

Communications.

To the Editor of the Gleaner,

Sir,—In resuming the consideration of the argument from the Fathers in favour of the doctrine of Apostolical Succession, the testimony of Justin Martyr, who flourished about the year 155, comes next to be considered. The only important passage in his works relative to the subject in question, is to be found in his "Apology for the Christians," wherein the word President (ho proestos) is employed several times; neither the word Presbyter, or Bishop, being so much as once used. "It is," says Burns, "the account of a sacramental Sabbath-day, and is very interesting." It is as follows:—"On Sunday, those in the city and country assemble together, where the writings of the Apostles and Prophets are read, as much as the time will allow. The reading ceasing, the President makes an exhortation; after this we all rise and offer our prayers; which being ended, bread, wine, and water are brought forth. Then the President, according to his ability, offers prayers and thanksgivings, and the people say, Amen. Then the consecrated elements are given to every one present, and sent to the absent by the Deacons. They next contribute what they please. The collections are lodged with the President. He relieves orphans, widows, the sick and indigent, prisoners and strangers; and in short takes care of all the poor." Here the President and Deacons are the only two orders spoken of by Justin. The former, too, presided, not in a Diocese, but only in a single congregation, assembled both from town and country, and very evidently was not a Diocesan Bishop. In the time of Justin, therefore, Presbyters and Bishops were identical, and Dioceses were unknown.

Irenaeus, Bishop of Lyons, in France, the author of a very elaborate work "against Heresies," part of which is still extant under his name, flourished about the year 185. "He makes," says the Bishop of Michigan, "the succession of Bishops an argument against the Heretics who crept into the Church in that age, and propounds it as the surest way to orthodoxy in the Christian faith, to follow those who descended in a direct line of succession from the Apostles." In proof of this assertion he quotes the following passage from Irenaeus. "We can reckon up those whom the Apostles ordained to be Bishops in the several Churches, and who they were that succeeded them down to our time. And, had the Apostles known any hidden mysteries which they imparted to none but the perfect, (as the heretics pretend,) they would have committed them to those men to whom they committed the Churches themselves; for they desired to have those in all things perfect and unreprouvable, whom they left to be their successors, and to whom they committed their own Apostolic authority." The latter part of this lengthy quotation is translated so as certainly to pervert the meaning of the author. The words in the original are "quos et successores relinquent, sum ipsorum locum Magisterii tradentes," "whom they left their successors, delivering to them their own place of Mastership," or in other words, appointing them to be the highest office-bearers in the Church. Now, the Bishop would have his readers to conclude that the Bishops spoken of by Irenaeus, and said to have been left as the successors of the Apostles, were of an order superior to that of Presbyters; and, in so doing, he only follows the example of other High Churchmen, who triumph in the above passage. What then are we to think of the integrity of such persons, when elsewhere we find Irenaeus thus plainly declaring—"Wherefore, we should hearken to those who are Presbyters in the Church,—to those, who, as we have shewn, have their succession from the Apostles; and who, along with the succession of their Episcopacy (cum Episcopatus successione) have received the sure gift (Charisma) of the truth, according to the good pleasure of the Father." In another place Irenaeus had said, in reference to some that had forsaken the truth, and adduced tradition in favour of their heresies—"When we appeal to that tradition which has been preserved to us by the successions of Presbyters in the Churches,—quae per successiones Presbyterorum in Ecclesiis custoditur—they suppose that they are wiser, not only than the Presbyters, but even than the Apostles; and that they have found the truth in a purer form; while, in the very next chapter to that from which the former quotation was taken we find him, after alluding to certain corrupt Presbyters who, puffed up with their "high station," (principalis consessio) treated others contemptuously." Thus plainly teaching "we ought to forsake all such, and adhere to those who, as we have said already, keep the doctrine of the Apostles, and along with their order of Presbyter maintain sound speech, and shew a conversation without offence, for the instruction and correction of others.....The Church will nourish such Presbyters; concerning whom the Prophet speaks "I will give thy Princes in peace, and thy Bishops in righteousness;" and of whom also the Lord had said—"who therefore is that good and wise servant, whom the Lord shall set over his household to give them food in due season." Nothing can possibly be plainer than that Irenaeus, in ascribing the succession sometimes to Bishops, but, more frequently to Presbyters, regarded Bishops and Presbyters as identical. Moreover, in the passage last quoted, while informing us that the Prophets spake of Presbyters when he said—"I will give thy Bishops in righteousness," and that our Lord spake also of Presbyters, as "those good and wise servants whom he should set over his household," he clearly testified, that in his estimation, Presbyters are invested with the highest functions of the ministry.

But, the Bishop of Michigan further declares

that "Irenaeus gave an enumeration of all the Bishops of Rome down to his time; that Linus was first ordained by St. Peter and St. Paul; that the next was Anacletus, after him Clemens, and so on to Eleutherius, who was the twelfth from the Apostles, and filled the Episcopal chair when Irenaeus wrote." The Bishop, however, in giving us this piece of information, very conveniently forgets that this identical Irenaeus, in his well-known and celebrated Epistle to Victor, who succeeded Eleutherius as Bishop of Rome in 193, addresses him in these words—"The Presbyters who before Soter presided over that Church which you now govern,—I mean Anicetus and Pius, Hyginus, Telesphorus and Xystus." All these "Presbyters," however, are by High Churchmen, placed as links in the chain of their boasted personal succession; and for want of better, they are even content to derive from them their spiritual pre-eminence. No wonder the Bishop of Michigan exclaims—"Here is testimony full and complete from one who was the disciple of Polycarp, and must have often heard the latter speak of the Apostles, and the mode prescribed by them for the government of the Church! It is in itself conclusive!" Yes! it is in itself conclusive; not in favour, however, of Diocesan Episcopacy, but against it. It is conclusive, moreover, as to the credit to which the garbled quotations, and dogmatical assertions of High Churchmen are entitled. Permit me to conclude my remarks, for the present, upon the testimony of Irenaeus, by adding the words of Bishop Stillingfleet, one of the brightest ornaments of the Church of England, "And what strange confusion must this cause in any one's mind that seeks for a succession of Episcopal power over Presbyters from the Apostles, by the testimony of Irenaeus, when he so plainly attributes both the succession to Presbyters, and the Episcopacy too, of which he speaks."

The next Father that is quoted by High Churchmen is Tertullian, who flourished about the close of the second century. He also, like Irenaeus, wrote against the heretics that prevailed in his day, and propounded two methods of convincing and confounding these heretics: first,—by calling upon them to produce the original of their Churches;—and secondly,—should they assume that they had the Apostolical Succession, by comparing the doctrines they believed and taught with those of our Lord and his Apostles. High Churchmen, with their usual candour, refer to the first of these methods only, as proposed by Tertullian, and usually quote the following passage. "Let them (the heretics) produce the original of their Churches. Let them exhibit the series of their Bishops, as coming down by a continuous succession from the beginning, so as to show that the first Bishop had some Apostle or Apostolic man as his predecessor, or ordainer." Here High Churchmen usually stop. To proceed a single step farther would spoil their whole argument; for, the very next words are "and who continued in the same faith with the Apostles." For this is the way in which the Apostolic Churches calculate the series of their Bishops. A few lines farther down Tertullian thus proceeds—"Some such thing they (the heretics) may feign; for, after their blasphemy what would they not do? But, although, they should feign such a succession, this will not avail them; for their doctrine itself, when compared with that of the Apostles, will declare by its diversity, and contrariety, that it has neither Apostle, nor Apostolic man for its author; because as the Apostles have not taught doctrines differing from one another, so also, Apostolic men have not published doctrines contrary to the Apostles.... Wherefore, by this rule they shall be tried by those Churches, which, altho' they cannot produce Apostles or Apostolic men as their founders, being much later, and even now being established; yet, agreeing in the same faith, are reckoned no less Apostolical, because of consanguinity of doctrine. .... Therefore, they (the heretics) are not received into these Churches which are every way Apostolical on account of the difference of their faith which is not by any means Apostolical." Hence, according to Tertullian, personal Succession will not admit any individual into the Communion of an Apostolic Church, unless his doctrine is Apostolical. But Tertullian further asserts, that without personal Succession altogether, Apostolical doctrine alone will entitle any Church to be ranked amongst the Churches of Christ. "What!" says he, "if a Bishop or a Deacon, (he mentions only two orders) or a widow, or a virgin, &c., be fallen from the faith, shall heresy in them obtain the power of truth? what! do we try faith by persons, and not rather persons by faith." Again he says,—our Lord instructs us that many ravening wolves will be found in sheep's clothing. Who are ravening wolves but deceitful workers that lie in wait in the Church to destroy the flock? Who are false prophets but false preachers? Who are false Apostles but such as preach a corrupted Gospel? And again,—Immediately after the day of Pentecost, the twelve Apostles, which, being interpreted, means Missionaries, having first preached the faith to the Churches throughout Judea, afterwards went into all the world preaching the very same doctrine, of the same faith, to the nations of the earth. Churches were planted by the Apostles in every city; from which Churches the Succession of faith, and the seeds of doctrine were derived to other Churches, and still continue to be derived, to give them existence as Churches. And, by this process, these succeeding Churches will be accounted Apostolical, as the offspring of Apostolic Churches.—And again,—whence are heretics aliens and enemies to the Apostles? It is by opposition of doctrine." The above quotations from Tertullian requires no comment of mine. Even High Churchmen have not ventured to refer to them so far as I am aware, in order to establish their intolerant and persecuting dogmas. There is a

passage, however, in a work of Tertullian "on baptism," with which the Bishop of Michigan, winds up his lengthy argument in favour of Apostolical Succession. It is this—"The chief or high priest, who is the Bishop, has the right of giving (Baptism) and after him the Presbyters and Deacons, but not without the Bishop's authority, on account of the honour of the Church, which being preserved, peace is secured." The Bishop has not the honesty to quote the very next words, which are—"otherwise even laymen have the right" (aliquis etiam laicus jus est.) Here Tertullian plainly asserts that the Bishop's authority is derived, not from any Divine law, but merely from an ecclesiastical arrangement—"for the honors of the Church," and in order that peace might be preserved;—otherwise even laymen have the right of doing what is assigned unto the Bishop. Surely, it must hence be admitted, that Tertullian's ideas of the superiority of the Bishop are not very high: and yet the Bishop of Michigan asserts that "no language could be stronger, going to shew the superior office and power of a Bishop." Clement, of Alexandria, is the next writer whose works at present claim our attention. He flourished early in the third century. His works, however, contain very little that bears directly on the subject under consideration. The passage usually quoted by High Churchmen is contained in the sixth book of his Stromata, and is as follows,—"For even in the Church here on earth there are promotions of Bishops, Presbyters, and Deacons, which offices are, I suppose, an imitation of Angelic Glory, and of that despatch which awaits those, who, as the scriptures say, walk in the steps of the Apostles, and in the perfection of Gospel righteousness. These, the Apostle writes, being received up into the clouds, shall there first, as Deacons attend, and then be admitted into the Presbytery, according to the next proofs of glory; for glory differs from glory until they increase to a perfect man." Clemens, in the same chapter, had a little before said—"He is truly a Presbyter of the Church, and a true Deacon of the will of God, who does and teaches what God has commanded; and not he who has been ordained by the imposition of hands. Nor is a Presbyter esteemed righteous, because he is a Presbyter; but because he is a righteous man he is enrolled in the true Presbytery; and, though on earth he is not honored with setting on the first throne, yet, he shall sit on these four and twenty thrones judging the people, as John says in the Revelations." (Rev. IV. 4) Now, in the passage of scripture referred to by Clemens, no mention is made of the superiority of one glorified individual above another. They all sit on thrones together, they are all admitted to the Presbytery; and in this consists the perfection of glory. The Apostles themselves can aspire no higher. And, as the condition of a Presbyter is the highest state of glory in Heaven; so the office of a Presbyter is virtually the highest in the Church on earth. At the commencement of the very next book, Clement, in giving an account of the manner in which, in his time, public worship was conducted, informs us,—"One part is performed by superior, and another by inferior ministers. The superior part is performed by the Presbyters; the inferior, or servile, by the Deacons." Here also only two orders of ministers are spoken of. "Bishops are included in the Presbyters," and both are only one order. Hence, we are warranted to conclude, that at the commencement of the third century Bishops and Presbyters were regarded as identical with respect to office, and that the former, was at most, merely a presiding Presbyter.

I am, &c., JAMES HANNAY. Richibucto, April 20, 1843.

Provincial Legislature:

Extracts from the Journals:

HOUSE OF ASSEMBLY, APRIL 3. To the Justices of the Peace of the County of Northumberland, the sum of £117.11 4 to reimburse them in part for expenses incurred in relief of sick and indigent Emigrants; the same to be taken from the Emigrant Fund. To the Overseers of the Poor of the Parish of Dalhousie, County of Restigouche, the sum of £3 15s. to reimburse them in part for similar advances; the same to be taken from the Emigrant Fund. APRIL 4. Read a third time as engrossed, a Bill to improve the Law relating to the Election of Representatives to serve in the General Assembly. Resolved, that the Bill do pass. Read a third time as engrossed, a Bill relating to the appointment of Special Constables. Resolved, that the Bill do pass. Resolved, that there be granted to His Excellency the Lieutenant Governor or Administrator of the Government for the time being, the sum of £— to pay William Morrison the balance due him for his services as Courier between Pokemouche and Miramichi, for the year ending 1st April, 1842. Upon the question for sustaining this resolution, it was decided in the negative. Resolved, that under the present state of the Post Office Department in this Province, it is deemed inadvisable to make provision for any such service from the Provincial Treasury. And upon the question for the amendment, it was carried in the affirmative. To His Excellency the Lieutenant Governor or administrator of the Government for the time being, the sum of £503 18s. for expenses incurred in fitting up the Council Chamber,

agreeably to an Address of the House of Assembly of the 4th April, 1842. On motion of Mr. Taylor, Whereas it is expedient that every encouragement should be afforded to the manufacture of sawed Lumber for exportation from this Province: And whereas a reduction in the amount at present charged by the Government for Stumpage on Saw Logs will not only materially relieve this important branch of the Trade, but increase the Revenue of the Country; therefore Resolved, that an humble Address be presented to His Excellency the Lieutenant Governor, praying that His Excellency will be pleased to order a reduction on the Stumpage of the said description of Lumber of fifty per centum, to have immediate effect. When Mr. Wilmot moved the Previous Question—That the question, upon the Resolution be now put. And upon the question, it was decided in the negative. On motion of Mr. Wilmot, The House went into Committee of the whole on the Draft Address to Her Most Gracious Majesty the Queen, upon the subject of the Post Office Establishment in this Province, and which was reported by the Select Committee on the 3rd instant. The Chairman reported, that the Committee having gone into consideration of the Draft Address referred to them, had unanimously agreed to the same. Ordered, that the Report be accepted and the Address engrossed. Mr. Fisher from the Committee appointed on the 3rd day of February last, to take under consideration the subject of a reduction in the charges upon the Province for the support of the Civil Government, as also that of Fees to Public Officers, submitted their Report; and he having read the same, handed it in at the Clerk's Table, where it was again read, and is as follows:—"The Committee to whom was referred the subject of the Salaries charged upon the Civil List, have attended to that duty, and report,—An humble Petition to Her Majesty on the subject of the Civil List; and also,—A Bill to abolish certain Fees.

United States News.

From a Philadelphia Paper. MERCER'S RETURN TO THE CITY.—Young Mercer returned with his family to this city yesterday morning, in a private conveyance, crossing the Delaware at Gloucester Point, and reaching the city by way of the Point Road. Thus creating a disappointment among those who had assembled on the wharf at Walnut street, to greet his arrival. His Counsel did, however, arrive in the boat and were enthusiastically cheered,—the ladies collected at Bloodgood's balcony, waving their handkerchiefs, and almost astounding the officers themselves with the excess of their demonstrations. The counsel proceeded up Walnut street a short distance, with heads uncovered, amid the continued cheers and plaudits of the spectators. The crowd followed them until they reached the United States Hotel, in Chesnut street, where some of the learned gentlemen put up. From an American Paper. FAMINE AMONG THE BRUTES IN OHIO.—The unprecedented long and severe winter has been the cause of great suffering and death among the swine and cattle. It is estimated by well-informed persons, that no less than three hundred head of cattle, and six thousand head of swine, in one county alone, have perished of actual starvation. The editor of Van Venture made a tour through a portion of Wert county, and the number of dead and dying hogs that met his eye along the route exceeded anything of the kind ever heard of. The wild game, deer, turkeys, &c. have all suffered and are nearly exhausted, and if the cold weather continued much longer—and there was no immediate prospect of its abatement—the garden of Ohio will be compelled to import her beef and pork for next year's use.

Colonial News.

Newfoundland. Halifax Recorder, April 22. To day the mail boat Charles Buchan arrived from St. Johns, bringing accounts from that city to the 5th inst. From the tone of political journals we may infer that the strife of political parties is dormant at present.—Previous to 25th March, 20 vessels returned from the sealing expedition, with full cargoes, but the seals captured, being very young were so small that they were of little value. The Charles Buchan was obliged by the ice blocking the approach of St. Johns, to land the mail and passengers hence at Aquaford, 47 miles to the westward. From the same course, all vessels to St. Johns were confined to their moorings for upwards of six weeks. The Legislature has appropriated £25,000 for public services in the colony; the sum of £12,000 is to be expended upon the improvement of St. Johns and its neighborhood.

Nova-Scotia

Halifax Morning Herald, April 21. PUNISHMENT FOR BIGAMY.—A dentist in New York who had two wives and was endeavoring to make a third of a young lady in that city was severely cowed by the brother of the latter, on Saturday, 1st inst. The performance commenced at Chatham square and ended