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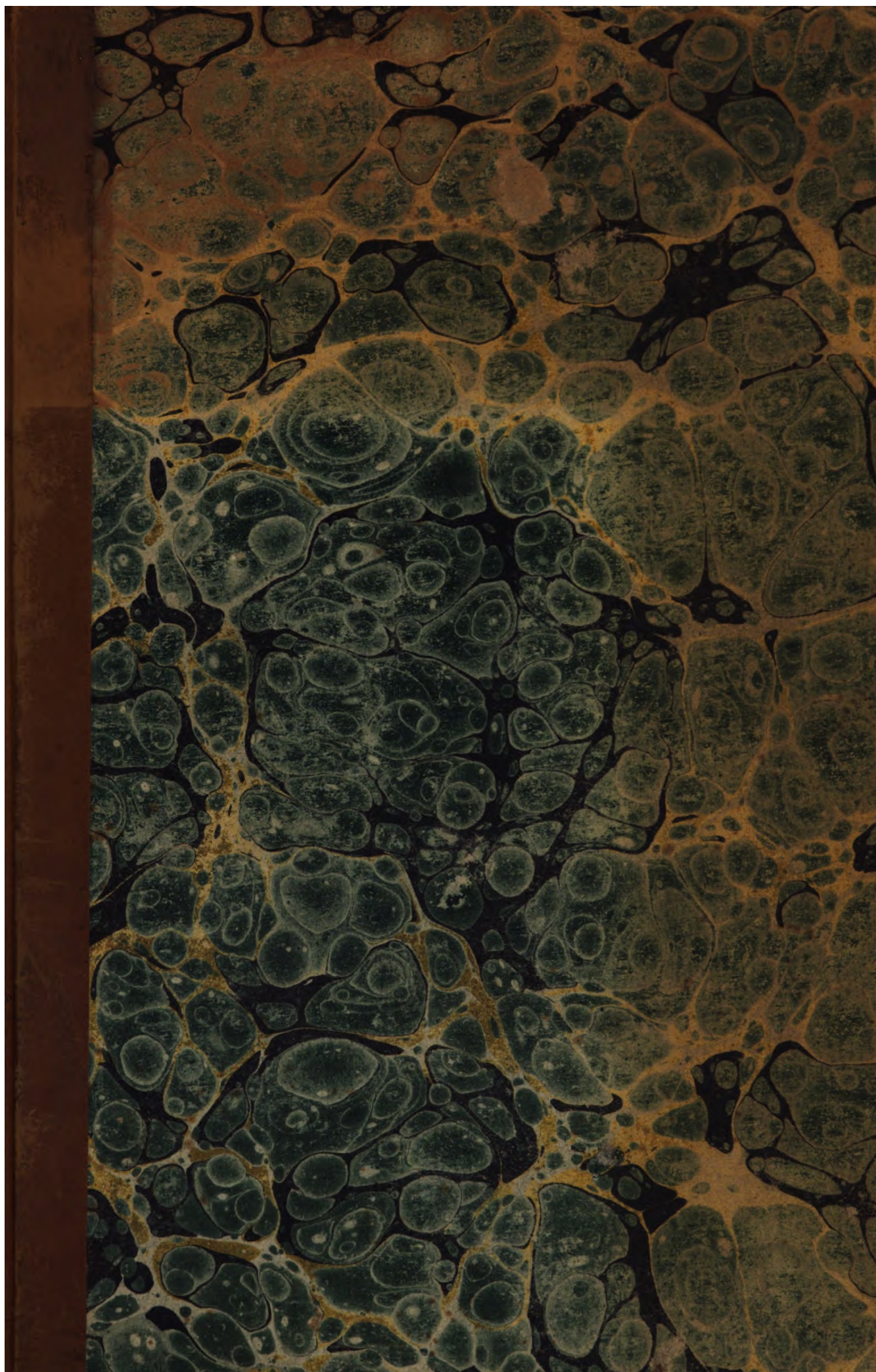
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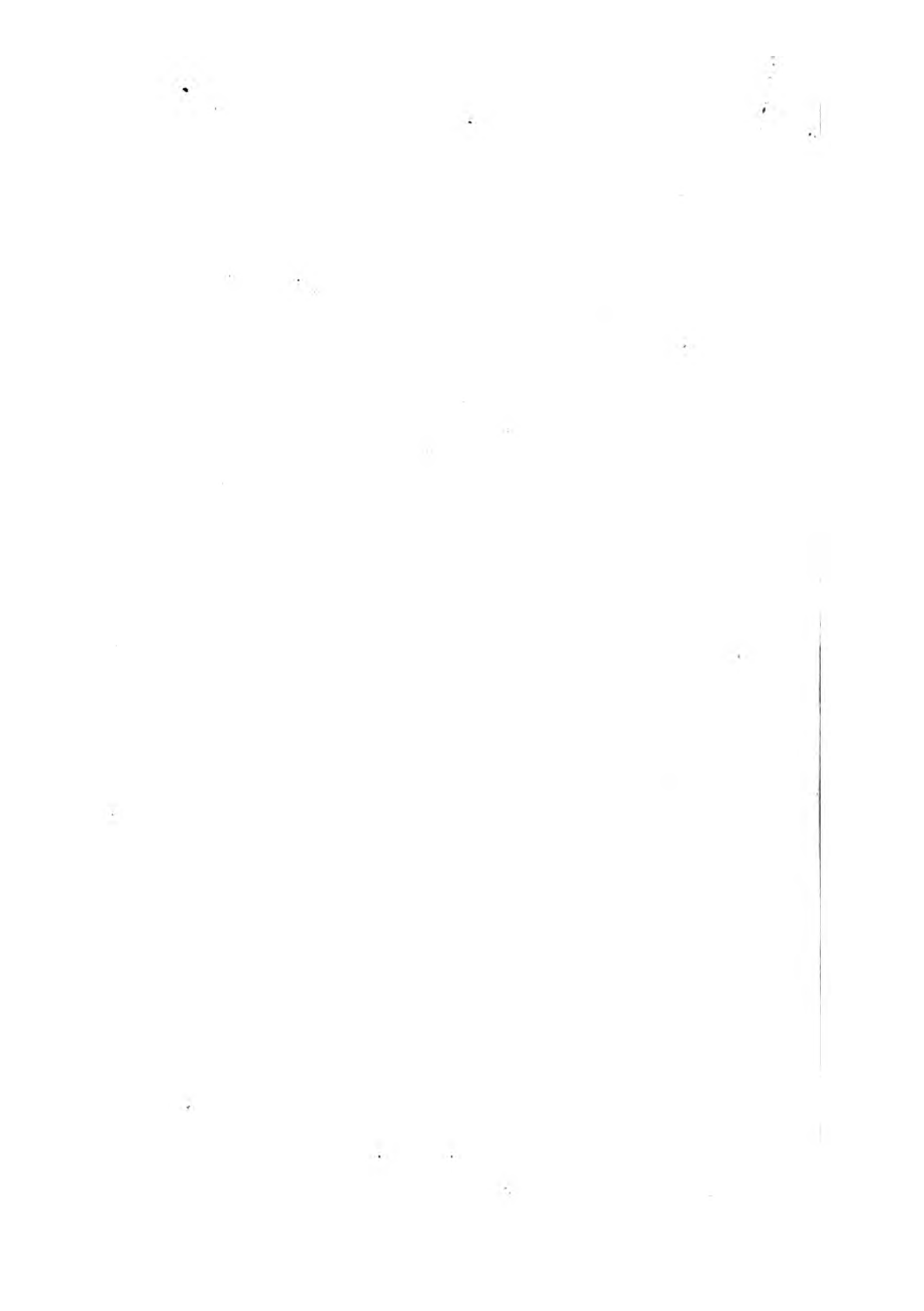


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AN  
ANSWER  
TO  
STOPFORD'S WEAPONS OF SCHISM.



# AN ANSWER

TO THE

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## REV. E. A. STOPFORD'S "WEAPONS OF SCHISM."



BY THE

REV. THOMAS POWELL,

WESLEYAN MINISTER,

AUTHOR OF AN "ESSAY ON APOSTOLICAL SUCCESSION."

"Tela prævisa minus feriunt."—GROTIUS.

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## AN ANSWER, ETC.

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### INTRODUCTION.

ALL who attend with serious earnestness to the welfare of the church of Christ, must know that the settlement of the Question of APOSTOLICAL SUCCESSION, is a matter of the utmost importance to her unity and peace. Papists and high churchmen *so teach* it as to make it an instrument of division, intolerance, and persecution. To expose the baselessness of that system, to confound and frustrate its purposes, and to promote the unity and peace of all the branches of the Catholic Church, the present writer published an "Essay on Apostolical Succession." That Essay has been received in a very favourable manner by large portions of the Christian public. In England its circulation has been extensive; it has entered into the British Colonies, and America; and in IRELAND it is making some impression in favour of peace in the church of Christ, and in opposition to exclusiveness and intolerance. One demonstrative proof of this, is, that a high church clergyman in that country has been driven, by the impression which the book has made in his parish, to publish a "Reply" to it. This he denominates, "The Weapons of Schism." The object of his book, he emphatically states, is, *not argument*, (for a very good reason no doubt,) but it is professedly to destroy the credit of the Essay by a violent attack upon the character of its author. It has been often remarked, that no persons are against reason, except when reason is against them; so it may be said as truly, that no persons are against argument except when argument is against them. To substitute railing for reason, and personal abuse for proofs, is not the best evidence of a good cause. But even if all that Mr. Stopford says against Mr. Powell were true, the argument of the Essay would hardly be touched; for Mr. Stopford's observations are confined to "the authorities from the early church," chiefly as found in the "*sixth section* of the Essay." In commencing that section, Mr. Powell's first

observation is, "We are now coming upon ground of *no essential* importance to our cause. DIVINE RIGHT can only be proved by DIVINE AUTHORITY. The Fathers are *mere human* authority; they never expected to be received in any other light," p. 86, second edition. Mr. Stopford has, however, spent his strength on these human authorities; and it will be shown that he has laboured in vain: or, perhaps, not in vain, for the credit of the Essay. For, if it should appear, as we have no doubt it will, that his malicious diligence fails to detect misinterpretation or misapplication in *one single* important authority, then even the *unlearned* reader will have the testimony, *the unwilling testimony*, of a bitter enemy to that book, that its authorities are substantially unimpeachable. Such a result will be a sufficient reward to the writer, and the reader too. But why has Mr. Stopford taken this *one-eyed* view of the Essay, avoiding all the gist of the argument? The section he has fixed upon is only *a part* of the proof of *one point*. Why did he not grapple with the argument from the *Scriptures*, the Scriptures alone, the only and sufficient rule of faith and church government in *all essential* matters to a truly Protestant church? Why did he blink the evidence against his intolerant notions from the venerable REFORMERS, both English and foreign, and from *all the Christian* churches in the world? What does he say to the "*Historical Evidence*" against the high church succession scheme, in section 10 of the Essay? Perhaps he thought it better to say nothing on that section, than to confess, with his coadjutor, the Rev. A. P. Perceval, that "if nothing will satisfy men but actual demonstration," (sufficient historic evidence was the question,) "I YIELD AT ONCE." A still tongue, they say, makes a wise head. Better say nothing, than say, "I yield at once." What answer does Mr. Stopford give to the argument against the high church succession scheme from the *schisms, heresies*, and the MONSTERS of vice, in the popedom and popes, *Mr. Stopford's beloved* PROGENITORS?—to the ordination of English bishops *by these "monsters,"* (as their own historians call them,) many of them being *false* Popes, and neither popes *nor bishops* at all? Why does not Mr. Stopford fairly meet these points? No, no, says Mr. Stopford, "I do not therefore *attempt to argue* with him," p. 19. "I will not be induced to change the subject of discussion, *by any art that can be used*—they will find me INEXORABLE," p. 192. All the above subjects, therefore, Mr. Stopford is inexorably determined to avoid, and to choose a section of which a common English reader is necessarily the most incompetent to judge, as he confesses himself, p. 18, in order, no doubt, to convince them by what they cannot fully understand, to determine against evidence which they can fully understand. This, I hope, is not

Irish logic, *to illuminate what is clear by what is obscure*, and to measure straight lines by crooked ones. It is, indeed, exactly the logic of Popery; and perhaps Mr. Stopford, like many others of his Reverend brethren, has studied so long in that school that he has lost the way of truth and reason, and is ready to believe that even the senses on their proper objects are fallible, dangerous guides, and that all the monstrous principles of Popish transubstantiation are to be swallowed blindfold. Popery will jesuitically tell a Protestant, that, *as a Protestant, he is to judge* what is the rule of faith; the interpretation of the Scriptures; which is the true church; and who is judge in controversies; *but when he becomes a Papist, he is not to believe that black is not white*, except the priest tells him to believe it; for he is then to believe, that, though the word of God solemnly forbids him to make a graven image, or the likeness of any thing that is in heaven above or on the earth beneath, and to fall down before or to worship it; yet, at the bidding of the priest, he may do the very thing the word of God forbids, and believe that he is all the while obeying that word:—he is to believe, that what the Scriptures tell him are bread and wine, in the sacrament of the Lord's supper, and what his senses tell him, in accordance with the Scriptures, ARE bread and wine; yet, at the bidding of the priest he is to believe that they are *not bread and wine at all*, but that they are ONLY “truly, really, and substantially the *body* and *blood*, together with the *soul* and *Divinity* of our Lord Jesus Christ.” This is the doctrine of the Council of Trent, which decrees that “if any one shall say that the substance of the bread and of the wine *remains*, TOGETHER WITH the body and blood of Christ, &c.—let him be *anathema*.” This is putting a person's eyes out to teach him to see clearly! Something like this is Mr. Stopford's plan of teaching his Irish parishioners what they do understand, by what they do *not* understand! Good tactics! no doubt, for a bad cause. *Argument*, then, being *professedly discarded*, Mr. Stopford is determined to try his hand at the moral assassination of the character of the author in the matter of authorities from the early church. The charges are serious ones, and ought, for the sake of the argument of the Essay, to be fully examined. The author of the Essay is so confident of his own integrity in the composition of that work, and of his possession also of the confidence of those who know him, that he feels very little personal alarm from the charges of Mr. Stopford. On this account, perhaps, it is, that the perusal of Mr. Stopford's book rather excited his pity than his anger; such an exhibition of wrath, bigotry, and slander, in a person professing to be a Christian minister, being rather a matter of melancholy regret than any thing else to a Christian mind.

Having made these introductory observations, we will now proceed to the examination of Mr. Stopford's book.

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## SECTION I.

### *Mr. Stopford's CONCESSIONS as to the Essay and its Argument.*

As Mr. Stopford intimates his anxiety to prevent the possibility of any thing that he says being construed into any the least "compliment" to the author of the Essay, or "to the importance of his work," p. 22, the following character of the Essay by him is a powerful testimony to its worth. "It is certainly," says he, "*the most plausible book that has yet appeared on that side of the question*; the most plausible, because the most unscrupulous as to the truth of its statements; this is all the *merit* it possesses," p. 21. Perhaps it would do for a prize-essay on Popish "merit!" Again, at page 180, "Mr. Powell's book is certainly the most plausible looking book that has yet appeared upon that side of the question. Before it is examined, *it certainly carries the appearance of the most extensive learning*, and, to unsuspecting readers, *the proofs appear most conclusive*." Now if, after Mr. Stopford's examination, the *book really is what it appears to be*, Mr. S. may be taken as a most unsuspected and most decided witness for the excellence and unanswerable nature of the work. And, however it would grieve Mr. Stopford to be thought by any possibility to pay the author or the work the least "compliment," yet, he will then, in spite of himself, pay them both a very high one; such an one, indeed, as none of the author's own friends could pay him. The praise of an enemy cannot be suspected of partiality.

In addition to this advantage, another may be here noticed, viz.—that Mr. Stopford *has yielded up the whole argument* maintained in the Essay. Mr. S. resolutely determined not to "argue" with Mr. Powell; yet the force of truth has extorted a confession from him which decides the whole question at issue, and utterly overturns the whole scheme of high church Episcopacy. After quoting my remark on the Epistle of Clement, that "Clement knew *no difference* between a bishop and a presbyter; that he uses the names as different denominations of the *same* office;" Mr. Stopford confesses, "ALL THIS IS TRUE, and the passages he (Mr. P.) quotes, PROVE THIS," p. 26. Now, Mr. Powell argues from this concession as follows:—Clement wrote about A. D. 93 or 96. If Clement "knew no difference between a bishop and a presbyter" in A. D.

93 or 96, then, *at that time, there was no difference* between them. That this consequence is just, is plain from the utter absurdity of the contrary supposition. For to suppose that a difference should then exist, either by Divine right or by ecclesiastical arrangement, and that Clement, who is said to have been the companion of the apostles, Peter and Paul, and, at the time he wrote, bishop of Rome,—that a difference, we say, should then exist, and he not know it, is utterly absurd. But Mr. Stopford confesses that “Clement then knew no difference;” ergo, no difference then existed. Again, further, as no difference existed between a bishop and a presbyter in A.D. 93 or 96, and as all the sacred writings had then been finished, none, by DIVINE RIGHT, *ever can exist* between them, without a new revelation on the subject. When that is given we shall willingly receive it. In the mean time, we treat all pretences to Divine right for high church bishops, as intolerable arrogance and assumptions of spiritual tyranny. Bishops and presbyters, then, are, on the grounds of Mr. Stopford’s own admission, one and the same office and order; possessing EQUAL AUTHORITY IN ALL THINGS in the church of God. All *ordinations, &c.*, by presbyters, are, by full consequence, equally as valid as *what are called* Episcopal ordinations; and all the sacraments administered by presbyters, and such as have ordination by presbyters, are equally as valid, *even on the ground of order alone*, as the sacraments administered by the *so called* Episcopalians; whilst, in point of the proofs of a Divine call to the ministry, of personal piety, and of the power of the Holy Ghost attending their ministrations, the churches usually denominated Presbyterian, as the Scotch Church, the Lutheran Church, the Wesleyan Church, &c., vastly excel the self-styled Episcopalians. Consequently the high church scheme of apostolical succession, which pretends that no ordinations but their *so called* Episcopalian ordinations, and that no sacraments, except administered by the *so called* Episcopalian ministers, are valid, is A FABLE, invented and supported for the purpose of priestly domination over all the churches of the living God.

One more point we will notice here, and then proceed. Mr. Stopford pretends that Jerome refers the appointment of bishops over presbyters for the cure of schism, “to the period commencing at the Corinthian schism, which happened about the year (A.D.) 56,” p. 138. Now, first, if Clement “knew no difference between a bishop and a presbyter,” in A.D. 93 or 96, the consequence of which, as we have seen, is, that there *was* no difference at that time, then how could this difference have been established in A.D. 56, about forty years before? But, secondly, Jerome, in his note on Titus, chap. i., expressly refutes the supposition of Mr. Stopford, by showing that the

*Scriptures*, without exception, *positively determine* the point in the *affirmative*, that bishops and presbyters are the *same*; consequently, the appointment of bishops above presbyters was AFTER the time of the latest of the sacred writers; Jerome agreeing in this with the "PROOFS" from the Epistle of Clement on the same point. "For," says Jerome, "should any one *suppose* this opinion, viz. that *bishops and presbyters are the same*, and that one is the denomination of age, and the other of office, is NOT *determined by the Scriptures*, but is only a private opinion, let him read over again the apostle's words;" and he immediately refers to the Epistle of Paul to the Philippians, which, according to Bishop Pearson, (*Annales Paulini*), was written A.D. 62. In proof of the same point, viz., that "*it is determined by the Scriptures that bishops and presbyters are the same*," Jerome, writing on exactly the same point, in his Epistle to Evagrius, quotes Paul's Epistle to Titus, written A.D. 65; his 1st Epistle to Timothy, written about the same time; and the 2nd and 3rd Epistles of John, written A.D. 90! And, immediately, *in the very next words*, adds, "Quod autem POSTEA," &c. "But AFTERWARDS one was elected, who should be appointed over the rest, as a remedy against schism." Here then, Jerome, the most learned of the Fathers, brings down his own proofs from the "Scriptures, that bishops and presbyters were the same," to A.D. 90; yet Mr. Stopford declares that Jerome's "*afterwards*" plainly refers to the "*period commencing at the Corinthian schism, which happened about the year (of our Lord) 56.*" So Jerome, expressly saying that he refers to times AFTER A.D. 90, must, according to Mr. Stopford, be understood to mean some time BEFORE A.D. 56!! And Mr. Powell must be charged with *falsifying* Jerome, because he does not believe this monstrous statement! "*This would not do for Mr. Powell,*" says Mr. Stopford, "and therefore he (Mr. P.) CHANGED it into after the apostles' times." Here, gentle readers, is one of Mr. Stopford's "definite charges and proofs" against Mr. Powell!! As wise men, judge ye! But the reader shall now hear these charges more in full.

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## SECTION II.

### *Mr. Stopford's CHARGES against the Essay, &c.*

"The arts it uses," says Mr. Stopford, "are worthy of the father of divisions and dissensions," p. 18. Of course, Mr. S. was too polite to say, "its arts are worthy of the *devil*," though his morality does not boggle, as will be seen, to bring

baseless charges against Christian ministers and people, of lying, deceit, and fraud. After praising his own mildness and kindness to his opponents, he says, "Thus I wish to act towards all of whom there is room to *hope* that they would NOT WILFULLY DECEIVE others. But I cannot entertain *such a hope* of Mr. Powell," p. 19. At page 182, he calls the Essay, "a tissue of *deliberate* deception, and monstrous frauds." Again, says he, "I bring definite *charges* and *proofs* against him," p. 20. The "charges" are, indeed, definite, with a vengeance; how "definite" the "proofs" are, we shall see, by and bye; though they are very modestly said by the author of them himself, to be "*unanswerable*," p. 184. This is making sure of commendation to one's own efforts, however weak and undiscerning a wicked and ungrateful world may be. Now, lest this thundering Irish priest should frighten any readers of the Essay, let them know that the author of that Essay is only, in this case, receiving a little of the treatment which some of the best champions of Protestantism have received from the advocates of bigotry and spiritual tyranny. It is one of the "arts" of Rome. Bishop Jewel's case may be given as an instance. When he had replied to Harding on the *twenty-seven* articles in his own challenge to the Papists, Dr. Stapleton published against Jewel what he called, "A Return of Untruthes upon M. Jewel's Replie," and there charges upon that admirable writer and Christian bishop, "FIVE HUNDRED AND SIXTY-ONE UNTRUTHS" upon *four* articles *only*!! Should Mr. Stopford follow Mr. Sibthorpe, &c., to Popery, he will make a capital workman in this way. Not only, however, against the author of the Essay does Mr. Stopford bring such "charges," but he also makes the same against all the leading persons who have approved of that book, whether or not they belong to the Wesleyan connexion; as, for instance, against the Rev. J. A. James, Dr. Olinthus Gregory, Rev. Alfred Barrett, the conductors or editors of the Wesleyan Methodist Magazine, the Congregational Magazine, &c.; the New Connexion Methodist Magazine, the Watchman, the Patriot, &c.—vid. p. 181. "I have," says he, "accused the author, and the leaders of the party in general, (not the followers, who, I believe, are deceived and misled, not knowing the real objects of the system,) of a DELIBERATE INTENTION TO DECEIVE," p. 191. "I bring a definite charge against these persons—THEY ARE CHARGED WITH FALSIFYING all the records of antiquity," p. 192. "I call upon Dr. Olinthus Gregory, and *the other individuals named*," at pages 181, &c., as above given, "to come forward and vindicate the character they have given of this book." "It is my intention to send a copy of this to each of the individuals above mentioned," p. 193. Mr. Stopford, however, has not yet

obliged the author of the Essay with the compliment of a copy of his book. Dr. Gregory is, I doubt not, in heaven, and has much better employment than to attend to such humiliating exhibitions as the conduct and language of Mr. Stopford present.

The classification of his "charges" has the following inimitable introduction:—"Now the writer of these pages cannot suppose but that he" (Mr. Stopford) "has been guilty of *weakness* and *unwariness*, of which he is unconscious, in *numberless* of his expressions. But does this justify Mr. Powell's *arts*? or will the exposure of *it* be any defence of that book?" p. 184. Poor Mr. Powell must be a singular being! He is not allowed to have either "weakness or unwariness." Some people find fault with the doctrine of Christian perfection, as taught by the Methodists; the Methodists, however, never taught that any of God's servants upon earth would not be liable to "weakness and unwariness." But, alas! the design of Mr. Stopford's denial of such infirmity to Mr. Powell is not to mitigate any unwariness of Mr. P.'s: it is *purposely designed to exclude him, as a confirmed reprobate, from all mercy* among mankind. Such are the definite character and sweeping design of Mr. Stopford's *charges*.

The following arrangement will, I think, conveniently include them all.

1. The *Authorities* quoted in the Essay, the very *existence* of which authorities in the authors referred to, Mr. Stopford denies; and which authorities, so quoted, he denominates the forgeries and fabrications of Mr. Powell.

2. The *reputed faults of others ascribed to Mr. Powell*, by Mr. Stopford, he, Mr. S., knowing all the while, that, whether they were faults or not, they were not Mr. Powell's.

3. Proofs of the spuriousness or corruption of Ignatius's Epistles.

4. Minor and miscellaneous matters.

5. The conclusion.

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### SECTION III.

We proceed then, first, to the *Authorities* quoted in the Essay, the very *existence* of which authorities, in the authors referred to, Mr. Stopford denies: and which authorities, so quoted, he denominates the forgeries and fabrications of Mr. Powell.

Here the issue of the whole case must necessarily be found; and if Mr. Stopford proves his assertion, *even as to ONE SINGLE*

LINE, *I will consent that the Essay shall be burnt by the hand of the common hangman.*

#### IGNATIUS'S EPISTLES.

Leaving, for the present, the question about the genuineness and character of the Epistles ascribed to Ignatius, (for which see the latter part of this answer,) we come at once to the charges of fabrication, &c., in the quotations.

Having numbered my quotations from Ignatius, 1, 2, 3, 4, 5, 6, Mr. Stopford flatly asserts, that "in the first, second, fourth, and sixth, the passages he (Mr. Powell) gives, are NOT THERE AT ALL," p. 39. He qualifies this by a canon of criticism of his own invention,—invented for the defence of this barefaced calumny,—viz., that, "It is not true to say, that a passage is in a book, unless there are the same words in the same consecutive order," *ibid.* Which plainly means, if it means anything as to the point in hand, that however truly the words are given as the words of the author, and however justly they state his views on the point for which they are expressly quoted, yet, *if any parts of sentences, however irrelevant* to such a point, are OMITTED, that then it may and ought to be maintained, that passages given with *such omissions*, "ARE NOT" in such authors "AT ALL." Now, on this principle, all the works of Jewel, Usher, Hammond, Bramhall, Thorndike, and a thousand others, are made up of "fabrication and forgeries!" The man who is capable of putting forth such charges as we have given above, on so absurd a position, is beneath contempt, did not the station he occupies give some importance to his calumny. Mr. Powell, as all the great authors above named have done, has *sometimes omitted clauses totally irrelevant* to the proof of the point for which the author was quoted, when such omissions neither altered nor obscured the author's meaning. In many cases this is necessary, except one wished to make a great book. It mostly saves the reader the trouble of hunting out the sense from involved or incumbered sentences. The practice is established by the authority of the best controversial writers on all sides. It is amusing to find, however, that Mr. Stopford, in the little that he has done in the way of quoting authorities, has, in practice, overturned his own theory; and, what is much worse, has actually made omissions which seriously obscure the meaning of the writer on the question. At page 130, he expressly professes to quote the original of the passage, the translation of which I had given from Bingham, at p. 31 of the Essay; and yet he does not quote half of it; but *leaves out the words in dispute and others equally important to determine their meaning.* At p. 100, he has also omitted several intervening sentences,

in quoting Cyprian: and in other places he has repeated the same practice. He, therefore, stands self-condemned by the very canon of criticism which he invents for the condemnation of Mr. Powell; and, what is more to the purpose, he is really convicted of unfairness in his quotations, by the universally recognised rules of controversy. Through "unwariness," indeed, the omissions in the quotations by Mr. Powell from Ignatius, and in a few other instances, were not designated by *breaks in the lines*. However, the author defies any man on earth to show a single line or word in or about those quotations contrary in the least to Ignatius's meaning, on the point for which they are made, viz. that *Presbyters*, according to him, are in the *place of the Apostles*. But, that the reader may judge for himself in this case, *the case upon which Mr. Stopford lays the greatest stress*, I will give the quotations which he accuses of fraud, deceit, and wilful falsification, as they stand in his book, in one column; and the same passages from Ignatius, as found in Mr. Stopford's own quotations, omitting the irrelevant clauses, in another column.

## MR. POWELL'S QUOTATIONS.

No. 1. The deacon "is subject to the Presbyters, as to the law of Jesus Christ."—*Ep. to Magnesians*.

No. 2. "The Presbyters preside in the place of the council of the Apostles."—*Ep. to the Magnesians*.

No. 4. "Let all reverence the Presbyters as the Sanhedrim of God and College of Apostles."—*Ep. to Trallians*.

No. 6. "See that ye follow—the Presbyters as the Apostles."—*Ep. to Smyrnians*.

## IGNATIUS'S WORDS, AS FOUND IN MR. STOPFORD'S QUOTATIONS.

No. 1. "The deacon—is subject—to the Presbyters as to the law of Jesus Christ."

No. 2. "Presbyters in the place of the council of the Apostles."

No. 4. "Let all reverence—the Presbyters as the Sanhedrim of God and College of the Apostles."

No. 6. "See that ye—follow the Presbyters as the Apostles."

Mr. Stopford is witness that the words in the right hand column are in Ignatius, in the very places to which I refer; he is also witness that the words in the left hand column are given by me, as Ignatius's words in the same places; yet he flatly declares the "passages" I give "ARE NOT THERE AT ALL." Let the reader judge between us. Mr. Stopford says, at page 180, "I put this case in *the FRONT*, partly for its own importance, and partly because it comes more directly within the judgment of those who do not understand the learned languages." And, at p. 30, he says, "this is *THE ONE* which *MAINLY DETERMINES* my opinion as to the severity of the *censure* we must pass on the book," viz. the Essay on the Apostolical Succession. Perhaps it will, with many readers, "*mainly determine* their opinion as to

the severity of *censure* they must pass" on another book, called the "Weapons of Schism." Mr. Powell cheerfully leaves the "FRONT" of his offence, and which is desired by Mr. S. *mainly to determine* the whole inquiry, to the judgment of the reader.

*Authorities from TERTULLIAN.*

At page 108, of the Essay, I quote Tertullian as follows: "In his most celebrated work, his Apology, whilst describing the order and government of the church, he says, 'Præsident probati quique Seniores,' &c. Approved Elders or *Presbyters* *preside* amongst us; having received that honour not by money, but *by the suffrages* of their *brethren*," cap. 39. Upon this, Mr. Stopford remarks, "the assertion, then, that Presbyters, (i.e. that particular class) *preside*, is NOT IN TERTULLIAN AT ALL; it is a FABRICATION of Mr. Powell's. Why Tertullian used a general term *for* ALL, instead of specifying the different ranks, is plain, when we consider he was addressing heathens," p. 83. Here is pretty work! First, Mr. Stopford denies that the statement, that, "Presbyters *preside*," is in Tertullian at all: for with his own gloss, a salve for nonsense, I have nothing to do. Now on the meaning of the term Presbyter, let the reader consult the notes in the Essay, p. 101 and 108, and then judge whether I fabricate, or Mr. Stopford calumniates. But, secondly, after denying that Presbyters, according to Tertullian, *preside "at all,"* and asserting it to be my fabrication, he is necessitated to bungle out the truth, and expressly declare that Tertullian used the term Seniores (Presbyters) "FOR ALL" ministers, instead of specifying the *different* "RANKS." This is just my argument. The ministers mentioned by Tertullian were *all* "Seniores," all Elders or Presbyters. Mr. Stopford says, Tertullian used "a general term (Seniores) for *all*, instead of specifying the different ranks." We are both agreed that he used a term including Presbyters; Mr. S. must acknowledge this, as otherwise it could not be "a general term for *all*." Consequently, if *all presided*, and Presbyters were amongst the all, Presbyters *presided*, and this, on Mr. Stopford's own showing; yet he has the fatuity and impudence to declare, that the translation which I give, "Presbyters *preside*," is "a *fabrication* of Mr. Powell's." Mr. Stopford says there were "different ranks;" Tertullian says no such thing. Mr. Powell took Tertullian as he found him; Mr. Stopford is not satisfied with this. Mr. Powell never expected the simple truth of Tertullian could be got down by a high church-man. Mr. Stopford tried to swallow it, but it would not stay on his stomach. Hence it follows, that the translation which I gave, and the deduction from it, are both established, even by the testimony of Mr. S., whilst

striving with all his might to overturn them. So much for this "fabrication of Mr. Powell's."

But Mr. Stopford finds more of my fabrications in the translation of the above short passage from Tertullian. I translate "honorem istum—testimonio adepti," by "having received that honour—by the *suffrages of their brethren*." Now Mr. Stopford, in his usual style, declares that "suffrages of their brethren," "*are NOT in Tertullian at all!*" p. 84. Scholars will need no proof of the ignorant calumny of this man, and of the correctness, the perfect correctness, of the translation which I have given. The man is a novice in Christian Antiquity, who can doubt it for one moment. Cyprian, living in the same country, and nearly at the time with Tertullian, says, "that from *divine tradition* and *Apostolical observation* it is to be observed and held; which also is with us, and *almost through all the Provinces*, that for duly celebrating ordinations,—the *suffrage of all the fraternity*" was necessary. See Dr. Barrow on the Supremacy, p. 326, ed. 1680, 4to. The expression of Cyprian is, "*universæ fraternitatis suffragio*." The "testimonio" of Tertullian is therefore to be translated by Cyprian's "*universæ fraternitatis suffragio*." The reader may prefer, if he chooses, the translation "suffrage of all the *fraternity*," by Dr. Barrow, to the rendering I have given, "suffrages of all their *brethren*." The only difference is the Dr. translates fraternitas, "fraternity;" I render it "brethren." The reader is left to decide, then, whether "suffrages of their *brethren*," "*are not in Tertullian at all*." I could easily fill pages with authorities in proof of the rigid correctness of the translation, but it is needless. The ignorance of the calumny would be too much honoured by it, and I have no wish to make a large book.

#### *Authorities from ORIGEN.*

It may be said truly of Mr. Stopford, that in his charges of fabrication, "*crescunt vires eundo*," his strength increases in his course: this is the law, indeed, of *heavy bodies in descending*. Speaking of Origen, he says "Mr. Powell's further quotations from him deserve little notice, for they prove nothing; but the notice they require is so slight it would be *churlish* to withhold it. The passage given from Homily 2, on Canticles, *is not there!* the passage from Homily 6, on Ezekiel, *is not there!* that from Homily 7, on Jeremiah, the same!" p. 94. This is, indeed, *not churlish*; it is liberal, with a witness. It is going, too, at something like full speed—perhaps into an Irish bog! We shall see.

It may be necessary to state to some readers, that although Origen wrote in Greek, yet large portions of his voluminous

works *only remain in old Latin translations*, made mostly by Jerome and Rufinus, in the fourth century, the Greek original having perished. Genebrard's edition of his works, that are in Latin only, in two volumes, folio, Paris, 1604, is one of the best. Du Pin, therefore, remarks, "So that to have all Origen's works, as well those which we have only in Latin, as those in Greek, we must have Genebrard's edition, Huetius's two volumes, &c."—History of Ecclesiastical Writers, vol. i. p. 122. fol. Lond. 1692. But perhaps Mr. Stopford will say, "*these are all Popish editions.*" Does Mr. S. know any edition of Origen's works which are not Popish editions? Not one! The Popish edition by C. Delarue, the Benedictine monk, folio, 4 vols. Paris, 1735-59, stands in the English market, J. C. Stewart's catalogue, 1842, at £14 14s. 0d.!! I suppose Mr. Stopford is ignorant of the fact, that that great scholar and profound divine, Bishop Pearson, in his *Vindiciæ Ep. Ignatii*, has used Genebrard's edition as authority; and, what is most important, he has done so as to some of *the very passages* which Mr. Stopford impudently declares are "not there!"—"not there!" I will, therefore, take the bishop along with me here. Now, as to the passage given from Homily 2, on Canticles, the bishop declares, "*Certissimum igitur est, illud opus in Canticum—esse ipsius Origenis, &c., i. e. it is most certain that the work on Canticles is Origen's own work.*" *Pearsoni Vindiciæ*, part i. p. 111. And, behold, reader, at p. 160 of the Bishop's *Vindiciæ*, the following words: "*Vidit et sedem puerorum ejus (de Regina Saba et Salomone loquitur) Ecclesiasticum puto ordinem dicit, qui in Episcopatus vel Presbyterii sedibus habetur. Vidit et ordinationes vel stationes ministrorum ejus, Diaconorum, ut mihi videtur, ordinem memorat astantium divino ministerio.*" Now what will this calumniator say? Here is every word of the passage I give from Homily 2, on Canticles, at page 112 of the Essay! yet he asserts the passage is "not there," not in Origen's works!

The passage from Homily 6, on Ezekiel, which Mr. Stopford says is "not there," is found, not indeed in Hom. 6, but in Hom. 5, and *on the same page with which Homily 6 begins*,—"Quid mihi prodest quia prior sedeo in cathedra resupinus, honorem majoris accipio, nec possum habere dignitate mea opera condigna," Genebrard's edition, vol. i. p. 401. And this very Homily is quoted as Origen's by Bishop Pearson, as above mentioned, at p. 155 of his learned work. There is, indeed, the unwariness of its being quoted by me as from Homily 6, while, in truth, it is in Homily 5, though on the same page with which Homily 6 begins; which, probably, caused the mistake of naming Homily 6, instead of Homily 5. The translation I have given is somewhat gentler than the Latin; but the fail-

ing leans to virtue's side. The literal rendering would be, "What does it profit me that I sit, like an idle priest, in a higher chair, and receive greater honour, and have not works worthy of my dignity or seat of honour?" Yet, says this Irish priest, the passage is "not there."

We have seen what Mr. Stopford's "not there" amounts to in two of the quotations from Origen; let us try the third and last, on which he says, "that from Homily 7, on Jeremiah, *the same!*" "The same," indeed! though in a different sense from what Mr. Stopford intended. Now let us hear Bishop Pearson on these homilies of Origen on Jeremiah also; his words are, "Habemus novendecim Homilias Origenis in Jeremiam Græcè: habemus earum duodecim ex Interpretatione Hieronymi Latinè: hæc autem interpretatio tam benè Græcis respondet, ut aliam addere Huetius necessariam non putârit, adeoque eas ediderit Interprete Hieronymo."—*Vindiciarum*, p. 119. "We have," says this admirable man, *against whom I know Mr. Stopford dares not move his tongue*, "nineteen homilies of Origen's on Jeremiah, in Greek: we have twelve of these in Latin, from Jerome's translation: but *this translation answers so exactly to the Greek*, that Huetius did not think it necessary to add any other" in his edition of Origen's works in Greek, "he therefore set forth these homilies with Jerome's translation." Now it is from this translation of Jerome in Genebrard's edition, that I gave the last passage from the seventh of these homilies of Origen on Jeremiah. Here are the words from page 373 of the first volume of Genebrard's edition, "Nos...qui in clericatus vobis ordine præsidemus." "We...of the clerical order, who preside over you." But Mr. Stopford having twice repeated his "*not there*," sings his cuckoo note, with a little variation on this passage, "that from Homily 7, on Jeremiah, *the SAME!*" Sing on now, Mr. Stopford! and call your friends to join you in *Io Pæan! Io! Io! Triumphe!* a hymn to glorious Apollo! for this glorious triumph! And, pray do have this *carmen spirituale* inserted by Mr. Keble in the next edition of the precious "*Lyra Apostolica*," and by the Rev. J. Williams, in the next edition of "*the Cathedral*." It will go to the tune of Puseyism admirably! The secret of that style of music, taken by the bye from Rome, from whence we have our improvements in the *fine arts*, is "*boldness* in acclamation, effect on the ignorant and timid, and *triumph* in the priesthood." For the proof of this, see in Bishop Gibson's *Preservative against Popery*, vol. iii. title 13, "The Arts and Practices of (Popish) Missionaries and Papists discovered and laid open;" and as an humble imitation of those Papists, the Oxford "*Tracts for the Times*."

*Authorities from CYPRIAN.*

Mr. Stopford finds more of my "Frauds," &c., in my use of the authority of Cyprian against high church episcopacy. No doubt it is galling, in the highest degree, to such persons as Mr. Stopford, to find authority after authority wrested out of their hands, and actually turned against them and their exclusive and intolerant scheme. This, this is Mr. Powell's offence! It seems *he cannot be met here by argument*; for Mr. Stopford in the strongest manner declares that, for himself, he is firmly resolved not to attempt to "argue" with him. He says, flatly, "I do *not*, therefore, attempt to *argue* with him; I *seek* merely to convict and expose his *arts*; for this *purpose*, I bring definite charges and proofs against him, and offer him a public opportunity to meet the charge, if he dare. This I will do before I conclude this paper, but I *will not* enter into any *further argument* with him:" pp. 19, 20. Perhaps some will suspect that the "*arts*" are not so likely to be found with those who use arguments, as with those who refuse to "*argue*," and choose to substitute instead, *personal abuse*; here called "charges" of deceit, fraud, &c.

Speaking of the passages which he denominates a "*forgery*," he says, "I searched all Cyprian's works in vain; *there was NO SUCH PASSAGE IN THEM*. At length I recollected that the Papists had inserted some forged passages into the Treatise on the Unity of the Church, to answer their own ends; so I went to look for a *Popish edition*, and there I found what I wanted, Mr. Powell's quotation! Here is what Mr. Powell says:—'The Epistle on the Unity of the Church will develop the same thing. He (Cyprian) explains and confirms his views, by the case of the Apostles. Peter, he thinks, had the first grant of the keys, though all had equal power, "*After the resurrection, each and all of the other Apostles had EQUAL power given to that of Peter!*" This he (Cyprian) supposes, gives a *principle of unity*, a kind of *headship*, with EQUALITY of power among ALL. Having laid down his scheme in the Apostles, he applies it to *all ministers*. "ALL are PASTORS, but the *flock* is only *one*, which was fed by all the Apostles with unanimous consent.'" "So says Mr. Powell," observes Mr. Stopford, and goes on:—"THE *passage* in Cyprian runs thus: 'Certainly, the other Apostles, also, were what Peter was, endued with an equal fellowship, both of honour and power; but a commencement proceeds from unity, that the Church may be set forth as one!' So wrote Cyprian: but this would not suit Mr. Powell's predecessors in the assault on bishops, *i. e.* the Papists; so, after the word *unity* in the above sentence, they inserted this: 'And primacy is given to Peter, that the Church of Christ may

be set forth as one, and the see as one: and they all are shepherds, yet the flock is shown to be one, such as to be fed by all the Apostles with unanimous agreement'; *this they slipped into* the middle of the sentence to correspond with other interpolations. *And this Mr. Powell lays hold of*, and turns to a *sense quite opposite to what they intended who put it there*; for, with them, the words 'they are all shepherds,' plainly refer to the Apostles only, and cannot mean any other ministers. Yet thus Mr. Powell argues on it: 'having laid down his scheme in the Apostles, he applies it to *all* ministers!' And this rare combination of Popish forgery and Protestant fraud, is now imposed on the Wesleyan Methodists, as the genuine sentiments of St. Cyprian, and an undeniable justification of their cause! What shame must such exposures bring on that cause! Will they feel no indignation at finding how they are deceived and imposed upon by their leaders? Or will they turn their indignation against those who undeceive them?"—Stopford, pp. 108—111.

Now, in order to examine more conveniently this swaggering and blundering passage, we will notice,

First, the "*charge*" about Popish editions of the Fathers.

Secondly, the "*charge*" of Popish forgery, in the passage quoted by Mr. Powell from Pamelius's edition.

Thirdly, the proofs that Cyprian wrote all Mr. Powell quotes from him, and that there is really neither "Popish forgery" nor "Protestant fraud," in what Mr. Powell quotes as Cyprian's.

First, then, as to the charge against Mr. Powell for using a "Popish edition" of Cyprian. Now what will the simple parishioners of Mr. Stopford say, when they learn what Mr. S. dares not, cannot deny, viz. that the *most celebrated editions* of the Fathers, early ecclesiastical historians, and councils, and which editions are sought for and purchased at enormous prices, as the glory of the libraries of the greatest Church of England divines, whether high church or low church, are, almost without exception, all "Popish editions!" There are, indeed, very few editions of such works by Church of England divines, or any other Protestant divines. And even in the instances in which they have edited such works, still the Benedictine editions are mostly preferred; though the Benedictine editions are all "Popish editions." But this reviler shall be condemned out of his own mouth. He himself says, at p. 157, "Mr. Powell refers to Socrates, (a church historian,) but does not say what edition he uses. He must know that it is not in Valesius, which is the *only one worth quoting* on such a point." But, gentle reader, Valesius's edition is a "Popish edition!" In another place he blames me for not doing what I never professed to do, that is, for not consulting and quoting the "*Bibliotheca Patrum*, Ludg.," a work in twenty-seven volumes folio; yet this is a "Popish

edition," too! Does Mr. Stopford know any thing about editions of the councils of the church? If he does, he knows that there is *no edition* of the councils in general except "Popish editions." He quotes Dionysius Exiguus with high approbation against me, at p. 148, yet he was a Popish monk, and *Popish editor* of councils. Indeed, such is Mr. Stopford's appetite for these authorities, that Isidore Mercator himself is placed amongst his forces, to overturn an important position of mine, because that position was destructive of high church bigotry and intolerance; yet this precious Isidore Mercator is pronounced, by the best Protestant authorities, to have been a *wholesale forger of spurious decretals* for the support of Popery. See Dr. Comber on Roman Forgeries in Councils, &c., in Bishop Gibson's Preservative against Popery, vol. iii. tit. 11. p. 46, &c. And Howell, a learned and staunch churchman, calls him, "that infamous Isidor Mercator." A catalogue of the printed books in the Bodleian Library, Oxford, one of the finest in the world for such purposes, now lies before me, published by the profoundly learned Hyde, head librarian, folio, Ox. 1674. Now the *only editions* of Cyprian's works then in that magnificent library, are Popish editions. And one of these is by Pamelius, the editor of the edition used by me. The learned Dodwell, also, the co-partner of Bishops Fell and Pearson, in preparing their edition, used Pamelius's edition of Cyprian. What, then, must be thought of this conduct of Mr. Stopford, in endeavouring to *impute base motives* to the author of the Essay on Apostolical Succession, because he used a Popish edition of Cyprian? Let the readers judge.

Secondly, we come to the charge of "Popish forgery," in the passages quoted by Mr. Powell from Pamelius's edition of Cyprian.

Perhaps we shall find some "arts" used by somebody else here. Let the reader first carefully and exactly observe what Mr. Stopford says Mr. Powell has given as Cyprian's words. See the large extract from Mr. Stopford before given. Then mark what Mr. S. says are *the words* of Cyprian.—"THE passage," he says, "runs thus." Now this necessarily means "*the passage*" which Mr. Powell gives as Cyprian's. Will the reader believe it, that any one would have been so foolish as Mr. Stopford, or worse? Why, Mr. Stopford pretends to give a correct view of exactly what I quoted from Cyprian, of "*the passage*," and yet the truth is, he never gives a single letter or syllable of "*the passage*" at all, not even of the indisputable part of it, viz. :—"Eidem post resurrectionem suam...apostolis omnibus parem potestatem tribuat, *i. e.* after his resurrection... each and all of the other apostles had equal power given to that of Peter;" but blunders down the page to quite another pas-

sage! Then, he adds, "So wrote Cyprian." Yes, and he might have given a thousand other passages, and have added, "So wrote Cyprian." But would this prove that Cyprian did *not* write what Mr. Powell says he did write? Yes, just as much as the proof that St. Paul wrote the Epistle to the Romans, proves also that he did not write the Epistle to the Galatians. "But this," says Mr. Stopford, "would not do for Mr. Powell's predecessors in the assault on bishops, *i. e.* the Papists; so, after the word *unity* in the above sentence, they inserted this: 'and primacy is given to Peter, that the church of Christ may be set forth as one, and the see as one.'" Now, suppose "*they inserted this.*" Did Mr. Powell quote or profess to quote a syllable of it? No; not half a syllable! Then, what has this part of the quotation to do with Mr. Powell? But the statement, even as to the Papists, is incorrect. They did insert, I believe, "Primacy is given to Peter;" and they also foisted other clauses of the same bearing into this work of Cyprian. But Mr. Powell had placed these clauses in brackets, in the edition he possessed, years before Mr. Stopford wrote his book, with references to authors proving them to be forgeries. Mr. Stopford therefore *charges* Mr. Powell with "*fraud*" in quoting Cyprian, and he *proves* this charge by bringing forth passages, not a letter of which Mr. Powell ever professed to touch!! Fine proofs! of so serious a charge! But there is another part of what *he says* the "Papists inserted," and Mr. Powell has quoted that as Cyprian's language; is not this fraud? Yes, if Mr. Stopford's word is gospel: but we have seen it is not, therefore, we must examine the matter. This brings us,

Thirdly, to the proofs that Cyprian wrote all Mr. Powell says he wrote, and that there is really neither "Popish forgery nor Protestant fraud" in what Mr. Powell has quoted as Cyprian's; but that the foul charge of Mr. Stopford falls back upon himself, as a full proof of his ignorance and base calumny.

The charge relates to the two following passages, given by Mr. Powell, as Cyprian's, from the Treatise on the Unity of the Church:—(1.) "After the resurrection, each and all of the other apostles had equal power given to that of Peter." (2.) "All are pastors, but the flock is only one, which was fed by all the Apostles with unanimous consent." Mr. Stopford says, "I searched all Cyprian's works in vain: THERE WAS NO SUCH PASSAGE IN THEM." And, at page 110, he says, "For information concerning *these interpolated* passages, Bishop Fell's edition of Cyprian may be consulted." Now, I have, by the favour of the Librarian of the Chetham Library, Manchester, received from Bishop Fell's edition an extract of that part of

Cyprian's Treatise on the Unity of the Church, in which the passages in dispute either are, or should be found, if my quotations are right. First, then, is this passage:—"After the resurrection, each and all of the other apostles had equal power given to that of Peter." Is this passage a "fraud?" The Chetham Librarian is witness that the following are the words in Bishop Fell's edition:—"Eidem, post resurrectionem suam, apostolis omnibus parem potestatem tribuat." Here, then, are the very words from Bishop Fell's edition. Is this "*fraud?*" So much for the first passage. Come we, then, to the *second* passage:—"All are pastors, but the flock is only one, which was fed by all the apostles with unanimous consent." Bishop Fell's edition has not this passage, it appears, in the *text*; but, in a note on the place, he says, "Sic MSS. et imprim. Vet. Et pastores sunt omnes, sed grex unus ostenditur, qui ab apostolis omnibus unanimi consensione pascitur," *i.e.* "*Thus the Manuscripts, especially the ancient ones,*" give *exactly the words* which I have given, and which Mr. Stopford denominates "forgery and fraud." But it may be asked, Why did not Bishop Fell put them in the text of his edition? I cannot tell; he says *they are* in "*the Manuscripts, especially the ancient;*" this is enough for me, to prove there is none of my fraud in the matter. The great Dr. Barrow also quotes the *very words* as the *text* of Cyprian, in his unanswerable Treatise on the Pope's Supremacy, p. 117, ed. 1680, 4to. Dr. Sherlock, Master of the Temple, too, in his Defence of Bishop Stillingfleet's Unreasonableness of Separation, quotes the *very same words as the text* of Cyprian:—"Pastores sunt omnes, sed grex unus ostenditur, qui ab apostolis omnibus unanimi consensione pascitur." And translates them, "They are all pastors, but there is but one flock, which is fed by all the apostles with a joint consent," p. 210. ed. London. 12mo. 1681. But they perhaps used "fraud," too! The imputation of Popish forgery, as to this last passage, manifests profound ignorance of the very nature of Popery and Protestantism. Had not this been the case, Mr. Stopford would have seen that, as soon might Satan have been divided against himself, as a Papist would have forged this passage. The great Protestant champions of former days, Dr. Rainolds, Bishop Bilson, and Dr. James, after quoting from Cyprian a passage of similar import, viz.:—"That Christ gave *equal power to all the apostles*: and the rest were the same that Peter was, endowed with like fellowship both of honour and power."—Remark—"Which words, *if they* (the Papists) *could handsomely* TAKE AWAY out of him in some new print, (and why not take away so few, as well as add so many,) THEN *would this be a passing fine place for them* to persuade men, that the unity of the church doth pre-suppose ONE *chaire*, to which all

men must be subject, who will be of the church: and that they (by consequent) are no right Christians who stand *against* the *Pope's supremacy*." See Dr. James's Treatise of the Corruptions of Scripture, Councils, and Fathers, by the Prelates, Pastors, and Pillars of the Church of Rome, for the maintenance of Popery and irreligion. Part 2nd, p. 4., London, 1611. Bishop Stillingfleet, in a work to which Mr. Stopford refers with so much pleasure (The Unreasonableness of Separation), says of Cyprian:—"In his following words he *utterly overthrows the supremacy*, saying, 'all the apostles were equal,' " p. 247. The confusion into which this passage throws the ablest of Papists, may be seen in Jewel's Defence of the Apology, part 2, chapter 3, division 3, where Harding is driven to the monstrous assertion that, "Peter is the *Head* of the Apostles, and by that reason *they* are SUBJECTE unto *him*, as SHEEPE unto *theire shepheard*." So the passage, according to the great Protestant Champions above-named, is thoroughly Protestant, and utterly subversive of Popery. How then could it be a Popish forgery? And that it is no "Protestant fraud," will follow clearly on the principle well laid down in a capital remark by a writer in the Quarterly Review, December, 1842:—"She, 'the Church of Rome,'" says he, "compels every one who reads the Fathers to distrust all that appears in her favour, and *to receive all* which has been still permitted *to remain against her*, with increased conviction of its truth," p. 217. Why then is Mr. Stopford so enraged against the passage? Why? Because it shews, in opposition to the principles of high church succession and Episcopalian bigotry, that Cyprian's words, that "ALL PASTORS" (in imitation of the apostles, who were all equal, and had "EQUAL power,") have also *equal power* by divine right; prove that, consequently, ORDINATION by PRESBYTERS is *equally as valid as ordination by Bishops*; and so of all other questions between Presbyters and Bishops. Indeed, the argument from this passage is so plainly decisive of the identity of Bishops and Presbyters, that I do not desire a better exposition of it than that which Bishop Bramhall gives against Bellarmine. He says: "Thirdly, by his (Bellarmine's) leave he contradicts himself! for, if Saint Peter had *any power* or jurisdiction over the rest of the apostles, and if they had none mutually over him, then it was not, *par potestas*, an EQUAL POWER; for, *par in parem non habet Potestatem*, i. e. an equal has no power over an equal," Bramhall's Replication, p. 197, ed. London, 1656, 12mo. Now apply this reasoning to Cyprian's words, as to *all pastors being equal* and *having equal power*. If they have equal power, as by Cyprian's words they have, then Bishops have, by divine right, *no power over Presbyters, which Presbyters have not over Bishops*. All the difference is merely of human authority.

This utterly destroys that high church system of Episcopalian intolerance towards all the Reformed Churches in the world. So Mr. Powell must, without proof or against proof, and even against all the principles of Protestantism, be published through the land as a wilful deceiver and falsifier of all the records of antiquity.

The result of the examination of this serious "charge" of "fraud" from Cyprian, is, as to the *first* passage, that the *very words* are in Bishop Fell's edition, to which Mr. Stopford refers as proof of their fraud; and, as to the *second* passage, Bishop Fell testifies that it is in the "*Manuscripts, especially the ancient*;" and Drs. Barrow and Sherlock, two of the most learned of the Church of England divines, quote it as the text of Cyprian: there is therefore no Protestant fraud. And the position it lays down is utterly subversive of the supremacy of the Pope; it could not, therefore, have been a "Popish forgery." Not a line, not a letter, therefore, either of "Popish forgery" or "Protestant fraud," is found in the passages against which Mr. Stopford brings his charges. "*What shame*," says he, "*must such exposures bring on that cause! Will they feel no indignation at finding how they are deceived and imposed on by their leaders? or will they turn their indignation against those who undeceive them?*" p. 110. The readers will decide where this "shame" should be found, and against whom "indignation" should be felt on "such exposures."

#### *Council of Ancyra, A.D. 314.*

Mr. Powell, at p. 127, &c., of the Essay, quotes the 13th canon of the Council of Ancyra, as a triumphant proof of the *power of Presbyters* TO ORDAIN. This gives Mr. Stopford some trouble, and he has recourse still to the charges of fabrication, &c. The testimony of this council is very important, and deserves to be carefully vindicated. It may be well, first, to give the original Greek of the canon, as read by the most ancient authorities.—"Χωρεπισκόποις μὴ ἐξεῖναι πρεσβυτέρους ἢ διακόνους χειροτονεῖν· ἀλλὰ μὴδὲ πρεσβυτέροις πόλεως, χωρὶς τοῦ ἐπιτραπῆναι ὑπὸ τοῦ ἐπισκόπου μετὰ γραμμάτων, ἐν ἐτέρᾳ παροικίᾳ." Harduini Concilia, tom. i. col. 275-6. Mr. Stopford reads χωρεπισκοπους in the first member of the sentence, and πρεσβυτερους in the second clause; we shall, perhaps, discover his reason for this choice of the *accusative* case instead of the *dative* in the two principal words in the canon.

Mr. Powell translates this canon as follows: "'Tis not allowed to village-bishops *to ordain* presbyters or deacons; nor is it allowed even to city-presbyters *to do this* in another diocese, without the license of the bishop."

Mr. Stopford translates it: "It is not lawful for village-bishops to ordain presbyters or deacons; nor yet presbyters of the city, without being commanded by the bishop, in writing, in another parish."

He says, "This is an *exact translation* of the Greek, as it stands. Every one will see it is ambiguous, being *equally capable* of *two* interpretations. It may mean that village-bishops are not allowed to *ordain presbyters of the city*, OR it may mean, that PRESBYTERS of the city are not allowed TO ORDAIN PRESBYTERS and deacons without the command, &c. There is nothing in the *Greek as it stands* to determine the interpretation to one sense more than the other. The QUESTION *at issue* is simply WHICH we are to take. Now, Mr. Powell, in his translation, *puts in* the words TO DO THIS, *which are NOT* in the *Greek*: thus without further trouble or argument he determines it to one meaning, and excludes the other, *by words* OF HIS OWN MANUFACTURE, and then he says, this is a fair translation," p. 147, &c. Mr. Stopford then goes on to quote Dionysius Exiguus, &c., as will be noticed immediately.

Now Mr. Stopford grants that if we can show, that the canon CANNOT mean, in the *second* part, "that village-bishops are not allowed to *ordain presbyters of the city*," it will follow that it does "mean," in that part, "that *presbyters* of the city are not allowed to *ordain presbyters*," &c.; and that, therefore, the power of the *city-presbyters to ordain* presbyters, in the second part of the canon, is as clearly supposed as the power of the village-bishops to ordain presbyters is in the first part of the canon; which last Mr. Stopford himself does not deny: the canon then would only limit a really supposed existing power of ordaining presbyters in both alike.

Now, in order to prove that it *cannot* mean, in the second part, that village-bishops are not allowed to ordain presbyters of the city, we shall show that Mr. Stopford's "exact translation" is a false and perverted translation, and that Mr. Powell's is a fair translation of the Greek canon.

Mr. Stopford's translation is *utterly ungrammatical* and *false* in the very place where the question rests. The question rests upon the *second* part of the canon; both translations substantially agreeing in the *first* part. Mr. Powell translates this first part, "'Tis not allowed to village bishops to ordain," &c.; Mr. Stopford, "It is not lawful for village bishops to ordain," &c. Mr. Powell translates the *second* part, "Nor is it allowed to city presbyters to do this," &c. All Mr. Stopford gives instead of the above words is, "nor yet presbyters of the city." Mr. Powell's translation shows that the canon, in this *second part*, declared as *not allowed* to the city presbyters the *same action* as is declared to be *not allowed* to the village bishop in the first

part, viz., the *ordination of presbyters, &c.* Mr. Stopford's translation does *not* show that *any action* at all is *not allowed* to the city presbyter; but designedly leaves the *presbyter* standing like a CYPHER, in order to make him a *passive thing* of the village bishop's actions. To accomplish this, the following perversions of the Greek take place. First, the Greek puts the village bishop, or chorepiscopus, as the word is, in the *first* part of the canon, and the city presbyter in the *second* part of the canon, as *both exactly under the same grammatical government*; i. e. they are *both* governed in the *dative case* by the words  $\mu\eta\ \epsilon\acute{\xi}\epsilon\iota\upsilon\alpha\iota$ , "it is not lawful," expressed in the first part of the canon; and, by a common ellipsis, *understood* in the second part. All the Latin versions follow the same construction. Now, Mr. Stopford, in the second part of the canon, *utterly forsakes the grammatical construction both of the original Greek and of all the Latin versions*; and this he evidently does to create "*ambiguity*" where there is none, that he may pervert the meaning of the canon itself, and avert its overwhelming authority against the intolerant high-church Succession scheme. Again, there is another ungrammatical part of Mr. Stopford's translation of the *second* part of the canon. In the first part of the canon it is declared, that "it is not allowed to village bishops to ORDAIN presbyters," &c.; and the *second* part of the canon puts the case of the city presbyters in *exactly the same grammatical construction*; expressing the word  $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\epsilon\iota\upsilon$ , "TO ORDAIN," in the former part; and, by a common ellipsis, leaving it to be *understood* in the second part. The reader may see the common grammatical principle here referred to, explained and illustrated under the word *Zeugma*, in the very excellent Port Royal Greek Grammar, p. 374, &c., ed. London, 1777. Four examples are there given. In the first, the verb  $\epsilon\sigma\tau\iota$ , which is *expressed but once*, i. e. in the first clause of the sentence, is, by a common ellipsis, *omitted*, and must be understood *four* times, i. e. once in each of the last four clauses of the sentence. In the second example there given, the word  $\delta\epsilon\iota$ , which is expressed but *once*, i. e. in the first clause of the sentence, is, by ellipsis, *omitted*, and must be understood *EIGHT* times, i. e. once in each of the latter clauses of the sentence. On the same common principle of grammar and construction, the words  $\mu\eta\ \epsilon\acute{\xi}\epsilon\iota\upsilon\alpha\iota$ , "it is not lawful," and  $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\epsilon\iota\upsilon$ , "to ORDAIN," expressed in the first part of the canon, are omitted, and must be understood in the second part of the canon; and any just translation of the canon ought to convey this meaning to the English reader. Mr. Powell, therefore, having, like Mr. Stopford, translated the word  $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\epsilon\iota\upsilon$ , to *ordain*, in the first part of the canon, gives, in its place, in the *second* part of the canon, the words "*to do this*," i. e. to ORDAIN, as the sense

necessarily required either the one or the other. Yet Mr. Stopford has the ignorance or impudence to assert, "Mr. Powell puts in the words 'to do this,' which are *not in the Greek*," and he calls them "words of his (Mr. Powell's) manufacture." But what does Mr. Stopford do in his "exact translation?" Why, having altered the grammatical government of the former part of the clause, against the authority of the Greek and of all the Latin versions, he, in the latter part of the clause, *carefully avoids giving any sense at all*, but, as we have said, leaves the city presbyter standing like a *cypher*, in order to prepare the way for making him a *passive thing* of the village bishop's authority \* to ordain him, *i. e.* he leaves a vacancy for a direct perversion of the text of the canon!! But Dionysius Exiguus and Isidore Mercator are to vouch for this perversion! A little while ago Mr. Stopford affected such horror at Popish editions and authorities, that Mr. Powell was charged with a combination of Popish forgery and Protestant fraud for quoting Pamelius's edition of Cyprian! Mr. Stopford's "violent dealings return upon his own pate." Suppose Dionysius, a Popish monk, 200 years after the Council, had, to please the Bishops of Rome, given a perverted version, would this be anything strange? Mr. Johnson, a celebrated high-church scholar, in his "Clergyman's Vade-mecum," part ii., page 2, supposes that Dionysius left nearly HALF of the *apostolical canons out of his version*, "BECAUSE he thought some of the remaining canons would be *offensive* to the bishops and clergy of Rome, as contradicting the practice of that church in the age that he lived in." And in opening Dr. Comber on "Roman Forgeries in Councils," for another purpose, the following passage, illustrative of the authority of Dionysius, struck the eye. It is on the sixth canon of the apostles: "The notes (of the editors) pervert the sense of the canon, and prove this sense by a *false title*, which *Dionysius Exiguus* put to this canon many centuries after;" part i. chap. 1. However, Dionysius cannot be claimed for the perversion now sometimes found in the editions of his Latin version. Hardouin says, the words "*aliquid imperare*," added in some editions, are NOT in the codex of the Roman church; Concil. coll. i. 275. De Marca, in his work, celebrated by English divines, says that this *addition*, or the similar one, of "*aliquid agere*," should be inserted, as he thinks, to make the sense complete, but he admits *it is NOT in the version* of

\* Mr. Stopford is very proud of his knowledge of grammar and Greek; yet, in his "exact translation" of this short canon he has not only committed the grammatical mistakes already noticed, but he has translated the verb *επιτρεπω*, to "*command*," instead of, to permit, to license, &c.! Indeed his head is so full of inflated notions about the authority of bishops, that the simple language of antiquity is not half grandiloquent enough for his purpose.

Dionysius. *Vide* Col. 167, ed. Francof. 1708. He is welcome to his opinion; we only want to ascertain a *fact*, and he admits the *fact*, that these additions are *not* in the version of Dionysius Exiguus. Howel, in his Synopsis of the Councils, gives the Latin version, without any such addition. The proofs fail, therefore, that Dionysius gave any version proving that something *different* from *ordaining* was to be supplied in the second part of the canon, referring to city presbyters. Isidore Mercator is too infamous, as a wholesale forger of Popish Decretals, to be worth any notice. But Mr. Stopford has yet a word about the Greek. He says, "The first trace we find of the Greek existing *in its present state* is, in the Collections of Theodore Balsamon, patriarch of Antioch, in the *twelfth* century, and that of Zonaras of the same." Very well; but what was the Greek *before* the twelfth century? Suppose Balsamon, in the twelfth century, *changed* what was the ancient genuine Greek construction, viz., the *dative* case into the *accusative*, in the terms chorepiscopus and presbyters, what then? Now, we are informed by Hardouin, that "John of Antioch, Ferrandus, in his Breviary of Councils, the codex of the Roman church, and the Latin interpreters," all bear witness to the *dative* being the real original construction of the terms in the Greek; and all these were hundreds of years before Balsamon and Zonaras; Harduini Concil. Coll. i. 276. The *accusative case smooths the way for perverting the passage*, whilst the *dative* makes it IMPOSSIBLE to foist in the doubt Mr. Stopford suggests, viz., whether the second part "may mean that the village bishops are not allowed to ordain the presbyters of the city." And Mr. Stopford grants that if it does not mean this, which the genuine construction (according to all the ancient Greek and Latin authorities) renders impossible; then, the alternative is, that it may mean that *presbyters* of the city are not allowed to ORDAIN *presbyters* in another parish, without the license of the bishop; but that, with that license, *city presbyters might ORDAIN presbyters*, &c. The Greek, then, in its ancient state, *i. e.* as it existed before the twelfth century, confirms our interpretation, and overthrows Mr. Stopford's. Mr. Stopford is like a wild bull in a net, the more he tosses about, the more he is entangled. From the examination of this canon of this *very ancient* council, a council of greater antiquity than the Council of Nice itself, the most celebrated of all councils, we have established the following most important conclusion:—viz. that the power of *City Presbyters to ordain Presbyters*, is fully admitted by the 13th canon of the Council of Ancyra, and is exactly as much the subject of the *second* part of the canon as the power of the chorepiscopus or village bishops to ordain common presbyters is the subject of the *first* part of the canon. But it is acknowledged that the village-

bishop had power to ordain presbyters, and that this canon *only limits* the exercise of that power; it follows, therefore, on the same principles, that the city-presbyters had power to ordain presbyters, and that the *second* part of this canon *only limits* the exercise of that power. *The canon, therefore, fully proves the INHERENT POWER OF PRESBYTERS to ORDAIN PRESBYTERS.* Here, then, is another triumphant proof of the POWER OF PRESBYTERS TO ORDAIN! The importance of this conclusion must be my apology for the length of these remarks. It is no doubt a desirable thing to high churchmen to *bury* the genuine *text* of such canons under a load of commentators who lived hundreds of years after the time of the council, just as Papists wish to bury the Bible under all the rubbish which they are pleased to call tradition. The true church must live by the truth; falsehood is the refuge of a false church.

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#### SECTION IV.

*The supposed faults of others imputed to Mr. Powell by Mr. Stopford, knowing them to be not Mr. Powell's, but to belong to the authors mentioned by Mr. Powell.*

We now come to some curious manifestations of Mr. Stopford's dealings with the authorities of the Essay, and with the character of its author. The author of that Essay knew the warfare upon which he was entering, and that no efforts would be spared which high church pride and bigotry, ability and inability, learning and ignorance, could possibly effect, in order to destroy the credit of the book, or the character of its author. He therefore so marshalled his forces, that, *on all the main points*, not only the *Scriptures* should stand in the *front*, but some of the choicest of the *reformers* of the Church of England and Church of England divines, should occupy advanced positions against the Papists and Puseyites, and high church intolerance in general. He knew this would gall and confound his opponents. Against this array, Mr. Stopford spends some of his rage, and, whilst shooting at Mr. Powell, he hits some of the best men of the Church of England; for instance, BARROW, BINGHAM, and STILLINGFLEET.

First, as to the profoundly learned and highly talented Stillingfleet, he cannot escape the shafts of Mr. Stopford. High churchmen maintain, to the exclusion of all other forms of church government, the *Divine right* of THEIR *species* of Episcopacy. To overturn this intolerant scheme, the author of the Essay on Apostolical Succession, at p. 35, &c., brought Stilling-

fleet in to *state the question* of Divine right. This proved fatal to the claims of high church Episcopacy. Mr. Stopford therefore turns about and most amusingly says, (p. 15,) "The question of Divine right, *as commonly stated by such men as Mr. Powell(!!!)* is little better than a strife of words, which determines nothing. It might be wholly omitted, with great *advantage* to OUR *quietness* and piety; for the *real thing* at issue—is otherwise determined." So Bishop Stillingfleet commits a mortal offence, and Mr. Powell is to be hanged for it! But, says Mr. Stopford, the question thus stated "might be wholly omitted with great advantage to our quietness," &c. O yes! Mr. S., we believe you! But your sweet language reminds one of the fable of the boys and the frogs; and we must say, "what is play to you is death to all the reformed churches in the world." Precious quietness! you can "cast firebrands, arrows, and death, and say, are we not in sport?" But, say you, "the real thing at issue, is *otherwise* determined." The "real thing at issue," sir, is, "whether high church Episcopacy is so essential to the *being* and *Scriptural character* of a Christian church, that there is no ministry, no sacraments, no church without it? and whether *self-called churchmen* are justified in anathematizing all the other Protestant churches in the world, because they do not embrace this high church Episcopacy?" This, sir, is "the real thing at issue." This, you say, can be "*OTHERWISE determined*" than by the principle of Divine right; for you plead to have the question of Divine right "wholly omitted." Popery never assumed a higher position than the one assumed here. But you are not quite an original here, Mr. Stopford. The Rev. A. P. Perceval, in his attempts to answer the Essay, has won the palm of originality. "I will commence," says he, "the Episcopalian section, by showing that its *UTTER FAILURE* to make good its claim to a *DIVINE ORIGIN* will not avail to clear the Presbyterians of guilt," p. 57; and see the review of that work, p. 307 of the Essay, second edition.

"Arcades ambo

Et cantare pares, et respondere parati." (Virg. Ecl. 7.)

"Both young Arcadians, both alike inspired,  
To sing and answer *as the song required*."

Of the superior merits of each of whom, the writer must say in the language of the same poet,

"Non nostrum inter vos tantas componere lites,  
Et vitulâ tu dignus, et hic." (Virg. Ecl. 3.)

"So nice a difference in your singing lies,  
That both have won (the *CALF*) and both deserved the prize."

Mr. Perceval is Queen's chaplain, and Mr. Stopford has, I believe, since writing the "Weapons of Schism," been promoted from being perpetual curate of Caledon to the office of archdeacon. Will they both be crowned, not with the poet's laurel, but with the bishop's tiara? Not improbable. The Oxford "Times," and the London "Times" will, no doubt, lend a hand to this good work. Io triumphe!

But he says, I quote what Stillingfleet wrote while "very young." Stillingfleet was then "rector of Sutton," and wrote, *at the same time*, his *Origines Sacræ*. Is this to be thrown aside as a juvenile performance too? Stillingfleet never, in after days, surpassed either the Irenicum, or the *Origines Sacræ*, in learning and argument. But does not Stillingfleet himself complain of the use made of the Irenicum; and desire that he might be permitted "in twenty years' time of the most busy and thoughtful part of his life to see reason to alter his judgment." He does so;—but what were those alterations of judgment, if any? were they on the question for which I quoted his authority? Mr. Stopford brings "definite charges," and promised "definite proofs;"—*the latter he forgets*. Why does he not show that Stillingfleet recanted the position in question? Could he find no such proof, and still was determined to urge his foul "charge?" Now the very title of the work of Stillingfleet, to which Mr. Stopford refers, clearly shows that it contained no recantation of the position in question. The title is only the "*Unreasonableness of Separation*." Is this pronouncing all the other Protestant churches, which have laid aside episcopal government, to be no churches, and in damnable schism, &c., on that account? No such thing! And when he comes to the question of episcopacy, he shows what was one of the main drifts of his book. "I now come to consider the plea of those who hold our diocesan episcopacy to be UNLAWFUL," p. 242, 4to. 1681. "Therefore, to *vindicate* the constitution of our church, I shall undertake these three things:

1. "To show that our diocesan episcopacy is the *same* for *substance* which was in the primitive church.

2. "That it is *not repugnant* to any institution of Christ, nor devising a new species of churches without God's authority.

3. "That the accidental ALTERATIONS in discipline *do NOT overthrow* the *being* of our parochial churches," p. 244.

Now here "ALTERATIONS" from the primitive church are admitted as existing in the church of England; the "*substance*" is only contended for, and that *not as exclusive* of the presbyterian form, but only as "NOT REPUGNANT" to any institution of Christ. Is there the shadow of any thing here which would imply that Stillingfleet had, in the twenty years of his life, altered his judgment, on the subjects for which he is quoted in the Essay?—quite the reverse. Yet Mr. Stopford pretends that

Stillingfleet's "mature judgment entirely rejected it," p. 171. What he means by "*it*," I cannot easily understand; neither is it of any consequence, as it is clear from the above quotation, made from the work itself, on the very point of the argument for which he is quoted in the Essay, that Stillingfleet had not in "twenty years" rejected his *definition* of the *divine right* of church government. So what Mr. Stopford calls "one more favourite *artifice* of Mr. Powell" exhibits "*one more*" instance of Mr. Stopford's imbecility of judgment and argument, as well as of his baseless calumny.

The next Church of England divine against whom Mr. Stopford stumbles, is one not inferior even to Stillingfleet, viz. the celebrated Dr. Barrow. The question relates to a passage which Mr. Powell quoted (p. 115 of the Essay) from Dr. Barrow *just as he found it*, without the least supposition of there being any the least inaccuracy in the place. It does appear, however, that in translating the passage from Cyprian, he, or his editors, had rendered part of it in the *present*, instead of the past tense. Mr. Stopford therefore says, "it is true that Dr. Barrow appears to have mistranslated this passage, *as Mr. Powell does*." Now Mr. Powell never translated the passage at all, nor professed to do any thing but to give there the passage as he found it in Dr. Barrow. But, says Mr. Stopford, "the real fact is, that Dr. Barrow never translated the passage at all! The book in question was not printed in his lifetime, and in his manuscript the quotations were written in their original languages, and not translated at all. After his death, two other persons translated the quotations, in preparing the book for publication;—who these persons were, we do not know, but they *certainly were very INCOMPETENT translators*. Now *Mr. Powell must disprove this statement*, or give up Dr. Barrow," p. 103, &c. Very well: here is the disproof! Archbishop Tillotson "published" the work after Dr. Barrow's death. He says in his address to the reader, "the *testimonies* relating to both parts, were *very few* of them *translated* by the *author*, which he certainly intended, having left spaces for it, and is since *done with GREAT CARE by two of his worthy and LEARNED FRIENDS OF HIS OWN COLLEGE*." The reader is left to decide between the celebrated archbishop Tillotson, and this perpetual curate of Caledon!

The learned Bingham, also, comes under Mr. Stopford's lash, or rather he would like to reach over Bingham, and to scourge Mr. Powell with his calumny. At p. 30, of the Essay, Mr. Powell gives a long quotation from Bingham, *verbatim*. In this is found *Bingham's translation*, not Mr. Powell's, of a passage from Ambrose, in which he says, that the bishops of whom he is speaking, "thought it NOT DECENT to assume to themselves the name of Apostles;" yet, Mr. Powell must be blamed

for using these words, "to make it appear that there was actual *indecent* in *our* (high-churchmen's) statement, that at first Bishops were called by the title of Apostle. However, the Latin is merely, *gravè existimaverunt*," p. 129, &c. Now, first, Mr. Powell makes nothing appear, but what Bingham had made appear in the translation he gave. But this corrector of Archbishops and Doctors of Divinity, who knows "certainly that Dr. Barrow's worthy and learned friends" were "*very incompetent* translators," can easily set Bingham right too. Perhaps, he has some intention of publishing a new *Latin Grammar*, see pp. 104 and 106. But let us hear his examination and correction of Bingham, and see if folly does not confound itself. He says, "The Latin is merely, '*grave existimaverunt*;' they thought it a weighty matter or a serious thing, to be called by so high a title, and therefore, they voluntarily adopted a lower title, *not as more suitable* to the office, but to themselves personally." Now, there needs no better proof of the truth than to find that its opposite is absurd. Thus Mr. Stopford proves the truth of Bingham's translation, by the absurdity of his attempts to oppose it. For, by his (Mr. Stopford's) plan, it follows, that the early bishops really CAST ASIDE the APPROPRIATE and *exclusive* title of their office, and that they adopted another, of *course*, NEITHER APPROPRIATE NOR *exclusive*, to designate an exclusive order, and all this, for the senseless reason "not because it was *more suitable* to the office, but to themselves personally." Either they were TRULY Apostles, or they were not. If they were *truly* Apostles, they were severely reprehensible for laying aside the *appropriate* title of their office; if they were not truly Apostles, then it was "NOT DECENT" to retain the title. So judged the ancient bishops, says Ambrose; they judged that they were not truly Apostles, they therefore laid aside the title. Dare modern high-churchmen reverse this judgment? It would be easy to justify Bingham's translation from the best authorities, but this would be doing too much honour to ignorance and nonsense. All the question turns on the translation of the word "grave," Mr. Stopford himself gives it the meaning of "weighty or serious." Well, then, the conduct spoken of in the application of the term Apostles to bishops, was either "weightily or seriously" *wrong*, or "weightily or seriously" *right*. If it was "weightily or seriously" *right*, to *appropriate* the title of Apostles to bishops, then were the bishops "weightily or seriously" *wrong* in changing it; if it was "*weightily or seriously*" WRONG to appropriate the title of Apostle to bishops, who, says Theodoret, were NOT TRULY Apostles, then such appropriation of that title to bishops was NOT DECENT; and the early bishops did right in rejecting it. Probably, however, Mr. Stopford can

show that what is *weightily or seriously* WRONG, is **DECENT**; and therefore though all his *foul charges* against Mr. Powell are *weightily or seriously* WRONG, yet that it is **DECENT** and becoming a pseudo-gentleman like himself to urge them to the uttermost.

Mr. Stopford is offended with Mr. Powell for taking HOOKER out of his hands, and turning his authority against the intolerant high church scheme. He says, "Mr. Powell well knows how the seventh book of 'The Ecclesiastical Polity' overthrows his argument, so he denies it is of any authority," p. 171. And will Mr. Stopford maintain the authority, the *authenticity and genuineness*, of that book? Let him try. He wishes to charge Mr. Powell with using forgeries, &c. Now, let us hear a little about the authority of this seventh book of Hooker. And, first, let us hear old Isaak Walton, Hooker's biographer. He speaks of "an epistle first, and usually printed before Mr. Hooker's *five* books, (but *omitted* I know not why, in the last impression of the *eight* printed together, in anno 1662, in which the publishers *seem to impose* the *three doubtful* books to be the undoubted books of Mr. Hooker) with these two letters J. S., at the end of the said epistle, which was meant for this John Spence," (Dr. Spence mentioned before as a particular friend of Hooker :) "in which the reader may find these words." He then speaks of the *perfect copies* of the seventh and eighth books, as having been *destroyed or lost*, as follows: "But some evil-disposed minds, whether of malice or covetousness, or wicked blind zeal, it is uncertain, as if they had been *Egyptian midwives*, as soon as they were born and their father dead, *smothered them*, and by conveying away the perfect copies, *left us nothing but certain old imperfect and mangled draughts*, dismembered into pieces, and scattered like Medea's Absyrtus: no favour, no grace, *not the shadow* of themselves almost remaining." Much more might be added to prove the same thing. Bishop Taylor therefore declares, in his Epistle dedicatory to his Ductor Dub., that these seventh and eighth books were "*lost and never saw the light*." Yet, Mr. Stopford is an advocate for the authority of these "mangled draughts." But does "the seventh book overthrow Mr. Powell's argument" against the intolerant high church succession scheme? Having spoken of ordination by Bishops, that book says, "Now whereas hereupon some do infer that *no ordination can stand, but* such only as is made *by Bishops*, which have had their ordination likewise by other Bishops before them till we come to the very Apostles of Christ themselves. To this we answer that there *may be* sometimes **VERY JUST** and **SUFFICIENT REASON** to **ALLOW OF ORDINATION** made **WITHOUT a Bishop**."—Hooker's Ecclesiastical Polity, book 7, § 14. Now, does this overthrow Mr.

Powell's argument!! It does, indeed, utterly overthrow the monstrously intolerant high church scheme of Apostolical Succession. So much for Mr. Stopford's charge against Mr. Powell for the use of Hooker's authority against that system of bigoted intolerance!

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## SECTION V.

### *Miscellaneous Matters, Epistles of Ignatius, &c.*

Mr. Stopford seems galled by the *censure* which the author of the Eessay passed upon the *Epistles of Ignatius*; and he makes some attempt at defending them. The writer does not take up the subject here because of any force there is in any thing Mr. Stopford has said, but because he thinks he shall be doing a service to truth by helping to the *detection of the imposture* carried on by these notorious Epistles. After a further examination of the question, and a careful reading of Bishop Pearson's very learned and elaborate work in their defence, he declares it to be his solemn, settled conviction, *that imposture runs through the whole of them from the beginning to the end*. The following are some of his reasons for this censure:—

1. It is universally admitted by the greatest divines and scholars of the church of England, as Archbishop Usher, Bishop Pearson, Dr. Hammond, Archbishop Wake, &c., that there is "*certain proof* that six of them are *counterfeits*." Now, the very manuscripts which contain the other six, supposed to be genuine by the above writers, and that in their purest state, *contain also* the six of which they acknowledge there is *certain proof* that they are counterfeits. Mr. Stopford ignorantly asserts the contrary, and declares that "the forged epistles were not found at all" in the best MSS. But Archbishop Usher distinctly asserts that they are found altogether in the famous old Latin MSS. He says, "*Hoc autem ordine in utroque codice, dispositæ sunt Epistolæ; ea quæ ad Philippenses est utrobique omitta. 1. Ad Smyrneos; 2. Ad Polycarpum; 3. Ad Ephesios; 4. Ad Magnesios; 5. Ad Philadelphicos; 6. Ad Trallesios; 7. Mariæ, proselytæ Chassaobolorum, ad Ignatium; 8. Ignatii, ad Mariam proselytam; 9. Ad Tarsenses; 10. Ad Antiochenos; 11. Ad Eronem; 12. Ad Romanos.*"—Usher's Dissertations, p. 141, ed. 1644. Here the *forged* Epistles are distinctly said to be in both these famous manuscripts. In Smith's edition, Oxford, 1708, considered to be the *best*, the same thing is shown as to the famous *Florentine Greek manuscript*. He says, "*S. Ignatii Martyris Epistolæ 9, hoc ordine, quarum titulos (omissis istis suppositiis et falso S. Ignatio ad-*

scriptis, *quæ in illo codice reperiuntur*) hic integros Græcè dabo," *i.e.* there are in that manuscript nine Epistles of Ignatius in this order (the *forged* or *counterfeit* ones falsely ascribed to Ignatius being omitted, AND WHICH ARE ALSO FOUND IN THAT MANUSCRIPT) the titles of which I shall here give in Greek."—Smith's Preface. The *best manuscripts*, therefore, both Latin and Greek, give as much evidence in favour of those which are certainly counterfeits, as of those which are supposed to be genuine. Hence, they may all be equally counterfeits, for anything the best manuscripts will prove to the contrary. So much for another of this high church priest's "NOT FOUND AT ALL."

2. As to all Bishop Pearson says about the Testimonies of the Fathers in favour of the six or seven supposed to be genuine, nearly as much, and perhaps quite as much, might be said in favour of the "Pastor of Hermas," even from the Bishop's own work; yet he says, "Hermæ Pastorem universi hac ætate fere condemnant:" "In this day nearly all condemn the Pastor of Hermas," *i.e.* as a spurious, counterfeit work.—Vindiciæ, i, p. 29, and for some proof of my assertion, see p. 89, of the same.

3. Mr. Stopford says, "*no profound scholar* DOUBTS the genuineness of these epistles we are concerned with;—*Powell lays hold of these doubts* about THE OTHERS, and *dexterously* sets them before his readers, as if they applied to the epistles he quotes from," p. 31, &c. To settle this point, I will again quote an authority against whom Mr. Stopford dares not move his slanderous tongue. Bishop Pearson, at p. 13, &c., of his Introduction, inquires, "quid viri docti de epistolis ita *purgatis* editis que senserint." "What was the judgment of learned men concerning those *epistles* so *purged* and published?" PETAVIUS, he says, entertained a supposition or suspicion (*suspicio*) that they might be genuine, p. 15. Has suspicion no "doubt?" SALMASIUS was *more positive* than ever *against them* as altogether counterfeit, p. 15. BLONDELL declares that, after careful examination, he was compelled to believe that they were *all counterfeits*,—"eas omnes suppositias credere coactus est," p. 16. ALBERTINUS, at p. 17, and DALLÆUS, at p. 18, both condemn *the whole* as *counterfeits*. The very learned *Morinus* prefers the old and confessedly corrupted edition, to the purged one. And *Bochart*, whom Pearson calls *vir doctissimus*, does not doubt to declare that the Epistle to the Romans was not written before the age of Constantine, p. 18. Here then are Salmasius, Blondell, Albertinus, Dallæus, all doubting, yea, *all absolutely rejecting* the *WHOLE*; and Petavius, Morinus, and Bochart, expressing doubts about the purged edition, where Mr. Stopford says no profound scholar had any "doubts." What will this reverend calumniator answer to this?

4. But the Epistles, Mr. Powell says, contain "such *weak*,

*silly rant, and rhodomontade*, as makes a Christian half ashamed to own them as coming from so eminent a martyr." This offends Mr. Stopford. Mr. Powell will now say more—he is not only "*half*" ashamed, but *utterly ashamed* to own them. But, says Mr. Stopford, "*what these parts are he nowhere hints.*" Mr. Powell thinks he has done more than "*hint*" what those parts are. It may gratify Mr. Stopford to hint the matter more broadly still. Well, first, the rant of this ape of Ignatius about *compelling the beasts to devour him*. "May I enjoy the wild beasts that are prepared for me; which also I wish may exercise all their fierceness upon me; and whom for that end I will encourage, that they may be sure to devour me, and not serve me as they have done some, *whom out of fear they have not touched*. But then, *if they will not do it willingly, I will provoke them to it.*"—Epistle to the Romans, chap. 5. On this principle, Daniel ought to have compelled the lions to devour him! The whole Epistle is the effusion of a fanatical impostor. *Secondly*, he *pledges his soul to God AS AN ATONEMENT*, or sacrifice for persons and churches, in *a most profane manner*.—Epistle to Smyrn. chap. 10; to Polycarp, chaps. 2 and 6; to the Ephes. chaps. 8, 18, 21. *Thirdly*, he *refuses to live*, even though Providence should open a way for his deliverance; and forbids the Romans to pray for it.—Epistle to Romans, passim. But see Matt. x. 23; Peter, in Acts xii. 5 and 17; &c. Paul, Acts ix. 24, 25; xxii. 25; xxiii. 17; xxv. 10, 11. *Fourthly*, his foolish conceit, that "*the virginity of Mary and he who was born of her, was kept in SECRET from the Prince of this world*; as was also the *death* of our Lord: three mysteries, the most spoken of throughout the world, yet done in secret by God."—Epistle to the Ephes. chap. 19; and much more such nonsense in other places. *Fifthly*, he shamefully *evades the written word*.—Epistle to the Philadelph. chap. 8. Archbishop Wake ventured on a dangerous expedient to *mend* this fanatical evasion of the Scriptures, by inserting "*in their corrupted copies*," as if the persons appealing to the Scriptures, only appealed to corrupted copies: but not a syllable of this appears either in the Latin or Greek. Vide Smith's ed. p. 29. And, indeed, Clement and Polycarp, in one single epistle, quote perhaps nearly *ten times* as much of the Old and New Testament as *this impostor* does in all the seven supposed genuine epistles. *Sixthly*, his pretence to *super-celestial knowledge*:—"Am I not able to write to you of *super-celestial things*? But I fear lest I should harm you, who are yet but *babes* in Christ: (excuse me this care) and lest, perchance, being not able to receive them, ye *should be CHOKED with them*. For even I myself, not because I am in bonds, yet I am enabled to understand heavenly things; as the places of the angels, and the several companies of them, under their several princes; things *VISIBLE*

and INVISIBLE.”—Epistle to the Trallians, chap. 5. Smith’s edition, p. 33, Oxford, 1709. But, *seventhly*, above all, he has frequently *the impudence* to claim DIVINE INSPIRATION AND AUTHORITY for what he writes. He says, “For although some would have deceived me according to the flesh; yet, the *spirit being from God*, is not deceived; for it knows both whence it comes, and whither it goes, and reproves the secrets of the heart. I cried whilst I was among you; I spake with a loud voice; attend to the Bishop, and to the Presbyters, and to the Deacons. Now, some suppose that I spake this as foreseeing the division that should come among you, *But he is my witness* for whose sake I am in bonds that I knew nothing from any human source. But the SPIRIT SPAKE, saying these things:—*απο σαρκος ανθρωπινης ουκ εγνων, το δε πνευμα εκηρυσσεν, λεγων, (λεγον) ταδε.*”—Epist. to the Philadelph. chap. 7. And, more openly, in his Ep. to the Trall.—“*ως αποστολος υμιν διατασσωμαι*—AS AN APOSTLE I COMMAND YOU.”—Chap. 3, ed. Smith, p. 32. Archbishop Wake dared not to follow the *purged* edition here; however both the Greek and Latin have the above sense. The Latin is:—“*Velut apostolus vobis præcipiam.*” And, again, in the Epistle to the Romans:—“MY MOUTH is without deceit, and THE FATHER HATH TRULY SPOKEN BY IT.—I have NOT written to you AFTER *the flesh*; but according to the WILL of God.”—Chap. 8. Much more might be given from these Epistles to show them to be counterfeit, or corrupted from the commencement to the conclusion: but the above may suffice for “*hints*” to Mr. Stopford and his friends, why Mr. Powell denominated many parts of these epistles as “*weak, silly rant, and rhodomontade.*” Yet *these* are the *very Epistles* upon which the most learned churchmen are obliged to *depend*, as the BULWARKS of high church Episcopacy. Behold its foundation! Such is the building, and such its foundation! *Par nobile fratrum!* Glorious twins of the same parent! May they live and die together! The reader should know, too, that *this impostor* is a *mighty favourite* with the champions of *Popery*. Archbishop Usher quotes Casaubon as saying:—“When I run over all the monuments of antiquity, I find none whatever in which our Popish antagonists place so much confidence as in these epistles of Ignatius. For Baronius crowds almost every page of his first volume, with quotations from these epistles. But, in the second volume, A. D. 109, he acknowledges that *here* is the CHIEF CITADEL of POPISH doctrine: and that in these they place their chief security and defence; and therefore he contends at large to establish their authority.”—Usher’s Dissertations, p. 136, ed. 1644. The ARIANISM of the seven so called genuine epistles, would not be difficult to prove. This I forego at present.

The Essay on Apostolical Succession, in the opinion of good

judges, has shivered the high church claims into a thousand fragments. The authorities are produced in the tenth section especially, and the foundations of that system are assailed by every part of that work. After reading the tenth section of that work, what can any reader think of Mr. Stopford saying that the high church succession is an "UNPARALLELED *historical fact*?" p. 16. To be sure, as Mr. Stopford is an Irishman, this possibly may be an IRISH BULL! He attempts to nibble at the "historic evidence" against this scheme, but his remarks are so full of blunders, that they are not worth attention. He pretends that Dr. Comber's remarks about the succession having "AN ILL BOTTOM," p. 208 of the Essay, only apply to the forged Pontifical; but the Dr. says, "Upon the WHOLE MATTER there is NO CERTAINTY who was Bishop of Rome next to the apostles, and therefore the Romanists build upon *an ill bottom* when they lay so *great weight* on their *personal succession*." But perhaps Mr. Stopford and his fellows can make it out that they have a *good bottom*, when there is "NO CERTAINTY in the WHOLE MATTER!!" Very well, they are clever fellows, no doubt; may spiritual tyranny ever have such champions! However, says Mr. Stopford, "We have opposite cause" (to the Papists), "an opposite succession of persons, and opposite proofs," p. 166. O this Zany, or worse! Let him bring forth his "opposite persons and opposite proofs." For a refutation, from the highest authorities of this ignorant assertion, see section 10 of the Essay, p. 203, &c., second edition; sections 11, 12, 13, and 14, all bear directly on the same point. Perhaps it may amuse some readers to hear the present Archbishop of Dublin declare that, "There is not a minister in all Christendom who is able to trace with ANY APPROACH to *certainty* his own spiritual pedigree."—The Kingdom of Christ, p. 176. And then hear this perpetual curate of Caledon vociferate, in flat contradiction to the Archbishop, "Please your Grace, or not please your Grace, my spiritual pedigree is an *unparalleled historical fact*."

In speaking of *tradition*, as held by the heretics against whom Irenæus wrote, I remark, "How like Popery, Dr. Hook, and the Oxford Tract men!"—Essay, p. 104. This puts Mr. Stopford into a ferment. Let the reader consult the following authorities: Keble on Tradition, p. 21, 23, &c., 36, 50, &c., 143; Dr. Hook's Call to Union, p. 20; Shuttleworth on Tradition, p. 68; Oxford Tracts, No. 85, *passim*, especially, pages 30, 31, 68, 85, and 108. *This Tract is worthy of VOLTAIRE or GIBBON.* They might have written it consistently; but, how it could be written by a Church of England man is difficult to say. Whoever the author may be, the *masked blasphemer* deserves expelling from the Christian church until he repents of his *wicked INFIDEL work*.

Mr. Stopford seems to gratify himself sometimes with the

supposition, that the author of the Essay does not understand Latin grammar. He is welcome to the gratification. There is no more contemptible a thing in the republic of learning than a thorough pedant. All grammar that is worth a straw must be founded on truth and good sense. A big booby may repeat all the words and rules in Latin grammar, and be a blockhead when he has done. Take one instance from Mr. Stopford, and one with which he seems to delight himself. Irenæus, speaking of the heretics of his day, says, "*Cum enim ex Scripturis arguuntur*, in accusationem convertuntur ipsarum Scripturarum, quasi non recte habeant neque sint ex autoritate, et quia varie sint dictæ, et quia non possit ex his inveniri veritas ab his, qui nesciant traditionem." This Mr. Powell translates: "*When we argue* from the Scriptures, they (the heretics) accuse the Scriptures as not having the right doctrine, neither as sufficient authority. That they contain views so diverse that they *cannot be understood* by those who are *ignorant of tradition*." Mr. Powell remarks on this, "How like Popery, Dr. Hook, and the Oxford Tract men!" For this saying Mr. Powell is represented as not understanding Latin grammar; so Mr. Stopford says, with a note of exclamation—"cum arguuntur is here translated by Mr. Powell, *when we argue*," p. 62. That is, Mr. Powell translates a passive verb actively. Well, now, Mr. Stopford gives his own translation of part of this sentence as follows, "When they are reprov'd from Scripture, *they accuse* the Scriptures themselves." "*They accuse* the Scriptures," for "in accusationem convertuntur ipsarum Scripturarum," the passive verb *convertuntur* rendered by the active verb "*they accuse*!" And this in the very next words to those at which he had exclaimed against the ignorance of Mr. Powell for not understanding Latin! Out of his own mouth this accuser is again condemned. Perhaps, however, Mr. Stopford hardly knows why he has thus rendered a passive by an active verb. The following information, therefore, from a Latin grammar may be useful to him: "The division of verbs into active and passive, though convenient is not strictly proper: for all active verbs imply passion, and all passive verbs imply action. Hence the one may assume the form of the other, without altering its nature: thus, *ille amat parentes*, is the same in sense as *parentes amantur ab illo*; the only difference is, that, in the first instance, the agent is the nominative, and the object accusative; in the second, the object becoming the subject of the verb is put in the nominative, and the agent in the ablative." Such quibbles, however, are beneath contempt; only sometimes it is necessary to "*answer a fool according to his folly, lest he should be wise in his own conceit*."

Mr. Stopford has a charge against me on account of substi-

tuting "the word faith for sacramentum" in Tertullian: I could easily demonstrate the justness of this translation; it is enough for me that Semler, the learned editor of Tertullian, says, "*ob diversitatem sacramenti, i.e. doctrinæ.*"—Vol. vi. p. 501, ed. Halæ, 1776. I translate, "*traducem fidei,*" *succession of faith.* Mr. Stopford finds fault with this. I shall not waste time on Mr. Stopford's nonsensical and self-confounding attempt at philosophy and criticism. He supposes the word refers to *grafting* in gardening. Well, and is not propagation by grafting, *succession*? Then *traducem fidei* is the "*succession of faith.*" Semler says, "*traducem fidei, i. e. translationem fidei de unâ ecclesia in aliam.*" Another charge relates to an oversight in a few words in a passage from Clemens Alexandrinus; but no difference is produced by that oversight as it regards the bearing of that passage on the argument. Another charge regards a translation of a passage from Cyprian, where the word *all* occurs; Mr. Stopford says there is no such word in Cyprian. It is never supposed that every word in a translation has an exactly corresponding word in the original; if *the sense be the same*, that is enough. Now Cyprian's language, on precisely the same subject, and standing in the Essay only *six lines above* the word in question, says emphatically that nothing, "*NIHIL,*" is excepted. The reader may judge for himself whether "*ALL*" be not the true sense when "*NOTHING, NIHIL,*" is excepted.

But Mr. Stopford is right, for once, as to a passage quoted from St. Augustine. So far I am obliged to him. I perceive from a memorandum of the passage, that I had supposed it to read in the original as follows:—" *Docuisse fertur quod Episcopus non potuit ordinare,*" instead of "*Doluisse fertur quod Episcopus non potuit ordinari.*" It was an oversight, and quite altered the sense. Instead, therefore, of the translation which I gave, "*Aerius maintained that a bishop could not ordain;*" it should be, "*Aerius felt himself aggrieved because he could not be ordained a bishop.*" Mr. Stopford is very merry over this mistake. It would be "*churlish*" to grudge him this gratification.

A few more nibblings I had marked, and had written out an exposure of the blunders in them; but enough has been said to show the character of Mr. Stopford's attempt to destroy the authorities of the Essay: the *argument* he refuses to touch. I will now relieve the reader by giving,

The sum of Mr. Stopford's labours, as a *conclusion*:—The quotations from Ignatius he asserts, in five instances out of six, are "*not there at all;*" yet every quotation has been verified, even from his own book. His charges against Mr. Powell, as to his treatment of the pretended epistles of Ignatius, have been shown to abound in gross ignorance and calumny.

He says that the assertion that presbyters (*i.e.* that particular class) preside, is "*not in Tertullian at all*," it is a fabrication of Mr. Powell's," yet his own attempts to mend the matter prove that "*ALL*" ministers presided; ergo, on his own showing, presbyters presided. His gloss about classes and different ranks, is without proof; and, therefore, worth nothing. "*Testimonio*" is translated *suffrages* by Mr. Powell: Mr. Stopford calls this a forgery or fabrication; and yet the universal practice of the church in Tertullian's age and country, absolutely requires such a rendering.

Three passages from Origen, he declares, "*are not there*," and yet every syllable is found in all complete editions of Origen's works.

Of two quotations from Cyprian's works, he declares there is "*no such passage in them*;" yet one of them is word for word in the very edition to which he himself refers in proof of their interpolation. The same edition bears witness that "*The MANUSCRIPTS especially the ancient*," contain the other passage; and it is quoted as Cyprian's by Drs. Barrow and Sherlock.

Mr. Stopford endeavours to fix charges of foul dealing with authorities upon Mr. Powell, for using the very words of Stillingfleet, Barrow, and Bingham; whilst he brings no proof that even the shadow of perversion of their meaning is found in the use of their language.

Two or three small oversights, indeed, he has found, by diligent search, in the numerous authorities of the Essay. These make no difference in the main argument of the Essay. But not a line, nor a letter, of forgery or fabrication, has he been able to prove against those authorities.

Now, gentle reader, judge between me and mine accuser. His "*charges* of deliberate deception—monstrous fraud—and falsifying all the records of antiquity, are definite" against me, and against all the persons who have testified their approbation of the Essay. His "*proofs*" have been examined; and his ignorance and gross blunders, fully exposed. I leave the sentence to others. But, if it be not the opinion of many readers that BETTER PERSONS THAN THE REV. EDWARD A. P. STOPFORD, *perpetual curate of Caledon*, diocese of Armagh, HAVE STOOD IN THE PILLORY FOR LIBEL, I am much mistaken.

However, thanks to this reverend perpetual curate and high church priest, for his labours! If any doubt existed before, as to the genuineness and correctness of the authorities from the Fathers, &c. in the Essay, his laborious malice now proves that doubt to have been groundless. The argument of the Essay he declared he would not touch, and that no one should make him, pp. 19, 192. The Essay, he testifies, "*carries the appearance of the most extensive learning*, and to unsuspecting readers, the

*proofs appear most conclusive."* Mr. Stopford's examination has removed all suspicion ; therefore, he is witness, that "the PROOFS ARE MOST CONCLUSIVE," and the Essay is what he says it appears to be, a work "of the most extensive learning." The author of course blushes to transcribe such an eulogy on his own work ; but as it is conferred upon him by the Rev. Edward A. Stopford, he cannot refuse to leave it on record for the benefit of posterity. The high church doctrine of episcopacy and apostolical succession, then, are baseless systems of exclusiveness and intolerance, and ought to be banished from the Christian church for ever, as utterly repugnant to the rights and liberties, to the peace and unity of the catholic church.

