arms of Christian affection all her sister churches; and, in her own proper way, labour zealously for the promotion of peace and good will amongst men, and the advancement and glory of the kingdom of Christ upon earth, she would be hailed by thousands, with brotherly af-

fection, and with an ardent desire for her prosperity. But, as she now stands, she cuts off all Christian communion with others, and stands, solitary and alone in her own supposed glory.

And it is truly lamentable, that she not only appears as one of the most selfish and bigoted churches in Christendom, but disgraces herself in the claim that she makes to an alliance with the Catholic Church, in tracing the Succession through her; thereby acknowledging her, as a true church with all her filth and abominations, which constituted her truly *anti-christian*, instead of christian. Can there be a more impure, and filthy channel than that, through which the Protestant Episcopal Church would claim her boasted succession? According to her views it had to pass through the hands of simonians, infidels, idolaters and murderers, adulterers, fornicators, and sodomites; if the history of the Roman Catholic church, penned by some of the wisest and best of men, and some of her acknowledged friends, can be relied on. What can be worse, or more abominable, than the church of Rome has appeared to be for hundreds of years? without even one bright and healthful spot, to relieve the dreadful gloom. And *this* is the source of divine authority; the line of succession; the one thing essential to the existence of the church of Christ, in the estimation of the Protestant Episcopal church; and the source of her high claim to superior excellence! Truly, she has departed from the views of her predecessors, who cast off as abominable and filthy, the church of Rome; and denounced her as the old harlot, and the most filthy of harlots. Most certainly could she make her claim good, no one of her sister churches would envy her in her dignity and glory, derived from such a source as this.

But, fortunately for the Protestant Episcopal Church, **she cannot prove her relationship to the Church of Rome.**

She did not receive her ordination through or from her ; and has not, in this respect, any connection with her ; which is greatly to her advantage. Her ordination is better than any thing she could give ; as it came through the hands of more pure and excellent men. Her doctrines are more excellent and scriptural, as being separated from the errors and superstitions of Popery ; and her worship more simple and evangelical. And, hence it may be said of her, in truth, that, apart from the errors of Apostolic Succession, she is, in herself, one of the most excellent branches of the Christian Church ; and would she live up to her most excellent doctrines and discipline, would not only prosper, but become, with the rest of the evangelical churches, the praise of the whole earth.

It is not, therefore, with the Protestant Episcopal Church as a distinct branch of the Church, that there should be any contention ; but against the old Popish delusion of Succession, held by her, and which, undoubtedly, paralyzes her efforts and prevents her prosperity. The delusive clamor was at first raised by the Papists, to sustain them in their claim to Apostolic authority ; when it was notorious they had no claim to true piety ; and, moreover, to alarm the fears, and prevent, as much as possible, the progress and prosperity of Protestants in the work of reformation.

It is wonderful that they have persisted so long in propagating the doctrine of uninterrupted Apostolic Succession : seeing it is notorious to all the world that it is false. They know that they do not agree among themselves, as to who was the immediate successor of Peter ; and consequently they have their different calenders. This—with the testimony of Eusebius, the first and father of Church history, that it was impossible, even in the third century, to make out who were the true and immediate successors of the Apostles—is sufficient to show that the succession was lost

in the very commencement; and that, of course the Catholic Church can lay no special claim to it more than others.

And this truth is strengthened by the fact, that there have been many breaches, in their line of Popes and Bishops; sometimes two, or more, administering the supreme government of the Church at once; each claiming, to the confusion and distraction of the whole Church, to be the true Pope. At other times, there was no Pope at all; or the Church was deluded and governed by a lewd woman; who had, by cunning and artifice, made her way into the papal chair; either of which was sufficient to destroy the idea of uninterrupted Apostolic Succession.

Moreover, the fiendish, anti-Christian spirit, manifested by the Papists, in their horrid crusades, their bloody inquisitions, and their merciless persecutions of the Waldenses and Albigenses, and others in which thousands and tens of thousands, of the most pious and devoted of God's children were destroyed; prove, most conclusively, that they could not have the least claim whatever, to the peaceful and holy religion of the Saviour: and consequently, no proper pretensions to uninterrupted Apostolic Succession.

Any one of the above arguments, apart from all the rest, would be sufficient to settle the question of direct Apostolic Succession. But when we take them together, they are more than a three-fold cord, which cannot be broken. They must necessarily establish, in the candid and unprejudiced mind, that the doctrine of uninterrupted Apostolic Succession is a base fabrication, got up in ignorance, or vile hypocrisy, by the Roman Church, in her darkest ages; and that it has no claim whatever, to foundation in truth.

This claim of Apostolic succession in the church of England, is comparatively of a recent date; gotten up, no doubt, for reasons similar to those, that first originated that doctrine in the Roman church, viz, a disposition to main-

tain her supposed superior dignity, and to alarm the fears of such as had deserted her. But any one may see, how little it becomes her to do so; when her first and noble reformers, to whom they owe every thing, for their establishment, made no such vain pretensions, but despised, cast off and rejected the church of Rome, as the most abominable and filthy of all things, the Mother of Harlots and abominations.

But, as their claim cannot be maintained in truth, she could not be expected, to impart the supposed uninterrupted Apostolic succession through any authority received by her from the Catholic church. The claim therefore of the Protestant Episcopal church to this succession, from the church of England, through the Catholic church, is altogether without so much as a shadow of foundation in truth. And as this is established in the foregoing pages beyond successful contradiction, it leaves the Protestant Episcopal church in company, and in perfect keeping, with her sister churches, of "recent date, and human invention, according to Dr. Chapman's own views.

But that Dr. Chapman's views are incorrect; and that the churches so invidiously spoken of, are not of "recent date and human invention;" we intend to show in the succeeding pages, by bringing into view the true church of Christ, her true ministers and true succession. And this we hope to do, to the honour of the Protestant Episcopal church, as well as the rest of our beloved Zion; for our contention is not with her as a branch of the church, but with the destructive errors into which some of her ministers have fallen; errors, which threaten destruction to her very existence. For, could they succeed in establishing the doctrine of Apostolic succession, she must of course, with her very name, be swallowed up by, or lost forever in, the Roman Catholic church, which is confessed to be the fountain, or

source of Apostolic authority. But fortunately for the Protestant Episcopal church, as well as others, all this is erroneous. The Catholic church has no such claim in truth. The Church of England has received—ever since the days of the Reformation—her ecclesiastical authority, not from the Pope ; but from civil authority ; the King being constituted head of the Church, from whom all authority flows. Consequently, the Protestant Episcopal church can have no higher authority than the fountain from which she received it ; and instead of this being against her, as some would suppose, it is her glory and chief crown of rejoicing.

CHAPTER XII.

The true Church—the true Ministry—and the true Succession.

The true church of God, which he “purchased with his own blood,” is divided into two parts; the church militant on earth, and the church triumphant in heaven. The visible boundary of the church below, in the state of trial, has in it, some of almost all kinds, or classes of men; the truly pious, the mere moralist, the hypocrite, and the luke warm professor: and even some, who are openly rebellious against God. This was so under the Mosaic dispensation, embracing all that were “called Israel;” and it is so still, —embracing all that are called christians—although under the pure, and perfect gospel dispensation, the last and best, that ever was, or ever will be, given to man, there are still, as there formerly were, wise and foolish virgins, who, go forth professedly to meet the bridegroom at his coming; but the foolish have taken no oil with them, in their vessels, and consequently cannot partake of the marriage feast.

Again. It may be properly said, the church in this howling wilderness, is subdivided, into many sects, and denominations; who, while they do in some sort, and in some degree, provoke each other to love and good works, have upon the whole, in every age, indulged too much in a narrow, envious, and bigoted spirit, thereby disgracing themselves, and christianity which they profess; hindering the progress of the wheels of Zion; and opening wide the foul mouth of subtle and dark infidelity. By this, hun-

dreds, have not only been kept out of the church, but have been kept in sin ; and it is to be feared, plunged into everlasting despair, and misery. Indeed, the blind bigotry of too many in the visible church, that has closed the doors, the altar, and communion of our much beloved Zion, against many of the best of God's dear children ; thus saying, "stand by, we are more holy than thou," has led to so much bitterness, strife, and contention, that many have had their reputation and lives destroyed, thereby. And, truly, it may be said, this has done more harm in the christian world, and to the best of causes, than any other invention of the enemy of souls. Satan may appear as a serpent, as a roaring lion ; or, to suit his malicious purposes, may assume the form of a hateful toad. But, in these cases, he is seen and known ; and is never so dangerous, as when he hides his diabolical purposes, under the appearance of an angel of light. When he thus comes, and introduces himself into the church, he manifests his fiery zeal—as he would have it understood—for Christ's sake, against men, because they cannot see with other men's eyes, or hear with their ears. Then it is that he finds it in his power, to destroy, in many sincere, but now fearfully deluded souls, the purest principles of religion ; principles that had been implanted in their hearts, which if cherished and properly cultivated, would have brought forth much fruit to perfection ; and instead thereof, inflaming in them the worst of passions, to the great injury of the church of Christ. Oh, how much lamentation has it caused, and how many tears have been shed, by the sincere people of God on this account, surely eternity alone can tell.

But, although, we have, with deep regret, thus to confess, when we take into view the whole of the church militant, her many imperfections ; yet we rejoice to have it in our power to say, Truly, there are nevertheless in the midst of

her, many such as may be properly denominated, the true saints of God, and sincere disciples of the holy Redeemer. And these in the sight of God, properly compose the true church of Christ upon earth; who after letting their light shine among men, or having been the light of the world, will be hailed in the day of eternity, with, "Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world."

These, the true and genuine Christians, are known first, by their true and genuine humility. They have discovered through the preventing grace of God, the influence of the holy spirit upon their hearts, their sinful and miserable condition through the fall, and their need of a Saviour. They have therefore, *humbly* confessed, and deeply deplored, their sins and transgressions, with a broken and contrite heart. The language of their humbled spirits, has been in accordance with the Apostle Paul, when he said, in personifying the true penitent sinner, "O wretched man that I am, who shall deliver me from the body of this death?" With prayers, and tears, and bitter lamentations, they have fled to Christ for refuge, and laid hold on him, who is the hope set before them. Hence, as true, humble, penitent believers, they have found mercy in the forgiveness of their sins; and as returning prodigals, they have been received by their father and God of all grace. The robe of salvation has been put upon them; the ring that is the pledge of divine mercy; and they have been shod with the preparation of the gospel of peace; the fatted calf has been killed, and they have been made to "eat, and be merry." They understand now from blessed experience, what the divine Saviour meant when he said, "Blessed are they that mourn for they shall be comforted. Blessed are the meek, for they shall inherit the earth."

Now, they have a knowledge of salvation, by the remis-

sion of their sins, and as they are born from above, by the holy spirit, or born of God, they have the witness in themselves; "the Spirit itself bearing witness, with their spirits, that they are the children of God," and heirs of an endless life.

This grace that they have received, that enables them to rejoice, in hope of the glory of God, teaches them still to live for God; and to walk humbly before him. By it they clearly perceive, they have no good of their own; they have no merit, no righteousness, by which they could claim the favour of God. All they have, they have received of God; and if they are saved at last, it will be by the mere mercy and goodness of God in Christ Jesus. And that, the top-stone of their salvation, if brought up at all, must be brought up shouting, "grace, grace, unto it." Truly, it may be understood, that humility and meekness are amongst the most striking, prominent, and essential characteristics, of the true members of the church of God.

These are known, secondly, by their true, evangelical, faith; a faith that is not only the assent of the understanding to the divine truth, setting forth Christ as the true Messiah, or Saviour of lost sinners, and a submission of the *will*, to be governed by Christ, as our proper Lord and Master. But it is, also, a firm reliance upon him, and him alone, for life and salvation; a faith that takes God at his word, and receives all that he hath said. St. Paul, under Divine inspiration, beautifully describes it as the "substance of things hoped for, and the evidence of things not seen."

It was this kind of faith which Abel exercised, when he offered a more excellent sacrifice than Cain, and Abraham, when he offered up Isaac, his beloved son, and thereby obtained the exalted name of the father of the faithful and friend of God. It was this, too, that Moses, the meek man of God, exercised, when he "refused to be called the son

of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ, greater riches than all the treasures of Egypt; for he had respect to the recompense of the reward." Isaac and Jacob, Daniel, when in the lion's den, and the three Hebrew children, who, after being cast into the burning fiery furnace, that was heated seven times hotter than it was wont, came out without so much as the smell of fire on their garments; with many more of the Old and New Testament saints, "of whom the world was not worthy," and of whom it is not now necessary that we should "particularly speak; all exercised, lived, and died, in the triumphs of this living faith. That faith, that is of the operation of God, knows no difficulties or impossibilities with God; that takes no denial, but humbly and perfectly relies upon him for the fulfilment of his every promise; and, in all this, they did not, at any time, find themselves disappointed. For, while it sweetly works by love, it also purifies the heart, and thus prepares the soul for that world where faith shall be lost in sight, and "hope in full fruition die." This, indeed, is an essential feature in the true saint of God; as is evident from Divine Revelation, which has said the "just shall live by faith;" and, "Without faith, it is impossible to please God."

These are known, thirdly, by their love to God, his cause, his people, and all mankind. It was not so with them in former days, when, under the influence of the carnal mind, which is "enmity against God, not subject to his law, neither indeed can be." Then they were carnal, and sold under sin, and consequently hated the ways of God. But now the love of God is shed abroad in their hearts, by the Holy Ghost given unto them; they are enabled to keep the first, great, commandment, which is, to love God with all the heart, soul, mind, and strength. This is not a feigned

or an imaginary matter with them : for they feel and know, that they “love him, because he has first loved” them His cause is now dear to their hearts ; and nothing so much delights them, as to see the prosperity of the Redeemer’s kingdom. Hence, their constant prayer is, “O Lord revive thy work!” And while they keep the first, great, commandment, they are not unmindful of the new one, to “love one another ;” and hence it is, they also sincerely love the people of God, because they *are* his people, no matter where they find them, or of what denomination they may be. With them they intend to live, and with them they intend to die ; and where they are buried, they intend to be buried also. Their gracious Saviour, immediately before his sufferings upon the cross, as they well know, said unto his disciples. “A new commandment I give unto you, that ye love one another ; as I have loved you, so love ye one another.” This commandment, newly introduced, in this form, into the family of Christ, implies a peculiar family feeling or affection ; and can only be felt and exercised, by the members of his mystical body. This holy commandment is so extensive in its bearing, that it is to extend to the lowest service ; even, if necessary, to the washing of each other’s feet, to every member and branch of the family ; and has no less boundary than his love to his people. Indeed, this is given as a distinguishing mark, by which the true Church is known ; for Christ immediately added : “By this shall all men know that ye are my disciples, if ye have love one to another.” And while they joyfully keep these precious commandments, they find they not only have fellowship one with another, but also with the “Father, and the Son.” The Holy Bible, private, family, and public, prayer, all the means of grace, and ordinances of God’s house, all, all, are their constant delight. They cheerfully deny themselves of all ungodliness and worldly lusts, take up

their cross daily, and follow their Lord and Master through evil as well as good report. Hence, in keeping the new, as well as the old, commandment, they not only let their light shine to all around them, and thereby show to the world that there is a reality in the religion of Jesus Christ; and thus glorify God, in their bodies and spirits, which are his; but they are enabled to add to their faith virtue, knowledge, temperance, and every Christian grace essential to their perfection in the divine life. As the humble and devout children of God, while they love God supremely, and, in keeping the new commandment, indulge towards the people of God a special brotherly love or family feeling, that they can entertain for no other; they are not unmindful of the great commandment towards all mankind.

They know God hath said, "Thou shalt love thy neighbor as thyself." In that charity, or love, that thinketh no evil, that hopeth all things and endureth all things, they embrace all mankind, even their bitterest enemies. And hence, they dare not say or do any thing by which their neighbor can be injured. They dare not indulge in whispering, backbiting, or slandering, any more than in taking vengeance, by using violence against their neighbors. They remember God hath said, "vengeance is mine, I will repay. saith the Lord." And, as they dare not injure their neighbor, in person, character, or property, neither can they neglect to feed the hungry, clothe the naked, visit the sick and those that are in prison, or to do good to all men, with the ability God hath given them. Their charity prompts them to this, They know, moreover, that it is the best expression or proof they can give of their Christian faith and love; and that the Divine Master will, in the day of eternity, when he shall congregate all worlds before him, and sit in judgment upon all men: make this the test of their true discipleship; or of the divinity and genuineness of their faith in, and love to,

him. In the presence of angels and men he will then say : “Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world. I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink, I was a stranger and ye took me in; naked and ye clothed me.” And when the righteous, in their humility, shall answer and say, “Lord, when saw we thee an hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and did minister unto thee?” Then shall the King answer and say unto them: “Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;” “enter thou into the joys of thy Lord.” And here it is to be observed, that the Saviour would thus set forth the striking and interesting truth, that he intends, in the day of God Almighty, when the secrets of all hearts shall be disclosed, and each one receive according as his works have been, to make the expressions of our brotherly love, and christian charity, not only the principal test of the sincerity, and genuineness of our faith in and love to him; but also, the ground on which he will award to the faithful, the kingdom of heaven.

Let it not be supposed, that they will be esteemed by him, as meritorious, but as proof of improvement made, on the grace that was given them; and thus graciously and faithfully to fulfil his own promise, “Unto every one that hath”—that is by improvement—“shall be given, and he shall have abundance.” How careful then should every christian be, to be found continually, in the work of faith and labour of love, and thus to lay up a good foundation against the time to come. The faithfulness of his Lord he cannot doubt; for in so far as he has tried him, he has found him true to his word. And hence, he knows from the experience of divine grace and mercy, he has not followed a cunningly devised fable, but a true and gracious

Redeemer. How encouraging then are all his precious promises made to us, that we may not only be delivered from all the corruptions that are in the world through lust ; but that “we may be made the happy partakers of the divine nature;” here, and thus, qualified for the enjoyment of the inheritance that it is incorruptible, undefiled, and that fadeth not away, reserved in heaven for all the faithful. Indeed, the heart leaps for joy, while it knows assuredly that it is true, as it is written, “Faithful is he who hath called you ; who also will do it.”

Hence, fourthly, the true disciples of Christ are known, by their, “good hope through grace.” We know there is a bad or false hope ; such as the hope of the hypocrite which shall perish : and the hope of the worldling, that maketh ashamed, because of its false foundation. But the hope of the Christian has its foundation in the abundant mercy of God ; that mercy and loving kindness exhibited, in the gift, life, sufferings and death, of his only begotten Son, our Lord and Saviour. In his blood, and sweat, his agony, in the garden of Gethsemane, and on Calvary ; we have the greatest expression, of divine compassion and love, towards guilty man, that could have been possibly given. And as we have received, from the God of all grace and consolation, unmerited and unsought, in the midst of our difficulties and guilt, and consequently deserving nothing but banishment from God, and the glory of his power ; the greatest gift that heaven could bestow, in which we find included a provision, and offer of free and full pardon, present, full, and eternal salvation, to all mankind ; the chief of sinners not excepted. The true Christian therefore cannot doubt, for a moment, the fulfilment of all God’s gracious promises ; and at once fixes his blessed hope on the solid foundation of the mercy and goodness of God, in Christ Jesus,—which is to him as a place of broad waters, or as an ocean without bottom or shore.

This, the christian's hope, is distinguished secondly, by its being a "lively" or a living "hope." It is properly so called, because it originated with, and may be said to be a part of, that spiritual life, received by faith in the soul, when first adopted into the family of Christ. Previous to this, it was dead in trespasses and sins; but now, it has a new life unto righteousness. And the spirit of God bears witness to this gracious state, by imparting peace, joy, and love, with a lively hope, which is as an anchor to the soul, both sure and steadfast. And never can this glorious hope be entertained or enjoyed, by any but the living christian; hence, it is properly called a *lively* hope.

Again. This hope, is properly called a lively hope, because it makes the soul where it resides, joyful, lively and happy.—It is true, some men have supposed, that in order to be christians, we must be always gloomy, austere, and bowed down in our spirits, so as hardly to wear a cheerful smile; or that it was necessary to retire from human society into some wilderness, or hermit's cell. But nothing can be more contrary to the genius of the holy religion of Christ, that inspires a well grounded hope of immortality. True it is, that we dare not, as christians, indulge trifling, or levity, or "jesting, which is not convenient." Yet, who can be so happy as the true christian? whose heart is buoyant with the living hope. His joy is that of the Holy Ghost; and it is his privilege to rejoice ever more, as well pray without ceasing, and in every thing give thanks." And this must have been the view of the Apostle, when he said to his fellow christians, "Rejoice in the Lord always; and again I say rejoice."

Again. The christian's hope is properly called a lively hope, because it depends for its continuance and growth, on the continuance and growth of the spiritual life in the soul. Should this be lost, by neglect of duty, or by falling

into temptation, as indeed, according to the scriptures, has been, and may be done again; we are no longer properly speaking christians; for, "if we have not the spirit of Christ, we are none of his." Then, as our spiritual life dies, hope dies also; and doubt, if not despair, takes its place. But on the other hand, when we continue devoted and faithful to God, we continue to flourish in the divine life; and as we grow in years, we grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Peace, joy and love, and this glorious hope, with every other christian grace, and virtue, are perfected; and we are thereby fitted for the full fruition of God, or the enjoyment of eternal life.

The true Christians—who alone compose the true Church of Christ in every age—are distinguished fifthly, by their zeal for God; not that blind, fiery, or bigoted spirit, falsely called zeal, that has been cherished by too many (in every age of the world) calling themselves Christians, that can lie and slander, whisper and backbite—and all, pretendedly, for Christ's sake—or that can institute bloody inquisitions, the very ante-chamber of hell, and call them holy; by which they can only mean, in truth, that they are wholly devoted to the prince of darkness, who was a liar and murderer from the beginning; or that can send out crusades, to torment, rob and butcher, innocent and pious men and women with their unoffending children, by thousands, in cold blood and in the most horrid manner; and all, pretendedly, for the promotion of Christianity! or that fiery, bold, and bigoted, spirit, that, in these latter days, leads many professing godliness, to boast, and banter to unhallowed conflict, in the holy pulpit, their fellow Christians; which is only calculated to stir up strife, and produce every evil word and work. Neither is it that intolerant spirit of bigotry, that can denounce and anathematize—or, as far as possible, can un-

church—all that do not believe, or bow down to, its particular dogmas! Happily for us, this spirit of intolerance is held in proper bounds, by the inimitable constitution, and good laws, of this happy republic. For, were it let loose, to exercise its own pretended supremacy, how soon would we see the bloody deeds of the more than horrid Inquisition acted over again. But we may thank God, that it is not so; and that we are at liberty to worship Him according to our own conscience. And, as the children of our honored fathers, who fought and bled for religious as well as civil liberty, we intend, by the grace and help of the Christian's God, to keep it so. But, to hear the boasts of such dignitaries as are influenced by this spirit of bigotry, while they would bring all men to pay them reverence and *tithes*, one, without a little examination, would be ready to conclude that these are the men, and wisdom must die with them. Would to God! we could say in truth, that this unwholesome spirit would die with them; for every thing of this kind, is altogether apart from that true Christian zeal which characterizes the humble and true *disciples of the holy Redeemer*.

Their zeal is tempered with love; and while it is true, that it leads them earnestly to contend for the faith once delivered to the saints; they do so neither bitterly, nor revengefully. It prompts them to stand up for the truth, with christian meekness, and humble boldness, in the midst of the greatest trials to which they may be exposed, and to count not their lives dear, so they 'may win Christ.' This holy zeal, enables the children of God, to endure hardness as good soldiers of Jesus Christ; and faithfully to do and sacrifice whatever may be necessary for the glory of God, the prosperity and speed of the Great Redeemer's Kingdom, and also the good and well-being of their fellow-men. It is true, they may have, through education or

otherwise, a special attachment to some one branch of the church, more than any of the rest. They may prefer her doctrines, discipline, and usages, to those of any other in their knowledge. But, at the same time, they feel not only a tolerant spirit towards all others, but a sincere christian love, and fellowship towards all men, who by their life and conversation, show that they are the true followers of the meek and lowly Jesus. Christians are their brothers and sisters, no matter what their condition, or where they are found; and they are not ashamed to call them brethren, no matter to what branch of the church they belong. Hence, under the influence of their well tempered zeal, they are anxiously engaged for the well being and prosperity, of the whole church. And, in reference to such as are out of the pale of the church, and consequently make no claim to christianity, while they love some more than others, because of their kind, and amiable conduct, yet they hate none, but desire, and ardently pray for, the salvation of all; their bitterest enemies not excepted. For, indeed and in truth, they love all men for Christ's sake; and their worst wish for any man is, that God may make him partaker of like precious faith with themselves. Their zeal then, is not that contracted, bigoted, or fiery zeal, that would trample down the rights and privileges of other men;—as we too frequently find it in the pale of the visible church so called—but it is an enlightened and enlarged, and loving principle, embracing in its efforts the good of all mankind, and the glory of God. And thus it is that the true children of God, in their humility, faith, love, and zeal, evidently stand forth, as the light of the world, and “salt of the earth.” They are one body, actuated and enlivened by one spirit, (the spirit of Christ;) and they have but one head, the Lord Jesus Christ himself, who is the “high Priest over the house of God forever.” *These and these alone,*

truly, and scripturally speaking, wherever found, in any and every age of the world, or in any and every branch of the church, compose the *true church of the living and true God*. And it is over and in the midst of this church, the good shepherd and Bishop of souls, resides; and he alone has the right to guide, govern, and judge it, as he has purchased it with his own blood.

CHAPTER XIV.

False Ministers. True call and qualification for the Ministry,

The Church of Christ has its true ministry, as well as its true membership; and this, in the next place, we intend to notice.

There have ever been false teachers, who have thrust themselves into the holy calling of the ministry, for a piece of bread: men-made, or self-made, ministers, who have always *fleeced*, but never *fed*, the flock of Christ; as there were formerly, false prophets and false Christs, deceiving and being deceived; and the Saviour has told us, "by their fruits they shall be known." These have ever been a disgrace to religion, a clog and curse to the Church. These have done more to hinder the spread of the Redeemer's kingdom, and to destroy men's souls, than all the abandoned and profligate among men could possibly do. Their vile hypocrisy, their unhallowed lives, while they have borne the sacred name and mantle of the ministers of Christ, have caused many unwary souls to conclude there could be no reality in the religion taught in the blessed Bible; that all was a cheat or a mere delusion; and therefore they have neglected their soul's salvation until it was eternally too late. Who can tell the doom of such men, or the horror and depth of that curse that awaits them, and will assuredly be their portion, in that day when God shall call all men before Him in judgment? In vain may they then say, "Lord, have we not eaten, and drank, in thy presence, and in thy name, done many wonderful works? He will nevertheless say unto them, depart from me ye workers of iniquity, I never knew you." In vain may such deceivers,

boast of their ministerial dignity, their mitred heads, and even their supposed Apostolic succession; for their true character will be set forth, in the light of eternity, and shall be read plainly by angels and men. Their righteous judge who never can be bribed, will judge righteously; and consequently, will drive them from his presence, with, "depart ye cursed, into everlasting fire, prepared for the devil and his angels." God hates iniquity, and cannot look upon sin with the least degree of allowance; no matter where it may be found. And if it be so hateful in the profligate, and abandoned sinner, who never pretends even to a profession of religion, how much more detestible must it be, when found in professors of christianity? and yet more especially in such, as pretend to minister in holy things. These surely, must be eternally, the objects of his heaviest wrath and indignation.

But while many false teachers have been found in every age of christianity, and in almost every branch of the church, sent forth by the arch deceiver, to darken the counsel of God, and as far as possible, to prevent the salvation of men; there have been, from the beginning, true and holy men; men called and sent of God, to labour in his vineyard. These not only *profess*, but also truly *possess* the holy religion of the blessed Redeemer, in common with their fellow christians. They have sought, with broken and contrite hearts, the pardon of their sins; and by faith, have been made happily acquainted with pardoning, bleeding mercy, in the salvation of their souls. The kingdom of God, which consists of righteousness, peace, and joy, in the Holy Ghost, is set up in their hearts; and Christ reigns within them the hope of glory.

This happy experience of the grace of our Lord Jesus Christ in the soul, is essentially necessary to the work of the ministry. No man can possibly, in truth, and with de-

sired effect, teach the pure principles of the gospel of Christ without it. And hence, this pardoning mercy, this rich unmerited grace, that adopts us into the family of Christ, is a necessary pre-requisite to a divine call to the ministry; for Christ never calls to this holy work where it is not to be found.

This may be found, however, in many precious souls, who have not been designed by the great head of the church for his special work; and hence, while we have this grace, with the highest assurance of the divine favour as christians, we are not to conclude that nothing more is necessary to qualify us for the holy ministry. For, in addition to this, the Lord increases in the hearts of such as he would set apart for himself, or for his special work, his love which goes out after immortal souls, and becomes as a fire in their bones. He gives them to see the beauty of his gospel, and to taste and eat it themselves; or he opens up their understanding, that they may understand the scriptures. And then it is impressed upon the mind, by the Holy Spirit; "Woe is me if I preach not the gospel!" It is true they hear, no voice with the outward ear; but by such divine impressions made upon the mind, as they are not able in any wise to shake off, they become fully convinced of the will of their divine master; and thereby are made willing to forego all earthly good, and to undergo all labour, suffering, and reproach, for the gospel's sake; or to count all things loss, for the excellency of the knowledge of Christ Jesus their Lord. Their great ambition is, that they may make full proof of their ministry, and finish their course with joy.

That this divine qualification is necessary, we may be fully persuaded, from the description given by St. Paul himself, of the essential characteristics of a true minister of Christ. He says: "A Bishop, then, must be blameless, the

husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous;

One that ruleth well his own house, having his children in subjection with all gravity;

For if a man know not how to rule his own house, how shall he take care of the church of God?

Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

' Moreover, he must have a good report of them that are without; lest he fall into reproach and the snare of the devil.'—1 Timothy iii. 2—7.

Although many portions of scripture might be brought into view, setting forth the same doctrine, and giving the same description of the necessary qualifications for the work of the ministry, or the peculiar traits of character that should be maintained by a minister of Christ; it is not essential to our purpose that it should be done.—The above quotation is full, and of divine authority; and is intended for the *whole ministry*. In it we notice, first, that the minister of the gospel must be blameless; and in following out the Apostle we find how very comprehensive is the meaning of this expression. It has reference to his whole life and conversation.

Secondly, that he must not be a *novice*, or one who is unacquainted with the rudiments of religion; but one who has been well taught in the school of Christ, and consequently wise and established in the things of God. For, without this, he is in danger of being lifted up with pride, and of falling into the condemnation of the devil. Literature and science are good and necessary, to some extent, and especially in some cases; but a man might have all the learning in the world, and yet be a novice in divine

things, having never been taught in the school of Christ ; and consequently unfit to teach the science of religion. Hence we may understand, it is not to any thing of this kind that the Apostle especially alludes ; if he alludes to it at all. Indeed, many of the apostles themselves, who were immediately called and sent of Christ, to preach the unsearchable riches of his kingdom, were found by Him at their fishing nets, and had no pretensions to extensive learning. Nay, it was said of them that they were “ unlearned men ; ” yet, being taught the holy science of his ever blessed gospel, and called and sent to his holy work, they became wise master-builders in the house of God ; and pillars in His temple, to go out no more forever.

The Apostle’s meaning, therefore, is, that none should pretend to preach the gospel, who are novices in the school of Christ ; that it is necessary that all should be taught of God ; become wise, in the experience of his grace, and have their understanding opened up by Him who is the light of the world, so that they may understand the Scriptures ; and then tarry at Jerusalem until endowed with power from on high. We might, otherwise, go before we were sent ; and consequently never profit the people to whom we should preach. Literature, the arts, and sciences, are all good in themselves ; and, when properly used, are beneficial to mankind. And we could wish they were better studied and more generally and thoroughly understood, in our fair and heaven-favoured land. For it is true, the more we have of this kind of knowledge, if we do not let it puff us up, but use it as a hand-maid to the gospel ; the more abundantly useful we may be in the work of the Lord. This is evident, in the case of Wesley, and many others. What would they have done, had it not been for extensive learning ? But, after all, a man may have all the wisdom that belongs to the world ; yet if he is destitute of that wisdom

that comes from above, that is "first pure, then gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," he is but a novice, in the Apostle's estimation, and altogether unqualified to preach the gospel.

Moreover, it is required of a minister of the gospel, that he should so conduct and govern his own family, that he may have his own children in subjection, with all gravity. That this is an important item in this matter, may be seen from the fact, that the world looks for more from the children of religious parents, and especially of ministers, than from any others; and, indeed, frequently look for more than they should, or have any reason to, expect. For, after all that parents can do, they cannot give their children religion; but they can, and it is their duty, to check their unruly passions, and so to teach them the fear of God as to have them in subjection. Indeed, unless we do this, we are—in the Apostle's estimation—not fit to govern the Church.

Finally, by the grace of God, the minister of religion is expected so to conduct himself, at home and abroad, in the pulpit and out of the pulpit, in reference to the Church, his family, and the world, that he may avoid reproach, and have a good report, not only in the Church, but also amongst them that are without. And, whoever has considered this subject, has, no doubt seen how necessary all this is, in order that the gospel be not blamed; and that the ministers of the word of life not only be useful in turning many to righteousness, but that they show, indeed and in truth, that they belong to the true Apostolic Succession.

But, after all, it may be inquired, When and where, could such ministers be found, as described by the apostle? seeing so much corruption and sin has been found, not only among professors, but also among the ministers of religion. As humiliating as it may be, we are bound, in honesty, to

confess, that there have been, in every age, and in almost every branch of the Church—and especially in that one that would claim, to the exclusion of all the rest, to be the only true Church—men of corrupt minds, degraded by sensuality and worldly ambition, who have been found claiming the highest ministerial authority and dignity. These are truly wolves in sheeps' clothing, who scatter, tear, and slay, the flock of Christ; but verily they have their reward.

For although the wisest, and best of men, may be deceived, and thereby be induced to lay "holy hands on skulls that will not learn," and therefore cannot teach; or on men who in their ignorance, and pride, make much ado about the pomp, and parade that they wish to throw around religion, in order to hide the licentiousness of their lives, and keep up their supposed dignity; thus disgracing themselves, and their holy calling; yet *God* is not deceived. He searcheth the heart, and seeth the end from the beginning; and in that day, when he shall come in power and great glory, and call all his servants before him, to reckon with them, he will render to such their due.

It is very remarkable, that in every age, and branch of the church, such as have had the least pretension to goodness—which is an essential pre-requisite to the work of the holy ministry—have been the greatest advocates of the doctrine of succession, and all the outward pomp and parade essential thereto. How notorious this has been, in the case of many of the Popes of Rome! While they were living in open rebellion against God, and his holy laws; proclaiming their sins as Sodom, and their transgressions as Gomorrah; they were the most tenacious of their authority, and the most clamorous, about that outward show, that is so very peculiar to their own church. Instead of that inward and spiritual grace, that is the true ornament of the soul, they would have the world to believe, that the beauty

and glory of the church, consisted in *holy water, splendid vestments, a tripple crown, and holy bones*; with all the outward pomp, and splendor displayed by Papal Rome. And at the same time, to bring up the climax of their fearful folly, in the pride and vanity of their hearts, they claim to be no less than the vicegerents of Christ upon earth; and consequently that they possess the tremendous power, of opening and shutting the kingdom of heaven at their pleasure. And why all this? why this vast assumption of dignity and power, and pomp and show? but for the base intention of lording it over God's heritage; and thereby to turn the grace of God into lasciviousness.

And this pomp and show, and disgusting parade, has not only been contended for by the Pope of Rome; but has been recently brought up, and most earnestly, and vehemently claimed, by some of the would be sucesors in the church of England. Some years ago a death blow, as it was thought, had been given by Luther and others, to the horrid abuses of Popery; and in the times of the Reformation, the fathers of the church did not so much as desire any authority from Papacy, and would have thought themselves disgraced, by any connection with the Church of Rome; as is very evident from the fact that they openly renounced her, with all her idolatry and superstition, and denounced her, as the most filthy, and abominable of all things. How strange is it then, that, after a lapse of a few years, some are found, in the English church leaning so much towards Popery, that they claim succession from it; and would, if possible, again establish, some of its most objectionable features.

One would think that all the Protestant world would, in this enlightened day, be perfectly willing that Papal Rome should stand alone, in her own peculiar glory; that she should be welcome to all she could make out of her old and long-exploded doctrine of Succession; which she at

first raised, as far as possible to prevent the spread of Protestantism. But alas! this is not the case. In old England, there are men found, of late, who, by some means, have seen something so enchanting in the old mother church, that, if they cannot venture again to fall into her bosom, they appear to wish to get as near to her as possible; and, for this purpose, have raised the cry of *Succession!* *Succession!!* And why all this clamor about outward things? Would it be a breach of charity to say, it savours much of that spiritual darkness, that never can comprehend the true light of the gospel, or a deplorable want of that solid, inward, spiritual treasure, that none but Christ can give?

But, had this dark spirit of error and superstition remained where it originated, we would have been much better satisfied, and would not have been at much pains about it. But it has followed us into this happy land, the asylum of our pilgrim fathers, who fled hither, hoping never again to be troubled with the evils they sought to shun, and of which the doctrine of Apostolic Succession, so surprisingly contended for, forms such a conspicuous part. But, instead of this, to the amazement of many reflecting and enlightened minds, the Protestant Episcopal Church, although her first Bishop, and many of her most enlightened and pious ministers, have denied, and still do deny, not only the *necessity*, but also the *truth*, of any such doctrine, with all the corruptions of Popery which stands connected with it; has, through some of her ministers—and even through some of her Bishops—caught the spirit, on this side the broad waters; and has united with Popes, Pusey, and others, in the cry of Succession. They are, even now, trying to spread it throughout the length and breadth of the land, accompanied with the startling assertion, that, where there is no succession, there is no Church, no properly authorized

ministry, and no valid administration of the ordinances of God's house ! While, on the other hand, those ministers who are so happy as to be in her pale, and to minister at her holy altar, can, in their estimation, by some strange and mysterious power, by the administration of baptism and the holy sacrament of the Lord's Supper, forgive sins, cleanse and sanctify the soul, and thereby fully prepare it for Heaven. Indeed, how wonderful are the power and glory of *Succession*, if we could only believe it ! And may we not soon, if it should prevail to any encouraging extent, expect to hear of the need of auricular confession, holy water, and a little precious spittle from the priest's lips, to touch the ears and tongue, in the administration of baptism, in order to make it valid ? and that it is unnecessary, yea, altogether wrong, to give the wine to the common people, in the administration of the holy Sacrament ? But, in sober seriousness, may we not ask, Can these men be serious ? or can they possibly, with all the light of the Reformation, and increasing knowledge of this enlightened age, believe what they say ? or, must we believe that men of as good opportunities as they have enjoyed, are, nevertheless, so much under the influence of egotism, so blinded with bigotry, as to contend for doctrines and usages long since exploded by the fathers of the Reformation ? To say the least of it, does it not look like an attempt to be recognized, as the established church in these United States ? that they may the more certainly receive the fleece, and the more readily lord it over God's heritage. But we would in charity hope these things cannot be ; and that they are only mistaken, in their views of the whole matter.

When we hear Popes and Cardinals, with the cunning Jesuits, claiming for themselves and Mother Church, this high authority and dignity, which is sought to be supported by preaching up the old ghost of *Succession*, and thereby to

stop, as far as possible, the progress of reformation, all appears to be right and consistent. For, by artifice and delusion, they are wont to attain their ends. But, when we see the ministers of the Church of England, with the records of the Reformation in their hands; and yet, more especially, the Protestant Episcopal Church in this country, in the nineteenth century, leaning so strongly to Popery as to claim the doctrine of Succession, with all its dogmas and concomitant evils; or in other words, to claim—as Dr. Chapman and others would induce us to believe—that it is the only true Church of Christ, possessing the only properly authorized ministry, who alone can, in a valid sense, administer the holy ordinances of the Gospel, is, to us, we must confess, strange, yea, passing strange! Who but must know, that this branch of Protestants, has made such little progress—although nearly as old as the Methodist Episcopal Church in this country—that it is composed of a mere handful, scarcely known in many parts of our land? Indeed, to remain of so exclusive a spirit, as to denounce all other branches of the Christian Church, and to stigmatize them as spurious, and only of the inventions of men, is at once to say, God has more abundantly favored falsehood than truth, or the Churches that are the mere inventions of man, than his own chosen and divinely established Church. For it is notorious that they have been, or at least many branches of them, abundantly more useful to the souls of men, and have much more increased in number, than the Protestant Episcopal Church.

But we are free to confess after all, that the Protestant Episcopal Church, in her articles of faith, her homilies and many other things, is worthy of all acceptance; and that she has many good and holy men who minister at her altar with many precious christians belonging to her communion. And were she a little more industrious, and liberal

in sending out her labourers into the highways and hedges, and a little more zealous in the cause of truth; instead of expending all her energies in the support of her imaginary exclusive claims; she would be abundantly more useful in the world than she is. But at the same time, we cannot in truth, award to her any supremacy, or ecclesiastical dignity, over the rest of her sister churches.

Again. While Popes, and a few *exalted* spirits in England, and America, are thus contending in their self-formed dignity, for such exclusiveness, it is not so with the truly enlightened, and devout ministers of Christ, in any branch of the church; the Protestant Episcopal Church not excepted. They have been truly taught of God, and consequently, have become wise unto salvation; and hence, they know too well to estimate the peace, and precious principles, that essentially belong to the religion of Christ, and are not easily carried away by every wind of doctrine. Their great aim has been and still is, not to preach themselves, but "Christ and him crucified;" to set forth, as essential to the existence of the church, and the salvation of men, the substance, and not the shadow. They acknowledge Christ and Christ alone, as their head, and leader, their Lord and master; and wherever he appoints, they go, not by constraint, but of a willing mind, not for filthy lucre, but for Christ's sake; looking that they shall receive their reward, when the chief shepherd shall appear. Hence they are willing to labour and suffer reproach, yea, they count not their lives dear, so they may win Christ, and finish with joy the work he has given them to do; and finally, in common with the redeemed from the earth, receive the crown of glory that fadeth not away. And now, we hesitate not to say, let them be found where they may, they are the true, and proper successors in the gospel ministry; for Christ has said "by their fruits ye shall know them."

And how beautiful, and lovely, are the feet of them that bring upon their tongues, and publish glad tidings of great joy, and peace, amongst men! How rich, and delicious, the fruit of their lips! It is not the false and deceptive fruit of Sodom; but the delightful fruit of the paradise of God. How many have sat under the shadow of the Almighty, through their means, while his fruit has been sweet to their taste. See, in the first place then, how this was exemplified in the true Apostles of our Lord and Saviour Jesus Christ. When they were called by their divine master, they immediately left all to follow him, through evil as well as good report. It is true, there was among them a Peter, who denied his Lord and master, in the day of trial; and a Judas who betrayed him. But Peter by hearty repentance was restored; and Judas in the agony of his guilty soul, hung himself, and went "to his own place." Yet the rest of them were faithful unto the death. This we know, because after his death and resurrection, being endued with power from on high, by the descent of the Holy Ghost on the day of Pentecost, they went forth in obedience to his command; every where preaching the holy gospel, God bearing them witness, both with signs, and wonders, and divers miracles, and gifts of the holy Ghost, according to his own will.

How very different were Peter and his fellow Apostles in their circumstances, and outward appearance, to the Popes of Rome! his, would be, but false successors. They had no large, and costly vestments, no mitre or tripple crown, no gold or silver; neither did they pretend to do any thing in their own name. All they did, was in the name of their great master; and hence, it is plain, all they had and all they cared to have, was the virtue of the name, and authority of Jesus Christ. This indeed, was their chief ornament and glory; and by this, they were abundantly suc-

cessful in establishing the truth of the gospel, throughout the whole of the then known world. By the holy and mysterious power of his holy name, Emperors, and Kings trembled in their presence. Idolatry, and Judaism fell before them; and devils fled to their own native darkness, while the souls of men, by thousands and tens of thousands, were enlightened, disenthralled from sin; and brought home to God, and made the happy partakers of the riches of divine grace. Hence, it may be truly said, that these simple, plain and unadorned Apostles, had more glory than all to which, Popes or cardinals, with all their gold and silver, and pomp, and outward show, could ever attain. Indeed, could they have had all earth could give; what would it have been, when compared with the glory that comes from God? The glory of being called by him, and counted worthy of having a place in his ministry, to have his spirit or presence continually with them; and his promise to be with them unto the end of the world.

Again. It is true, they were so poor in this world as to be compelled to say "silver, and gold, have we none;" yet they not only had glory, but the riches that come from God. They had the *pearl* of great price, the riches of divine grace; that did not cost gold or silver, or any corruptible thing, but the precious heart's blood of the Son of God. The kingdom of God was within them; which consists of "righteousness, peace, and joy in the Holy Ghost," and consequently, Christ as King in his own kingdom, lived and reigned in them the hope of glory. And while they were thus rich in the knowledge and grace of God, they were heirs of God, and joint heirs with Christ. Hence they were still richer, in prospect. They could look forward with pleasing anticipation, to the "inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for them, and not for them only, but for all them also that love

his appearing." In view of this truth, and in prospect of speedily entering into the possession and enjoyment of this inheritance, the Apostle to the gentiles with rapturous joy exclaimed; "I am now ready to be offered, the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me, a crown of righteousness, which the Lord the righteous judge, shall give me at that day; and not to me only, but all them also that love his appearing."

We have thus spoken of the apostles, because they, as wise master builders, stand at the head of the ministry of Christ, and are ensamples to the whole flock. And although none other could possess the peculiar order and authority of the apostles in the church; yet we may emulate their virtues, and as christians, and christian ministers, in a good degree be like them. We may be their true successors in that divine grace, that shall not only enable us to live happy here, in the service of God; but will qualify us like them, to preach his word with the Holy Ghost sent down from Heaven. And we rejoice to know, they have had, and still have, many successors in this respect. The Lord Jesus Christ is the head of his own church, or the "High Priest over the house of God forever;" and he has wisely and graciously, reserved in his own hand, the power to call and qualify ministers for his holy work. And having done this, he commanded his Apostles, and through them his Church, generally, to pray the Lord of the Harvest, to send forth more labourers into his vineyard. This therefore, is our duty; and it is all in this respect that is required of us, and all that we can do.

The ancient Fathers so called, gave ample proof, that the great head of the church, had not been unmindful of his people; but in answer to prayer, had raised up men to succeed the apostles in the holy ministry. By true piety, la-

bours, zeal and sufferings in the cause of Christ, they proved to the world, that they were not only the true disciples of Christ, but that they were the truly called and sent of the Lord; and consequently were in the true spiritual succession. And this is the kind of succession, that Christ, the Lord of the harvest, has kept up, and can alone keep up. And widely does it differ from that succession from hand to hand by fallible man, that has been lost almost from the beginning, and never can be found. Nor if it could, would it be of any avail in the economy, and kingdom of Christ; since he has never ordained any such thing, so as to make it necessary in the establishment, and perpetuation of his ministry and church.

The following names may be mentioned, as they stand foremost among those who immediately followed the Apostles, in the ministry of the word, and government of the Church. Ignatius, Bishop of Antioch, who served that Church thirty-seven years, and because of his faithfulness to the cause of Christ, suffered imprisonment, with many grievous torments, and finally was taken to Rome, by the order of the heathen Emperor, and there devoured by wild beasts. Simeon, Bishop of Jerusalem; who, after presiding over the Church for forty-five years, was crucified, for Christ's sake, when nearly one hundred and twenty years of age. Onesimus, Bishop of Ephesus, who was stoned to death at Rome. And Polycarp, Bishop of Smyrna: who, after conducting the affairs of the Church, and serving her faithfully at least for seventy years, was dragged, by the furious and infatuated populace, to the stake, and required to swear by the genius of Cæsar. To this requisition, he is said to have returned the following spirited answer: "Four score and six years, have I served my Master, Christ, and he never did me any injury; how, then, shall I now blaspheme my King and Saviour?" Thus, as a good soldier of Christ,

he was faithful unto death, and received the crown of martyrdom. But it is said, moreover, when he was cast into the flames, they encircled his body like an arch, without touching him; on which the executioner was ordered to pierce him with a sword: when so great a quantity of blood flowed out, that it quenched the flames; yet his body was ordered to be consumed on the pile. And thus, we might proceed to mention many more of the holy and devout men, Bishops, and other Ministers of the ever-blessed gospel, who lived in the second century, and gave the most unequivocal proof, in life and in death, that they were the truly called and sent of the Lord; and consequently the true successors, in the ministry of God's word. But it is not necessary to our present purpose. However, in passing down the successive centuries, from the Apostles to this period of time, we shall find use, occasionally, for the names of a few more of the most prominent among the servants of the Church, for the purpose of showing that there is a true Succession—easily to be pointed out—of men, who received this mysterious authority; not, indeed, from the hands of Popes or Bishops, but immediately from the Great Head of the Church himself. Who but must believe this, of Origen. Cyprian and Methodious? with many others who flourished in the third century. Of Eusebius, Pamphilus, Athanasius, Basil the great, and Chrysostom? with many of their contemporaries, who lived and laboured in the fourth century. For, in looking over their history, we find they bore the true marks of the devoted disciples, and ministers of Christ,

And although superstition, and the basest corruption soon commenced their dreadful reign, and continued to increase for successive centuries, so as to threaten the entire destruction of the pure and holy religion of Christ; yet, here and there, in each succeeding century, a bright star ap-

peared to illumine the horizon and direct the weary pilgrim to the fountain, opened in the house of David, for sin and uncleanness, and in which he might wash his soul from stains of deepest dye. These we might notice to some advantage; but as we are not writing a history of the church, we pass on to the twelfth century, when we find the Waldenses, and Albigenses, who, by their opposition to the superstitions, and corruptions of Popery; their pure doctrines drawn from the pure word of God, and their holy and devoted lives to the cause of their great Redeemer, were brought to suffer the most horrid persecution from the hands of the old Mother of Harlots. These devoted people of God, had amongst them, not only the pious, self-denying and persevering Peter Waldens, but others, whose life, devotion and usefulness proved that they were sent of God to labour in his vineyard.

And must not the same acknowledgment be made concerning Wickliffe, John Huss, and Jerome of Prague? with many others in their day, whose godly sincerity, and holy zeal for the truth as it is in Christ, was apparent to all men; for they lived, laboured, suffered, and died as martyrs for gospel's sake.

And what but the hand of the Almighty could have strengthened, and sustained *Luther* in his tremendous conflict with the darkness and corruption that had spread far and wide as the mantle of death over the church in his day? He, although nothing more than an ordinary minister, as to human authority, by his enlightened zeal, and holy courage in the cause of truth, was enabled in a short time, to put down the influence of Popery and to establish the pure doctrines of the gospel in many of the German states and principalities. And what appears to be very remarkable in his case, is, although the wrath of Popes and their emissaries waxed hot against him, and caused their Bulls, and anathemas

to burst forth with fiery persecution, he was graciously preserved in the midst of all, and brought at last to a peaceful and happy death. About the same time lived the gentle and pacific Malancthon, who greatly assisted Luther in his arduous work, by his sincere, firm, and persevering, devotion to the cause of truth.

Luther, the great reformer, in the hands of God, had not only Malancthon to stand by him, and cheer and encourage his heart; but also Zuinglius in Switzerland; a man not inferior to himself in zeal and perseverance, and who ventured to oppose, and rebuke, the errors of Popery, with all imaginable boldness. This vigorous, and interpreted auxiliary, who advanced with such daring and rapid steps towards the utter destruction of all the delusions of the church of Rome, was the cause of great joy to Luther, and no doubt to every sincere lover of truth in that day. Moreover, Calvin of Nogen in Pickardy, who, by a diligent perusal of the holy scriptures, discovered the necessity of a thorough reformation; commenced, and persevered in his holy labours, for the spread and victory of the gospel, amidst the most unrelenting and bloody persecution in which his own life was in danger. And he thus, not only greatly aided in carrying out and giving permanency to the reformation that had been so happily commenced, and gloriously advanced by Luther and his worthy coadjutors, but clearly evinced that God the blessed Redeemer and Great Head of the Church, had raised him up and sent him forth, also, to do battle in his name, against the abominations, and tyranny of Popery; which had for their foundation the absurd notion of Apostolic Succession.

And while the gospel of the grace of God was spreading and prevailing in Germany, Switzerland, and France, through the instrumentality of these men of God, the true successors of the Apostles, in spirit, word and doc-

trine ; Cranmer, Latimer, Ridley, and John Knox with many others, of the same spirit, appeared in England and Scotland, against the abuses, and dark superstitions of the church of Rome, and in favour of a thorough religious reformation. These holy men were never Catholic Bishops ; Dr. Chapman's assertion concerning Cranmer and Latimer, to the contrary notwithstanding. But they despised and cast off, the old Mother of Harlots with all her filth and abominations, and went so far as to declare, that, in their estimation, no consecration was necessary to the office of a Bishop or Presbyter ; much less the ordination contended for by Papists. And shall any be found in this day, possessing so much hardihood as to say that these bold and successful reformers were not the true ministers of Christ, because they were not in what they call Apostolic succession ? although they laboured, and suffered reproach, and finally died as martyrs for the truth of the gospel. Surely nothing but that blind superstition and bigotry, that ever accompanies the false doctrine of the uninterrupted Apostolic succession could do so ! But this proud and hateful spirit, the root and foundation of all the abominations of Papal dominion, is capable of any thing but love and truth.

It must be confessed that these holy men of God did much in their day, for the reformation and salvation of their fellow men ; that hundreds and thousands were brought, by their instrumentality, from the gross errors and blind superstitions of Popery, and made to rejoice in the light and liberty of the gospel of Christ. Yet the Church of God suffered a sad reverse, in the reign of bloody Queen Mary. She too well nigh succeeded in putting a stop to the Reformation—by burning and butchering many of her most devout and faithful subjects, that were heartily engaged in the service of God, and the promotion of the Redeemer's kingdom—and in establishing the Roman Catho-

lic Church, with all its abominations, in the kingdom of Great Britain. And thus the true spirit of Succession was displayed, by the preparation of racks and gibbets, and chains, and faggots, for the destruction of God's most faithful children !

But a foundation had been laid, for the advancement of the pure truths of the Gospel, that could not be removed by the combined powers of earth and hell. Divine Providence interfered, in speedily cutting down the bigoted and bloody Queen and her fierce and blood-thirsty abettors, and in raising up a friend to the Reformation, in placing Elizabeth on the throne. In her day appeared many holy men ; men of God, raised up and sent out, and qualified, by the Great Head of the Church ; and who, although they had no claim to Succession, were successful in doing wonders in their Master's name. They were successful in carrying out the Reformation, and in establishing the present Church of England. And, while her pure doctrines and discipline were strictly adhered to, she flourished as the corn, and grew as the vine. But, alas ! after all that God had done for the Reformation, in raising up good and great men, and endowing them with wisdom and power from on high, to put down Popish tyranny, and to establish the pure principles of the gospel of peace ; the clergy, because of the unhallowed amalgamation of Church and State, were secured in their rich and over-grown salaries ; so that, like " Jeshurun," they " waxed fat, and kicked." Strange as it may appear, they soon began to claim the doctrine of Succession, which their fathers had despised and cast from them. And thus, they laid the foundation, in the pride and folly of their hearts, for all that darkness and corruption that prevailed in the Established Church of England ; until God, in his infinite wisdom and mercy, raised up the Wesleys and their worthy friends and coadjutors, to commence a gracious

revival of religion, that is still spreading and prevailing to this day. When Mr. Wesley commenced his heaven-inspired career, such was the flood of iniquity that inundated all parts and classes of Great Britain, it appeared that few were left—especially in the Established Church—to stand up for Christ and His holy kingdom. It might be said truly, “the whole head was sick, and the whole heart was faint.” For the clergy, who should have been ensamples to the flock, were among the most abandoned and profligate of the land; and hence, gross darkness and sin spread, far and wide, through all classes of the community. And no wonder; for it is ever true, “like Priests, like People.” But God, who is rich in mercy, and abundant in goodness and truth, sought to put a stop to such alarming iniquity, by saying, through the instruments he was pleased to raise up—of whom we shall more especially speak in the next chapter—“So far shalt thou go and no farther, and here shall thy proud waves be staid.” This is apparent from the fact, that such was the success attending the labors of Mr. Wesley and the preachers laboring with him, that it must be confessed the hand of God was in it; since none “could do such mighty works, except God be with him.”

CHAPTER XV.

The Wesleys, Whitfield, Methodists, Presbyterians, Baptists, &c.

It is said, in Moore's life of Mr. Wesley, that, "In November, 1729, four young gentlemen of Oxford, Mr. John Wesley, Fellow of Lincoln College; Mr. Charles Wesley, Student of Christ's Church; Mr. Morgan, Commoner of Christ's Church; and Mr. Kirkham, of Morton College, began to spend some evenings in a week, together, in reading, chiefly the Greek Testament. The next year, two or three of Mr. John Wesley's pupils desired the liberty of meeting with them; and afterwards one of Mr. Charles Wesley's pupils. It was in 1732, that Mr. Ingham, of Queen's College, and Mr. Broughton, of Exeter, were added to their number. To these, in April, were joined Mr. Clayton, of Brazen Nose, with two or three of his pupils. About the same time, Mr. James Harvey was permitted to meet with them, and afterwards Mr. Whitfield." "They kept stated times of fasting, received the Holy Sacrament every Sabbath, visited the prisons and the sick; they sought out and relieved the distressed, and instructed and admonished the ignorant. By these, and other peculiarities, attended by uncommon sobriety of deportment, they became very notorious in the university, and acquired the name of *Methodists*. See Gregory's Church Hist., revised, &c. by M. Ruter, D. D., p. 566.

We have made the above quotation, for the purpose of showing from what a small and apparently insignificant source, that branch of the Church called Methodist, took its rise. Four young men, with Mr J. Wesley at their head, seriously engaged in their religious duties—duties plainly

taught in the word of God—designing nothing more than, as Christians, to get and do all the good in their power; and were thereby enabled to kindle a flame of holy religion, that has spread far and wide through the different branches of the Church; and continues to blaze brighter and brighter, and to rise higher and higher, to the present day. The fountain head of Methodism, although small in the number of men, was high in literature and piety. Indeed, it evidently appears to have had none other for its principal fountain, than the Great Head of the Church, the Lord of Life and Glory. Hence, it is not to be wondered at, that its sweet, peaceful, and healing, waters soon began to spread, and continued to flow, until they have already, not only filled many of the vallies, but covered the tops of the highest mountains.

But this was not done without the strongest opposition that could be arrayed against it, from earth, and hell. For a considerable time the whole kingdom of Great Britain appeared to be in a rage against the devoted and industrious John Wesley, and his immediate followers; simply because, like their adorable master, they were going about doing good. The wicked, the abandoned and licentious clergy—not to say that all were such—could be well tolerated; but these men that were turning the world right side up, were insulted, and frequently pelted with rotten eggs, dirt and stones, while surrounded by mobs of mad-men, clamoring for their blood. But after all they out-lived their enemies. God, whose cause they were promoting by their suffering and labours, raised them up hearty and strong friends; and made even the wrath of men to praise him, and the remainder of their wrath He restrained; while *their* march has been onward and upward, and their motto “holiness unto the Lord.”

Mr. Wesley, attached as he was to the church of Eng-

land, without the least design to raise up a separate body of christians, and intending only to do good in the bosom of the church to which he belonged, could not at first brook the idea, of an unlettered man entering into the ministry. But the Lord who know better what to do than he did, soon raised up such men; and so wonderfully qualified them to preach his holy religion, and so providentially thrust them out into his vineyard, and so clearly set his seal upon them in owning and blessing their labours, to the salvation of precious souls, that he was convinced of his error, and was glad to hail them as fellow labourers, and helpers, in the vineyard of the Lord. Indeed it would appear, as though the Lord intended to bring about a state of things similar to that which existed in the days of the Apostles; to show that his ways, were not our ways and his thoughts not our thoughts. For, while he had in his field, by his own appointment the Wesleys, and Fletcher, with some more, highly gifted and learned men, answering to the few learned Apostles, and ministers in that day, he had also many from the ordinary occupations of life, who had no pretensions to learning; but being taught of God and having learned religion in the school of Christ, were well prepared to preach with success, the holy gospel of their great Redeemer. And these answered to the fishermen, who had been called from their nets to follow Christ in his day; and finally to sustain the high, and holy office of the Apostles. And thus, he has fulfilled his own word, wherein it is said, that, " God hath chosen the foolish things of the earth to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chose, yea, and things which are not, to bring to nought things that are." And why did the Redeemer of men take this course? why did he not confine himself in

carrying on his work, and establishing his church, to the wise and learned, to the rich and great of this world? as he might have done. Because, he would not have our faith to stand in the wisdom of men, but in the power of God; that all might see, and acknowledge the hand of the Almighty in the salvation of men, and be constrained to give all the glory to God.

Hundreds, and thousands, were soon raised up in England and Ireland, to bless, and praise God, for what, by way of derision, was called Methodism; and while hundreds and thousands, have gone home to partake of their Master's joy, and are swelling the number of the happy redeemed from the earth; hundreds and thousands, are still left behind, who are pressing on with "songs and everlasting joy upon their heads," while their numbers are daily increasing. It is truly amazing to see how they increased, as they pressed on to the mark, for the prize of their high calling, which is of God in Christ Jesus! And while in this great and glorious revival of religion, under the name of Methodism, we find brought into the church many great and learned men, such as Fletcher, Coke, Benson, Clark and Watson, and many others, who stand as stars of the first magnitude in the spiritual Kingdom of Christ, and whose praise, as great and good, and useful men, is in all the churches; the great boast of Methodism is not this; but, that it reaches the case of the poor outcast, the colliers in their subterranean retreats, and labours; the Indians in their wigwams; and even the poor Africans, wherever found and in whatever condition; all, all the most mean, and degraded, even the chief of sinners, are taken out of their horrible pit, and dungeon of sin and iniquity, and made the happy partakers of the pardoning mercy of God, and thereby, made comfortable, respectable, and useful members of civil, as well as religious society. This, we

say, is truly the glory of Methodism; inasmuch as it proves to demonstration that it is what it should be; that it sets forth religion according to the design of its original and true author; embracing in its arms of mercy, and godlike benevolence, the whole human family, in their fallen and degraded condition, no matter where or how they may be found. And, nothing more is necessary, to establish this comfortable and heart cheering truth, than to recollect, that the Lord Jesus Christ hath said, in the exercise of his infinite wisdom and divine goodness, "the poor have the gospel preached unto them."

The glorious revival of religion, in which almost every branch of the Christian Church so happily participated and which spread so far and wide in the old world, could not be confined there. It soon took the wings of the morning, and like an angel of light and mercy, crossed the briny ocean, and found its way to the wilds of America. Wesley,¹ Coke, Asbury and others, under the influence of holy zeal, for the spread and victories of the Redeemer's kingdom, took their lives in their hands, left their friends, homes, and native land; brooked the waves of the mighty deep, and came hither, to preach to their fellow men the unsearchable riches of Christ. At first they were few in number, and greatly hated, and persecuted. But God did not disdain the day of small things, for the cloud that first appeared as little as a man's hand, soon gave indications of abundance of rain. Truly the Lord was with them according to his promise, and gave them abundant success. Societies were raised up and established in different parts of the country; and such was the increase of the holy religion of the Saviour, that in a short time, the Methodist Episcopal Church, was organized with Dr. Coke and Mr. F. Asbury, as its first Bishops in America. And

since that time, may it not be asked, "what has the Lord wrought."

A few thousands only, composed the body of the Methodist Episcopal Church in 1784. But this must be considered a great number, considering the short time, that Methodism had been introduced upon the continent, and the persecution it had to endure. Since that time it has increased and spread, until it has filled the whole land, east, west, north, and south: so that we find it recorded that in 1832 there were more than a half a million; and now in 1843 more than one million of precious souls belong to the fold of Christ denominated the Methodist Episcopal Church; one hundred and twenty thousand, one hundred and twenty three of whom, were added in the last year (1842.) And in addition to this, by the vast increase, in her various fields of missionary labours, among the Indians, bordering on the United States, in Oregon, in South America, in Africa, and the isles of the sea, thousands, and tens of thousands are raised up, to bless the God and Redeemer of men; because of the gracious efforts and influence of Methodism. And how many thousands that have lived happily, and died triumphantly, and are now swelling the sweet sound of salvation to God and the Lamb in the mansions of eternal bliss, who have been members of this branch of the Christian Church cannot be told, until the book shall be opened by him who shall sit upon the great white throne, wherein the names of the righteous shall be found, in letters lined with gold.

And who have been the instruments, in the hands of God in doing this mighty work? Surely not one proud spirit, that claimed for himself the doctrine of uninterrupted Apostolic succession; no not one. But here we find Coke, Asbury, Richard Whalcoat, M'Kendree, Roberts, George, Soul, Heading, Emory, Andrew, Morris, and Waugh, men of

God, who by the voice of the church, and providence of God have been called to fill the sacred office of Bishop ; which in the Methodist Episcopal church is not one of ease and emolument, but the most labourous, and self-denying of all others, And they have proved themselves worthy of the high trust reposed in them. And besides these, as ministers, laboring and faithful ministers, we find Thomas Vasey, Philip Embury, Strawbridge, William Waters, Nelson Reed, Phillip Bruce, Joseph Toy, Hamilton Jefferson, and a host of zealous, God-fearing men, whose names it would be too tedious to mention, who so lived and laboured, and suffered in the propagation of the pure principles of the gospel of Christ, as to prove to the satisfaction of the most scrupulous mind, that God the great head of the church, had sent them into his vineyard ; and that they were the true successors ; not from hand to hand, by Papal Bishops, but, by the authority of him who is the great high priest, over the house of God forever. Mr. Wesley believed that upon the whole, the Episcopal form of Church Government was best ; and hence, when he was applied to by his children in this country, for direction, and assistance, he made choice of that form for them ; and sent Dr. Coke, duly authorized, by the imposition of his own hands—which was as good as the imposition of the hands of any Apostle—to establish in this happy land, the Methodist Episcopal church. And verily, subsequent events have proved that God was in it, and all was right.

But the Methodists, in Europe or in America, as individuals or as a body, have no fellowship whatever with the pretended notion of succession, as contended for by the Protestant Episcopal Church. They believe that Presbyters or Elders are the highest order of ministers in the Church of God ; and consequently have no superstitious notions or reverence for Bishops, as Bishops ; but are as ready to ac-

knowledge other ministers, who claim a perfect equality in the ministers of God's word, as though the hands of the most holy and acceptable Bishops had been laid upon their heads. Hence, they view the Presbyterian Church—which makes no claim to succession, but rather despises it, and has not so much as the *name* of Bishop—as one of the most excellent and useful branches of the Church of God. In Scotland, England, Ireland, and America, how many tens of thousands of humble and devout Christians, have been raised up in that branch of the Christian Church! In America alone, it was said, in 1832, they numbered, as communicants, more than two hundred thousand. And how many thousands, may we suppose, have been added to their number since? And while they now number so many hundreds of thousands, that have, so far, witnessed a good confession, not only in their regular and established work in Europe, as well as in America; many thousands rise up to call them blessed, because of their efforts in their missionary fields of labor abroad, in distant countries.

And shall all this be attributed to human invention? Shall this beloved branch of God's Zion be called spurious and schismatic, because it makes no claim to Apostolic Succession, and even sets aside the name of Bishop; having nothing more than presbyterial ordination? Surely not; for she bears the marks of the true Church of Christ; and must be acknowledged, by all unprejudiced minds, as worthy of all acceptance. Who but must admire her zeal, her indefatigable labours for the promotion and spread of gospel truth, and especially her able and efficient ministry? without any Pope or *Bishop* at their head. These, indeed, are the men of God, and the *true successors* of the Apostles, in spirit and practice; for the Great Head of the Church has owned them as such.

Again: the Baptist Church, in all its varieties and shades

of difference, is a large and highly respectable branch of the Christian Church; numbering, in America alone, according to their own account, in 1832, more than three hundred and four thousand communicants. And, as God has been carrying on his work gloriously among them ever since, may we not suppose that tens of thousands have been added to them since that day? She, too, has extended her arms of benevolence to the heathen world; and has many able and devoted ministers, laboring in distant lands, with great and glorious success.

Besides these, how many dissenters, in England, and other places; with many smaller branches of the Christian Church, might be mentioned, in this country? They have been exceedingly useful in their day; and are continually increasing in number and grace; but, like the rest of their sister churches, they despise the blind doctrine of Apostolic Succession. And shall all these, with their numerous, able, and devoted ministers, be denounced as forming no part of the mystical body of Christ? as forming no part of the Church of God, having no truly authorized ministers, and none of the holy sacraments duly administered amongst them, after all? because, forsooth, they are not in the pretended uninterrupted succession of the Apostles, as contended for by the Protestant Episcopal Church! And, moreover, while she claims for herself the benefit of this ideal succession, must all the rest bow down to her, and award to her, according to her claim, to be "the only true Church, or Bride of Christ,"—as Dr. Chapman would express it—having the only truly authorized ministry, who alone have the right to administer the holy ordinances of God's house? If so, a strange, an unaccountable, fact, would appear, i. e., that human inventions had far transcended, in doing good among men; the design and invention of Infinite Wisdom and Goodness. For, while all the

rest of the different branches of the Protestant Church, have so abundantly prospered in their efforts to do good ; while they abhor the lordly pretension of Apostolic Succession ; the Protestant Episcopal Church has done comparatively little, in this, or any other country. In 1832, she only numbered, in these United States, about 700 congregations ; and she has not increased in proportion to the rest of the churches, up to this day. However, by this we do not intend to say, that the Protestant Episcopal Church is not a respectable branch of the Church ; or that she has not been useful, to some extent. But we intend to say, that, if she is right in her claims for herself, and denunciations of others, it is strange, yea, passing strange, that God has condescended to bless and sanction, the plans and efforts of schismatics and fanatics, more abundantly than those of his own beloved Zion ; which truth must be read and known of all men.

But, that the God of all grace has never dealt thus with his Church and people ; and that the lordly pretensions of the Protestant Episcopal Church, have been the cause of her want of equal prosperity with the rest of her sister-churches, is evident, when we look to the origin of, and effects that have ever been produced by, such pretensions. The Popes of Rome first set up the claim of being the Successors of the Apostles, and especially of Peter. This claim, at first, was but little regarded ; but it was persisted in ; and finally urged to the extent of asserting, that they were the vice-gerents of Christ upon earth ; because, as then pretended, they had received Divine authority through the Apostles ; who had been empowered, by the Lord Jesus Christ, to constitute ministers, by the imposition of their hands and to transmit to them the keys of the kingdom of heaven ; so that they could open and shut it at their own pleasure. In this false claim, they set themselves above the kings and

princes of the earth; and succeeded to such an amazing extent, as to tread upon their necks, and make them kiss their toes! It is on this ground, that the Church of Rome claims, in the pride and arrogance of her heart, infallibility; to support which, she, as far as possible, prevents mankind from reading and becoming acquainted with the holy Scriptures; well knowing that, wherever the human mind becomes enlightened by the Divine Truth, the cheat is discovered, and her authority is immediately cast off. Hence, she dreads nothing so much as the effects of the blessed Bible society, in sending the scriptures, into every land. And this is the reason why but a little time since the Pope sent out his Bull, anathematizing and denouncing the Bible society, and the spread of the holy scriptures. And here let me ask, Who, in his sober senses, can for a moment sanction that dark spirit, or lordly pretension, that would strip us and our children forever, of the blessed word of God, which alone is sufficient to make us wise unto salvation?

It is this high and false claim of succession, that has enabled the Popes of Rome to grasp the civil as well as ecclesiastical authority, and with the rest of their clergy, to lord it over God's heritage, and turn the grace of God into lasciviousness; while with all their pretended sanctity they were living, and revelling in licentiousness. Here indeed we find the foundation of all that tyranny that has been so long exercised over the church of God, to the destruction of millions of mankind, by sword and flame. Who can think of the blood and carnage, of which the church of Rome has been guilty—and especially the guilt that hangs upon her, for the destruction of the souls of men—and not feel his heart to sicken within him? It is true, charity would fain throw her mantle over all this; but it is written in lines of blood, on the broad pages of the world's

history, and never can be hidden from our view.

And who does not know, that, it is on this false ground, that spiritual darkness has spread her wings over the whole of Papal Rome? so that instead of the prevalence of the pure principles of the gospel, and the administration of the holy ordinances of God, she has her legends and rosaries, her saints and images. Hence, too, her absurd notions of Purgatory, that have enabled her to fill her coffers, by praying for departed spirits; and also her relics, and indulgencies, and the monstrous doctrine of transubstantiation, with many of the absurdities of heathenish worship; and all for the purpose of sustaining the lordly domination with which she has invested herself, on the false claim of Apostolic succession. But although these things have been, and still are found to exist, in Papal Rome, one would suppose that they would be confined, with all their deformity, to their native soil. Yet this is not the case; for we find that they have been transplanted into this country, where every effort is made to subvert the truth, and to bring this great and prosperous republic under their own dark dominion. In the city of New York, they have had the hardihood to claim for their exclusive benefit a part of the common school funds; in order to cut off, as far as possible, the children from the benefit of reading the holy scriptures. And recently in one of the states, not far from the borders of Canada, in the midst of this free republic, and protestant nation, they have dared publicly to burn the holy Bible; thus offering the greatest insult that could have been offered to the religious public. And may we not receive it as a plain and open intimation, that if they can only get the power, they will burn us as well as our precious Bible? Truly this is amazing; but it is a fair developement of that bold spirit that claims succession. And now with all these glaring facts before our eyes, is it not truly surprising that Protes-

tants can be found so little on their guard? Is it not strange that they look so little at things so plain in themselves, that, he that runs may read. And stranger still, that they are so much disposed—under the influence of their Christian charity to make the best of every thing—as to send their children to Catholic schools, or seminaries of learning? where, notwithstanding all their fair pretensions, every secret insinuation in their power is used, to turn them in favour of the Roman Catholic faith; for the purpose of augmenting their number and influence, and finally bringing the whole country under their baneful influence. Although they have not succeeded so far as they could have wished, yet they have done so to some extent; and the parents of some children, have had to shed many tears over them, because of their change to Catholic principles, and devotion to Catholic interest. Most certainly it is time for us to wake up to our real condition, and our inestimable privileges. The old enemy that has burned and butchered our fathers, and mothers, and destroyed our Bible, is here, and doing all in her power to ensnare and ruin our children. And unless we wish her to succeed, and accomplish fully her designs, and thus turn God's fruitful heritage into a vast howling wilderness, we must be guarded at every point; and especially in the education of our children. Rather than commit this to the Roman Catholics, it would be much better, and abundantly more safe for our children to be kept at home, under our own watchful care, even if they had not the opportunity of learning more than we could teach them ourselves; although at the Catholic institutions of learning they might be taught free of all expense.

The same insidious spirit that actuates the Papists in this country, is at work in Great Britain, and has already influenced the minds of some of the high dignitaries of the Church of England. Pusey, and others of the Oxford di-

vines, have artfully laid hold on the doctrine of uninterrupted Apostolic Succession, and are drawing as near as possible, to the Church of Rome. Indeed, it plainly appears in the Oxford Tracts, that they have, in the onset, denounced the very name of *Protestants*, and rejected Cranmer, Latimer, Ridley, Jewell, and others, as reformers, and placed them before the world as schismatics and heretics; and consequently deny them the honor of the death of martyrs; while they would claim for *themselves*, and the *Church of England*, the name of *Catholics*! They deplore, and greatly lament over, the Reformation, that finally separated England, in her ecclesiastical establishment, from the See of Rome. And, while they would preach up the doctrine of tran-substantiation, with other absurdities and errors of Papacy—to avoid and oppose which, in the days of the Reformation, many of the excellent of the earth suffered martyrdom—they urge, most vehemently and unblushingly, a speedy return and submission to the old mother of abominations. These are, no doubt, startling truths; and need something more to support them than bare assertion. We, therefore, give the following testimony, found in the *Methodist Quarterly Review*, for April, 1842, p. 273: “The Oxford divines now isolate themselves wholly, from the great Protestant family, and fearlessly class themselves with Papists, and other corrupt Christian communions. With them, the word Protestant is synonymous with dissenters, and Catholic stands for the *divinely authorized* form of Christianity; embracing the Roman communion, the *Eastern Churches*, and the *English Church*; (not as it is, exactly, but) as it ought to be.” But this may not be deemed sufficient, to establish such grave matters, as we find it in a *Methodist Quarterly Review*—although it is as capable of truth as any other Review—and, therefore, we place before the reader, an ex-

tract from the British Critic and Quarterly Theological Review, No. lix, July, 1841 ; and No. ix, October, 1841, London :

“ These three hundred years, we and Rome have been fighting about the question of precedence in the schism ; the while we, at least, have too much lost sight of the melancholy and startling fact, that we are divided. An evil, however, surely, at any rate, it is ; a most grievous penalty upon sin somewhere ; upon the corruption which provoked, or the sacrilege which assailed, or both together.—We talk of the blessings of emancipation from the Papal yoke, and use other phrases of a like bold and undutiful tenor. Whether this true freedom, this freedom consistent with the most unquestioning obedience, where obedience is due ; has come to us with the reformation, we will not here discuss. Of course, we believe that it has not ; and that, free though we may still be in theory, we have yet practically lost by the change, even in point of freedom.—But a yoke, especially a spiritual yoke, is, of itself, no necessary evil. We trust, of course, that active and visible union with the See of Rome, is not of the essence of a church ; at the same time, we are deeply conscious that, in lacking it, far from asserting a right, we forego a privilege.” British Critic, July No., pp. 2, 3.

How deep the groans and lamentations of the Tractarians are, for the separation from the Church of Rome ! And how earnestly do they express their desire to return to her bosom ; apparently forgetting, altogether, her anti-christian thirst for blood, and the fact, that all they possess of learning and respectability, they owe to the reformation. For, if the old Mother had them in her embrace, they would have been rocked to sleep in ignorance and carnal security ; and would, in all probability, have been nothing more, in

the world or Church, than hewers of wood and drawers of water. Oh, ungrateful children !

But, to define their position still better and to show that we are right, in the statement we have made, we quote as follows: "The very *titles* of Bishop Jewell's works, are enough to *frighten* the reader who is in search of edification. We have an Apology, and a Defence of an Apology, a Challenge. and a Vindication of a Challenge ; a Preface; in answer to a Detection of foul Errors ; a Protest against a Return of Untruth. And even works of a more promising exterior, such as Sermons and Commentaries, are of a no less inflammatory substance. It was once observed, in the pages of this Review, concerning certain writers, that whatever they touch, turns, in their hands, to evidence. Certainly it may be said of Bishop Jewell, that, whatever he touches turns to controversy. His works are like nouns defective in all cases but the accusative." British Critic, July No., p. 3.

The reader wil keep in mind that Bishop Jewell was one of our bold and able reformers ; who did much in his day, in the pulpit and by writing, to put down the abominations of Popery, and to establish the kingdom of Christ, in Great Britain. But, as though enough had not been said in opposition to him, and the holy work in which he had been engaged, we find it is said: "As to the reformers, I think worse and worse of them. Jewell was, what you would, in these days, call an irreverent disputer. His Defence of his Apology, disgusted me more than almost any work I have read." British Critic, July No., p. 33. This speaks plainly for itself, and needs no comment. But again, it is said :

"Well, what we say is, that, to call the earlier *reformers*, *martyrs*, is to beg the question ; which, of course, Protestants do not consider a question ; but which no one, pretending to the name of *Catholic*, can for a moment think

of conceding to them, viz: whether that for which these persons suffered, were the truth. "British Critic, July No., p. 14. And here we have, from these Catholics, full-blooded Catholics, in the bosom of the Church of England, a full denunciation of the reformers, and the glorious reformation; that Cranmer and others did not suffer for the truth, but for a lie, and consequently were heretics and schismatics. This conclusion is inevitable.

But once more we must give a quotation from Bishop Jewell on succession, and the answer thereto. He says, "This is M. Harding's holy succession. Though faith fall, yet *succession* must hold. But St. Paul saith, faith cometh (not by succession, but) by hearing; and hearing cometh (not by legacy or *inheritance* from Bishop to Bishop, but) by the word of God." D. of A. p. 139.

2. Concerning the sacraments, he says in the Apology; We allow the sacraments, that is to say, certain holy signs and ceremonies, which Christ would have us use, that by them he might set before men's eyes, the mysteries of our salvation, and might more strongly confirm faith &c., and might seal his grace in our hearts. And these sacraments, together with Tertullian, Origen, Ambrose, (and a long catalogue of Fathers) we do call figures, signs, marks, badges, prints, copies, forms, seals, similitudes, patterns, representations, remembrances, and memories." D. of A. p. 205. British Critic, July, No. p. 39.

Here we have the expressions and sentiments of a true and able reformer, concerning succession and all its concomitant evils; all of which goes to confirm the truth that the reformers did not hold to, but did despise, the false doctrine of succession.

But now hear the answer of our modern Puseyite Catholics, while they pretend to be of the Church of England. "Not a word, in this fluent enumeration, of the direct con-

veyance of *divine* grace by the sacrament. Not a hint at the *mysterious* virtue, the transforming, invigorating efficacy which the natural elements acquire through the act of consecration, and of which they are the appointed media to the soul; no hindrance of unbelief or sin being interposed. Again, observe what Archbishop Whateley calls the fallacy of reference, and what may be called also, the fallacy of suppression. Doubtless, all these fathers say that the sacraments are significant and commemorative. But do they not also say, that they are operative, in every unresisting subject, of certain mysterious effects? *British Critic* July, No. p. 39.

Is it not remarkable that there is not one word in answer to Bishop Jewell's views of succession? although he so positively denies the truth, or necessity of it. But concerning the holy sacrament, it is added;

“This word, sacrament, signifies sometimes a holy thing, sometimes the sign of a holy thing, instituted by God. As it is taken for a sign only, so it is found generally, not only in the new law, but also in the old law. But in the old law these signs, after a peculiar and special manner, be called sacraments, which do not only signify, a holy thing, but also do sanctify and make holy those to whom they are adhibited; being such as by institution of Christ containing *grace* in them, and *power* to *sanctify*.”

“Yet we mean that they (sacramental signs) contain grace, and power to sanctify, after such manner of speaking as we say of potions and drinks prepared for sick persons that they contain health, to the working whereof they be effectual. And as it is said of the sacraments, that they contain grace, so is it likewise said, that through their virtue, which they have by God's institution, they do not only signify, (as by these defenders' doctrine that seemeth to be their special office) but also with signification *work* and *cause*,

as an instrumental cause, the effect of that which they signify.”

“What then? will it follow, that because our sacraments do show that Christ is already come, therefore our sacraments give no grace? He that eateth Christ’s flesh, showeth his death, saith St. Paul; and he that eateth my flesh, saith Christ, hath life everlasting. Mark, how our having life goeth together with our showing of Christ’s death. You divide these matters, and make Christ’s sacraments only to be shows.”

We next have Bishop Jewell’s answer; “You have mis-called St. Paul, M. Harding: these are not his words: look better to your books, and see your error. If I had some part of your eloquence, I could cry out, as you do, *Falsifiers* and *Corrupters* of *God’s Word*. St. Paul saith not, he that eateth Christ’s flesh, showeth his death. You deal untruly. Thus he saith; “As often as you shall eat this bread and drink this cup, you shall show forth the Lord’s death.” The bread of the Sacrament is one thing, M. Harding, and the flesh of Christ is another. The bread entereth only into the bodily mouth; Christ’s flesh entereth into the soul. Without eating that bread of the Sacrament, we may be saved; without eating Christ’s flesh, we can never be saved. St. Augustin saith precisely: “Qui non sumit carnem Cristi non habet vitam, et qui eam sumit habet vitam et eam utique eternam: he that receiveth not the flesh of Christ, hath not life: and he that receiveth the same hath life, and that forever. Again he saith the sacrament is received of some unto life, of some unto destruction; but the thing itself (that is the flesh of Christ) whereof the sacrament (or bread) is a sacrament, is received of all men unto life, and of no man unto destruction, whosoever shall be a partaker of it.” pp. 205, 208, 209.

Again he saith, “Let us see in what sense the holy

Catholic fathers have expounded these words of Christ, This is my body. First Tertullian saith thus; *Christus, acceptum panem, et distributum discipulis corpus suum, illum fecit dicendo; hoc est corpus meum, hoc est figura corporis mei*: Christ taking the bread and dividing it to his disciples made it his body, saying, this is my body, this is to say, this a figure of my body. St. Augustin saith, our Lord doubted not to say, this is my body, when he gave a token of his body. The thing that signifieth, is commonly called by the name of that thing that is signified. Therefore is it, that St. Paul saith: the *Rock* was *Christ*. For he saith not, the rock signified Christ (but the rock was Christ) as if the rock had been Christ indeed, whereas touching the substance it was not so; but so it was by signification." Defence p. 428.

Thus we find the Catholics, in the days of the reformation, contended that, in the administration of the Lord's supper, the bread and wine were literally changed, by the mysterious power of consecration, into the natural body of Christ; and thus, that any Bishop, or Priest, could make his body. The ministers of the reformation denied such absurd and unscriptural notions; and contend according to God's holy word, that after consecration, as well as before, the bread was bread, and wine was wine; and that they were only intended to be used as signs or symbols, of his blessed body and blood.

Again. The Catholics contended that in some mysterious way, the holy sacrament imparted grace, and had power in itself to sanctify the soul; thus, placing the virtue in *the sign*, instead of the *thing signified*. And thus we find through the whole of their views of religion, runs the same destructive error: fixing on, and holding to, their form of religion, while in reality they denied the power. But this we find was also opposed by our worthy reformers; while

they insisted we were to look to Christ by faith; to eat his flesh and drink his blood by faith; and thus, partaking spiritually, of the merits of his death, we should live by him. And it will be kept in mind, that the Oxford divines have taken up, and hold to the Catholic side; and, to their everlasting disgrace, denounced the reformers who suffered so much to put down the new found, and destructive errors of Popery, as founded on their presumed divine authority from the Apostles. We say "new found," because they were not so much as heard of, for hundreds of years, after the Apostles had entered into the rest of their Lord; as has been fully established by Bishop Jewel and others, in the days of the reformation.

But lest it might be supposed, that the reviewer with the rest of his tractarian brethren, did not wish after all, to go back to Popery, but simply to reform, in their way, the church of England, to which they pretend to belong; we think it necessary to make the following quotation.

"There cannot, however, be a doubt, that, serious as all the impediments in the way of our speedy return, as a nation to the old paths, (that is to the abomination of Rome) these impediments would be multiplied a hundred fold, were the church of England to be considered as in any degree pledged, to the private opinions, or individual acts, of her *so called reformers*. One does not see how, in that case, persons, who feel with Mr. Froud's editors, that the lines respectively of Catholic antiquity, and of the English reformation (except so far as the genius of the latter has been overruled by influence extrinsic to the opinions and wishes of its promoters) are *not only diverging, but opposed.*"
British Critic July, No. p. 28.

Again the reviewer proceeds.

"Quite lately a third party has sprung up, of persons who have the boldness to admit the substantial accuracy,

of the view which we have just now supposed, of the English reformation and reformers; but who consider, nevertheless, that such a view is perfectly compatible with the strenuous maintenance of characteristically Catholic doctrine, and even with a dutiful attachment to our own branch of the church. This party may be represented in the preface to the second part of Mr. Froud's Remains.

“ One advantage, among others, of such a view, *if it will but hold*, strikes us as being that of its tendency to *remove* points of *disunion*, as well as to clear the ground of discussion, with very opposite parties; the Catholics of another communion, on the one hand, and the dissenters and advocates of Protestantism, on the other. One, among many, subjects of contention between members of the Anglican Church, and those exterior to it on both sides, or those who, though within it, incline, in sentiment, to bodies without it, has undoubtedly been that of the opinions of the English reformers. The Anglicans have ever been jealous of the reputation of their divines; and have accordingly resented the accounts given of them, from two opposite sides, with all the keenness of persons attacked in their tenderest point. Now, here is a view, (whether tenable or not,) which would enable us to allow all that Protestants can desire on the one hand, and Roman Catholics on the other, concerning the peculiar character of the reformers' opinions; and he must, indeed, be a lover of controversy for its own sake, who does not turn with pleasure, in the midst of an arduous and unpromising struggle, to the prospect of a *refuge* at once so *pleasant* and so *secure*; so conducive to peace, yet so consistent with dignity; so happy in its present effects, and so promising in its bearing upon the future course of the engagement, as that of a *safe concession*. Here is a view, which has the rare, if not the singular, advantage, of presenting a point of union to those parties,

who are united in little, if in any thing, else ; the Protestant, the Anglican, and the Roman Catholic. In vain, from this time forth, shall the 'Record' serve up, week after week choice morsels of *Cranmer's erastianism*; or the 'Tablet' twit us (if so be) with *Jewel irreverence*. Here is a view which promises us the power of upholding *Pope Hildebrand* and the *See* of St. Peter, for all the reformers denied the supremacy of the church ; and of ministering in copes, for all they thought even surplices of the essence of anti-christ." *British Critic*, July No, pp. 30 31.

In this we have the position of the Tractarians—or the Puseyites—of England, clearly defined. They hold the great reformer, (Arch-Bishop Cranmer) of whom the church of England has so long boasted, an Erastian, viz: as belonging to a sect that had Thomas Erastus for its head or leader ; and the worthy Bishop Jewel—whose writings, stand so much in their way—an irreverent dissenter. Both the reformation and the reformers, appear to be exceedingly obnoxious to them ; while at the same time they now openly avow their wish, that the church of England,—yea, the whole nation—would return, with humble concessions, to the secret, pure, peaceful, *holy* and loving old *mother*, who long since, hath, through her great love where-with she hath loved old England, had her garments washed and highly perfumed with the blood, and tears, of many of her worthiest sons and loveliest daughters. They think that he must love controversy for its own sake, who would oppose this return ; as it could be done with so much *dignity* on the ground of *humble concession*, and with a prospect of, so much *security* and *pleasure*. There truly we might, according to their view, be secure, from pains, and penalties, racks, and gibbets, faggots, and all the bloody inquisitions ; and might also, have the unspeakable pleasure of kissing the Pope's toe, and of letting him tread upon our necks !

Oh pleasure, pleasure ! why does not the whole world return ?

But, after all, is it not surprising, that in the nineteenth century, when the precious light of the gospel is shining in its meridian splendor ; and old England blessed as she is, with so many wise, zealous, and religious sons, such bold disorganizers of church and state, such daring pretenders to membership in the church of England, while they openly oppose her, in the reformation, the very foundation of all her liberty, and prosperity, civil and religious ; should be suffered to propagate their errors, or in any wise tolerated as members of her communion ? much less be permitted to minister at her altar. But the answer is ready. The reason for all this that threatens destruction to the whole kingdom of Great Britain, by bringing back Popery, with all its hateful anti-christian tyranny, and dark superstitions, and once more to make ignorance the mother of devotion ; we say the reason is, that, the Church of England has taken up the doctrine of Apostolic Succession, and claimed it for herself, for the purpose, as we conceive, of sustaining her own superior dignity over dissenting christians ; who have in truth, as much claim to it as herself, or even the Church of Rome. And it is on this ground, and for this cause that many of her ministers and some of those high in office, have lent a patient ear, and have already, manifested their approbation, instead of their displeasure, to the disorganizing doctrine of the tractarians. And should this principle, or doctrine prevail, then shall *ichabod*—“ the glory has departed ”—be written upon the escutcheon of old England’s once glorious reformation, and the scenes of the days of bloody Queen Mary be acted over again.

But we will turn from this fearful picture, and not suffer ourselves to think for a moment, that, there is not a sufficient number, of wise and evangelical men, to rise up, and

in the strength of the great captain of their salvation, hurl from the church, and the nation, the insidious, and treacherous serpent, that has been striving to crush them in its folds. And may we not hope that the church of England, will still cherish in her memory, with sentiments of gratitude and love, the names of the reformers? the holy men of God who laboured, suffered, and died in the cause of *truth*, for her establishment. And may we not further expect, that she shall be so enabled, by the spirit of divine grace, not only to go on and prosper as she has done heretofore, in all her laudable efforts to do good, at home, and abroad; for which thousands have risen up to call her blessed; but that she will hand down to the latest generation, the pure doctrines of the reformation unsullied? For, in so doing, she will confer blessings on thousands of the human family yet unborn.

In the Kingdom of Great Britain, and in some sense, in the bosom of the established church, there are thousands of Methodists, Presbyterians, Baptists, and others, who are all interested in this grave matter; and who no doubt, with the evangelical party in the establishment, will continue to besiege a blood-besprinkled throne of grace. And, in this we may have more confidence, than in any thing else that man can do; for the fervent prayers of the righteous shall prevail with God, and he will make one chase a thousand, and two put ten thousand to flight.

It is not only in the church of England, that this infection from Papal Rome has broken out; but, it has made its appearance recently, in the Protestant Episcopal church in this country. It is true, that in all probability, she has pretended from the beginning, to claim the benefit of succession, as she obtained her ordination from the church of England; but she has been rather modest on the subject and has said but little, till emboldened by the English trac-

tarians, to come out more fully, and as might be supposed with them, to hope for a speedy reunion with, and humble submission to, the church of Rome.

But might it not be asked ; Can it be possible, that there are any in the Protestant Episcopal Church and especially among her high dignataries, that have given any ground for even a surmise, that they were in any wise disposed to return to the bosom of Papacy? with all its abomination staring them in the face, and the blood of God's dearest children still dripping from its garments. As astonishing as this may be, it is true, if we can believe a Review of Palmer's Treatise on the church in New York ; Review for January 1842, See M. Q. R, April No. 1842.

Here he says in his Review, as touching the Roman Church, and in relation to a re-union with her : " Under these contradictory feelings, nothing is harder, to the right-minded Christian, than to use language toward the Church of Rome, at once respectful enough for its orthodox truths, and yet condemnatory enough for its unscriptural falsehood. We can hardly speak in any terms of it, without either wounding charity or wounding truth. In its apostolic ministry, in its primitive orthodoxy, and *sacraments of grace*, we number it as among the pillars of that temple, which God, and, not man, hath builded ; but alas for the worm at its heart ! its bigotry, its corruption, and its spirit of worldly domination. Yet, even these, are not the impassable gulf. Not for her corrupt doctrines or practices, does she stand at such an illimitable distance from the true Catholic Christian ; these might be reformed ; or, even as they stand are not necessarily repugnant to the vital graces and growth of the Christian ; nor yet for her bigotry, as arising from ignorance and false zeal. For this, Christian education, and the light of God's truth, and the exercise of a more reflecting reason, might suffice to alter : nor yet

again, evil and unchristian as that is, is the spirit of worldly domination the impassable obstacle; for that, too, as it was the growth of ignorance and a dark age, so, too, under the spirit of a more enlightened one, might it stand rebuked and corrected. Not for these, therefore, do we feel constrained to hold aloof from all contact with the Church of Rome; but because she has bound herself, by *oath*, never to cease to contemn all other claims to the Christian name, and trampling them under foot, to hold all who yield not continued submission to Rome, as anathematized, and beyond the pale of salvation,' pp. 142, 143.

Here it may be noticed, that the reviewer confesses there is a worm at the very heart of the Roman Catholic Church, that she is under the influence of *bigotry* and *corruption*, and is governed by a spirit of worldly domination; and all growing out of ignorance, contracted in a dark age. And no one can wonder at such an acknowledgement; inasmuch as it is known to all men, that such has been the fiery bigotry of the Roman Church, that she has persecuted and destroyed with fire and sword, in the most unrelenting manner, hundreds and thousands of the most excellent of the earth. That such was, and is, her corruption in doctrine and practice, that, to the present day, she is loathsome and detestible beyond all description; and that, such indeed, is her proud spirit, and worldly domination, that she would not only anathematize and curse, with bell, book, and candle-light, all who dare to oppose her abominations; but had she power, even in these United States, she would put to the rack, and—as in former days, and in other countries—would destroy, by fire and faggot, all who might dare to dissent from her. And all this, confessedly, because she has a worm at her heart; which, undoubtedly, is the abhorred doctrine of Succession, by which, in her ignorance, she claims divine right, through the apostles, to lord it over

God's heritage. But, after all this, it is the opinion of the reviewer, that she is to be revered as the pillar of truth; as possessing *apostolic orthodoxy* and *sacraments of grace*; and consequently, would she give up her *oath to persecute* all others, to hold in utter detestation, all who do not bow to her ghostly domination, there would be no impassible gulf between her and the Protestant Episcopal Church, and a re-union might, after all, take place. That is to say, the Protestant Episcopal Church is seeking after, and is anxious, on her part, for an amalgamation with the Church of Rome; and that it could easily take place, if she would give up her opposition.

It is true, and we are free to confess it, that, notwithstanding all the superstition and absurdities of the Roman Catholic Church, she has had, and no doubt, still has, in her communion, many excellent christians; and that it is grievous to the true Christian, to speak of her according to her true condition. And it is to be wished, that, for their sake, it could be avoided; but she has declared her sin as Sodom, and her transgression as Gomorrah, and it is impossible to hide it. In speaking of her, therefore, we have to do it—in despite of the most perfect Christian charity—as she stands confessedly before the whole world, the mother of harlots and abominations.

And why is it, after all, that the Protestant Episcopal Church is so very desirous of a re-union with Papacy? Is it because she has, of late, discovered that she bears such a striking resemblance to her old mother? Or is it not, more especially, that, like her, she claims the doctrine of succession; and, therefore, is influenced by the proud spirit of worldly domination? and that she has found, by long experience, she cannot, without such a union, gain that ascendancy in this country, which appears to be so desirable, or that alone can gratify her high ambition to be looked

upon as the only true Church of Christ. It must be on this account, that she hails with such joy, the errors of Oxford, and is prepared already to say, through her accredited organs, that, "One fact, at least, must stand unquestioned, and that is, that in no portion of Christendom, are these principles of a true Catholic Church, making a more rapid progress, or a higher stand than here." *New York Review*, January No., p. 139.

Here it is to be noticed, that, by the *principles* of a true *Catholic Church*, are to be understood the errors of Popery long since discarded by the Protestant world; but of late adopted and contended for, by the schismatical Oxford Divines, who are doing all in their power, to overturn the Established Church of England. It is this "abomination that maketh desolate," that is making such "rapid progress," and "taking such a high stand" in this country. But it is a matter of great thankfulness to God, that it is only so in the Protestant Episcopal Church; and it may be hoped, that the evangelical part of that Church, will be able successfully to resist all such disgraceful assaults upon the pure principles of Protestantism. But that we may not be misunderstood, and that the proper position of high churchmen be clearly defined, we make the following quotations from the *Churchman*, and other kindred periodicals, as found recorded in *M. Q. R.* April No., 1842, p. 296.

"We hold tradition to be interpretative of Scripture; and that any tradition coming upon the same testimony as an Apostolic epistle, (for the canon of Scripture depends upon traditive testimony) is of equal divine sanction. We admit that *hades* is a *purgatory*, i. e., a place of rest; where the faithful, in incipient bliss, are cleansed from passions, and adhering carnalities, and prepared for heaven, by being perfected in holiness; not denying that the *Eucharistic sa-*

erifice, as also the prayers of the faithful here, *profit* them, they being part of the Catholic Church. We admit the efficacy of the sacraments fully, as anciently taught. We hold the high sacramental character of orders and matrimony. In penance, there is outward sign of Apostolic institution. *Unction* we admit, upon a passage in St. James. *Exorcism* we confess is Catholic. The Reformation did more injury, by far, to the Church Catholic, than did ever the persecutions of *Paganism*; the “utterly untenable Protestant ground” on “the authority of tradition; the pernicious Protestant Solofidian doctrine” of “*justification by faith*. Far from being grieved or scandalized, to hear that attempts have been made, in the University of Oxford, to encourage *auricular confession*, (sit venia verbi!) [i. e., the word may be admitted,] we rejoice at it, as the omen of a brighter day, in her history.’

After this, we need no more, to assure us of the native tendency of the doctrine of succession. For, here, the successionists in this country, as well as in the kingdom of Great Britain, hold to, and openly contend for, traditionary interpolation of Scripture, for the cleansing virtues of purgatory; instead of relying wholly on the precious blood of Christ, which alone can cleanse and sanctify; as well as the virtue and efficacy of the prayers of the Church, for the dead who are in purgatory, by whose fires they are to be made holy. *Transubstantiation* and *unction* they readily admit. *Exorcism* (or the enchantment by which evil spirits are driven away,) *penance*, and *auricular confession*, with many other destructive errors of Popery; while they deny the pure and scriptural doctrine of justification by faith, with the name Protestant, and claim for themselves the name *Catholic*. In all honesty, we think these men should at once leave the Protestant Episcopal Church, and go to the Roman Catholic Church, to which they evidently be-

long. They are not Protestants; they are not worthy of that much, and deservedly, *venerated* name; but are truly Roman Catholics, and to them they should go. Who would have supposed, until it was openly confessed, that such false doctrines necessarily stand connected with, or grew out of, the notion of Apostolic Succession? But now, the whole matter is made too plain to admit of a shadow of doubt; and goes far to explain why it is, that the Protestant Episcopal Church can occupy the pulpits of other denominations, but will not admit her ministers, in anywise, to use their churches, or to minister at their altars. Here is the reason why she is so very exclusive as to claim to be the only true Church; and, at the same time, to denounce and anathematize all other bodies of Christians. And no one can seriously doubt, that these false notions of succession, that would adopt the hateful and ruinous absurdities of Popery, and would be so gladly amalgamated with it, would also, if it possibly could, unite with the Church of Rome, to burn and butcher all who would not bow with humble submission to its exclusive claims. This we do not say of the Church generally; as there is a worthy evangelical party in it, who are as far from a spirit of intolerance as any other Christian men. We speak only of the high church party, that contend for the Popish doctrine of succession.

CHAPTER XVI.

Effects of the doctrine of Succession. Results of the Reformation.

The Lord Jesus Christ has said, "by their fruits ye shall know them ;" and the same truth extends also to doctrines. They are known to be either true, or false, by the consequences which naturally result from them. Hence the doctrines taught by our great Redeemer, are manifestly of God; inasmuch as their native tendency is to purify the hearts, and consciences of men, and to fit them for the enjoyment of the inheritance of the saints in light. While on the other hand, the claim of divine authority on the supposition of the Apostolic Succession, naturally tends to feed the worst principles of fallen human nature, and fit it the more perfectly, for every evil word and work ; as is evident from its effects, from its first introduction to the present day. What could exceed the arrogance of Gregory, whom the Catholics have honored with the title of Great? although he had no pretensions to profound learning or piety. Indeed, many of the Popes and Bishops, as well as Monks, and Friars, appear to have been so ignorant, as scarcely to know any thing concerning the duties of their office ; or even, of that holy religion which they pretended to profess. Hence, we find them—for the purpose of preparing themselves for a better world—repairing to a wilderness ; living in dens and caves of the earth ; standing upon pillars, and using flagellation, with many other absurdities ; all of which is as contrary to the doctrine of Christ, as it is to reason and common sense. And the pride and ignorance so abundantly manifest in the sixth century, may be traced in the Popes, and inferior clergy through each succeeding century, down

to the present time. And while this has been the case, with such as pretend to have divine authority as pastors of the flock of Christ, whose business it should have been to feed and not to destroy; what must have been the condition of the common people, who were kept from, and strictly forbidden to read, the holy scriptures! It is well known, wherever this is the case, gross darkness, superstition and ignorance must prevail; all of which appear to be necessary to keep up and sustain the authority of an ignorant and profligate clergy, who thought of but little else than aggrandizing themselves, by promoting the doctrine of purgatory, relics and indulgences; which, notwithstanding their glaring absurdities, were, through the ignorance of the people, readily received, and dearly paid for. These things not only filled their coffers, and enabled the priests to revel in their licentiousness; but also completely enabled them to maintain their ghostly dominion over the hearts and consciences of their fellow men. Perhaps it is impossible for men, who have been all their lives blessed with the privilege of reading the holy scriptures, to understand fully the want of that privilege. But by looking into the heathen world, and beholding men, worshipping stocks, and stones, reptiles, and fountains of water; and yet more especially beholding the Roman Catholic church in her ignorance and blind superstition, prostrating herself before the mass, images of pretended saints, and relics, consisting sometimes of the leg-bone of a monkey, or the jaw-bone of an ass; with the many errors, and absurdities, in which her members are involved for a want of a knowledge of the word of God, we may understand enough to make us believe, that heavy indeed will be the curse that shall finally be poured forth upon those, who have been the cause of withholding the fountain of light and knowledge, designed in infinite mercy for all mankind. More especially will this be the case, since they have made the doctrine of

uninterrupted Apostolic succession—which they pretend is found in God's revealed word—the foundation, on which the prohibition rests, with all its dread consequences.

Religion, which is from Christ the gracious Redeemer of men, has no ignorance, superstition, or sin, attached to it in any sense; but is every way calculated to enlighten the minds of men. It meets their reason, their affections, and supplies their wants; and in every way proves, that it is suited to, and calculated to improve, their condition, in time and in eternity. And, were it always presented in its native beauty, it could but charm the mind and captivate the affections. But, the ignorance and mummery, set forth by the church of Rome, under the pretensions of christianity, are only calculated to make such as have not lost all power of reasoning, the most perfect infidels concerning Christ. And this is the reason, no doubt, why many in Catholic countries, under the influence of Popery, have openly rejected religion in its Papal garb; and proclaimed themselves atheists. Some of the Popes themselves, because of their ignorance of the holy scriptures have not only denied the doctrine of future rewards and punishments, but also of a future state of existence; maintaining, that after death, we are no more than the beasts that perish. And, one at least, it is said, went into a grave and sacrificed to the devil! And who, that has the least pretensions to literature does not know, that it was the Catholic abominations, that caused France at one time, to proclaim her infidelity, by tying the Bible to the tail of an ass, to be thus dragged through the streets? while on the other hand, they worshipped a lewd woman, as the representation of the Goddess of Liberty, and dared to proclaim openly that there was no God. And, although France has been, after a long and dreary night, measurably redeemed; yet Italy the very seat of Popery, is involved in heathenism and in-

fidelity down to the present day. It is true, there is a part of the community who call themselves Catholics; while they despise Popery with all its absurdities, and are so far saved from either extreme, that they desire to be enlightened with the pure word of God; and might, no doubt, were they assisted as they should be by benevolent christians, become the means of redeeming Italy from her deep slavery and degradation. But it is nevertheless true, that the common people who are ignorant of letters, and the pure doctrines of the Bible, worship relics, the host, processions and images, &c., just in the same spirit, and with the same understanding, that the darkest heathens do their images and idol Gods. And this constitutes all they know concerning christianity. While the learned, who have observed the mumeiy and false miracles, set forth by Popery for the purpose of deceiving the ignorant, and thereby securing their idolatrous devotion, have discovered the cheat, and have therefore concluded, that, there is no truth in religion; and for the want of a knowledge of the holy scriptures, have become confirmed Atheists. When this state of things was discovered, in vain (it is said) did the Pope increase the splendour of his ceremonies, his miracles, and abominable persecutions. It made the matter worse; as it only served to increase the darkness of the ignorant multitude, and to show the more perfectly, to such as were enlightened by science, the horid deformity of the Church of Rome.

And instead of Papal Rome—with all the advantages that she might have derived from her early reception of christianity, through the immediate labours of the Apostles—exercising that of Christ as taught by himself and his Apostles, she has been guilty of the most cruel tyranny and oppression. She has not stopped to put to the rack, and to inflict the most dreadful torture and death, upon all who dared to deny the validity of her superstitious inven-

tions. In this work we have already noticed the thousands who have suffered by the fangs of the bloody inquisition. And, as it was in former ages, so it is in this day, so far, at least, as she dares to exercise her authority. For, the reason is the same; she is unchanged in her spirit and design, to keep up her dignity and infallibility, which, has its foundation in the doctrine of succession. It is true, she has to put on a more pleasing face in this country, where all are protected by the constitution and laws, in all their civil and religious rights. But her effort to keep the Bible from the people, and their children, who are under their influence, plainly shows, that she is the same in her spirit and intentions here, as in other countries, where she has the power to tyrannize over, and destroy the peace and lives of men. And no one of common sense and observation, can doubt for a moment, that, if she could secure the ascendancy, she would display her murderous spirit in acts of the most cruel persecution. Her unwavering maxim or doctrine is, that there is no faith to be kept with baptized heretics, and schismatics; that they are compelled to submit to her mandates, in judgment and in practice; and if nothing else will secure the end, death offers to obstinacy its fitting reward!

The doctrine of uninterrupted Apostolic succession, has, with its pretended divine sanction, laid the foundation of efforts, to destroy both civil and religious liberty, wherever it can gain suitable authority. This may be seen from the fact, that it always strives to unite church and state; and readily amalgamates, with the most tyrannical civil governments. And wherever it has been able to do so, it has destroyed every thing like the liberty of the press, of conscience and of speech, and kept society under the most tyrannical yoke. It has been but a few years, since a Bull was issued by the present Pope, in which we find the most terrible

roaring over the liberty of the press, the liberty to print, to send out and read the Bible ; the liberty of private opinion, and judgment in religious matters, with all the liberty civil and religious, for which our fathers bled ; and which constitutes the dearest franchise of every free American's heart. And could this spirit, or doctrine prevail here, no matter whether in the Roman Church, the Protestant Episcopal Church, or both together—as they would from what we have seen readily amalgamate on this ground—we might bid farewell to all our free institutions. Our civil government, the best in the known world, would be destroyed ; and instead of the privilege of worshiping God according to the dictates of our own consciences, and sitting under our own vine and fig-tree, none daring to make us afraid, or ashamed ; instead of the gospel being free, and the liberty reserved to each to pay to whom he pleases, or as much as he pleases, we should be compelled to pay tithes and enormous taxes, to Priests and Bishops ; although they were as they frequently have been, amongst the most debauched and licentious, in the land.

That this, and nothing less, is the aim by the Catholic church, may be understood by her sending the Jesuits—the most dangerous of all the sects belong to the Roman faith—like swarms of Pharaoh's locusts, throughout the length and breadth of our happy republic. And the object of this is, that, they may insinuate themselves into high places, as they have done in other countries, to the destruction of every thing like freedom ; until the Pope himself, was forced to put them down. But of late they have been restored, and sent here, and the Leopold platform, and others, supply them with money, for the purpose of building churches, seminaries and cathedrals, with deep and dreary cells ; so that they may be prepared when they accomplish their dark designs, to imprison all who will not submit to

their ghostly rule. Through their evil conduct on the one hand, and the light of science and religion on the other, with all the subtle efforts they were capable of making, they have lost their influence in a great degree, in France, in Spain and many other parts of the old world, where they formerly ruled with uncontrolled sway. And as, in this respect, their hopes are blasted, and the matter becomes worse and worse with them, as light and truth advance, they are looking to this happy country, and especially the great valley of the Mississippi, for a retreat, and the building up again of their lost domination. And this too, with considerable hope of success; inasmuch, as in their estimation, even our heaven inspired constitution has in it the seeds of its own destruction; that is, the article of free toleration in matters of conscience. No doubt, every effort is made by them, so to pervert and abuse this, the most precious part of our excellent institutions, as, if possible, to destroy our wholesome government; and thus to turn our blessing to the bitterest curse. And will free Americans, whose fathers have purchased these liberties with the price of their own blood and treasure, tamely look on, and quietly submit to these things? that they, their children, and childrens' children may be brought into the worst of bondage again? or will they not wake up, and in time rebuke the foe that is already in our midst; and so much emboldened as to contend about our school funds, and to make a public bonfire of our precious Bible! Will they not determine neither to assist them with their means, in building churches and seminaries; nor with their patronage, in sending their children to them for an education? I know, some of us have said, there is no danger, no danger. But the "signs of the times" are too plain to be mistaken; and if we love our country, our wholesome laws, our wives and children; and wish to hand down to the la-

test generation the blessings of freedom that *we* have enjoyed, it is high time for us to awake from our slumbers, arise, and shake ourselves from the dust, and say—as we now *can* say—to this proud and domineering spirit of succession, wherever it may be found; “Thus far you shall come and no farther, and here shall thy proud waves be staid.” This *must* be done, though many appear to think slightly of it. It had therefore much better be done now, while we have the means of effecting it, in our power. If we neglect it *now*—if we wait until we see the Priests, who have the control of their congregations, leading them to the poles, controlling our elections, and we are on the very verge of destruction as a nation; we shall find it necessary to resist even unto blood. And this is a result most deeply to be deprecated. It will be kept in mind, it is not the Catholics, or high church-men, or Oxford divines, with whom we are now contending, as communities; for among them may be found some good Christians. There is nothing which we despise more heartily than persecution for religion’s sake. But it is with the false doctrine of succession with all its errors and abuses; that would tyrannize over mankind, wherever found, either in Rome, England, or America; it is this, we say, against which, we would wage an uncompromising war, now, henceforth and forevermore.

From our heart, we pity the men—whether found in this, or any other country—who are so blinded by the God of this world, to their own better interest and that of their fellow-men, as to be induced to use their learning, talents, and influence in favor of doctrines so absurd and monstrous, as many of those held by the Church of Rome. It is no better in itself, than forging chains, and preparing dungeons, racks and gibbets, wherewith to punish themselves and their posterity after them. We must conclude,

that they are under some strange delusion ; brought about by the cruel enemy of their souls, and, therefore, would not say or do any thing intentionally, to injure them ; while we would sincerely and zealously oppose the errors into which they have fallen ; errors, that would most certainly undermine, and finally overthrow, all civil and religious liberty, could they universally prevail.

Again we say, it is the unscriptural and absurd doctrine of uninterrupted Apostolic succession, with all its dark errors that we would drive, if possible, from the face of the earth ; as it has been, and will be, one of the bitterest enemies of the liberties of man. We wish all men to enjoy the liberty of thinking and acting for themselves, in matters of conscience and religion ; for it is to their own master they stand or fall. This happy privilege is now, in this glorious republic, guaranteed to every man ; and we would not have it altered by any means, although, it has been, and still is, greatly abused. But, while we readily grant free toleration to others, we wish to enjoy it ourselves, without molestation. And is not this the wish of all men, in reference to themselves ? And is it not right that it should be so ? since nothing can be more dear and precious to the hearts of freemen, than liberty of conscience. If then we would continue to enjoy this liberty, we must, in the most decided and religious manner, resist and rebuke all the insidious attacks, made by the various successionists, on our liberties and free institutions. Let it be known at once, in word and deed, while we have it in our power to do it peaceably, that we are not to be trampled upon, or driven from our high privileges: that our colors are nailed to the mast's head, and with us it is victory or death. This indeed is our duty, and it evidently behooves us thus to act, even were it only to honor our worthy fathers, who suffered so much, and paid so dear to

achieve our liberty. Up, up then and let every true protestant, unmindful of names, or party distinctions, be at his post, and manfully resist the common foe. First, by refusing to give him any longer our aid, or countenance; and secondly, by heartily uniting, in besieging the throne of heavenly grace, that to us, the promise may be fulfilled, "not by might, or by power, but by my spirit saith the Lord." That the God of Israel, of the christians, may be on our side; that his holy arm may be made bare in our defence, and though the grace of his gospel, we may be kept free from civil tyranny, and religious oppression. Prayer is mighty and will prevail with God.

Who, among the most sagacious of men, can possibly know what, or where, we would have been, but for the Reformation? When we look to the days of Luther, and see the condition of the Christian world—so called—our hearts sicken within us; for there we behold ignorance, superstition, and iniquity, in all their strength and deformity, abounding in the highest places of the Church; science, letters, and true religion, nearly swept from the face of the earth; while gross darkness, yea, a darkness that might be felt, universally prevailed. And had this state of things continued to this day, might we not conclude, that even the high successionists themselves—if they had existence at all—would, instead of enjoying the light of science and religion, as they now do, be found among the most ignorant and degraded, and nothing better than hewers of wood and drawers of water? as they would never have been permitted to see the true fountain of light, science, and religion—the *Holy Bible*.

Have we been delivered from the gross darkness of Popery, with all its tyranny and blood? have we been saved from the necessity of giving all our substance to a tyrannical civil *government*, and yet more rapacious *clergy*, that

they might revel, without restraint, in their abominable licentiousness ; while we would have been doomed, with our children, to drag out a miserable existence, in the worst of slavery? All, all, has been brought about, and received, through the blessings of the reformation. For it is true, and cannot be successfully contradicted, that, through the Reformation commenced by Luther, Zuinglius, Calvin, and others, and so gloriously continued and carried out, by Cranmer, Latimer, and Ridley ; and still, more recently, by Wesley and Whitfield, &c. that the light of science, as well as religion, has been received, and spread through the world ; and is still prevailing, to bless mankind.

And, after all this, is it not strange, and almost unaccountable, that, in England and America, where the blessings of the Reformation have been felt and enjoyed more than in any other part of the world, men can be found in the Church, professing to be Protestants, and enjoying the high privileges and blessings, brought about by the tears, labors, and sufferings, of our worthy Reformers, so to abuse their liberty and seek to abuse mankind, as to speak disrespectfully both of the Reformation and those engaged in it? But it is no more strange than true. The Oxford divines in England, with the high churchmen in this country, lament over the Reformation, and say that it did more harm to the Church, than all the persecutions of heathenism did ! that Cranmer, and Latimer, and others, whose praise is in all the churches, did not die for the truth ; and, of course, must, therefore, have died for a lie. And thus, while they would vilify the honorable dead, and stop, if possible, our boast of the Reformation, they would speak in the most respectful terms of the Church of Rome, and openly give the world to know, that they not only wish themselves to return to her bosom, but, if possible, to take the whole world with them !

The apology for this black ingratitude is, that the Church of Rome, with all her blood and mummery, is, after all apostolic in her authority; and has in her possession the *sacraments of grace*; since she has—as they would have the world to believe—the true Apostolic Succession. And this, if true, would not only make the Church of England, with every other branch of the Protestant Church, schismatical and heretical; but make it essentially necessary, that all should immediately return, with deep repentance, and sue for absolution at the hands of the Pope, although it would lead us again into the darkness of the darkest ages of Popery. Surely these men must “love darkness rather than light, because their deeds are evil.”

But it is, we think, easy to be discerned, that, instead of this, the true reason is, the Tractarians are apprized—with others high in office in the Church of England, and who have readily fallen in with their views of the subject—that something more must be done, to stop, if possible, the light and liberty brought in by the Reformation. For they clearly see, that if it continues to spread, they will lose their ghostly dominion, and religion will be made entirely free and independent of the secular arm. And in this case, they well know, their fat salaries would no longer be received.

If they could persuade the nation that they “are the men, and wisdom must die with them;” or that the doctrine of succession is true, and, by that means be restored to the fostering care of the Mother Church, they might be nourished and fed by her, no matter of what kind of conduct they might be guilty. For she has nourished in her bosom—as, indeed, befitted her—and promoted to her highest honors, men of the most abandoned characters.

When Christ, the great author of our holy religion, was about to set up his kingdom upon earth, he sent forth his Apostles, and seventy disciples, to preach repentance and

faith—not the doctrine of penance, or the worship of images and saints—and, in order to confirm their doctrine, he gave them power to heal the sick and cast out devils; intending thereby to show that it was true, as he had declared, that his kingdom was not of this world; and that he had no need of the secular arm to sustain either him, or the pure principles of his Gospel. Indeed; he was about to set up a kingdom different from all the kingdoms of earth, and in so many respects contrary to them, that it would be impossible to amalgamate them. This is evident, from the figure—intending to represent it—found in the Old Testament, of the little stone, cut out of the mountain *without hands*; and which was to grow until it should fill the whole earth. His disciples did not seek after civil authority, because they had no need of it, to sustain them in their holy work. They well knew, that the pure religion of Christ, could, and would, stand and prosper abundantly better, because of its own intrinsic merits, than with any unholy and unnatural alliance with the governments of this world. And that this is true, may be seen from the fact, that, wherever religion has been left to itself, it has prospered gloriously; although opposed by the world and the devil, in the most open and violent manner. And, while, on the other hand, it has been united with, and attempted to be sustained by, civil authority—as has been too frequently the case—the most degrading and ruinous consequences have ensued. And of these, the fact of the clergy being made independent of the people they were bound to serve, has not been the least. How many of the most ignorant and licentious, have been kept as burdens upon the Church, on this account; to the destruction (it may be feared) of many precious souls! whereas, if they had been left to their own piety and talents, or to stand upon their own proper merit, they would soon have been cast out, and the Church thereby relieved of one of

the greatest hindrances to her wonted prosperity. Perhaps mankind has nothing more to abhor or dread, than an unholy alliance of Church and State; except the complete and final triumph of Puseyism in England, and high churchism—which is the same—in this country. Let them succeed, and we shall not only have that unnatural amalgamation brought about, but all the horrors and darkness of Popery, will spread over England and America, not only to blast the fondest hopes of freemen, but to degrade and enslave their children, to the third and fourth generation. From even the prospect of this, does not every high born American exclaim, Good Lord deliver us!

But Pusey, and the rest of the Oxford divines, are, no doubt, well persuaded, that a sensual religion, or one of show and outward pomp—which, though nothing better than the form without the power, is all they appear to understand about the matter—cannot be sustained, even by the secular arm, where there is free toleration, and men dare to think and act for themselves. Hence, they are making a struggle, as one in the last agonies of death, to revive the authority and dominion of Popery; at least gradually, in the Church of England. And they have so far succeeded, (if report be true,) as to have fires renewed and candles burning, in some places, at mid-day; with many other superstitious notions, set up in the place of the pure principles and practices established by the Reformation. And thus are they paving the way, as fast as possible, for a return to, and amalgamation with, the Church of Rome. The doctrine of succession, or divine authority from Christ, through the Apostles, by the imposition of hands, is the point from which they started. It is, with them, the essential foundation, on which all the authority of the Church rests; and, in all probability, finding that they have good reason to doubt the possession of it, through

the Catholics, by the Church of England, to cover their retreat, and make sure the ground they have taken, they are striving to return to the Church of Rome, where they think they would be secure. But great difficulties are yet to be overcome; although the shame of traducing both the glorious Reformation, and reformers to whom they owe an unspeakable debt of gratitude, sits so lightly on their consciences. The evangelical party in the Established Church, the Methodists and dissenters, are greatly in their way; and their influence in the nation must be cut down, before they can attain to the consummation of their most ardent desire. Hence, the attack has been already made, and their highest vengeance appears to be about to be poured out, especially, upon the Wesleyan Methodists. Their great numbers; the purity of their Bible doctrines, especially of justification by faith alone; their great influence in the nation, with the high as well as the low, make them serious obstacles, and they must, therefore, be removed. But, here we trust, we may conclude that, in coming in contact with the evangelical party in the Established Church, the dissenters in general, and with the Wesleyan Methodists, the Oxford divines have struck upon an immovable rock; for they are built upon the ROCK OF AGES, that never can be removed. The cause of the truly pious, in every branch of the Church, is the cause of God; and they that resist it, will find themselves fighting against him. And their puny arm is too short, to contend successfully against his mighty power.

But while the battle is going on in England, between Christ and Anti-Christ, or Puseyism and the principles of the Reformation, What may we expect in this country? seeing that our high churchmen have already received so fully all the errors and absurdities of the Oxford divines, that they proclaim, openly, their wish to go with them into the bosom of the Roman Church.

And, if we can believe their standard, and most approved periodicals, they are greatly encouraged at the prospect that lies before them. And no wonder; when the doctrines they have received, have, so unexpectedly, taken "deep root," and become widely diffused, among all high churchmen. More especially, too, because Catholics are constantly arriving in this country, for the purpose of aiding in the promotion of Papacy. But, while Pusey and his colleagues, find great difficulties in England; still greater await them in this enlightened republic. For, in addition to the millions of Christians, that belong to the various denominations, who are true to the cause of Christ; and, consequently, cherish, with gratitude and joy, the recollections of the Reformation; they have to contend with our civil government, that grants to every man liberty of conscience and *protects* him in worshipping God, in whatever way he believes to be best. And, further still, the light of divine truth is so generally diffused, as to leave but few in ignorance of their high privileges under the Gospel. The Holy Bible, too, is in almost every family, and can be read by almost every individual.

But, notwithstanding all this, they may seem, for awhile; to succeed in their unhallowed work. They may turn a part of the Church of England, and a part of the Protestant Episcopal Church in America, into the bosom of the Roman Catholic Church; and thus, to some extent, despoil the beauties of the Reformation. They may cause strife and contention to be rife in the land; and go so far as to shed innocent blood—as has been done in former days. Yet, may we not believe, that the God of Truth and Justice, will appear in the defence of his own cause, and say to these proud waves, Here shall ye be staid? Will He not make use of the instruments, already prepared, in the different branches of the Evangel-

ical Churches, both in Europe and America, with the light of science and civilization; so, that while the Man of Sin, the Beast, and the false Prophet, shall be finally defeated and overthrown, the Church, the Bride, the Lamb's Wife, shall come up from the wilderness, clothed with the beautiful garments of salvation, and finally become "the praise of the whole Earth?" And thus by his own Almighty arm, and in his own way, scatter to the four winds of heaven, all the vain pretensions, and expectations of Popery, and the many in the church of England, and in the Protestant Episcopal church in this country that have been deceived thereby.

Most certain it is, that every lover of truth, every lover of the holy Bible and the pure religion of Christ so clearly set forth therein, should make it a matter of sincere and continued prayer. And not only so, but should be glad to do all in his power to be instrumental in this good work.

CHAPTER XVII.

Ordination of the Protestant Episcopal Church. A reference to what has been said. Leopold platform. Dr. Samuel Seabury, D. D., ordination, &c.

In the foregoing pages it has been, triumphantly set forth, that the doctrine of the high churchmen in this country, is, that a regular line of Bishops, who have derived their authority to ordain from the Apostles by a regular uninterrupted succession, is essentially necessary to the existence of the true church, a properly authorized ministry, and the due administration of the ordinances; and where this is wanting, there is (in their estimation) no church, no ministry, no ordinances. This, as we have already seen, proceeds on the supposition, that Christ did delegate his divine authority to his Apostles, to be—to the latest generation—transmitted to others, by the imposition of their hands. And were *this* true, their doctrine would also be true; and would consequently become of the greatest importance to the whole christian community. No one should rest contented, or pretend to enter into holy orders, until he had found, to his own satisfaction, the true line of succession. And were the doctrine true, he might not only expect, easily to find it; but also especially to find the express words of Christ, wherein that authority was originally given. But strange as it may appear, it is nevertheless true, that no such line can be made out; neither is there to be found in holy writ, any thing like a chart, or foundation for any such doctrine. But on the contrary, it is evident, the great head of the church never intended any such thing in the constitution of his ministry, or the organization of his spiritual kingdom. The order, and office of the

Apostles, constituted, personally, by Christ with peculiar attributes, as the foundation of the Church, himself being the chief corner stone, has long since passed away; since it was never intended to be handed down, (as indeed, in the nature of things, it could not be,) to any other set of men. They have left behind, only two distinct orders, to serve the church, namely Presbyters, Elders or Bishops—which are one and the same, according to scripture—and Deacons. This will readily be perceived by every attentive reader of the holy Bible, to be most certainly true. And that the Lord of life and glory, who is the High Priest over the house of God forever, instead of delegating to poor fallible men, his divine authority, in the sense contended for by the high churchmen, has kept in his own hands the supreme rule and authority, to call, qualify and send men, to minister for him in holy things. And woe be to such as would thrust themselves into his holy work without his bidding!

Could the pretenders to succession, trace a line from the first Bishops, or Presbyters, by the imposition of hands, there might not be much harm in it. But scripturally speaking, it would be of no avail, as to divine authority; seeing that Christ has not ordained it so. But even this, they cannot do. Neither can they claim to have, any more authority, than that derived from the present church of England. And notwithstanding the church, has no claim, even to Catholic consecration, (although Dr. Chapman would have us to think otherwise,) she has ecclesiastical authority, good enough, for all religious purposes; and consequently, has transmitted to the Protestant Episcopal Church, as good authority as she need to desire; although it is not of that kind, which some of her ministers pretend to claim for her, i. e. an authority from a succession of Catholic Bishops. So far indeed from this, the first reformers did, as they should have done, despise, and cast from them, all such authority

as they could have derived from the Roman Catholic Church: because, in their estimation, she was the most filthy of all things. Having done this, they formed for themselves a much *better*, because, it was—all things considered—a much more *scriptural*, ecclesiastical establishment. Hence, the church of England, and consequently, the Protestant Episcopal Church, may, and should each, be satisfied with her respective ordination. But if their claim to the dignity and glory of the true Church of Christ, must rest, as some of them think, on an uninterrupted line of succession, derived through the Church of Rome; then indeed all is lost. For, notwithstanding Dr. Chapman roundly asserts—in order to show the connection between the Church of England and Catholic Church—that Cramer and Latimer were Catholic Bishops; they had not, neither did they make the least claim to, any such source of authority. By an act of Parliament, the King was endowed, according to his own claim, with all authority, as well ecclesiastical as civil. And hence, Cranmer who was at the head of the reformation, claimed no higher authority, than that derived from his Prince; and maintained, and openly published the doctrine, that nothing more was necessary to constitute a Bishop, or a Priest. And from that time to the present, the supreme authority in the church of England, is held by the reigning sovereign whether male, or female; and all ecclesiastical authority, must necessarily emanate from them. Indeed, such was the account that Cranmer made of this doctrine, that on the death of Henry VIII, he refused to exercise his Episcopal office, until his commission was renewed by Edward VI who succeeded his father. So far then, from their having at that time, ecclesiastical jurisdiction, from the Apostles, through the Roman church; they had not so much as regular Protestant ordination, as is evident from the fact that

they had to depend upon a mere layman—for the King was nothing more—for all ecclesiastical rule and authority. Whatever then can be derived from such a source as this, the church of England has ; and as it respects succession, it can have nothing more. Consequently, the Protestant Episcopal church, who derived her ordination from her, cannot have higher or better claims to succession than the church from which her authority is derived.

Neither do we find it any better when we come down to Queen Elizabeth's day; whence we must date the commencement of the establishment, of the present church of England; because bloody Queen Mary, as she was significantly called, succeeded in destroying all that had been previously done, and once more established the Roman Catholic church in all her wonted rule and authority. All the Protestant clergy were compelled to fly into exile, or fall by the hand of persecution; so that when Elizabeth came to the throne, her only ministers were a few of those of Edward's day, who returned from exile. And, it is even asserted, that some of these had never received any kind of ordination; but had simply been made ministers by the appointment of their prince. Such was the state of things, when she made choice of Matthew Parker, as her first Bishop. This appears to have been a matter of great perplexity to her; for, after waiting a considerable time, she was under the necessity of issuing her letter of authority to Barlow and others, making provision therein for all the disabilities that might be found in them as the consecrators of her first Arch-Bishop, Matthew Parker. Indeed some have supposed that Parker was never ordained at all; as no register of that fact could be found, as they assert, for more than fifty years; although the Catholics constantly demanded it of them. But let this be as it may, it matters not; for if he was ordained—and this

we suppose will not be denied—it was only by men, who themselves made no claim whatever to Catholic orders ; but who like Cranmer before them, contended that the call and appointment of the ruling Prince was all the authority that was necessary to make Priests or Bishops ; so far as outward or visible authority was concerned. How far short then, does the Protestant Episcopal Church fall of Apostolic succession, when her highest ecclesiastical authority most evidently emanated from a King or Queen, or simply a layman, possessed of not even a shadow of authority to confer Episcopal orders or jurisdiction, except so far, as an act of Parliament could give it. Neither would it make the matter any better, could they go back to Catholic consecration, as some of the high churchmen wish to do ; since many of the Popes were no better than laymen, previous to their being thrust into the Papal chair. They had not received ordination to the Episcopal dignity, or any thing else in the church of God ; and consequently, the mere fact of being elected Pope did not give them authority to exercise Episcopal jurisdiction. Here then, where the highest claim is made to divine authority, through succession and to which the high churchmen desire to come ; we, in truth, find nothing better than authority that might be exercised, and was exercised, by laymen, thrust into high places, in the professed church of God.

The more we examine the subject of visible divine authority, claimed by the Protestant Episcopal Church, the more doubt and darkness are thrown around it, as to even a claim to a regular legal authority to exercise the Episcopal office. For we find, in the next place, when Matthew Parker was ordained—if he was ordained at all—the ordinal of Edward VI, conferring the ordaining power, had been made void in Mary's reign, and had not been legally restored by an act of Parliament, as it should have been. If history be true, it was more than seven years after the consecration

of Parker and the rest of the Bishops and clergy of the Established Church of England, before this was done by a formal act of Parliament ; and, consequently, none of those who had been ordained, were, according to their own views, possessed of legal jurisdiction. It is true, their authority was conferred by the Queen, who was head of the Church ; but the form of ordination not being legalized, must have made all null and void. Here then, we find the whole Church of England, the source of Protestant Episcopal ordination, unsound at the very foundation, to the present day ; that is, according to their own views of ecclesiastical authority, or outward legal jurisdiction.

But what seems to increase the difficulty is, that, after the manner of ordaining was restored to legal jurisdiction, and remained in full force for more than one hundred years—say up to 1662—it was, in their estimation, so defective, as to require alteration, or rather the appointing of a new one ; which was accordingly done. We have no faith in the power of any form of ordination, to confer the gift of the Holy Ghost ; inasmuch as no such intimation has ever been given, by Christ or his Apostles. All that is intended, or can be accomplished, by the best form of consecration used by any branch of the Church ; is, to acknowledge, publicly, the person so ordained, as being qualified by the Great Head of the Church, in the estimation of such as have had the oversight of him, to minister in holy things ; and, moreover, to give him, in the most public way, the visible authority of the Church to which he belongs. This, we say, is all that can be rationally or scripturally intended, by any set of wise and religious men. For no man, in his senses, and with the word of God before him, can believe that any one but God himself, can impart to men the gift of the Holy Ghost. Neither can he believe, that any thing short of the gifts and callings of God, can qualify any one to

preach the unsearchable riches of Christ. But, in view of this outward succession of the imposition of hands, claimed by our high churchmen as divine authority, it greatly alters the case. If the original ordinal was scriptural and sufficient, in their estimation, to convey the succession, Why alter it? And, if it were not, is it not true, that, for one hundred years, at least, they had no properly authorized ministers? and, consequently, no due administration of the holy sacraments. And, if this be admitted, will it not inevitably follow, that, so far as concerns the doctrine of succession, all succeeding ordinations must, in the nature of things, be null and void?

If then, it must be acknowledged on all hands, that the supreme ecclesiastical authority was vested in the Prince or Princes of England, from the commencement of the Reformation—so that they could constitute Bishops and Priests, and forms of worship, &c., notwithstanding they, themselves, were destitute of all episcopal ordination, and, consequently, nothing but laymen—and that this was the highest, or principal, source of all ecclesiastical authority in the Church of England; that this was acknowledged and acted upon, not only by Cranmer, the principal reformer under Henry VIII, but also by Barlow, one of the principal consecrators of Dr. Matthew Parker, in the days of Elizabeth, when the present Established Church of England took its rise; if it be true, that even the ordination of Parker was not considered canonical, or even legal—not because his consecrators had been driven into exile, as some would have us think, but—because, as others believed, and still do believe they, *themselves*, had not been ordained; or, if they had, had been deposed and excommunicated, in Mary's reign, and had never been legally restored; that even Edward's ordinal, by which Dr. Matthew Parker was consecrated, had been abrogated during

Mary's reign, and had not been legally restored, by an act of Parliament, or by an act of the Queen. And if, moreover, such, in the estimation of the high dignitaries of the Church, was the defect of that ordinal, even after it was legalized, that after using it one hundred years, a new one was passed in its stead; if all this be true, how apparent must it be, to every unprejudiced mind, that the Church of England is not only destitute of *Apostolic Succession*, but even of *Catholic consecration*, or even so much as a regular Protestant Episcopal ordination. Consequently, the Protestant Episcopal Church, which derived her ordination from the Church of England, according to her own doctrine, (i. e., no succession, then no Church, no ministry, no ordinances,) must stand among the "recent spurious churches of human invention," as no Church; having no properly authorized ministry, and no ordinances duly administered!

While our high Church divines, with Pusey, and other successionists and exclusives in the Church of England, appear to wish us to think, that the supreme authority in the Church of God is vested in Bishops, supposed to be in the regular succession from the Apostles; others have thought, that Kings, or even Queens, were the proper depositories of such dignity and authority; since, according to their estimation, they were divinely appointed to rule earthly kingdoms and empires; while, on the other hand, many have thought that the people composing the flock of Christ, constitute the source of all ecclesiastical rule and government. Now all this is wrong; and hence arise so many mischievous errors concerning the ministry and Church of God.

If Episcopacy were intended to have been of so much importance to the Church, that all authority must emanate therefrom in regular succession, and there could be no Church of Christ without it; we should, most certainly

not have found the scriptures silent, concerning it. We should have had, from Christ, or through some one of the Evangelists or Apostles, direct and plain instructions thereon ; so that there could not have remained a shadow of doubt, on any honest heart that believes the holy word of God. But, astonishing as it is, after all the noise made by our would-be successionists and exclusives, there is *not one word*, from the Great Head of the Church, to justify any such conclusion. And hence, all such high pretensions must necessarily fall to the ground, and vanish like the baseless fabric of a vision.

And what can be more absurd than to suppose that the Divine Being would lodge in the hands of a king or queen—who, when called to the throne might be but a little child, as was the case with Edward VII—all supreme ecclesiastical authority, so that they must be considered the fountain head of all spiritual jurisdiction in the Church of God? We would ask, What can be more astonishing, and obviously erroneous, than such doctrine as this? It is only necessary to mention it, to make its absurdity appear.

And is it not equally obvious that it is also erroneous to conclude that the people composing the flock of Christ, must be the source whence all ecclesiastical authority must emanate? because this would make it necessary that the sheep after they had been gathered, guarded, and fed, by the Shepherd, should turn about, and rule, and govern him. Nothing can be more preposterous than such a thought.

Hence, without proceeding further, we would simply remark, here we have the foundation of much of the error and pride of exclusiveness, that we find in the Protestant Episcopal Church, and with many in the Church of England. It is as plain as the shining of the noonday sun, that their premises are wrong; and consequently

their conclusions are erroneous. The Great Head of the church never intended to place any man or set of men, in his stead in his church; and having done so, to leave it in their hands to live or die; according to their faithfulness or unfaithfulness in the discharge of their duty. No; he never left it thus, in the hands of fallible, sinful men, after he purchased it with his own precious blood. He loves the church, and gave himself for it, that he might sanctify and wash it with his blood.

And instead of leaving it to the caprice of poor changeable men, he has kept the supreme authority in his own hands. He himself, the Lord of the harvest, the high Priest over the house of God forever, is the true source and fountain of all spiritual or ecclesiastical authority in his own church. And it is essential that it should be so. For who can search the heart, or know as it should be known, to call, qualify, and send out suitable men, to do his holy work? All that we can possibly do in this important matter, is, to obey his heavenly mandate wherein he has said—"Pray ye the *Lord* of the harvest that *He* may send forth labourers into his harvest." *He* the Lord of the harvest alone can send suitable men; and he alone has the authority so to do. And he has done so. *He* alone can sustain them and make them successful in gathering in, and feeding, his flock. And for the encouragement and comfort of his servants, he has said he will do it. "Lo," said He "I am with you always, even unto the end of the world. It is true, many ravenous wolves in sheeps' clothing, have crept into the fold, or climbed up some other way—as was foretold by the Apostle—have clothed themselves with the fleece, and devoured the sheep, instead of feeding and leading them into green pastures. But as the Lord has said, "by their fruits, ye shall know them;" many of them have been found out and sometimes driven from the

fold, before their ends have been fully accomplished. And just as sure as he hath said, "what hath the wicked to do to declare my counsel?" he will finally bring all such to judgment. And although they may say, "We have eat and drank in thy presence, and in thy name cast out devils;" *He* will answer and say unto them, "depart ye cursed, I never knew you." For he never knew them as his properly called and duly authorised ministers of his word.

How high, how just is the authority exercised by Christ in sending forth his ministers; and how far does it transcend that authority contended for as divine, by those who contend for the succession. This is a mere human invention, founded on the supposition that Christ had delegated his authority to men; so that by their using certain words or ceremonies, they might call whom they think fit and thrust them into the Lord's vineyard. Although for the most part, their words and ceremonies are of human invention it seems to be their opinion that, the using of them, acts as a charm in the mouths and hands of the successionist, to convey ministerial authority; no matter how wicked and abandoned the consecrator may be. How strange that rational men should fall into such error, and how absurd that they should persevere therein, while gospel light now shines with all its splendor and glory. Instead of Christ leaving us any set of words to use like an enchantment, by which grace and the Holy Ghost should be imparted to qualify men for the ministry; he has not so much as left us any certain form or mode of church government, or of visible appointment or ordination to the holy ministry. We are therefore left perfectly free to choose an Episcopal or a Presbyterian form, or to impart the authority of the church, by the imposition of hands or otherwise, as we might believe best. And who does not thank God for this Christian liberty? It is true, under the Jewish economy, and also

under the commencement of the christian dispensation, it was customary to use the imposition of hands, for various purposes ; such as healing the sick, imparting by the special command of God, the gifts of the Holy Spirit, and to set apart men who were already ministers or Apostles, for certain or special work, in the Lord's vineyard. Hence the church has, for the most part, adopted that mode in the consecration of men to the holy ministry ; and perhaps it may be upon the whole the best. But some have not done it, because they have found nothing in scripture to make it specially obligatory on them. And who could say, in truth, that, according to the word of God they could not be ministers without it? for they certainly had, so far as the imposition of hands is concerned, as much authority to preach God's holy word as Paul had, for fourteen years after God called him to the ministry ; and even to fill the high and dignified office of an Apostle. He conferred not with flesh and blood, neither went he up to Jerusalem to obtain regular consecration from the rest of the Apostles ; but went immediately, and that too by the command of Christ, to the holy work, assigned him. We should have order ; and that order that may have been adopted by the church, although it be but a prudential measure, should be, for the good of the whole, strictly complied with. But how absurd it is to make so much of the imposition of hands as to say, that it is essential to the ministry ; and especially that there must be a regular line in the imposition of the hands of Bishops, or there can be no properly authorized ministry, no due administration of ordinances, and consequently no true Church of Christ. Truly, there would be as much common sense, reason or scriptural authority, in saying, we must all be Roman Catholics, and go and kiss the Pope's big toe ; or that we must all be Episcopalians, or all Presbyterians, or damnation will inevitably ensue.

Indeed such bigoted notions appear to be inseparably connected with the doctrine of succession. The Roman Catholics deny salvation to all that are not in the pales of their communion ; and think they are doing God service, when they can put to the rack, all that do not believe with them. While Pusey and his brother Tractarians would professedly cast off all that dissent from them, and deny them all participation in the covenanted mercies of God.

We have already seen that Dr. Pusey of England, under the influence of the doctrine of succession, has been so much blinded that he has not only attached to it (as appears to be natural enough) all the hateful errors of the Church of Rome ; such as purgatory, the adoration of saints, &c., to get clear of which our noble reformers suffered the loss of all things ; but has, to the astonishment of all good men, repudiated the sacred name of Protestant, and wishes to claim for himself and followers, that of *Catholic* ; which, although good enough, in itself, has become odious to all the truly religious world because of the abuse that has been made of it. But in nothing has the blind bigotry of Pusey appeared more glaring than in what he calls a Sermon on the Holy Eucharist. In his preface or introduction, he denies the doctrine of transubstantiation ; but in the body of his discourse he appears most earnestly to contend for it. Truly, it is a strange mixture of contradiction, confusion and error. But it is the *great and learned Dr. Pusey*, Professor in Oxford college ; and this goes so far with some in the world, that they are ready to swallow it, head, horns and all, without any hesitation whatever. In reading the sermon, and discovering, such a want of good English, good diction and good divinity, we could but be confirmed in the conclusion that the great mass of mankind is too much disposed to award to high sounding names, or to men reputed for education, abundantly more

than truly belongs to them. For we too frequently see that men may obtain all the honours that a College can confer, and still be shamefully wanting in plain common sense. Dr. Pusey may be a learned man, for all we know to the contrary; but it is very evident that he is very deficient in a knowledge of divine things, and therefore altogether unfit to teach, the holy mysteries of the gospel of Christ.

If the baneful influence of his errors could have been confined in the bosom of the Established Church of England—where they have been suffered to operate, through his tracts, for so many years, with but little opposition from any quarter—it would not have been of so much moment. But they have taken a wider range. They have crossed the wide expanse of waters, and found their way into this country; where, it is to be feared, much harm has already been done to the common cause of Christianity. If one member suffer, the whole body, to some extent, must necessarily suffer with it. It is notorious, that a number of the clergy of the Protestant Episcopal Church, have become so much infected with it, that they not only, with Pusey and others of England, contend for the deleterious errors and absurdities of the Church of Rome, and evidently manifest a desire to return to her communion; but recently, in the face of their long established doctrines and usages, one of their Bishops has ordained a man who was professedly Roman Catholic in his faith; and that, too, while two of the ministers in his Church, stood forth manfully, and boldly protested against his ordination. Hence, we see, that not only the common clergy, but some of the Bishops, of that branch of the Church, have suffered themselves to be turned away from the true faith once delivered to the saints.

It is but reasonable to suppose, that such a course of conduct is well calculated, not only to distract, but ultimately to divide, and, to some extent, destroy, this branch of the Pro-

testant Church, while it will open wide, the mouth of infidelity, and cause the Church of Rome greatly to rejoice.

Infidelity, in its consequences, in relation to time, and especially to eternity, is dreadful indeed; inasmuch as it gives a loose rein to all manner of licentiousness, and dooms the immortal soul to everlasting infamy and woe. But Popery, in its fixed principles, in this and every other country, is abundantly worse; as it binds, in ignorance and superstition, the souls of men here, making them believe all is well, while they count their beads and pay the Priest for absolution; while, at the same time, they are living in all manner of sin, and are, every moment, in danger of eternal misery. What more dreadful curse can it entail upon men, than so to deceive them, that they never wake up to their dreadful condition, until it is eternally too late? But this is not all. It is industriously engaged, in Europe and America, to carry out its dreadful end, to the greatest extent imaginable. No one can doubt this, when he understands what is meant by the Leopold Platform, as it now exists in Europe; the very design of which is, to raise money, to send to this country, for the purpose of building churches and colleges, and the doing of every thing else effectual to the promotion of the Roman Catholic Church. And the object of this is, that she may take the ascendancy, not only in all ecclesiastical affairs, over all the Protestant Churches, but also to subvert all our civil institutions, in this free and happy country. And, that they might have the greater probability of success, it is well known that they have employed the Jesuits; the most hateful, because they are the most cunning, designing, and dangerous members of the Catholic Church. The Bishops and Priests that come to this country, have sworn allegiance to the Pope; who has absolved them from all obligation to observe any other oath of allegiance, to be taken to any other government. They

may, therefore, forswear themselves, murder, or commit any other act, which may, in their estimation enable them to accomplish their end ; and every one that knows any thing about them, knows that their motto is, “ The end sanctifies the means.” Yes ; these men, so hateful to other governments, because of their insidious designs to overturn them, as to have been, not only banished from them, but to have required the interference of the Pope himself, to put them down ; these men, we say, are here. They are here for no other purpose, than to use all their craft and cunning, to destroy our civil as well as religious liberties. They put on, no doubt, a very fair face, and join in the popular cry for toleration. But let it be remembered that they are the sworn vassals of the Pope, and under his special jurisdiction. Their principles are the same now, as ever they were ; opposed to civil and religious liberty ; and if they are permitted to go on to accomplish their end, they will not rest, until every Protestant Bible is burnt, and every faithful Christian destroyed as a heretic.

Who, then, but would lament, at seeing many, in a sister church—a branch of the Protestant family, whose forefathers bled to sustain the holy cause of our good institutions in this country—so far turning away from the faith once maintained by them ; and so acting, in the premises, whether designedly or not ; as to aid in this unhallowed work. The more it is calculated to rejoice the hearts of Papists, the more it must deject the holy Protestant Church of the living and true God. It is said in the blessed Bible, if the Jews had known, they would not have crucified the Lord of Life and Glory. And surely we may say, that if our Protestant brethren did but consider, they would not assist in laying waste the heritage of the Holy One of Israel ; no, not even for the sake of claiming supremacy over their

sister churches, by the false and delusive notion of Apostolic Succession.

But some of them, at last, appear to be trying to shift their ground ; which gives some hope that they are waking up to their true condition. Some appear to wish to abandon Bishop White as their first and principal Bishop ; and thus turn away from all they obtained in old England, to claim their apostolic authority from the Rev. Samuel Seabury D. D, who as they say was ordained in Scotland on the 14th of November 1784.* We are glad to see our friends moving; because when men begin to awake they are almost sure to turn over. But what can be gained by this in the way of succession? Will a different man, and a different country do any good, when the source of authority is no higher? If Seabury received Catholic orders, was it not from the most corrupt fountain, without any claim to succession ; and any thing under heaven but Apostolic? Did Bishop Seabury commence the Protestant Episcopal Church in this country? or, did Bishop White, after waiting in England for his consecration, think so little of it, as to consent to be re-ordained by Bishop Seabury? Surely not. Inasmuch, then, as the church was never organized till Bishop White came home to this country; and as he has ever been considered the head of the Protestant Episcopal Church, we must hold our friends to it. They must confess their true and legitimate origin; which, as bad as it may be about succession, is as good as that obtained through Dr. Seabury. The truth is, our brethren if they are guided by the light of history, must confess that they have no claim to Apostolic succession; and that their church, in its organization, is no better than other Protestant churches. And instead of being carried away with the

* See " The Episcopal Church defended, &c, By James Bolles, A. M.

fulsome idea of supremacy through a claim of Apostolic succession, they should honestly confess their true origin, and labour to cultivate christian charity with all God's people; that religion, pure and undefiled, should be regarded by them as the one thing needful, and their own great object should be, to spread scriptural holiness throughout the length and breadth of the land. How much better, how much more christian-like, would this be, than to cherish that spirit of bigotry, that would exclude all their fellow-christians, who do not believe with them, about succession, from all the covenanted mercies of God! How much more comely would it be for them, than to set up to be the *Church*, the only *true Church*; when according to their own showing, the church of Christ is composed of "faithful men," &c; in view of which, in all probability one half of their members, not only have no claim to that faith that justifies the soul, but *deny*, that justification, by which they could be faithful; or which is the same, a knowledge of salvation by the remission of their sins, and consequently are unprepared, in the nature of things, to be the faithful children of God. Here then according to their own prayer book, one half, if not more, of their own members, are not members at all of the mystical body of Christ. The scriptures being true, it is by faith, and faith alone, that we are justified, through the redemption that is in Christ. When justified by faith, we are made partakers of the spirit of Christ; and by his holy spirit we are adopted into the family of Christ. And all this must be, if we are his children; for it is said, "If ye have not the spirit of Christ ye are none of his." How plain it is then, that if we deny justification by faith alone, we have not the spirit of Christ, and are none of his.

How unseemly is it for the high churchmen to say, *we are the Church*, the Catholic Church, renouncing the sacred

name, Protestant; and, at the same time, calling all the rest of the American churches *dissenters*; as though they thought the people of this country, were as ignorant as the people of the darkest ages of the world. They seem to have forgotten, that we can read our Bible; and consequently, know that they are as much dissenters as any other church can possibly be. In truth, there are no dissenters here, properly speaking; unless there be some little bands, that have broken off from some of the large branches of the christian church; but these do not call themselves so. But what makes it the more ludicrous is, the Protestant Episcopal church is quite a young branch of the church, compared with some others. She came into existence long since the Baptists, Presbyterians, or even the much despised Methodists. But she is a continuance of the church of England! Ah, then so are we. And she is Apostolic! And so are we, fully as much, and we think, if any thing a little more so. For leaving out the peculiar name by which we are distinguished as a branch of the church, we claim the true character of the Apostolic church: as we have the true Apostolic doctrines, the true Apostolic faith, and the true Apostolic spirit, read and known of all men. And, in all this, we claim to be in the true succession. For the true succession, does not consist in a succession of men, especially of bad men, who have wickedly usurped ecclesiastical authority; but in pure Bible doctrine, faith, and discipline. These we have; and having them, we have Christ; and must be apostolic, and consequently in the true succession.

But another thing which places our exalted friends in a very awkward attitude is, they hold baptism for the remission of sins—than which, a more fatal mistake could hardly be made—and that none can duly administer it, but one of those in the succession. Yet, many of their members, and,

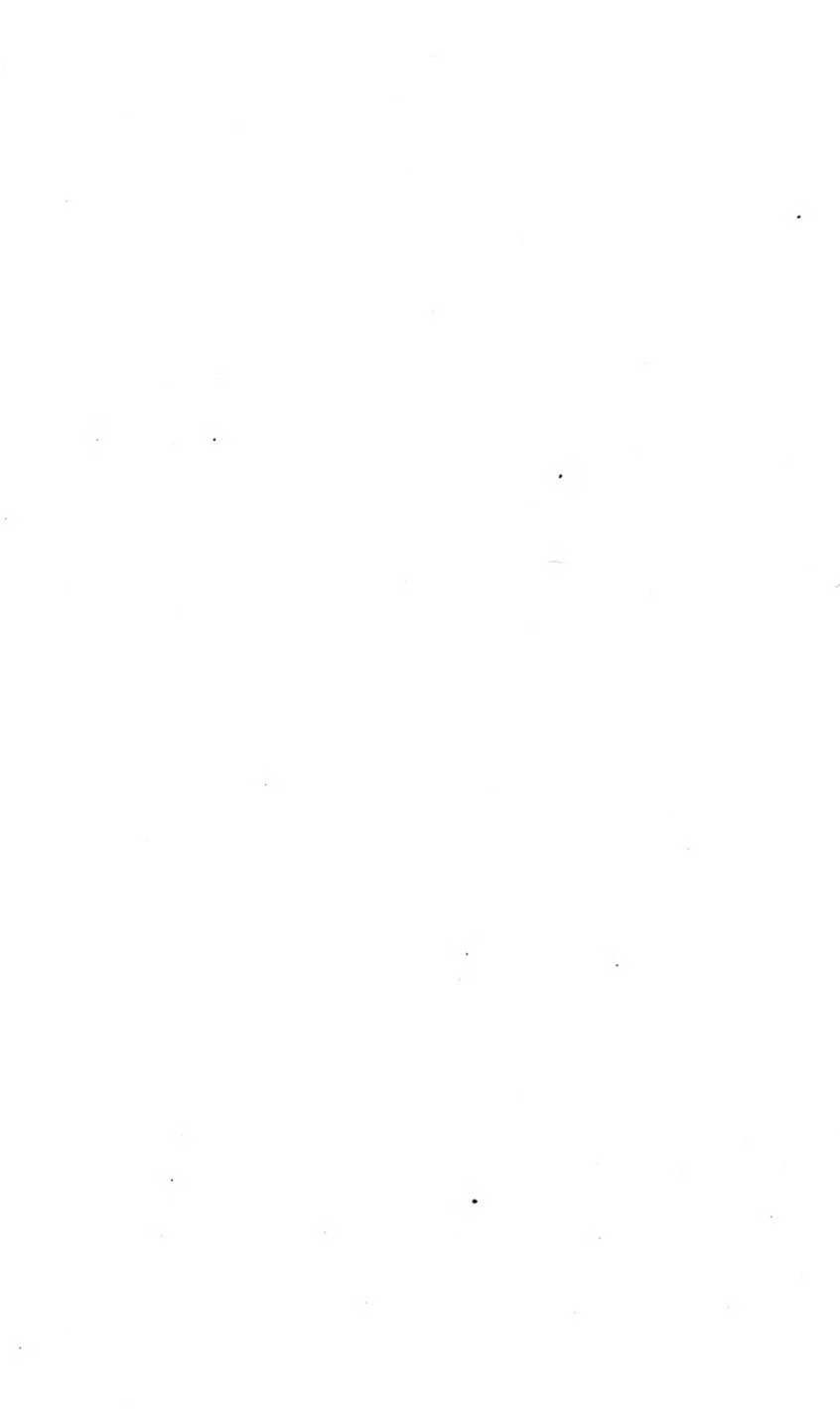
no doubt, many of the ministers of their communion, were baptized by the hated *dissenters*. Nor were they ever re-baptized by them; and thus the validity of their *baptism* is at once acknowledged. This, most certainly, should never be, if their doctrine be, in their own estimation, true. Proselytes should never be allowed to join their Church, without being re-baptized; and especially no minister; for without it, according to their views, they cannot be in the pale of the true Apostolic Church. Until they do this, we hope we shall no longer hear them saying, in reference to such as they call *dissenters*, by way of reproach, that the difference between us and them is, "We are here and they are there; we are in the Church, and they are out of it." And may we not suppose, that some have gone as far as their old mother, the Roman Catholic Church; and would say, if they have not done it already, Out of our pale, there is no salvation?

And who does not see, that all this is calculated to assist the progress of Popery in this country? And who but must lament over every thing of this kind? seeing it is opposed to all our free institutions. Popery cannot live in the light and glory of a republican government; and hence, its great object is, to burn the Bible, and put out our light. It is impossible for men to dread and hate Popery more than they ought to do. And it should be understood, that in its spirit and principles, it is the same in this country and in this age, as ever it was, in any other place or time. May the Lord deliver us from Popery.

How much better, as we have said, would it be for the high churchmen, in this country, to follow charity with all men, and holiness, without which no man shall see the Lord!

Let the Protestant Episcopal Church, then, keep in her proper place, mind her old land-marks, cherish the spirit of

the ancient reformers—the men of God, who suffered and bled for pure and holy religion ; and then will she stand as a part of the holy redeemed, who have “ returned and come to Zion with songs ;” who shall obtain joy and gladness ; and from whom “ sorrow and sighing shall flee away.” Then shall she have no need to clamor about trifles—which, even if possessed, would do her no good—but her light would break forth in obscurity, and all should see and acknowledge, that she had been with Christ ; who has purchased his Church with his own precious blood ; and will finally give her the blood-washed robe, with which she shall stand in the presence of God, in that great day when he shall come in the clouds, in the glory of his Father, with his holy angels, to render to every man, according as his work shall be. Amen, amen.





A SKETCH OF THE AUTHOR'S LIFE.

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Some years ago the Kentucky Annual Conference made a request of all its members, that each one should prepare and keep by him, a short sketch of his life; which, in case of death, might stand as a proper foundation, on which to publish his memoirs. It is in obedience to this requisition, in part, that I have concluded to publish a short sketch of my life; and especially as I have been an itinerant Methodist preacher for many years, and must now be near the end of my earthly career.

I was born the 16th day of June, in the year of our Lord 1783, in Anne Arundel County, State of Maryland. My father's name was Keeley Tydings; and when about sixteen years of age, he entered as a soldier in the revolutionary war, and continued in service, four years; at the close of which, the cause of liberty triumphed, and America was freed from a foreign yoke. I have often, when a small child, sat with the most intense interest, to hear him detail to his neighbors, the many perils and hardships through which he had passed; especially, when fighting the battles of his country. And as he was, as I have often heard him say, in almost all the hard fought battles for the last four years of the war; he must have experienced many; and I suppose it will not be thought amiss for me to say, from all I could ever learn, that, in all probability, our beloved Washington had but few, if any, braver men, fighting under the glorious stars and stripes of his country, than he was.

As soon as the war was ended, he returned to the house of his father, Richard Tydings; and in a short time married Mary Beard—the daughter of Richard and Mary Beard, who lived near Queen Ann on the Patuxent River—who became my beloved mother. She was of the most amiable, kind and patient temper; which enabled her to be, at all times, respectful and affable to all around her, and gained her the esteem and love of all who knew her. I am now old, and gray-headed; and although my mother died, when I was about eleven years of age, her dear name, sounds to the present day as the sweetest music in my ear. Oh, my mother, my precious mother, how I love to dwell upon that dearest of all earthly names! Never can I forget her tender care over me; and especially the deep piety that led her, in every possible way, to manifest her solicitude for my respectability in life, and especially the salvation of my soul. While writing this, I think I can see her when taking me by the hand, and leading me into her closet; and with the big tears standing in her eyes, and her kind soft hand resting upon my infant head, while she taught me to fear the Lord and to call upon his holy name. When I was yet very young, my kind parents both joined the Methodist Episcopal church; and as the custom was in that early day, and ever should be every where and at all times, family prayer was constantly kept up. And through this means, and the special attentions and instructions of my mother, who had the best opportunity, in that early stage of my life to watch over me, I received my first religious impressions; which now appear to me, to have been among the first, if not *the* first of my recollection. The impressions then made upon my mind were deep, and never at any time entirely forgotten; although after the death of my mother I became thoughtless and wild as others, and fell into many foolish sins. Yet by the effect of

her instruction, I was prevented from falling into many gross transgressions in which others of my acquaintance appeared readily to indulge; and by it, finally, my conversion was brought about. This, I the more readily mention, for the purpose of leaving testimony to the importance of early religious impressions. I was naturally lively and volatile; and might have been early led on in the way of sin and folly, to the most ruinous extent, as many hundreds and thousands have been for the want of early religious education. But, I shall have to praise God, as long as I live for the prayers and religious care of my parents, especially, while in tender age; for it was his free and unmerited grace that reached their hearts, and brought them into his own beloved Zion, the Methodist Episcopal church. Here, they were taught truly religious principles, religious duty, as well as true scriptural doctrine; under the influence and practice of which, my tender mind became seriously impressed with the necessity of fearing and serving God, in order to be happy here and to dwell in heaven hereafter.

So deep were the impressions made upon my mind by family prayer, and by my mother's special instructions, that although, but a small child, I was led to pray in secret, and took delight in religious exercises. Parents frequently err, under the impression that their children are too young to receive impressions of any kind, either for good, or for evil; when the truth is, they, are capable of receiving in youth, impressions never to be erased from their minds. Hence the great importance, not only of religious instruction, but especially, religious example.

But my mother died, and my father being necessarily out, about his worldly avocations, I was left too much to my own guidance. Hence, by little and little, my religious impressions wore away, and I fell into the broad beaten road that leads to everlasting ruin. And although I had many

checks of conscience, and many lively recollections of my early religious instruction, and was thereby prevented from many gross transgressions ; I thus ran on until I was in my twentieth year, when, through the instrumentality of a young convert, I was fully awakened to my dangerous condition. We lived together in the city of Annapolis, where I had the opportunity of noting his constant attention to secret prayer, at stated times through the day; his fervent prayers at night before he would lay down to rest, and his earnest wrestling with God, as soon as he rose in the morning. And it was this that brought up fresh to my memory, the instruction I had received in childhood, so long and shamefully neglected ; and such were the strong impressions made on my mind, I soon began to pray.

About that time, God in mercy revived his work under the ministrations of brother Bloodgood, who was then our stationed minister, and many young people were brought home to God ; and in addition to the help I received from that quarter, the old members were much revived, and I received special help from them. Among them was one dear sister, whose name was Hurst, whose husband was a merchant and a class leader, and whom I always remember with gratitude and christian love. She took me by the hand, and pressed me affectionately to make her house the place of my resort, whenever I had a leisure hour ; as there I would frequently find the young religious members, who met together to strengthen each other in the service of God. I did so ; and truly I found her a nursing mother in Israel. It is impossible to tell—without experience of it—how much good is received by one earnestly seeking salvation, from the kind attention of God's dear children. It was but a little time, till I was almost in despair, and began to conclude, I was so ignorant, and had been so wicked, that God could not reach my case ; or that it was impossible

for him to make me understand, what it was to be born again. I had wept, and prayed, for about three weeks, but had found no deliverance, and now concluded I would give up the struggle. But that morning a friend of mine, whom I had dearly loved in my wicked days, and who was still in sin, and as I supposed, much opposed to religion, came and told me, that another wicked companion of ours, had professed religion on the previous night; and, said he, you know that he is no hypocrite. I saw he was deeply touched; and this caused me, as soon as he left me, to resolve I would try once more, and if I perished, it should be at the feet of mercy. I prayed much through the day; and as there was an opportunity, I went to a prayer meeting at night; and such were my feelings and views, of my own unworthiness, that I concluded, I was not worthy so much as to mingle with God's people, or to receive the notice of any one. Hence I took my seat near the door, and joined heartily in prayer to Almighty God for mercy. We had not long been thus engaged, before a worthy and zealous brother by the name of Gamaliel Taylor came to me, laid his arms around me, and began to encourage me to look to Christ, the friend of sinners for help. My heart, already humbled in the dust, could no longer contain the mighty load, and I cried aloud for deliverance. It was not long until the Lord in mercy heard my cry and sent deliverance from his holy hill; and now the Lord having answered for himself, and taught me in his own school, all was plain to my understanding and affections, and I wondered I had not received the blessing before, for it seemed to be nigh me, in my mouth, in my very heart. My guilt, condemnation and fear, were all gone; and all was light and peace, and joy. Oh, the wonders of that blessed hour, I never shall forget! It appeared to me, that it was such amazing condescension and goodness in God's dear children, to pray for and help me as

they did ; and still more astonishing, that the goodness and mercy of God in Christ Jesus my Lord, could reach my case, and enable such a poor sinner as I was ; to understand his redeeming grace, and pardoning love. When I returned home, and went to rest, such was the illumination of my soul, that all appeared to be light around me ; and what was remarkable, it appeared to me when I awoke in the morning, that it had been so all the night long.

I was soon taught to believe, that it was my privilege to grow in grace, and to receive still brighter evidence of my acceptance with God. For this I longed, and constantly prayed ; for I found, the more I loved the Saviour, the more I wanted to love him. But, although I was constantly in a happy frame of mind, and the Lord appeared to nurse me in my weakness, as a kind parent would a tender infant ; for some time I received no special manifestation of His grace, until one day, while praying in secret, he so abundantly blessed my soul, that I hardly knew where I was, or how I got from the garret to the lower floor. I felt so light, as I walked, that I scarcely seemed to touch the steps or floor beneath my feet. And frequently, since that time, the Lord has abundantly blessed my soul with the smiles of His face, and enabled me to rejoice in hope of His glory. And now, whether I shall ever attain to the blessedness of the saints in light, or not—which will depend upon my being faithful unto the end—I have never, from that day to this, doubted, that God, for Christ's sake, pardoned my sins and made me his child, by free, unmerited grace. And all this blessedness I attribute, under God, as has already been intimated, to the kind attention and Christian instruction of God's dear people ; for, had they not taken me so affectionately by the hand, and supported and led me in the good and right way, in my ignorance and despair, after striving awhile without success, I might have given up all for

lost, and sunk again into sin and folly. And here, may I be permitted to say, christians, when they see a poor sinner in distress, on account of his sins, should never fail to use their best and kindest endeavors, to help him to find the Lord, in the salvation of his soul. For thus they may help some poor, weak, one, to be successful ; who otherwise might, through discouragement, give over, and finally be lost. May God help His dear people to be more than ever, attentive to mourners in Zion.

It was not long after I embraced the pure religion of our Lord and Saviour Jesus Christ, and joined the Methodist Episcopal Church, until I removed to the country ; carrying with me a certificate of my membership. But, as the class nearest to me was about four miles off, and circumstances did not immediately favor me, I did not, for some weeks, go and present it ; and when I went, I was afraid if I did, I should be rebuked for my neglect, and, perhaps, turned away. But at last I took courage and presented my certificate ; and, to my astonishment and great delight, the good old man, who was also the class-leader, received me graciously, with many kind and encouraging words. I, indeed, felt it as a sweet balm to my soul, and went home rejoicing.

I had such humiliating views of my own weakness and unworthiness, that I had no thought of any thing more than trying to be an acceptable private member. But, after a while, I was exalted to be a leader of a colored class ; and truly I felt it a great honor, and attended to it diligently, and had many precious, refreshing, seasons, in the discharge of the duty and trust so unexpectedly imposed upon me. But, even here, I was not long permitted to remain ; for I find, in looking over my papers, that, on the 23d of November, 1805, at Federal Quarterly Meeting, by order of the Quarterly Conference, Daniel Hitt, our Presiding Elder for

Severn circuit, gave me license to exhort ; and the last time it was renewed, was by the same Presiding Elder, January 31, 1807. And, while using this great privilege, thus freely granted me, I became exercised in mind about calling sinners to repentance, by preaching the Gospel. But, from this, I was frequently relieved, by concluding, as I was so very ignorant of the Scriptures, and what it was to preach a sermon, that it must all be from the adversary of souls ; who designed, thereby, to ensnare and ruin me forever. But the feeling would return, as often as I shook it off ; and, as desirous as I was to banish it, forever, from my mind, for weeks together, whether asleep or awake, my mind appeared to dwell upon that subject ; and the impression was, that it was my duty to engage in that holy work. But never could I be fully persuaded that it was from the Lord, until one Sabbath day, after hearing a good sermon, in Begnal's meeting-house, (as it was called,) I was riding home alone, meditating on what I had heard ; all at once, my understanding was opened, to understand the Scriptures ; a flood of light flowed into my mind, and I felt as if commissioned, by the Great Head of the Church, to labor in His vineyard. I was truly amazed, at what I had received ; and stopped my horse in the road, and lifted up my heart to God, in deep devotion and praise. My mind was made up, and it was not long till I had an opportunity to try whether all was right or not. I was called upon to preach a funeral sermon ; for, although I had no license to preach, all around me appeared to believe it to be my duty, and determined to aid as much as possible, to thrust me out in the work. I obeyed the call, for the first time ; and went to the house at the time appointed, where there was a great concourse of people ; and, with great trembling and fear, I took for my text, " These shall go away into everlasting punishment ; but the righteous into life eternal ;" found in

the Gospel according to St. Matthew, xxv c., 46 v. My trembling soon left me, and I had great liberty; and the Lord appeared to be in our midst, powerfully applying his own word. And I have often thought, I have seldom since, preached a better sermon than I did that day; and this greatly encouraged me to persevere in that good and holy work. Accordingly, on the 1st day of August, 1807, I obtained license to preach, through an order of a Quarterly Meeting Conference, from our Presiding Elder, the Rev. Nelson Reed, who had, but a short time before, succeeded our venerable and much beloved D. Hitt; and he renewed the license again, the 7th day of January, 1809. I have often felt great gratification, in having received my first authority to labor in the vineyard of the Lord, from two such venerable, talented, and beloved ministers of the Gospel as D. Hitt and N. Reed. Their names stood high in all the churches, and they were beloved wherever they were known. But their labors are over, and they have now, for some considerable time, entered into the joy of their Lord.

Although I was now satisfied that it was my duty to preach God's holy word, yet I had no conviction whatever, that it was my duty to give myself up wholly to the work, by entering into the itinerant connection. I concluded that what little I could do, could be as well done at home, among my neighbors, as any where else; and that all I had to do, was to labor as a local preacher, in the Methodist Episcopal Church. And, what appeared fully to settle the question was, that about the month of July, 1806,—which was previous to my obtaining license to preach—I became a married man. I married Miss Mary Mullikin, daughter of Capt. Thomas Mullikin, in the Fork of Patuxant, Anne Arundel county, State of Maryland. I was happy in my choice of a companion; and, as I thought, settled down for life. Our first-born was a lovely daughter; whom we

called Elizabeth Williams—after her grand-mother Williams—who, by the blessing of God, lived, and is now the wife of Joseph Morrison, of Wheeling, Virginia. On the 2d of October 1808,—we had a fine son, whom we named William Nelson; and, although from previous health, and a good sound constitution, we did expect a speedy and safe recovery, it pleased the Almighty disposer of all events, whose ways are past finding out, to lay his heavy hand of affliction upon us, and after eleven days of confinement, to remove my companion by death, from time to eternity; and in a few weeks more to take away by the same stern messenger, our lovely boy. Hence, I was left with only my dear little daughter, who was then about seventeen months old, to lament my loss. And no one can imagine how lonely, and desolate I felt; except those who have had the same painful experience. Truly I was greatly afflicted; and what has ever been strange to me, in the midst of this affliction, an aged minister of the gospel came to me and said, Will you go now? as though I had previously refused to enter into the travelling connection; which, had not been the case. However, I forthwith agreed to do so. But, after every preparation was made, and the time drew near, I begged father Toy, the minister alluded to, for one more year. I pleaded that my business was not settled, and that I should loose much, if I did not attend to it; but the truth was, I was afraid to go, and felt a great aversion to an itinerant life. And so earnest were my pleadings, that, had it been almost any one beside father Toy, I should no doubt have succeeded; but after hearing me out, he answered in the most positive and commanding style, “Sir, you shall go now. I have taken pains to get you ready; you ought to go, and if you do not go now, you never will; and you shall go.” I loved him as a kind father in the gospel; and consequently he had great influ-

ence over me. Hence, I yielded to his stern mandate, for which I have often thanked our good and gracious God. Accordingly, my name was taken on to conference; I was received on probation, and appointed to Calvert circuit (in the bounds of which I was born, educated and raised, till about seventeen years of age) to travel with a worthy and an affectionate brother, by the name of Nicholas Willis. I set out for my circuit in 1809, with a heavy heart, at having to leave behind me my friends, and especially my dear little daughter. I then felt as though I had lost all; and there were not many moments that day, that the tears did run down my cheeks. And what added greatly to my affliction was, the idea of having to go in my ignorance and weakness, to preach to my old schoolmates, and my father and mother's old neighbors and class-mates, and yet above all, many of my relations. This was almost more than I could bear; but I went on and when I arrived in the city of Annapolis, my old friends, and especially George Walls a local preacher, gave me great encouragement. While my own heart was trembling with fear, they appeared to possess all confidence in my success; and when I left them to pursue my journey, their warm and encouraging words and prayers, appeared to lift me up, and sustain me for the mighty conflict. And who can tell the conflict of one, entering upon the work of the ministry, with a just view of its dread responsibility?

When I arrived in the circuit, I found every thing encouraging, and calculated to make me happy. My colleague was a man of sense, kind and affable; and every where, not only the doors, but the hearts of the people, appeared to be open to receive me; and the best of all, God appeared to be with us every where, so that our meetings were warm and lively. And it was not long till he graciously revived his own blessed work, at many of our preaching pla-

ces. Many were the interesting incidents that occurred through the year. Sometimes the people under conviction for sin, would fall from their seats under the word, like men slain in battle; sometimes, such was the mighty power of God in our midst, in the conversions, as well as the awakening of precious souls, that we could not preach at all. Indeed, there was no need of preaching at such seasons; for the Lord had taken the matter into his own hands. And oh; how precious such seasons were! But, although it is not my design (neither could I as I have kept no regular journal of my travels) to detail every important thing that passed, yet I will mention one, that I think worthy of special notice; inasmuch as it manifested particularly, the mighty power and goodness of God. Capt. Skinner, (who was said to be sceptical in his views) with his large and amiable family, was induced, by some means, to attend our meetings. The word of God found its way to their hearts, and many of them found peace, and joined the church of God; while the Capt. then well advanced in years, was thoroughly convinced of sin, and set out to seek the Lord in the salvation of his soul. I never shall forget the time he sent for me, to inquire of me, what he must do to be saved. He was very large, and looked down upon me, with the big tear standing in his eye with all earnestness; and with the simplicity of a little child he made his state and requests known to me, who was but an infant myself in the holy ministry. But God can work by small, as well as great things: and such was his infinite goodness to him that year, that on his death bed he professed hope in God through the great Redeemer. This was truly a wonder of mercy; for he had been not only sceptical, so far as I could learn for the most of his past life, but because he was wealthy and honorable amongst men; which is always a dangerous condition in life. But God in mercy brought

him in at the eleventh hour; and the members of his kind family, were left as among the most excellent members of the church of God in that day. How unsearchable are the mercy and goodness of God! Were it proper, or could it be well done, I should be glad to mention all the kind families on Calvert circuit in which we had our homes; for truly they were all kind. But our time and design to be concise forbid it. May the Lord bless them and their children after them, to the latest generation. We, that year, received upwards of 300 into the church, and left all apparently in a prosperous and happy condition.

In March, 1810, for the first time, I attended a conference of Methodist preachers, in the city of Baltimore; and were I to try, I could not describe the awe and veneration I felt, at beholding such a large and venerable body of men; and was amazed to think that they could take me by the hand as a fellow-laborer. But I soon found these men of God so frank, kind, and affectionate, that I could but esteem them as among my best friends on earth. I was appointed to travel Stafford circuit, in the State of Virginia; with Caleb Reynolds, for a part of the time, as my colleague. Here, also, I met with kind and affectionate friends; but we found the circuit in a low and poor condition; which, for awhile, was very discouraging. However, we went on in the strength of Israel's God; and the Lord did not let us go a warfare at our own expense. For, in a few months, a circumstance occurred, that gave us a start for good. A Miss Helen Maffit, who, on a visit to Baltimore, had professed religion, attended, with her friends, our quarterly meeting; and gave us, through her brother-in-law, Aaron Grigsby, a warm invitation to visit her mother's house. I accepted the invitation; and found, on my arrival, a large number of ladies and gentlemen, who had been invited to dine with me. I soon found, that, as a Methodist Preacher, I was as

much of a show, as if I had been some wild beast of the forest; for many of them had never seen one before. Knowing how much depended on the impression made on this, my first visit; and finding that some appeared to be afraid to move or talk freely, lest they should give offence to their strange guest—and this they would not have done, by any means, for they were ladies and gentlemen of the first standing in the country—I tried to suit myself to the occasion as well as possible, yet so to act and speak, as not to lessen, in any degree, in their estimation, the dignity of that holy religion I professed; and, in a little time, it had the most happy effect. One man ran to me, and laid hold of me with both hands, and said, apparently with much delight, “Sir, you are the strangest man I ever saw in my life.” I asked why he thought so? “Why,” said he, “I thought a Methodist preacher was such a cross, morose, kind of a being, that one scarcely dare to smile or speak in his presence, without getting reprovèd. But,” said he, “you are not so.” And, no doubt, such had been the impression of many others present; and all, from a want of an acquaintance with Methodists and Methodist preachers. I assured him I did not think any thing of the kind should belong to any Christian man, much less to a preacher of the peaceful Gospel of Christ. From that time, all seemed to be ease and affability; and I received an invitation to preach in the neighborhood, at Mr. Aaron Grigsby’s. And it appeared they needed it; as they had been so long deserted by every branch of the Church, that an aged lady informed me, she had not heard a sermon for eighteen years. I accepted the invitation, and went at the time appointed, with great solicitude for success on Israel’s side. There was a great crowd, to hear, for the first time, one who was called a Methodist preacher; and the best of all, the Lord in mercy came to give his word success; for the consequence was,

that in a little time, a class, consisting of about forty members, was raised up among, and out of, that rich, and hitherto gay and thoughtless people; and they became, not only deeply pious, but among the most pleasant and comfortable Christians I ever saw.

It would take me long to detail all the striking instances of God's goodness and power, manifested through the remainder of the year; for the work of the Lord became very general throughout the circuit. It must suffice to mention only one more, that occurred in Mr. Wormley Carter's family. Mrs. Carter had long been confined to her room by affliction; and like the rest of the rich and great around her, she knew little about the Methodists; and from what had been heard, no doubt, cared less. But the children were induced by some means, to come and hear for themselves; and one day after divine service they invited me to go home with them, to see their sick mother. I accordingly went, and this led to a still more pressing invitation to come, the next time I came round; which—as I had seen so much good in attending to such invitations—gave me great hope, and I readily accepted it.

I shall never forget the night of my second visit to Mr. Carter's family. The family itself was large; a number of sons and daughters grown, and beside these many relations had gathered in to meet me; so that the company was very large for a private one. It appeared to me at first, to be unfortunate that I was hoarse, and so worn out with constant labour, that I could hardly say, or do any thing more. But no doubt it was best, both for them and me also, as it turned out in the sequel. The hour came for family devotion, and we all bowed around the family altar. It appeared to me that it was with the greatest difficulty I could lift my voice in prayer so as to be heard; and understood. But while I was trying to do so, some began to weep aloud,

and when we rose up, they fell into each other's arms, and the cry became more and more general. I thought, at first, that it was only a momentary sympathy, that would soon subside; and if I prayed again, by the time, I was done, all would be over. But in this I was mistaken; for when we rose from our knees, there appeared to be one general cry for mercy; the old gentleman excepted, who went in the midst of them, and with the deepest concern said, Oh, children, children, what is the matter with you? I became alarmed, as I was a stranger, and they all strangers to Methodism, and went to him and said, Sir, the Lord has come to bless your children, and all will be well. To my great relief he appeared to be satisfied, and took his seat; but, another difficulty succeeded, that alarmed me more than all. Mrs. Carter, who had been confined so long, came down to the stair door, lifted up both hands apparently in great alarm, and said as the old man had done, Oh, children, children, what is the matter? I ran to her, and happily succeeded in allaying her fears, and she retired to her room. The children appeared not to hear, or notice any thing; but to cry on for mercy. I then spent all the remaining strength I had in labouring with them, and about midnight, we retired to bed. But I had not long been there, before the young man that had lain down with me, made the bed so to tremble with the smothered agony of his soul, that I had to rise again and pray with him; and it was therefore very late when I got to rest. As far as I could learn afterwards seven precious souls obtained the pearl of great price that night. The consequence was, a large number of the family joined the Methodist Episcopal Church, and became among the most plain, simple hearted, and excellent christians.

It is true, they did not take off all their jewelry at first; which gave me some uneasiness for awhile, lest their exam-

ple, as people of high standing in the community, might do harm. But, after awhile, when my time had come to leave them for the present, and while they were all around me, by their own fire-side, I took the opportunity to speak to them on the subject. It was truly delightful to see what a teachable and submissive spirit they possessed. I had scarcely commenced, before they understood my intention. The tears began to flow freely; and presently one said, "Brother, here is a ring my dying mother gave me to wear as a remembrance;" another said, "Here is a precious relic;" and thus they went on, by way of apology for having retained them as long as they had. But, said they, we will lay them by, in our trunks, and keep them sacredly there; and, in a few moments, not one piece of jewelry could be seen on any one of them. My heart was delighted with this victory; and I left them in a little time; not knowing that I ever should see them again in this world; but with a glowing hope of meeting them in a higher and better one; where parting would be no more.

Besides these, many precious souls had been brought home to God, during the year, who promised fair to be faithful to the grace they had received; and the whole circuit, in some good degree, appeared to partake of the spirit of revival that had gone forth. By some means, my worthy brother Reynolds had left the circuit, about the middle of the year, and Edward Matthews succeeded him; and after closing our year as well as we could, we repaired to meet our beloved brethren in conference once more.

This conference was of more than ordinary interest to me; for, if found acceptable, I was to be received into full connection, and elected to deacon's orders. But, through the kindness of my brethren and the blessing of God, all went well. I was received and elected; and, to my great gratification, I was ordained deacon by the venerable and

beloved Bishop Asbury, on the 22d day of March, 1811. When I first saw Bishop Asbury, he looked to be so old and frail, I was afraid he would die before I could have an opportunity of being ordained by him ; and I felt a particular anxiety that he should perform that office ; not that I concluded his hands could convey any thing more than the hands of another good Bishop. But he was our eldest : and I felt a special veneration for him, and thought I should ever esteem it an honor to have it to say, Bishop Asbury ordained me ; and I was gratified in this respect.

But now came on me one of the greatest trials I ever had to endure. My beloved Presiding Elder, Hamilton Jefferson, soon let me know I had to go back to Stafford circuit. It is true I loved those whom I had left behind ; and I knew they were my hearty friends, and that it was at their request I was appointed to go back. But I did not want to go, I feared to go. I was young in the ministry, and I greatly feared, and I thought justly too, that I could not serve them again another whole year, with the same success I had experienced at first ; and consequently, the work would go down in my hands. I wept, and pleaded, but all was in vain ; I had to go back. And what made it still worse ; I was sent back alone, so far as human aid was concerned. But I was not alone, for the Lord went with me, and my second year was better than the first. A great number of precious souls, was brought home to God ; and what was very remarkable, they were mostly of the best citizens of the country, in a civil point of view.

Some very remarkable circumstances occurred this year also. One night, after retiring to bed, Mr. John Moffit, at whose house we were staying, became greatly concerned about his immortal soul ; and so great was his distress, he could not continue in bed. Brother Jonathan Harry, who was at that time with me, was called up, and on our

going to his bed room, we found him on his knees, wrestling with God. We joined him in prayer, and continued to labour with him to a very late hour before he obtained the blessing. It was a mighty struggle indeed; but it appeared to be with him victory or death. And, through the divine mercy he obtained the victory.

I had taken into the church at sometimes previous, Thomas Thornton, son of Dr. Thornton of Dumfruse, who became exercised about preaching, and came to me, for the purpose of going with me around the circuit. He was very young,—I think about eighteen—and I thought I would gratify him; but that he would be satisfied and go home in a little time. The first appointment was at an old forsaken Episcopal Church, called, if I mistake not, Acquire Church; the pulpit of which was high, and so broken off from the walls, that it projected considerably out. We had a few present, as it was a week day appointment; and here I thought I would give Thomas a trial. After I had preached, I put him up to exhort; and before he was done, my mind was altogether changed concerning him. I concluded the Lord had something for him to do; which has been proved by the sequel, to have been correct. He went on with me, until we arrived at the house of one of the best and kindest friends I ever found in all my travels, sister Alexander. I was there taken very ill, and was expected to die. My much beloved sister sent to Fredericksburg for a physician; and I sent Thomas to his father, who was to meet us by previous arrangement, at the church, where he had first exhorted, with a request, that he should immediately come to me; and with instructions to go on and meet my appointments, do the most he could, and give out for my colleague; for I think by this time I had one. He did so, and, as I was informed, preached at almost every place, until we met again. His kind father came

to me, and staid with me a whole week, for he found me dangerously ill. Previous to the Doctor's coming, and supposing I was likely to die, I tried to know, by looking back upon my past life, and by looking within my own heart, as well as I could, whether I was ready to meet my righteous judge. I never shall forget that hour; for, although I had honestly tried to serve my God, and do good to mankind, I had no foundation in, and of, myself, for any well grounded hope of eternal life. All appeared to be poverty and imperfection; and a degree of doubt and distress for awhile, covered my mind. Indeed I felt, after all I had done, unworthy of the least of God's mercies. But it was not long, until I was enabled to look to the strong for strength; and I did not look in vain. In a moment, the mercy of God in Christ Jesus my Lord, appeared to me, as a place of broad waters; and I felt as if I was in the middle of that ocean of mercy, without bottom or shore, and all was well. I had no more doubt or difficulty, during my affliction. The kindness of my beloved brother, Dr. Thornton, now, I hope, in heaven, was enough to endear him forever to my heart. And the long, kind, and affectionate attention of my much beloved sister Alexander—whose name is dear to all the preachers who know her, and who I trust has long since entered into the joy of her Lord—is fresh, with gratitude, in my memory, and never will be removed from my heart. Through the skill of my physician, and the kind attention of my friends, with the blessing of God my Redeemer, I was raised up again, in about five or six weeks; when I again entered upon my work, and the blessing of God still went with me.

I think it was in this year, that we had a gracious revival at a place called Haymarket, where the people had been very wicked, and consequently, religion much neglected. There were several remarkable circumstances

consequent on the out-pouring of God's holy spirit, in this place. Although the taverns had been the resort of the drunkard, and the place where even the better part of the citizens met for mirth and merriment; they were all turned into places of divine worship. On one occasion, while preaching in one of them, Dr. — received the impression, according to his own statement, that led him to make up his mind to set out in earnest to seek the Lord. When enforcing the doctrines of my sermon, and earnestly exhorting the congregation to begin immediately to seek salvation, I remarked, they could do it without being exposed to human view by taking the advice of the Saviour, who had said, "when you pray, enter into your closet," &c., and added, if they would do so, two or three times a day, for four weeks—which would be the time of my appointment again—my soul for theirs, God would bless them in their deed; and if they had not received pardoning mercy, they would not wish to quit praying. He said it was the strong and bold expression, *my soul for yours*, that struck him with such force that he made up his mind forthwith to try at least for the four weeks; and when I came around again, I had the happiness to learn, that he and his wife also, had obtained pardoning mercy. And it was not long till I received them into the church.

Towards the close of the year, my good and much beloved brother, Jonathan Harvey, who lived in Winchester, and was an acceptable exhorter, came to aid me, as my work had greatly increased, and I was much worn down, by incessant labor. He was of great use, indeed. He went with me, not only to brother Moffit's, as already stated, but to many places on the circuit; and among them, he was with me at my good friend W. Carter's, where we witnessed a very peculiar circumstance. Mrs. Carter was still confined to her bed; and although, so far as we could learn, not

worse than she had frequently been, about eight or nine o'clock at night, as near as I can recollect, the alarm was given that she was dying. We were, of course, invited into her room; where we found her in spasms, and, for some time, unable to speak. As soon as she could, she fixed her eyes upon me, and said, with much earnestness, "Pray for me." We accordingly went to prayer; but, as soon as it was over, she had another spasm; and then Jonathan and others, prayed. We sang and prayed by turns, until about two o'clock, when she became perfectly relieved, and fell into a sweet sleep. It was very remarkable, that, while we sang and prayed, she was quiet; but, if we would stop but for a few minutes, she would fall into spasms again. Hence, we found it necessary to keep up our devotions, until God in mercy sent deliverance.

But here I must bid farewell to my kind Stafford friends once more; without being able to mention many precious names, with many pleasing circumstances, to which I might advert with great propriety. I think of many, my heart is still warm with gratitude and love to them. And may God bless them all, henceforth and forevermore; amen.

In 1812, our Conference sat in Leesburg, Virginia; and, at the close, I found that, instead, (as I had expected and wished,) of being sent to the mountains, or the Methodist College, as they were called, I was left in Fairfax circuit—of which Leesburg was then a part—and a brother from a distant part of the country was sent to labor with me. But, after about six months, although he appeared to be a good man, he was dismissed—because of his want of talent—from the circuit, by the Presiding Elder, through the request of the Quarterly Meeting Conference. This was truly a mortifying circumstance; but, inasmuch, as I had never heard him, and consequently had no part or lot in the matter, I could bear it, and get along better than if any thing

that I could have said had been used against him. I found on this circuit, many kind friends and warm-hearted christians; but religion was not, at first, as flourishing as we could have wished. But, before the year was out, we had many encouraging and gracious seasons, and some precious souls were brought home to God,

Here I found the venerable William Waters, the first American travelling preacher, with his head almost as white as wool. And, before him I had to preach about twice or three times, every four weeks; and what oppressed and afflicted me most, was, that I had to lead him in class. After some time, discovering my embarrassment, he talked to me about it, and said, You must not be, or do, so. I never shall forget the answer I gave him. I told him he might talk as he pleased, but it was utterly impossible for me to look at his gray head, and feel otherwise than I did; so he turned away, and said no more to me about the matter. I never heard him laugh, and seldom ever saw him smile; and thought I had hardly ever seen, in all my life, a more venerable looking man. His preaching was plain, but sound and strong; and notwithstanding he had lived many years in the place where I found him, and had preached much at home, and in the surrounding cities—Washington, Georgetown, and Alexandria—no man was more acceptable in the pulpit than he was; or could command, at all times, larger congregations.

Here, also, I found the Rev. John Littlejohn, who was also one of the early preachers in the Methodist Episcopal Church; a man of superior talents, and greatly beloved. And, moreover, the Rev. John Childs, who had, also, travelled and preached acceptably, when young, and when the church was in its infancy; and who, in his last few years, joined the conference again, and finished his days as an itinerant minister. It was truly encouraging to see these

fathers in the gospel, who had long borne the heat and burden of the day, still zealous in the cause of their Master; while they were ready, at all times, and in every possible way, to take the young preachers by the hand, and encourage them to press on, in their great and arduous undertaking. But they have all, long since, been taken from their labors to their reward in heaven.

It was at the close of this conference year, and in this circuit, that I married my second wife, Eliza Alexander Laura Adams, daughter of the Rev. Wesley Adams, of Fairfax county, Va. We were married the 11th day of March, 1813, by the Rev. William Waters. Her mother, whose maiden name was Elizabeth Alexander Binns, had died in child-bed, and left her, an infant; and consequently, as she was the first-born, and only one left by her mother, she was a great favorite with her father, and her worthy and much beloved uncle, Charles Binns; who was trustee and guardian of the estate left her by her grandfather; which was the portion that would have been her mother's, had she lived. I had determined to travel four years, or to the close of my longest probation, at least, before marrying again. I thought this was due to myself and to the Church, which had so kindly taken me by the hand, and borne with my weakness. We were married just at the close of the conference year, that I might appear in Conference in the relation that I should have to sustain the ensuing year. One circumstance has ever given me pleasure, in reflecting upon this great transaction of my life, i. e., we were married with the free and hearty consent of all that were immediately concerned. And I have never had reason to repent of my choice; for truly I can say, she has been a help-meet for me. We have been in many circuits, stations, and districts, together; for we have remained in the itinerant connection to this day, by the blessing and help of God. But, in all

our travels, privations, and difficulties, I have never heard one murmuring or discouraging word from her; but, on the contrary, every thing said and done to encourage me to press on, and to make full proof of my ministry. Indeed, she never would hear of anything else, to this day. And such has been her life and conversation, wherever we have been stationed, that I have not only found her beloved, but I have thought, frequently, much more popular, in her sphere, than I was in mine. Truly I can say, I have been among the most fortunate men, in this respect, through the blessing of Almighty God. And, as I had many friends, some gracious seasons of refreshing from the presence of the Lord, with some ingathering of souls to the fold of Christ; and was so fortunate as to marry so happily, in Fairfax, it might be expected that old Fairfax circuit was still very dear to my heart.

In a few days after we were married, I left for our Annual Conference, that met March 1813, in the City of Baltimore. I was then sent to labour for the ensuing year in the city of Alexandria. This was truly a trying circumstance. The church, in that fine city, was large and made up of many of the most respectable, wealthy, and talented men, of the place. The house in which we met was well finished, and would hold about fifteen hundred or two thousand persons. But above all, I had to succeed one of the most talented, and eloquent ministers that belonged to the Methodist Episcopal Church. It was indeed, as much as I could endure, to stand in that sacred place, so recently occupied by him, and to minister to the enlightened people that had so frequently heard his voice. Often have I thought when I would rise up to commence divine service, the people will soon see this is not the great —; and no one could imagine how I trembled and suffered in my soul. But it was good for me, that I had to serve an enlightened and re-

ligious people ; for they not only bore with me, but did every thing they could to sustain, and bear me up. And the Lord well paid them for it, before the year was out, by showing them, that he could use the weak things of the world to confound the mighty. To my astonishment, although I preached for the most part in a rough and pointed manner, against sin, my congregations increased, and it was evident there was an increasing interest felt in our meetings ; and after about six months' labour, a gracious work broke out that continued to the very last sermon I preached, before I went to Conference.

The church was crowded to overflowing, and when mourners were invited to the altar, they immediately pressed in crowds, to unite with God's people in besieging a blood besprinkled throne of grace, in behalf of their immortal souls. We had many good labourers at the altar. God heard prayer; and a goodly number was brought into the marvellous light of the gospel, and taken into the fold of Christ. So I may say of a truth, the Lord was better to me than all my fears.

It was in this city lived one of the most remarkable coloured men that I ever saw. His name was Cato; and he was remarkable for good sense, but especially for piety. Such indeed, appeared to be the holy flame of love and zeal for God, that burned in his soul, that it would sometimes break forth with a loud amen while his minister was dispensing the word of life ; which circumstance, originated the saying that has spread far and wide—Amen at a venture. Dr. Thomas Sargent was stationed in the city at that time, and although he loved warm meetings, Cato's loud amens disturbed him ; as he thought they, for the moment, called off the attention of the congregation. He therefore determined to try, to cure the matter, and bring Cato to better order. For this purpose he got together the

stewards and leaders of the church, before whom he called Cato; not to try him, or even to rebuke him—for all respected and loved him—but for the purpose of reasoning with him, and persuading him to try to be silent during public service. Jacob Hoffman, who was Mayor of the City as well as Cato's class leader, told me, the preacher began, and the rest followed, in their turn, and laid the matter before Cato; and in a kind and christian-like manner, requested him to refrain from his old practice. While they were thus pressing the matter, Cato stood with the tears streaming down his cheeks; and when they ceased, he commenced by saying in his broken way (for he was from Africa, and could not speak plainly) my Brother preacher, I no want hurt you; my Brother class-leader I no want hurt you; and thus he went round. But said he, when the Lord blesses my soul, I must praise him; and his soul seemed to get so full while he thus spake, with tears still streaming down his face, he cried out Glory! I will praise him. Said brother Hoffman after relating this, Sir, he is the greatest orator in the world; he made us all cry like children, and we were glad to let him alone. But Cato like a man of sense and religion, tried to obey the request of his brethren, who had the rule over him; and hence, he kept silent, until sometime after, a young preacher came along, and preached for brother Sargent a very warm discourse. It was more than Cato could stand; and, he cried out from the gallery, with all his might, *amen at a venture!* In this he was well nigh out-doing brother Sargeant; for he, knowing the circumstances as he did, was in danger of committing himself by bursting into a fit of laughter. But after all, Cato was one of the most orderly and upright christians; and so conducted himself—although he sometimes gave vent to his feelings by a loud *amen*—that he was beloved by all who knew him. And as a proof of his high and

surprising standing in the city where he lived, it is said there never was so large a concourse of people at the burial of any man in that city, as there was at his burial. This I could not have believed, had it not been from respectable authority; although I knew Cato was much beloved. For when I was stationed there, we had to bury some officers of the army, with the honors of war; at which time there were several bands of music, and other things calculated to call public attention; and of course, there would be multitudes of people. But I was assured, that all the ministers of the different congregations, except one; the rich as well as the poor, and some of all denominations of christians, white and coloured, with the Mayor of the city, turned out to bury old Cato; and that there was a larger assembly, than had been seen together on any former occasion; and, when they arrived at the grave, finding some water in it, and the spot not pleasing them, the gentlemen of the city with the Mayor at their head, assisted in digging a new grave in a place that pleased them better. He had lived amongst them; nursed them when the yellow fever raged in the city; and he had so let his light shine as a christian, that all esteemed him as a man of God. In his death, he was enabled to give ample proof of his true faith and christian love; and this confirmed all his friends in the high estimate they had placed upon him. I have often thought, that in his case, was most strikingly fulfilled the scripture where God hath said, "Him that honoureth me I will honour." And this is one special reason why I mention his case as I have done. I know it will appear a little extraordinary; but there are many living witnesses to this day of the facts related; and I have received them from such a source of undoubted veracity, as well as having had an intimate acquaintance with him myself for twelve months, that I believe them to be true. And the whole

case evidently goes to show the truth of God's word, and the glory he can throw around the humblest individual, that puts his trust in him.

But I have now to relate if possible, a more extraordinary case of a christian minister, who died in the city of Alexandria, soon after I was stationed there ; and of this case I was eye witness. His name was ——— Matthews. He had travelled long as an itinerant preacher, and on his way that spring to Conference, he was taken ill and stopped at the house of the Rev. Isaac Robbins in that city. I had the opportunity of visiting him often ; and frequently on entering his room, he would say, Brother, I feel no condemnation ; or, Brother, I hope to die soon a witness of that holiness you preach. After a while he was removed to the house of a precious pious pair of old christians, by the name of Sloan ; where he could be more retired, from the noise of children and the bustle of the streets than he could be at Brother Robbins ; and at both places every attention was paid to him, no doubt, that was necessary for his comfort. He lingered long ; and one day, when many of his friends were present, he began in his solemn way, to detail what he said he had never told in his life before, as he could not think any one would believe him. But said he, I am now a dying man ; I know I must soon appear before my God ; and it cannot be believed, I would voluntarily die with a *lie* in my mouth. He then said, at a certain time and under peculiar circumstances the Lord Jesus Christ appeared to him ; and turning especially to Brother Robbins he said, Yes brother, I saw him with my bodily eyes, as plain as I see you now. It has been so long since, that I cannot so minutely relate the circumstances he referred to, but I think they were the following. When he was a soldier in the revolutionary war, he became deeply convicted for sin. He was very ignorant of what he should do to be saved, and had

no one to whom he could go for advice; hence, in his extremity, he concluded he would retire into some secret place, pour out his complaint to God, and then seek for mercy. And while upon his knees, the Lord Jesus appeared unto him, as already related, to the deliverance and joy of his soul. No one present who heard him, doubted for a moment, that he fully believed that it was true as he stated. And who can tell, but that, it was *literally* true? Christ has frequently appeared since his resurrection. He appeared to Saul of Tarsus, and why not to ——— Matthews? for we must believe that he can appear whenever it pleases him. He was one of the most holy and devoted men I ever knew; and such was the confidence of all the preachers who knew him, in his piety, that whenever they met in Conference, they were sure to get him to preach for their special benefit.

But the time had come in the order of God, for Matthews to die; and I have often been thankful to God that I was permitted to witness his remarkable death. About three weeks after his departure, he made a promise to Brother Robbins, that if, as the world receded, angels appeared to him, and heaven opened to his view—as it did to Stephen in his death, and as they believed it to be with every dying christian—he would, if possible, give him a sign. Accordingly, while about thirty of us were standing around him, and when he appeared to be almost gone, Brother Robbins stepped to his bed side, and with a loud voice said, Brother Matthews, give us the sign. Although he appeared to be so far gone, that Robbins thought it was necessary to speak loud to make him hear, and we all thought he never would move a hand again; he not only understood what Robbins meant, but immediately began to raise his hands. And although they went up slowly and with trembling, he succeeded in raising them, and then tried to speak, but

could not. Nor, indeed, was it necessary to make us understand what was meant; for while in this attitude, trying to tell us, not that he was happy—for that was a settled point—but that angels had come for him, and that heaven and glory opened to his view; a strange mellow light played over his face, which appeared to shine with the glory and presence of God. And when his hands went down, and his spirit had fled with angels to the bright world above, the glow of light continued for some time to rest upon his clay. All in the house saw and felt that God was there; and there was one general shout of glory to God in the highest, for the wonders of redeeming love, that we had just witnessed. And for my own part, I can truly say, it was made one of the greatest blessings to my soul, It appeared to me I could see across the swelling tide, into the very heart of the promised land; and that instead of its being hard to die, it was easy and pleasant; or that it was properly represented by “the *sleep* in Christ.” Oh, blessed sweet sleep of the body, while the happy spirit is borne, on angels’ wings, to the Paradise of God. And although few christians have been enabled to express themselves as ———— Matthews did; no doubt angels wait around all, and their happy spirits are assured of their blissful estate in the paradise of God in their dying moments. Certainly he would not do more for one who had not repented until a dying hour (as was the case with the penitent thief,) than he would do for all his faithful loving children; and especially, such as had long put their trust in him.

As a Methodist preacher appears to be claimed as the servant of all, and especially the poor and distressed, I had to pass through, not only many pleasant and profitable seasons, but also through many of the most trying and afflictive ones. Hence, one night, when the snow was on the streets, and the wind blowing strong, and freezing cold, about nine

o'clock I was called to visit a sick and dying lady. I went into her room; and oh, what a sight! There she lay, dying, but perfectly in her senses, upon a few rags, and covered with a few more. Her mother, whose head was white with age, was sitting in one corner, with a new-born infant, wrapt in some thin, tattered, garments; while in the other corner, sat, shivering in the cold, a dear little child, perhaps three or four years old; with but a few coals of fire in the hearth, and no fuel to renew them, so far as I know. After praying with the sick and dying one, and while conversing with her about her state of mind, which afforded me the consolation of finding that she was resigned, and ready to go, in reeled her drunken husband, then quite drunk. This revealed the secret of all the wretchedness I had just seen. Oh how dreadful is the lot of the poor woman who has for her husband a man who is ensnared by the sin of drunkenness!

At another time, I was called to witness one of the most horrid deaths I ever saw. About nine o'clock in the morning, while many in the city were out on a muster, I was sent for, to visit a dying man. I found him delirious, and, on account of the muster, there was not a man in the house and but few left in the immediate neighborhood. He was strong; and consequently his poor wife, and a few female, friends that were with him, could scarcely keep him in bed. As soon as I went in, he knew me, although partially deranged, and appeared to try to mind me, when I requested him to keep the covering on him, and to lie still. My presence brought to his remembrance his former experience; and, in his mental wanderings, he would frequently say, in broken accents, "If they did turn me out, they need not always keep me out." I found he was an old backslider, and had fallen by strong drink; and was then, when it appeared to be too late, lamenting over his case. They told me, that

that morning he sat up and eat his breakfast, and said there had been two devils at his bedside, waiting for him all night. Whether that was so or not, one thing was evident, he was in a very unhappy state of mind. I went out for some persons to stay with him, and found three men, who came along with me. But as soon as they saw the frightful appearance of the dying man, they appeared to be much affrighted, and took their seats near the door. Having made, as I thought, suitable provision for him, I attempted to go home. I had proceeded but a little way, when I found I had forgotten something, and went back ; and oh ! what a dreadful sight I saw ! The men had fled, as if they had seen a demon. The man was up in the middle of the floor, and his face apparently black with rage, struggling with his wife, who was trying to keep him from rushing into the streets. I spoke to him, but all was vain. I then laid hold of him, and, with the greatest effort I could make, got him near the bed, when he fell back in a dreadful fit, and was certainly one of the most frightful sights I ever saw. However, we got him on the bed, and he partially revived ; but in about two hours he died, in the most dreadful way. Oh how dreadful, dreadful ! Never may I see another drunken backslider die ! no, never, never !

But, with a few such distressing and afflictive circumstances, I had many kind friends, with many precious seasons of divine grace, calculated to sustain and comfort my mind. And, did time permit, I could relate many circumstances that go to show the sufficiency of religion to give complete victory in the most solemn and trying hours.

In 1814, I was appointed to travel what was then called Berkley circuit, lying between the North and South mountains, embracing Harper's Ferry, Charlestown, Winchester, Martinsburgh, and Shepherdstown, (where my family lived, after we succeeded in purchasing a parsonage house,) with

one week's labor in the mountains. My colleague, (whose name was John Mackelfrish,) with myself, went on with some good degree of success through the year; but I cannot recollect any peculiar incident worth naming. For, although it was good a circuit, and there many good christians on it, we had not as great success as we could have wished. This, however, was one of the most memorable years of my life; inasmuch as I was called to witness the death of my beloved father. He had lived, for some time, about a mile or two from the city of Annapolis, up towards Baltimore, on the Chesapeake Bay. From the date of the letter informing me of his severe illness, I concluded he would be better or dead, before I could get to see him; for I was then distant about one hundred miles. However, I set out as soon as I could; and, on my arrival, I found him still alive, but extremely ill, with a violent dysentery. His disease could not be checked; and therefore terminated his earthly career. From my itinerant life, I had often feared I should not have the privilege of being with him in his last moments; but, through the blessing of Almighty God, I was permitted to be by his bed-side, night, and day, for about three weeks before his departure, and to witness his praying frame of mind, that gave me hope in his death. We buried his earthly remains, on the east side of the ferry landing, across Severn river; and then I left for home, in Shepherdstown, where I found, through the blessing of God, my family in usual health. Although the beautiful valley in which we lived, was considered generally healthy, we were visited, that winter, with a strange disease, called the Cold Plague, which carried off many to their long homes. And, inasmuch as it was rapid in its progress, and not understood by the physicians, it caused great alarm throughout the country; and we might have supposed it would have caused a very great religious excitement,

but it did not. The minds of the people were so taken up with the war that was then raging on our borders; with the many disasters that befell us—for the City of Washington had been taken, our Capitol burned, and Alexandria invaded and occupied by the British—that they could scarcely be brought to think or speak of any thing else. Indeed, it appeared to be almost useless to preach at all; but, thank God, towards the latter part of the conference year, the horrid scenes of war were brought to a close; General Jackson, with his brave army, having been enabled to strike the final and decisive blow, on the 8th of January, 1815. I well recollect, I was in the mountains, at the time I heard the joyful news; and that it called forth the warmest gratitude of my heart, not only to think that the bloody strife was over, but that there would be a better opportunity for the advancement of the cause of religion.

In March, 1815, I was appointed to Winchester circuit, with Ezra Grover for my colleague. I moved my family to Winchester; where we found many kind, religious friends; among whom were the Rev. William Wall, Rev. Michael Fry, and the Rev. George Reed, with their families. We had great peace in our borders, this year; but, notwithstanding we labored hard, we had no great revival of religion, although we had some ingathering into the fold of Christ, with many refreshing seasons. When I set out in the itinerant ministry, I set out for life; but here, I had one week's temptation to locate. It came into my mind, one day, as I was riding along, that I was acting as a fool, to neglect my family, and worldly concerns, as I did; especially as I was not, at any time, getting a support, and if I would improve what I had, I might amply provide for my children a good living, and be independent of the favors or frowns of men. Such thoughts were more and more lively and strong, until I resolved when I got home I would consult my wife. Accord-

ingly, I mentioned the subject to her ; and we tried to weigh it, as well as we could, on both sides. On one, the way in which we were then going, there appeared to be much privation and suffering, with no worldly gain ; while, on the other, with but little attention, plenty of this world's goods. But, at the end of this fair picture, we asked the questions, What becomes of my ministry, in this way ? May we not lose some part of the eternal reward ? one particle of which would be worth all, or more, than earth can give. The very thought of such a loss, cast a gloom on the world, and all that belonged to a local life ; and our hearts turned sick within us. I felt as if I would not have the whole world, with all its wealth and honors, as a gracious gift, if it would stand in my way, so as to prevent me from any part of the better inheritance. We, therefore, forthwith concluded, to go on at any rate, until the world broke down under us ; and when we can go no longer—if this should ever take place—we will stop, but not till then. Little, indeed, did we think, when we made this resolution, that the world *would* ever break down under us ; but it did ; and we have had to stop, for a little while.

One night, while on the top of Blue Ridge Mountain, above Frontroyal, about fifty miles from home, just about dark, a messenger arrived, and told me my wife was ill. I knew she must be dangerous, or she would not suffer me to be sent for ; neither would any small matter give her alarm. Hence, it gave me great uneasiness. The roads had been very muddy, and were now a little frozen on the top, with snow enough to cover the surface of the earth, and hide all the bad places in the road ; in addition to which, there was nothing but a narrow bridle-path for a considerable distance through the mountains. Thus, it may be presumed, I had a bad and difficult road to pass ; and, therefore, as the forepart of the night was very dark, I waited till midnight, and

started at the rising of the moon. I pressed on with all possible speed, until I arrived at home, which was sometime before sunset. I wanted to hear from my wife, but was afraid to see any one ; however, on arriving near my home, I met a close neighbor, who looked up and smiled. This gave me some relief ; but when he said, "All is well ; your wife is better, and in a fair way to recover," it was like throwing a mountain from my heart, and I thanked God for His infinite mercy. My wife has been, for the most part of her married life, in feeble health, and has frequently had spells of sickness ; yet this was—as far as I can recollect, the only time she ever hindered me a day, from my regular work. For, sick or well, she would always insist on my filling my appointments ; believing it was the way of the greatest safety for her, as well as that of my greatest prosperity in my holy calling.

At the close of this conference year, although we had but ordinary success, a strong petition went on to Conference, (which sat in Georgetown,) for my return to this delightful circuit. And, as in addition to this, it was just about three weeks from my wife's confinement, I concluded I should be sure to get back ; which would have been very pleasing to us. But, we were disappointed. I was told by those who knew, that, at first, I was put down to return to Winchester. But Carlisle circuit was left vacant for a long time : and, in calling over the names of the preachers, none would suit it, in Bishop M'Kendree's estimation, till he came to my name. This was done several times ; at each of which he would say, That is the man. And, although reminded that I was already down for Winchester circuit, he would insist on sending me to Carlisle ; but why, none could tell. At length, he met me in the street, and asked me if I could go to that circuit ? I told him, if he thought it best, I would try to do so ; and I was accordingly sent, in

the spring of 1816 with brother Robert Boyd, for my colleague. It was about one hundred miles from Winchester, to where we lived. We started as soon as possible : had some difficulties on the road, but arrived in good time ; rented a house in Carlisle, and went to work, expecting to do something extraordinary, because of the strangeness of my appointment. Nor was I disappointed in this.

The first thing I met with, soon after my arrival, was the case of an old member, who had been turned out; but on an appeal, he was granted a new trial which now came under my administration. In inquiring into the case, I found a wicked, and envious neighbor, for some trifling imaginary offence, had complained against him, and was suffered to stand on the trial as his accuser ; thereby placing him on a level with a member of the church. When we came together again, for a new hearing, he wanted to appear in that character again ; but I let him know that he could not, and that we could only hear him as a witness in the case; after which he must retire, and leave us to do our own business. He did so, with evident dissatisfaction ; and the trial resulted in the old member's honourable acquittal ; thereby, no doubt, saving a whole family from disgrace and probably ruin. And what showed his wicked neighbor's bad design the more plainly was, when he found he was thus defeated, he requested me to write down the charge made, with some other things connected with it, and to sign my name, and induce the committee to sign it also ; that—according to his own confession afterwards—he might be the better enabled to bring an action in law against him, and to call us as witnesses. But in this also he was defeated ; for we all refused to grant his request.

It was not long after this, before I came to a family living in a small village, in a much worse situation than the first. The old father rode with me some distance, on my

leaving his house, and told me while he wept bitterly, that two of his sons-in-law were just about to go to law with each other ; and their difficulty was so great, he feared they would be entirely ruined. They had been in partnership in a store and a distillery ; and when they separated and tried to settle, they found they had lost some of their papers, and could not come to a satisfactory understanding. The church had taken the matter under advisement at different times, for four years, but never could settle it ; and now, they were going to law, although they were both members of the church. I could but feel for the old man, while he made his statement, and requested me, if possible to do something for them. The first opportunity I had, I waited on them, and they both agreed to my own arrangement, and promised, if I could get a committee to say what they should do, they would do it. I therefore took courage, arranged the matter according to our discipline ; and when we came together, we proceeded very well, until we came to the dark place, at which, for the want of the lost papers, all proceedings had previously stopped. Here we stopped also, for a moment ; when I told the committee, that they must proceed, dark as it was, and make out the best judgment they could ; for the men had pledged their word to abide by their decision. And that, although for the want of proper information, they might make one of them lose something more than perhaps, he ought, it would be nothing in comparison to the losses they must necessarily sustain, if they went to law ; for the lawyers would keep them at it, until they got all they had. And, in all probability, it would have to be settled by an arbitration at last. They then proceeded to the best of their ability and struck a line through the dark ; and finally made out their judgment, which I delivered immediately to the men concerned. On hearing it, without a word more, they

agreed to it, and fell into each other's arms with tears; although they, and their families, had not spoken to each other for a long time. And here the whole matter was forever settled; and peace and harmony delightfully restored. No one can tell the joy I felt in seeing the good old man, and all his family so happy, as they were, on the deliverance they had experienced, from the great difficulty, that had so long marred their peace, and had threatened to destroy it forever. Bless the Lord for his tender mercy, and his loving kindness to the children of men.

It was, I think, at our first quarterly meeting, that it was proposed to hold a camp meeting; which, the movers suggested, would be best held in a corner of the circuit, where they had had one the year before, at which, one of the preachers had been stabbed—though he was not killed.—Here, however, they could only get together a few of the members of the circuit; and of course there could be but little expectation of much good. I requested them to let me have the privilege of fixing on the place, while the presiding Elder would fix the time. They did so; and on finding out as near as I could, the centre of the circuit; and finding a beautiful place on a creek called Yellow Breeches, owned by a presbyterian gentleman, I went to him, and laid the case before him. And he not only granted me the ground, but also promised to protect and help us all he could. My colleague (Robert Boyd) who was an industrious and zealous young man, with myself, in due time took pains to give information to the whole circuit, and to urge our friends to come up from the most distant parts, to the help of the Lord against the mighty. And, like willing souls, who loved the cause of their Master, they did so; and the consequence was, on the first day, we had one hundred and ten tents erected on the ground, and before all was over, a great many more. Our congregations were very large, and for the most

part we had good order. But the best of all was, the Lord was with us, and made bare his almighty arm in the defence of his own cause ; many precious souls professed to be converted to God ; and after many had gone home, we had on probation at one time, upwards of eighty precious immortal souls. And, what was very remarkable, they were mostly young men—that stood up like a mighty army on the side of the Lord of Hosts—out of whom came, several preachers of the everlasting gospel. This indeed was a great thing for our circuit, hitherto poor in number, for its size. It seemed to give a universal blessing ; for nearly every class partook more or less of the good that had been done at this camp meeting ; and the whole circuit continued to prosper to the end of the year.

In March 1817, I was sent back again, or re-appointed to Carlisle county, with brother George Brown for my colleague ; and from the gracious revival that had commenced the year before, our appointments and labour had greatly increased. The boundary that embraced Carlisle, Shippensburg, Gettisbury, Berlin, York, and the town opposite to Harrisburgh, was large. And now, the intermediate space, that for the most part had been left vacant before, being well filled, gave us many more appointments than ordinary ; and we had to preach as many as thirty three times in four weeks, as well as lead from twenty to thirty classes ; with the discharge of other duties. But although I became so worn down with constant labour, that I thought for a while, I should be compelled to retire from the work, the Lord more than repaid me for all ; for he continued to revive his work.

Gettisbury, about the time I first got to the circuit, had been reduced to seven poor women, mostly widows ; two of whom we had to help from the charity collections of the church. But, although neither of them was able to entertain

us, such was their piety, and our hope in Israel's God, that we determined to pay our expenses at a tavern, and not to give them up. We had to labour in the court-house, while several other denominations had excellent houses of worship to assemble in ; and for a while, the success of our labours appeared to be doubtful. But at length our congregations began to increase ; seriousness and attention were depicted in almost every countenance, and a glorious revival broke out, that resulted in the ingathering of many precious souls, and in giving us several excellent homes ; which saved us from going to the tavern as we had formerly done.

The Lord in mercy continued to revive his work all around the circuit, until the close of the year ; and we received, in the course of the two years, about five hundred souls into the Church of God. This, indeed, was a great work, that God had wrought, and wonderful, when it is considered, that the great mass of the people, were raised up in, and considered members of, some branch of the Church. When I first went to this circuit, and found how little Methodism was esteemed, how fed and poor we were, I felt greatly humbled, as well as somewhat discouraged. But, at the close of my two years' labor, I was enabled to triumph in the God of my salvation, who had done such great things for us. The people on the circuit were mostly Germans : and when I went on from old Virginia, where there is so much kindness and hospitality shown to Methodist preachers, I feared I should suffer great privation, and not know how to demean myself so as to please and have success. But I soon found, although the Germans were a plain people, they too were kind, in their way : and after a little acquaintance, all my fears vanished, for I found a warm and sincere hearted christian people, ready to receive, and do me good.

In Carlisle, I had the pleasure of witnessing the infinite goodness of God, as manifested not only in the glorious revival of his work, but also in the death of his saints. A brother Walker, who had been one of the class-leaders, and noted for his piety, became—for about twelve months before his death—exceedingly gloomy and desponding. During that time, I frequently conversed with him, and strove, especially, by the aid of Scripture, to dissipate his gloom and cheer his heart. But quote what I would, it appeared to be of no use; for he would always say; Oh, that may be for others, but not for me. One day, when about to go to my appointment, I saw several friends hastening to his house, which caused me to go too. When I went in, many were standing around his bed, and he appeared to be nearly gone; so much so, that we expected every breath to be his last. His friends were weeping bitterly, not only because he was dying, but because he had never expressed himself as being delivered from his doubts and fears. This gave them their greatest grief. But while they were weeping, and he dying, I began to sing, “The men of grace have found,” &c. and I had sung but a few verses, when he began to revive; and as soon as he could speak, he began to shout and praise God saying, Glory, Glory! oh, the name of Jesus, what sweet harmony it strikes upon my soul! The cloud appeared to break immediately, from every mind, and there was one general burst of glory to God. One brother, standing by said, Brother Walker, all is well now? he answered Yes, and it was the only time they could arrest his attention for a moment.

He continued to give glory to God, for about two hours, when his happy spirit took its flight to blissful immortality.

There was also, another noted christian in that town, by the name of John Kennedy, who because of his exemplary walk, and godly conversation, appeared to be universally

beloved ; and christians of all denomination claimed him as their brother. He lingered long in consumption. I visited him often on his dying bed ; and when I would converse with him about dying, he appeared to be overwhelmed with joy ; and expressed it in a most singular manner. He would laugh, weep, and praise God, almost in the same breath. One day after praying with him, and to my great joy witnessing his happy state of mind ; and about to start on my circuit, I said, Brother Kennedy, I think you will be in heaven before I get home again. He burst into a hearty laugh again, and said Brother, do you think so ? I told him I did. And Brother, said he, I am sure if I get there, after a while, I shall see you there ; for I am sure you will get there too. And although it was but the word of a good man, it seemed to give new vigor to my hope of everlasting rest. Although I did not then expect it, I returned home time enough to attend his funeral ; which gave me an opportunity of witnessing the great love the people had for him. It appeared as if the whole town turned out to bury him, and in every possible way, to express their christian regard and veneration for him. How true it must be, "precious in the sight of the Lord is the death of his saints."

I must mention one more case, in this circuit, of a very pious young woman. She was remarkable for shouting occasionally with all her might ; and, although it was a little annoying to some ; she was borne with and loved by all, until she was afflicted with the dropsy of a peculiar kind, that made her appear as a single woman should not ; and such was the peculiarity of her case, that her physician, and warmest friends were deceived, and gave her up. She was sternly forbidden to shout ; and many other marks of disapprobation was placed upon her, so that she was doubly afflicted ; notwithstanding her constant declarations of her in-

innocence. But time and tide it is said, bring all things to bear; and all were made to repent of their harsh censure, for she was found to be innocent. While she was so much afflicted in mind and body, it is said, she often prayed, that she might be permitted to die shouting; and God, who knows how to deliver the righteous out of all their troubles, heard her prayer. She was called to die, while living in a good Presbyterian family. They said, as I have been creditably informed, that she appeared to die, and they thought she was forever gone; but she came to shouting, and shouted on with a loud voice, till she sunk in death. And may we not say in her behalf, as well as the rest of the saints of the most high, "thanks be to God who giveth us the victory, through our Lord Jesus Christ." Many more interesting circumstances might be mentioned, but time would fail; and I once more bid adieu to beloved Carlisle circuit.

In the spring of 1818 and 1819, I was appointed to travel good old Baltimore circuit, with brother I. Taylor and G. Payton, for my colleagues. I moved my family to Hookstown, where there was a neat little parsonage, about five miles distant from Baltimore city. This was indeed, a very pleasant circuit; the people kind and religious, and consequently it was pleasant to serve them. During the two years, we had many gracious seasons, with a considerable ingathering into the fold of Christ: but nothing, as I can recollect, of a very extraordinary nature. All went on regularly, smoothly, and to some extent prosperously, throughout the two years. And what made it still more pleasant, we had exceedingly kind and precious neighbors, among whom, was an able, and kind physician, H. Wilkins, Professor in the first medical College of Baltimore City, with his amiable wife and daughters. Truly we had a pleasant time, through the mercy of God.

In the last year, as our meeting house in Hookstown was

small, as well as old and uncomfortable, we determined to try to build a good house; and the first man applied to for help was brother John Kelso. As soon as I had told him my business, he pulled out his pocket-book, and said, Here are fifty dollars to commence with; and here is another brother who will give you fifty more. But he was mistaken; we could not get anything out of him. I told brother Kelso, I did not want the money then, but only wanted to see what I could get subscribed. No, no, said he, here it is; what I do, I do in earnest, and you need not fear, you will build the house. And so it was; we found willing and charitable souls enough, to build a handsome stone house for divine worship; in which the Lord has long since recorded his holy name.

I left this delightful circuit for Baltimore city, where I was stationed in 1820 and 1821. And my family resided in the parsonage, back of Light Street Church, as I had to labour in that part of the city. The first year, I had brothers, Thomas Burch, and Frederick Stier for my colleagues; the second year, brothers Asa Shinar, James M'Can and Samuel Davis.

After a few months, brother Stier went off, and got married, and never returned again; so the whole burden of that heavy station, having eight churches to fill, was left on brother Burch and myself. And it was well for us, that we had an able body of local preachers, to aid us; for as it was, we had to preach three times every sabbath day, as well as lead several classes, and do all the work of the station through the week. I have frequently met a class at seven, another at nine o'clock, preached at eleven, and if it was the first sabbath in the month, given the holy sacrament; preached at 3 o'clock, again at night, and sometimes, held prayer meeting till eleven or twelve o'clock. Truly the labour was excessive; but the Lord gave us strength for our day.

Although this is one of the most favorable and prosperous stations, in a general way, on the continent of America, and is sometimes called, by way of pre-eminance, the Nursery of Methodism, yet we had but little success during our whole stay. The cause appeared to be two-fold; the distress and failure in worldly matters, which, indeed, was great. Many of the principal merchants, as well as others, broke; and the city was so deserted, that many doors, in the most business part of the city, had written on them, in large letters, "To let." In addition to this, the yellow fever raged, both summers, in one part of the city; and many were carried off. One would have thought that such afflictions, would have driven the people, by thousands, into the Church, for refuge; but it was not so. When they came to worship, they, for the most part, appeared to be dull and unfeeling; and we became so discouraged, we could seldom preach as we had done. All of which went to prove, that it is true, as it is written, "Not by might, nor by power, but by *my Spirit*, saith the Lord." If any one supposes that earthquakes, or famine, or pestilence, or any other disaster, can give men religion, they are much mistaken. These are seasons of partial chastisement; and must be accompanied with, or succeeded by, mercy, and the outpouring of the Spirit of God, before the heart is inclined to seek salvation. For it is by the Spirit of the Lord alone, that we are brought home to God. It is true, we had some refreshing seasons; and some ingathering of souls; but they were small, for Baltimore city. But one thing we had in abundance, to comfort and cheer us, amidst the general gloom; i. e., the smiles and hearty approbation of our friends. Perhaps there is no place more noted for general hospitality, than this noble city; and there can be none more affectionate and kind to their preachers. They refuse, without some special reason, to petition for, or make choice

of any; preferring, like wise men, to leave the whole responsibility with the appointing power. And when the preachers are sent, no matter what their talents may be, they are their preachers for the time being; and they honor and sustain them as such. And I have often thought, that this is the reason why they so generally prosper. For, although we had a peculiar season, which tried men's souls, and measurably prevented our success; yet, for the most part, this city is exceedingly favored with the out-pouring of God's Holy Spirit; and consequently, remarkable for great revivals. And I have often thought I should have been glad to have another trial in that beloved city, under more favorable circumstances: but I suppose it is now forever denied me. I love Baltimore city: and I think no one, as a Methodist preacher, can serve it and not feel it endeared to his heart.

In the spring of 1822, our conference met in Baltimore City, and after several had refused to go, I was appointed to the city of Pittsburgh. When I first heard of my appointment, I was much pleased; but before night I understood that Asa Shin, and Samuel Davis—men of noted talents and without families—had been petitioned for by the church in that city. I became so distressed that I slept but little through the night; and early in the morning, repaired to the Bishop's room, where I found the venerable Roberts and George. I told them, they knew I had never asked any favours but always received my appointment as given me with cheerfulness. But now I had come to ask the favour of being released from going to Pittsburgh; for I understood they had been petitioned, for two of our ablest ministers, men without families; while I was sent alone, and had a family. I pleaded; but all was in vain. At length Bishop George took me in his arms and said, go Richard; and it will be the greatest crown you ever received. Go, and I will send with you Henry Bascom from Kentucky,

and he can preach down all opposition. This was truly encouraging; but still, I was afraid to go. However, I had to submit, and risk all consequences. When I arrived in that city, instead of meeting as I feared, the frowns of the church, I never met with a more hearty welcome. Although they had never had a married preacher before, every thing was in preparation for my reception, and the comfort of my family. I preached on Thursday night; and by Sunday morning, a welcome hymn had been composed, and was sung before I preached; and indeed, every thing was said and done necessary to give me courage, and cheer my heart. And it is to this unexpected and hearty welcome, that I attribute under God, in a good degree, the great success I had during my stay. The Lord made it such a blessing to my soul, that I hardly ever ascended the sacred stand without feeling I had power to preach his holy word to good effect. I felt as a preacher should always feel, at home and among his brethren. And the best of all was, God was with us, of a truth, and that to do us good.

During my two years' labor in that city, I had but little difficulty in the administration of discipline, and almost one constant revival of religion. It is true there was not at any one time, such a great flood of divine mercy, as we sometimes see in the ingathering of precious souls to the fold of Christ, where hundreds are brought in at a time; but, there appeared to be one constant stream of divine goodness; so that we seldom met together for divine service, without witnessing more or less of the presence of God, either in the awakening and conversion of precious immortal souls, or in cheering and comforting his humble and believing people. The last meeting I held was remarkable for the conduct of one, who had been raised in the lap of affluence, and for some months, through the reading of the Holy Bible, had been awakened to a sense of

his danger, through sin. In the midst of the great congregation, he came forward, and gave me his hand to join the Church; stating that he felt that he must do so before I left the City. It was a matter of some astonishment to the people, and of much joy to the Church of God; as it had been doubtful for a long time, which way he would turn, or to what branch of the church he would attach himself. May he be faithful unto death.

I recollect no strange circumstance that occurred, except in the case of two little girls; one of whom, about eight years of age, was brought to me from the country, to be examined in the Holy Scriptures. And I found she could immediately answer any question I asked her in the Old or New Testament, by turning immediately to the place where it was to be found. Her familiarity with, and knowledge of, the Bible, grew out of her exceeding fondness for it. She was known frequently to retire to the woods alone, on the holy sabbath, where she would be so taken up with the book of God, that she could not be persuaded to come in and take refreshment. This truly was strange for a child only eight years old. The other was a sabbath school scholar, who would recite, every sabbath from twelve to fifteen hundred verses of scripture. When I left, she had gone through the New Testament, and was well advanced in the Old; and no doubt long since, has had the pleasure to say, she had memorized the whole of the sacred volume.

In reflecting upon Pittsburg, I can but feel the most sincere gratitude and joy because of the many kind friends I met with there; their many acts of peculiar kindness to my family, as well as to myself, and the blessing of God that accompanied my labours in that city.

As I finished my labours in Pittsburgh in the spring of 1824, of course I had to expect a new field of labour. I

loved Pittsburgh, and my friends did all they could to detain me there. But for me to sanction their plan, would have made it appear, that I was willing to supplant a good brother; and I therefore, tore myself away. For this I have frequently been sorrowful; for, I must believe, had I yielded to their wishes, it would have been better for me; and it is probable, better for them also. There was mutual affection between us, and I could have done them good, by the blessing of God. But, poor short-sighted mortals; how often do they err! May the Lord forgive me for this error. I packed up my goods, hired a conveyance to the turn-pike, by Uniontown, and went on pack and baggage, to the Conference, that sat in Winchester 1824. I was there elected to the General Conference, that was holden in Baltimore City, at which we experienced much difficulty; as the fire of Radicalism was then at its greatest height, in the bosom of the church. I never shall forget our beloved Bishop Roberts, who on taking the chair, called the attention of the preachers: and through his good management, was successful in settling a question, that had greatly perplexed the members of the Conference. Truly it was a time that tried men's souls. For, notwithstanding it may be said in truth, there never was a more peaceful, and affectionate set of men to be found in any branch of the church, than the ministers of the Methodist Episcopal church; yet on that occasion, some of them appeared to be almost unmanageable; such was their anxiety to carry their views concerning the points of discipline under consideration. Fortunately for me, I had long before that time, turned my attention to the system of rules, by which our church is governed; and had settled down in the opinion, from which I have never yet departed, that all things considered—and especially in view of an itinerant ministry—they were not only good, but the best that could well be formed, for the peace, and prosper-

ity of the church. But still I could but think my brethren of an opposite opinion, who desired some changes—especially concerning the appointment of presiding elders to their office—were equally sincere, and as desirous as I was to promote the interest of Methodism, and the cause and prosperity of the Redeemer's Kingdom. I have to rejoice to this day, that I have never cherished any bad feelings towards them; although I have been firm and decided in my course, and believed they were wrong in the means they used, to bring about what they supposed a beneficial reform in our church government. I ever held them as men of God; loved them in my heart as brethren and fathers in the church, and always received from them in return, the kindest expressions of confidence, and christian regard.

This year 1824, and the following year 1825, it was my lot to serve on Hartford circuit, embracing Abington, Belle Air, Havre de Grace, with many country appointments, and other small villages. The first year, bro. Basil Barry was sent with me as my colleague: and the second year, brother Lumsden. They were worthy brethren, and laboured faithfully in the vineyard of the Lord. We had a very pleasant time amongst our kind-hearted, and affectionate friends; but no great revival, although I think we had some increase in our numbers. It was on this circuit I made up my mind, to remove to the west; but before I fully decided on this important transaction involving so much, I consulted Bishops M'Kendree and Soul, who gave it as their opinion, that I would do well to do so. I accordingly took a transfer to the Kentucky Annual Conference.

But, while I found it hard to part with my kind Hartford friends, and the members of the Church in general—among whom I had labored for seventeen years—I found it much harder to part with my much beloved fathers and brethren of the Baltimore Annual Conference. They had taken me

by the hand, when young, and borne with all my weakness. We had labored, many of us, side by side, and suffered privation and toil together. We had often met together in Conference, with joyful hearts, and taken sweet counsel together; so that there was a tender tie of affection formed, that never can be understood, except by men in like circumstances. Oh, how my poor heart trembled and ached within me, when I had to deliver my farewell speech, and bid them a final adieu. I had, also, to pass through the trial of bidding farewell to my three brothers, and one only dear sister; who followed me to the door, while the big tear stood in her full, black eye, and told, too plainly, the feelings of her affectionate heart. We bid each other farewell; and alas! it was a long and final farewell; as she, soon after, was called to swell the pale nations of the dead, and, I trust, to participate in the joys at God's right hand. My heart has ever been susceptible of deep and tender affections; and hence, it was a great and painful trial, to part with all my kind friends and dear relatives, with a strong probability of never seeing them again. But the resolution was fixed; and sometime in February, 1826, we started for Kentucky; and, after a rather tedious journey, by the blessing of God arrived in safety at our farm, near Sharpsburg, in Bath county, about the last of April. We had to build houses and raise a crop, by the first of September; at which time I had to attend Conference, and receive my appointment. Our Conference sat in Louisville; and, soon after my introduction among the preachers, I found they were of the same kind and affable disposition, so abundantly manifest in the Conference I had just left; which was to me a matter of great consolation. My appointment was, to the city of Maysville; and, notwithstanding I found kind friends and a hearty welcome, as I had to leave my family on the farm, which was about forty miles distant from my appoint-

ment, I had a hard time through that year. My custom was, to leave home on Saturday morning, and arrive in Maysville that night; and, on the Monday week following, to start again for home, whether wet or dry, cold or hot. And, as in addition to all the rest, I was much afflicted with the dyspepsia, I think I suffered as much as I ever did in any one year of my service: but the Lord gave me many friends and many blessings, which more than repaid me for all.

When in the city, I boarded with Johnson Armstrong, John Armstrong, and Peter Grant; who, with their families, were exceedingly kind and affectionate towards me. Johnson Armstrong, Peter Grant, his beloved sister, and John Armstrong, all of beloved memory—for they were truly upright, affectionate, and beloved children of God—have long since gone to their home in heaven; while the most of the rest of their dear families, are still in this world of trial, and have to endure hardness as good soldiers of the cross, in order to gain the crown at last. May the Lord bless them, and bring them all safely home to His everlasting kingdom.

I found the whole of the members of the Church exceedingly peaceable and kind; and consequently, I had no difficulty, through the year, in the administration of discipline.

My congregations were constantly large. I had good liberty in preaching God's holy word; our meetings in private, as well as public, were frequently of the most lively and feeling cast; which plainly manifested, that God was present with us, to do us good. Yet, at the close of the year, we had a very small increase. This so far discouraged my mind, that I begged to be released, if another could be found, who might, likely, serve with less difficulty, and perhaps more usefulness; for which I have often repented. For it is evident, if I had been sent back, I should have immediately seen the fruit of my past labors; for while we

were at Conference, the good work of God broke out, and soon after my successor took charge of the Church, many precious souls were gathered into the fold of Christ, who professed to be awakened and deeply concerned for their souls, through the previous year.

In 1827, I was stationed in the city of Lexington; and in order to fill it with the greater propriety, and with more probable success, I moved my family to the city. Brother E. Stephenson, who immediately preceded me, had been blessed with a glorious revival, and left the good work still progressing. It was my good fortune to be enabled, through divine grace, to step, as it were, directly into his footsteps, and to see the heavenly flame rise higher, instead of fall. The gracious work progressed, most delightfully, until the first of May, when I had to leave, for our General Conference, that was held in Pittsburgh. It was, indeed, pleasing, to meet with so many of my old friends. But we had not a very pleasant Conference, as the question of reform was not fully settled,

When through the blessing of God, I returned to my station, I found it was not altogether, in as prosperous condition as when I left; although it had received the excellent services of my much beloved brethren Chipley and Cooper, local ministers belonging to the station. And no doubt it would have been much the same, if I had been with them; for the work had been of long continuance, and preachers and people nearly worn out. It was not long however, till, we were refreshed again with the manifestations of divine goodness, which continued in a greater or less degree, during my second, as well as the remainder of my first year. In beloved, and beautiful Lexington, we found many kind and hearty friends, as well in the Methodist Episcopal Church as out of it. Among others I frequently attended the families of Mr. Robert Wickliffe, whose wife I found to

be a devoted Christian ; and the widow Morrison, of blessed memory, whose kind husband left a large sum of money to Transylvania University, for the laudable purpose of promoting the good cause of education. These I always found ready and willing for prayer ; and with them, I had many precious seasons. Of many precious names and families, I might thus make mention, but time would fail. However, one more I must mention, because of one striking peculiarity, the family of my kind and worthy friend John L. Martin now residing in Louisville. When I first became acquainted with them, they appeared to be amongst the most healthy and happy families, in, or near the city of Lexington. They lived in one of the most lovely situations, and dwellings, to be found in all the beautiful country surrounding that City. I with my beloved companion spent many happy hours with them. But alas, one after another sickened and died, and for the most part I had to visit, and bury until in a few short years, all were gone. The one, the next to the last, a young and beautiful daughter recently married, while sinking with a pulmonary affection, sent for me while I was travelling the Augusta District. And although I was at a considerable distance, when I received the message, I hastened immediately to see her. She was one of a lovely band of daughters, who appeared to feel as much affection for me and mine, as if they had been my own dear children ; and consequently, I loved them much. And true it is that love gives us hinds' feet, and knows no difficulty too hard to be overcome. I moved swiftly to see my precious young friend, and never shall forget on entering her room, her appearance ; her beautiful black eye, that swam in tears, and the bloom on her cheek, that while for the moment, it made loveliness appear the more lovely, too plainly indicated that dissolution was drawing nigh. No I never shall forget her steadfast look, while she said with much earnest-

ness, I am glad to see you, I would rather see you, than any one upon earth. For some time I could say but little ; but before we parted, we had a long talk about her state of mind and future prospects, and I have good ground to hope that she has made her escape to the Paradise of God. The rest of the little band were composed of Eloiza Chipley, Sarah Satterwhite, and Mary Blanchard ; all of whom have long since gone, with their lovely companion Charlotte Martin, afterwards Richards, to people the pale nations of the dead. How strange are the ways of providence ! All these, when I first knew them, were healthy, blooming children—or rather young women—to all appearance, as likely to live long, as any perhaps that could be found. But the Lord, whose they were, and whom they served, has seen good to take them all to himself, and shut them in, I trust, far beyond the reach of sorrow, pain, and death.

I was called to witness the last moments, and dying agonies of several, during my time in Lexington; but one among them, was the most remarkable of all. It was a daughter of good mother Hull, who herself was noted for piety. She at first it would appear had not thought of dying, and when told she must die, although she had been, no doubt, a sincere christian, she became greatly alarmed. But sometime before her departure, she obtained a great blessing. Her evidence was bright and clear, and she praised God with expressions the most feeling and powerful, to her latest breath. But what was most peculiar was, every one that came into the room, appeared to partake of the gracious, divine influence that surrounded her ; so that they were constrained to unite with her in praising God, for his infinite goodness. Truly, heaven appeared to be near. Oh, how calm, peaceful, and happy, all appeared to be while she was sinking into the arms of Jesus. Indeed such was the heavenly scene, that no human language can

possibly describe it, How true it is, "blessed are the dead that die in the Lord."

It was my happy lot to receive a large number of souls, coloured as well as white into the bosom of the church of God during my two years' labour in the city of Lexington, And the case of one of them was so remarkable that I have often mentioned it for the encouragement of others. One day immediately after preaching, I came down in the altar; and while the house was crowded with serious and attentive hearers, I opened the way to receive such as might desire it, into the church. Dr. Saterwhite, who had been sitting near the door, rose up, and came forward, and gave me his hand; so much to the astonishment of all present, that nearly the whole congregation rose up: and our meeting closed with songs of salvation to God and the Lamb. The next day he told me, that when he did so, he did not feel as much as he had frequently felt, but it came into his mind, that he had often thought of setting out for heaven, and that there must be a beginning, and that he had as well start then as at any other time. And while he was telling me, although he complained of the want of feeling, the tears were running down his manly cheeks; and it was not more than about three weeks, till the Lord granted him repentance unto life: he made a good and useful member as long as he lived. And no doubt the church especially, as well as the community in general, lamented greatly his tragical, and early death. He has left behind him, one affectionate sister, and two dear children, who, no doubt, greatly feel their loss.

Lexington station contains many worthy members of the church of Christ; one among them that now occurs to my mind I will mention, because of her undeniable, and useful christian course. When she came to reside in that city, she was young, handsome, and wealthy; and might have

turned to the gay world, and enjoyed all that earth could give. But, instead of doing so, although the Methodists were few, poor and despised, she cast in her lot with them, and has continued faithful until this day, bearing the cross, enduring the shame, and counting all things but loss, so she may win Christ. She has now become a mother in Israel; and who can tell the good that she has done, in throwing the weight of her influence in the scale of religion? She has lived to see the church flourish gloriously; no doubt to her great joy. Her husband, although not a member, is kind and liberal towards the church. His fine and lovely dwelling, has long been a resting place for the weary ministers of the cross of Christ; and it plainly appears, that it gives him great pleasure to see them, and do them good. And as the Lord has said, he that giveth a cup of cold water to a disciple in his name, shall not lose his reward, we can but hope and believe, he will yet be brought in, to share here with his faithful companion, the holy joys of salvation; and that they will receive their reward together, in the kingdom of heaven. There are some families there, for which we formed an attachment, because of their peculiar manifestations of kindness, that never will be broken off, till the lamp of life shall cease to burn. Oh, Lexington, beautiful Lexington, with all your faults we love you still.

In 1829, and 1830, it was my lot to be stationed in the pleasant little village called Mount Sterling. I moved my family to our farm, which was about nine miles off, and regularly served my station, nearly every sabbath. But, although my family was so near, I found it was not so good, as to be every day in the midst of the people I had to serve; and to this circumstance, I must attribute in some measure, that want of success, experienced in almost every other place. The people were kind, the congregation for the

place, large, enlightened, and attentive; our meetings generally promising and good, but after all the efforts I could make, and all the excellent help I frequently had, from casual visitors, and neighboring camp-meetings, our increase, at the close of the two years, was but small. Upon the whole, I had a happy time among that affectionate people; and left them in the enjoyment of some prosperity and great peace.

In the fall of 1831, I was appointed to serve Cynthiana, which was about twenty five miles from my home; and as the ensuing winter was very cold, I suffered much in the performance of my duty. It was near that place, I found living the venerable Leroy Cole, with his devoted and amiable companion, who had through his peculiar request, been stationed with me, my first year in Lexington; which should have been mentioned before. The reason why he made the request, when he was now trembling over the grave, was set forth by him, in the following figure. Brethren, said he, I had once a pair of oxen that lived to be very old, and when they could work no more, having been so long accustomed to the yoke, they would go every day to the last, and place themselves, as though they were about to be yoked up; and there they would stand by the cart. At length one died; and then the one that was left behind would go daily, and stand by the cart. Brethren, said he, I am now old, and cannot work much; but still, I want to stand by the cart. He was an excellent man; and in his happy death, in all probability, was the means of the conversion of one of his sceptical neighbors. His widow, I suppose is still alive, and truly a mother in Israel, and her house a home, as it has been for many years, for the way-worn minister of the gospel of Christ.

When in my station, I boarded with my worthy friend Asbury Broadwell, who by his own request received, and en-

tertained me, free of all expense to the church. His amiable wife was a member of the church; and they seemed to try, by every possible means, to make me comfortable and happy, while under their hospitable roof. May the Lord reward them, for their kindness to his unworthy servant. My good sister Broadwell has been ever since, among my few female correspondents; and did she know how highly I prize her letters, she would, possibly, write oftener than she does.

The church was composed of many of the most respectable citizens, in and around Cynthianna, and Methodism appeared to be in good repute, among the people generally. But, notwithstanding the church was crowded frequently, with attentive hearers, our success was not as great, as might have been expected. It is true the Lord was good to us, so that we had many happy seasons, and some increase in the church of God. In one thing, I had to rejoice, i. e. we appeared to live in peace with God and all mankind.

Sometime in April, I had to leave my station for the General Conference that held its session in Philadelphia; and several times on my journey, I was greatly alarmed, by the carelessness and racing of drunken drivers; but the Lord in mercy brought me safely through. At this Conference, we elected, and ordained brothers Emory and Andrews, to fill the sacred office of Bishops; one of whom long since met with a violent death, to the great loss and affliction of the Church. He was, truly, a great and good man; and no doubt, has gone to participate in the joys at God's right hand.

Inasmuch as the temporal, and spiritual concerns of the Church throughout the whole continent come up, in a considerable degree, before the General Conference, we may always expect some hard cases. But, at this Conference, we

had upon the whole, a harmonious and peaceful season, and all things were done decently, and in order; and after a session of about four weeks we parted, many of us to meet no more till the judgment of the Great Day. On my journey home, I was again several times, greatly alarmed in the stage. At one time, the hook in front of the tongue gave way, and the swingle-trees fell upon the horses' heels. This caused them immediately to turn in towards the stage, which greatly alarmed the driver, who lost his command of them. At another time, in coming up the mountain, by the side of the Juniata river, in the night, I thought the driver was asleep, as the stage appeared to stop; I looked out, and found we were on the brink of a tremendous precipice. I spoke to the driver, and asked him, if we were not in danger. He said no; cracked his whip and went on. I looked forward and saw the ground had broken off in several places, and presently in went the wheels. It was truly a frightful time, but through mercy we did not go over; and I was brought again in safety to my desired home and station; for which I have great reason to bless and praise God.

At the close of this conference year, I was greatly exercised once more, about locating. It appeared to me, that I had served as long as I could in my peculiar circumstances; and I thought, I had better stop, and take care of my own family. I tried to weigh the matter as well as I could; and thought my mind made up now to locate. I took my pen to write to the ensuing Conference, to bid a respectful farewell to my brethren, and to request their acquiescence in my determination. But, when I came to a certain point my heart failed me, and I laid it by for the present. I thought I was calm, composed and righteously determined. But that night I began to weigh the matter again, and became so agitated, that I slept but little through the whole

night. In the morning I told my wife, and said I thought, I would go to Conference, and see if they had anything I could do; and if they had not I would then locate. She agreed with me, that in all probability, that would be best; but persuaded not to accept the office of Presiding Elder. I assured her she need not fear, for if they had nothing else for me, I should be sure to locate.* I went, and lo! I came home the Presiding Elder of the Augusta District. I had ever felt an objection to taking that laborious, unthankful, and responsible office; but I was overruled by my good and much beloved brother Corwine, who had just filled his four years on that District. My wife who with all her wish for me to keep on, wept, but it was no use; I was then the Presiding Elder, and must, if possible, fulfill my course.

This took place in the fall of 1832, and I continued on the district three years. It was large, embracing the country from Augusta to the mouth of Big Sandy; up Big Sandy to Pike county, and thence across the country to Owengsville, Paris, and again to Augusta. Hence, I was frequently worn down with long and tedious journeys; but I often felt repaid, in meeting the preachers at their Quarterly Meetings; where we would be together for several days, in the mutual enjoyment of the privileges and immunities of God's house.

At many places, especially in the mountains, we had gracious revivals of religion; at which seasons, many precious souls were brought to the experience of a good hope, through grace. The people where I stopped, were kind, and appeared to take pleasure in doing for me whatever they thought would make me comfortable. I found, in my travels, one peculiar case of affliction. It was that of an aged man, by the name of Prather, who had suffered so much with the inflammatory rheumatism, that he was so stiffened, from his head to his feet, as to be unable to bend a joint in his body,

except his fingers. He lay propped in his bed like a piece of marble, and entirely unable to move. And, in addition to this, he was stone blind. He appeared to be a man of good sense; and, in conversing with him, he told me he had been, for a long time, perfectly easy, but had been in the condition in which I found him, for about twelve or thirteen years. He lived not far from the Burning Spring, in the mountains, on the road from Owingsville to Presertersburgh. How wonderful the ways of Providence are, with the children of men.

At the close of my three years' labor on this district, in 1835, I attended our Conference, held in Shelbyville; and, after a considerable degree of difficulty and labor, in assisting the Bishop and Presiding Elders in stationing the preachers for the ensuing year, it was pronounced, on all hands, as well done. I had made several delicate hints to get clear of my old district; but they appeared to be unnoticed, and I was expected to go back again. The next morning, when we met to close our business and receive our appointments, Bishop Andrews sent me word to take his place, and preside in the Conference until he should be ready to come in. I did so; little suspecting what was going on. After some time, he came in; and all things being prepared, he began to read out our appointments. I soon found, to my astonishment, I was left off my old district; and, for a long time, could not conceive what he had done with me; till at length my name came out for Mount-Sterling station. It is true, I was much surprised at the change the Bishop had made that morning. But it was a good one for me; and I said nothing about it, but went on to it, putting my trust in Him who does all things well.

Although there had been considerable difficulty in suiting that station, and I had been with them, already, two years, I was gladly received; and it turned out to be one of my

most happy years in that place. The people not only came out to hear me when I preached, but they appeared to do every thing in their power to encourage me in my labors. More respectful congregation, I think I never served; for scarcely did a living soul stir from his seat, at any time during divine service. And the best of all was, the blessing of the Lord, in a good degree, appeared to attend our labors.

I think it was in the course of this conference year, that my old and much esteemed friends, Mr. and Mrs. Howard, were greatly afflicted in their family. Their eldest son, a very sprightly and fine young man—if I recollect right, between twenty and thirty years of age—was, after a few days' illness, called away from time to eternity. I was sent for to preach his funeral sermon; and truly I found an afflicted family. My kind friend, Mrs. Howard, told me, with much feeling, that she had raised a considerable family of children; they had been greatly blessed with health and prosperity, and this was the first break in their ranks; and as it was their first-born son, it went very hard with her.

But, some time after, they were called to suffer the loss of another beloved son. He was not yet twenty-one years of age; but well grown and of fine promise. He fell into a pulmonary affection, and lingered long, before the closing scene; which was truly one of the most trying I ever saw. On the day of his death, I was sent for, at his request; and when I went to him, to the great joy of all his friends present, he requested me to pray for him. I had to stay with him through the day, and frequently pray with him. He several times appeared to sink, as if his last moment had come, and then he would revive again, until he seemed, himself, to be disappointed, and said, Ah, I cannot die. On recovering from such spells, he would, almost always, send for his mother; who would come, and show the tender mother's feeling heart to a dying son, in such a degree,

while his dying arms were thrown around her neck, that at last it became to me, almost insupportable, and I had to walk the yard, in the open air, to get my strength revived. At length, about night, he was moved, that his bed might be made more comfortable; and while this was going on, he called his father and mother, and all his dear sisters and brothers to him, and bade them an affectionate farewell; and then, while in the act of removing to his bed again, he sank off, as into a sweet sleep, without a sigh or groan, to wake no more, till the morning of the resurrection. Soon after our first prayer, he professed to receive comfort; and I trust he was taken from the evil to come, and lodged safely in the paradise of God. Never did I see a more afflicted family, and never did I feel more for one, than I did for this. But, at the close of my third year in Mount-Sterling, I had the pleasure of leaving my kind friends in peace and harmony among themselves; and, as far as I know, with all mankind. And may the Lord keep their hearts and minds in peace, through Christ Jesus.

In the fall of 1826, I was appointed to Lexington district; where I travelled but one year, on account of my health failing, to a considerable extent. My journeys were frequently long, on account of my living at some distance from my work. The winter weather was such as to render travelling very difficult; and, as it was my custom to go wherever duty called, I was frequently much exposed, so that I often took cold, and became so much diseased, that it was thought dangerous to continue me on the district another year. Hence, I was released at the close of the year. Our Quarterly Meetings were frequently good, and we had some increase in our number; but nothing very special, that I can now recollect.

In 1827, our Conference was held in the city of Frankfort: where we were entertained in the kindest manner, by the

citizens in general, and had the use of the splendid State House, for the transaction of business; and, as our venerable Bishop Roberts, was entertained by the Governor of the State, we had the use of his house to station the preachers in. I was so much indisposed, during the session of the Conference, that I could with difficulty attend to business; but, through mercy, was preserved from any thing like a hard spell of sickness.

When the appointments were read out, I found it was my lot to be stationed in the city of Louisville. And, in order to serve it, I found it necessary for me to make a considerable sacrifice. I had to break up my establishment in Sharpsburg, and move my family: but no sacrifice can be too great, in such a good cause. I found, on my arrival in that city, that my friends had made provision for me; and they gave me a hearty reception. This year, I had brother John C. Harrison for my colleague; but the next year, I was sent back alone. However, it was not long till Brother J. N. Massit came to my assistance; and he labored most incessantly, for the most of the year, and with great success. Although Louisville is, I think, one of the most healthy cities in the West, and my family lived in the most healthy part of it, we had considerable affliction during our stay. While my wife, children, and servants shared in it, (not, however, from any thing peculiar to the place, but in the course of an ordinary providence,) I was strangely afflicted in my throat and breast: which originated, I suppose, in the exposure I had passed through, in serving other places. My breast and throat were not sore, and I could speak nearly as loud as ever; but in speaking a few minutes, an unaccountable obstruction would take place in my throat, and cause so much difficulty in speaking, that I could not possibly preach as I had formerly done. This lasted until the spring of my second year, when I was suddenly and unaccounta-

bly relieved; and thus enabled to labor with ease and pleasure, the remainder of my time. Indeed, such had been my affliction, that I know not how I should have done, had it not been for the good and efficient aid of my worthy brethren, Harrison and Maffit. We had, in the course of the two years, a great and glorious revival of religion; which resulted in a large and valuable acquisition to the church. And this must be attributed mainly to their labors; especially to those of my good brother Maffit, under the blessing of Almighty God. One thing is certain, those who know brother Maffit best, and have the opportunity of hearing him longest, love him most, and think best of his talents, labors, and the revivals that so generally attend them. Truly he was made a great blessing to Louisville; as many can testify, even to this day.

We found many precious friends in Louisville, during our stay—not only in, but out of the Church—whose acts of kindness laid us under great obligations; and, as we can never hope to repay them here, we trust they will receive their reward, when the Good Shepherd shall appear, to render unto every man according as his works have been. May the Lord bless Louisville.

In 1839, our Conference was held in Russleville, a very pleasant village in the Green River country; where we found kind friends, and had a very peaceful session. My time being out at Louisville, according to our Discipline, I had to be removed; which is always a matter of great anxiety to us, who know not where we are to go, or how we may be received. But the Lord is always better to us than all our fears. I was sent to Shelbyville; one of the most pleasant and enlightened villages, and one of the most comfortable stations, in the bounds of Kentucky Conference.

I entered upon my work with fear and trembling, as I had understood that the Church at that place had petitioned

for some of their favorite preachers; and as they could not be sent to them, I was afraid I might not give satisfaction. However, I soon found that all my fears were vain; for a more kind reception I hardly ever met with, or enjoyed a more pleasant and profitable season in any other place I had ever served. Shelbyville is, in itself a pleasant village; not only because of its situation, but especially because of the peculiar character of its inhabitants. A more enlightened and religious people, can scarcely be found, in any town, small or great. And this cannot be wondered at, when it is so justly celebrated for the best of female schools. It is true, it has other good schools, and a college, belonging to the Protestant Episcopal Church; all of which are doing good, and adding greatly to the importance of the place. But there is nothing that gives Shelbyville so much moral and religious worth, as its most excellent female institutions of learning; except the holy gospel that is stately preached in her goodly number of houses of worship. These fine things we look for, in a splendid large city, like Louisville; and hence, we never think of mentioning them when found in such places. But, as it is rare to find a village so abundantly blessed as Shelbyville, we think it is a proper subject of remark.

Through this year, my congregations were uniformly good; and we had a good degree of peace and prosperity, through the efficient aid of my worthy Brother Tevis, who resides in the place, and has the special superintendence of the principal female academy; while his highly talented companion attends, principally, to the literary and scientific departments. My family resided in the spacious dwelling of brother McHenry; where we had every thing necessary to make us comfortable and happy. And truly the Lord was good to us in every way; for which I desire to praise His holy name.

In 1840, I was sent back again; with the full understanding, that it was the wish of my kind friends of the station that I should return. Hence, I entered again upon my work, in a very different state of mind to that with which I commenced it. My congregations remained as full, throughout this year, as they had been during the one previous, and our prosperity, I think, was about the same. One thing, among many others; that greatly rejoiced my heart, was, that all the churches not only lived in peace together, during my sojourn there, but appeared to love, and be ready to help one another. This state of things must ever prevail, among every truly enlightened and religious community. "How good and how pleasant it is, for brethren to dwell together in unity."

At the close of this year, I had to bid farewell to beloved Shelbyville; and as my temporal circumstances had become somewhat deranged, for want of proper attention, and otherwise, I thought it my duty, in relation to my large family, to retire measurably from the regular work, in which I had been engaged for thirty two years. I accordingly asked the favour of my brethren at their Conference held in the city of Maysville, to leave me without an appointment for the ensuing year; which was readily granted. I therefore, in September in 1841, removed my family to Millport, in Muhlenburg County, where we now reside. At our first arrival, we were much pleased with our farm, country, and neighbors; and had good health in general, until some time in July 1842, when we became somewhat sickly and had the great misfortune, to lose our beloved daughter Ann Eliza Widney. At first we apprehended no danger; but her disease progressed in such an insidious way, that she was past recovery before our fears were much excited. Her loss was a great and irreparable one; as she was a wife, and mother of three dear little children, two daughters, and

one son, an infant about six months old. She was a dear child, who most sincerely loved her parents, as well as her own dear little family; and in return, was much beloved herself. It was indeed a strange and afflictive providence; but the Lord does all things well, and we would kiss the rod and adore him that sent it.

We had been located on a low, and as far as we could learn, a sickly part of the farm; but have now removed to a more elevated, and we hope a more healthy situation, and trust by the blessing of God to share with our neighbors, that general good health, that mostly belongs to this part of the country. I know it has been thought, that the Green River country has been generally sickly, and hence it has been greatly overlooked. But I am happy to find that it is a great mistake, and that it is, with a few exceptions, as healthy as almost any other part of the country, with which I have been acquainted.

At our Conference in 1842, held in the city of Lexington, as I was still unable through my pecuniary circumstances to take regular work, I was appointed by my kind brethren, as supernumerary to Greenville circuit, in which I reside; having my good brother Turner in charge of the church. I make it my business to do all I can, but I feel, as one confined in prison. When I go, and labour in the vineyard of the Lord, my soul still feels the old missionary flame: and I long, and pray for the time, when I shall be free again. I think I can truly say, I had rather be an itinerant Methodist preacher, and be at full liberty to do my Master's work, than to have all that earth can give, and be bereft of this privilege. In this I feel at home, and happy as I cannot feel in any thing else. Oh, that the Lord in his kind providence may soon enable me to enter fully upon his good work again.

I am now a few days more than sixty years of age;

have been thirty four years, and upwards, in the travelling connection; thirty two of which, I have spent, through the kind providence of God, in the regular work, without any thing to hinder me from filling my appointments. And now I know but little, of the infirmities of old age, enjoying good health and strength; so that were I at liberty, I could do as much, I think or nearly, as ever I did, at any time of my past life. And this adds, greatly to my anxiety to be engaged fully, in my Master's cause. In looking back upon my past life, I regret not, that I have spent the prime, and most of my days, as an itinerant Methodist preacher; but rejoice to think, that an infinitely wise, and good God, counted me worthy of such an honour. Of many things in my life, I have to repent, and had I the power, they should quickly be undone. But if I were to live over my days, and had my choice again, I would take with gladness, the same course again. For notwithstanding it gives no promise of earthly wealth, or honour; it does afford to the faithful servant, present peace, and consolation, that earth can never give, with a fair prospect of the inheritance incorruptible, undefiled, and that fadeth not away. It is in this good cause I hope yet to spend the remainder of my days, be they many or few.

It may have been observed, that I have said but little about the preachers, or even such as have been my colleagues; with whom I have laboured side by side. One reason for this is, I could not always recollect who my colleagues were; and secondly, it would have taken more time and space, than would comport with my present design, to mention each one separately. And I think, that, a few general remarks would be best. It gives me pleasure to call to recollection my connection and intercourse with the servants of God, with whom I have laboured in word and doctrine. A more disinterested, God-fearing, and

upright set of men, I think, cannot be found upon the face of the earth. I have lived, laboured, and suffered with them for many years, in the enjoyment, so far as I know, of their confidence, and approbation, without one solitary enemy or difficulty. And, as to my colleagues, we have always laboured together in peace and harmony, and I believe, loved one another as we should have done. Bless the Lord O my soul. and all that is within me bless his holy name, for all his benefits conferred upon me.

I have travelled thousands of miles, over hills and mountains, as well as through pleasant valleys, on horseback, and in almost every kind of conveyance, sometimes with, but mostly without, my family; and yet, such has been the kind providence of God over me, I never had one solitary accident by which I, or any of mine, have been injured. I have preached many thousand sermons, and received, in connection with my worthy colleagues, many thousands of precious souls, into the bosom of the church; many of whom have proved faithful and have long since gone home to their rest in heaven; while many others are still striving to make their calling and election sure. May the Lord help them to be faithful unto the end.

In the course of my ministry I have also attended many prayer meetings, and class-meetings, which are among the most precious means of grace amongst us. And one thing I have always observed, that wherever, the members of the church were diligent in these, they were sure to prosper, no matter who was their preacher; while, on the other hand, where these were neglected, there was a want of spiritual enjoyment to a greater or less degree, no matter how powerful the pulpit exercises might be. God will bless the diligent and faithful soul, while he will suffer the sluggard to pine in want. I have also attended many camp-meetings; and have found that God has made them a great

blessing in carrying on his holy work. I know that some persons are very much opposed to this kind of meetings; and because many wicked persons attend them, and find a fair opportunity to engage in many of their wicked practices, and thereby abuse the precious opportunities afforded them of getting good; they conclude that, they have sufficient reason for condemning them altogether. Is this more reasonable, than it would be, to condemn *all* religious assemblies, because they have been, and still may be, abused? The people who act so wickedly at camp-meeting, are equally as wicked in heart at home; but in their own native darkness, and obscurity, they are not seen, as when they come into the light of the gospel as it is displayed, in the midst of worshipping assemblies. And inasmuch as such meetings are intended for the general good, and all possible pains are taken to preserve good order and benefit the community, they cannot in truth be blamed for the wickedness, of the shameless wicked that attend them, in common with others. I can but be in favour of camp-meetings, upon the whole, from what I have seen of them. They have many advantages over ordinary meetings; one of which is their novelty, that calls together such vast assemblies of people, many of whom seldom ever attend divine service any where else. But the great advantage is, the people leave their homes, and worldly concerns, and repair to such meetings, to stay for several days and nights together, with an opportunity of being constantly engaged in divine service. Their cares of earth, are gradually worn away; and stroke after stroke, is given, by the gospel word, until lasting impression is made, that eventuates in sound conversion. Again at such meetings, God's children, come together from distant parts, and are not only permitted to see each other's faces here, but to become acquainted and hold sweet christian communion together; thereby,

strengthening each other's hands, in the work of faith, and labour of love. But the greatest reason of all is, God in infinite mercy does, by the out-pouring of his holy spirit, sanction the efforts of his people at camp-meetings, to the salvation of hundreds and thousands of precious immortal souls.

Although I have said little about my privations and sufferings, I have suffered, to some extent, in common with my brethren; as may be readily expected. I have had to leave behind me frequently, my dearest earthly friends; and thus suffer the privation of the greatest earthly good. I have also had to endure, the peltings of the winter's storm, and the scorchings of the summer's sun: with long and fatiguing journeys, and many other things incident to a traveling preacher's life. But after all, they are not worthy to be compared to the blessings and privileges, I have enjoyed in the service of God. I have had health and friends, and where to lay my weary head; and above all, the blessing of God to attend, and make effectual, his gospel proclaimed by me. So that I may fairly conclude, I have been more than repaid for all I have suffered. Hence, should I be so happy as to get home to heaven at last, it will not be on the ground of merit, for any thing I have suffered or done; but through the mere mercy of God in Christ Jesus, who suffered and died that I might live; so that the top-stone of my salvation will be brought up shouting Grace Grace unto it. In looking back upon my life, and in taking into view all that I have done and suffered for Christ's sake, I find I would not trust my salvation, to my best prayer, my best sermon, or my best act of benevolence; or all together, for ten thousand worlds. All my hope of future bliss is that, Jesus died for sinners; Jesus died for me. His blood and righteousness, I make my only plea; and my rejoicing is, that this is my all sufficient, and availing plea.

If any one should wish to know my creed, it will be found in the Discipline of the Methodist Episcopal church. I fully, and heartily, believe her doctrines and discipline, to be truly scriptural; and as she has done every thing for me under God, I should be an ungrateful son, not to acknowledge her as my mother. I do love her in my heart; and in her bosom I hope to live and die.

But after all, I never could find it necessary to live in contention with other branches of the church, or brethren of other denominations; because they could not see with my eyes, or hear with my ears. I have ever esteemed it my duty to love them as brethren, and sisters of the same great family; having one God and Saviour, and the same heaven and glory in view. Bigotry, I hate as one of the meanest imps of hell; having done, in my estimation, more harm to christianity, than infidelity itself; and I am glad, that I have felt but little of its unhallowed influence at any period of my life. And I do hope and pray that it may, with all its pretended zeal for God, be speedily driven from the face of the earth. I think I can say truly, I have striven to live in peace with all men, and especially with all the children of God. And, when in the sacred pulpit, I have found enough to do to preach Christ and him crucified: without going out of the way to find fault with others, so as to wound their feelings. Indeed, in so doing, such have ever been my views, that I should have wounded my own heart more than theirs. I hope the time will speedily come, when all the christian world will see and feel, as I have long since seen and felt, that it is our duty and glory, to promote the interest of the whole christian church, in all her branches. May God hasten the time for his great name's sake. Amen and Amen.

But, one might ask, how will this comport with what has been said in this work, of Catholics and high-churchmen,

so called? To which it may be answered, *exceedingly well*; as nothing has been said against them as christians, or because they have a different name; or with any intention to misrepresent their conduct or wound their feelings. Every thing of this kind, has been far from our design: which has always been to expose the errors into which they have fallen—for these, if persisted in, will not only be injurious to mankind in general, but to themselves in particular—and, therefore, cannot be considered, in truth, in any other light than that of Christian kindness. Is it not written, “Let the righteous smite me, and it shall be his kindness”?

Who would be considered the best friend? he who would use all possible means, although some might be rough ones, to pull his neighbor out of the fire? or he who would neglect him altogether, if a soft whisper would not suffice, and thus let him perish, through false delicacy? Or which would be thought the best and kindest physician? one who would promptly and kindly amputate the incurable limb, and thereby save the life of the patient? or he, who, for fear of giving pain, would refuse to do so, and suffer him to die? Or yet, once more we would ask, who would be considered the best Christian, or the one who patterned most after his Master? he who would suffer sin upon his neighbor, that might ruin his soul? or he who would sharply yet kindly, rebuke and warn him, so that he might be saved? And here let it be recollected, that it has not been some small matter, or venial sin, that might have been passed by with impunity; but the root, or foundation of all the fearful authority assumed by the Roman Pontiffs, by which they have done so much evil to mankind in general, and the Church in particular, that I have been striking at. In kindness, then, to the Catholic Church, as well as to all others, I have labored to put down this error.

The name with me is nothing. Show me the Christian, and he is at once dear to my heart; no matter to what denomination he belongs. Indeed, I may speak plainly; for it is true, while I hate the doctrine of uninterrupted Apostolic Succession, with its necessary concomitants, I love, and cherish in my recollection, the names of some high-churchmen and catholics; who have, notwithstanding their erroneous views about succession, &c., manifested to the world their sincerity as christians. I love God and all mankind; and my worst wish for my bitterest enemy—if I have one—is, that God may make him a partaker of like precious faith with His saints.

I embraced the religion of Christ, as it may have been noticed, in early life. And, for this, I have never repented one moment. It has preserved me from ten thousand snares, and afforded me safety, joy, and comfort, not to be found any where else. I have ever found her ways to be ways of pleasantness, and all her paths to be peace. And now, after about forty years' experience, and close observation of the lives, conversation, and death of many of God's children, I am fully prepared to say, Jesus is the Christ; religion is no cunningly devised fable; but a blessed reality; that it is all the Bible sets it forth to be, pure, holy, just and good; the very thing that will, and that alone can, sustain us in the trying hour of death. May God help me to be faithful; that, after all, I may be able to shout, with my expiring breath, "O death where is thy sting, O grave where is thy victory!" *Amen, Amen.*







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