

severe frosts in pulverizing and mixing the soil.

Your Committee in making this their Report, avail themselves of the opportunity thus afforded, to bear testimony to the progressive improvement of Agriculture in the County since the commencement of this Society, and notwithstanding the partial failure of some of the Wheat and Hay crops the last season, yet congratulate the county on an abundant harvest such as never before has been secured within its bounds; affording a disposable surplus to the Agriculturist, and holding out encouragement for further exertion.

That while they deplore the late depression in almost every other branch of industry, they return thanks to an all bountiful Providence, for rewarding the husbandman for his labour, and thereby placing him beyond the reach of such depression, for the necessities of life, and proving his occupation to be the true source of permanent wealth and independence.

With the evidence now related of the capabilities of the soil and climate, together with the success attending the labours of those who have turned their attention to the cultivation of the land, your committee sanguinely anticipate an accession of their numbers; and doubt not that so soon as this section of the Province of New-Brunswick becomes more generally known that many of our fellow subjects in Britain, who are desirous to emigrate to a country, where they may become owners of the soil they cultivate, on easy terms, will be introduced thitherward, where with the anticipated revival in trade, the Farmer will meet a ready home market for his surplus on advantageous terms, and where the vast extent of vacant Crown lands affords ample opportunities of adding Farm to Farm, as circumstances will admit, either by purchasing from the old Settler his cultivated Land, and enable him to retire to the Forest, and there secure for his growing family a more extensive Farm or by occupying that Forest himself.

It was then Ordered:—

That the Report of the committee be received and published.

That the thanks of this Meeting are due, and hereby given, to the Office-Bearers of this Society, for the past year, for persevering industry in the execution of their respective offices, in furthering the objects and promoting the welfare of the Society.

That Robert Ferguson, Esquire be re-elected President: A. Barberie and H. Montgomery, Esq's, vice-Presidents, David McIntosh, Joseph Hunter, Donald Stewart, and John Duncan Esquires, be the Committee.

DUGALD STEWART,
Secretary and Treasurer.

Communications.

APOSTOLICAL SUCCESSION.

To the Editor of the Gleaner,

SIR,—Having shewn in a former communication, that Clement of Rome, the earliest of the Fathers, and promoted by High Churchmen to the distinguished honor of being one of their spiritual progenitors, speaks most plainly, and ungratefully, of nothing more than two orders in the Christian Ministry, namely—Bishops or Presbyters, and Deacons; I shall now proceed to examine, very briefly, the testimony of Polycarp, whose only work extant,—an Epistle to the Philippians, was written, according to Dr. Wake, about the year 116, or 117. The Epistle commences in the following manner: "Polycarp, and the Presbyters that are with him, to the Church of God which is at Philippi, mercy on you, and peace, from God Almighty, and the Lord Jesus Christ." In the 7th section of this epistle, after enumerating various sins which ought to be avoided, he says, "Wherefore ye must needs abstain from all these things, being subject to the Presbyters and Deacons as unto God and Christ." In the same section he had said, "Deacons must be blameless before him

(God) as the Ministers of God in Christ, and not of men." In the sixth section the Elders are exhorted to "be compassionate and merciful towards all;" while, in the eleventh section, it is added, "I am greatly afflicted for Valens, who was once a Presbyter among you."

The above are all the passages in Polycarp's epistle wherein Presbyters and Deacons are mentioned,—the word *Bishop* being not so much as once named. Polycarp exhorted the Philippians to be subject to their Presbyters and Deacons, just as Paul, in writing unto them, had done sixty years before; a convincing proof, that, in the Church of Philippi, up to the time of Polycarp, there were only two orders of Ministers.

The Testimony of Ignatius remains now to be considered: and as his epistles have not unaptly been styled the 'Sheet Anchor' of Prelacy, they are the more deserving of a calm and careful examination.

And first of all it is proper that I should remark, that many learned men have questioned the genuineness of the epistles that go under his name. Indeed, it is scarcely possible for any one who is not blinded by prejudice, carefully to read these epistles, without being convinced, that, if not altogether spurious, they contain very many things unworthy of that eminent Saint and Martyr. For example, in writing to the Ephesians, Ignatius is made to say, even according to Archbishop Wake's translation:—"My soul be for yours, and I myself the expiatory offering for your Church of Ephesus, so famous throughout the world," which, to say the least of it, is downright blasphemy:—and again,—"I think you happy who are so joined to him (the Bishop) as the Church is to Jesus Christ, and Jesus Christ to the Father"..... "It is therefore evident that ye ought to look upon the Bishop as upon the Lord himself." In another place it is said:—"ye are the stones of the temple of the Father, prepared for his building, and drawn up on high by the Cross of Christ, as by an engine, using the Holy Ghost as the rope." In writing unto the Trallians we find Ignatius very modestly saying; "I have great knowledge in God, but I refrain myself."..... Am I not able to write to you of Heavenly things, but I fear lest I should harm you who are yet but babes in Christ?..... "Am I not able therefore to understand Heavenly things, as the place of the Angels, and the several companies of them under their respective princes?" and again,—"let all reverence the Deacons, as Jesus Christ; and the Bishop as the Father; and the Presbyters as the sanhedrim of God, and College of the Apostles,"—a passage, which very properly hath been regarded as teaching that the *Son is not to be honored as the Father*, even as the *Deacons* are not to be honored as the *Bishop*; and as being identical in spirit, with a passage in the Epistle to the Sardians, (an epistle which even High Churchmen have considered as somewhat doubtful,) wherein it is taught,—that the doctrine of Christ's being 'God over all' is a *heresy propagated by the Devil*.

Ignatius exhorts the Magnesians to 'do all things in a Divine concord,' their 'Bishops presiding in the place of God';—tells the Philadelphians that the Lord forgives all that repent, if they return to the unity of God, and to the *Council of the Bishop*;—informs the Smyrnaeans that whatsoever he (the Bishop) shall approve of, is well pleasing unto God;—"that it is a good thing to have a due regard both to God and to the Bishop";—and that 'he that honors the Bishop shall be honored of God'; whereas, 'he that does anything without his knowledge, ministers unto the Devil.'

Even in writing unto Polycarp, to whom I have already referred, Ignatius is described as saying,—'hearken unto the Bishop, that God also may hearken unto you; my soul be security for them that submit to their Bishop, with the Presbyters and Deacons. And may my portion be together with theirs in God. Labour with one another, contend together, run together, suffer together, sleep together, and rise together.' Such is merely a specimen of the extravagant, and in some cases blasphemous language ascribed to Ignatius; and when it is considered how dissimilar it is to the writings of St. Clement, and St. Polycarp,—the latter contemporary with Ignatius, and the former, nearly so; and more especially to that of St. John, the Evangelist, commonly regarded as his great instructor; it is not remarkable that many have had very serious doubts, whether the epistles referred to have not at least been greatly corrupted. The celebrated Henry Dodwell, a learned, yet intemperate advocate of Episcopacy, endeavored to account for the extravagant language employed by Ignatius in reference to the powers and prerogatives of Bishops, by asserting that when he wrote 'Episcopacy was an order but newly introduced into the Church, and that it was the more necessary that with all his might he should assert their *new rights*, and urge, and establish a power formerly unknown'; thus, at once giving up the *Divine right* of Episcopacy, by confessing that it was established subsequent to the time of the Apostles. The testimony of Ignatius, says the Bishop of Michigan, "must be considered valuable, inasmuch as he had many opportunities of seeing, and conversing with many of the Apostles of our blessed Lord, especially with St. Peter, and St. John";—and then he proceeds to affirm that he was 'at a loss to know' how Ignatius could have spoken as he did, of Bishops, unless 'in accordance with the views of the Apostles, who were guided by the Spirit of God, and with whose views Ignatius must have been fully acquainted.' Of the value of Ignatius's testimony, and the Apostolic character of the doctrines contained in his epistles, your readers, (few of whom are prepared, I trust, to acknowledge that 'whatsoever the Bishop shall approve is well pleasing to God'; and that the 'Bishop presides in the place of God') will be enabled to judge. One thing, however, is cer-

tain,—that High Church Bishops have more than once shown their willingness to sacrifice the character of the Apostles, and even the Scriptures, in order to uphold the writings of Ignatius, and in so doing to magnify themselves.

The history of the Ignatian Epistles affords a very strong presumption of their being, if not altogether spurious, at least, very greatly corrupted. It is well known that they were first published at Strasburg, in the year 1502, and were then eleven in number. Sixty years afterwards, they were published in Greek and Latin at Paris, when it was found that they had increased to twelve. 'At length,' says Anderson, 'as if the blessing be fruitful and multiply had been pronounced on them, they increased to the number of fifteen, with a letter also annexed from the Virgin Mary to Ignatius. Nor did they alter in number only, but in bulk too: for in some of the editions, some of the epistles were twice as large as in others. Notwithstanding all this variety, yet some of the Church of Rome, *Canisius* by name, insulted the world as our Episcopal friends do us now, with a great deal of scorn, because they doubted of any of these epistles. But the world is never all at once to be bullied out of their senses. Mastræus, a Parisian Doctor, published a new edition of them, and without scruple discarded four of them as *Apocryphal*, viz.: two to St. John, the Evangelist, one to the Virgin Mary, and her letter to him. Yet even so, the remaining twelve did not please learned men. Archbishop Usher has asserted, and proves, that six of them were *spurious*, six of them *mixed*, and so none of them sincere and genuine.' Even Archbishop Wake, in his preliminary discourse, freely confesses 'that there have been considerable differences in the editions of the epistles of this holy man, no less than in the judgment of our latter critics concerning them. To pass by the first, and most imperfect of them, the best that for a long time was extant, contained not only a great number of epistles falsely ascribed to this author, but even those that were genuine so altered and corrupted that it was hard to find out the true Ignatius in them.' In 1644, Archbishop Usher published at Oxford a corrected edition of these epistles, and yet even they were acknowledged to be imperfect, when, very fortunately for the cause of Prelacy, one Isaac Vossius, a Dutchman, discovered in the Medicean Library a Greek Manuscript of them, and published the same at Amsterdam, in the year 1646. Eusebius, an Ecclesiastical historian, about Thirteen hundred years before had spoken of epistles written by Ignatius, and it was at once resolved that these could be none other than the very same incorrupted and genuine epistles. To put the matter beyond dispute, it was proved that learned and eminent men, for instance, St. Polycarp himself, and Irineus, the disciple of St. Polycarp, as well as others, had not only mentioned these epistles, but also quoted several passages contained in them. No notice, however, was taken of the fact that some of these quotations are not to be found in the best editions of these epistles, and that not so much as one of the passages wherein Bishops are magnified and exalted, is either directly, or indirectly referred to by any of the above named writers;—affording, as has justly been observed, a very strong probability that the epistles were greatly corrupted 'by some high advocates for priestly power and authority.' The early editions contained many things too luscious even for the palates of High Churchmen. In them, for example, it was said—"the Bishop is above all *principality and power*, and more excellent than all, as far as it is possible for man to excel." 'All Presbyters, Deacons, soldiers, people, *princes*, and *Cæsar* himself, are required to give obedience to the Bishop.'... 'My son fear God, the Bishops, and the King.' And yet, it is very questionable whether any of these expressions is a whit more extravagant than some of those already quoted from the most improved and amended edition of these epistles, and of which the Bishop of Michigan affirms that they 'are now to be found entire.' But should we admit that the Ignatian epistles are now genuine, and incorrupted, the question will immediately arise,—are they explicitly in favour of Diocesan Episcopacy, and do they represent the Bishops as being the legitimate successors of the Apostles? In the first place, I affirm that in none of these epistles are Bishops, either directly, or otherwise, said to succeed to the Apostles. On the contrary this succession is invariably ascribed to the Presbyters. 'Your Bishop,' says Ignatius, 'presiding in the place of God; your Presbyters in the place of the council of the Apostles'; and again,—"Also be ye subject to your Presbyters, as to the Apostles of Jesus Christ our hope."..... 'Let all reverence the Presbyters as the Sanhedrim of God, and college of the Apostles; and again—"See that ye follow the Presbyters as the Apostles." I repeat, that in all the epistles of Ignatius there is not one passage wherein it is so much as hinted that Bishops are the successors of the Apostles.

Now, if according to Ignatius, Presbyters succeed the Apostles, on what principle can it be affirmed that they have not authority to rule, or to ordain; or without the Bishop's leave exercise the other functions of the Ministry? The Apostles confessedly had that power;—for Christ, according to the Bishop of Michigan, and indeed, according to all High Churchmen, transferred unto them the very same power he had received from his Father; and they, unquestionably *did* rule and ordain. How then are their successors, the Presbyters, incapable of doing either?

But secondly, according to Ignatius, the Presbyters did actually rule in the house of God, otherwise, what is the meaning of the following expressions,—'being subject to your Bishop and the Presbytery'... 'obeying your Bishop and the Presbytery'... 'be ye united to your Bishop and those (Presbyters) that

preside over you'.... 'being subject to your Bishop as to the command of God, and so likewise to the Presbytery?' High Church priests, and the Presbyters of Ignatius, are invested in with very different authority and powers. The latter *did* rule in the Church, while the former are not permitted to execute any authority whatsoever.

Another question remains to be answered: Were the Ignatian Bishops, *Diocesans*, each exercising rule over the pastors and people of several Churches? I do not hesitate to answer that they were not. On the contrary, the Bishop and his flock are represented as meeting together in one place, and encompassing one Altar, as a few quotations will shew. "For if the prayer of one or two be of such force, as we are told, how much more powerful shall that of the Bishop and the whole Church be! He therefore that does not come together into the same place with it, is proud, and hath already condemned himself." For when ye meet fully together in the same place, the powers of the Devil are destroyed.".... "Obeying your Bishop and the Presbytery with an entire affection, breaking one and the same bread.".... "Neither do ye any thing without your Bishop and Presbyters; neither endeavour to let any thing appear rational to yourselves apart, but being come together into the same place, have one common prayer.".... "But come altogether into the same place, with an undivided heart.".... "Wherever the Bishop shall appear there let the people also be." These quotations, to which others might be added, very clearly prove that the Bishops of Ignatius were *Parochial*, and not *Diocesan*; and that, instead of being in favour of High Church claims, they directly militate against them. Even Bishop Stillingfleet hath freely acknowledged that "in all these thirty-five testimonies produced out of Ignatius's Epistles for Episcopacy, I can meet but with one which is brought to prove the least semblance of an institution of Christ for Episcopacy; and if I be not much deceived, the sense of that place is clearly mistaken too." Much more might here be adduced to exhibit the arrogance of those who do not hesitate to assert that all the Fathers in general, and Ignatius in particular, are in favour of the claims of High Churchmen.

I am, &c,

JAMES HANNAY.

Richibucto, April 14, 1843.

To the Editor of the Gleaner,

SIR,—In the Sentinel of the 3rd March last, under the head of "Legislative Summary," it is stated—"That the Bill for levying an export duty on Timber, instead of the sum paid at present on Stumpage, is a most wholesome measure, as it is ascertained that not more than one third of the Timber which is shipped pays duty, and that to collect about £13,000, nearly £7000 has to be paid Deputy Surveyors and Seizing Officers."

In reply to the foregoing statement, and in justice to the Crown Land Officer stationed at Ristigouche, I have doubts as to the authenticity of that account being correct. I have seen official documents in the possession of this gentleman some time back, by which I am satisfied, that for three years ending December, 1841, nearly £8,000 had been collected through him for Duties paid on Timber and Lumber cut on Crown Lands: that the full charge made by this gentleman against the government (for the three years) for Survey of Timber Berths, preventing trespass, and inspecting the Timber, &c., including all incidental expenses, did not exceed £334: this is about £111 per annum. The officer's assistants, &c., received of this yearly, about £17, leaving him only £94 per annum for his time and expenses for performing such laborious duties.

With these remarks, Mr Editor, I am of opinion that the public will acquiesce with me that the yearly allowances of the Crown Land Officer in question, (as above detailed) has not been a very heavy sum, as a portion of the £7000! stated to have been paid to Deputy Surveyors and Seizing Officers.

It will be remembered that the Timber and Lumber cut on the north side of the Ristigouche River is the produce of Canada, though shipped at the port of Dalhousie, and generally averages yearly, about the same quantities, as that cut on the New Brunswick or south side of that river. This fully accounts for large quantities of Timber, &c. not subject to duty, notwithstanding its being cleared out at this port.

With reference to Mr. Gilbert's remarks, in his eloquent speech on the Timber Bill, as published in the Sentinel of the 10th March, he says—"that if the bill passed, it would be getting rid of a parcel of loafers who are hanging on the Province, and would have to go into the woods and earn their living by the sweat of their brow." I expect Mr. Gilbert is aware that the *loaves* have been *invariably* used in St. John, and the southern section of the Province; and that only the few small fishes have been distributed amongst the poor Northerners. It would be unparadonable to send the Deputy Surveyors into the woods, either as teamsters, hewers, or cooks, whereas in England and Ireland they rank amongst the first scientific gentlemen; and it naturally follows they must have received a scientific education: and therefore it is to be presumed, they can earn their living in a much more respectable manner, than as inhabitants of the bush; and as such, it is hoped that the gentlemen in question are not dependant on Mr. Gilbert's harsh decree.

Will you have the goodness, Mr. Editor, to give this communication a place in your widely circulated Gleaner, and you will much oblige,

Your, &c,

A SUBSCRIBER.

Ristigouche, April 3, 1843.