

ELEMENTS OF INSTRUCTION

CONCERNING

The Church,

FOR THE USE OF YOUNG PERSONS.

CHIEFLY FROM THE FIFTH EDITION OF
"THEOPHILUS ANGLICANUS."

BY

CHR. WORDSWORTH, D. D.,

CANON OF WESTMINSTER ;

LATE HEAD MASTER OF HARROW SCHOOL.

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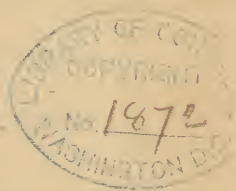
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ADVERTISEMENT

OF THE AMERICAN EDITOR.

THE reader will please observe, that the whole of the Third Part, and of the long Chapter, On Orders, Mission, and Jurisdiction, are the work of the American Editor. So also are all the questions throughout the book which are numbered with Roman numeral letters, with the answers to them. It is proper to observe, that the *authorities*, on which the statements in this volume are made, are adduced in the classical edition of the original work.

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ELEMENTS OF INSTRUCTION

CONCERNING

The Church.

PART I.

On the Church.

CHAPTER I.

ON THE NAME AND ATTRIBUTES OF THE CHURCH.

Q. 1. WHAT is the etymology and meaning of the English word CHURCH? CHAP. I.

A. It is derived from the Greek word *Κυριακή*, feminine adjective, from *Κύριος*, the *Lord*; and it means *Κυριακή οίκία*, or the *Lord's House*. 1 Pet. ii. 5.
Heb. iii. 6.
x. 21.
1 Tim. iii. 15.

Q. 2. Is there not another word, the same both in Greek and Latin, by which CHURCH is expressed?

A. Yes, ECCLESIA.

Q. 3. Whence is this word derived?

A. From the Greek *ἐκ*, *forth*, and *καλέω*, *to call*.

Q. 4. How is this word modified in living European languages?

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A. In Italian it has become *Chiesa*; in French, *Eglise*; and in Spanish, *Iglesa*.

Q. 5. What did the word *Ecclesia* originally mean?

A. A Public Assembly; and it was specially applied to designate the Popular Assembly at *Athens*, to which all free citizens were convoked, and which was summoned by Presidents (*πρωτάνεις*), each of whom (as *ἐπιστάτης*) held in rotation the keys of the Civic Treasury and Archives and the State Seal.

Q. 6. What do you infer from the two words, *Κυριακή* and *Εκκλησία*, with respect to the character of the Church?

A. That it is the Lord's House, or Common Assembly of His People, presided over by Persons intrusted with certain powers, and to whom men are convoked as the Athenians were to their *Ecclesia*.

Q. 7. But is not the Christian Church something more than an *Assembly*?

A. Yes, the Church is indeed an *Assembly*, it being *convoked*; but it is a permanent *Society*, in that having been convoked it *never* will be *dissolved*.

Q. 8. And this Assembly or Society is presented to us in Holy Scripture under what form?

A. As consisting of believing and baptized persons, continuing "steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers;" and who were thus reputed to be Members of the same Church, and to which were added (*οἱ σωζόμενοι*) such as were being saved.

Acts ii. 41-47. xx. 7.

Acts ii. 47. See below, ch. iv. ans. 8.

Q. 9. What are the designations by which the Church is described in the Apostles' and Constantinopolitan Creeds? CHAP.
I.

A. It is called ONE, HOLY, CATHOLIC, and APOSTOLIC (*μία, ἅγια, καθολικὴ, Ἀποστολική*).

Q. 10. How is the Church ONE, or United?

A. Inasmuch as all its members have one God and Father; and are united as sheep of one fold, under one Shepherd, and as members, under Christ their Head, of one Body, into which they are all baptized in one Spirit; and are all partakers of one Bread and of one Cup in the Holy Eucharist; have all one Faith, and one Hope of their calling; are of one heart and one soul, loving each other as Brethren, and keeping the unity of the Spirit in the bond of peace; walking by the same rule, and minding the same thing; united by the same Apostolic government, discipline, and worship; and all living with this one aim, that they may with one mind and one mouth glorify God.

Ephes. iv. 6.
John x. 16.
Rom. xii. 5.
1 Cor. xii. 12.
20.
1 Cor. xi. 3.
Eph. iv. 2-5.
1 Cor. x. 17.
Jude 3.

Col. iii. 12-15.
Acts iv. 32.
1 Pet. iii. 8.
Eph. iv. 3.
Phil. iii. 16.
Acts ii. 41-47.
Rom. xv. 6.

Q. 11. How is the Church HOLY?

A. In respect to its Head, Christ; of its Holy Calling; of its Holy Baptism, wherein we are created anew after God in righteousness and true holiness; of the Holy Offices performed in it; of the Holiness of Life required from its members; of the "Inheritance, Holy and undefiled," which God has promised to them.

1 Pet. i. 15, 16.
2 Tim. i. 9.
Eph. iv. 24.
2 Tim. ii. 19.
1 Pet. i. 4.

Q. 12. What is the derivation and meaning of the term CATHOLIC?

A. *Catholic* is from the Greek adjective

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I.

καθολικός, *universal*, and is derived from the adverb καθόλου, *throughout*, which is from the preposition κατά, *according to*, and ὅλος, *whole*; and *Catholic* means *diffused throughout the whole*, or *universal*.

Q. 13. How is the Church thus CATHOLIC or UNIVERSAL?

Matt. xxviii.
20. xxiv. 31.

A. In respect of *time*, as enduring throughout all ages, from the beginning till the end of the world. In respect of *place*, as not limited, like the Jewish Church, to *one* People, but as comprehending those of *all* Nations who are in the main points of religion one and the same. In respect of *Faith* and *Practice*, as teaching all truth, and as requiring holiness from all; and as ministering, by God's appointment, all His means of spiritual *Grace*.

Mark xvi.
15.
Luke xxiv.
47.
Rev. v. 9.

Q. 14. Are the members of any *particular* or national Church (for example, of Italy, Greece, France, England, &c.) rightly called *Catholics*?

A. Yes; being Members of the Universal Church of Christ, they are Catholics, *generally*; or, more *particularly*, Italian Catholics, Greek Catholics, French Catholics, and English or Anglo-Catholics.

Q. 15. And what thence do you conclude concerning the claim often preferred by the Church of Rome to be called *the Catholic Church*?

A. The Church of Rome is a *part* of the Catholic Church, as the other Churches before mentioned are; but neither the Church

of Rome, nor the Church of England, nor the Greek Church, nor any other *particular* Church, is *the* Catholic or Universal Church, any more than a *Branch* is a *Tree*, or a *Hand* is the *whole Body*.

CHAP.
II.

Q. 16. How is the Church APOSTOLICAL?

A. As built on the foundation of the Apostles, Jesus Christ Himself being the Chief Corner Stone; as continuing steadfastly in the doctrine of the Apostles, and in communion with them and their *lawful* successors.

CHAPTER II.

ON THE ATTRIBUTES OF THE CHURCH AS VISIBLE AND MILITANT, AND AS INVISIBLE AND TRIUMPHANT.

Q. 1. How did you become a Member of this One, Holy, Catholic, and Apostolic Church?

A. By Baptism with water, in the name of the Father, and of the Son, and of the Holy Ghost.

Acts viii. 36.
Matt. xxviii.
19.

Q. 2. Are all, who have been duly baptized, to be considered as continuing thenceforward in a state of Grace, and in the way to Salvation?

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I.

Eph. iv. 30.
2 Tim. i. 6.
1 Thess. v.
19.
Luke vii. 30.

A. No. They were *placed* at Baptism in a state of Grace, and in the way to Salvation; but Baptism did not destroy their free will. A man may quench the Spirit, and reject the good counsel of God towards himself (*εἰς ἑαυτόν*).

Q. 3. You have before said, (p. 4,) that the Church is *Holy*; may there, then, be *evil* men in the Church?

Rom. ix. 6.
and ii. 28.

A. Yes. "All are not Israel who are of Israel."

Q. 4. Will this state of things continue to the end of the world?

A. Yes. "On *earth* the evil will ever be mingled with the good."

Q. 5. How do you show this?

A. From the figures and parables by which the Church is described in Holy Scripture.

Q. 6. Mention some of these.

A. The Church is the Ark, in which were clean and unclean animals; the Holy City, in which Jebusites remained mixed with God's faithful people; the Apostolic Company, in which was Judas, as well as Peter, James, and John.

Q. 7. You thence infer that a Church does not cease to be a Church by reason of the bad lives of some of its Members?

A. I do. St. Paul recognizes the Christian Society at Corinth to be a *Church*, although it contained within it, as he himself says, contentious persons, carnal, envious, striving, fornicators, litigious, insubordinate,

sceptics concerning the Resurrection; and he calls the Galatians a *Church*, though some of their number had relapsed into Judiastical opinions. So the Church of Pergamus contained Nicolaitans, that of Thyatira a Jezebel; and that of Laodicea was lukewarm; yet they were still *Churches*.

CHAP.
II.

Gal. i. 6.
iv. 21.
Rev. ii. 15.
20. iii. 16.

Q. 8. You mentioned Scripture Parables; how then does this appear from any of them?

A. Our Blessed Lord describes the Church under the similitude of a Field in which Wheat and Tares (i. e., ζιζάνια, which closely resemble the wheat) remain growing together until the Harvest. The Church is the Threshing-floor, in which lie Grains and Chaff mixed together (the chaff often parting and obscuring the grain); a Fold, with both Sheep and Goats; a Net, in which are inclosed Fish of every kind, both good and bad; a Marriage Feast, with Guests both bad and good; a Vine, with fruitful and unfruitful branches; St. Peter's Sheet let down from heaven, containing clean and unclean beasts; a great House, in which are vessels not only of gold and silver, but also of wood, some to honour, and some to dishonour.

Matt. xiii.
30.
Is. v. 2.

Matt. iii. 12.
Matt. xxv.
32.

Matt. iv. 19.
xiii. 47.

Matt. xxii.
10.

John xv. 1.
Acts x. 11.
St. Aug. in
John viii. 35.
2 Tim. ii. 20.
Catena in
Act. Oxon.
1838, p. 175,
177.

Q. 9. What are the moral and religious lessons to be learnt from this *mixed and imperfect* state of things?

A. We are to consider it as an exercise of our Faith. The *present mixture* ought to make us look forward to the time of *final separation*. The *Field* ought to remind us of the *Harvest*. We ought to carry our thoughts

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I.

from the earthly *Threshing-floor* to the heavenly *Garner*; from the present *union* of the Sheep and Goats to their future *severance*; from the *Net*, we should look to the *Shore* to which it is to be one day drawn. This state of things is also to teach us other lessons, with respect to our fellow-men.

Q. 10. What are these?

1 Kings xix.
18.
Rom. xi. 4.

A. We are to learn from it the duties of bearing and forbearing; of remembering, that while there are many *bad* men in the Church, who *do appear*, there are many *good* ones who are *not* known to men as such; of taking care, that while we communicate with *sinful men*, we do not communicate with them in any *sin*; of not disparaging or condemning a Church, much less of *separating* ourselves from it, for the errors or vices of some of its members, but of endeavouring to promote its general welfare, and the repentance and amendment of particular members, by our prayers and our example.

Q. 11. By what name is the Church called, in this condition upon earth?

A. It is called the *Visible Church*.

Q. 12. Why is it so called?

A. Because it is a visible "Congregation of faithful" or believing persons, "in which the pure *Word* of God is preached, and the *Sacraments* are duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same," and which enjoys the right use of *Ecclesiastical Discipline*.

Q. 13. For any other reason?

CHAP.
II.

A. Yes, as distinguished from the *In-visible Church*.

Q. 14. What do you mean by the *In-visible Church*?

Eph. ii. 19.
Heb. xii. 22,
23.
Rev. iii. 12.
John iii. 29.
Rev. xxi. 2.
xix. 7.
Eph. v. 27.
Rom. xii. 1.
Eph. iv. 11-
16.
Col. ii. 19.
John x. 14.
2 Tim. ii. 19.
Luke x. 20.

A. I mean the family of God, both in earth and heaven; the city of the living God; the Spouse of Christ, without spot or wrinkle; the mystical Body of Christ, whose members are known to God, and to God alone, and whose names are written in heaven.

Q. 15. You speak of the Visible and Invisible Church; are there then *two* churches?

A. No: these two terms describe *not two* Churches, but the one Church considered in two different states. The Church is *visible*, in that it *contains* persons existing only on earth, and known to *men* by certain visible tokens: it is *invisible*, in that it *consists* of persons both in heaven and earth, from the beginning to the end of the world, known to God, but *not* clearly distinguishable by *men*. The Church is visible as far only as it is seen by men; it is invisible, as it is known by God. The former contains both bad and good; the latter consists of good only. In the former are *wheat* and *chaff*, *wheat* and *tares*, mixed together; in the latter, *wheat* alone. The one is the Church of the Called, the other of the Elect only.

John x. 15.
27.
1 Cor. viii. 3.
2 Tim. ii. 19.
Matt. xx. 16.
Rev. xvii. 14

Q. xvi. Does the Invisible Church, then, consist only of those who will be finally saved?

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I.

A. It consists of all who are at present in a state of salvation, from which, however, all on earth may, and some will, fall.

Q. xvii. To what Church belong those everlasting promises of love, mercy, and blessedness?

A. To the Invisible.

Q. xviii. What Church doth the duties which are enjoined on the Church concern?

A. The Visible, for it is only in this life that the duties so enjoined can be performed.

Q. xix. To what Church do the promises that Christ will be with her even unto the end of the world, and that the gates of Hell shall not prevail against her, belong?

A. To the Visible; for Christ will be with the Invisible Church after the end of the world; and it is only in this world that we can conceive of the gates of Hell prevailing, since nothing of Hell can enter into Heaven.

Q. xx. Is it then the duty of Christians to be in communion with the Visible Church?

John xv. 4,
5, 6.

A. Yes; for our Blessed Saviour saith; "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me, I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." And again;—

John xvii. 20,
21, 22, 23.

"Neither pray I for these alone, but for them

also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou givest Me I have given them; that they may be one, as We are one. I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."

CHAP.
II.

Q. xxi. How do we become members of the Visible Church?

A. By Baptism, wherein we are made members of Christ, children of God, and inheritors of the Kingdom of Heaven; according to the words of our Lord Jesus Christ; "Verily, verily, I say unto you, Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." John iii. 5.

Q. xxii. How do we enter into the Invisible Church?

A. By spiritual regeneration, which includes remission of sins and the gift of the Holy Ghost, and which is conferred in Baptism upon all infants, and upon all such adults as truly repent and come to God in that Holy Sacrament by faith; according to the same words of our Blessed Lord; "Except a man be born of water and the Spirit he cannot enter into the Kingdom of God," and also, according to his other words; "He that believeth and is baptized shall be saved." John iii. 5. Mark xvi. 1.

Q. xxiii. How can we be separated from the Visible Church?

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I.

A. By the Act of the Church in excommunication, or by our own act, in schism, heresy, or apostacy.

Q. xxiv. What is Excommunication?

A. It is a judgment of the Church, whereby an offender is excluded from her communion, as St. Paul delivered Hymeneus and Alexander unto Satan, that they might learn not to blaspheme. It rests on the authority of our Blessed Saviour, when He said to His

John xx. 23.

Apostles, "Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained."

Q. xxv. Does excommunication finally and totally sever from the Visible Church?

A. No: While it continues, it shuts out from the Communion of the Visible Church; but it cannot totally sever from the Church itself into which the man was received by the "One Baptism for the remission of sins." It proceeds on the judgment of the Church, that the Holy Spirit has been withdrawn from the sinner; it is therefore a very solemn and fearful act; but inasmuch as that judgment is not infallible, if it should afterwards appear by the continuing faith, and renewed repentance of the excommunicate, that the Holy Spirit has not been withdrawn from him, he may be again received into communion, and that without a new Baptism; which clearly shows that he has never ceased to be a member of the Church.

Q. xxvi. What are the acts of the individual, whereby he may separate himself from the Visible Church?

A. There are three such acts; schism, which is making a division in the Body, by an unlawful refusal to hold communion with the Church, through that branch of it, to which, in the course of God's Providence, we properly belong; heresy, which is the rejection of any article of the Christian faith; apostacy, which is the total rejection of the Christian religion.

CHAP.
II.

Q. xxvii. Do these things separate totally and finally from the Visible Church?

A. No; for they are at most but lawful causes of excommunication, which would justify the Church in proceeding to that sentence. They cannot, therefore, produce any greater effect than the sentence itself. Moreover, it is manifest that the bond of union between heretics and schismatics and the Church is not completely broken, for that bond consists in a common faith and communion with one Body. Schismatics, as such, only sever the latter; heretics as such, only the former, and that only partially, so far as it consists in those articles of faith which they deny. Apostates are in a much worse condition than either; but still, if God shall give them the grace of repentance, it is evidence that He hath not totally cast them off; they may therefore be restored to the Church on manifesting that repentance.

Q. xxviii. How can we be separated from the Invisible Church?

A. By the act of God in withdrawing his Holy Spirit from us as a punishment of our sins.

PART
I.

Q. xxix. Does this separate us totally and finally from the Invisible Church?

A. Yes, it does so, and so condemns us to Eternal death, provided the withdrawal be total. But we are not to decide in any particular case that this hath been done; for that matter relates to the secret counsel of God, and experience has shown that the grace of repentance has been given to very bad men.

Q. 30. By what other name is the Church on earth known?

Eph. vi. 10,
11, 12.
Heb. xii. 22.
Rev. ii. 10.
26. vii. 9.

A. It is sometimes called the Church *Militant*, as existing in a State of *Warfare* against evil, and as distinguished from what it will be in its future condition as *Triumphant* or *Glorified*.

Q. 31. Is there any *one single Visible Head* of the Church on earth?

Col. ii. 10.
Ephes. i. 10.

A. No. CHRIST is the Head of all Principality and Power; He is over all things to the Church, which is His Spouse, and has no other Head or Husband but Christ. He only "that hath the Bride is the Bridegroom."

John iii. 29.
x. 11.
1 Pet. v. 4.
Matt. xxii. 9.

He is the Chief Pastor. *If* Christ had appointed any one Visible Head over His Church, it is unaccountable that we should find nothing in Scripture concerning our own duty to the Supreme Head, where so much is said of our duty to *temporal* governors, and to our spiritual Guides. But Christ never appointed any one Visible Head of the Catholic Church, any more than He did One Visible Monarch of the whole world;

nor did the Christian Church ever hear of any supremacy over itself in one man, for six hundred years from the birth of Christ; and when that supremacy began to be asserted, it brought with it great and innumerable calamities.

Q. 32. But since the Church is *always* a Visible Society of men, united by visible tokens (above, ch. 2. ans. 12,) and since every Society requires a governing power for its own preservation, what is the power which governs the Visible Church?

A. The Church, as a whole, is subject, under Christ, to the Laws given her in Holy Scripture, and to those laws which (not contrary to Scripture) have been enacted by her for herself, and which have been generally received and put in use in the Church.

Q. 33. But Laws require living Interpreters and Executors: who then have this power in the Church?

A. The Bishops of the Church, convened in General and Provincial Councils; each having free and full spiritual jurisdiction in that *National Church*, or *portion* of it, committed to his charge.

Q. 34. And have the Bishops the power of putting these Laws in force?

A. Yes, *in foro conscientiaë*, by spiritual censures.

CHAPTER III.

ON THE DIGNITY AND GLORY OF THE CHURCH.

PART
I.

Matt. xvi. 18.
Acts xx. 28.
1 Cor. xi. 16.
Eph. iii. 10,
11. 21.

Q. 1. BY whom was the Church founded?

A. By Jesus Christ.

Q. 2. For what purpose?

A. In order that by it might be known the manifold wisdom of God, and that in it, by the salvation of men, there might be glory to Him for ever.

Q. 3. Whence appears the dignity and glory of the Christian Church?

A. From the titles before mentioned (chap. I.,) which indicate her Unity, Holiness, and Universality: from the promises made to her by God, that "all the Gentiles should come to her light;" that "Kings should be her nursing Fathers, and Queens her nursing Mothers;" that "no weapon formed against her should prosper;" that "the Nation and Kingdom which will not serve her should perish and be utterly wasted;" and from other expressions by which she is described in Holy Writ, so that, therefore, the Psalmist says, "Glorious things are spoken of thee, thou City of God."

Is. lx. 3. 10.
xlix. 23. liv.
17. lx. 12.
Ps. lxxxvii.
3.

Q. 4. Mention some of these expressions?

Rom. xii. 1. 5.

A. She is there called the Body and

Spouse of Christ, the King's Daughter, the Queen at the right hand of the Messiah, the Lord's Vineyard, the Kingdom of Heaven, of God, of Grace, of Light; the Mountain of the Lord, to which all nations shall flow; the House built on a Rock, the Pillar and Ground of the Truth, the City of God, the Jerusalem which is above, which is the Mother of us all.

Q. 5. But do not these latter titles refer to the *Invisible Church*, purified and glorified in heaven?

A. They do indeed specially belong to the Church, as she will be *hereafter* in a state of bliss; but they appertain also to the Universal Church upon Earth, for they describe that which she *is* in tendency, in endeavour, in desire, and in expectation.

CHAP.
IV.

1 Cor. vi. 15.
x. 17. xii. 12.
27.
Rev. xix. 7.
xxi. 2. xxii.
17.
Micah. iv. 1,
2.
Eph. i. 23. iv.
12.
v. 23. 30.
Is. xlv. 9, 10.
Matt. xx. 1.
Is. v. 1.
Ps. lxxx. 8.
Matt. iv. 17.
xvi. 19. xx. 1.
Dan. ii. 44.
Col. i. 13.
Is. ii. 2.
Matt. xvi. 18.
vii. 24.
1 Tim. iii. 15.
Heb. xii. 22.
Gal. iv. 26.
Eph. ii. 6.
Col. i. 12.

CHAPTER IV.

ON SALVATION ONLY IN THE CHURCH.

Q. 1. WE have seen that the Visible Church is a *Society*, and since every Society has some essential *characteristic* by which it is distinguished from other Societies, what is that by which the Church is discerned?

A. The profession of the *true* Religion.

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Q. 2. And what is the essential characteristic of this profession of the true Religion?

A. It is faith in our LORD JESUS CHRIST, which distinguishes the *true* Religion from the *false*; and separates the Church from all other societies of men, such as Pagans, Jews, Mahometans, Infidels, and Apostates.

Acts xi. 26.

Hence it is that when a *name* was to be given to the members of the Church, to distinguish them from all others, they were called *Christians*.

Q. 3. If we desire to be saved, is it necessary, that, if we are able, we should be members of the Christian Church?

A. It is.

Q. 4. How does this necessity appear?

Ps. lxxvii. 7.
Is. xxv. 6.
xxxvii. 32.
Ezek. xliii. 9.
Joel ii. 32.
Eph. iv. 11.

A. From the nature of the case. Christ Himself having instituted a *Society* on earth, in which men are to receive the means of grace and salvation, and having revealed no *other* way to this end, they who *will not enter* into, and *continue in*, this society, exclude themselves from participation in the privileges of the Gospel.

Q. 5. Does this assertion further rest on the express authority of any examples in Holy Scripture?

A. Holy Scripture presents us with many instances where God appointed *certain means* for men's preservation, and where *all* were *destroyed* who would not avail themselves of those means.

Q. 6. Mention some of these.

A. It was *necessary* to *enter* and *remain* in the Ark (which is the type of the Church) for safety from the Flood; it was *necessary* to have the door-post sprinkled with blood, and that no one should go out of the doors, in order to be safe from the sword of the destroying Angel; and it was *necessary* for the members of the family of Rahab to *abide* in her house, if they wished to escape death.

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Gen. vii. 23.
1 Pet. iii. 21.
Exod. xii. 7.
22. 26, 27.
Jos. ii. 18. 19.

Q. 7. What do we learn from these examples?

A. We are taught by analogy, that, since God has appointed the Church to be the dispenser of the means of pardon, grace, and salvation to men, we cannot hope to escape death or inherit life, if we do not belong to it; that is, if we do not enter in, and abide in it.

Q. 8. But does it not appear directly from *Holy Scripture* that there is no sure way to salvation but in the Church?

A. Yes. The Church is called in *Holy Scripture* the *Body of Christ*: and while *it is* said in *Scripture*, that the Lord added to the *Church* such as were being *saved* (τοὺς σωζομένους,) and that Christ is the *Saviour* of His *Body* (σῶμα) the Church, salvation is no where promised to those who are *not* members of that *Body*.

Col. i. 18. 24.

Acts ii. 47.

Q. 9. But may there not be *more* than *one* Church in which salvation is offered?

A. No: the Church is *Una, Universa,* and *Unica; United, Universal, and One only.* Christ is the Head of every man, says

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St. Paul. As one Head He has but *one* spiritual Body; and this Body, as the Apostle tells us, is the Church, and no one can "hold the Head" who is not in this Body. Further; the Church is called in Scripture the fulness of Him who filleth *all* in *all*. This *universal* fulness admits of *no other* fulness. Again; the Church is the Spouse of Christ, united for ever to Him, Who loved her and gave Himself for her, and Who has *no other* or *second* Spouse besides that which He has sanctified and cleansed with water and the word, that He might present *the* Church glorious to Himself, not having spot or wrinkle or any such thing. She is the one Spouse of one Husband. There is one Fold and one Shepherd; "One Lord, one Faith, one Baptism; and thus the Church is One for us men and for our Salvation.

1 Cor. xi. 3.
xii. 12. 27.
Col. i. 18. 24.
ii. 19.
Ephes. iv. 12
-25.
Ephes. i. 23.
Is. lxii. 5.
Ephes. v. 25
-27. 30. 32.

2 Cor. xi. 2.
John x. 16.
Ephes. iv. 5.

Q. 10. What other evidence have we of this truth from Holy Scripture, as interpreted by the Fathers of the Church?

Gen. iii. 20.

A. The Church was prefigured by Eve, "the Mother of all living:" and, as there is no way of being *naturally* born, as *men*, but by descent from Adam and Eve, so is there no way of being *spiritually* born as *Christian men*, but from Christ and the Church. As Adam was united to Eve, so is Christ, "the second Adam," to His Church, and no one belongs to Christ who does not belong to Christ's Church. "Christianus non est qui in Christi Ecclesiâ non est." What God hath joined together, let not man put asunder.

Rev. xxi. 2.
Gal. iv. 26.
1 Cor. xv. 47.

Matt. xix. 6.

Q. 11. What was the Judgment of the primitive Church upon this point?

A. It declareth in its Creeds, that the means of grace and salvation could only be obtained in the Church; that remission of sins could only be had there; that the Sacrament of the Eucharist, the graces of the Spirit, and the Word of God, pure and incorrupt, could be received only in the Church; that Prayer could only be offered up acceptably to God, and that Benediction could only be received, in Communion with the Church of Christ. In the words of St. Jerome, "Qui matrem Ecclesiam contempserit, morte morietur." And in those of St. Augustine, "Sanctus mons Dei sancta Ecclesia ejus; qui non ei communicant, non exaudiuntur ad vitam æternam." And of St. Ambrose, "Ecclesia est Corpus Christi; et ille negat Christum, qui non omnia, quæ Christi sunt, confitetur." And of St. Augustine again, "Ecclesia Catholica sola corpus est Christi, cujus Ille Caput est et Salvator corporis Sui. *Extra hoc corpus neminem vivificat Spiritus Sanctus.*" "*Nulla salus, nisi in Ecclesiâ,*" was the concurrent language of all Christian antiquity; and in the words of St. Cyprian, and of St. Augustine, "*Nemo potest habere Deum Patrem, qui non habet Ecclesiam Matrem.*"

Q. 12. You say that there is no salvation but in the Church, and that the Church is distinguished from all other Societies by Faith in our Lord Jesus Christ, do you hereby in-

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tend to say that all who were born *before* the coming of Christ, and all who since His Incarnation have remained in ignorance of Him, are excluded from all hope of salvation?

A. No: certainly not. The Church consists of the *covenanted People* of God in *all countries and ages*, whether *before* or *after* the coming of Christ: and the object of its Faith has ever been one and the same, JESUS CHRIST. The members of the Church *before* His coming believed in Him *to come*; we believe in Him *having come*. The *seasons* of the Church are changed, but her *faith* is unchanged and unchangeable, and we doubt not that by that faith men have been saved in every age and country of the world.

John viii. 56.
1 Cor. x. 1-4.
2 Cor. iv. 13.
Heb. xi. 7-35.

Q. 13. But what then do you say of those who remain in entire ignorance of Christ?

Luke xii. 48.

A. I do not venture to say any thing, except that man's responsibilities vary with his privileges, and that Christ's merits and mercy are infinite, and that they are in God's hands and not in ours. Our duty here, is to adore in silence the depth of the riches of the wisdom and knowledge of God, and to discharge those *practical duties* which the consideration of their case forces upon us.

Q. 14. What are these?

2 Tim. i. 9.
1 Thess. ii.
12.

A. First the duty of thankfulness to God, that "He hath called *us* with a holy calling to His kingdom and glory," by admitting us into Covenant with Himself in Jesus Christ; next, since it is revealed unto us in Scrip-

ture, that "no one cometh unto Him but by Christ, Who is the Way, the Truth and the Life, and that there is none other Name given under heaven whereby men may be saved," we are bound to commiserate the condition of those who have not been admitted into this covenant; and, thirdly, to pray God for them, and to do all in our power to promote the cause of Christian *Missions*, in order that all the nations of the world may be brought within the pale of the Church, and become one fold, under one Shepherd, JESUS CHRIST.

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John xiv. 6.
Acts iv. 12.

CHAPTER V.

ON ERRORS IN THE CHURCH.

Q. 1. CAN the Church *fail*?

A. No. *Particular Churches may fail*, but the entire *Catholic Church cannot*; for it is Christ's Body; and He has promised that "the gates of hell shall not prevail against it," and that He will be with it "always, even unto the end of the world." The Church is subject to vicissitudes, but cannot be destroyed; its Light may wane, but shall never be extinct. The seven-branched Candlestick of the Universal Church will always stand,

Rev. ii. 5.
Matt. xvi. 18.
Ib. xxviii. 20.

Luke xviii. 8.
2 Thess. ii. 3.
1 Tim. iv. 1.
2 Pet. ii. 2.
Rev. xii. 4.
Ib. xiii. 8.

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though *any one* of its branches may be removed from its socket, and another branch planted in its room.

John x. 29.
1 Pet. i. 5.
Matt. xxiv.
11. 24.
2 Tim. iii. 1.

Q. 2. Can the Church *err*?

Ps. xlv. 5.
1 Tim. iii. 15.
Joel ii. 15.
Obad. 17.

Luke xviii. 8.
xvii. 26.
Matt. xxiv. 3,
&c.
Gen. vii. xix.
1 Tim. iv. 1.
2 Thess. ii. 3-
5.
Acts ii. 19-21.

A. The Invisible Church, or company of God's elect People, is safe from error; and the *entire visible* Church cannot err; but it may be so much affected by the depraved lives, corrupt tenets, or violent passions of many of its members, that its true voice may at times *falter* or be *suppressed*; and though there will be always truth in it by reason of Christ's perpetual presence in the Church, and as it is "the pillar and ground of the truth," yet *that truth* will be more or less generally and publicly *apparent* at different times. Christ Himself has spoken of the time when Iniquity will abound and Charity will wax cold, and the Faith will be hard to find. He has said that as it was in the days of Noah and of Lot, so will it be at his Second Coming, the circumstances of which were prefigured by the calamities suffered at the taking of Jerusalem. St. Paul has spoken in like manner of "perilous times" for the Church. Though there will be always grain in the threshing-floor of the Church, yet the chaff may sometimes nearly hide it; though wheat will be ever in the field, yet it may sometimes be *almost* choked with tares. Therefore, though the *Universal* Church cannot err, yet any *particular*, and even the *representative*, Church (i. e., the Church as *represented* by Councils) may.

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Q. 3. But if the representative Church may err, what is the use of General or Œcumenical Councils in which the Universal Church is represented?

A. Very great: first, though the representative Church *may* err, yet it is not to be *presumed* that it *will* err, but that it will *not*; and we *know* that such Councils are of Apostolic institution, and *have* been eminently serviceable for the maintenance of truth, and suppression of error; and though, *à priori*, it be admitted that they *may* err, yet, *à posteriori*, it is to be believed that they *have not erred* in whatever, having been decreed by them, has been *universally received* in the Church, as, for example, the doctrinal canons of the first four General Councils; and though it should be *thought* that they are in error, yet, until the error be *plainly shown* to be against Scripture, *private opinions* are to give way to *Public Authority*, for the sake of peace and for the end or avoidance of strife. Though the Church *may* err, it does not follow that she is not to be *obeyed*; for *mater errans mater est*. In *controverted* points we must stand by the determination of the Church, (unless, as has been said, it is clearly against Scripture,) for the sake of the preservation of her Peace and Unity, which is of the very essence of Christianity.

Q. iv. You speak of General or Œcumenical Councils; What do you mean by those words?

A. In Ecclesiastical language, a Council

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is an assemblage of bishops, lawfully convened, to deliberate on the affairs of the Church. It is either provincial, national, patriarchal, or general. A provincial council, is one in which all the bishops of a province or that portion of the Church which is subject to the jurisdiction of an Archbishop, are convened. In England a provincial council is called a Convocation, and the authority of the bishops is checked by the existence of a Lower House, composed of presbyters, who have the right of a negative on the determinations of the Upper House, which is composed of bishops; and also of originating propositions, on which the Upper House has, in its turn, a negative. A national council is an assemblage of all the bishops of a particular nation. In the United States, the national council is called the General Convention. The bishops, as in the English Convocations, compose an upper house, called the House of Bishops, the power of which is checked, as in England, by the existence of a lower, but co-ordinate house, composed of clergymen and laymen, chosen equally by the different dioceses. This lower house is called the House of Clerical and Lay Deputies. A patriarchal council is an assemblage of all the bishops of a patriarchate. A General or Œcumenical Council is an assemblage of all the bishops of the world, or one in which all the bishops are invited or at least entitled to sit.

Q. v. Has there ever been any council at which all the bishops in the world have been present?

A. There has not. In fact there has been no council, to which all the bishops in the world have been invited; nor any at which more than a small minority of them were present. The name of General Council, is, however, given to certain ancient assemblages of bishops, which were free to all bishops who chose to come to them, and whose determinations have received the sanction of the Church at large.

Q. vi. What do you mean by the Church at large?

A. The whole body of believers.

Q. vii. How have the whole body of believers sanctioned the decisions and definitions of the councils of which you are speaking?

A. By acquiescence, and by not asserting in any way, that such action contained any thing at variance with the Christian faith as they had received it. The definitions of General Councils thus sanctioned, become conclusive evidence of the sense, in which the traditions of the Universal Church have explained the Holy Scriptures, of what had been believed every where, always and by all Churches. It is this acquiescence which gives to the proceedings of a General Council its authority. A Council, in which any bishop who presents himself is entitled to a seat, is in one sense general, but its decisions and definitions have not the authority of the Church, until they have been received by the Church; so that until then, it is not, in the highest sense, General or Œcumenical.

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Q. viii. How many such councils have there been?

A. There have been six which have been received by the three great branches of the Catholic Church, the Greek, Latin, and Anglican communions; but some of these are rejected by some communions in the east, which, on that account are considered as heretical.

Q. ix. It would seem then that some of these councils have not been universally received; how then are they œcumenical?

A. In the strictest sense of language, no council has ever been universally received. They were all convened to decide disputed points, and the party against which they decided, of course rejected their decree. But the great body of the Church, not involved in the disputes, has accepted the decrees of all the councils.

Q. x. Are there any differences of opinion as to the number of the General Councils?

A. Yes: the Greek Church formally acknowledges seven, one of which she practically disregards, and it is formally rejected by the Anglican communion. The Church of Rome acknowledges several others, all of which are rejected by the Greek and Anglican communions, and so are clearly not œcumenical. The Church of Rome has not authoritatively decided as to the exact number of œcumenical Councils, and her best writers differ about it; but the weight of authority, within her pale, is in favour of eighteen.

Q. xi. Which are the six Œcumenical Councils? CHAP.
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A. The first is the Council of Nice, which met at Nicea in Bithynia, on the 19th June, 325. It was summoned by Constantine the Great, and consisted of three hundred and eighteen bishops. Hosius, Bishop of Cordova in Spain, Alexander, Patriarch of Alexandria, and Eustathius, Patriarch of Antioch acted as presidents of the Council. But Hosius, although of the three, his see was the lowest in rank, subscribed first. The ruling spirit of the council, was the great Athanasius, who attended upon the Patriarch of Alexandria as deacon.

The second was the First Council of Constantinople, held in 381. It was convoked by the Emperor, Theodosius the Great, from the Eastern Church only, and consisted of one hundred and fifty bishops. The Bishop of Rome was not represented. Timothy, Patriarch of Alexandria, was the chief president.

The third was the Council of Ephesus, assembled in 431, by the Emperor Theodosius the younger, and was attended by one hundred and ninety-eight bishops. St. Cyril, Patriarch of Alexandria presided.

The fourth was that of Chalcedon, held in 451. It was summoned by the Emperor Marcian, and six hundred and thirty bishops attended, all from the East, except four, who attended as legates from the Bishop of Rome. The Emperor wished the Bishop of Rome to

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preside, but he declined giving his personal attendance, and named, in his stead, Paschasinus, Bishop of Lilybeum, in Sicily.

The fifth was the second of Constantinople, summoned by the Emperor Justinian, in 553. The bishops were one hundred and sixty-five. It is sometimes called a supplemental council because it neither passed any canons of discipline, nor any original definition of faith, but contented itself with confirming and applying the definitions of former councils.

The sixth General Council, or Third Council of Constantinople, is also considered as a supplemental council for the same reasons. It was convened by the Emperor Constantine Pogonatus, and sat in the years 680 and 684. Ancient writers are not agreed as to the number of the bishops present. In consequence of these two councils being only supplemental, it is not unusual to speak of the "Four General Councils."

Q. xii. What is the authority of those councils which are called General, but are not universally acknowledged?

A. They are treated by those who receive them as of equal authority with the real General Councils. By those who reject them they are treated with very little respect.

Q. xiii. Can you give me some account of them?

A. The first of them is the so called Second Council of Nice, which the Greeks and Latins call the Seventh General Council, although the former do not respect its decree

in favour of the worship of images, which they hold in abhorrence, while they allow that of pictures. This council was called by the Empress Irene, for the purpose of establishing the worship of images. It met in 787, was attended by three hundred and eighty bishops. The legates of the Pope presided. It was not at first readily received in the East, although supported by the civil power, and in 815 another council assembled at Constantinople anathematized it, "and from that period until 842, a space of nearly thirty years, it remained rejected by the Emperors and a large part of the eastern Church. It is not to be inferred from this, however, that it was yet received as an œcumenical council, even by its advocates; in 863 it was still not reckoned as such in any of the eastern Churches, except Constantinople and its dependencies; as we find by a letter addressed by Photius, in that year, to the Patriarchs of Antioch, Alexandria, and Jerusalem, in which he estimates, that though the synod of Nice was held in great reverence, yet it was not reckoned among the œcumenical councils which he argued it ought to be." In 869 the same Photius procured a decree from a council held at Constantinople, reckoning the synod of Nice as the Seventh Œcumenical Council, but that council is itself not reckoned œcumenical in the East. In fact, nearly six hundred years after its celebration some of the orientals still denied its authority.

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In the west, upwards of three hundred bishops, assembled in council at Frankfort on the Maine, in 794, rejected the Second Council of Nice, and their decree was generally accepted throughout the West, except at Rome. Notwithstanding all the influence of the Popes it remained rejected for about five centuries and a half. But it is now received throughout the Latin Communion. The Anglican communion rejected it at the Reformation.

The eighth General Council according to the Latins is the fourth of Constantinople, held in 869 as above mentioned. It is rejected by the Greek and Anglican communions. The other so called General Councils of the Church of Rome, were called by the Pope and not free to any bishops who did not acknowledge his authority. They were all rejected by the whole Eastern Church.

Q. xiv. What was done at the first General Council?

A. The Arian heresy was condemned, the creed commonly called the Nicene was adopted, as far as the clause, "I believe in the Holy Ghost," inclusive, but not in the precise form in which we have it. Twenty canons of discipline were enacted, of which the most important was the fourth, which directs the mode of electing, confirming, and consecrating bishops, omitting all mention of the Pope, and giving the right of confirmation to the metropolitans respectively, of the sees of Antioch and Alexandria, as entirely upon an

equality with that of Rome; and confines all the patriarchs to their respective, proper jurisdictions. The synod also settled the rule for keeping Easter as it is still observed.

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Q. xv. What was done at the second General Council?

A. The creed commonly called the Nicene creed, was finally adopted, in the form in which we now have it in our Prayer Books, except the words, "and the Son," in the clause relative to the procession of the Holy Ghost. These words are a modern addition, and have never been received by the Greek Church. Seven canons of discipline were enacted, most of which were inconsistent with the modern pretensions of Rome.

Q. xvi. What was done in the third General Council?

A. The Nestorian heresy was condemned. The creed of Constantinople, commonly called the Nicene Creed, was confirmed, and a prohibition against making any other enacted. Eight canons of discipline were made, the eighth of which, established what is called the Cyprian privilege, declaring the island of Cyprus to have been always free from all patriarchal jurisdiction, and restraining the patriarchs within their proper bounds of their jurisdictions. The claim of the Pope to any jurisdiction beyond the limits of his own patriarchate is in violation of this canon. The Roman patriarchate properly contains the south of Italy and the Island of Sicily.

Q. xvii. What was done in the fourth General Council?

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A. The Eutychian heresy was condemned, the Nicene Creed confirmed, and thirty-seven canons of discipline enacted.

Q. xviii. If the Church representative may err, does it not follow that national and provincial councils and individuals may also err?

A. Yes.

Q. 19. In what respects may individuals in the Church err as well as entire national Churches?

A. Principally by Heresies or by Schisms.

Q. 20. What is the meaning of the word Heresy?

Rom. xiv. 17.
2 Thess. iii. 6.
14.
2 John 10.

A. It comes from the Greek, *αἵρεσις*, *a choice*, and it means an arbitrary adoption, in matters of faith, of opinions at variance with the doctrines delivered by Christ and His Apostles, and received from them by the Catholic Church.

Q. 21. Is every one who holds an error in religion to be called a Heretic?

Luke xii. 47.
James iv. 17.
Jude 22.

A. No. Error neither voluntarily adopted, nor pertinaciously defended, *does not*,—but error willingly adopted, publicly avowed, and obstinately maintained, *does*,—make a man a Heretic.

Q. 22. In what consists the sin of Heretics?

1 Cor. iv. 6.

A. In that they proudly presume to be wise concerning the things of God above what is written, and to obtain salvation from Him on terms invented by themselves.

Q. 23. What is the language of Scripture concerning Heresy?

A. Heresy is corruption of that purity which is the characteristic of Christ's Church, who is described in Scripture as a chaste Virgin. St. Peter speaks of "false teachers bringing in privily damnable heresies." St. Paul compares them to the magicians of Egypt who resisted Moses, and says, "Though we, or an Angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." "A man that is a Heretic after the first and second admonition, reject; knowing that he that is such, is subverted and sinneth, being condemned *of himself*," i. e., by his own *choice*, viz., by what he himself has *chosen* (*elegit*,) instead of framing his will to maintain that which Reason and Religion teach.

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1 Cor. xiii. 3.

2 Cor. xi. 2.

2 Pet. ii. i.

2 Tim. iii. 8.

Gal. i. 8.

Titus iii. 10,

11.

2 John 10.

Q. 24. What is Schism?

A. It is the act by which any entire or national Church, or any individual member thereof, voluntarily divides, or separates itself or himself from the unity of the visible Church, or makes divisions in it.

Q. 25. What is the difference between *Heresy* and *Schism*?

A. In the words of St. Jerome, "*Heresy* maintains perverse doctrine. *Schism* is a separation (*σχιζει*, *scindit*) from the Church, in the nature of an *Episcopalis dissensio*," or dissent from Ecclesiastical governors when a man wholly or occasionally withdraws himself from communion with his lawful Bishop and Pastor, and takes any part in setting up

1 Kings xii.
27-32.

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or maintaining Bishop against Bishop, Pastor against Pastor, or altar against altar. "But," adds St. Jerome, "there is no schism which does not tend to generate for itself some *Heresy*; whence St. Augustine calls Heresy a *Schisma inveteratum*. Heresy is *contra dogmata, contra Fidem, et contra veritatem*; Schism, *contra personas, contra disciplinam, et contra caritatem*.

Q. 26. What do we learn from Scripture concerning Schism?

Num. iii. 4.

A. As the punishment and fearful judgment of God on *Nadab* and *Abihu* is a warning against *Heresy*, so is that on *Korah*, *Dathan*, and *Abiram*, against *Schism*. *Jeroboam*, who is characterized in Scripture more than twenty times as he that "made

Num. xvi.
Jude 11. 19.
1 Kings xii.
27-32.

1 Cor. i. 10.

Israel to sin," is an example of *both Heresy and Schism*. St. Paul says to the Corinthians, "I beseech you, brethren, by the name

1 Cor. xiii 3.
1 Cor. iii. 3.
Gal. v. 20, 21.

of Jesus Christ, that you all speak the same thing, and that there be no divisions (*σχίσματα*) among you." And he declares that *nothing*, not even martyrdom, *profiteth* without *charity*. Schism is a carnal work, and as such excludes from heaven; it tends to the subversion of a Church, for a kingdom or house divided against itself cannot stand; it is a rending of Christ's blessed body; a violation of the marriage compact between Him and the Church (*μοιχεία πνευματική*;) a disregard of

Matt. xii. 25.
John xiii. 34.

His Divine Example, by which He taught His disciples to love one another; an open contempt of His Prayer, "As Thou, Father,

art in Me, and I in Thee; so may they also be *one* in Us, that they may be one, as We are one;" a breaking of the bond of love, by which Christ's disciples are to be known; a falling away from the practice of the members of the Apostolic Church, who were all of one accord, of one heart and one soul.

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John xvii. 21,
22.
John xiii. 35,
Acts ii. 46. iv.
32.
Col. iii. 14.
Gal. v. 22.

Q. 27. But if the Legislature of a country tolerates schismatics, does it not make Schism to be innocent?

A. No; this is beyond all human power. As, *if* the State *prescribe* Schism under a penalty, it would oblige *ad pœnam*, but not *ad culpam*; so, although it may remove all the civil penalties of Schism, it cannot diminish its religious guilt; "*Pœna potest demi; culpa perennis erit.*"

Q. 28. To consider the case of *wilful* and *obstinate* Heretics and Schismatics; are they in the Church?

A. We may not say they are in the *In-visible* Church; for *wilful* and *obstinate* Heretics, *as far as their heresy*, and *Schismatics*, *as far as their schism*, is concerned, have forsaken the *true* Church of God, which is *sound* in *doctrine*, and joined together in *unity*; but by virtue of the Sacraments which they may have received, and of such articles of Christian Faith as they may still continue to hold, they are *so far* in the *Visible* Church. Being *Heretics* or *Schismatics*, but *not* being *Jews*, *Saracens*, *Infidels*, *Atheists*, or *Apostates*, they are still members of the *Visible* Church, though *peccant* and

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unsound members; they are a part, though a *maimed* and *corrupt* part, of the *Visible* Church. "Sunt in Ecclesiâ quamvis non *salubriter* in Ecclesiâ." They are, indeed, *in* the Church, but as long as they are *wilful* Heretics or Schismatics they receive no benefit *from* it. They are subjects of Christ, but rebellious ones. By breaking Unity, they have forsaken *Charity*, without which other things profit them not, but rather increase their condemnation.

Q. 29. What are the consequent duties of individual members of the Church toward Heretics and Schismatics?

A. To feel deep sorrow for them; to act towards them in a spirit of charity and gentleness, but not to communicate with them in their Heresy or Schism, or to encourage or flatter them in it, or to treat it lightly, but to speak the truth in love concerning its sin and danger; to pray for them; to offer them counsel and exhortation; and to employ all practicable means for bringing them to the enjoyment of those spiritual blessings which are promised to all who love the peace of Christ's Church, and dwell together in Unity.

CHAPTER VI.

ON PRIVILEGES IN THE CHURCH.

Word of God.—The Church its Witness and Keeper.

Q. 1. WHAT privileges do the members of the Church derive through her means from God? CHAP. VI.

A. First, the Word of God pure and entire. 1 Pet. i. 23.
James i. 18.
iii. 17.

Q. 2. How is the Word of God received through the Church?

A. As the two tables of the Law were by God's command consigned to the Ark, so by His divine Will the two Testaments are committed to the Church, who is the appointed Witness, Keeper, and Interpreter of Holy Writ, and is thence called by St. Paul *στῦλος καὶ ἐδραίωμα τῆς ἀληθείας*, "the pillar and ground of the truth." Deut. x. 2.
1 Tim. iii. 15.

Q. 3. How is the Church a Witness and Keeper of Holy Writ?

A. The *Old Testament* is received by us from the Church of the *Jews*, to whom were committed the oracles of God, and who received those "lively oracles to give unto us," and by whom "of old time they were read in the Synagogues every Sabbath day;" and Isa. viii. 20.
Rom. iii. 2.
Acts vii. 38.
xiii. 14, 15,
27. xv. 21.

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I.

we know that they were by them delivered, *pure and entire*, into the hands of the *Christian* Church, from the fact that the Jews, being dispersed in all parts of the world, *could* never have conspired to make any change in their sacred books, had they desired to do so, which they were so far from doing, that they would rather die a thousand deaths, than allow any change to be made in them; and that every verse and every letter of the sacred text was scrupulously registered in their *Masora*; and, lastly, that Christ when reproofing the Scribes and Lawyers, never charges them with the sin of corrupting the Books of the Law, which He would not have omitted to do, had they been guilty of it; and that He and his Apostles quote the Scriptures of the Old Testament as they existed then amongst the Jews, and as they still exist derived through them to us.

Q. 4. Next, what has been the office of the Christian Church with respect to the *New Testament*?

A. To deliver it, as well as the Old Testament, down to us also, from age to age, as it was first written. That these writings, as we now possess them, are precisely the same as when they were first given to the world, we know from the facts of their having been publicly *received* by Synods of the Church; from their having been *openly read*, immediately after their publication, in Congregations of the Church in numerous places very distant from each other; from their

Col. iv. 16.
1. Thess. v. 27.

having been *translated* at an early period into different languages for the use of various Churches, which Versions thus made are found to *coincide* precisely with the present text; and from the fact, that the Fathers of the Church, in all parts of the world, beginning with the Apostles themselves, have referred to them, *quoted* them, and *commented* upon them, without any discrepancy from the copies which have been handed down to us.

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² Pet. iii. 15,
16.

Q. 5. How do we know that the Books of the New Testament are *genuine*, i. e., were written by those whose names they bear?

A. From the testimony of the Church, which *received* them as such, both in General Councils collectively, and also separately in different and distant parts of the world, and *read* them publicly in Christian assemblies as the works of such writers, from the time of their first appearance.

Q. 6. Next, have we any witness of the Church that these writings are *inspired*, i. e., are the Word of God?

A. Yes; the Primitive Church, which had both the supernatural power of trying and discerning the spirits, and also the best natural opportunities for ascertaining the truth, every where *received* and publicly *read* them as inspired, while at the same time she *rejected* other writings falsely pretending to be so; and *excommunicated* those who published them.

¹ John iv. 1.
¹ Cor. xii. 10.
² John 7.
² Pet. iii. 15,
16.
Rev. ii. 2.

Q. 7. Have we *any other foundation* for our belief that the Bible is the Word of God?

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1 Cor. x. 15.
1 Cor. xi. 13.
Luke xii. 56,
57.

A. Yes: we have *internal*, as well as *external* evidence; God gives us *reason* and *grace*; the Church *prepares, predisposes, and moves* us to this belief by her authority, and by showing us that it is supported by the testimony of all successive ages, even from the time of the Apostles and Evangelists, who were incompetent of themselves to write and do what they wrote and did; and whose lives, actions, and sufferings, with the effects produced by them, prove that they could neither be deceived nor deceive in this matter; *this is external* evidence: and then, through the grace of the Spirit of God, the Scripture itself, by its own power, its moral purity, its divine beauty, the wonderful *harmony* and *unity* of all its parts (extending over many thousand years,) and by the fulfilment of its prophecies, *confirms, establishes, and settles* us in the belief of what the Church has before *testified*; and *this is internal* evidence that the Bible is the Word of God.

Q. 8. How does the Church employ the Scripture, of which she is the Witness and Keeper, in teaching us the true faith?

A. Both by her language and by her practice, in her own person, and in that of our Parents and Teachers, who act by her guidance and with her authority, she *invites* and *leads us* by the hand to Christ, to whom she is subject, and Whom she hears, worships, and obeys, as her Husband, her Head, her Teacher, and her Saviour; she instructs us in His will, she calls us to hear His doc-

Eph. v. 24.

trine, as revealed by Him in Holy Scripture, of which she is the Witness and Guardian; and *then the doctrine itself finally persuades, convinces, settles, and establishes* us in the Faith, through the influence of the Holy Spirit, Whose word the Scripture is, by its own inherent truth and power. The Church, like the Virgin Mary at Cana, tells us "whatsoever He saith unto you, do it." Like the sister of Lazarus, she sits at Christ's feet, and listens to His words. She performs to us the part of the Samaritan woman, who brought her friends to Christ; concerning whom we read, that they *first* believed on Him for her saying; but when He had remained with them two days, and they had heard HIM they believed because of His own word, and said unto the woman, as we now say to the Church, "*Now* we believe: but no longer (*οὐκέτι*) because of *thy* saying; for we have *heard Him ourselves*, and know that this is indeed the Christ, the Saviour of the world."

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Luke i. 70.
John xvi. 13.
2 Pet. i. 21.

John ii. 5.
John x. 27.
Luke x. 39.

John iv. 29.

John iv. 42.

Q. 9. What inferences do we then derive from Scripture with respect to the Church?

A. From Christ speaking to us in Holy Scripture we learn *which is* His true Church. "*In Sacro Codice Ipsum CAPUT ostendit nobis corpus suum.*" The Church shows us Scripture by her ministry: the Scripture shows us the Church by Christ Himself.

Q. 10. By what name did the Church call those writings which she received as inspired?

A. *Canonical.*

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I.

Q. 11. What is the derivation and meaning of this word?

A. It comes from the Greek, *κανών*, a rule; and Canonical Scriptures are those which are the *Rule* of Christian Faith and Practice.

Q. 12. What were the rejected Books called by the *early Church*?

A. *Apocryphal*.

Q. 13. Whence is this word derived, and what does it mean?

A. It is derived from the Greek *ἀπό*, from, and *κρύπτω*, to hide; and it generally designated those Books which were *kept apart*, and *not read* in the Church.

Q. 14. How then does it happen that the majority of the Books (seven of the twelve,) which are called *Apocrypha* in our English Bible, are read in the Church of England?

A. *These* Books, which are so read, were not commonly called *Apocryphal* by the ancient Church, but *Ecclesiastical*, and were read in the Christian Church (*Ecclesia*,) (though not in the Synagogues of the Jews,) “for example of life and instruction of manners, but *not to establish any doctrine* ;” and are by some authors, in a *restricted sense*, sometimes even called *Canonical*, as being found in the Canon or Sacred Catalogue of certain Churches; and they are not to be confounded with those which were called *Apocryphal* in *early* times, and which were *not* received or read by the Church.

Q. xv. To what extent does the American Church read these books?

A. On sixteen days of the year, she reads twenty-seven lessons from them. Of these, twenty are from the book called Ecclesiasticus, and seven from that called the Wisdom of Solomon. She reads no part of any of the other books.

Q. 16. In what language were the Canonical Books written?

A. Those of the Old Testament in Hebrew; those of the New Testament in Greek.

Q. 17. Ought any *Version* or *Translation* of the Scriptures to be received as of equal authority with the Original?

A. Certainly not: every Version of the Scriptures, both as a *Version* and as the work of *man*, must yield to the *original Word of God*. The human stream cannot rise to a level with the Divine source.

CHAPTER VII.

ON PRIVILEGES IN THE CHURCH.

Right Interpretation of the Word of God.

Q. 1. You said that the Church is an Interpreter of God's Word; how is this the case?

A. *First*, and that *negatively*, as not being a *Legislator*; that is, not *legislatively*, but

PART
I.2 Cor. xiii. 8.
Art. xx.

judicially, not by *making* laws, but by *explaining* and *declaring* those which God has promulgated. She has no power *against* the truth, but *for* the truth, and may not “so expound one place of Scripture that it be repugnant to another.” This being *premised*, the doctrinal interpretations of God’s Word which *have been generally* declared and received by the *Universal Church* from the *beginning*, and ascertained partly from Creeds, Confessions of Faith, Liturgies, and the *practice* of the Church, partly from Commentaries on Scripture, and partly from other expositions of the most eminent Divines and Preachers, are justly concluded to be true; and those which are *novel* may be presumed to be false: “*Id verius quod prius, id prius quod ab initio.*”

Q. 2. But if what you have said be so, might it not be objected that our faith rests on the authority, not of the Bible, but of the Church?

A. No. The Church and the Bible are *both* from God: the one is God’s Kingdom, the other is His Word. As soon as we are conscious of any thing, we *find* the Church with Holy Scripture in her hands, and appointed by God to deliver it to us, and to instruct us in its meaning. The Church speaks to us ministerially, the Bible authoritatively.

Q. 3. She does not, therefore, on her own authority, impose on us any article of faith as necessary to salvation?

A. No. The manifold wisdom of God is made known to us by the Church; *but* she dares not teach any thing, as necessary to salvation, except what she has received from Christ and his Apostles: she does not exercise “dominion over our faith,” but is a “helper of our joy.”

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Eph. iii. 10.
Jer. xxiii. 28.
Gal. i. 8.
Eph. ii. 20.
2 Cor. i. 24.

Q. 4. Since the Word of God is difficult to be understood, both from its own nature and from the nature of man, and since man is prone to *forget* and to neglect what he understands, what ordinances are there in the Church for its exposition and perpetual inculcation?

A. Those of Catechizing, or Oral instruction (*κατήχησις*) by question and answer, and Public Preaching.

Heb. vi. 1, 2.
Luke i. 4.
2 Tim. iv. 2.

Q. 5. What is the subject matter of Catechizing in the Christian Church?

A. First, the Apostles' Creed; secondly, the Ten Commandments; thirdly, the Lord's Prayer; fourthly, the Two Sacraments.

Q. 6. What do we learn from these?

A. From the Creed we learn *credenda*, i. e., what we are to *believe*; from the Decalogue, *agenda*, what we are to *do*; from the Lord's Prayer, *petenda* or *postulanda*, what we are to *pray* for; in the Sacraments, *adhibenda*, *means* to be *used* for our growth in grace.

Q. 7. In what does Preaching consist?

A. In the Public Reading and Expounding of Holy Writ.

Q. 8. To whom is the ministry of these ordinances committed?

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Matt. xxviii.
19.
John xx. 21.
Matt. xxviii.
20.

2 Tim. ii. 2.

See below,
ch. viii.

A. Our Lord commanded His Apostles to “go and teach all nations,” saying, “As my Father hath sent Me, so send I you:” and, “Lo! I am with you alway, even unto the end of the world.” His Apostles sent others, as He sent them, and with the same commission, ordering them to commit their doctrine “to faithful men, who should teach others also.” Thus Christ made a *permanent*, *hereditary*, and *successive* provision of Pastors and Teachers for his Church; and they, who hold the form of sound words of the Apostles, and who derive their commission through them and their successors consecutively from Christ Himself, are the authorized Teachers and Expounders of the Word of God.

Q. 9. Is this method of teaching by *human* means consistent with the usual course of God’s dispensations?

A. Yes. To the Jews God not only gave a Law, but He commanded Parents to teach it to their children, and appointed a succession of human Expounders of it, and of Ministers under it. At St. Paul’s conversion Christ sent Ananias to him. The angel sent Philip the Evangelist to instruct the Ethiopian. And Cornelius was ordered in a dream to send for St. Peter. “Faith cometh by hearing; and hearing by the word of God.” “And how shall men hear without a Preacher?” God ordinarily *instructs* the *minds* of men, as He *heals* their *bodies*, by means of *other men*.

See below,
Pt. i. ch. xiv.

Deut. iv. 8, 9.
Ex. xxviii. 1.
Lev. x. 11.
Acts ix. 10-
18. viii. 26.
x. 5.
Rom. x. 17,
14.

Q. 10. What are the beneficial ends of this arrangement?

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A. It is "useful for the humiliation of man's pride, who *would not* be debtor to any one but himself." It tends to promote charity between man and man, by a mutual interchange of blessings. It is a condescension to his weakness, and a trial of his obedience. It is an evidence of the truth and efficacy of the Gospel, which is committed to earthen vessels, that all may see that the excellency of its power is not of man but of God.

1 Cor. i. 21.
1 Cor. iii. 6.

2 Cor. iv. 7.

Q. 11. But since even authorized Expositors are human, are they not fallible? and why ought I then to listen with deference to their expositions?

A. Because they have the professional aids of learning, study, and experience; and because they are publicly known to have given their assent to certain authorized Confessions of Faith, and are accountable to their Ecclesiastical Superiors for their public teaching because also it is their greatest duty and interest to avoid error, and to teach the truth, since "they watch for the souls" of their hearers, "as they that must give account;" and because they are Ministers appointed and ordained by God "for this very thing," and have received and do receive Divine grace and assistance from Him for the execution of their office.

Rom. xii. 6-8.

1 Cor. ix. 16.
Ezek. xxxiii.
7-9. xxxiv. 2
-10.
Heb. xiii. 17.
1 Pet. iv. 5.

Acts xx. 28.

2 Tim. i. 6.

1 Tim. iv. 13-16.

Q. 12. Have we any direct *precept from Scripture, commanding* us to seek for and to receive instruction from them?

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I.

Mark xvi. 15.

1 Cor. i. 18.

ix. 16.

2 Tim. iv. 1, 2.

Mal. ii. 7.

Hos. iv. 4.

Luke x. 16.

Matt. x. 41.

A. Yes. They are charged by Christ and His Apostles to preach. "The priest's lips should keep knowledge, and we should seek the law at his mouth; for he is the messenger of the Lord of Hosts." On the other hand, the greatest wickedness is described by the words, "Thy people are as they that strive with the priest;" and our Lord said to His Apostles, "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me;" and, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward."

Q. 13. But authorized expositors may err; am I then to follow them in their error?

A. No; not when you *know it* to be so: our Lord has left us the rule, what to follow, and what to avoid. He says, "The Scribes and Pharisees sit (*ἐκάθισαν*,) in Moses' seat, (i. e., to teach the Law, in his place;) all, therefore, whatsoever they (so sitting and teaching) bid you to observe, *that* observe and do." But He says, also, "Beware of the *leaven* (that is, of the *false doctrine*) of the Pharisees;" that is, we are to follow authorized teachers, and them *alone*, in that, and as far as they teach by, and according to, Divine authority; but are not to follow them in any errors of doctrine. There may be teachers who do not faithfully keep to their engagements and duties.

Q. 14. Am I then to make myself the judge whether they are in error; and if not,

Matt. xxiii. 2,

3.

Matt. xvi. 6.

12.

Luke xii. 1.

to what test and standard of doctrine am I to appeal?

A. We may not listen to our own private independent reason, but, first, and above all, Holy Scripture, as received, guarded, and interpreted by the Catholic Church from the beginning "according to the proportion of faith," is the Rule to which all teaching of Individuals is to be referred, and *against* which no one is to be heard, no, not even "an angel from heaven;" and next, subordinately and by the way of confirmation and explanation, the consent of the Church herself, speaking in her public Expositions, Creeds, Councils, Liturgies, Confessions, and writings of her ancient Bishops and Doctors, is to be regarded.

Q. 15. You speak of her ancient Bishops and Doctors; but are not they also private and fallible individuals?

A. Yes.

Q. 16. What ground then is there for any special deference to their opinions? and what is the nature of that deference?

A. The first act of duty to them is not to attempt to raise them to that place where they themselves are not willing to stand; namely, to a level with the writers of HOLY SCRIPTURE. Scripture *alone* can neither deceive nor be deceived; but the expositions of Scripture by the Fathers of the Church are entitled, on many grounds, to special reverence.

Q. 17. State these grounds.

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1 Cor. ii. 13.
Rom. xii. 6.
Gal. i. 8.

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I.

A. First, because the *times* in which they lived were in immediate succession from that of Christ Himself and His Apostles; next, because the vernacular *language* of many of them was that in which the Evangelists and Apostles themselves wrote; next, because of their undivided *devotion* to the ministry of the *Word*; because, also, they possessed and had the use of religious and other *treatises* which are now *lost*; also, because they habitually used *mutual conference*, publicly and privately, with one another; next, on account of their piety and sufferings urging and requiring them to *examine* the *truth*, as they valued their highest interests, temporal and eternal; and from their needs and prayers for *Divine Grace*, which we know to have been especially shed in *abundant supplies* upon the early Church; and, lastly, from their writings having been *approved* and held in great respect by the *Church*.

Q. 18. What inferences do you draw from this statement?

A. These considerations show that their works are entitled to great respect, especially, in a *negative* sense; i. e., if any doctrine appears to have been *unknown* to them, or to be *contrary* to their sense, as expressed in their writings, it may be concluded to be *novel*, and consequently *false*.

Q. 19. But have not *modern* Expositors special advantages, not possessed by the ancient; and are they not entitled, in certain respects, to preference to them?

A. Modern Expositors have, no doubt, certain advantages. They have the experience of the past, whence they may see how error has been confuted by truth, which has gained in strength and clearness from the contest, for "Ex hæreticis," says St. Augustine, "asserta est Catholica:" and thus they learn to avoid error and to maintain truth. They have the benefit of the advancement of knowledge of languages and criticism, of the discoveries in science, and of the geographical and antiquarian researches of later days. But with respect to *preference*,—both ancient and modern Interpreters have their respective uses: and in the case of two good things, both of which are given us for our use by Almighty God, it is unwise to say, "*this* Eccl. xxxix. 34. is worse than *that*:" our duty is to be thankful to Him for *both*, and according to our means and opportunities to use them accordingly.

Q. 20. I infer from all you have now said that you do not allow that there is any *one living, visible, infallible* Judge in controverted causes of Faith?

A. There is *one visible and infallible* Judge in such causes, and *one only*, namely, HOLY SCRIPTURE; as St. Augustine says, "Scriptura sancta sola nescit fallere, nec falli:" and to this standard, "To the Law Isa. viii. 20. and to the Testimony," all appeals in such cases must be made, as St. Optatus and St. Augustine said, in their controversies with the Donatists, "On *earth* we can find no

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I.

Judge; we must seek one from *heaven*; but why from heaven when we have it in the *Gospel*? quid ad *cælum*, quum habemus in *Evangelio*? Why do we strive together? Quare de hæreditate litigamus? fratres sumus, quare contendimus? Non sine *Testamento* dimisit nos Pater; sedet Christus in cœlo; et contradicitur *Testamento* ejus—*Aperi legamus.*”

Q. 21. But Scripture, though a visible and infallible, is no *living* Judge, and is not a single living Judge necessary?

A. Christ knows best what is necessary for His Church; and He never appointed one. *If* there ever had been such a thing as *one* living Judge, it *must* have existed in the time of the *Apostles*; and they never would
 Acts xv. 3, 7. have summoned a COUNCIL at Jerusalem, if any *one* living man, and specially any one actually present among them *when* they summoned it, had possessed authority to decide the controversy which occasioned its convocation. And it is preposterous to imagine that Bishops would have been put to the pains of coming together from the most distant parts of Christendom to meet in Church Synods, in *different places*, at different times, during so many centuries, if the Church had known any thing of any such *one* living Judge, existing in *one place*.

Q. 22. But in cases where *General Councils* cannot be summoned, how are litigated questions to be settled, and necessary Reforms to be made in the Church, since it cannot be by one living Judge?

A. Let each National Church keep itself as close as it can to God's Law: and, where-insoever it may have gone astray, (whatever *other* Churches may do,) let it *amend itself*. And if, after all, controversies should arise and defects exist in it,—which *will* always be the case more or less in every part of the Visible Church, even until the Great Day, when “the Son of Man shall send forth His Matt. xiii. 41. angels, and they shall gather out of His kingdom all things that do offend and them which do iniquity,” such things must be regarded by its members as trials of their faith, as incitements to watchfulness, fasting, and prayer, and as exercises of their Christian faith, hope, and desire, calling on them to “possess their souls in patience,” and to Luke xxi. 19. raise their eyes from the present strifes confusion, failings, and trials in the Church militant on earth, to the future peace, order, beauty, and felicity of the Church glorified in heaven.

CHAPTER VIII.

ON PRIVILEGES IN THE CHURCH—DUE ADMINISTRATION OF THE SACRAMENTS BY A LAWFUL MINISTRY.

PART
I.

Matt. xxviii.
19.
Mark xvi. 16.
Luke xxii. 19.
Acts ii. 42.
1 Cor. xi. 24.
Tit. iii. 5.

Q. 1. WHAT other privileges are received from God through the medium of the Church?

A. The Sacraments of Baptism and of the Lord's Supper, which are the visible *symbola* and *characteres Ecclesiæ*, the signs, badges, and bonds of the Christian Church.

Q. 2. Why is the Administration and Reception of the Sacraments necessary?

1 Cor. xii. 12
-14. x. 16, 17.

A. Because it has pleased God, in His infinite wisdom and mercy to us, to ordain them as *federal rites* wherein the new Covenant is ratified to us; and to make them the *instruments* of our incorporation, union, life, and growth, in the Body of Christ; and because He has constituted them the proper and efficacious *means* for the conveyance of His grace, pardon, and goodness to us, and for the quieting of our consciences, the illumination of our minds, and the preservation of our souls and bodies; and because He has made them also to be *memorials* of His *past pledges* of His *present*, and *earnests* of His *future* love to all who receive them worthily; and because He has appointed them

John iii. 3-5.
vi. 53. 56.
Mark xvi. 16.

to be visible *symbols* and *tokens* by which the members of Christ show their love for each other, and thus edify each other, and strengthen the unity of the body by mutual indwelling in Christ; and finally, Because our Saviour, Christ Himself, *has declared them to be necessary to salvation.*

Q. 3. By whom are the Sacraments administered?

A. By persons lawfully called and sent for that purpose.

John xx. 21,
22.
Matt. xxviii.
19.

Q. 4. By what name are the Ministers of the Sacraments distinguished from those to whom they minister?

A. They are called *κληρικοί*, *clerici*, *clerks*, or *clergy*; and are thus distinguished from the other members of the Church, who are called *λαός*, or *laity*.

Q. 5. What is the origin of these words?

A. The Clergy are so called from *κληρος*, *a lot* or *portion*, because they are allotted and consecrated to God, or because He and His Church is their lot and inheritance; and the Laity of the Christian Church are so termed, as being the chosen nation and peculiar people of God.

Q. 6. But how is this assertion of the necessity of a call and ordination of *special* persons consistent with the expressions of St. Peter to *whole* congregations, "Ye are a chosen generation, a royal priesthood;" and of St. John, "He hath made us unto our God, kings and priests?" Do not these words seem to intimate that *all* Christians are priests to God?

1 Pet. ii. 9.
Rev. i. 6.

PART
I.

A. Certainly they do. *All* men, especially all who are in authority and in eminent stations, as Kings, Nobles, Magistrates, Statesmen, Legislators, Poets, Parents, are in a certain sense Priests of God, and are consecrated to His service. In the words of St. Augustine, "Christians, *whether lay or clergy*, are priests, for they are all members of the one High Priest, Jesus Christ. They are a holy Temple of God, and their souls are His altars, on which they do sacrifice to Him;" but then the *special* manifestation of God's Word and Sacraments is committed to certain persons, who have accordingly, in Scripture, particular designations, as being *separated* for the work whereunto they are called; whence arise the relative duties of Clergy and Laity which are enjoined in numerous places of Holy Writ; and "*Ecclesia non est*," says St. Jerome, "*quæ non habet Sacerdotes*." Christ gave not *all*, but *some* Apostles, and *some* Prophets, for the work of the *ministry*, says St. Paul, and he asks, "Are *all* Apostles? are *all* Prophets? are *all* Teachers?" No; every one in his own order. And St. James would not have directed Priests to be sent for, if *every one* was a Priest; and by such a general interpretation of St. Peter's and St. John's words, all degrees, civil as well as ecclesiastical, would be confounded; for then *every one* would be not only a *Priest*, but *every one* would also be a *King*. On the contrary, the expression is itself an evidence and proof that *special priests* as well as *spe-*

Acts xliii. 2.
1 Cor. ix. 11.
13.
Gal. vi. 6.
1 Thess. v. 12,
13.
Phil. ii. 29.
1 Tim. v. 17.
Heb. xliii. 7.
17.
Acts xx. 28.
Eph. iv. 11,
12.
1 Cor. xii. 29.
1 Cor. xiv. 16.
James v. 14.

cial Kings are designated of God; and its true meaning is, that *Christians* are to be distinguished, in spiritual things, from the *rest* of the world, as Kings and Priests, each in their respective functions, are distinguished from others who have not their peculiar duties.

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VIII.

Q. 7. You spoke of special persons, lawfully called and sent; who are they?

A. Those "who are tried, examined, and known to have such qualities as are requisite for their office, and are also, by public prayer and imposition of hands, approved and appointed thereto by lawful authority."

Q. 8. You mean, therefore, that no man may undertake of *himself* the duties of the Christian Ministry?

A. I do. "No one taketh this honour unto himself, but he that is called of God, as was Aaron." Aaron and his sons were appointed by God to wait on the Priest's office; and "the stranger that came nigh" was to be put to death. "A man can receive nothing unless it be given him from above." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." The sons of Sceva who assumed Apostolic functions were overcome by the Evil Spirit. And an awful warning against any such assumption is contained in the history of Korah, Dathan and Abiram, who were destroyed by God for invading the priestly office, and of King Uzziah, who was smitten with leprosy for so

Isa. xlix. 1.
Jer. xxiii. 21.
Gal. i. 15.
Heb. v. 4.
Ex. xxviii. 1.
Num. iii. 10.
xviii. 3-6.
John x. 1.

Acts xix. 14.

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Num. xvi. 32
-34. xviii. 3.
2 Chron.
xxvi. 16. 19.
2 Sam. vi. 6.
1 Chron. xiii.
10.

Lev. viii. 1-
36.
Eccl. xlv. 16.
Rom. x. 15.

Is. xlvii. 16.
lxi. 1.
Matt. iii. 16,
17.
Luke iv. 18.
Matt. iv. 19.
21. x. 40.
xv. 24.
John i. 32.
vi. 70.
Acts i. 24.
Luke x. 1.

1 Tim. ii. 7.
John x. 8.
v. 43.
2 Tim. i. 11.
2 Pet. ii. 5.
2 Cor. v. 20.
Jer. xxiii. 21.
32.
Rom. xii. 7.
1 Cor. iii. 5.
xii. 5. xvi. 15.
2 Cor. v. 18.
Col. iv. 17.
1 Tim. i. 12.
2 Tim. iv. 5.
Phil. ii. 17.
1 Cor. ix. 17.
Eph. iii. 2.
2 Cor. ix. 12.

doing. Nay, more, Uzzah was smitten by God for touching the ark, (which, not being a *Levite*, he could not lawfully do,) though he put forth his hand with a good intention to stay it.

Q. 9. But if Aaron was called by God, why may not a person who believes that he has a Divine call take upon him this function?

A. Aaron was not only *called by God*, but, at God's express command, was *visibly ordained by Moses*. And St. Paul asks, "How shall they preach except they be *sent*?"

Q. 10. Does the necessity of a due visible *mission* appear from the *New Testament*?

A. Yes. Even Christ glorified not Himself, to be made an High Priest. He did not enter on His office till He was *visibly and audibly* commissioned to do so. And in the same way the Twelve and the Seventy were *chosen, called, and sent* by Him.

Q. 11. Does this further appear from the titles of Christ's Ministers?

A. Yes. An *Apostle* (Ἀπόστολος) does not signify one who *comes*, but one who is *sent*; so Ministers are called in Scripture, κήρυκες, namely, *Heralds*, and πρέσβεις, *Ambassadors*; that is, they are persons who do *not present themselves on their own authority*, but who come with a *commission publicly given them by others*; and their office is named in the *New Testament* a διακονία, λειτουργία, and οἰκονομία, that is, a *ministry, service, and stewardship, not an independent function*.

Q. 12. Since, then, a man cannot take this

office upon himself, but must receive it visibly from some lawful authority, *what* is that lawful authority?

John xvii. 18.
xx. 21.
Matt. xxviii.
20.
1 Pet. i. 1.
Acts xiii. 3.
xiv. 23.
1 Tim. iv. 14.
v. 22.
2 Tim. ii. 2.

A. First, in the beginning, that of Christ Himself; and then after Him, that of those whom Christ sent, saying unto them, "As My Father hath sent Me, *even so* send I you:" "and lo, I am with you *always*, even to the end of the world;" and who, therefore, being thus sent, were commissioned to send others, in a *never-ending succession*, as Christ, Who sent them, was sent of God. Christ was δ τοῦ Θεοῦ Ἀπόστολος; the Twelve were Christ's Apostles; and every Minister, lawfully ordained, is an Ἀπόστολος of the Apostles.

See above ch.
vii. ans. 8.

Q. 13. Together with a lawful call and visible mission, what else is necessary to constitute a person duly and fully a Minister of Christ?

A. He must also receive the *ordaining grace* of the Holy Spirit of God, investing him with the power of dispensing God's word and sacraments; of remitting and retaining sins; of praying for God's people, and of blessing them in His Name; and this the Holy Spirit confers by the hands of the successors of the Apostles, in the Office of Ordination.

Matt. xxviii.
19.
John xx. 21.
23. xiv. 27.
Matt. x. 13.
Eph. iv. 12.

CHAPTER IX.

ON THE THREE ORDERS OF MINISTERS IN THE
CHURCH.PART
I.

Q. 1. ARE all ordained Ministers of *equal* rank and dignity?

A. No.

Q. 2. How many degrees are there of them?

A. There are *Three Orders* in the Christian Church, as there were three in the Church of the Jews.

Q. 3. What are they called?

A. The orders of BISHOPS, PRIESTS, and DEACONS, corresponding to those of High Priests, Priests and Levites.

Q. 4. What is the derivation and meaning of the word *Bishop*?

A. It is derived from the Greek Ἐπίσκοπος, which signifies one who *inspects* or *overlooks* others, for the sake of guiding, governing, and correcting them.

Q. 5. What is the derivation and meaning of the name of the second order?

A. *Priest*, or *Presbyter*, is derived from the Greek Πρεσβύτερος, and signifies a superior, properly in *age*, and thence also in *worth* and *gravity*.

Q. 6. Whence is the word *Deacon* derived?

A. From the Greek *διάκονος*, a minister or servant, from *δίχλω*, to go through or despatch; and the term *διακονεῖν*, to serve, is used in the Acts of the Apostles (vi. 12) to designate their office, which was a *holy* function, though partly concerned about secular matters.

Q. 7. How long have these *Three Orders* of Ministers existed in the Christian Church?

A. In and from the time of the Holy Apostles.

Q. 8. How does this appear?

A. That there are these *Three Orders* in the Church, and that a religious community is not *duly* and *fully* a *Church* without them, is evident "from Scripture and ancient authors;" especially from the writings of St. Ignatius, the disciple of St. John, and bishop of Antioch, and martyr; of St. Polycarp, the disciple and companion of St. John, and bishop of Smyrna, and martyr; of St. Irenæus, disciple of Polycarp, bishop of Lyons, and martyr; and of St. Cyprian, bishop of Carthage, and martyr; and of other Fathers and Doctors of the Christian Church in succession, from General and Provincial Synods, and from the universal primitive and successive *practice* of the Church.

2 Tim. i. 6-14.
2 Tim. ii. 2.
1 Tim. iii. 2-5
Titus i. 1-9.
Acts vi. 1-5.
1 Tim. iii. 2.
8-13.
James v. 14.
2 Tim. iv. 1-8.

CHAPTER X.

BISHOPS ;

*Divine Institution of Episcopacy.*PART
I.

Q. 1. WHOM do Bishops succeed and represent?

A. The Holy Apostles.

Q. 2. Why then are they not *called* Apostles?

A. Because in the first Christian age the name *Apostle* described one who had been *personally sent* (ἀποσταλέντα) by Christ HIMSELF; it was, therefore, *reserved* to the Twelve appointed by him, and was not assumed by any of their successors, except St. Matthias, St. Paul, and St. Barnabas, whose calls were of a peculiar kind, (St. Matthias being chosen by lot, St. Paul being called by Christ Himself, and he and St. Barnabas being separated for their work by special command of the Holy Ghost,) and who are thence called *Apostles* in Holy Writ.

Matt. q. 5.
xxviii. 19.
Mark xvi. 15

Acts i. 26.
ix. 15. xii. 2.
xiv. 14.

Q. 3. The successors of the Apostles could not, then, it seems, take the name of Ἀπόστολος, but why did they assume that of Ἐπίσκοπος?

A. Because none was more appropriate than *Episcopos* on account of its significa-

tion before mentioned, and because the term *ἐπισκοπή* had been already used in the Septuagint version of the Psalms to describe the apostleship of Judas, to which St. Matthias succeeded; and because, in the Apostolic age, *Ἐπίσκοπος* was the name of the order immediately *next* in rank to that of the Apostles. Henceforth, then, *Ἐπίσκοπος* was applied to an *overlooker of (many) pastors*, having previously signified in the Church an *overlooker of a (single) flock*.

CHAP.
X.
Pa. cix. 8.

Q. 4. Had then, before this period, the terms *Bishop* and *Presbyter* signified the same thing?

A. No. They never meant the same thing, though they sometimes designated the same person, who was called *Ἐπίσκοπος*, from his office, as inspector of a Christian flock, and *πρεσβύτερος*, from his age and dignity.

1 Tim. iii. 1, 2.
Tit. i. 5-7.

Q. 5. It appears, then, that the same word *Ἐπίσκοπος*, was employed to designate two different offices in two successive ages?

A. Not exactly; for even from the beginning the word *Episcopus* was applied to the highest office in the Church although it did not exclude the second order.

1 Pet. ii. 25.
Acts xx. 17.
28.
Tit. i. 5. 7.
1 Tim. iii. 1, 2.

Q. 6. But is it not somewhat surprising that a term (*Ἐπίσκοπος*), which you say did not exclude the second order in the first age of Christianity, should have afterwards been applied exclusively to the first?

A. No; there is no more cause for surprise than an overlooker of *pastors* should afterwards be specially called *Ἐπίσκοπος*, when an

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overlooker of a *flock* had been previously called so, than that Augustus and all his successors in the Roman empire should be called *Imperatores*, when in the age preceding him, and indeed, in his own age, all victorious *Generals*, as Lucullus, Pompey, and Mark Antony, had been called *Imperatores*: or that a large combination of provinces should be called *Diæcesis* by and after the Emperor Constantine, when, before his time, a single province had been termed so.

Q. 7. But does not St. Jerome say that, even in the *Apostolic* times, the Churches were *governed* by several Presbyters, who were also called *Episcopi*, *antequam instinctu diaboli studia in religione fierent, et diceretur in populis, Ego sum Apollo, ego sum Cephæ; postquam autem unus quisque eos quos baptizaverat suos esse putabat, non Christi, tum in toto orbe decretum est ut UNUS de Presbyteris electus superponeretur cæteris, ad quem omnis cura Ecclesiæ pertineret, et schismatum semina tollerentur?*

A. Yes, he does; but in another place he says that Bishops are the ordained successors of the Apostles; that St. James was Bishop of Jerusalem, immediately after the Ascension of Christ; that Episcopacy is an Apostolic ordinance; that Presbyters cannot ordain; that the safety of the Church consists in the dignity of its Bishop; and his assertion, just quoted, does, when examined, tend rather to confirm the doctrine of the Apostolic and Divine institution of Episcopacy.

Q. 8. How do you show this?

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A. We do not deny that in the Apostolic age the names *Episcopi* and *Presbyteri* were applied to the same persons; but *then* there were at that time *Bishops* also, in our sense of the word, namely, the HOLY APOSTLES themselves: and (whatever may be alleged as the *reason* for the institution of Episcopacy) the *fact* and *time* of its institution are the only questions with which we are concerned. Now in this very passage St. Jerome testifies, that it was “*toto orbe decretum ut unus cæteris superponeretur, ad quem omnis Ecclesiæ cura pertineret.*” And that which was received throughout *the whole world*, and of which the *origin does not appear*, (and which Jerome himself seems to ascribe to the age of Apollos and Cephas, that is, to the *Apostolic* age, and, in the case of St. James, does, as we have seen, make immediately consequent on our Lord’s Ascension,) could not be of *human* institution, if it were only from the rule of St. Augustine, “*Id quod universa tenet Ecclesia,* (as St. Jerome says is the case with *Episcopacy*,) *nec Conciliis institutum,* (and Councils all *presuppose Bishops*, for they *consist* of them,) *sed semper retentum, non nisi auctoritate Apostolicâ traditum esse rectissimè creditur.*”

Q. 9. Since then it was both rational and probable that, if there was such an individual superintendent of pastors as you have described, he should be called an *Ἐπίσκοπος*, can you prove from Scripture that at the

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close of the *Apostolic age* there were in fact such superintendents besides the Apostles?

Tit. i. 5.
1 Tim. v. 17-22.

A. Yes; such were St. Timothy and St. Titus. They were not *Apostles*,—not being of *directly Divine* appointment, as all the Apostles, including St. Matthias, St. Paul, and St. Barnabas were,—they were never so called; and they were not mere *Presbyters*, for they are commanded by St. Paul to *ordain*, to *charge*, to *rebuke* Preachers, and to *superintend* the doctrine and conduct of both

Titus ii. 15.

Presbyters and *Deacons*, and this with *all authority* (*μετὰ πάσης ἐπιταγῆς*), but *Par in parem non habet imperium*.

Q. 10. You say that they were not Apostles; was then their power Apostolic?

A. Yes: their office was similar to, and in the place of, that of the Apostles.

Q. 11. How do you show this?

Tit. i. 5.

A. St. Paul tells Titus, that he had left him in Crete, that he might *perfect* the things which he (St. Paul himself) had left *incomplete*.

Q. 12. Does this superintending and governing power, resident in one individual, appear in any other part of Scripture?

A. Yes; in the Revelation of St. John, where each of the seven Asiatic Churches is represented as having a chief pastor, who is called by the Holy Spirit the *Angel* of the Church.

Q. 13. But to ascend higher; does the succession of the chief pastors to the Apostles appear to have been directly *authorized* by CHRIST?

A. It does. The Episcopal government of the Church was originally *founded* in the *person* and *office* of our blessed LORD Himself.

Q. 14. How does this appear?

A. As follows: CHRIST being sent by His Father, to be the great Apostle, Bishop, and Pastor of the Church, as He is called in Scripture, and being visibly consecrated to that office by the Holy Ghost, sent his Apostles as His Father had sent Him. He gave to them the Holy Ghost as His Father had given to Him; and commissioned them to execute the same apostolic, episcopal, and pastoral office, in their own persons, and in that of their successors, for the governing of His Church until His coming again, promising to be with them "always, even unto the end of the world."

Heb. iii. 1.
1 Pet. ii. 25.

Acts x. 38.
Luke iii. 22.

John xx. 21,
22. xvii. 18.

2 Tim. ii. 2.

Matt. xxviii.
18-20.

Q. 15. Do we read in Scripture of any *act* of the Apostles done with a view to *continue* this succession from themselves?

A. Yes: their very *first* act after the Ascension of Christ was done with a view to the appointment of one to take part in the ministry of the Apostleship (*ἐπισκοπή*), from which Judas, by transgression fell, and whose *office* (*ἐπισκοπή*), was to be *taken* by another.

Acts i. 20-25.
Ps. cix. 8.

Q. 16. It is justly said, that the best *Commentary* upon a law is *practice*, especially contemporary universal and uninterrupted *practice*. Now how does the *practice* of the Church bear on the present question concerning the institution, authority, and obligation of Episcopacy?

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A. The *universal practice* of the Church of Christ, *from its foundation* for more than *fifteen hundred years without interruption*, shows Episcopacy to be of Divine institution and to have been regarded by the Church as of inviolable authority. *Exitus variasse debuerat error; cæterum quod apud multos unum invenitur, non est erratum sed traditum; et id Dominicum est et verum quod prius traditum, id extraneum et falsum quod posterius immissum.*

Q. 17. Does any *other* form of Church Government appear to have existed in any of the Apostolic Churches?

1 Cor. xi. 16.

A. No. "We have *no such custom*, nor the Churches of God." In *every case* where Catalogues of Church Governors are extant, the series of pastors is traced back through individual and successive (and not through several, equal, coexistent, and contemporaneous) Governors, the first of them being some Apostle or some disciple of the Apostles; and as we have before said, there is *no example* of a single Church *without a Bishop* for *fifteen centuries after Christ*.

Q. 18. What additional proof is there of the Divine institution of Episcopacy from ancient practice?

A. There is a strong confirmation of it in the fact, that not only *catholics*, but also *heretics* and *schismatics*, differing from the Church and from each other in many other respects, *all agreed* in recognising the *necessity* of *Episcopal Government*, with one single

exception, that of Aerius (of Sebastia, in Pontus,) in the fourth century, who, on that special account, as well as for other reasons, is placed among *heretics* by the Fathers of the Church, and whose doctrine on that point was condemned by the Church as *sacrilegious*.

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Q. 19. What are the words in which Hooker concludes his argument upon this subject?

A. "Let us not fear," he says, "to be herein bold and peremptory, and if *any thing* in the Church's government, surely the first institution of Bishops was from heaven, even of God, the HOLY GHOST was the Author of it."

CHAPTER XI.

FUNCTIONS OF BISHOPS.

Q. 1. WHEN you say that Bishops are the successors of the Apostles, do you mean that they succeed them in *all* their Apostolic functions?

A. No: *some* of the functions of the Apostles were *ordinary* and *permanent* in their nature, such as those of preaching, administering the Sacraments, feeding the flock of Christ, giving attendance to reading, to exhortation, to doctrine, exercising discipline,

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judging controversies, conferring with each other in Councils and Synods, confirming the baptized, ordaining (*καθιστάειν, χειροτονεῖν*) and superintending ministers. *Other* functions were *extraordinary* and *temporary*, such as healing the sick, casting out devils, and speaking with tongues.

Bishops succeed the Apostles in their *ordinary*, but *not* in their *extraordinary* offices.

Q. 2. You speak of *Ordinations*—do you intend to say that no one can confer Holy Orders except Bishops?

A. Yes; “cases of inevitable necessity excepted, none may ordain but only Bishops:” and all other ordinations, whether by Presbyters or any one else, have ever been regarded by the Church as invalid.

Q. iii. Is there any authority from “Holy Scripture or ancient writers,” that in cases of “inevitable necessity,” ordinations by presbyters, or any persons other than Bishops, are valid?

A. There is none whatever.

Q. iv. The exception, then, which you introduced into your last answer but one, is a modern opinion; when did it take its rise?

A. At the time of the Reformation. The words which I have quoted were those of Hooker.

Q. v. What are the conditions which Hooker requires to the validity of such ordinations?

A. First, extreme necessity; second, unwillingness to depart from the usual mode of

ordination; and third, the impossibility of obtaining the assistance of a Bishop.

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Q. vi. Can his opinion be fairly extended to the case of persons ordained in a country in which there are Bishops, who impose no sinful terms of communion, or ordination?

A. Certainly not; for there is, in such a case, plainly no impossibility of obtaining the assistance of a Bishop.

Q. vii. Suppose that there are in such a country organizations of Christians, who have among them no Bishops, or none who have been validly ordained; are their ordinations valid within the exception of Hooker?

A. Certainly not; for, by the supposition, the Bishops require no unlawful terms of communion or ordination. The separation of the supposed bodies, from such Bishops, must therefore, be causeless, and of course, schismatical, and sinful. The only motive for declining, under such circumstances, the ordination of the Bishops, must be the preservation of such schismatical bodies, and their peculiar doctrines. The peculiar doctrines must be either true or false, important or unimportant. If true and important, they must be the same with those of the Church; which by the supposition, imposes no unlawful terms of communion. If false, they can furnish no just reason, for separation; neither can they if true, but unimportant; for it is plainly schism, "to rend the Body of Christ," for trifles. There can then be no sufficient reason for perpetuating such bodies. It is their

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duty, and the duty of every member of each of them, to unite with the Church. There is no impossibility of obtaining the assistance of a Bishop at their ordinations, but what arises from their refusal so to do; an impediment which they can and ought to remove.

Q. viii. But may not their honest error, excuse their not uniting with the Church, and so give validity to their ordinations?

A. Their honest error may, and we hope will, excuse them from the punishment of the sin of schism; but it cannot alter the nature of things. The validity of ordinations depends upon the truth of God's ordinance, and not upon the error of man. A forged note, or defective title, does not become valid because it is passed by persons ignorant of the forgery or defect.

Q. ix. Hooker says, "that in case of necessity the ordinary institution of God, hath given oftentimes and may give place." To what cases does he allude?

A. To the cases of the continental and Scottish communions; for there are no more ancient cases.

Q. x. Are the facts of the Divine appointment of Episcopacy and of its universality clear?

A. Yes, and Hooker himself acknowledges the fact in many places.

Q. xi. What is supposed to have been Hooker's reason for adopting the theory, that "inevitable necessity" could render an ordination, not performed by a Bishop valid?

A. It is supposed that he was influenced by regard to the case of foreign Protestants. This feeling induced him to recoil from the consequences of his own principles.

Q. xii. Has the Church in England or America pronounced any judgment on the case of these foreign communions?

A. They have not pronounced any such judgment by a formal public act, but their authorities universally require those who have been ministers in such communions, to be ordained by a Bishop before they officiate within the pale of the Church; thereby overruling the opinion of Hooker.

Q. 13. In maintaining the necessity of Episcopal Government, are we not guilty of want of charity by condemning those who are *without it*?

A. VERITAS est maxima CARITAS; TRUTH is the greatest CHARITY. It is no *charity* to connive at error, and to suppress truth; but it *is* charity to endeavour to remove error, and to maintain and communicate truth. Therefore, our duty is, if we enjoy Episcopal Government, to thank God for it; and to pray to Him that they who have it not, whether from necessity, real or supposed, from inadvertence, indifference, or deliberate purpose, may at length become able and willing to receive it; and we are bound to be ready and desirous, as far as we are able, to encourage and promote such reception.

CHAPTER XII.

OF BISHOPS AS DIOCESANS, METROPOLITANS,
AND PATRIARCHS.PART
I.

Q. 1. You have spoken of Bishops in general, and of their institution and offices; is not the performance of their duty, individually, and the *exercise* and *application* of their powers, restrained habitually in Christian States by laws ecclesiastical and civil, within certain limits?

A. Yes.

Q. 2. And do not Bishops bear certain titles according to the limits within which their functions are exercised?

A. They do.

Q. 3. Can you give any instances of such restrictions from Holy Scripture?

A. Yes. Our Lord Himself says, He was not "sent but to the lost sheep of the House of Israel." St. Peter was specially the Apostle of the circumcision, and St. Paul of the Gentiles. St. James had special jurisdiction at Jerusalem, St. Timothy at Ephesus, St. Titus at Crete; and the seven Asiatic Churches had each their own Bishop respectively.

Matt. xv. 24.
Gal. ii. 7-9.
Rom. xi. 13.
Acts xii. 17.
xv. 13. xxi.
18. Gal. i. 19.
ii. 12.
1 Tim. i. 3.
Tit. i. 5.
Rev. i. 20.

Q. 4. Does this principle of distribution

and restriction appear to have been generally received in the Church in ancient times?

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XII.

A. Yes: and there were certain circumstances of a providential nature which rendered the uniform reception of it very easy and natural.

Q. 5. What were these?

A. The *civil* divisions of the Roman empire, that is to say, of the greater part of the civilized world, in the early ages of Christianity, were admirably adapted to, and prepared for the application of this distributive system and economy of *Church* government, throughout the whole extent of the Roman sway.

Q. 6. You mean, that the system of *civil* government invited the application of a similar system of *ecclesiastical* polity?

A. Yes: and this aptitude was recognised by General Councils of the Church, and made by them the groundwork of their own legislation; so that, when the empire became Christian, (i. e., early in the fourth century,) the lines of the *ecclesiastical* map coincided very nearly with those of the *civil* chart of the whole empire.

Q. 7. As, then, at that time the Eastern Empire consisted, *politically*, of seven districts called *Dioceses* (*διοικήσεις*), and seven also composed the Western, there were, I suppose, seven *ecclesiastical* districts coinciding with them in the East and seven in the West also?

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A. Yes; and these *ecclesiastical* districts were also termed *Dioceses*.

Q. 8. And as in these fourteen dioceses there were altogether about one hundred and eighteen minor territorial divisions called *Provinces* (*ἐπαρχίαι*), so there were as many subdivisions in the Church?

A. Yes; and these *ecclesiastical* sub-divisions were also termed *Provinces*.

Q. 9. And as in each province there were several cities, with their respective *precincts* (*παροιχίαι*) attached to them, so there were several Chief Churches, each having its own territorial range allotted to it?

A. There were; and these too were called *παροιχίαι*, *Parœciæ*, which word in English has now descended to describe a *Parish*, from signifying what we now term a *Diocese*; as *διοίκησις* has also descended to designate a *Diocese*, from signifying, as it once did, a combination of several *Dioceses*.

Q. 10. And now, to ascend in an inverted order, what, first, were the rulers of these Chief Churches called?

A. *Bishops*.

Q. 11. Could there be more than one Bishop in a city?

A. No; there could not: this was specially prohibited by the laws of the Church, and censured by them as schismatical; and a second Bishop in a city is regarded by them as no Bishop.

Q. 12. What were the Episcopal Rulers of the *Provinces* styled?

A. *Metropolitans*, (Ecclesiastical Governors of the mother city *μητρόπολις*;) and sometimes Archbishops, though this latter title was more generally applied to a still more dignified ecclesiastical office; and all were called *Apostolici*.

Q. 13. And what were those of the *Dioceses* called?

A. *Patriarchs*, *Exarchs*, *Archbishops*.

Q. 14. So that there were, on the whole, fourteen *Patriarchs* in the Roman Empire?

A. Yes.

Q. 15. We have before seen what are the functions of a Bishop; what next is the office of a *Metropolitan*?

A. To consecrate or confirm his suffragan Bishops, and no one could be ordained a Bishop in his province without his consent and approbation, and any such ordination was null and void; to receive appeals, and decide controversies among the Bishops of his province, either by himself, or by commission, or by reference to a Provincial Synod; to convoke and to preside in Provincial Synods, (generally summoned twice a year,) which all his Suffragans were bound to attend; to give to his Suffragans *literæ formatæ* when going into foreign parts, and to publish imperial decrees on ecclesiastical matters.

Q. 16. What is the office of a *Patriarch*?

A. To ordain or confirm the *Metropolitans* of his Diocesis or Patriarchate; to convoke them to Synods, which they were obliged to

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attend; to receive appeals from the Metropolitans and from the Synods in his jurisdiction; to communicate imperial decrees to his Metropolitans.

Q. 17. Were any of the cities, in which the fourteen Patriarchs resided, superior in civil dignity to the rest?

A. Yes, three: *Rome, Alexandria, and Antioch.*

Q. 18. And were the Patriarchs of these superior in ecclesiastical rank to the other eleven?

See above,
ans. 13, 18.

A. They were *not higher in order*, (for all Patriarchs possess co-ordinate and independent authority,) but they had *precedence* of the others in *place*.

Q. 19. And was this precedence *liable to change*?

A. Yes: it was. If a city rose or declined in civil power and importance, then, after mature consideration of the circumstances of the case, its ecclesiastical precedence was modified. Thus, for instance, the Bishop of *Constantinople*, from not being a Patriarch at all, was raised, A. D. 381, under Theodosius the Great, to the dignity of the *second* among the fourteen Patriarchs.

Q. 20. By what process were these variations effected?

A. It was unlawful for a Bishop to take any steps to obtain the elevation of his own see; but it was competent to a General Council, convoked by the Emperor, to deliberate, and decide, with the imperial sanction, on questions of this nature.

Q. 21. It appears, then, that while the *Episcopal Office* is of *Divine institution*, and cannot, in its spiritual nature and ministrations, be affected by any human laws, the actual *exercise of authority* of Bishops, as Diocesans, Metropolitans, and Patriarchs, may depend, for its distribution and apportionment, upon secular circumstances, and be subject to modifications from civil authority after ecclesiastical consultation?

A. Certainly. The history of the Church affords many proofs and examples of this. By the order of God's Providence in the world, kingdoms are augmented and diminished, they are transferred from one sceptre to another, as He wills in His supreme wisdom and power; and the bounds of ecclesiastical jurisdiction have been usually modeled accordingly.

CHAPTER XIII.

PRIVILEGES IN THE CHURCH.

Discipline.—Power of the Keys.

Q. 1. WE have spoken of the Word of God, and of the ministration of the Word and Sacraments; what other privilege must we next notice as possessed by the Church?

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I.

A. That of *Discipline*.

Q. 2. What is this power of exercising Church Discipline usually called?

A. It is usually termed by divines *the Power of the Keys*, of which it is one main and primary part.

Q. 3. Whence did it receive this name?

Matt. xvi. 19. A. From the words of Christ to St. Peter, and in him to all Presbyters: "I will give to thee the *Keys* of the kingdom of heaven."

Q. 4. You say, "in St. Peter to *all* Presbyters;" how does this appear?

Matt. xviii. 17, 18.
John xx. 23. A. From the fact, that the power which our Lord here gave to St. Peter, He gave to *all the Apostles*, and to the *Church* generally; and this is further apparent from the universal language and practice of the Church, according to which *all Presbyters* have ever *used* this power.

Q. 5. In what respects are keys an emblem of ecclesiastical authority?

Isa. xxii. 22.
Rev. i. 18.
iii. 7. xx. 1.
Job xii. 24. A. Keys are wont to be given to stewards, treasurers, warders, and other officers, domestic and civil, as badges of trust and power. The proper use of keys is to open, to admit, to shut in or shut out, and again to re-admit: and so Christ has given to His Ministers the power, in subordination to Himself, of admitting to the Kingdom of Heaven, of excluding from it, and of re-admitting to it; and this is what is meant, when it is said that they have from Christ *the power of the Keys*.

Q. 6. You speak of admitting to the *Kingdom of Heaven*; when so speaking, what do you mean by the Kingdom of Heaven?

A. I mean, first, the *Visible Church*, or the *Kingdom of Grace*; and, secondly, that to which it leads the faithful Christian,—namely, the *Invisible Church* or the *Kingdom of Glory*.

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XIII.

Q. 7. How do Christ's Ministers admit persons into the kingdom of heaven in the former sense?

A. By the Ministry of the Word of God, that is, by Preaching; and by Baptism.

Q. 8. How do they exclude from the kingdom of heaven?

A. By Church censures, after solemn investigation, trial, and admonition, and especially by the judicial sentence of excommunication.

¹ Cor. v. 3-5.
¹ Tim. i. 20.
² Tim. ii. 17.

Q. 9. What are the intents and ends of Church censures?

A. With respect to Christ, the ends and aims of Church censures are, to maintain His honour; with respect to the Church, to preserve her holiness, purity, and unity; with respect to offenders, to warn them by a *pre-announcement* of the final judgment, to inspire them with godly sorrow, to the intent that "they may learn not to blaspheme," and "that their spirits may be saved in the day of the Lord;" and with respect to all others, to deter them from similar offences. For, *Impunitas semper ad deteriora invitata*, and, *Minatur innocentibus qui parcit nocentibus*.

Lev. x. 10.
Ezek. xxii.
26. xlii. 23.
Deut. xxvii.
13.
Joel ii. 12.
2 Chron.
xxiii. 18.
¹ Cor. v. 4-7.
² Cor. vii. 9-12.
¹ Tim. i. 20.

Q. 10. What further, is the true character of Church censures?

PART
I.

1 Cor. ii. 4.
viii. 9.

A. They are acts of *charity* to the offender and to others; and the omission of them, when they ought to be exercised, is an act of *injury* and *cruelty*. Knowing God's wrath against sin, the Church *must* censure it. *Terreo, quia timeo*, is her motto, and *Si perdo, pereo*.

2 Cor. v. 11.
Heb. x. 31.

Q. 11. Is it, then, to be considered a matter of *choice* with the Ministers of Christ whether they will exercise such discipline or no?

Matt. xviii.
17.
Mark vi. 7-
13.
Luke ix. 1-6.
xxiv. 47.
1 Tim. v. 20.
2 Tim. iv. 2.
Titus ii. 15.
Rev. ii. 14,
15, 20.

A. No. Christ neither said nor did any thing in vain. When He said, "If he will not *hear* the Church," He ordered the Church to *speak*; and when He gave the Apostles power for the government of His Church, He *commanded* them to *exercise* it; and, accordingly, St. Titus and St. Timothy are commanded by St. Paul to rebuke with all authority; and the Bishops of Pergamus and Thyatira are severely reprov'd by St. John for suffering false doctrines and corrupt practices in their Churches. *Non regit, says St. Augustine, qui non corrigit*.

CHAPTER XIV.

PRIVILEGES IN THE CHURCH.

Absolution.

Q. 1. YOU spoke of re-admission to the *Visible Church or Kingdom of Grace*; and, secondly, by its means, to the *Invisible Church or Kingdom of Glory*; how do the Ministers of Christ *re-admit* offenders into the Church or Kingdom of Heaven, both Visible and Invisible?

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XIV.

A. By *disposing* them to repentance by application of the salutary medicine of the promises to penitence, and threats against sin, revealed in the Word of God, and thus producing compunction and contrition in them; then by *declaring*, as God's heralds, His readiness to pardon all who truly *repent* and *believe* in Him; then, by *pronouncing* their pardon and restoring them, on their repentance and faith, and confession of sins, through the ministry of reconciliation, which has been appointed and entrusted to them as Ministers in the Church of God.

2 Cor. v. 19.
Gal. vi. 1.

Q. 2. By what other figure beside that of *opening* and *shutting* by the Keys does Christ describe the exercise of Church authority?

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I.

Matt. xviii.
18.
John xx. 23.

A. By that of *binding* and *loosing*.
“Whosoever sins ye remit,” says He to
His Apostles, “they are remitted; and
whosoever sins ye retain they are retained.”

Q. 3. Have *men* then the power of ab-
solving their fellow-men from sin committed
against God?

Mark ii. 7.
Luke v. 21.
viii. 47.
Rev. iii. 7.

A. No; not originally and of them-
selves, but only *derivatively* and *ministeri-
ally*: for “Who can forgive sins but God
alone?” They no more *give* pardon to the
sinner, than the Physician gives health to the
sick, or the Judge gives release to the ac-
cused: but they *apply* the *means* appointed
and given by *God* for its attainment.

Q. 4. Would it not then be more reve-
rential to God to reserve the office of remit-
ting sins to Him alone?

A. Obedience to God is true reverence.
It would be grievous disrespect to Him, and
great wrong to His heritage, to rescind and
refuse His gifts. The Church shows her
reverence to God, by obeying Him, and by
using them; i. e., by remitting and retaining
sins.

Q. 5. But if no one can forgive sins but
God, how can men be said to bind or loose?

A. The Priest is like a civil Judge, who
does not sit on the judicial tribunal to *make*
laws, but to *administer* them. He does not
pronounce sentence of forgiveness, in his own
name, or on his own authority, but in that
of God, the Father, Son, and Holy Spirit,
and upon the conditions of repentance and

faith prescribed by Christ, and required and ascertained after careful investigation by the Priest in the exercise of his ministry. The penitent must resort to the Priest, and the Priest must examine, exhort, and make trial of his sincerity. Christ's power is here *αὐτοκρατορικῆ*, or *imperial*; the Priest's is *διακοινητικῆ*, or *ministerial*. It is CHRIST who raises the sinner from the death of sin; but when He has raised him by His Spirit, His word, or His ministry, He further says to His Ministers, "Loose him and let him go."

Q. 6. Are then *all* who are absolved by Christ's minister pardoned by Christ? or are *all* they who are condemned by Christ's minister condemned by Christ?

A. No; a *right* sentence is the only one which Christ has authorized, and the only one which He will ratify, by giving it validity, spiritually and internally. "*Clavis potestatis nihil operatur sine clave scientiæ.*" The key of *knowledge* or *discretion* is necessary to give effect to that of *power*. No one can be admitted through the door of Pardon, who has not passed through that of Penitence. Christ alone "openeth, and no man shutteth; and shutteth, and no man openeth;" and He turns the key in the hand of His minister *only* when it is moved *aright*.

Q. 7. If this be so, is not the sentence of the Priest superfluous?

A. No; for God, in this as in other cases, is pleased to work by *means*, and to use the agency of His creatures, especially of men, as

Acts x. 43.
xiii. 38. xx.
21.
Mark xvi. 16.
Acts iii. 19.
2 Cor. v. 20.
John xi. 43,
44.

Matt. vii. 6.

Rev. iii. 7.

Wisd. xvi. 7.
John ix. 7.

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instruments in conferring His benefits upon other men; and though *His power* is not tied to means, yet, when *He* has appointed certain means for dispensing His grace, *our salvation* is restricted to the due and reverent *use* of them. He remits the punishment of *original sin* by means of the Sacrament of Baptism; and in the case of *actual sin*, He confers the grace of His own pardon by the *instrumentality* of priestly Absolution, ordinarily and where it may be had, and whenever justly pronounced and duly received; and thus He makes repentance available to the true penitent, through the declaration and pronouncement of pardon by the Minister of Christ, acting by His authority, at His command, and by His power. Absolution does not *give* repentance, but *makes it effectual*; as the *loosing* of Lazarus did not give him *life*, but the full and free *use* of it.

Acts ii. 38.
xxii. 16.
Rom. vi. 2-7.

John xi. 43,
44.

Q. 8. What are the effects produced by Absolution, as respects the relation of the person absolved to the *Visible Church*?

Lev. xiii. 17-23.
xiv. 2.
Matt. viii. 4
Luke xvii. 14.

A. First, a *declarative* one; for, even though the penitent sinner may, indeed, be pardoned by God without Absolution, yet he is not regarded so to be in *the eye of the Church* without the sacerdotal *declaration* of it; just as the lepers among the Jews, when healed, were not regarded as clean, and restored as such to society, till they had been *pronounced* to be clean by the Priest.

Q. 9. Is not some other *visible effect* produced by Absolution?

A. Yes. When a person under Church censures is, on his repentance, reconciled to the Church by Absolution, he is restored to a participation in the Holy Communion, and in the other *means of grace* in the Church, which is the *Depository of Grace* as well as the *House of Discipline*.

Q. 10. These are *visible* effects; but what influence has absolution on a man's relation to the *Invisible* Church?

A. The *visible* effects lead to *invisible* results, which follow, as we have seen, from the *right use* of the *means of grace* in the Church; but, in addition to the grace conveyed by these means, the true penitent, for whose benefit Absolution was mainly intended, will derive great spiritual comfort and assurance from it.

Luke vii. 47-50.

Q. 11. In what respects?

A. First, in *obeying* God, by using the ordinance which God has appointed for his good. Next, he will receive aid and encouragement in his own supplications for pardon and grace, from the further co-operation of the prayers of God's Minister, and of His Church, that his sins may be forgiven, and his fidelity confirmed; and he will feel his scruples removed, and his faith, hope, and love to God, increased by an *assurance* of pardon from God, delivered to him by His ambassador, authorized and commanded to act in His Name. And thus he is openly and effectually re-admitted by Absolution into the Kingdom of Heaven.

Luke xxiv. 47.
2 Cor. v. 18-20.

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I.

Q. xii. Is there any difference in principle between the Churches in England and America on the subject of Absolution?

A. There can be none; because the American Church has declared, in her Preface to her Book of Common Prayer, "that this Church is very far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship; or further than local circumstances require."

Q. xiii. Is there any difference in practice?

A. Yes; the English Church encourages, and the American Church discourages, the practice of private Absolution.

Q. xiv. How does that appear?

A. In the exhortation to receive the Holy Communion, the Church of England expressly encourages persons who cannot quiet their own consciences, to seek the benefit of Absolution; this the American Church omits. In the English office for the Visitation of the Sick, that Church provides a form of Absolution, which was formerly directed to be used on all occasions of private Absolution, which the American omits.

Q. xv. Does the American Church then condemn all private Absolution?

A. No, for in her office for the Visitation of Prisoners, she directs it.

Q. xvi. How do penitents receive the benefit of Absolution in the American Church?

A. By admission to the Holy Communion.

Q. xvii. Does the Holy Communion include Absolution?

A. Yes. Absolution is nothing but the remission of the sins of the individual penitent absolved; that is, the application to his case of the merits of our Blessed Saviour. The Holy Communion, which the Church calls the most comfortable Sacrament of the Body and Blood of Christ and in which she declares that the bread broken is a partaking of the Body of Christ, and the cup blessed is a partaking of the Blood of Christ, is the appointed means of conveying to individuals "remission of our sins and all other benefits of His passion."

Q. xviii. Has the American Church the right to regulate this matter?

A. Certainly; it is one of those matters of traditions and ceremonies which may be regulated by every particular Church.

CHAPTER XV.

PRIVILEGES IN THE CHURCH.

Sacerdotal Intercession and Benediction.

Q. 1. WHAT other benefits, besides those already considered, of doctrine, the Sacraments, and the exercise of the keys, do we derive from God through the ministry of the Church?

PART
I.

A. Those of *sacerdotal Intercession* (ἐντετυξίς) and *Benediction* (εὐλογία.)

Q. 2. You speak of *sacerdotal Intercession*; what do you understand by that term?

A. I mean the act of the Minister praying for the people, and presenting their prayers to God.

Q. 3. What authority have we for believing that the prayers of special persons, as of Christian Ministers, have any peculiar efficacy with God?

A. The authority of God's own Word, and the records therein contained of the *Patriarchal, Mosaic, and Christian Dispensations*.

Q. 4. To speak, first, of the efficacy of *sacerdotal Intercession* in *Patriarchal* times, can you give examples of it from Holy writ?

Gen. xx. 7, 17.
Job xlii. 8.
i. 4, 5.

A. Yes. God says to Abimelech, that He would heal him, *when* Abraham had prayed for him, "for he is a *prophet*." He says to Job's friends, "My servant Job shall pray for you, for him will I accept." Abraham and Job in the *Patriarchal* dispensation were not only *Fathers* but *Priests*, the *priesthood* in that dispensation being in the *first-born* of each family in hereditary succession.

Gen. xxii.
Job i. 5

Q. 5. Have we further evidence of the efficacy of *sacerdotal Intercession* in the *Mosaic Dispensation* also?

Num. xvi. 48.
Joel ii. 17, 18.
1 Kings xiii.
6.

A. Yes; Aaron the Priest stood between the dead and the living, (as Moses commanded him by God's order,) and the plague was stayed. The Lord says by the Prophet Joel, "Let the *Priests*' the *Ministers* of the

Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, . . . and then will the Lord pity His people.”

Q. 6. But have we any evidence of the special virtue of Priestly Intercession under the *Christian Dispensation*?

A. Yes; St. James says, “Is any sick among you? let him call for the *Elders of the Church*, and let them pray over him: and the prayer of faith shall save the sick: and if he have committed sins, they shall be forgiven him.” And in the Book of Revelation, the four-and-twenty Elders fall down before the Lamb, having “golden vials full of odours,” or incense,) “which are the prayers of saints.” So that Priests pray *with* and *for* the people, and “it is the office of the Holy Spirit to set apart persons for the duty of the Ministry, ordaining them to *intercede* between God and his people, and send up prayers to God for them.”

James v. 14,
15.
Acts vi. 4.

Rev. v. 8.
viii. 15. 24.
Col. iv. 12.
1 Cor. xiv. 16.

Q. 7. But is not all Priestly Intercession superseded and taken away by the *Intercession of Christ*?

A. There is, indeed, to us but One Mediator between God and man, Christ Jesus; and all intercessions are available only by and through Him; but the intercession of His Ministers, acting in His name, and by His authority and appoinment, may be considered to be, in a certain sense, His act and His Intercession.

John x. 9.
xiv. 6.
1 Tim. ii. 5.
Heb. viii. 25.
Acts viii. 24.
ix. 34.

Q. 8. You spoke of *Sacerdotal Benediction*, what do you intend by this expression?

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A. I mean the act of the Bishop or Priest presenting persons to God by *Prayer*, and thus being an act of *Intercession*, (of which we have already spoken,) and imploring and pronouncing His blessing upon them.

Q. 9. Have then any particular persons a special power of conveying blessings from God to men?

A. Yes. It has pleased God that certain individuals, as *His Ministers*, by virtue of their office and appointment from Him, and of the ordaining grace of the Holy Spirit, should communicate His blessings which are given *by Him through* the ministry of *man* to all who by faith and love have the capacity of receiving them.

Q. 10. Can you give Examples of this being the case from the *Old Testament*?

Gen. xiv. 18,
19.
Heb. vii. 1-
10.
Num. vi. 22,
&c.
Eccl. i. 20, 21.

A. Yes; Melchizedeck, the type of Christ, blessed Abraham. "The Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace. And they shall put My Name upon the children of Israel; and *I will bless them.*" And again, "The priests, the sons of Levi, shall come near; for them the Lord thy God hath chosen to *bless* in the Name of the Lord."

Deut. xxi. 5.
xxvii. 11.
1 Chron.
xxiii. 13.

Q. 11. Can you give similar Examples from the *New Testament*?

A. Yes. Our Lord thus charged both His Apostles and his seventy Disciples, "Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again." And Christ says, "Peace I leave with you, My peace I give unto you." And in conformity with these words the Apostles of Christ imparted their benediction to individual Christians and Christian Churches, not only by word of mouth, but in their letters also.

CHAP.
XV.

Matt. x. 13.
Luke x. 5.
John xiv. 27.
Rom. xv. 33.
xvi. 20.
1 Cor. i. 3.
Gal. i. 3.
Eph. i. 2.
2 Cor. xiii. 11.
1 Thess. v. 23.
2 Thess. iii. 16.
1 Tim. i. 2.
2 Tim. i. 2.
Tit. i. 4.
Phil. 3.

Q. 12. By what significant action has the communication of spiritual grace and blessing to single individuals been always accompanied in the Church?

A. By laying on of hands upon the head of the recipient of the benediction.

Q. 13. In what rites and offices of the Church is it imparted in this manner?

A. In the Confirmation of those who have been baptized,—wherein spiritual *weapons* are given to those who *enlisted* themselves as *soldiers* of Christ at their *baptism*;—in the reception or re-admission of reconciled sinners; and in the making, ordaining, and consecrating of Bishops, Priests, and Deacons.

Q. 14. You have spoken of the sacerdotal benediction of *persons*; have we any Scriptural authority for the blessing of particular *things* also?

A. Yes. St. Paul says, "The cup of blessing which we bless, is it not the Communion of the blood of Christ?" hence in the Sacra- 1 Cor. x. 16.

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I.

ment of the Lord's Supper the Priest lays his hand on the elements, when he offers up the prayer of Consecration.

Q. 15. You have given Scriptural examples of the efficacy of Sacerdotal Intercession and Benediction how, further, does this efficacy appear from the nature and constitution of the Church of Christ?

A. The Christian Church is One Spiritual Body, and its members being joined together in this One Body, all their solemn public acts partake of this character of Unity; and one of the chief of those acts is the making of their wants known to God, which is Prayer; another is the reception of His grace, by Blessing. Accordingly, Christ Himself has declared that there is special efficacy in *united* Prayer; and for the maintenance and public exhibition of this unity in the sacred assemblies of the Church, God has appointed certain Persons to be Orators for the People, who are, as it were, *Angeli ascendentes et descendentes*, messengers ascending to Him with Prayer *from* the people, and descending from Him with Blessing *to* them. And if Unity be the divinely appointed character of the Church, God will assuredly bless those means which conduce to maintain that Unity, and which He has appointed for the attainment of that end.

Q. 16. You say that these Ministrations of Sacerdotal Intercession and Benediction conduce to maintain Church Unity, how is this the case?

Matt. v. 24.
xviii. 19, 20.

Acts ii. 1.

A. Since, as has been shown from Scripture, Public Prayer derives its efficacy from being offered in a spirit of Unity, that is, not only in a special Place, but also in communion with special Persons, and since God has appointed that Public Prayer should be offered, and His Benedictions be received, in this manner, it follows that we shall be careful not to separate ourselves from such appointed Places and Persons, lest we forfeit the benefits promised and conferred, in and through them, by Prayer and Blessing, on those "who are gathered together in *Christ's Name*," *i. e.*, in a spirit of love to Him, and to His Church; and we shall thus endeavour to "maintain the Unity of the Spirit in the bond of Peace;" "not forsaking the assembling of ourselves together," but being assembled all "with one accord in one place," and being all "of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, we shall with one mind and *one mouth* glorify God."

Q. 17. How was this principle for the maintenance of Unity by these Ministrations practically carried out in the Primitive Church?

A. In the early ages of the Church, Christendom consisted of independent Provinces, as has been shown, and these were subdivided into what are now termed Dioceses, each of which had a Bishop as its *Centre of Unity*, the Presbyters of the Diocese being subject to and united with their Bishop, and

CHAP.
XV.

Matt. v. 24.
xviii. 19, 20.
1 Tim. ii. 8.
1 Cor. xiii. 1.
Ex. xx. 25.
xxv. 1. 8.

2 Chron. vii.
1. 12-16.

Deut. xii. 5.
13.
xxxii. 11-13.
Ps. cvii. 32.
Is. ii. 8.
Luke xxiv.
53.
Acts ii. 1. 46.
iii. 1.

Heb. x. 25.

Prayer for
unity.
Ps. xxvii. 4.
lxxxiv. 1, 2.

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I.

the People being in communion with their respective Pastors. And as the Bishop was the Centre of Unity, for the purposes of diffusing Grace to all, and of joining all together, and of presenting them unitedly to God, so the Cathedral was the common Mother Church of the whole Diocese; and thus, by personal and local communion, the Faithful of each Diocese were united together as one man in the offices of Public Worship, and were partakers of those Graces which are specially promised by God to those who “dwell together in Unity.”

Ps. cxxiii. 1.

CHAPTER XVI.

PRIVILEGES IN THE CHURCH.

Set Forms of Public Prayer.

Q. 1. WHAT other benefit do we receive through the Church, besides the pure Word of God, the Administration of the Sacraments, Discipline, Intercession, and Benediction? (Chaps. vi.—xv.)

A. That of *sound set Forms of Common Prayer.*

Q. 2. How do we receive them by the Church?

A. Because, even if the Church could

exist without them, they could not exist without the Church; that is, they could not exist without stated Times, Places, and Persons, set apart for the exercise of religious worship.

CHAP.
XVI.

Q. 3. What authority have we for expecting to receive special benefits from *Public Prayer*?

A. When our Lord described the Temple, He called it a "*House of Prayer*;" and to *Public Prayers*, as distinguished from *Private*, a special blessing is promised by Christ Himself: "Where two or three are gathered together in My Name, there am I in the midst of them." Matt. xxi. 13. Isa. lvi. 7. Matt. xviii. 20.

Q. 4. In what way are *set Forms* of Public Prayer advantageous?

A. Set forms of sound words, as distinguished from extemporaneous Prayers, are free from the danger of offending the majesty of God by irrelevant and irreverent expressions, and "endless and senseless effusions of indigested prayers, and of thus disgracing the worthiest part of Christian duty towards God;" they are formed after Christ's own precept; they impart fervour to the lukewarm, and are a restraint on fanaticism; they are public, solemn professions of true Religion, to which they give life and vigour; they maintain unimpaired "*the proportion of faith*, τὴν ἀναλογίαν τῆς πίστεως: they deliver the Minister from the peril of pride, and of unduly exalting and dwelling upon one doctrine, and depressing and neglecting an-

Rom. xii. 3.

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I.

other ; they are a standard of preaching, and a rule for hearing ; they unite the hearts, and voices of Christian men and of Christian congregations with each other, with the saints departed, and with angels in heaven ; they give public significations of Christian charity for those who cannot or will not communicate in them ; they serve to maintain Unity by Unison and Uniformity ; they are like a sacred anchor, by which the Church is safely moored in the peaceful harbour of Catholic Truth and Love.

Above xi.
ans. 15, 16-

PART II.

On the Anglican Branch of the Catholic Church.

CHAPTER I.

CHURCH OF ENGLAND.—ITS ORIGIN.

Q. 1. The Catholic Church is compared by the Christian Fathers to the Sea, as being diffused throughout all the world; as being, like the Sea, one; as having one name, that of the Catholic Church; and as containing within it many Catholic Churches with various names, as the Ocean has many various seas and bays within it: is the CHURCH of ENGLAND one of these Churches?

CHAP.
I.



A. Yes.

Q. 2. How do you prove that she is a part of the Catholic Church?

A. Because she is united with it in Origin, in Doctrine, and in Government.

Q. 3. How in *Origin*?

A. By means of the unbroken succession of her Bishops and Pastors, through whom she traces her origin from the Apostles, some

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II.

of whom are recorded to have preached the Gospel in the British Isles.

Q. 4. You say that the Church of England was founded in the Apostolic age; how is this consistent with the opinion sometimes maintained, that its inhabitants were first converted to Christianity by St. Augustine, sent from Rome for that purpose by Pope Gregory the First, at the close of the sixth century (A. D. 596?)

A. St. Augustine converted the Saxon inhabitants of a *part* of England (Kent,) who had invaded that region and dispossessed the ancient British inhabitants; but they *relapsed* into *heathenism* in a little more than twenty years after the arrival of St. Augustine; and there were Christian Bishops in Britain several hundred years *before* he landed there.

Q. 5. What proof have you of this?

A. Eusebius asserts that some of the Apostles passed over to Britain. Tertullian, who lived in the *second* century after Christ, speaks of "*Britannorum inaccessa Romanis loca, Christo vero subdita.*" Origen, who lived in the next age, speaks of Britain consenting in the worship of the true God. And St. Alban was martyred under Diocletian (A. D. 305,) nearly three hundred years before the landing of St. Augustine.

Q. 6. Since, then, there were *Christians* in England even from the Apostolic times, can you further show that there were *Christian Bishops*?

A. Yes; it follows, first from the very nature of the case. *Ecclesia in Episcopo* was the motto of primitive Christianity; and, also *Ubi Ecclesia, ibi Episcopus*. There was in those ages no idea of such a thing as a Church without a Bishop.

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I.

Q. 7. Does the existence of British Bishops antecedent to Augustine appear from any other evidence?

A. Yes. British Bishops were present at the earliest Councils of the Church; viz., at the Council of Arles, A. D. 314. (At which time there were three Metropolitans in Britain, as there were three Provinces, one *Maxima Cæsariensis*, the other *Britannia Prima*, the third *Britannia Secunda*; the seat of the Metropolitan of the first, being York; of the second, London; of the third, Caerleon, on Usk, in Monmouthshire.) Again, at the Council of Sardica, A. D. 347; and again, probably, at that of Ariminum, A. D. 359; and there were, we know, seven British Bishops and a British Archbishop, when Augustine landed in England.

CHAPTER II.

CHURCH OF ENGLAND INDEPENDENT OF ROME.

*Period before the arrival of St. Augustine.*PART
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Q. 1. THERE were, then, Christians and Christian Bishops in Britain from the Apostolic times; but can you show, further, that the British Church did not derive its origin from that of *Rome*, and was not dependent on it?

A. There is no evidence whatever of any such dependence. *No trace whatever* can be found of the Pope of Rome having exercised any ecclesiastical authority in England for the first *six hundred years after Christ*; and it is certain that England did not receive her Christianity at first through Rome; indeed, there is very good ground for believing that the Church of *England* is some years *older* than that of *Rome*.

Q. 2. Give evidence of this non-reception of Christianity, in the first instance, from *Rome*.

A. To omit other proofs, we may appeal to the English word *Church*, which is derived, as has been before said, (part i. chap. i.) from the *Greek* *Κυριακή*, a term which no *Roman* ever applied to the Church (which he called *Ecclesia*, and by no other name:)

and it is not credible that, *if* the Church of England had been derived from *Rome*, it should have been designated by a title *foreign* to *Rome*.

Q. 3. Yes. The word *Church* is, no doubt, of *Greek* origin, and is unknown to the *Roman* tongue; is there any other proof that the English Church was derived from some country where the *Greek*, and not *Roman*, language was spoken?

A. Yes. The facts that the British Church, and, indeed, a great portion of the Saxon Church; from A. D. 635 till A. D. 664, followed the Asiatic custom in keeping Easter, and in its manner of administering Baptism—(points in which they *differed* from the *Roman Church*, as Augustine himself said in his speech to the British Bishops, adding, that there were also other things “*quæ agitis moribus nostris contraria*”)—seem to show that the Church of England was derived, through a Greek or Asiatic channel, from *that* whence the *Roman* itself came, namely, from the *Mother of all Churches*, the Church of *Jerusalem*.

Isa. ii. 3.
Micah iv. 2.
Luke xxiv.
47.

Q. 4. The Church of England, then, was not planted by Rome: was it in any way dependent on it?

A. As has been before said, for the first six centuries after Christ, no ecclesiastical authority was exercised in Britain by the Bishop of Rome. So true is this, that Gregory himself, about A. D. 590, being told that certain children whom he saw at Rome were

Ans. 1 p. 173.

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“*de Britannia insulâ,*” did not even know, but inquired for information, whether they were *Pagan or Christian?* and the British Bishops declared to St. Augustine that they were under a Metropolitan of their own, the Bishop of Caerleon, and that they knew nothing of the Bishop of Rome as an ecclesiastical *superior.*

Q. 5. But did not the first General Council, that of Nice in Bithynia, (A. D. 325,) acknowledge the Bishop of Rome to be *Patriarch of the West* (Canon 6?)

A. No; the Council of Nice recognised the Bishop of Alexandria as having authority over the Churches of Egypt, Libya, and Pentapolis, as the Bishops of Rome, Antioch, and other patriarchal Churches, had over their own Ecclesiastical Districts respectively, and *no further.* And the Bishop of Rome’s jurisdiction extended only (see above, part I. chap. xii. ans. 14,) to what were called the *Suburbicariæ Ecclesiæ,* that is, to the Churches of *middle and southern Italy, Sicily, Sardinia and Corsica:* and even the Bishops of Milan, Ravenna and Aquileia, in Italy, were not ordained by, nor dependent on, the Bishop of Rome, for more than six hundred years after Christ. So far, then, from his being *Patriarch of the West,* in the fourth century, the Bishop of Rome’s Patriarchate did *not* even include all *Italy;* for the ordination or confirmation of Metropolitans in a Patriarchate is an essential part of patriarchal power. (See above pt. i. ch. xii. ans. 16.)

Q. 6. But did not the Council of Arles in Gaul, A. D. 314, at which three British Bishops were present, in their synodical letter to Pope Sylvester, acknowledge him as holding the *majores Diœceses*?

A. Yes, certainly it did; but the term *Diocese* did not *then* mean a Patriarchal *Province*, but one of several *subdivisions* of a Province; and it is certain that the Fathers of that Council never understood these *majores Diœceses* to extend beyond the *Suburbicarian Churches* above mentioned; and they never conceived the Bishop of Rome, who was not present there, to have any jurisdiction over themselves, as is clear from their enacting Canons without him, and from the following words in the same synodical letter, “*Te pariter nobiscum judicante, cœtus noster majore lætitiâ exultasset;*” and from the appellation “*frater carissime,*” by which they address him.

Q. 7. But what do you say to the appellate jurisdiction *given* to the see of Rome by the Council of Sardica in Illyria, A. D. 347 (Canons 3, 4, 7?)

A. If *given then*, we may infer that it was not *possessed before*, and, whatever it may be, it is therefore, not only of *human*, but *not* of *primitive* nor very *early* institution. But further, the Council of Sardica, wishing to have means of meeting a *particular* case, that of St. Athanasius, *permits*, but does not *require*, that a reference may be made, not to the Bishop of Rome generally, but per-

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sonally to Julius, the *then* Bishop of that see if a Bishop thinks himself aggrieved in a judicial matter; and this reference is to be made by the judges who tried the cause; in which case the Bishop of Rome *may desire* the cause to be reheard by the neighbouring Bishops, *in the country* where it arose, and *may send* assessors to them. So far was the Council of Sardica from giving a right of appeal *to Rome* in the common sense of the term. And, further still, it is to be observed, that this Council of Sardica was *not a General* one; and that the whole of this decree was subsequently *reversed* by a General Council, that of Chalcedon (Can. ix. xvii. xxv.)

CHAPTER III.

CHURCH OF ENGLAND INDEPENDENT OF ROME.

Mission of St. Augustine.

Q. 1. You have said that the Bishop of Rome exercised no jurisdiction in England during the first six centuries: but may it not be justly alleged that he might *acquire* Patriarchal authority over England by the *conversion* of the Saxons to Christianity by Augustine, sent from Rome by Pope Gregory the First, A. D. 596?

A. No. By *conversion* they became not Gregory's nor Augustine's, but CHRIST'S. And further, Augustine, it is true, converted Ethelbert, king of the *Cantii*, and the inhabitants of *part* of *his* kingdom; but Bertha, his queen, was a Christian already; and there was a Christian Bishop, Liudhard, and a Christian Church in his capital city, Canterbury, before Augustine's arrival; and even if Augustine had converted the *whole Heph-tarchy*, no such right could by that act have been acquired. If such right were to accrue by *conversion*, all Christian Churches, and Rome among them, would be subject to "the Mother of all Churches, the Church of Jerusalem," (above, ch. ii. ans. 4.)

Q. 2. But might not the Pope *obtain* a Patriarchal authority by the *ordination* of St. Augustine, and of those who were ordained by him?

A. No. This plea, is under another form, the same as that of *conversion*; for *that* supposes the planting of a Church, and a Church supposes an *ordained ministry* of Bishops, Priests, and Deacons; and, besides, as Britain had never been under the Bishop of Rome's jurisdiction, but had been always governed by her own Bishops, the assertion of such authority on the part of the Popes of Rome is an infraction of the Canon of the General Council of Ephesus (A. D. 431;) which Pope Gregory himself declared that he regarded, as he did the three other General Councils, with the highest veneration.

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Q. 3. What is the tenor of that Ephesine Canon?

A. It is expressed as follows: "Rheginus and his fellow Bishops of the province of CYPRUS, Zeno and Evagrius, having brought under our notice an innovation against the laws of the Church and the Canons of the Holy Fathers, and affecting the liberty of all; This holy Synod, seeing that public disorders require greater remedies, inasmuch as they bring greater damage, decrees that, if no ancient custom has prevailed for the Bishop of Antioch to ordain in CYPRUS—as the depositions made to us attest there has *not*—the Prelates of the Cyprian Churches shall, according to the decrees of the Holy Fathers and to ancient practice, exercise the right of ordaining in the said Church unmolested and inviolable. And the same rule shall be observed *in all other dioceses and provinces* whatsoever, so that no Bishop shall occupy another province which has not been subject to him *from the beginning*; and if *he shall have made any such occupation or seizure, let him make restitution*, lest the Canons of the Holy Fathers be transgressed; and lest under pretext of sacerdocy the pride of power should creep in, and thus we should, by little and little, lose the liberty which the Liberator of all men, JESUS CHRIST, has purchased for us with His own blood." By this right, which is called the *JUS CYPRIUM*, the Church of England is independent of all foreign jurisdiction; and by the same

authority the Pope, if he claim any such authority, is guilty of unwarrantable usurpation.

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III.

Q. 4. But is not the case of England very different from that of Cyprus, inasmuch as in Cyprus, at the time of the Council of Ephesus, there were Christian Bishops discharging their spiritual functions; whereas, when Augustine landed in England, the greater part of it had fallen into heathenism, and without him, it is alleged, there would have been no Church in this country; and did not Pope Gregory, therefore, it is asked, obtain a patriarchal jurisdiction over England by giving it what is called the *grace of Holy Orders*?

A. The *grace* of Holy Orders, like all other spiritual grace, is not to be dispensed for private advantage; "*gratis datur, quia gratia vocatur*;" "*gratis accepistis, gratis date*." It might also first be inquired, *whether* Augustine used all proper means to enter into and maintain communion with the existing *British* Bishops. Next it may be asked, *whether*, on the ground of a mere ceremonial difference concerning the time of observing Easter, and one or two similar matters, (such as had *not* interrupted the communion of St. Polycarp and Pope Anicetus, and concerning which St. Irenæus, in his letter to Pope Victor, had left both a warning and a rule,) he ought to have stood apart from them, and required a change of their customs as a condition of communion

Luke xix. 45.
Acts viii. 18-20.

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with Rome; and lastly, it may well be doubted whether, because the British Bishops were unwilling to renounce obedience to their own Primate, and to swear allegiance to the Bishop of Rome, the rights of these native Bishops and of the British Church ought to have been set at naught by him, and sacrificed. But even *on the supposition* that Augustine proceeded *regularly* in all this, yet the ordination of Augustine, and of those who were ordained by him, gave to the Bishop of Rome no patriarchal jurisdiction over the country in which Augustine was *received*.

Q. 5. You say that the ordination of St. Augustine gave the Bishop of Rome no jurisdiction over England; explain the grounds on which this assertion rests.

A. It is one thing to give a *power*, and another thing to give the *privileges*, which may accrue, by the will of a *third independent* party, to be recipient of that power. Gregory *had*, indeed, the power to *ordain* Augustine a Bishop, (though, be it remembered, Augustine was not consecrated by Gregory at Rome, but by the Archbishop of Arles, in Gaul,) but he had no power to *place* Augustine at Canterbury as *Metropolitan* and *Patriarch* of England, and to give him Jurisdiction as such over its Bishops and Clergy.

Q. 6. And does Augustine in fact also appear to have been *placed* in England by King Ethelbert, and *not* by the Bishop of Rome?

A. Yes, certainly. Ethelbert gave him permission to land, and to preach in his realm. Even his place at *Canterbury* is a proof of the exercise of the royal power; for *Ethelbert* placed him at *Canterbury* (as being the *civil Metropolis* of his kingdom) and not at *London*, which *Gregory* had desired; and Ethelbert endowed the Cathedral Churches of *Canterbury*, *London*, and *Rochester*, which were the only Episcopal Sees founded or restored in England in the life of *Augustine*.

Q. 7. You, therefore, consider *St. Augustine* and his successors as occupying the place and as inheriting the rights of the ancient *Metropolitans* and *Patriarchs* of England, and succeeding to the privileges secured to them by the canons of the Church?

A. Yes, so far as was allowed by the sovereign power; and since it cannot be pleaded that any act of a General or Provincial Council canonically done with the sovereign's consent, has ever placed Britain in the *patriarchate* of *Rome*, in which it never was before the landing of *Augustine*, the Bishop of *Rome*'s subsequent usurpation of the metropolitan and patriarchal rights of the English Primate, is an invasion of the *Royal Prerogative*, and an infraction of the *Canons* of the *Universal Church*, and a violation of the precept of *Scripture* concerning the removal of a neighbour's land mark.

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Q. 8. And, therefore, the Patriarch of Rome cannot claim jurisdiction over the Patriarch of England on the alleged ground of the mission and ordination of St. Augustine or any other?

A. No; all Patriarchs are independent of each other (pt. i. ch. xii. ans. 18;) and with respect to this plea of ordination, the Bishop of Rome might as well claim jurisdiction over the Patriarch of Alexandria, and over the Bishops and Clergy of his patriarchate, on the ground of St. Mark, the first Bishop of Alexandria, having been sent into Egypt by St. Peter, as over the Patriarch of England, (and such the Archbishop of Canterbury was acknowledged by Pope Urban II. to be,) and over his patriarchate on the ground of the mission of Augustine by Gregory.

CHAPTER IV.

CHURCH OF ENGLAND INDEPENDENT OF ROME.

*Period between the Mission of St. Augustine
and the Reformation.*

Q. 1. EVEN on the supposition that the Bishops of Rome *had* possessed a patriarchal jurisdiction in England before or during the

papacy of Gregory, could they have had any such power after it?

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IV.

A. No. As was before said, *that part of* England, which was converted by Augustine and his companions, relapsed into Paganism a few years after his decease; and not only that part, but a very large portion of the whole country was Christianized in the seventh century, by *Scottish* and *Saxon* Missionaries, under AIDAN of Lindisfern, and the Bishops and Priests (St. Chad, his brother Cedda, Finam, Diuna,) connected with him, who were *entirely independent of Rome*. But, further, a year and a half after the death of Gregory, Boniface III. occupied the papal chair, and by his assumption of the anti-scriptural and anti-catholic title (condemned as such by Gregory his predecessor) of *Universal Bishop*, by which he violated the Unity of the Church; he forfeited the name and jurisdiction of *Patriarch*; as one of the greatest of the Popes says, *Propria perdit qui indebita concupiscit*.

Q. 2. But *after* this time did not the Bishops of Rome *in fact* exercise a patriarchal jurisdiction over the British Metropolitans, by sending them their *Pallium*, or archiepiscopal *pall*, at their consecration?

A. Unhappily after the age of Gregory there was a maxim in Romish state-policy, *Da, ut habeas, Give*, in order that you may *have*. The pall was at first a badge given by the *Emperors* to Patriarchs; when it came to be *given* by Popes, it was, for some time, no-

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II.

thing but a *symbolum fraternitatis*—a mark of communion with Rome; it was no necessary part of the archiepiscopal dignity, and many archbishops never had it. At length, however, it was *imposed* by Rome as essential to them about A. D. 1235 and was *sold* for vast sums of money.

Q. 3. Did not those Metropolitans then take an Oath of Canonical Obedience to the see of Rome?

A. No. The Oath of Bishops at Consecration, to whomsoever it was taken, was anciently nothing more than a *Profession of Faith*; and any other oath than this was *prohibited* by the eighth General Council, A. D. 870; nor was any *oath* imposed *with* the Pall before the year A. D. 1115; and the oath of canonical obedience, when it *came* to be taken to the Pope, even under Gregory VII., Hildebrand (A. D. 1073—1085,) obliged a Bishop to observe the *Regulas Sanctorum Patrum*, and not, as these words were afterwards *transformed*, to maintain the *Regalia Sancti Petri*; and the Oath *now* taken is not three hundred years old; it dates only from the Pontificate of Clement VIII. (A. D. 1592—1605.)

Q. 4. But was not the pall received by English Archbishops, and the oath to maintain the *Regalia Sancti Petri* taken by English Bishops, from the beginning of the twelfth century?

A. Yes; that oath was framed by Pope Paschalis II. (1099—1118) and imposed by

him, to the great *astonishment* of Kings, Nobles, and Ecclesiastics, on Archbishops, and afterwards by Gregory IX. (1227—1241) on Bishops. But neither could the pall be lawfully received from a foreign prelate under conditions of allegiance to him, nor an oath of obedience taken to him by any subject *without* the consent of his Prince, and much *less* so *against* it; for it is essential to the goodness of an oath, that it should be *in possibilibus et licitis*, or, as the Holy Scripture expresses it, *in veritate, judicio et justitiæ*. And further, as the papal decretals themselves declare, *non valet juramentum in præjudicium juris superioris*. Hence when an English Bishop had received the pall, and taken the oath, King William II. declared that he would banish him from England, if he violated his allegiance to the Crown under plea of compliance with the oath.

Q. 5. But the Pall being received, and the Oath taken, did not the Popes acquire a Patriarchal right in England by *practice*?

A. No; the Pope both *quitted* and *forfeited* whatever Patriarchal jurisdiction he possessed any where by his assumption of *Universal Supremacy* over the Church, and by his acts of tyranny, usurpation, exaction, and rebellion against Church Canons and lawful Sovereigns: and the *exercise* of such Patriarchal jurisdiction on his part was never acknowledged *in England*, but, on the contrary, was resisted *by protests* continually made by the Kings of England, by the

Jer. iv. 2.
Num. xxx.
2-10.
1 Sam. xiv.
23, 45. xxv.
33.
Mark vi. 23.
Acts xxiii.
12.

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Church in her Synods, and by the State in Parliament. Besides, as it rested not on any sound basis of right, but, on the contrary, was destructive of the fundamental rights of the Crown and of the Church, (and *nullum tempus occurrit Regi aut Ecclesiæ*;) and as Patriarchal authority depends on the consent of both, it never could have acquired legal validity, for, as Pope Boniface the VIIIth says, *Non firmatur tractu temporis quod de jure abinitio non subsistit*.

Q. 6. What evidence is there of opposition to the Papal encroachments?

A. Protests, such as have been mentioned, were made by Egfrid, King of Northumberland, and his successor King Alfrid, on occasion of the first great appeal to Rome; by King Edward the Confessor, by Henry the First, and succeeding sovereigns; and the same spirit which dictated these remonstrances, declared itself publicly and legislatively in the *Constitutions of Clarendon*, A. D. 1164; and again, A. D. 1246; in the *Statute of Carlisle*, A. D. 1297; in the *Articles of the Clergy*, in the *Statutes of Provisors*, A. D. 1350, A. D. 1363, and A. D. 1389; of *Mortmain* and of *Præmunire*, A. D. 1391-2; and, finally, in the Statutes of Henry VIII., from A. D. 1531 to A. D. 1543, which, in the opinion of the soundest English lawyers, were not *operative* but *declaratory* acts; that is, they were *no new* laws, but only vindicated and enforced *the old*.

Q. 7. But was not the English Reforma-

tion brought about by Henry VIII. to gratify his own evil passions; and was it not attended with corrupt and sacrilegious practices?

CHAP.
IV.

A. We might ask, in reply, "Is not the Papal Supremacy due to the Emperor Phocas a *murderer*?" But, admitting for argument's sake, all that has been said against King Henry VIII. by the adversaries of the Reformation; admitting also, that he was a leading agent in effecting it; still the workman is not the work. The Temple of Solomon was constructed with cedars of Lebanon hewn by workmen of *heathen* Tyre. Jehu did not please God; but his Reformation did. Nebuchadnezzar and Ahaseurus were idolatrous; but their Edicts for God's service were religious. The Temple in which our Lord was presented, and in which He preached and worshipped, had been repaired by the impious and cruel Herod, who sought our Lord's life. And so with respect to the charge of sacrilege, we are not careful to defend the character and conduct of *all* those who had any part in the Reformation; but we bless God for His own work, and for many of the instruments He raised up for it, and for overruling and directing others to His own glory in the good of His Church.

1 Kings v. 6.
2 Chron. ii. 8.
2 Kings x.
30, 31.

Dan. iii. 1-29.
Esther ix. 32.

CHAPTER V.

THE REFORMATION IN ENGLAND A REMOVAL
OF WHAT WAS NEW, AND A RESTORATION OF
WHAT WAS OLD.

PART
II.

Q. 1. Is it not sometimes said that the Church England, as she now exists, arose at the Reformation, and is, therefore, a *new* Church, not more than 300 years old? How then can she be united *by origin* with the Catholic Church?

A. The language of the Church of England, when she reformed herself, was similar to that of the Fathers at the Nicene Council, in A. D. 325, ΤΑ ΑΡΧΑΙΑ ΕΘΗ ΚΡΑΤΕΙΤΩ, *Let the ancient customs prevail.*

Q. 2. But you say she *reformed* herself; did she not thus become a *new* Church?

A. No. She reformed herself, because she loved what was *old*, and did *not* love what was *new*. As was before shown, (chap. i. ii. answer 7,) she was founded in the *Apostolic age*; at the Reformation she *recovered* herself from the errors into which in course of time she had fallen; and she proceeded in all this gradually and moderately, lawfully and wisely, with the joint deliberation and co-operation of her Universities, her Clergy, and the People of England in Parliament assembled; and finally, with the ratification of

the Crown. The *errors* of the English Church were *not the Church herself*; and in quitting them she did not quit herself, any more than a man *changes* his skin when he *cleanses* it, or *loses* his identity when he *recovers* from a disease. The English Church after the Reformation was as much the English Church, as Naaman was Naaman after he had washed in the river Jordan; indeed, as "*his flesh then came again,*" so was she *restored* to her *healthful* self at the Reformation. She might then have applied to herself the language of the Bishop of Carthage, "*In quo nutaverit Veritas, ad Originem Dominicam et Evangelicam et Apostolicam Traditionem revertamur, et inde surgat actus nostri Ratio unde et Ordo et Origo surrexit!*"

CHAP.
V.

^{2 Kings v. 14}

Q. 3. But since then the English Church was as you affirm, *restored* at the Reformation, can we say that she could have been properly called a *Church* while she was infected with so many Papal corruptions as she was *before it*?

A. Yes; under Popery she was a Church, though an *erring* one. The Israelitish Church still remained a Church even under Ahab; the Jewish Church still existed under the Pharisees; the Scribes sat in Moses' seat, and were to be obeyed in all things lawful and indifferent. Jerusalem was "the Holy City," though its rulers did not receive Christ. The Christian Church existed still, when the "world groaned that it had become

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II.

Arian." The ark of God was still the ark of God, even when in the hands of the Philistines; and the vessels of the Temple were holy even at Babylon. So the Church of England, though she had fallen from her former purity, was still a Church while under the Pope. *If she was not a Church then, we admit that she is no Church now; and we would then allow that she was founded at the Reformation, that is, that she was the work of men, and not of God; that she sprang from earth, and not from heaven; that she is a new Church, and therefore, no Church. But no; we believe her to have been a true Church, and (corruptions excepted) the same Church, before Papal times, in them, and after them.*

Q. 4. But can you explain further, how she could be a Church in *Papal times*?

A. Because as both the Israelites and Jews had the Law and the Prophets and a Priesthood in the worst times, and were so God's people, as we have seen, and were recognised by Him and by Christ as such; as the apostolical and apocalyptic Churches, although tainted with sundry corruptions, (see above, pt. i. ch. i. ans. 7.) did not therefore cease to be Churches, and are called Churches in Holy Writ; so in Popish times the Church of England had, by God's mercy, the *essentials of a Church*, though greatly marred and obscured. She had the Christian Sacraments; the Holy Scriptures; an Apostolic succession of Ministers; the Lord's

Prayer; the three Creeds, and the Ten commandments, and she was, therefore, a Church.

CHAP.
V.

Q. 5. You speak of the Church of England as existing *before* Popery, and as holding the *ancient faith*; but is she not called a *Protestant Church*, and is it then *consistent* to say, that she is *older* than Popery, when Protestantism is a *renunciation* of Popery? and how then can she be united by doctrine with the Catholic Church?

A. The Church of England, as a Church, is as old as Christianity. Her *Protestantism* is, indeed, comparatively recent, and *this* for a good reason, because the *Romish errors* and *corruptions*, against which she *protests*, are *recent*: but the fact is, that, as the *Universal Church*, for the maintenance of her *Catholicity*, was *Protestant* at the first four General Councils; as she *protested* at Nicæa against the heresy of Arius, and at Constantinople against Macedonius, as she *protested* at Ephesus against Nestorius, and at Chalcedon against Eutyches, so the Church of *England* became *Protestant* at the Reformation, in order that she might be more truly and purely *Catholic*; and, as far as Papal errors are concerned, if Rome will become truly *Catholic*, then, but not *till then*, the Church of England will *cease* to be *Protestant*.

Above. Pt. II.
chap. i.

Q. 6. But it is said, do not what are called the *Thirty-nine Articles* contain an exposition of the doctrines of the Church

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II.

of England, and were they not first drawn up, as they now stand, in the year 1562: and if so, where was the Faith of the English Church *before* that time? and if she had no Articles of Faith, how could she be a Church? and how, therefore, be united in doctrine with the Catholic Church?

A. Where, we might ask in reply, was the faith of the *Universal Church* of Christ before the year 325, when the Nicene Creed was promulgated?—And the answer would be—It was in the *Holy Scriptures* as interpreted by the Church from the beginning.

Jude 3.

So the Church of England holds neither more nor less than "*the Faith once (for all, ἀπαξ)* delivered to the saints." The Thirty-nine

1 Tim. vi. 3-5, 20.

Articles contain no *enactment* of any thing new in doctrine, but they are only a *declaration* of what is *old*. In them the Church of

Art. VI.

England affirms that HOLY SCRIPTURE "containeth all things necessary to salvation,"

Art. VI.

and that by Holy Scripture she means "those

Art. VIII.

Canonical books of whose authority was never any doubt in the *Church*;" in them she asserts that the three CREEDS, which have been received by the Catholic Church ever since they were framed, "ought thoroughly to be received and believed." She rejects the practice of public prayer in a tongue not understood by the people, as "plainly repugnant to the Word of God, and the *custom of the primitive Church*." Similarly, she appeals to "*Ancient Authors*," "*Ancient Canons*," "*Fathers*," and "*Decrees*" of the

Church in her Ordinal, Homilies, and Canons. She is ready to be judged by the earliest and best ages of the Church. *But*, on the contrary, the Church of *Rome*, on other occasions, and especially at the *Council of Trent* in the sixteenth century, (A. D. 1545-63,) in defiance of the prohibition of the Third General Council (that of Ephesus,) imposed *Twelve new Articles of faith* (which she does not pretend to rest on Holy Scripture) to be believed, on pain of damnation, on *the authority* of this Council, which was uncanonical in its convocation, illegal in its convention, and uncatholic in its constitution: and thus she claims to herself the power of publishing a *quintum Evangelium*; or rather, as may be truly said, she *convicts herself* of *obtruding* on the world a *New Religion*, and of being, so far, a *New Church*.

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V.

Q. 7. But may not a similar defence be made for these twelve articles of the *Council of Trent* as was just now alleged in behalf of the *Thirty-nine Articles*? May it not be said that *they also* were only *declaratory*, and that, though first *enounced* at that Council, they had been *believed* by the Catholic Church from the beginning?

A. This has, indeed, been said; but it is written in Scripture, that "the Holy Scriptures are able to make men wise unto salvation;" that, "if any man speak, let him speak as the Oracles of God," and he that interpreteth (προφητεῶν) "let him interpret according to the proportion of faith;" that

2 Tim. iii. 15.
1 Pet. iv. 11.

Rom. xii. 6.
Jude 3.

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“the faith was *once for all* (ἀπαξ) delivered to the saints;” that we are to hold fast the form of sound words, and that, “if any man, or even an Angel from heaven, preach any *other doctrine*” than what the Apostles have delivered, and the Apostolic Churches have received, “let him be anathema;” and it is incredible that the Church should have *believed* from the beginning so many articles which it did not *publicly profess* till the Council of Trent; and no *proof* has ever been adduced of such a belief as is here affirmed.

Gal. i. 9.

And further, the Thirty-nine Articles not only do not enforce *any new* doctrine, but they affirm (Article xx.) that none *can be enforced* which is not found in Scripture; whereas the greater number of these Articles of the Council of Trent *were first declared then*: and they, be it observed, are articles of *doctrine*; and are required *on oath*, and under solemn anathemas, to be believed as *necessary to salvation*. Now, a Communion which enforces articles of *faith* which it does not find in Scripture, and which it allows to have been first *declared* in the sixteenth century after Christ, and which it cannot show to have been held in the early ages of the Church, does, in that respect what is very unwarrantable; and, also, it leaves the world in uncertainty as to what it may *hereafter declare* to be necessary to salvation; it proves itself to have been very remiss in not having *before* declared doctrines which it asserts to be *necessary to salvation*; it removes

the Faith from the rock on which Christ has set it, and places it on the shifting sand; it overthrows the authority of SCRIPTURE; it sets at defiance the Divine command, "To the Law and to the Testimony! *If they speak not according to this WORD, it is because they have no light in them:*" and it subjects itself to the fearful anathema, "Adoro Scripturæ plenitudinem: si non est scriptum, timeant VÆ illud adjicentibus aut detrahentibus destinatum!"

Q. 8. But, although the Church of England declares that the Scriptures contain all things necessary to salvation, yet she is often said to admit the right of *private judgment* also, and may not, therefore, *novel expositions* of the Scriptures be publicly propounded with her permission by Ministers in her communion?

A. The term *private judgment* is often used very erroneously by those who do not understand or will not consider, its true meaning, which is, when men set up their *own private opinions* in opposition to the *declared public sentence of the Church*.

Now we affirm that the Church of England no where gives any countenance or sanction to any *such* judgment, but, on the contrary openly and strongly *condemns it*. Thus in her xxth Article, she asserts the power of the *Church* to decree rites and ceremonies, and that it has "authority in controversies of faith." And with respect to *discipline* also, she says in her xxxivth Article, "Whosoever

CHAP.
V.

Deut. iv. 2.

xii. 32.

xviii. 20.

Prov. xxx.
5, 6.

Isa. viii. 20.

Matt. xv. 9.

Rom. xv. 4.

Gal. i. 9.

iii. 15.

2 Tim. iii.

15.

1 Pet. iv. 11.

Rev. xxii.

18.

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through his *private judgment* willingly and purposely doth break the *traditions* of God's Church, which be not repugnant to God's Word, and be *ordained* and *approved by common Authority*, ought to be rebuked openly, that others may fear to do the like." She denies not, indeed, the liberty to any one to determine whether *he will engage to expound* according to her public formularies; but she admits *no right* in any one who *has made* such an engagement, to alter, weaken, and subvert, what he is by his own act pledged to maintain: on the contrary, she censures all impugners of her doctrine and discipline; and no minister of her communion may expound at all, unless examined, approved, and licensed by the Bishop; and all preachers are under the jurisdiction of their Ordinary. As, then, she *professes* no *novelties* herself, so she *tolerates* none in her Ministers; and she has emphatically declared her reverence for Scripture, as expounded by Antiquity, in her Canon of 1571, concerning Preachers; *In primis videbunt Concionatores, nequid unquam doceant pro concione quod à populo religiosè teneri et credi velint, nisi quod consentaneum sit doctrinæ Veteris aut Novi Testamenti, quodque ex illâ ipsâ doctrinâ Catholici Patres et veteres Episcopi collegerint.*

Q. 9. But if the Church of Rome be chargeable with error and corruption in doctrine and discipline, is not the Church of England tainted with error and corruption,

since she has derived so much from that of Rome? and if she wishes to be a pure Church, ought she not to renounce and utterly destroy what she has so received?

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V.

A. Let it be allowed for argument's sake, that the Church of England *has* received from the Primitive Church many things *through* that of Rome, and not rather *through* the *medium* of the ancient *British, Irish, and Scotch* Churches, and some things *from* that of Rome herself. But the nature of the former, as, for example, the Sacraments, the Word of God, Holy Orders, Episcopal Government, Prayers, Creeds, Places for Divine Worship, the observance of the Lord's Day and of Fasts and Festivals, has not been impaired by transmission; and if, because they had been abused, she had lost these, she would have lost herself; for the *abuse* of a thing does not take away its lawful *use*, but, on the contrary, *Is confirmat usum, qui tollit abusum*. The latter, such as certain Prayers and Ceremonies, were not derived from Romanists, *as such*, but from them as being therein Reasonable and Christian men; and the Church of England, by retaining both, has prudently, charitably, and piously vindicated and restored God's things to God's service; whereas, if she had permitted the accidental association of bad with good to deprive her of the good, and had chosen to *destroy*, instead of to *restore*, she would have been guilty of the folly and of the sin of promoting the cause of evil against Almighty God and against herself.

CHAPTER VI.

UNINTERRUPTED SUCCESSION OF HOLY ORDERS
IN THE CHURCH OF ENGLAND.PART
II.

Q. 1. I WOULD next inquire, if the Church of England can stand the test applied by the ancient Fathers to try Christian communities, whether they were sound branches of the Catholic Church?

A. Of what test do you speak?

Q. 2. That before mentioned; viz., whether her Ministers derive their commission by succession from the Apostles.

A. Yes; the Church of England traces the Holy Orders of her Bishops and Presbyters in an unbroken line from the Apostles of Christ; and she declares in her Ordinal, (approved in her Articles [Art. xxxvi.] and Canons, [Canon xxxvi.] and subscribed by all her Ministers and by all who have taken Academic Degrees in her Universities of Oxford and Cambridge,) that "there have ever been Three Orders in Christ's Church, those of *Bishops, Priests, and Deacons*, from the Apostles' time;" and she recognises none as having these orders, who have not received *Episcopal Ordination*. (See above Pt. i. ch. ix. Pt. ii. ch. i.)

Q. 3. And this series was never interrupted?

A. No; never.

Q. 4. Did, then the Romish Church give an Apostolic commission to those teachers who preached against herself?

A. No. It was not *Rome*, but it is CHRIST, and Christ alone, Who *gives the commission* to preach and to send preachers, and Who prescribes what is to be preached, viz., *His own Gospel*. The Church of Rome was only *one of the Channels through which that commission flowed*, and not the *Source from which it rose*.

Q. 5. And this commission was not invalidated by the errors of those through whose hands it passed so that the continuity of the Apostolic succession could thus have received any interruption?

A. No. The *divine office* must be distinguished from the *human officers*. The Grace of Holy Orders which was transmitted by them was the Grace, not of men, but of Christ and of the Holy Spirit, and could not be impaired by any personal defects or demerits of the Ministers who transmitted it. In the communication of God's ordinances *non merita personarum consideranda sunt, sed officia sacerdotum*.

Q. 6. But were not the Churches, in which those teachers preached, built and endowed by *Roman Catholics*, many of whose religious opinions the Church of England has declared to be erroneous, and ought they therefore to belong to her?

A. These Churches, by whomsoever they

CHAP.
VI.

Num. xxiv. 2.
1 Sam. x. 11.
Matt. xxiii. 2,
3.
John xi. 49.
Acts i. 25.
1 Cor. iii. 7.

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John xiv. 6.
xvii. 17.
1 Tim. ii. 5.
1 John v. 6.

were founded, were dedicated "DEO ET ECCLESIAE;" and by consecration they became the property and the dwelling-places of the Most High, and ceased to be the possessions of man. Since then they belong not to *man*, but to *God*, and since God is TRUTH, therefore, whatever doctrine and whatever worship is *true, may, nay, must* be taught and offered therein. Moreover, to speak of the *intention* with which they were *founded*, they were built for *Christian* preaching and worship, and not for the promotion of *Popery, as such*, much less of Popery such as it *became* in the sixteenth century, at the Council of Trent; they were built, not for the maintenance of *error*, but of *truth*; and their endowments, though given, indeed, in some cases, to an *erring* Church, were not given to its *errors*. And further, (as the Churches of the Donatists in Africa and their endowments were transferred to the Catholic Church by Christian Emperors in the fifth century, and this was done *legibus religiosis*, as St. Augustine calls them; so) when the whole body of the Church and State of England, Sovereign and People, Clergy and Laity, (doubts and questions having arisen concerning divers points of doctrine and discipline,) did, after consulting Reason, Scripture, and Antiquity, in a lawful and deliberate manner consider and decide the question *what is truth* and what is error, and so the plea of *ignorance* in these matters was taken away, it would have

been inconsistent with the duty of Rulers and People to Almighty God, and injurious to the Founders of those Churches, and to the Nation at large, to have suffered error mixed with truth, and corrupting it, both in teaching and worship, to be perpetuated in them, instead of Truth alone. The Pantheon of Agrippa, at Rome, was once a heathen temple, dedicated to all the gods, and it is now a Christian Church; and the members of the Church of England might ask the Romanist why sacrifices are not there offered to Jupiter, if he should inquire of them why saints are not invoked and images worshipped in our Churches.

CHAP.
VI.



Q. 7. You have before spoken of the Church of England as *Protestant*; is she not then liable to a charge of inconsistency and partiality in recognising the Holy Orders of the Church of *Rome*, while she does not acknowledge those of such *Protestant Communitities* as do not possess Episcopal Government; and does she not, it may be inquired, in so doing, prefer Romanists to Protestants?

Preface to the Ordinal.

A. No. The Church of England does in no respect prefer *persons, as such, to any other persons*. But, as the baptism given by Judas was the baptism of Christ not less than that given by Peter or by John, and therefore, the primitive Church did *not re-baptize* those who had been baptized by Judas, but it *did baptize* those who had been baptized by John the Baptist; and in so doing, it did not prefer *Judas to John*, but it preferred the

Eccl. xlii. 1.
James ii. 1.
Jude 16.

Acts xix. 5.

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II.

baptism of *Christ*, though given by *Judas*, to the baptism of *John the Baptist*, though given by *John himself*; so the Church of England prefers the Holy Orders of *Christ*, by *whomsoever* they may be given, to a commission from *man*, whoever he may be. In this matter, therefore, she is resolved to "follow the perfection of them that like not her, rather than the defect of them whom she loves."

Q. 8. But it is asked, since a Church cannot exist without a *priesthood*, nor a *priesthood* without a *sacrifice*, can it be said that there is any sacrifice in the Church of England: and if not, has she a true *priesthood*, and is she a true Church?

Heb. x. 26.

A. The Church of England has *all* the sacrifice which the Catholic Church has, and she dares not have more. In her Office for the Holy Communion she has a sacrificium *primitivum*, i. e., a sacrifice in which she offers "alms and oblations," *primitiæ* or *first fruits*, of His own gifts, to God, as the Creator and Giver of all; she has a sacrificium *eucharisticum*, i. e., a "sacrifice of praise and thanksgiving;" she has a sacrificium *votivum* in which the communicant presents *himself*, his "soul and body, to be a reasonable sacrifice to God," and in which the Church offers herself, which is "Christ's mystical body," to God; a sacrificium *commemorativum*, commemorative of the death and sacrifice of Christ; a sacrificium *representativum*, which represents and pleads His

Phil. iv. 18.
Heb. xiii. 16.

Ps. cxvi. 12.
1 Cor. vi. 20.
xi. 23-26.
Heb. xiii. 1.
Rom. xii. 1.
1 Pet. ii. 5.

meritorious sufferings to God; a sacrificium *impetrativum*, which implores the benefits of Christ's death from Him; and she has a sacrificium *applicativum*, which applies them to the worthy receiver. But she has *no* sacrificium *defectivum*, in which the cup is denied to the lay communicant: nor, on the other hand, has she a sacrificium *suppletivum*, to make up any supposed defects in the One great sacrifice offered once for all for the sins of the world, upon the cross, by Him Who "remaineth a Priest for ever after the order of Melchizedeck."

CHAP.
VII.

John vi. 51-56.

Heb. vii. 27.
x. 12. 14.

Heb. vii. 15.

CHAPTER VII.

THE CHURCH OF ENGLAND DID NOT SEPARATE
HERSELF FROM THE CHURCH OF ROME.

Q. 1. It is one of the marks of the true Church to be *always visible*: was then, it is asked, the Protestant Church of England visible before the Reformation? and if not, can it be a true Church?

Matt. v. 14.

A. Yes, (as has been before stated, chap. i—vi.) the Church of England has been *always* visible since the time of the Apostles, not, indeed, as *Protestant*, but as a branch of the Catholic Church. A man is a man, and a visible man, even when he is labouring

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under a sore disease. Job was visibly Job when he was covered with sores. So was the Church of England visible in the worst times. She was visible in her Churches, in her ordained Ministry, and in her religious assemblies; she was visible in the Holy Sacraments, in the Holy Scriptures, in the Decalogue, in the Lord's Prayer, and in the Creeds, which she retained even in the worst times; she was visible in the flames of her martyrs, who suffered for the TRUTH.

Q. 2. But if the Church of England was still a Church in Papal times, was she not guilty of the *sin of schism* in separating herself from the Church of Rome?

Below, ans.
11.

A. Schism is a *voluntary* separation (Part i. ch. v. ans. 24.) The Church of England did never *separate herself* from *any* Christian Church, or make a division in the universal Church; she purified herself indeed from *Romish errors, usurpations and corruptions*; but she did not sever herself from the Catholic Church, nor even from the *Church of Rome*.

Q. 3. How can you further show this?

A. Even by the confession and practice of Popes and Romanists themselves. The doctrine and discipline of the Church of England is to be found in her *Book of Common Prayer*. Now the Popes of Rome, Paul the Fourth, and Pius the Fourth, offered to confirm this Book, if Queen Elizabeth would acknowledge the Pope's supremacy; and Roman Catholics in these realms habi-

tually conformed to the worship of the Church of England for the first twelve years of Queen Elizabeth's reign, after which time they were prevented from doing so by the bull of Pius V. (dated Feb. 23, 1569) which excommunicated that sovereign.

Q. 4. How was this separation from Romish errors occasioned?

A. *First*, through the unjust claims, usurpations, encroachments, and exactions of the Bishop of Rome with respect to *Investiture, Annates, Peter-pence, Papal bulls, Appeals, &c.*; which claims rested on forged Papal Decretals published by Dionysius Exiguus, in the sixth century, and by Pseudo-Isidorus, in the ninth century, and the Decretum of Gratian, in the twelfth; and which were enforced with great rigour and rapacity, in defiance of reason, law, custom, and long and oft repeated remonstrance; and, *secondly*, through the principles of state policy propounded by the see of Rome, which rendered resistance to its domination on the part of Princes and Governments necessary for their own preservation; *thirdly*, through the imposition of new and corrupt *doctrines* on the part of the *Church* of Rome as *necessary to salvation* and as *terms of Communion* with her.

Q. 5. Mention some of these main principles of State Policy.

A. The Bishop of Rome, in his public enactments never yet revoked, claimed power to dethrone Kings, to dispose of their King-

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doms, to prohibit Ecclesiastics from taking Oaths of Allegiance, and to release all subjects from the obligation of such oaths to their lawful Sovereigns.

Q. 6. But were these such grievances as concerned the *Church* of England as well as the *State*?

A. Yes, certainly, they concerned both; and any remonstrance against them was treated by the Bishop of Rome as resistance to his *spiritual* authority, and denounced by him *as heresy*: and, in addition to these, there were other grievances purely spiritual.

Q. 7. What were these?

A. Sundry Articles of Doctrine promulgated by the Bishop of Rome.

Q. 8. Specify them.

A. In the year A. D. 606, Pope Boniface the Third, demanded that the Bishop of Rome should be recognised by Christendom as *Episcopus Episcoporum*, or *Universal Bishop*; A. D. 787, Pope Hadrian the First ordered that *images* should be *worshipped*; A. D. 1302, Pope Boniface the Eighth decreed that subjection to the Pope was *necessary to salvation*; A. D. 1516, Leo the Tenth decreed that the Pope was superior *to all general councils of the Church*.

Q. 9. But, although, these tenets were novel and false, and were condemned by the Church in her Councils, and had been opposed even by Popes of Rome, still, since a Church may err and yet continue a Church, as we have before seen, (Pt. i. ch. v. Pt. ii.

ch. v.) did the maintenance of these errors render all intercourse with the Church of Rome impossible?

A. No; and, therefore, the Church of England though it could not communicate with that of Rome *in these errors*, and was *bound to reform herself*, whatever Rome might do, yet she did not separate from her; “*Nam*,” as Luther said, “*Christum propter diabolum non deseri debere*;” and, by allowing her baptism and holy orders, she *still* communicates with her (see above ans. 2. below, ch. viii. ans. 1:) but the fact is, that the Church of Rome, so far from showing any disposition to reform herself, or even to *tolerate communion with herself* on Scriptural and Catholic terms, was not satisfied with *propounding* these errors and novelties, but proceeded to *exact a belief* in them from all as a necessary *condition of communion with her*, and persecuted, excommunicated, condemned, and anathematized as heretics those who could not believe them: which she continues to do to this day; and so what separation took place and still exists, was occasioned and is still caused, not by the Church of England, but by that of Rome.

Q. 10. When did the Church of Rome enforce these Articles as terms of communion with herself?

A. On several occasions, but especially and emphatically at the illegal, uncatholic, and uncanonical Council of Trent, when she anathematized all who did not believe these

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and other new, unscriptural, and anti-scriptural articles, *as necessary to salvation, on her authority.*

Q. 11. This was a *general* denunciation; but has she not gone further than this in her conduct towards the Church of *England*?

A. Yes. In the year 1535, Pope Paul the Third, not only excommunicated the supreme governor of the Church of England, Henry the Eighth, but forbad his subjects to obey him, commanded his nobles to rebel against him, and ordered all Bishops and Pastors to leave England, having first placed it under an Interdict. In 1558, Paul the Fourth excommunicated and *deprived of their kingdoms* ALL heretical princes, both *present and to come*. He sent in the same year a menacing message to Queen Elizabeth. In 1570, Pius the Fifth (who was *canonized* as a Saint by the Church of Rome in the year 1712) issued a Bull denouncing and dethroning Queen Elizabeth, and commanding her subjects to rise in insurrection against her. Paul V. by his brief, Oct. 1, 1606, and Urban VIII. by his bull dated May 30, 1626, forbad all English Roman Catholic subjects to take the oath of allegiance to their lawful Sovereign, as injurious to the *Catholic faith*; and in the year 1613 Paul V., and in 1671, Clement the Tenth, excommunicated and anathematized the members of all Protestant Churches in a bull expressly ratified and renewed by more than twenty Popes, and annually read every

Maundy Thursday at Rome till the year 1740, and which is *still in full force*. And in the oath to the Pope which all Roman Catholic Bishops now take on their consecration, is the following clause, “Hæreticos omnes, Schismaticos, et rebelles eidem Domino nostro (Papæ) vel successoribus *pro posse, persequar et impugnabo.*” Hence with respect to the separation from Rome, the Church of England *non schisma fecit sed patitur*; and her members may well say, with Bp. Jewell, “*Non tam discessimus, quam ejecti sumus;*” and with King James the First, “*Non fugimus, sed fugamur.*”

CHAPTER VIII.

THE CHURCH OF ENGLAND HAS NEVER BEEN SEPARATE FROM THE CATHOLIC CHURCH.

Q. 1. You say that the Church of England did not separate herself from that of Rome; but did she not separate herself from the *Universal Church*? and (as St. Augustine says against the Donatist Schismatics) *Ecclesia quæ non communicat cum omnibus gentibus, non est Ecclesia.*

A. The Church of England never separated herself from *any* Catholic Church, much less from *the* Catholic Church: on the con-

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trary, she *reformed* herself, in order to become again *more truly* and soundly *Catholic*, both in doctrine and discipline; and so far from not *communicating* with the Catholic Church, she declares, that "Except a man believe faithfully the Catholic faith he cannot be saved:" she acknowledges the authority of the Catholic Church, she prays daily for its "good estate:" she believes nothing that the Catholic Church has rejected, and rejects nothing that it believes: she is United in faith, hope, and charity with every member of it, under Christ the Head of the Church; and she admits the Baptism and Holy Orders of the Church of *Rome*, and thus communicates with her: and as for the comparison with the *Donatists*, it is much more applicable to a communion like that of Rome, which limits the Catholic Church exclusively to its own body, which iterates the Sacrament of Baptism, and repeats Holy Orders, as the Donatists did; and separates herself from the Catholic Church, by making *new Articles of Faith*, thus *in fact excommunicating herself* while in words she excommunicates others.

Above, pt. ii.
ch. v. ans. 4.

Q. 2. But can it be said that the Church of England *communicat cum omnibus gentibus*, which was the sign and test of a true Church, cited from St. Augustine?

A. As was before stated, the Church of England communicates in *faith* and *prayers* with the whole world. If she does *not* perform all those *practical* offices of communion

with other Churches, which one Church was enabled to discharge to another in the time of St. Augustine, we must bear in mind that the difficulties of *actual* communion are now much greater than at that period, when almost all Christendom was under the same civil government, and the members of European, Asiatic, and African Churches, were *fellow-citizens* as well as *fellow-Christians*, speaking one or two languages only, whereas, now there are thirty different kingdoms and states in Europe alone, with nearly as many languages as countries.

Further, we must remember, that the most *Catholic* of all things is TRUTH; (whence the word *Catholic* is opposed by St. Augustine and the other fathers of the Church to what is *false* and *heretical*;) and that, therefore, ^{1 Tim. iii. 15.} if the Church of England holds fast *the Truth*, she is united to the Catholic Church. "If we *walk* in the *light*, we have *fellowship* ^{1 John i. 7.} one with another." We must also bear in mind that *true Catholic* communion is communion with the *past* as well as with the *present*; and the Church of England communicates in doctrine, discipline, and sacraments, with the Catholic Church from *the beginning*; and thus *she* communicates with the *primitive* and *apostolic* Church of *Rome*; whereas the *present* Romish Church, by her corrupt and new doctrines, has, as far as they go, put herself out of communion with the *Truth*, with the *present Catholic Church*, and also with *her former Catholic self*.

[CHAPTER VIII. *Bis.*][A SUPPLEMENTARY CHAPTER ON ORDERS,
MISSION, AND JURISDICTION.]

[BY THE AMERICAN EDITOR.]

PART
II.Below, ans.
11.

Q. i. WHAT are the qualifications for the lawful and orderly administration of the Word and Sacraments?

A. There are two qualifications requisite, orders and mission, which is sometimes improperly called jurisdiction.

Q. ii. What do you understand by orders?

A. I mean an indelible character, received by every minister at his ordination, by means of which, he has the power of administering the Word and Sacraments, and the rites and ceremonies of the Church so far as such a right properly belongs to that order of ministry to which he has been ordained.

Q. iii. How do you know that the character conferred at ordination is indelible?

A. Because in no age of the Church, when a degraded minister, was to be restored to the exercise of his functions, was he reordained; but his sentence of degradation having been relaxed or reversed, he was authorized to return to his functions.

Q. iv. Can then a degraded minister exercise the functions of his office?

A. He can exercise them efficaciously, that is, so that they shall produce the effect of such functions. Thus, a clergyman ordained by a deposed bishop ought not to be reordained, or a child baptized by a deposed minister to be rebaptized, or the elements of the Holy Eucharist consecrated by a deposed priest, to be re-consecrated; because the ordination, baptism, and consecration, in those cases are valid. But then it is not lawful for him, to perform those sacred offices; because as he is prohibited from so doing by the Church, such acts are unlawful in him, and in those who knowingly participate in them with him. In him, because they are acts of disobedience to lawful authority; in them, because by countenancing him in disobedience, they become partakers of other men's sins.

Q. v. What do you mean by the power of orders being conveyed at ordination to each minister so far as it properly belongs to that order of the ministry to which he has been ordained?

A. There are three orders of the ministry; each of which has its own functions; they are bishops, priests, and deacons. A bishop has powers more extensive than a priest, and a priest than a deacon.

Q. vi. What are the proper functions of a deacon.

A. "It appertaineth to the Office of a

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Office for the
Ordering of
Deacons.

Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others.

Q. vii. What are the proper functions of a priest?

A. To dispense the Word of God and His Holy Sacraments, which includes the right of deciding who are worthy recipients of the same, and thus of remitting and retaining sins.

Q. viii. What are the proper functions of a bishop?

A. A bishop is a minister of the Word and Sacraments, and a pastor of the flock of Christ, and, as such, he has all the functions of a priest, he is besides, by the uniform practice of the Catholic Church, from the beginning, the minister of ordination; from which it follows that he alone can pronounce sentence of degradation and deposition, displacement, or suspension, against offending

ministers. The discipline of the Roman and Anglican communions, has also reserved to him the right of administering the Apostolic rite of Confirmation and of consecrating Churches. They have these functions as the successors of the Apostles.

Q. ix. Are all bishops then equally successors of the Apostles?

A. They are, and they are even sometimes spoken of as the successors of St. Peter, because they possess the authority which was promised to St. Peter as the representative of the whole college, and this is acknowledged by the Romanist, Van Espen.

Q. x. What do you mean by mission?

A. Mission is the right of exercising lawfully, the power of ministering the Word and Sacraments, which is conferred at ordination, and of which we have spoken under the name of orders.

Q. xi. Does not the possession of orders render the exercise of the powers therein comprised lawful?

A. Ordinarily, the possession of orders, as of any other gift, renders its exercise lawful. But circumstances may exist, which may render the exercise of a gift unlawful. In the case before us an ordained minister may be said generally to have mission; because he is sent, *missus*, to exercise his office. But if, from any cause, the exercise of it becomes unlawful, he can have no mission, because he cannot have been sent, *missus*, to violate the law.

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Q. xii. What are the circumstances which constitute impediments to the lawful exercise of the powers conferred in ordination?

A. They are several, and may be divided into two classes; those which operate every where, and those which operate at a particular place only.

Q. xiii. What are the general impediments, which deprive an ordained minister of mission, every where?

A. Firstly, heresy, a heretic is incapable of mission, because he cannot have been sent to teach his heresy; secondly, schism, for a schismatic cannot have been sent, to rend the Body of Christ, and to set up altar against altar; thirdly, apostacy, which includes both heresy and schism; fourthly, excommunication, for as it is unlawful for the faithful to communicate, in holy things, with the excommunicate, it must be unlawful for him to minister unto them in holy things; fifthly, degradation, or which is the same thing, deposition from the ministry, because it amounts, until the sentence is reversed, or relaxed, to a prohibition by the Church from exercising the authority received through her; sixthly, suspension, which is a temporary deposition, and produces during its continuance the same effects.

Q. xiv. What are the local impediments which prevent an ordained minister, from having mission in a particular place?

A. The want of consent by the person or persons, to whose charge the administration

of the Word and Sacraments, in such place, is specially committed. Because such person or persons having been by the authority of the Church, charged with the cure of souls in such place, have received mission there in a special sense, and is, or are, specially responsible for the due ministration of the Word and Sacraments. The Church, therefore, protects such places from the intrusion of other ministers, unless by the consent of those in charge. No minister can be sent to violate the order and law of the Church, or, in the words of St. Paul, to stretch himself beyond his measure and boast himself, in another man's line, of things made ready to his hand.

2 Cor. x. 13.
15.

Q. xv. What is the origin of this allotment of particular persons to particular places?

A. It is supposed to be of Apostolic origin. In the beginning, the Apostles had all, equally, Episcopal power. They had all mission, in every part of the world, by virtue of the words:—"Go teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost;" and again, "As my Father sent me even so send I you." "The mission of all and each of them was general every where and exclusive no where. This was the original state of things, but there are traces in the Holy Scriptures, particularly in 2 Cor. x. 13, 15, just alluded to, of a division among them. Before the expiration of the Apostolic age, however, diocesan Episcopacy was instituted, that is to

Matt. xxviii.
19.

John xx. 21.

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say, certain precincts were cut off from the Church at large, to each of which was allotted a bishop. Thus, long before the sacred canon was closed, James, and Timothy, and Titus, were bishops of Jerusalem, Ephesus, and Crete. At a later period, these precincts came to be called dioceses, and at length each diocese was divided into parishes, to each of which was allotted a priest. The bishops and priests thus acquired a special mission in the dioceses and parishes allotted to them, and it became unlawful for other ministers to officiate within them without their consent.

Q. xvi. Have bishops then the power of excluding other clergymen from officiating in the dioceses?

A. So far as it regards other bishops they certainly have. ; although it is now usual for bishops to officiate, as priests, in each other's dioceses, without special permission, on the ground that such permission would not be refused by any bishop, to another who was in communion with him, and might, therefore, be well taken for granted. But as to those offices, for the performance of which the Episcopal character is requisite, no bishop performs them, in the diocese of another, without a special permission, if the subject, upon which the office is to be performed, belong to the diocese of the officiating bishop, or a special invitation, if it belong to the diocese within which the act is to be done.

Q. xvii. How is it with respect to presbyters and deacons?

A. Originally the presbyters and deacons, of each diocese, were the assistants of the bishop, throughout his diocese. They had then undoubtedly a special mission to the diocese, and to every part of it; which was derived directly from that of the Bishop; but they had no exclusive right in any part of the diocese.

Q. xviii. How is it as respects presbyters and deacons belonging to another diocese?

A. Strictly speaking, a priest or deacon cannot officiate in any diocese but that to which he belongs, without the permission of the bishop of such diocese. So far as stated ministrations are concerned, this general principle is enforced by the canons of the American Church. As to occasional ministrations, on the invitation of a parish minister, it is usual to take the bishop's permission for granted. Still, there are good grounds for believing that bishops might interpose, and forbid presbyters from officiating within their dioceses. As to deacons, who have no authority to preach any where, without the license of the bishop of the place, it is clear that they cannot do so in any diocese to which they do not belong without such leave, for the license of their own bishop cannot extend beyond the bounds of his diocese.

Q. xix. What is the foundation of this right of excluding strange clergymen from a diocese?

A. Each diocesan bishop is charged with the cure of souls in his diocese. It follows,

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that no other person ought, without his permission to exercise ministerial functions there. Moreover, he has a right to choose as his own assistants, in the performance of his work, men in whom he has confidence. So rigidly was this insisted on at first, that presbyters and deacons were required to have the leave of the bishop for each particular exercise of their functions; but afterwards it was thought that they had sufficient authority to act without express permission, in the diocese to which they belonged; that is, in which they had been ordained, or into which they had been received by letters dimissory. Within that diocese, they might be said to have special mission, but not exclusively of the bishop, or of their co-presbyters of the diocese. At a later period, another step was taken. Dioceses were divided into smaller precincts, called parishes, to each of which, a priest was assigned.

Q. xx. What is the position of these parish priests?

A. They have special mission in their parishes, exclusive of all other priests and deacons, none of whom can officiate within a parish, without the consent of its priest. This principle is enforced by a canon of the American Church.

Q. xxi. From whom is the special mission of parish priests derived?

A. From the bishops. In some branches of the Church no presbyter or deacon can stately officiate in any parish, without the

consent of the bishop of the diocese, expressed, either by an act of institution, or collation, to the cure of souls within such parish, or of a written license to officiate therein. In most dioceses of the American Church, however, it is understood, that a bishop, by ordaining a minister or by receiving him into his diocese, upon letters dimissory from another bishop, gives him the same kind of special mission throughout the diocese, which the ancient presbyters had before the invention of parishes, limited only by the rights of the ministers of parishes. This is considered to include license to officiate, statedly or occasionally, in any part of the diocese, in which he can do so without interfering with the rights of any other minister. Consequently, he may accept the charge of any parish, to which he may be called, and may officiate in any congregation, in which he may be invited, statedly or occasionally, to assist the parish minister. The right of calling ministers to particular parishes, or congregations, is vested in the vestry, as the representatives of the people of the parish or congregation. They may call any minister who has received special mission within the diocese, either by ordination or reception. But the special mission, received in those modes does not extend beyond the bounds of the ordaining or receiving bishop. The boundaries of his diocese, are in all cases, the limits of a bishop's authority. No presbyter, or deacon, can therefore, properly

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be called to any cure, in any other diocese than that to which he belongs, until he has been received into it by letters dimissory. When a minister has been so received, he is in the same case with respect to the diocese of that bishop, as if he had been ordained by him.

Q. xxii. Is the special mission of a parish priest, exclusive of the bishop of the diocese?

A. No. The cure of souls throughout the whole diocese is solemnly committed to the bishop at his consecration. He admits presbyters and deacons to share in this; and to divide their share among themselves, allotting to each his proper parish or congregation. All the parishes, however, remain portions of the diocese within the whole of which the bishop has special mission.

Q. xxiii. You said that the special mission of the parish priest was not exclusive of that of the bishop of the diocese. Do you mean any thing more, than that the bishop of the diocese, has a right to exercise, within the parish, the peculiar offices of the Episcopate?

A. Most certainly I do. The bishop is not a mere instrument to perform Episcopal offices; he is a minister of the Word and Sacraments, to whose charge is committed the people of his whole diocese, and is the chief, although not the sole, pastor of that diocese. He is bound, and has, therefore, a right, to administer the Word and Sacraments to all those committed to his charge. This right is not exclusive of that which he has concre-

dited to the Parochial Clergy; but neither is that right exclusive of his. In fact it would be absurd, to suppose that a bishop could release himself of his duty to his people, by transferring it to others. While the duty remains, the right, which is the consequence of that duty, must remain also.

Q. xxiv. Does it not then seem that mission may be possessed in three modes?

A. Yes; generally, by all lawfully ordained ministers who are not heretics, or schismatics, and are not under the censures of the Church; specially but not exclusively, by presbyters or deacons who are connected with a diocese, but not with a parish or congregation; specially and exclusively by bishops of dioceses, and ministers of parishes.

Q. xxv. Can you illustrate the distinction between general and special mission?

A. A bishop or priest, who is in possession of a diocese or parish, has both general and special mission. A bishop or priest who is not connected with any diocese, has general mission, but not special mission. A bishop or priest who is under suspension, or has been degraded or excommunicated has neither. Thus, a bishop or priest who has both, may divest himself of his special mission by resigning his cure, but still retain his general mission. Should he be suspended, degraded, or excommunicated he would lose that also. If his sentence were terminated, relaxed or reversed, he would again have general, although not special, mission, but if he were

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afterwards lawfully placed in a cure he would have both.

Q. xxvi. A minister may then have general mission without special. May he also have special mission, without general?

A. No; for without general mission he has no right to minister any where, and can have consequently no special right to minister in a particular place.

Q. xxvii. How is general mission given?

A. General mission is given in a lawful ordination; orders are given in a valid ordination.

Q. xxviii. What is the difference between a valid and a lawful ordination?

A. A valid ordination is one performed by a bishop, who, having the indelible character of Episcopacy, is able to ordain. A lawful ordination, is one performed by a bishop who has a lawful and canonical right to exercise his power of ordaining, at the time and place at which the ordination was performed, and upon the person ordained.

Q. xxix. Why is not mission given at a valid but unlawful ordination?

A. Because the unlawful ordination being performed in defiance of the authority of the Church, she withholds the lawful use of that power which has been unlawfully acquired.

Q. xxx. How is special mission given?

A. That sort of special mission, which is not exclusive, and belongs to a presbyter or deacon who is not connected with any parish or congregation, by virtue of his connexion

with a diocese, is given, as we have seen, in two ways. By ordination, or, in the case of one who is already ordained, by receiving him into the diocese in a canonical manner. The special mission of a bishop is given, ordinarily, by consecration. But in the case of one who is already a bishop, it is given by election and confirmation. That sort of special mission which belongs to a parish minister is given by institution, or collation, or Episcopal license, or in dioceses where the local law allows of it by election. But in the last case it can only be acquired by one who has already received the other sort of special mission from the bishop of the diocese.

Q. xxxi. You said that special mission is given to one who is already a bishop, by election and confirmation, what do you mean by election and confirmation?

A. A bishop must always be elected to his diocese, by some lawful authority. In Scotland, he is elected by the clergy of his diocese, in England, formally at least, by the dean and chapter, in Ireland and the British colonies, by the Sovereign, claiming to represent the laity, in America by the diocesan convention, consisting of the clergy and lay delegates from every parish or congregation. But every where, except in Ireland and the British colonies, such elections must be confirmed, by some authority before they are effectual. In the Roman Obedience, all elections must be confirmed by the Pope. In

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the Church of England, they receive a formal confirmation in the name of the Archbishop of the province. In the United States, although the word "confirmation" is not used, elections are required to be really confirmed by the General Convention, or, if it is not in session, or to sit within a year, by a majority of the Standing Committees, and of the bishops. Confirmations have two objects, to ascertain, that the election has been properly conducted, and that the person chosen is a suitable person.

Q. xxxii. Whence do bishops derive their special mission?

A. In one sense they derive it from the Catholic Church, which sanctions, by her laws and usages, the division of her territory into dioceses, and protects each diocese from the intrusion of bishops, other than its own. In another sense, they derive it from the particular Church to which they belong, which by her laws, regulates the boundaries of dioceses, and points out the mode, in which prelates are to be selected to fill them. In a third sense, they derive it from the authority, whatever it may be, to which the laws of the particular Church confide the selection. In a fourth sense they derive it from the neighbouring or comprovincial, bishops, by whom, or by whose consent, they are consecrated, and from whom they thus receive the power of order, and the general mission, which are necessary pre-requisites for the possession of special mission, and by

whose assent they are put into possession of the territory within which their special mission is to be exercised.

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Q. xxxiii. Do you mean to say, that any of these is the ultimate source from which mission is derived?

A. No. The ultimate source from whence, bishops, priests, and deacons derive orders, mission, jurisdiction, and every other gift which they possess for the good of the Church, is "Almighty God Giver of all good things," Who, by "His Holy Spirit," has, "appointed divers orders of ministers in the Church," and by His Divine Providence, calls individual men to those orders, and designates the portions of the Church in which they are to serve, and Who, in His Holy Gospel, has given power to His Church to enact laws for the distribution of Ecclesiastical authority.

Q. xxxiv. You say that particular Churches determine the boundaries of dioceses. In what manner?

A. Sometimes by direct laws; sometimes by acquiescing in the boundaries, directly or indirectly, assigned to them by civil authority.

Q. xxxv. Is the mission of a bishop confined to his diocese?

A. No; within his diocese he has special mission, but he has also general mission, by virtue whereof he may exercise his functions in the diocese of another bishop, by his invitation or permission, or, if not prohibited by the laws of the particular Church to which

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he belongs, in a vacant diocese, or in the diocese of a bishop under suspension, or in any place, which, not being included in any diocese, is without the advantage of a bishop. The reason of all this is, that bishops, like the Apostles, have the Commission to "go into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" and have also been sent by Christ, our Lord, even as his Father sent him. Although, therefore, they have, for the more convenient exercise of their commission, parcelled out the world into dioceses, they still retain the right of acting on their old commission, in any place in which it can be done without infringing on the rights acquired under that arrangement. In the execution of this right, it is competent for any bishop, to join with any other bishops in consecrating a bishop for any part of the world, which is destitute of a bishop. The ancient usage of the Church, however, is that bishops succeeding to sees, which already exist, and have become vacant, shall be consecrated only by the neighbouring, or comprovincial bishops. This usage has been confirmed by many ancient canons, and could not properly be departed from, unless under very peculiar circumstances.

Q. xxxvi. Were the consecrators of Archbishop Parker the comprovincial bishops?

A. Perhaps, strictly speaking, they were not; they were not in possession of any sees.

Q. xxxvii. Did not their consecration of him, then, violate the ancient canons of which you have spoken?

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A. It was a case of necessity. There was but one bishop in the Province of Canterbury in possession of a see. He refused, as is supposed, to be one of Parker's consecrators, but consented, passively at least, to his consecration by others. Many questions might arise, as to the rightfulness or wrongfulness of the deprivation of the other bishops, and as to whether or not they had still the right of comprovincial bishops; but two things are clear, that the diocese of Canterbury was vacant, and that those bishops claiming to be comprovincials, who refused to consecrate Parker, did so because they wanted to maintain the uncanonical power of the Bishop of Rome. Under these circumstances, it became an act of necessity and charity to consecrate him, and one which might be done by any bishops having orders and general mission.

Q. xxxviii. Suppose the consecration of Parker was irregular, would that affect the special mission of the present English bishops?

A. No. All the dioceses in England before the close of the sixteenth century became vacant, by the deaths of those who had filled them in the reign of Mary, if they were not previously so by their deprivations. England then became a country destitute of diocesan bishops, and her dioceses might be

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filled by any consecrated bishops who had general mission, whom the people were willing to receive, and who were willing to accept the charge. In other words, on the death of the last of the Marian bishops, all obstacles to the exercise of the mission of the English bishops, if any such existed, within their respective dioceses ceased, so far as they arose from the exclusive rights of provincial bishops. The whole question, in fact, resolved itself into whether there could be a lawful bishop in England without the consent of the Pope.

Q. xxxix. You speak of necessity and charity as justifying bishops in acting as such beyond the boundaries of their proper dioceses. How is that?

A. It is like the case of the observation of the Sabbath mentioned by our Blessed Saviour, only stronger; for the law of the division of the world into dioceses is a human law, while the law of the Sabbath was Divine. As a human law, it should give way to the Divine law of charity.

Q. xl. But if necessity will not authorize ordination by presbyters, so as to make the acts of those so ordained valid, how can necessity and charity authorize such ordinations by a bishop as are contrary to law, so as to make the acts of those so ordained valid?

A. Because bishops have a power of ordaining inherent in their office; which is effectual whenever it is exerted. This power they may by law be restrained from exer-

cising under certain circumstances, and although, if they violate such laws their ordinations are valid, yet still they ought to be obeyed; unless where necessity or charity require that they should for the time stand aside. Bishop Wilson, in his notes on Matt. xii., well says, "Positive laws cease to oblige four ways; first, by the natural law of necessity, [ver. 3, 4;] secondly, by a superior law designed to set that aside, [ver. 5;] thirdly, by the law of mercy and charity, [ver. 7;] and lastly, by the legislator himself, [ver. 8.]" But all this is inapplicable to the case of presbyterial ordinations; which are not merely unlawful, because prohibited, but invalid, for want of power; which can no more be supplied by necessity, than the necessity of the disciples could enable them to create bread. The law which prohibited them from plucking the ears of corn on the Sabbath day gave way before their necessity; but that necessity gave them no creative power, nor any power which they had not before; it only removed the obstacle which the law had placed, in the way of their exercising their natural powers.

Q. xli. Is it by virtue of this general mission that bishops consecrate the first bishops of new dioceses?

A. Yes; but when a new diocese is formed, in connexion with any organized, national, or provincial Church, or any combination of dioceses, the bishop of the new diocese, must be consecrated according to the laws of such

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Church or combination, and by its bishops. This is in analogy with the rule which ordinarily restricts the right of consecrating bishops elected to succeed those who have died, to the comprovincial bishops.

Q. xlii. How are new dioceses formed?

A. Either by division of old ones, in which mode the diocese of Western New York in the United States, and those of Ripon and Manchester in England, and that of Toronto in Canada, and several others in the British dependencies, have been formed in very recent times, and others in all ages of the Church, or, by foundation in a place which was not previously a part of any diocese, as was the case with the dioceses of Rome, London, Indiana, Wisconsin, and many others, both ancient and modern.

Q. xliii. By what authority are new dioceses formed?

A. When they are formed by the division of dioceses, there must be the consent of the bishop and of the national and provincial Church, or combination of dioceses, within which the diocese, or dioceses, to be divided lies or lie. In addition to this, the American Church requires the assent of the Conventions of the diocese or dioceses to be divided. Sometimes a new diocese is to be founded upon territory not previously contained within any diocese, but in which the Church has been planted by the labours of some provincial or national Church, of which it is designed that the new diocese shall be a part; a case

which has frequently occurred in the United States. The new diocese is then formed by the joint assent of the clergy and people living therein, and of the provincial or national Church. When a new diocese is to be founded upon territory not at all connected with any existing Church, as in Africa, for instance, in which case there are sometimes no Christian people within the intended diocese, it may be considered as founded by the joint assent of the bishop consecrated for it, and of the bishops who consecrated him, using their power of general mission, in a case of necessity and charity, and of the Christian people, who, either before or after the consecration, agree to receive the newly consecrated prelate as their bishop.

Q. xlv. In the last case whence does the new bishop derive his special mission?

A. In the first sense, like all other bishops, from the Catholic Church. In the second, from the Catholic Church, which authorizes bishops to enclose, as it were, new dioceses, from the conquests, which she makes from the world. In the third sense, from the people, who voluntarily submit to his authority. In the fourth sense from the consecrating bishops. In the fifth and highest sense from God Himself.

Q. xlv. You said that mission was sometimes improperly called jurisdiction. What is the proper meaning of the word?

A. Jurisdiction is a Latin word, which reduced to its elements, *juris dictio*, means a

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speaking or declaring the law. Its primary meaning is a right to declare the law. It is also used, in law, for the limits within which any tribunal may declare the law, and that in two senses; first, as when a particular class of cases is said to be within the jurisdiction of a particular tribunal; and again, for the territory over which the authority of the tribunal extends. The last sense has, in common usage, been generalized, so as to apply to the territory within which any kind of authority may be lawfully exercised. Ecclesiastically, the word is used in five senses. Firstly, in that just mentioned, for the territory over which any Ecclesiastical person may exercise Ecclesiastical authority; Secondly, for that Ecclesiastical authority which we have called special mission; Thirdly, by accommodation from the last sense, for mission generally; Fourthly, for that portion of the authority of a bishop which is not inseparable from his Episcopal order. In this sense it is contradistinguished from mission; Lastly, Mason seems, to use it for the power of order itself.

Q. xlvi. Does no inconvenience arise from this use of one word in so many senses?

A. Yes: the whole subject of which we are treating, is very much perplexed by that practice, and by the indiscriminate use of the word mission, for the right of exercising the power of orders generally, and for that of exercising it in a particular place.

Q. xlvii. What do you mean by that por-

tion of the authority of a bishop which is not inseparable from his Episcopal order?

A. The authority of a bishop consists of three parts; Firstly, that which belongs to him as a minister of the Word and Sacraments, in common with other priests; Secondly, that which is peculiar to the Episcopal order and can be exercised only by a consecrated bishop, in person, that is to say, confirmation, consecration of churches, and ordination, deposition, and suspension of ministers; Thirdly, those powers of government, which although properly belonging to the bishop, as the chief Ecclesiastical authority of the diocese, may be performed by persons not of the Episcopal order, either by delegation from a bishop, or in a vacant diocese. These are powers belonging to the discipline of the Church, and consist in the trial of offenders, in the pronouncing or reversing sentences of excommunication, in absolving excommunicates upon repentance, in dismissing, with their own consent, priests and deacons to other dioceses, and in receiving them, on letters dimissory, from other dioceses, and in granting institutions or licenses, where such proceedings are required.

Q. xlvi. Whence is this kind of jurisdiction derived?

A. From the same sources as special mission.

Q. .xlix. By whom is this kind of jurisdiction exercised in the vacancy of a diocese?

A. In the Churches of England and Rome,

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it is exercised during the interval between the occurrence of a vacancy and the confirmation of the bishop elect, by the guardian of the spiritualities. In the Church of England this is in some cases the Archbishop of the Province, in others the Dean and Chapter of the diocese, or that of the archiepiscopal see, if that see should be vacant. In the interval between the confirmation and consecration, it is exercised in the Churches both of England and Rome, by the bishop elect and confirmed, but not yet consecrated. In the United States, during the whole interval between the occurrence of the vacancy and the consecration of the new bishop, it is exercised by the Standing Committee of the vacant diocese.

CHAPTER IX.

THE BISHOP OF ROME HAS NO SUPREMACY,
SPIRITUAL OR TEMPORAL, IN THESE
REALMS.

Q. 1. ALTHOUGH the Church of England is united in origin, doctrine, and discipline, with the Catholic Church, and although she is not, *as the Church of England*, dependent on that of *Rome*, yet is not the Bishop of Rome the *successor of St. Peter*? and did

not our Lord give to that Apostle *universal* supreme authority over His Church? and has not, therefore, the Bishop of Rome authority over the Church of England as a part of the *Catholic Church*?

A. Although we should allow that St. Peter was Bishop of Rome, and not rather of Antioch, and that the Bishop of Rome is the successor of St. Peter, and that he inherits by *office* what was given to St. Peter in *person*, for a special purpose, (see below, ans. 2 and 3,) yet we are clear that Christ gave no pre-eminent power to St. Peter over his brother Apostles; but that *all* the Apostles were *equal* in the *quality* of their *mission, commission, power, and honour*.

Q. 2. But does not St. Peter appear in Holy Scripture as taking the *lead* of the Apostles, and speaking in their behalf? and is he not designated by titles of special dignity in the writings of the early Fathers of the Church?

A. Yes, doubtless he is; as are some of the other Apostles, especially St. Paul, who "had the care of all the Churches." But ^{2 Cor. xi. 28.} we must not confound *primacy* with *supremacy*. St. Peter often appears as *first in order* among his brethren, but never as *higher in place* than the rest of the Apostles; as *Primus inter pares*, not as *summus supra inferiores*.

Q. 3. What, then, are we to say to the words of Christ to St. Peter, "*Verily I say* ^{Matt. xvi. 18.}

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unto thee, Thou art Peter and on this rock I will build my Church?"

Is. xxviii. 16.
xxxiii. 16.
Ps. cxviii. 22.
Matt. xxi. 42.

1 Cor. iii. 11.]
Ephes. ii. 20.
iv. 8. .1.

Rev. xxi. 14.

A. First, that although in a certain sense the Church may be said to be built on St. Peter, as confessing Christ in the name of the other Apostles, and so, through them, of the whole Christian world, and thus showing the UNITY of the Church, and that its foundation is the true Apostolic FAITH confessed with one mind and one mouth, yet the Church is built *not* on *St. Peter*, but on CHRIST: For “*other foundation can no man lay than that is laid, JESUS CHRIST,*” “Who gave (not one Apostle but) Apostles, for the edifying (or building) of His Church,” which is built not on one Apostle, but “*on the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief corner-stone.*” Unity in the Faith is the solidity of the Church; but the Rock on which it is built is CHRIST.

Q. 4. But is not St. Peter called by our Lord the *Rock* of his Church, in the words just cited?

John i. 42.
Rev. xxi. 14.
θεπέλιου
λιθου.

1 Cor. iii. 10.

A. No. St. Peter was Πέτρος, *a stone*; and hence he and the other Apostles with him are called in Scripture the *Twelve Foundation Stones* of the Church; hence St. Paul speaks of himself as “having laid the foundation, as a wise master-builder” of “God’s building,” but CHRIST was ἡ Πέτρα, *the Rock*, out of which St. Peter and they were hewn, and on which they were built. *Tu es Petrus, quia EGO PETRA*, as St. Augustine explains the words, *neque enim*, he says, *à Petro*

Petra, sed à Petrâ Petrus; and again, Petrus ædificatur super Petram, non Petra super Petrum. CHAP.
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Q. 5. But did not our Lord use (not the Greek, but) the Syro Chaldaic language in His speech to St. Peter, in which there is no such difference of *genders* as between *Petrus* and *Petra*?

Isa. li. 1.
xxviii. 16.
xxxiii. 16.

A. He did; but this objection, from the character of the Syriac tongue, as has been shown, has no weight; and we must remember, that St. Matthew's *Greek* account of our Lord's speech is *divinely inspired*, and must be understood in its literal and grammatical sense; and in that sense, in which it has been always understood by the Church, and which has been now expressed.

Q. 6. But what do you say to the words which follow; "*And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven?*" was not the *Power of the Keys*, as it is called, (see above, pt. i. ch. xiii.) here given by Christ to Peter? and in him to his successors, the Bishops of Rome?

Matt. xvi. 19.

A. Yes, but not *more so* than to the rest of the Apostles. Christ gave that power to the *Church*, when He said, "Tell it to *the Church*; but if he neglect to hear *the Church*, let him be unto thee as an heathen;" and having said these words, He proceeded to declare by *whom* this power was to be exer-

Matt. xviii.
17, 18.
See above,
pt. i. ch. xiii.

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cised, viz., by *all* His *Apostles* and their successors "even to the end of the world." "Verily, I say unto you, Whatsoever *ye* shall bind on earth shall be bound in heaven, and whatsoever *ye* shall loose on earth, shall be loosed in heaven:" and again, after His Resurrection, "He breathed on them, and saith unto them, Receive *ye* the Holy Ghost; whosoever sins *ye* remit, they are remitted; and whosoever sins *ye* retain, they are retained." It would be a contradiction of these words, to say that the Power of the Keys was given *specially* to St. *Peter* and his *successors*; and it is the concurrent language of all Christian Antiquity that he received that power as a figure of the *Church* in her *Unity* as *all* the *Apostles* did in her *Universality*. It was not one *man* in the Church, but *the Church* in one man which received the keys; and our Lord's words were addressed to *Peter*, as representing by his Faith, by his Office, and by his Acts, *all the Apostles and their Successors*, as one of the Bishops of Rome, Leo the Great, says; and St. Ambrose, *In beato Petro claves has regni cœlorum cuncti suscepimus sacerdotes.*

1 Cor. v. 4.
2 Cor. ii. 10.

John xxi. 15.
61.

Q. 7. But did not Christ give *supreme* power to St. *Peter* when He said to him, *Feed my sheep?*

A. No; these words were not so much *verba ordinandi*, as *verba hortandi*; and did not affect the *general* commission before given by Christ to all His *Apostles* in a solemn act of consecration. Whence St. Paul says to the

Presbyters at Ephesus, "Take heed to the flock over which the Holy Ghost has made you overseers, to feed the Church of God, which He hath purchased with His own blood;" and St. Peter, "The elders I exhort, who am also an elder, Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly." Wherefore, as St. Augustine says, *quum Petro dicitur, ad omnes dicitur, Pasce oves Meas.*

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IX.

John xx. 21,
22.
Acts xx. 28.
1 Pet. v. 1, 2.

Q. 8. Since, as has been before said (pt. i. ch. x. ans. 15,) the best commentary on a law is contemporary and successive practice, what conclusion do we derive from it with respect to the alleged supremacy of St. Peter?

A. As it is certain *à priori*, that St. Peter could have no supremacy over the other Apostles, from the fact that Christ did not authorize but did plainly prohibit, such a supremacy, when He told His Apostles, "that the kings of the Gentiles exercise lordship over them (the Gentiles,) but it should not be so with" them; and again, "whosoever will be great among you, let him be your minister:" and "he that is greatest among you shall be your servant;" and that they had 'One Master Jesus Christ and that they were Brethren;" and again, when He spake to them of twelve thrones, and not one throne, thus placing them on an equality; and the wall of the Church in the Revelation has "twelve foundations, and in them the names of the twelve Apostles;" so it is also clear,

Matt. xx. 25.
xxii. 11.
Luke xxii. 25.
Matt. xx. 26.
Mark x. 43.
Matt. xxiii. 8.
10.
Matt. xix. 28.
Luke xxii. 30.
Rev. xxi. 14.

S. Chrysos. in
loc.

Acts xv. 13.

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à *posteriori*, that St. James who took the lead at a Council, that of Jerusalem, at which St. Peter was present, and in which St. Peter took part as one of the *speakers*, knew nothing of such a supremacy in St. Peter; that St. Paul knew nothing of it, who said that “*he himself was not a whit behind the very chiefest Apostles* ;” and that he had “*the care of all the Churches*,” and who says accordingly, “*so I ordain in all the Churches* ;” who classes Peter with James and John, who withstood St. Peter and rebuked him to his face and who rebukes certain of the Corinthians for saying, “*I am of Cephas* ;” and that St. Peter himself knew nothing of it, who was *sent* by the authority of the Apostles to Samaria; and who speaks of “*us the Apostles*,” as his *compeers*, not *inferiors*, and of CHRIST, “*the living Stone* ;” and who writes on terms of *equality*, and not of *superiority*, as “*a brother-Elder*” to Elders. And, to descend to St. Peter’s *Successors*, it is certain also that St. Polycarp, Bishop of Smyrna, knew nothing of such a supremacy in Pope Anicetus; that Polycrates, Bishop of Ephesus, and the synod of Asiatic Bishops, and St. Irenæus, Bishop of Lyons, and the Council assembled in that city, knew nothing of any such supremacy in Pope Victor; that St. Cyprian, Bishop of Carthage, and the African Bishops, knew nothing of it in Pope Stephanus; that St. Augustine and the Bishops of Africa knew nothing of it in Popes Zosimus and Boniface; and that the

2 Cor. xi. 5.
28.

xii. 11.

1 Cor. vii. 17.

Gal. ii. 9. 14.

1 Cor. i. 12.

Acts viii. 14.

2 Pet. iii. 2.

1 Pet. ii. 5.

v. 1.

Bishops of Rome themselves for six hundred years were so far from knowing any thing of such supremacy as residing in themselves or in any one else, that Pope Gregory the First denounced the title of *Universal Bishop* as arrogant, wicked, schismatical, blasphemous, and anti-Christian; "*Quisquis se universalem sacerdotem vocat,*" says he, "*Anti-Christum præcurrit.*" (Lib. vii. Epist. xxxiii.)

Q. 9. Has then the Bishop of Rome no peculiar jurisdiction which does not belong to another Bishop?

A. Every Bishop possesses the highest spiritual authority in his own diocese, with respect to the ordinary affairs of his own Church; and all Bishops, *as Bishops* are equal, whatever their dioceses may be. As St. Jerome, the secretary of a Pope (Damasus,) says,—*Ubicunque est Episcopus, sive Romæ, sive Eugubii, ejusdem est meriti, ejusdem sacerdotii: potentia divitiarum et paupertatis humilitas sublimiorem vel inferiorem Episcopum non facit.* On account of the civil eminence of Rome, the Bishop of Rome, as has been before stated (pt. i. ch. xii. ans. 18,) anciently enjoyed *precedence* among Bishops, by the Canons of the Catholic Church; but his jurisdiction as Bishop, Metropolitan, and Patriarch, was and is limited to his own Diocese, Province, and Patriarchate, in the same manner as that of every other Bishop, Metropolitan, and Patriarch.

Q. 10. But it being granted that the Bishop of Rome cannot claim supreme juris-

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diction over the Universal Church as a matter of right, still is it not expedient for the maintenance of *Unity* in the Church, that it should have One *Supreme* Visible Head?

Above, pt. i.
ch. ii. ans. 30.

A. Christ, the Universal Lord of the Church, and the lover of Unity, never instituted one. Let all the States of the earth be placed under One Civil Ruler, and then let the trial be made. If such a *personal supremacy* was not thought expedient by the Church when the greater part of the civilized world *was* under One Temporal Governor (the Emperor of Rome,) it cannot be thought so now, when, as was before said, there are about thirty different States and Kingdoms in Europe alone; if it was not desirable at a time when the range of Christendom and of the known world was comparatively narrow, it cannot be so, when the limits of both have been enlarged to a vast extent, and are becoming more and more intricate and comprehensive; and if it was even *condemned* as *anti-Christian*, before its effects had been seen, it cannot be reasonable to desire it *now*, when the world has had bitter *experience* of its tendency to promote *disunion* instead of *peace*, both in spiritual and secular affairs.

Above, pt. ii.
ch. viii. ans.
2.

Q. 11. In what respects has this tendency shown itself?

A. The claim of universal *spiritual* headship naturally leads to that of *secular* supremacy, which is, indeed, essential to render the former reasonable: and the *fact has* been, and *is*, that, in defiance of Reason and

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Scripture, the Bishop of Rome, on the ground, in the first place, of *spiritual*, and then of *temporal, supremacy*, asserts a right to *dispose* princes, to *dispose* of their dominions, and to *impose* oaths on their subjects inconsistent with, and contrary to, their duty to their lawful sovereign; and thus does all in his power to annul the obligations of civil allegiance, and to dissolve the bonds of civil society.

Q. 12. You have spoken of the secular evils of such a headship; what are the *spiritual* ones?

A. It *destroys* Unity in the Church on the plea of *preserving* it. It pretends to be the *Centre of Unity*, but is the *Source of Confusion* to all Christendom. It rejects the wisdom, revokes the judgments, and annihilates the authority of the Universal Church, as represented in *General Councils*, by its claim to *negative* and *rescind* their decrees; it claims *infallibility*, but not only has it erred grievously but it reduces the Church to a perpetual *necessity of erring* by committing it to the uncontrolled will of one *man*; it destroys the Order and Jurisdiction of *Bishops*, by resolving all into its power: and so dishonours CHRIST, from whom they derive their power, and deprives the Apostles of their legitimate posterity and succession; thus perverting the character of the Church from Apostolic into Papal, and degrading Bishops into its own Vassals, as is evident from the oath now imposed upon Bishops by the Pope

1 Pet. ii. 13,
14. v. 3.
Above, pt. ii.
ch. vii. ans.
4, et seq.

1 Pet. ii. 13.

Gal. i. 1. ii. 7.
2 Cor. xi. 28.

Above, pt. i.
ch. iv. ans. 3.
pt. ii. ch. vii.
ans. 7.

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II.Above, pt. ii.
ch. vii. ans.
10.

of Rome, which fully confirms the prophetic speech of Pope Gregory the First to the Bishops of Greece, "*Si unus universalis est, restat ut vos Episcopi non sitis.*" (Epist. lib. v. 68. tom. p. 984.)

Q. 13. But since it *cannot* be by claims of the Pope, how, then, *is* the Unity of the Church to be preserved?

Eph. iv. 4-6.

A. St. Paul informs us. "*There is one Body, and one Spirit, and one Hope of our calling; one Lord one Faith, one Baptism; one God and Father of us all.*" He does not add, "*One Visible Head.*" Let all the members of the Catholic Church be "joined together in the same mind and in the same judgment," let them "walk by the same rule, and mind the same thing," let them be united in the *same Faith*, in the same *Sacraments*, and in the same *Apostolic Discipline* and *Government*; let them communicate with one another by means of their lawful *Bishops*, in National and in General *Councils*, according to the institution of Christ, and to universal primitive practice; let them all, *each in his own sphere*, "endeavour to maintain the unity of the Spirit in the bond of peace;" and they will then enjoy the blessing of *primitive Christian Unity*. But they will never attain this Unity by subjection to *one supreme visible Head*, of which the Primitive Church knew nothing; and especially they cannot expect it from subjection to such a supreme visible Head as subverts the Ancient Faith by a New Creed, mutilates the Sacraments, de-

1 Cor. xii. 28.
Eph. iv. 10.
Matt. xviii.
17. 20.
Acts xv. 2.
28. xvi. 4.

stroys Apostolic government, and sets at naught the authority of the Church in her Synods, and having thus dissolved all the bands of Unity, proceeds to exact an implicit subjection to all these Innovations and Infractions, as an essential condition of Communion with itself, as a test of Church Membership, and as necessary to eternal salvation. (See also above on this subject, pt. i. ch. ii. and pt. i. ch. ix at end.)

CHAP.
IX.



PART III.

BY THE AMERICAN EDITOR.

The History, Constitution, and Civil Relations of the American Church.

CHAPTER I.

OF THE ORIGIN AND EARLY HISTORY OF THE
AMERICAN CHURCH.

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Q. i. WHAT was the origin of the American Church?

A. The American Church was founded by members of the Church of England, who migrated from that country to America, among the colonists who founded those provinces which became the United States.

Q. ii. As the Church of England was the established Church in England, and the greater part of the population of that country were its members; how happens it that the Church is not the most numerous denomination in the United States?

A. In Maryland and Virginia and perhaps in South Carolina, it was once so; that it was not in other colonies was the result of various circumstances. The spirit of emigration

was much stronger in Scotland and Ireland than in England, because, in those countries, it was formerly, as it still is in Ireland, more difficult to obtain a livelihood than in England, and the great bulk of Irishmen and Scots were not members of the Church. Besides, even in England itself, the Dissenters furnished much more than their due proportion of emigrants, for two reasons; firstly, the Dissenters were to be found, chiefly, in the commercial and mechanical classes of society, who were more likely to emigrate than those connected with agriculture; secondly, the very fact of being a Dissenter was not unfrequently one of the inducements to emigrate. Another cause was, that a large portion of the settlers came from countries other than Great Britain and Ireland. These seldom joined themselves to the Church. Indeed, it is believed, that, with the exception of some French Huguenots, in New York and South Carolina, the Church received no accession of any consequence from foreigners before the Revolution. Even the Swedes, in Pennsylvania, Delaware, and New Jersey, although members of an Episcopal Church, for a long time kept up a separate organization. Another cause was, that in thinly settled places, where there were not Churchmen enough to establish a parish or congregation, they united with their neighbours, and so they and their posterity were lost to the Church. Another cause was that the Church had no means, within the country,

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of keeping up a succession of ministers; as every other religious society, except the Romanists had. This must have occasioned the loss of many members, by increasing the difficulties of forming congregations.

Q. iii. You speak of Churchmen uniting with their neighbours to form congregations, as one cause of the small number of Churchmen; would it not sometimes happen that the Church gained by Dissenters uniting with Church congregations?

A. In Maryland and Virginia it did; because there the Church was established, and Churchmen were the majority. Elsewhere, it most generally fell out, that when a congregation was to be formed of mixed materials, the various sects of Dissenters, taken together, outnumbered the Churchmen, and as each sect had stronger prejudices against the Church than against the others, the Churchmen were unable to resist their combination. Besides, it would most generally happen, that most or all of the Churchmen were very ill instructed, and not knowing much about the Church, had very little zeal for her.

Q. iv. Were there not other and peculiar causes operating in some parts of the country?

A. Yes. The New England States were settled by a class of persons called Puritans, who although they, for a time held communion with the Church of England, really differed very widely from her doctrines, and at last became the parents of most of the sects.

in England and in this country. They were the most narrow minded of all the parties which grew out of the Reformation. They having succeeded in obtaining power in New England, Churchmen in all the New England provinces, except Rhode Island, were excluded from the rights of citizenship, and even subjected to persecution. Hence it followed that Churchmen either did not settle in New England, or soon left it.

Q. v. How then was the Church founded in New England?

A. By men of learning, who having discovered from books, the necessity of the Apostolic succession to the validity of Ecclesiastical ministrations, went to England, obtained orders, and returning to New England, preached the truth, amidst much persecution, and collected congregations around them.

Q. vi. You said that in Maryland and Virginia the majority of the people were once Churchmen, how is it that they are not now such?

A. Before the Revolution of 1776, the Church was established in those provinces, and the Clergy were supported by a tax. These facts and the connexion of the Church in England with the State rendered her obnoxious to politicians and men of the world. Moreover, the establishment was very insufficient for the instruction of the people; so that the greater part of them were very ignorant in religious matters. This evil was much increased by the Revolutionary war, which

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cut off the supply of clergy, and even led to the departure of some of the ministers already in the country. In this state of things, some zealous teachers, among the sects, succeeded in alienating many of the more seriously inclined portion of the people; while a very large number of persons lost all sense of religion, and their posterity all connexion with any Church or sect.

Q. vii. How was the American Church supplied with clergy before the Revolution?

A. At first by immigration, at a later period, in part by immigration, and in part by pious young men, who being "inwardly moved by the Holy Ghost" to take upon them this office and ministration and "to serve God for the promotion of His glory, and the edifying of His people," crossed the ocean, at great inconvenience, to obtain Holy Orders.

Q. viii. How were the clergy maintained?

A. In Maryland and Virginia, they had, as I have said, an endowment, by way of poll tax upon slaves and upon free males. In the provinces north of Maryland, and in those south of Virginia, they were supported, in part by the congregations, and in part, by the English "Society for the Propagation of the Gospel." There was no congregation north of Maryland, out of Philadelphia, New York, Newport, and Boston, which did not receive assistance from that excellent society.

Q. ix. How were the clergy appointed to their cures?

A. In Maryland, by the Lord Proprietor; in Virginia, by the Governor; in congregations assisted by the Society for the Propagation of the Gospel, virtually by that Society; in others, nominally by the Bishop of London, but really by the congregations themselves.

Q. x. By what ecclesiastical laws were the clergy and people governed?

A. As they were a part of the Church of England, they must have been subject to the laws of the Church of England; although from the circumstances of the case they could not be strictly or regularly enforced.

Q. xi. Under what Episcopal authority did they live?

A. Under that of the Bishop of London.

Q. xii. What was the nature and extent of that authority?

A. The authority of an English Bishop consists of four parts, three of which he has in common with all other Bishops; he derives the fourth from the connexion which subsists in England between the Church and the State.

Q. xiii. What are the parts into which you say the authority of an English Bishop may be divided?

A. First, his authority as a minister of the Word and Sacraments; Second, the powers peculiar to a consecrated bishop, of consecrating Churches, confirming, ordaining, suspending, and degrading ministers; Third, jurisdiction, as contradistinguished from mission, that is, the right to administer the

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discipline and government of the Church; Fourth, a certain authority in matters, which are either not at all, or not purely, ecclesiastical, but touch upon civil rights. Thus, English Bishops have certain powers in connexion with testamentary causes, with matrimonial causes, with rights of property in tithes, or in advowsons, the right, that is, of presenting or nominating, clergymen to benefices, or endowed cures.

Q. xiv. Did the Bishop of London exercise all these powers in the colonies?

A. No; the fourth class of powers was not considered as existing at all in the colonies. The exercise of the first class was physically impossible, on account of the distance; this is probably one reason why some persons now deny its existence. The second class he could only exercise in the matter of ordinations; the third he could exercise very imperfectly.

Q. xv. In what mode did the Bishops of London chiefly exercise their jurisdiction in the colonies?

A. Chiefly by licensing clergymen to officiate. These licenses were in theory revocable, but in practice were rarely, if ever, revoked. In Maryland and Virginia they authorized the licensed clergymen to officiate in any part of the province, but in Maryland they were not much regarded, and were rather obnoxious to the government; which claimed the right of appointing to benefices independently of all Episcopal authority. Elsewhere, the licensed clergyman was autho-

rized to officiate in a particular congregation. But there was one congregation, St. Paul's, Philadelphia, which never had a minister who officiated under an Episcopal license. The Bishops of London also sometimes appointed commissaries to represent them in particular provinces; but their authority was neither very extensive nor very actively employed.

Q. xvi. On what basis did the authority of the Bishop of London rest?

A. It has been believed to have rested on some grant from the Crown of Great Britain; but it is by no means certain that such a document existed, although some Bishops of London had something of the sort, which was in force for their lives. Its best foundation was in the necessity for Episcopal authority. A necessity, which the Bishops of London, were willing to supply, as far as circumstances permitted, by the exercise of that general authority, which belonged to them as Bishops of the Church of Christ, and which they were at liberty to use whenever required by the demands of necessity or charity. To this authority the people willingly submitted.

Q. xvii. What effect was produced on the Ecclesiastical authority of the Bishop of London, by the American Revolution?

A. It was generally supposed to have put an end to it. No doubt it did so, so far as it was derived from the Crown of Great Britain, or was connected with the relations between the Church of England and the State. Moreover, it rendered the existence of any

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such authority in the highest degree inexpedient, and practically impossible, and so paved the way for a dissolution of the old connexion by mutual consent.

Q. xviii. In what condition were the American Churches placed by that dissolution?

A. The Churchmen in each of the new states formed a small national Church; but these Churches were very imperfect, and without any organization.

Q. xix. What do you mean by a national Church?

A. I mean that portion of the visible Church of Christ, which is to be found within any particular nation; and which, like the Catholic Church, of which it is a part, "is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments duly administered, according to Christ's ordinance in all those things that of necessity are requisite to the same."

Q. xx. How were the American Churches national?

A. Because before the adoption of the present Constitution of the United States, each of the States was, in reality, a little independent nation.

Q. xxi. How were these Churches imperfect?

A. Because they had within themselves no Episcopate.

Q. xxii. Is the Episcopate necessary to the perfection of a Church?

A. In one sense the Episcopate is neces-

sary to the perfection, and in another to the very being of a Church?

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Q. xxiii. How is it necessary to the being of a Church?

A. Because the Sacraments cannot be duly ministered according to Christ's ordinance, nor, in fact, the pure Word of God preached, without a ministry deriving its authority from our Blessed Lord. "How," asks the Apostle, "shall they preach except they be sent." The Episcopate is the channel through which alone such a ministry can be derived and continued. Rom. x. 15.

Q. xxiv. How then can a Church exist even in an imperfect state without an Episcopate?

A. A Church may have within it, regularly ordained ministers of the Word and Sacraments, who may be able to perform the functions of their office. So long as this continues, it may be a Church. Such is the case of every diocese during every vacancy of its bishopric. But such a Church is imperfect; because it has not within itself the power of continuing itself, but on the death, or departure of all its existing ministers must become extinct, as a Church, unless other ministers should come into it from some other Church.

Q. xxv. Cannot a Church consist of laymen only?

A. No; because the Gospel cannot be preached by them; for, although a layman might address to his brethren a discourse

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2 Cor. v. 26.
Rom. x. 15.

Art. xix.

upon religious subjects, and they might derive instruction from such address, it would not be preaching; for the layman would not be an ambassador from Christ acting by his authority, and cannot preach because he has not been sent. Nor can the Sacraments in such a body "be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same;" for by the uniform doctrine of the Universal Church, at least one of the Sacraments cannot be administered without a priest.

Q. xxvi. But does not Tertullian say that whenever there are three Christians and they of the laity, there is a Church?

Matt. xviii.
20.

A. Undoubtedly wherever two or three Christians, although of the laity, are gathered together, there is a Church, in that sense of the word in which it means a Christian assembly; which is entitled to the benefit of the promise that where two or three are gathered together in the name of our Blessed Lord, there is He in the midst of them, so that their prayers have a special promise of being heard. But such a meeting is only an assembly, which is dissolved when its members separate, not a permanent, continuous Church. Moreover, it is not a Church, in the sense in which we are using that word; because it does not contain within itself the power of preaching or of administering the Sacraments according to Christ's ordinance.

Q. xxvii. What do you mean by saying that these national Churches were without any organization?

A. They had no public officers whose authority extended beyond a single congregation, and no external bond of union extending throughout all the congregations within the bounds of each Church.

Q. xxviii. Were they also without Ecclesiastical law?

A. No. It is not easy to understand that a merely political revolution could have changed the Ecclesiastical law. So far as the supposed Ecclesiastical law was connected with the relations of the Church to the British Crown, or State, it was of course abrogated by the American Revolution. But there is no reason why the ordinary ecclesiastical laws should have been changed by a political revolution, more than the laws which regulate civil rights or civil contracts. A revolution which puts an end to one government, and substitutes another, dissolves all political laws, and may dissolve all politico-ecclesiastical laws; but it leaves untouched the ordinary laws of civil society. This is more especially clear, when, as in the case before us, the new civil government refuses all connexion with ecclesiastical affairs. Neither could the mere dissolution, by mutual consent, of the relations between the Bishop of London and the American Churchmen, change the law under which the latter lived. They must then have remained under the authority of the purely ecclesiastical laws of the Church of England, of which they had been part, until they were changed by competent authority. But

although they had laws, they were without any efficient means of enforcing them.

CHAPTER II.

ON THE HISTORY OF THE ORGANIZATION OF THE AMERICAN CHURCH.

Q. i. WHAT was requisite to give to these little national Churches, the benefit of organized government?

A. It was requisite that there should be made, an organic law distributing the powers of government. This presented a great difficulty; for there was no recognised law-making power. The same difficulty occurs, whenever the idea of originating a government presents itself.

Q. ii. How are governments originated?

A. There are two theories of the origin of government. According to the fashionable theory, all government proceeds from the people, and originates in what is called the social compact. This supposes, that men live naturally in a state of anarchy and without government, and that, becoming weary of this state of things, they at length meet, and agree upon a form of government. But this is well known to be a mere theory, or more accurately speaking, a mere fiction. No such

anarchy ever existed, no such meeting, or compact, ever took place. The true theory of government is, that it is a Divine institution, that it has always existed, and that God, by His Divine Providence, directs how its powers shall be distributed, and by whom, and under what restrictions, they shall be possessed. This is exactly according to the words of St. Paul, "Let every soul be subject to the higher powers, for there is no power but of GOD." Rom. xiii. 1.

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Q. iii. According to this theory, upon a dissolution, or change of government, how is the new government to originate?

A. All history shows that men are never reduced to a literal state of anarchy. There always remains, somewhere, some fragment of the old authority, at least until some new authority is developed. The preservation of the old, and the development of the new, are both under the direction of Divine Providence, which thus provides, what may be called a starting point for the new government. Those, who thus, in the course of Divine Providence, possess power, proceed to enact such organic laws as are necessary. Sometimes they declare them to be laws by virtue of the power which they themselves possess; at other times they consult the community, or some considerable portion of it; but they never regard the community as resolved into its elements. On the contrary, they always regard it as a formed body, which is bound by the acts of those, who assume the power of acting for it,

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be they many or few. It thus sometimes happens, that the organic law is the avowed work of some few powerful men; it is then considered as having been granted from above. It sometimes happens that it has received the assent of a large number of persons, who, perhaps, may have been previously called, by those on whom the course of Providence had conferred power, to choose persons, who might consult on the framing of the organic law. When this course is pursued, the government is spoken of as developed from below, or from the people. This was the course adopted in organizing the political government in this country; but neither here, nor any where else, has it ever happened, that the whole people have been actually consulted, or that they have all actually approved the proposed organization, except as they preferred it to none.

Q. iv. Are there not two elements in every government?

A. Yes; there are two elements in every government, a Divine and a human. In civil governments the Divine element is nothing more than the Divine will that a government should exist, which must be under some form and be administered by some persons. That form and those persons having been designated, in the course of Providence, the Divine Will requires submission to them, as is revealed in several texts of Holy Scripture. The rest belongs to the human element, but derives stability from the Christian doctrine

Rom. xiii. 1.
1 Pet. ii. 13-
16.

of submission as laid down in the texts which we have quoted in the margin, and others.

CHAP.
II.

Q. v. How does Ecclesiastical government differ from civil?

A. It differs in this; that God has specially appointed a class of governors in the Church, who must be admitted to their office by those who possessed it before them, in a certain manner, and has made those governors necessary to the preservation of the Church, because necessary to the perpetuation of the ministry. Those governors are called Bishops. In consequence of their existence, the human element in Ecclesiastical government is very much limited; since there must, in every Ecclesiastical organization, be a place found for the Bishops, and that a very important one.

Q. vi. Had this principle any effect on the development of the American Church?

A. It had a most important one. In fact, in consequence of this principle, while the organization of the Church was in the act of being developed from below, it was met by another portion of the same organization, plainly and undeniably granted from above, or, at least, from without, and that upon the ground of peculiar powers, derived from the highest authority of all.

Q. vii. You said, that on a change of government, there were always some fragments of the ancient authority remaining, until some portion of the new government was developed, was this the case in the American Church?

A. Yes; there remained a body of pres-

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byters, to whom, according to the usages of the primitive Church, belonged, in the vacancy of the Episcopate, so much Church authority as could be exercised without Episcopal powers. There remained also the parishes or congregations, organized bodies of laymen, in some cases with presbyters at their heads. In fact, these parishes or congregations, and not individuals, were regarded as the units out of which the Church was organized.

Chap. i. ans.
xxvii.

Q. viii. You said that there was no external bond of union among Churchmen; was there not an internal bond of union?

A. Yes; there were several. They had one faith and one Baptism, whereby they had all been baptized into one Body, and made to drink into one Spirit; they were also one loaf, because they all partook of that one bread. Moreover, they were bound together, in a special manner, by two circumstances. Of these, one was a strong attachment to the forms of worship in the English Prayer Book, the other a belief in the doctrine of the Apostolic succession. These were common to nearly all Churchmen, one or other of them to all; for those who were not held to the Church by one or both of these ties, had all deserted her in her difficulties. Those who remained were, in many cases, ignorant of Church principles, in most indifferent to them, in some hostile, even to the extent, in the case of persons in high places, of adopting formal heresy. But these two ideas, humanly

speaking, kept the Church together, and animated men in the pursuit of an organized government.

CHAP.
II.

Q. ix. What steps were taken in procuring an organization?

A. They were different in different parts of the country, as to the details, but they all proceeded upon the same general principles, and, with one or two striking exceptions, pursued the same general course.

Q. x. What was that general course?

A. In general, a few Clergymen, finding themselves brought together for some other purpose, conferred upon the state of the Church, and agreed to call a meeting of their brethren. These meetings, which were generally attended by all, or nearly all, the clergy of the several States, proceeded to invite a meeting of laymen, elected by the several parishes, to confer with them. The meetings were called Conventions, by a name, then and now given, in the United States, to assemblages of all sorts of persons, representing, or claiming to represent, for any purpose whatever, any larger number of persons. These Conventions formed organic laws for the Churches of their respective States; that is, for the little national Churches of which we have spoken, which, in time, assumed the name of dioceses. Thus, the government of the Churches was, in fact, developed from what remained of the old government. Yet, in one sense, it was developed from below; for the diocesan government, which was the higher

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authority, was developed from the parochial, which was the lower. Moreover, one element of Church power, that of the laity, was brought forward into a more prominent position, and in a more distinct form, than it had ever possessed before.

Q. xi. What were the exceptions of which you spoke?

A. They were chiefly two, in Pennsylvania and Connecticut.

Q. xii. What was done in Pennsylvania?

A. In Pennsylvania, the process formally commenced, by the action of the vestry of the principal parish in the State, which was, however, the consequence of a conference among the Clergy of Philadelphia; who, although only three in number, were a large proportion, perhaps, a majority, of those in the State. The action of the vestry produced the appointment of committees from the only two vestries in the city, to confer with the Clergy. The result of the conference was the calling of a Convention.

Q. xiii. What was done in Connecticut?

A. In Connecticut, where Churchmen were deeply imbued with the ideas of the Primitive Church, the Clergy doubted the power of the Church to enact laws, until she was provided with a Bishop; the officer to whom, by Divine appointment, a large share of Church authority belonged. They, therefore, at a meeting of the greater part of them, without the presence of any laity, proceeded to elect Dr. Samuel Seabury, a presbyter

distinguished for learning, zeal, and piety, as their Bishop, and sent him to Europe, to obtain consecration. This transaction was among the very first steps taken, towards the reorganization of the Church. It took place in April 1783, and the certificate of Dr. Seabury's election, is dated on the twenty-first of that month. He was consecrated by Bishops of the non-established, but Apostolic Church of Scotland, which was then under persecution, on the 14th day of November, 1784. As the law of Scotland then stood, the performance of the services of the Episcopal Church was penal, if there were more than five persons present; so that if there were two persons present at the consecration of Dr. Seabury, besides himself and the three consecrators, there was a violation of the law of the land. But such a law, contradicting the plain precepts of the Gospel, could only raise the question, "whether we ought to obey God rather than man?" After Bishop Seabury's return, a Convention was held. The Church in Connecticut ultimately assumed the same form, as in other dioceses, although some years elapsed before the laity were admitted to a representation in the Convention.

Q. xiv. What were the general principles of government which were adopted?

A. That the legislative authority should be vested in a Convention of clergy and laity, who should sit and debate as one house, but should have a check upon one another, by

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means of a power vested in a very few members, to call for a vote by orders, in which case nothing can be done, except by a majority of both orders. The executive power, in the absence of a Bishop, to be vested in a Standing Committee, elected by the Convention, composed of Clergymen and laymen, but without the check of acting by orders. This does not extend to Connecticut or Maryland, in which dioceses, none but Clergymen are admitted upon the Standing Committees. That there should be a Bishop who should preside in Convention and have the powers properly belonging to his office. He must be elected by the diocesan Convention, and must be consecrated before he is considered as differing from other presbyters.

Q. xv. Did this organization supply the wants of the Churches?

A. No. The Churches were still imperfect, as being without Bishops. Nor did it supply the full wants of Churchmen for two reasons. The attachment of American Churchmen to the Church was founded on the formularies in the Prayer Book and on the doctrine of Apostolical succession. The first was not, in its then state, adapted to the new situation of the Churches. Very little confidence would have been felt in revisions undertaken by the Churches in the several States independently of each other: besides, there was no State in which there were Churchmen enough to make it worth while to print a book designed for use in it only.

Moreover, there was undoubtedly some feeling, that the Prayer Book ought not to be revised, without the presence and concurrence of Bishops.

As to the other ground of attachment to the Church. Although after a time there was a Bishop in the country, there was no security for the continuance of the office beyond his life. Churchmen, and none more than the Bishop himself, were impressed with the importance of the ancient rule, which required the presence of three Bishops at the consecration of a new one. There were besides some unfounded prejudices against the consecration of Bishop Seabury, as coming from the Bishops of a Church not then formally recognised by the Church of England, because it was discountenanced by the British government. It was, therefore, thought necessary, or at least highly desirable, to obtain the Episcopate through the English Church, This it was supposed, could only be done by a united effort. Moreover, even supposing that the Episcopate were obtained, it would not, as it was thought, have been practicable for each State to have, within itself, such a number of Bishops as would suffice to perpetuate the succession. There must, therefore, be provided some system of general rules, touching that matter, according to which the Bishops should consecrate other Bishops, in whatever part of the union they might be required. Such rules could only be made, by a common authority, extending over several

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States. For all these reasons, it was held desirable, that there should be originated, a union of the several Churches, under one legislative body.

Q. xvi. What steps were taken in consequence of these opinions?

A. A general Convention was developed from the diocesan Convention, very much as they had themselves been developed from the parishes. The idea was started very early. It was distinctly alluded to by those who called the first Pennsylvania Convention, March 29th, 1784. But nothing was done until May, 1784, when a few clergymen from New York, New Jersey, and Pennsylvania, being together about a matter of mutual concern at New Brunswick, in New Jersey, invited a few zealous laymen, then in the same place about other business, to confer with them. They determined on obtaining a larger meeting, and from more States, at New York, in October, of the same year. At this meeting there appeared persons from Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, and Virginia. It was still, however, merely a voluntary meeting, not an authorized Convention of delegates. The persons present agreed upon certain general principles of Ecclesiastical Union, and called a Convention to meet at Philadelphia, on the "Tuesday before the Feast of St. Michael," 1785.

Q. xvii. What were the principles agreed upon?

A. "1st. That there shall be a general Convention of the Episcopal Church in the United States of America.

"2d. That the Episcopal Church in each State, send deputies to the Convention, consisting of clergy and laity.

"3d. That associated congregations, in two or more States may send deputies jointly.

"4th. That the said Church shall maintain the doctrines of the Gospel, as now held by the Church of England, and shall adhere to the Liturgy of the said Church, as far as shall be consistent with the American Revolution, and the Constitutions of the respective States.

"5th. That in every State where there shall be a Bishop duly consecrated and settled, he shall be considered as a member of the Convention *ex officio*.

"6th. That the clergy and laity, assembled in Convention, shall deliberate in one body, but shall vote separately: and the concurrence of both shall be necessary to give validity to every measure.

"7th. That the first meeting of the Convention shall be at Philadelphia, the Tuesday before the Feast of St. Michael next, to which it is hoped, and earnestly desired that the Episcopal Churches in the several States will send their clerical and lay deputies, duly instructed and authorized to proceed on the necessary business herein proposed for their deliberation."

Q. xviii. Did a Convention meet according to this call?

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A. Authorized delegates from seven Churches met. They were New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. The Churches in the Eastern States, where Church principles were better understood, and more valued, than in the Middle and Southern States, held back, from a fear of being committed to some irregularity. In North Carolina and Georgia, there were at that time no Church organizations; nor were there any for some years afterwards.

Q. xix. What was the proper business of that Convention?

A. It was threefold; to devise means for procuring the Episcopate, to revise the Prayer Book, and to organize a permanent union, among the American Churches. Of these things the first was the most pressing; both as being in itself the most important, and as being in truth a necessary preliminary to the right performance of the other two. In fact, the Providence of God so overruled the wills of men, that nothing final or permanent, was done in the other affairs, until after the obtaining of the Episcopate.

Q. xx. What did the Convention do in the matter of the Episcopate?

A. It sent an address to the Archbishops of Canterbury and York, and the Bishops of the Church of England, requesting them to consecrate Bishops for such of the Churches in the United States as might elect them, and recommended to the diocesan Conventions to

make such elections. The address was the commencement of a correspondence, which led, after a delay of a few years, to the consecration of Bishops at different times, for New York, Pennsylvania, and Virginia.

Q. xxi. What was done in the matter of the Prayer Book?

A. Some alterations were made in the prayers for rulers, to accommodate them to the circumstances of the country, which were directed to be at once adopted; a direction which was generally acquiesced in. Other, and very extensive, alterations were proposed. An edition of the Prayer Book was directed to be published with the alterations made and proposed. This edition is known as the Proposed Book, its final adoption depended on its ratification by the diocesan or State Conventions; a sanction which it never received.

Q. xxii. What was done in the matter of permanent Union?

A. A Constitution was drawn up providing for triennial General Conventions, of which the first was to be held in 1786. But the validity of this Constitution depended upon its ratification by the Convention of 1786. That body did not ratify it, but amended it, and both the original Constitution and the amendment stood over for ratification in 1789. The Convention of that year threw it aside altogether, and adopted the present Constitution.

Q. xxiii. Was any thing done at the Con-

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vention of 1786 in the matter of the Episcopate?

A. A letter was received from the English Archbishops and Bishops intimating their willingness to consecrate Bishops for the American Churches; provided that the laws of England should be so altered, as to permit them so to do; an alteration which they hoped to obtain; and provided, that they were satisfied of the soundness in the faith of the American Churches; of which they had some doubts. A reply was returned to this letter, giving assurances of the general agreement of the American Churches in the doctrine of the Church of England. Copies of the Proposed Book, and of the proposed Constitution, were transmitted to the Prelates. A Committee was appointed to continue the correspondence, with the English Bishops, with power to call the Convention together again if necessary.

Q. xxiv. Was any thing done under this authority?

A. Yes; a meeting was held at Wilmington, Delaware, in October, 1786. A second letter from the Archbishops and Bishops, was there produced, in which they announced that they had obtained the passage of an act of Parliament, permitting them to consecrate Bishops for foreign countries, without requiring the oaths of allegiance and supremacy, pointing out some objections to the Proposed Book, and suggesting the forms of the testimonials to be signed by the members of the

State and General Conventions, in favour of the persons elected to the Episcopate.

CHAP.
II.

Q. xxv. What did the Convention do?

A. It restored to its place in the Apostles' Creed, the article of the Descent into Hell, with an alternative clause, nearly as it now stands in the Prayer Book; it placed the Nicene Creed in the Prayer Book, as it now stands, it had previously been omitted altogether; it adopted the suggestions as to the testimonials. Copies of these testimonials were signed by the members in favour of Dr. William White, Bishop elect for Pennsylvania, and Dr. Samuel Provost, Bishop elect for New York.

Q. xxvi. Were these Prelates consecrated?

A. They were consecrated on the fourth of February, 1787, at Lambeth Chapel, by the Archbishop of Canterbury, the Archbishop of York presenting, and the Bishops of Bath and Wells and Peterborough assisting.

Q. xxvii. Was there any other important step taken at the Convention of 1786?

A. A Resolution was adopted in these words, "Resolved, that it be recommended to the Conventions of this Church in the several States represented in this Convention, that they authorize and empower their deputies to the next General Convention, after we shall have obtained a Bishop or Bishops in our Church, to confirm and ratify a general Constitution, respecting both the doctrine and discipline of the Protestant Episcopal Church in the United States of America."

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Q. xxviii. In what did the importance of this resolution consist?

A. In recognising the principle, that the assent of Bishops was necessary to Ecclesiastical action, and consequently the provisional and temporary character of all that had been done.

Q. xxix. Was any thing done under the resolution?

A. The members of the Convention of 1789 were furnished with such powers. Bishop White attended that Convention; which was thus assembled, not only as the second triennial Convention, called according to the proposed but unratified Constitution of 1785, but, also, as that which is sometimes called a constituent assembly; a meeting, that is, of delegates authorized to originate a government.

Q. xxx. What was done under these powers?

A. The Convention formed a Constitution; but, before it had completed that work, its attention was called to other matters not less important.

Q. xxxi. What were they?

A. An application had been made by sundry clergymen of Massachusetts and New Hampshire, to the three American Bishops, to consecrate the Reverend Edward Bass, a Bishop for those two States. Bishop White laid a copy of this document before the Convention, together with some correspondence with Bishop Seabury and other persons.

This led to a unanimous resolution, recognising the validity of Bishop Seabury's consecration. Subsequently resolutions were passed, requesting the three Bishops to unite in the consecration of Mr. Bass. This was not done; because Bishops White and Provost thought themselves bound, by promise to the English Bishops, not to perform any consecrations until there were three Bishops of English consecration in America. Mr. Bass was never consecrated under that election. The movement, however, opened a way for a union between the Eastern Churches, on the one hand, and those of the Middle and Southern States, on the other. The Convention adjourned to meet on the 29th September in the same year, and invited Bishop Seabury, and the Eastern and other Churches to attend, "for the good purposes of union and general government."

Q. xxxii. Did the Bishop of Connecticut reply to this request?

A. He came to the Convention at the appointed time, accompanied by clerical deputies from Connecticut and Massachusetts, the last named of which also represented New Hampshire. A negotiation was commenced between these gentlemen, and a Committee of the Convention, in consequence of which the newly adopted Constitution was declared to be still open to amendment. The Eastern Churches objected, that, by its provisions, the House of Bishops was not authorized to originate business, and had

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only a qualified negative, on the action of the House of Clerical and Lay Deputies. A compromise was, however, agreed upon; by this, the House of Bishops was allowed the right of originating business, and a practical, if not theoretical, veto; since they could negative any measure, unless it was repassed by the House of Deputies, by the votes of four-fifths of the members, after having heard the reasons of the Bishops. This having been done, the Bishop of Connecticut and the deputies of the Eastern Churches, subscribed the Constitution; and the Convention resolved, that "there is now in this Convention a separate House of Bishops." The Bishops present then formed a separate house. Thus, the several little national Churches, of which I have spoken, were at last organized into one National American Church. This took place in the same year in which the Constitution of the United States, by which the States were formed into a real nation, went into operation. But, although the American Church was thus organized, it can scarcely be said to have been organized upon proper principles until 1808, when a full negative was given to the House of Bishops.

Q. xxxiii. Did this organized Church extend to every part of the United States?

A. No, the Church in Rhode Island did not become a party to the Constitution until 1792. That in North Carolina and Georgia, not for many years afterwards. Indeed, it

may be doubted whether the Church existed in Georgia; neither there, nor in North Carolina, was there any diocesan organization.

CHAP.
III.

Q. xxxiv. What was done after the organization?

A. The two houses laying aside the character of a constituent assembly, proceeded to revise and adopt the Prayer Book under the tenth article of the newly adopted Constitution. They settled the Book very nearly as it now is; only the Thirty-nine Articles, the Offices for the Consecrating and Ordaining Bishops, Priests, and Deacons, and those for the Consecration of churches and Institution of ministers, have been since added.

CHAPTER III.

OF THE ORDERS, MISSION, AND JURISDICTION OF AMERICAN BISHOPS.

Q. i. You said that Mr. Bass was not consecrated, because the Bishops who had been consecrated in England, held themselves bound by promise to the English Bishops, not to perform any consecration until there were three Bishops of English consecration in the United States. How was that difficulty got over?

A. Dr. James Madison was consecrated

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Bishop of Virginia, at Lambeth, on the 19th day of September, 1790, by Archbishop Moore of Canterbury; Bishop Porteous of London, and Bishop Thomas of Rochester, being present and assisting.

Q. ii. What steps were afterwards taken to preserve the succession of Bishops?

A. On the 17th day of September, 1792, Dr. Thomas John Claggett was consecrated Bishop of Maryland, by Bishops Provost, Seabury, White, and Madison. Bishop Claggett afterwards joined in several consecrations; so that every Bishop, now in the American Church, can trace his Ecclesiastical descent, through him, from both the English and Scotch lines.

Q. iii. Are Orders derived from those lines indisputable?

A. Yes: and their validity may be thus proved. The orders of the English Bishops in the reign of Henry VIII., including Archbishop Cranmer, have never been denied. In the beginning of the reign of Queen Elizabeth, Archbishop Parker of Canterbury, was consecrated for that see, by four Bishops, three of whom had been consecrated by Archbishop Cranmer, and the fourth by Bishop Stokesly, of London, who was a Bishop before Archbishop Cranmer. After his consecration, Archbishop Parker, assisted by the same Bishops, consecrated many other Bishops, from whom all the Bishops in England, Scotland, the United States, and the British colonies, trace their Ecclesiastical descent.

Q. iv. Has not the fact of Archbishop Parker's consecration been denied?

A. It has; but the official record of it now remains in the Registry of the diocese of Canterbury. It has been recently examined and found free from all marks of suspicion. The Romanists alleged that it was forged: this has led to such a thorough examination of the whole subject, that it may now be said, that there is probably no document in the whole world whose authenticity has been so clearly proved, nor any fact in history better established than Archbishop Parker's consecration.

Q. v. What were the names of Parker's consecrators?

A. William Barlow, who had been Bishop of St. David's and of Bath and Wells, and was then Bishop elect of Chichester; John Scory, who had been Bishop of Chichester, and was then Bishop elect of Hereford; Miles Coverdale, who had been Bishop of Exeter; and John Hodgeskin, who then was, and had long been, Suffragan Bishop of Bedford.

Q. vi. Is there any doubt of the consecration of any of those Bishops?

A. The records of the consecrations of three of them remain. Bishop Hodgeskin was consecrated on the 9th of December, 1537, by Bishops Stokesly of London, Wharton of St. Asaph, and Hilsey of Rochester. Bishops Scory and Coverdale were consecrated together on the 30th of August, 1551, by Archbishop Cranmer, Bishop Ridley of

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London, and Bishop Hodgeskin. The record of Bishop Barlow's consecration is lost; but he was always regarded as a Bishop in his life time, and his consecration was never denied, until many years after his death: when the Romanists found it convenient to use the want of the record as a weapon with which to assail the validity of Parker's consecration.

Q. vii. Would the fact, that Barlow had not been consecrated, have affected the validity of Parker's consecration, seeing that there were three other Bishops?

A. It would not; but the Romanists set up a pretence, that, inasmuch as Barlow was, what they call, the consecrator, it was through him only that Parker could derive orders.

Q. viii. Is that so?

A. No: the ancient canons, which require three Bishops to participate in a consecration, are intended to secure the transmission of orders, in case of any accidental deficiency in one of the number; otherwise one Bishop might transmit the succession. The Romanists virtually allow this; for consecrations by one Bishop are common among them, both in England and Ireland. Moreover, it is said in the *Corpus Juris Canonica*, a work of the very highest authority among them, that all the Bishops who lay hands on an elect, consecrate him jointly, as several persons carry a beam jointly, and no one more than another.

Q. ix. What do you infer from this?

A. That a newly consecrated Bishop re-

ceives his orders from each and every of his consecrators; and that, consequently, the consecration of Barlow, is not necessary to the validity of Anglican orders. In fact, it may be shown that that of Parker is not necessary to their validity.

Q. x. How can that be done?

A. In several modes. The Irish Church does not derive its orders from the Church of England. The Romish Bishops, whom Queen Elizabeth found in possession of the Irish sees, and of whose valid consecration nobody has ever made any doubt, were not, with two exceptions, deprived of their sees. On the contrary, they conformed to the Reformation, and a line of Bishops, descending in regular succession from them, remains in Ireland to this day. Archbishop Hampton, of Armagh, one of this line of Bishops, joined in July 7th, 1616, in the consecration of Bishop Morton of Coventry; who, on July 12, 1618, was one of the consecrators of Bishop Carleton of Llandaff, afterwards of Chichester; who, on November 18, 1621, was one of the consecrators of Archbishop Laud. Again, about the same time, Antonio De Dominis, Archbishop of Spalatro, in Italy, abjured the Communion of the Church of Rome, and went to England. On December 14, 1617, he was one of the consecrators of Bishop Felton, of Bristol, and Montague of Lincoln; who were both among the consecrators of Archbishop Laud.

Archbishop Laud also traced his ecclesi-

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astical descent from Archbishop Parker, through Archbishop Grindall, who was consecrated by him; and who consecrated Archbishop Whitgift; who consecrated Archbishop Bancroft; who consecrated Archbishop Abbot; who consecrated Archbishop Laud.

Archbishop Laud, who thus united the old English, Italian, and Irish lines of the Episcopate, consecrated, on June 17, 1638, Bishop Duppa of Salisbury, afterwards translated to Winchester; Bishop Morton, above mentioned, being one of the other consecrators. Bishop Duppa, on October 18, 1660, consecrated Archbishop Sheldon; from whom all English, Scottish, and American Bishops can trace their descent.

Q. xi. How are the American Bishops descended from Archbishop Sheldon?

A. Archbishop Sheldon presided at the consecration of Bishop Compton; who presided at that of Archbishop Sancroft; who presided at that of Bishop Trelaroney; who presided at that of Archbishop Potter; who presided at that of Archbishop Herring; who presided at that of Archbishop Cornwallis; who presided at that of Archbishop Moore; who presided at that of Bishops White, Provost, and Madison.

Q. xii. How are the American Bishops descended from Archbishop Sheldon, through the Scottish line?

A. Archbishop Sheldon presided at the consecration of Bishop Compton; who presided at that of Archbishop Sancroft; who

presided at that of Bishop White of Peterborough, who was deprived of his see for refusing to take the oaths to William and Mary. Bishop White presided at the consecration of Bishop Hickea, the famous non-juror; who presided at that of Bishop Gadderar; who presided at that of Bishop Rattray; who presided at that of Bishop William Falconar; who presided at that of Bishop Kilgour; who presided at that of Bishop Seabury.

Q. xiii. Who was Bishop Hickea, the non-juror, and how was he consecrated?

A. At the English Revolution of 1688, several of the English Bishops considered themselves to be precluded, by the oaths which they had taken to King James II. from swearing allegiance to King William III. and Queen Mary II. They were deprived of their sees by the civil power, as were many of the clergy of their benefices. Among these was the learned Dr. Hickea, who was Dean of Worcester. This led to a schism in the Church of England. A body of Churchmen, and those not the least attached to the Church, believed that the Bishops who were consecrated for all the sees vacated by deprivation were intruders and schismatics, and that the rest of the Bishops and clergy of the establishment had become schismatic by holding communion with them. They, therefore, set up a separate communion; the members of which were called non-jurors, from their refusing to swear

allegiance to the reigning sovereigns. Three of the non-juring Bishops, desiring to preserve the succession in the body over which they presided, consecrated Hickes, suffragan Bishop of Thetford, to which situation he had been named, in pursuance of their advice, by King James, after his flight.

Q. xiv. Was that regular?

A. There are grave objections to its regularity, and it is to be feared that the proceeding was schismatical; but that would only affect the mission, not the orders of Hickes.

Q. xv. From what you have said, it would seem that the validity of the orders of the American Church rests on that of the orders of Archbishop Cranmer, Hampton, and De Dominis, and of Bishop Stokesly. Can the succession of these Bishops be traced to the Apostles?

A. The succession of these Bishops cannot be traced to the Apostles by records; nor can that of any Bishop in the world be so traced. The evidence on which the succession of the ancient Bishops rests, is this: By the universal consent of the Christian Church, down to the sixteenth century, no man was accounted a Bishop who had not been consecrated by other Bishops. Hence it follows, that if any man was permitted to hold a see, and officiate as a Bishop, his contemporaries, especially those over whom he presided, and the Bishops with whom he acted, must have been satisfied that he had been consecrated. Upon this argument rests

the proof of the succession of all the Bishops in the world, including those of Italy, where there is not, and never was, any doubt of the existence of the succession, in which, of course, Archbishop De Dominis participated, as well as any other Italian Bishop.

The same remarks will apply to Ireland. The succession of the Irish Bishops, in the reign of Mary I., is conceded on all hands; nor is it pretended that there has been any omission of consecration since that period.

So in England. Up to the Reformation, the continuance of the succession is not denied. The attacks on the consecration of Archbishop Parker have failed; and we trace the Episcopal descent of our American Bishops to Archbishop Cranmer, whose regular succession from the Apostles was never denied.

But this must not be understood, as if it were not possible to trace the succession, beyond the Bishops we have named by records. Many records no doubt, exist, although as the facts recorded in them have never been denied, they have never been published. Still there is not supposed to be any case in which the records of a series of consecrations, reaching to the Apostles, exists. The defect, however, seems abundantly supplied by the facts which have been mentioned; which, according to the principles of human nature, show a failure in the succession to be impossible.

Q. xvi. Is there no other objection to the orders of the American Bishops?

A. Yes; the Romanists pretend that the

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office for the consecration of Bishops, formerly used in the English and Irish Churches, is incapable of conveying Episcopal authority; and that the persons consecrated Bishops in the English, Irish, Scottish, and American Churches, are incapable of receiving the grace of consecration, because they are not priests. Their priesthood is denied, because the office used in those Churches, for ordaining priests, is not capable of conveying the priestly character.

Q. xvii. What is their objection to the office for the consecration of Bishops?

A. That up to the year 1662, that office, as used in the Churches of England and Ireland, did not, in what is technically called the form, that is the words spoken while the hands of the consecrators, are on the head of the elect, make any mention of the Episcopal office.

Q. xviii. What answer do you give to this objection?

A. That the very same omission exists in the Romish form.

Q. xix. What objections do they make to the office for ordaining priests?

A. They formerly took many objections to that office; all of which, except two, it is now conceded were frivolous. The first is the same in substance, with their objection to the consecration office. The second is that there is, in the office, no express grant of any power to offer sacrifice.

Q. xx. What answer do you give to the first of these objections?

A. The same as to the same objection to the consecration office; that the same omission exists in the Romish office, which is, in both cases, far less explicit than the Anglican.

Q. xxi. What answer do you give to the second objection?

A. I have several answers. The first, that if the power to offer sacrifice is necessary to the administration of the Blessed Sacrament of the Body and Blood of Christ, it is included in the power to dispense the Sacraments, which is very unequivocally given, in the Anglican form. Again, that if the power to offer the peculiar Sacrifice of which the Romanists dream, is meant, it is not necessary, because no such sacrifice is possible. Lastly, that the words, on the absence of which the Romanists insist as invalidating ordinations performed by the Anglican Ritual, cannot be necessary, the Church of Rome herself being the judge, since she recognises as validly ordained the Priests of the Greek Church, while these words are no more to be found in the Greek, than in the English ritual. Moreover, they were not found in the ancient rituals of the Roman Church for many centuries.

Q. xxii. Is it true that none but a Priest is capable of being consecrated a Bishop?

A. No; for in the ancient Church, there are instances of such ordinations, and Father Courayer has proved that there were formerly Popes who were consecrated Bishops of Rome, while they were still only Deacons.

Q. xxiii. Are ordinations conferred "*per*

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saltum," passing over the intermediate orders, null ?

A. The practice of the Church in primitive times is in favour of their validity. Even in the particular Church of Rome, the Bishops seem frequently to have been elected from among the deacons, and ordained *per saltum*. The principle on which this is justified is, that the Episcopate comprises virtually all other orders in itself. Even on the supposition that the Episcopate is an extension of the presbyterate, or rather a jurisdiction than a new order, still in conferring it the presbyterate is included, because the latter is essential to the former. Such seems to be the more probable opinion, though many theologians have held that the Episcopate conferred *per saltum* is invalid.

Q. xxiv. Whence did the first American Bishops derive mission ?

A. Being consecrated Bishops, they had their share in the grant, "As My Father hath sent Me, even so send I you;" and in the command, "Go ye into all the world and preach the Gospel to every creature." Of course they had mission, or were sent, to all those parts of the world, in which they might find themselves in a capacity of exercising the Episcopal office without interfering with the sphere of duty allotted to others.

Q. xxv. How did they obtain special mission ?

A. Special mission is nothing more, so far as relates to the Bishop who possesses it,

than a special obligation to exercise the gift of general mission, in a particular place, and among a particular people. So far as relates to the people under the charge of such a Bishop, it only imports a special obligation, to submit themselves specially to him, who has become their superior by being placed specially over them, to exercise that authority, which he possesses generally over all who have no special Bishop assigned to them. As relates to other Bishops, it imports an obligation not to interfere with the relations established between any Bishop and his flock. When, therefore, any number of Christians, who are not under the spiritual jurisdiction of any Bishop, or connected with any diocese, or organized Church, agree to erect the territory, within which they live, into a diocese, and to receive, as their Bishop, any duly consecrated Bishop, who is not under Church censure, and so has general mission, and who is not connected with any diocese, and so at liberty to take charge of them, without abandoning or neglecting other duties, and who is willing so to do, the relation of pastor and flock seems to be sufficiently constituted. This theory was realized, to the letter, in the case of the organization of the diocese of Illinois. In 1835, that diocese was admitted, with its Bishop at its head, into union with the General Convention. It had been organized by the Clergy and Laity of the State of Illinois, then a very small band indeed, and not entitled, under the canons of the American

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Church to elect a Bishop. They proceeded, however, before seeking union with the General Convention, and submitting to its laws, to elect Bishop Chase, their present Bishop, the first Bishop of Illinois. Bishop Chase was then a vacant Bishop, having resigned the diocese of Ohio, over which he had presided for many years; he accepted the election; and the diocese of Illinois, thus completely organized, was received as part of the American Church.

When several such dioceses are formed at the same time, and in the same neighbourhood, and mutually agree to respect each other's limits, and to unite, to a certain extent, in mutual good offices and legislation for the good of the whole, the case is still stronger. This was substantially the case at the formation of the elder dioceses of the American Church.

Q. xxvi. Was the territory of the United States free from obligations to other Bishops?

A. Yes: the authority of the Bishop of London was, in fact, relinquished: the actual Bishop of London signed the first letter of the English Bishops, in answer to the application for the Episcopate, and made no objection to the new arrangement.

Q. xxvii. But were there not Romanist Bishops in the country?

A. Even if there had been, the schismatic character of the Romish Church is such, that it may be doubted, whether Bishops in Communion with her have mission at all; but,

in fact, there were none. It was not until 1790, after the complete organization of the American Church, that the Pope undertook, by virtue of his usurped authority, to erect the whole of the United States into one diocese, the see of which he fixed in Baltimore. In August of that year, Dr. John Carrol was consecrated the first Bishop of Baltimore, and, in December, he arrived in his pretended diocese.

Q. xxviii. But were there not Methodist Bishops in the country, who had, or claimed jurisdiction?

A. There were two persons connected with the Methodist society who called themselves Bishops; but they had, as such, neither orders nor mission; and one of them, in fact, no orders at all. Dr. Coke, one of these persons, was a presbyter of the Church of England, who had permitted himself to be ordained "a superintendent," by the Rev. John Wesley, another presbyter of that Church. Mr. Asbury, the other of these pretended Bishops, had no orders, but what he had received from his colleague, by whom he had been ordained deacon and elder, and consecrated Bishop.

Q. xxix. Is there any other objection, which is taken to the mission of the American Bishops?

A. The Romanists pretend that they can have no mission; because they are heretics and schismatics, and also, because they have received no mission or jurisdiction from the Pope; whom they assert to be the sole source of both.

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Q. xxx. What answer do you give to these objections?

A. To the first, we say, that the American Church is not heretical, since she receives the Nicene Creed; which was declared by the General Councils to be the faith. To the second, we say, that she is not schismatical, since she has never separated from, or refused communion with, any pure Church. Nay, she has never even separated from the Church of Rome, which is herself schismatical, by the very act of refusing communion with the English and American Churches upon frivolous and, in fact, sinful grounds. As to the third, we say, that the Pope is not the source of mission or jurisdiction; that, in fact, he becomes a schismatic, by setting up that unfounded claim, and refusing communion with those who do not acknowledge it.

Q. xxxi. What pretence is there for this claim of the Pope?

A. It is part of what is called the Papal supremacy, and rests on the notion that the Pope, as Bishop of Rome, is the successor of St. Peter, who, the Romanists say, had supreme authority given him in the Church, so that the other Apostles derived their mission and authority through him.

Q. xxxii. What is it necessary that they should establish to make out this claim?

A. Four things. First, that St. Peter had such a supremacy among the Apostles, that they and all other Bishops derive their mission and authority through him. Second, that it

was intended that St. Peter should have successors in this office or supremacy. Third, that St. Peter was Bishop of Rome. Fourth, that the supremacy was so united to the bishopric of Rome that his successor in one office is his successor in the other.

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Q. xxxiii. Had St. Peter any such supremacy?

A. No; the Romanists pretend to ground the notion on sundry passages of Holy Scripture; such as those in which our Saviour directs St. Peter to strengthen his brethren, and to feed His sheep, or which mention our Lord's teaching the people out of Peter's boat, and some others of a similar character. But the obvious meaning of all these texts is not to their purpose, because it has no relation to the right which they assert. They are, in fact, only able to wrest them to their purpose by reading them in the light of their interpretation of a single text, which is the only foundation of the claim. That text is, "I say also unto thee, That thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it. And, I will give unto thee, the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." This text would certainly bear the interpretation the Romanists put upon it, were there any evidence that it had been so interpreted at the time. But, unfortunately for them, the evidence is all the other way.

Matt. xvi.
18, 19.

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Q. xxxiv. Can you show from Scripture, that the text, which you have just cited, did not give St. Peter such a supremacy, that all Bishops must derive the mission and authority from him?

Matt. xviii.
18.

A. Yes. These words are only a promise of a future gift; and in a subsequent passage, in the same Gospel, the same promise was renewed to all the Apostles equally. On that occasion, our Blessed Lord, after directing that he who will not hear the Church shall be regarded as a heathen and a publican, added these words, "Verily, verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven."

John xx. 21,
22, 23.

But both these promises were fulfilled together, when our Saviour gave, not only to St. Peter, but to all the Apostles jointly, their Commission, in words of present grant, and of signification the most extensive that can be conceived: "As my Father hath sent Me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain they are retained." Again; He also spoke equally to them all, when He said, "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have com-

manded you: and lo, I am with you always, even unto the end of the world. Amen." It seems perfectly clear, from these passages, that all the Apostles received both their mission and orders directly from our Blessed Saviour himself, and not through St. Peter; a fact which entirely overthrows the Romish explanation of their favourite text. Moreover, there is no instance in the whole of the New Testament of any one Bishop deriving his jurisdiction through St. Peter; although it appears by the sacred volume, that Timothy and Titus derived theirs through St. Paul. Ecclesiastical history tells us of Bishops of Rome placed by St. Peter, but even in this St. Paul appears to have acted with him. But if he had not, and St. Peter had commissioned some Bishops alone, that is no more than is known to have been done by the other Apostles, especially St. Paul and St. John, who certainly derived neither their orders nor their mission from St. Peter.

Gal. i. 1, and
ii. 6. Matt.
xxviii. John
xx.

Q. xxxv. Had St. Peter any successors peculiarly his, and in an office different from that held by the other Apostles?

A. St. Peter does not appear to have held any office different from the other Apostles, or to have differed from them at all, except in a primacy of honor, in virtue of which he is always named first in the list, and which was in its nature, strictly personal. He could, therefore, have had no successors in an office which he never held. It is remarkable, too, that all the texts on which the Romanists

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rely for the supremacy of St. Peter, have some special relation to his person; and in none of them is any mention made of successors, or of perpetuity, while our Blessed Lord expressly promised to be with the whole body of the Apostles until the end of the world, which implied that in the office, which they held jointly and equally, they were to have successors until the end of the world.

Q. xxxvi. Was St. Peter Bishop of Rome?

A. There is no Scriptural evidence that St. Peter was at Rome; and he certainly did not go there until after St. Paul. There is, however, sufficient evidence in ancient authors, that he was at Rome and suffered martyrdom there; but it is not certain that he was ever Bishop of Rome. On the contrary, some of the old Ecclesiastical writers tell us, that he himself consecrated no less than three Bishops of Rome, whose names are all included in the lists of the Popes. Now only one of these can have been, in any proper sense, a successor of St. Peter, unless we suppose, without evidence, that St. Peter was Bishop of Rome, and resigned that office during his lifetime. If he did so, he either retained his supposed supremacy or he did not; if he did, then the supremacy is not annexed to the see of Rome; and he who was in that see at the death of St. Peter, had no more claim to it than any other Bishop; and so of all his successors. If St. Peter resigned his supremacy, it is strange that no mention is any where made of so remarkable

an event, as one which subjected the whole College of Apostles, including their *Prince*, to a new Primate who had never seen the Lord.

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Q. xxxvii. Is it certain that St. Peter consecrated the three first Bishops of Rome?

A. No. Eusebius says that Linus, the first of them, obtained the Episcopate after the martyrdom of St. Peter and St. Paul, and that he held it twelve years, and transferred it to Annencletus, in the second year of the reign of Titus. If his account be correct, there must have been an interval between the death of St. Peter and the consecration of Linus of several months. But, notwithstanding Eusebius, the prevailing opinion is, that St. Peter consecrated three Bishops of Rome.

Q. xxxviii. What is the authority for the belief that St. Peter consecrated the early Bishops of Rome?

A. Irenæus and Tertullian, who both lived in the second century, near two hundred years before Eusebius, and St. Clement, himself the third Bishop of Rome, as reported by Ruffinus.

Q. xxxix. Supposing St. Peter to have been Bishop of Rome, and to have been the fountain of mission and jurisdiction, what evidence is there that the Bishops of Rome are his successors in the office of dispenser of mission and jurisdiction?

A. There is none. For many centuries no such claim was made by the Bishops of Rome, and the existence of such a right

See pt. ii. ch.
viii. Bis.

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would be inconsistent with the general course of history, and with the canons of the General Councils of which notice has already been taken.

Q. xl. The remarks which you have made on the mission and jurisdiction of the American Bishops, appear to apply more particularly to those Bishops whose dioceses lie within the original territory of the United States. Do they also apply to the territories acquired since 1783?

A. Not fully. Louisiana, Florida, Texas, California, and New Mexico, were all acquired from nations in communion with the Church of Rome. Much of the territory included in them was within the dioceses of Romish Bishops. Some portions of it were not so included; other portions, although nominally included in some diocese, were really uninhabited wildernesses, which have been colonized from the older portions of the United States, by persons who did not acknowledge the jurisdiction of the Romish Bishops, and over whom no jurisdiction was practically enforced. To these two classes of places, the principle which we have laid down, seems to apply. But there remain places in which the title of American Bishops to jurisdiction must depend upon the schismatic character of the Romish Church.

Q. xli. How is that Church schismatic?

A. We are not now speaking of that formal schism, which consists in setting altar against altar within the same diocese, but of that

virtual schism by which a diocese may cut itself off from the communion of the Catholic Church, as the Donatists did. The Donatists were orthodox in the faith, but they were schismatics, because they refused communion with the true Catholics, on account of that which the Donatists accounted laxity of discipline. The Romanists refuse communion with all Churches which do not acknowledge the pretended universal jurisdiction of the Bishop of Rome. They are, therefore, precisely in the condition of the Donatists, within whose dioceses the Catholic Church never hesitated to send Bishops. Moreover, the services of the Church being celebrated in a tongue "not understood of the people," are unprofitable, and she offers only a mutilated Sacrament of the Lord's Supper, concerning which it may be doubted, whether it is a Sacrament at all. Certainly, it is not "duly ministered according to Christ's ordinance, in all those things that, of necessity, are requisite unto the same." Besides, in this Sacrament, she professes to reiterate the one great sacrifice, and to offer a direct and original propitiation for sin. Lastly, both her Sacramental and other services are complicated with idolatrous addresses to the Blessed Virgin and other saints. For all these reasons it is impossible that her services can be joined in by true Catholics. Yet she, formally or virtually, refuses communion on any other terms. She is thus clearly schismatic on several grounds. True Catholics, there-

xxxix Art.
Art. xix.

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fore, may, and in fact must, hold their separate assemblies in places which are within the dioceses of Romish Bishops, or what would be their dioceses, did not their schism destroy their mission and jurisdiction. They must have, therefore, priests of their own, who must be under the authority of Bishops, who will be the true Bishops of the country.

CHAPTER IV.

OF THE INTERNAL CONSTITUTION OF THE AMERICAN CHURCH.

Q. i. UPON what principles is the internal constitution of the American Church founded?

A. It is founded upon two great principles. One of these is of Divine origin; that the power of ordination and the chief government of the Church are vested in Bishops. The other is of human origin; that the power of the Bishops must be checked by that of the Clergy and laity.

Q. ii. How is the first of those principles applied?

A. By placing each diocese under the care of a Bishop who has the exclusive power of ordination, and the chief judicial authority of the diocese, with the rights of visitation and

inspection. In the united Church it is applied in uniting all the Bishops into one body, which is a co-ordinate branch of the General Convention; without whose assent no action of that body is binding.

Q. iii. How is the second principle applied?

A. By placing on each diocese a standing committee, consisting sometimes of clergymen only, and sometimes of clergymen and laymen, but always elected by the votes of the Clergy and laity, without whose assent the Bishop is prohibited from ordaining, and who constitute generally his council of advice. It is further applied by limiting the exercise of the judicial functions of the Bishop, so that they cannot be exercised without the concurrence of presbyters; to whom a portion of judicial authority is given, sometimes as assessors to the Bishop, sometimes as a court whose action is a condition precedent to his. In the legislative department all authority is, in each diocese, committed to a mixed convention of Clergy and laity. In the United Church, the same principle is applied by placing in the General Convention, a House of Clerical and Lay Deputies, co-ordinate to the House of Bishops, without whose assent no action of that body is binding.

Q. iv. How are the relative rights of the Clergy and laity secured?

A. By giving to each a negative upon the other in all legislative action, whether in the General or the Diocesan Conventions. The

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mode of doing so is, that a small number of persons are authorized to call for a vote by orders. The clerical and lay members of the body then vote separately, and unless a majority of the two concur nothing is done. In the election of a Bishop, a matter which is entirely committed to the regulation of each Diocesan Convention, the general, if not universal, practice is for the Clergy to nominate a candidate whom the laity either reject or confirm.

Q. v. How are the rights of individual dioceses secured?

A. By giving them, in the House of Clerical and Lay Deputies, an equal representation; and by authorizing each diocese to call for a vote by dioceses: when the voice of each is equal, whether the number of its deputies present be large or small.

Q. vi. Upon what principle is this done?

A. Upon several. In the ancient Church, the diocese seems to have been considered as the unit, and accordingly, in all councils, the votes of all Bishops who only at that time voted in councils were equal. Again, the American Church is a union of dioceses, not of individuals. Moreover, looking at the subject in the light of expediency, it is not considered right that a large diocese should attain such a position, as, by its large representation, virtually to govern the whole Church.

Q. vii. What are the boundaries between the authority of the General Convention and that of the Diocesan Conventions?

A. They are not well ascertained, further than that the General Convention shall have exclusive authority in matters relating to the Prayer Book and to the trial of Bishops, the Diocesan Conventions in matters relating to the election of Bishops, and the trial of presbyters and deacons. In other matters, the practice has been for each to legislate on any subject, not expressly allotted to the other, which might seem to require attention. So long as the canons of the two bodies can stand together, both classes are respected. What would be the result in case of collision, or by what rules such a case would be decided, it is impossible to say, since nothing of the kind has yet occurred.

CHAPTER V.

OF THE RELATION OF CHURCH AND STATE.

Q. i. WHAT are the relations of the Church and the State in the United States?

A. They are entirely independent of each other.

Q. ii. What do you mean by independent?

A. That each society has a right to regulate its concerns without reference to the will of the other.

Q. iii. But has it not been said, that, in a

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Christian country, Church and State are two names for one society, because both are composed of the same members?

A. It has been so said; but it is not true. In the first place, the two societies are not composed of the same members theoretically. In the second place, they are not composed of the same members practically. In the third place, if they were composed of the same members, that would not make them one society.

Q. iv. Why are they not composed of the same members theoretically?

A. Because there are in every State unbaptized children, and even adults, who are not members of the Church, and excommunicated persons who are hardly such. On the other hand, the Church in every nation is a part of the Church Catholic; and every member of that Church is, for the time, a member of that branch of it within whose bounds he may at any time be found; although he may be an alien, or even an enemy to the State within whose territory it is placed.

Q. v. How are they not practically composed of the same members?

A. Because there are, in every nation, numbers of persons who have, at most, a nominal but unpractical connexion with the Church. Besides in every country in which any freedom of opinion is allowed, there will be many open dissenters from the Church.

Q. vi. Have any experiments been made

to bring about an actual existence of identity between the members of the Church and those of the State?

A. Yes; and in three different modes. One, that of compelling, by persecution, all persons to unite themselves with the Church. In Spain, Portugal, and Italy, this course has been successful, so far as externals are concerned. The Puritans of New England took a second mode, by confining the rights of citizenship to those persons who were nominal members of that which they were pleased to call the Church. But the experiment failed, although the aid of the first mode was called in, not very sparingly. The third mode is, that which the English government is now adopting; it is that which is called comprehension, and consists in compelling the Church to modify her doctrines, so as to comprehend all the opinions which are entertained by any member of the State.

Q. vii. What are the objections to the first of those modes?

A. There are several. It degrades the Church as a body, by making her use the civil sword for the purpose of persecution; it introduces the State into a position for which she is not fit, that of a judge of doctrines; it injures both, by making hypocrites; persons to save their lives profess union with the Church, while they are, in secret, her bitter enemies. The result of the whole is a general looseness of morals.

Q. viii. What are the objections to the second mode?

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A. The same as to the first; with the additional one, that it has never been found to succeed. The coercion not being stringent enough to make men hypocritical members of the Church, makes them bitter enemies to both the Church and the State; and the whole terminates in the overthrow of the system.

Q. ix. What are the objections to the third mode?

A. It makes the State virtually the judge of doctrine; or, more accurately speaking, it involves a denial that there is such a thing as objective truth, and thus deposes the Church from her "authority in controversies of faith." Moreover, it deprives her of the power of exercising discipline, without the consent of the State; for if the State is to lose a citizen by excommunication, she will claim a right to be consulted about excommunication.

Q. x. Can you briefly state an objection which applies to all three modes?

A. Yes. They all involve the idea of tyranny over men's consciences. The two first, over the consciences of those without the Church; the last, over those of the members of the Church.

Q. xi. Suppose that, by any of these modes, or by any other, it were brought about, that all the inhabitants of the territory of some particular nation were members both of the Church and of the State; would it follow that the Church and State were one society?

A. It would not. The Church in a particular nation is only a branch of the Church Catholic; which is one entire society, extending far beyond the bounds of any particular nation, and including many persons who are not members of the State. Consequently the members of the State in a particular nation, can never be the same with the members of the Church.

Q. xii. Is that your only reason for saying that, in the supposed state of things, the Church and State would not be one society?

A. No. For a society is one, not only by the identity of its members, but by the identity of its objects, its organization and its officers. The objects of the Church and State are different. That of the Church is to promote the eternal salvation of all men, as well those who are not as those who are her members. That of the State is to promote the temporal welfare of her own members. Their organizations are different. That of the Church being, in some degree, of Divine appointment, and therefore, immutable, cannot be accommodated to promote the objects of the State without any reference to which it was originated. That of the State is developed from time to time by circumstances in conformity with the exigencies of the time and place. Each is adapted to its particular purpose, which is the carrying on the business of the society to which it belongs, with reference to the object of that society. Hence it has never happened, and never will happen,

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that in any country, the organizations of the two societies are the same. Lastly, the officers of the two societies must, for the most part, be different men; because the qualities which fit a man for office in one of the societies, are very apt to unfit him for it in the other; and because the duties of the two sets of officers are both so extensive and engrossing, as to occupy the whole man, and leave him no time to attend to the duties belonging to the other class.

Q. xiii. What approach has been made, in the United States, towards an identity of the members of the Church with those of the State?

A. In the United States, the members of the Church are a small minority of the citizens, so that the whole theory is utterly inapplicable to our condition, even if it were true. Moreover, the State, happily, repudiates the notion of any identity or union between Church and State, as heartily as the Church.

Q. xiv. You distinguish between identity and union; do you refer to any theory of Church and State, other than that which we have been discussing?

A. I refer to what is called the alliance of Church and State.

Q. xv. Explain?

A. The alliance of Church and State proceeds upon the theory, that they are two distinct societies; which have entered into an agreement to aid each other in the performance of their respective duties.

Q. xvi. How can the State aid the Church in the performance of her duties?

A. The State is supposed to aid the Church in several ways. For instance, by providing for the support of the Clergy, and for defraying other expenses incidental to the duties of the Church, as those connected with public worship, or religious education. The State also sometimes attempts to aid the Church, by adding the terrors of civil disabilities and temporal penalties to the censures of the Church. The state also aids the Church, by protecting her in the enjoyment of her property, and by defending her public assemblies from violent or indecent disturbance.

Q. xvii. How does the Church aid the State in the performance of its duties?

A. By promoting, as true religion always will, the temporal welfare of all who embrace it; by enforcing the duties of peace and civil obedience, and by drawing down the blessing of Almighty God, upon the communities within which it flourishes.

Q. xviii. What are the objections to such an alliance?

A. They are many. Thus, the Church has no right to receive contributions forced from unwilling unbelievers by the terrors of the law, in order to relieve her believing members from their sacred obligation of contributing towards carrying on the warfare of the Lord against the world and the devil: a duty which they ought to regard, as it really is, a very high privilege.

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The temporal disabilities and penalties added to Church censures are, in fact, inconsistent with the true nature of such censures, which ought to be addressed to the religious feeling only, and with the tests by which the ancient Church tried the sincerity of penitents. Such penalties or disabilities furnish a temporal motive to affect an unreal penitence; while the object of the ancient Church always was, by making the price of the return to Church privileges disagreeable and difficult, to try the strength of the religious desires of penitents for such privileges, against temporal inconveniences and humiliations.

The protection of the property and the assemblies of the Church, is a duty which the State owes to the members of the Church, as she does similar duties to all her subjects, as they are such; and it can, therefore, furnish no basis, no consideration, as the lawyers say, for any bargain in which the State can exact any thing from the Church in exchange for such protection. On the other hand, the Church can exact nothing of the State, for the performance of her part of the supposed contract, because it is all no more than her simple duty independent of any contract.

Q. xix. What have been found to be the consequences of such alliances?

A. The State, in consideration of the provision for the expenses of the Church claims, a right of naming the individual clergymen who are to be the recipients of her bounty; and, finally, that of making such appoint-

ments independently of the negative which it is the duty of the Church to retain upon all such appointments; because, without it, she can have no sufficient security for the faith or morals of her ministers. The State having once obtained this power, will not fail to use it for her own benefit, or even for that of the individuals who may from time to time wield her powers, without regard to the interests of the Church.

Under pretence that she is bound to enforce the censures of the Church, she assumes the right to decide who are proper subjects of those censures, and thus, indirectly, to decide what are the doctrines of the Church. Hence, it has never occurred, where such a union existed between the Church and the State, that the former was not cruelly oppressed by the latter.

Q. xx. But is it not the duty of the State to recognise the true Church?

A. It is the duty of the State, as it is the duty of each individual who is a member of the State, to recognise the true Church; because it is his duty to believe in, and obey the Divine Revelation. But that is a duty which is between each individual and Almighty God or at most, between each individual and the Church. It is just as much the duty of every individual, that his recognition should be sincere and unforced, as that it should be made. Every step, then, taken by the State, beyond simple recognition, is a violation of the true principles of the Church. Nor can a simple

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recognition take place, unless it is a true and real one, made heartily and sincerely, because the State itself, that is, the people of the State, do sincerely and heartily believe in the existence and doctrines of the true Church. Unless such a recognition can be so made, it must be deferred until the component parts of the State, in their individual capacities, are brought over to a different mind. Until then, the want of such a recognition by the State is to be excused by invincible ignorance; just as the want of such a recognition is excused in the case of the individuals. In other words, the recognition of the Church by the State is only a public and united expression of her recognition by the individuals who compose the State. The possibility of making it, then, depends on the fact, of whether the individual recognitions, of which it is made up, really exist. The duty is, in other respects, precisely parallel to the individual duty, and the non-performance of it, is excusable on similar grounds to those which excuse from the performance of the individual duty. Moreover, the duty, in both cases, is one for the neglect of which no man is accountable to any human authority.

Q. xxi. But have not the Church and State authority over the same matters? May not their decisions clash? In such a case, if they are independent of each other, who is to decide between them?

A. They have both jurisdiction over the same matters; but their jurisdictions are

for different purposes, and rest on different foundations. The State judges of actions as they are, or are not, civil wrongs, and affect the temporal welfare of her citizens. The Church judges of them as they are, or are not, sins, and affect the consciences of the actor. If the matter be merely a temporal one, touching this world's goods, and its decisions clash, it is the duty of the Church to give way, so far as relates to the actual disposal of the property. But as relates to the conscience of the party, the Church has a right to insist on his conforming to her laws, and to enforce those laws by merely ecclesiastical censures; of which, if they carry no temporal disabilities with them, the Church has no right to complain. The individual must then choose between his Church privileges, and the exercise of the power which he derives from the imperfection, misapplication, or perversion of the temporal laws.

Q. xxii. What are the actual relations between the Church and the State, in the United States?

A. The Church professes obedience for conscience sake to the civil "powers that be;" they, on their part, afford her protection of her assemblies for public worship from interruption, in common with those of all sects and religions, and also the protection of the property of the Church in her corporate capacity, to the same extent, in the same manner with other property.

Q. xxiii. Does the Church desire any thing else of the State?

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A. The Church desires no exclusive privileges of the State. She desires that, in common with all sects and religions, her sons may have the power of associating themselves into corporations, or legalized associations, with perpetual succession, for the purpose of more conveniently holding the title to her houses of worship, and the other real estate which it may be necessary or convenient that she should hold in order to the carrying on her great work.

Q. xxiv. Why is that necessary?

A. Because the courts of law require that all real property should belong to some person or corporation. If church property be intrusted to an individual, it is liable in his hands, or those of his heirs, to be perverted from Church purposes, and will, moreover, be liable for his debts. There is in such a case no definite or ascertainable person or persons, whom the courts recognise as interested in the matter and entitled to interfere, and demand their aid in preventing such perversion. The difficulty can only be gotten over by giving a legal standing to some body of Churchmen, in whom the legal right to property may reside, and who will, therefore, be entitled to protect it in the courts.

Q. xxv. How are such corporations formed?

A. The right of forming corporations is regarded as belonging to the sovereign power. In Great Britain, it belongs to the Crown, the theoretical Sovereign; in the United

States, it is exercised by the legislative bodies. This right, so far as concerns the Church, is exercised in two different modes. In some States it is necessary to apply to the legislature for a special act of incorporation in each case. In others, power is given to a certain number of citizens to associate themselves into a voluntary corporation, with the usual privileges of a legal one, including that of holding property to a certain limited amount. Most of the States permit such associations for the purpose of maintaining public worship, to be formed in the easier mode; but in the case of corporations to hold property for the purposes of Church education, or for any Church purposes, other than the maintenance of public worship, the direct interference of the legislature must be sought.

Q. xxvi. Does the State do her duty to the Church in this matter?

A. The power of doing so belongs not to the General Government, but to what are technically called the States. Most of these do their duty in this matter. Virginia is distinguished by her obstinate refusal to permit the existence within her jurisdiction of any corporation for the maintenance of public worship. New York has attempted to monopolize education, and will no longer give the right of conferring academical degrees to any other institutions than the State University; which acknowledges no Church or creed, and will not extend the benefit of its degrees to those educated in any institution which

does. There may be in other parts of the country some similar facts. They are evidences, wherever they exist, of a misguided hatred of religion, disguised as a morbid fear for religious liberty; against which it is, in fact, waging war. In general, however, the States are willing to do all that the Church ought to desire.

CHAPTER VI.

SUPPLEMENTARY CHAPTER ON THE RELATIONS OF THE CHURCH OF ENGLAND TO THE STATE.

Q. i. ARE the relations of the Church and State the same in England, as in the United States?

A. No. In England there exists an alliance between Church and State, by means of which the Church is subjected to great evils.

Q. ii. What is the origin of that alliance?

A. From the time of Constantine, an alliance between Church and State has existed throughout Europe. The kings, as well of England as of other nations, were always desirous to make the most of it for their own temporal advantage; the clergy every where desired to check their encroachments. This

led to a perpetual struggle between the governing powers of the nations and of the Churches. The Clergy of each nation being unable to sustain this struggle against the governing power of that nation, there was formed a kind of union among all the Clergy of Western Europe. Of this union, the Bishop of Rome, who, to the possession of the chief bishopric of the West, united the character of a temporal prince, was naturally the head. These circumstances gave rise to the papal power, and to many of the corruptions of Romanism. When, in the sixteenth century, a portion of the clergy of Europe opened their eyes upon the corruptions of the Church, they found that they could not get rid of them, without also getting rid of the papal power, by which they were sustained. To effect this object, they called in the aid of the temporal powers, which were always hostile to the popes, and, as a protection against which their predecessors had built up that very papal power. The sovereigns in many places, readily answered to the call, and almost every where availed themselves of the circumstances of the times to extend their power over the Church.

Q. iii. What was the particular course of events in England?

A. Henry VIII., a profligate tyrant, was actuated in his dislike of the papal power, by private feelings as well as by the same interests which had impelled his predecessors in the same direction; but not by any dislike to

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the doctrinal corruptions of the Romanists, which, in fact, he held. He determined to throw off entirely the authority of the see of Rome. In this enterprise he was not willing to rely solely upon that portion of the English Clergy who were seeking a doctrinal reformation, and having it in his power, by a gross breach of faith, to force the whole body into his measures, he determined to do so. Before circumstances had induced him to declare against the Pope, he had thought it his interest that Cardinal Wolsey, his prime minister, should be invested with the character of papal legate, and it was done with his full consent. But during the struggle between the mediæval kings of England and the popes, a law had been made imposing heavy penalties on any clergyman who should recognise the authority of a papal legate, without a license from the crown. In the case of Wolsey, the form of the license had been omitted; the Clergy, however, recognised Wolsey's character, not apprehending any danger, since he was known to be the king's favourite, to have been appointed with his approbation, and his legatine character to be fully acknowledged at court. Indeed, it is quite probable that the great body of the Clergy did not know that a formal license had not issued under the great seal; of which emblem of authority Wolsey himself, in the character of Lord Chancellor, was the keeper. Henry, however, did not scruple to avail himself of this technical advantage, and threat-

ened every clergyman in England with total ruin, unless the Convocation would acknowledge him to be the head of the Church in England. Notwithstanding their extremity, the Clergy refused to make such an acknowledgment, unless with the qualification, "so far as is permitted by the law of Christ." The king was obliged to accept their acknowledgment with this qualification, and content himself with the determination to interpret it his own way. Care was taken, in the act of Parliament accepting the submission, to make no mention of the qualification. Thus was annexed to the crown of England the title of "Head of the Church."

Q. iv. How long did that title continue?

A. During the reigns of Henry VIII. and his son Edward VI.; Mary, who reconciled herself to the Pope, formally renounced it; and Elizabeth did not resume it, nor has it been borne by any of her successors. A portion of the power which the title expressed, they have, however, always retained.

Q. v. How is that?

A. Elizabeth, early in her reign, put forth certain injunctions, in which she undertook to explain the extent of her ecclesiastical authority, and thus vindicate the Church of England against the calumnies of the Romanists. The substance of these injunctions, touching this matter, was incorporated into the thirty-seventh article of the Church of England, where we read that "the Queen's majesty hath the chief power in this realm

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of England, and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not or ought to be subject to any foreign jurisdiction." Also, the same article, after expressly denying to the sovereign the ministry of the Word and Sacraments, goes on to assert that the Church only attributes to the sovereign, "that only prerogative which we see to have been given always to all godly princes in Holy Scriptures, by God himself, that they should rule all estates and degrees committed to them by God, whether they be ecclesiastical or temporal, and restrain, with the civil sword, the stubborn and evil doers."

Q. vi. Is there not some discrepancy between the two quotations which you have made?

A. Yes: The latter, which explains the foundation on which the royal supremacy rests, goes no further than to assert the right of the State to rule over all *persons* committed to its charge, and is really nothing more than a proper renunciation of the claims of the mediæval Clergy to be exempt from all civil jurisdiction; but in the other passage, an additional principle is artfully introduced, by the insertion of the words "in all causes," which really subjects the Church to the State.

Q. vii. How far is this subjection practically carried?

A. In order to understand that matter

fully, it is necessary to understand how the Church of England is supported.

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Q. viii. How is she supported?

A. The Clergy are supported by lands and tithes, or more properly speaking, corn rents. The tithes were a tenth part of the produce of the land. Their origin was this. The primitive Christians appropriated to God, for the support of His Church, one-tenth of their gains, which they offered at his altar. These offerings were applied to the payment of all the expenses, of whatever nature, which were necessary for the maintenance and propagation of religion, within the diocese. When parishes were invented, and dioceses split up, a liberty was allowed to every man, who possessed an estate, and was willing to build a Church upon it, to appropriate the tithes of his estate, that is, the tenth part of its produce, to the support of the clergyman appointed to serve such Church, to whom the estate, the tithes of which were so appropriated, became a parish. The owner of the estate was also permitted to name the clergyman of the parish, subject to the approbation of the Bishop of the diocese. This change produced several effects; it withdrew from the common funds of the diocese the tithes thus appropriated to the priest of a particular parish; and it changed the character of the tithes themselves, from a voluntary offering of the cultivator of the land, to a permanent charge on the land itself, which the temporal law soon recognised and en-

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forced. The lands of the Church were given to her by the ancient owners for the support of particular bishoprics or (other) offices. These lands and the tithes, which last are now changed into corn rents, constitute the support of the Clergy of the Church of England.

The other expenses of the Church, are met by what are called "Church rates;" that is, by an annual tax on the property in each parish, imposed by a vote at a meeting of rate payers.

Q. ix. Do the representatives of persons who built Churches, and set apart the tithes of their estates for the support of the parochial clergymen still retain, in England, the right of naming the minister of the Church which their respective ancestors built and endowed?

A. They do, and that right is vendible: it is known to the law of England as an advowson. Moreover, the crown claims to be the founder of all Churches and ecclesiastical offices, which cannot be shown to have been founded by some one else, either directly or by the inference drawn from long possession or exercise of the advowson. By means of this claim, the crown has the nomination to a very large number of benefices, both dignities and parishes. In fact, the crown nominates to all the bishoprics, all the deaneries, about half the canonries, and one-tenth of the parishes. The nominations to the other benefices, are some in the hands of

Bishops, some in those of other ecclesiastical persons, or corporations, some in those of lay corporations, the greater number in those of private men. But all are held by those who claim them as patrons, constituted such by the temporal law.

Q. x. Does the Church of England possess all the property which she once held?

A. No: a large proportion of the tithes was in papal times appropriated to the monasteries and other ecclesiastical corporations, who were to provide for the performance of the pastoral duties. At the Reformation, all the tithes belonging to the monks passed into the hands of the crown. Many of them were granted to laymen. These are rightly said to be *impropriated*. Others were given to Bishops or other dignitaries in exchange for lands of greater value than the tithes. Much land was also taken by the crown either by way of exchanges disadvantageous to the Church, or without any pretence of equivalent.

Q. xi. Does not the alliance between Church and State require that the State should protect the property of the Church?

A. Yes; but this article does not appear to have been well observed in England.

Q. xii. You said that it was necessary to know something of the mode of supporting the Church in England, to understand the manner in which the royal supremacy has been exercised. Can you now explain that matter?

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A. Yes; the royal supremacy, like other parts of the royal authority, has passed into the hands of parliament, which has, under that pretence, assumed to itself a power of treating the property of the Church as its own, and has exercised that power in three very remarkable instances.

It has changed the boundaries and increased the number of the bishoprics, abolishing some and establishing others, and distributing the property of all at its pleasure.

It has abolished some of the other dignities, and diminished the income of others, appropriating their property to the support of the parochial ministers.

It has changed the whole, or nearly the whole, of the tithes into corn rents, to the great advantage of the land-holders, at the expense of the tithe-holders.

Q. xiii. Were not these changes advantageous to the Church?

A. Perhaps some of them were; others certainly were not. But all were made without any consultation of the Church, and by a power external to her, and held by men of whom some were her enemies, and almost all indifferent to her.

Q. xiv. In what other modes is the royal supremacy exercised?

A. Chiefly in three. First, the determination of ecclesiastical causes in the last resort, by a court appointed by, and deriving its authority from the crown. Second, the power of convening, proroguing, and dissolving the

convocation, or legislature of the Church of England, with the further power of preventing that body, when in session, from proceeding to any action without the royal license. Third, the appointment of Bishops. All these powers are vested in the crown by divers acts of parliament, but are, as I suppose, only binding on the Church, by virtue of the royal supremacy to which she has assented.

Q. xv. Have these powers been abused?

A. Every one of them. The right of deciding ecclesiastical causes, in the last resort, including causes which involve questions of doctrine, is vested in a court of lawyers, the members of which are not required to have even a nominal connexion with the Church. The Convocation has never been allowed to sit for the despatch of business since 1717. Bishops have been selected, in some instances at least, because they were known to hold latitudinarian doctrines, and to be obnoxious to the Church on that account.

Q. xvi. But when such selections are made, do not the existing Bishops refuse to consecrate?

A. No; the law has received an interpretation, which makes the nomination of the crown absolute in reality, although not in form, and subjects any Archbishop or Bishop who shall refuse to consecrate any person whom he shall be required by the crown, in legal form, to consecrate, to heavy penalties. No prelate has yet been found with courage enough to risk those penalties.

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Q. xvii. What does the Church of England get in exchange for all these disadvantages?

A. First, the protection of her property, after the fashion which has been explained. Second, the Church rates, granted annually by the votes of assemblies, in which those who pay have a right to vote, whether they are Churchmen or not; and which, besides being wrong in principle, are a fruitful source of litigation, heart burning, and unpopularity. Third, the enforcement of her excommunications by temporal penalties, which is also wrong in principle, and a serious disadvantage to her. Fourth, seats in the House of Lords for her Bishops, which is in itself but an equivocal benefit, and in practice leads to a positive evil by keeping the number of Bishops too small to perform their proper duties, and by occupying the time and attention of those which exist about temporal matters.

Q. xviii. Why then does not the Church of England withdraw from so unequal an alliance?

A. Because if she does she will no longer have the means of carrying on her work; since the State would not only withdraw the Church rates, as it would have a right to do, but would seize upon the Church' property, including, perhaps, even the Church edifices themselves.

PART IV.

Rites and Ceremonies of the Church of England.

CHAPTER I.

ON THE RITES AND CEREMONIES OF THE CHURCH OF ENGLAND

Q. 1. WHAT is meant by *Rites* and *Cere-* CHAP.
monies? I.

A. By Rites are meant religious obser-
vances, ordained by competent Authority.

Q. 2. Why are they called *Rites*?

A. Because they are *ῥητοί*, i. e., *prescribed*
or *ordered*.

Q. 3. What do you mean by *Ceremonies*?

A. Solemn and sacred observances.

Q. 4. In the terms Rites and Ceremonies,
as here used, do you include the two Chris-
tian *Sacraments*?

A. No. These two Sacraments were "or-
dained by CHRIST Himself;" but by Rites
and Ceremonies, I here mean sacred and
solemn observances appointed by lawful *hu-*
man authority.

Q. 5. What rules are to be observed by
those who prescribe Rites and Ceremonies?

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1 Cor. xiv. 40.
26.
Rom. xiv. 19.
1 Cor. x. 31.

Matt. xv. 9.

A. That they appoint nothing inconsistent with the Apostolic injunctions, *Let all things be done decently and in order*; and, *Let all things be done to edifying*, and for the promotion of *the glory of God*. Hence, they must take care that the Rites which they ordain be reasonable and decorous and, as much as may be, in conformity with the ancient practice of the Universal Church; and that Ceremonies, which are *commandments of men*, be not taught for *doctrines*, and enjoined as necessary to salvation.

Q. 6. Whence do we ascertain the Rites and Ceremonies of the CHURCH OF ENGLAND?

A. From the Tables and Rules prefixed to the Book of Common Prayer, and from the *Rubrics* of the same.

Q. 7. What is meant by a *Rubric*?

A. Properly, a law written in red letters (*rubris literis*), as the titles of the Old Roman laws, and the ritual directions in the Prayer Book formerly were.

Q. 8. When were these *Rubrics* drawn up?

A. At the times of the promulgation of the Book of Common Prayer: in the reign of Edward VI. in 1549, 1550, 1552; in that of Queen Elizabeth in 1560; of King James I. in 1604; and at the Restoration of King Charles II. in 1661.

Q. 9. By whom were these *Rubrics* framed?

A. By Bishops and Presbyters of the Church.

Q. 10. Do you think yourself bound in conscience to observe them, where competent authority, or the necessity of the case, does not exempt you from the observance?

A. Certainly.

Q. xi. On what authority do the Rubrics in the American Church rest?

A. On that of the Church in Convention assembled, which ratified the American Prayer Book.

Q. 12. You have specified the authority by which these Rites are ordered: but, *in addition* to them, may not the Ministers and members of a particular Church adopt Ceremonies from *ancient* or *foreign* Churches; such Ceremonies having been appointed by those Churches, as edifying and decorous?

A. No; *no private person*, lay or clerical, may introduce any thing into a Church, on his own authority; it is not *his* province, but it is exclusively the office of the particular Church to which he belongs to decree the Ceremonies to be observed by its Members; and whether such additional Ceremonies, as you have mentioned, be derived from ancient or from modern practice, they are equally innovations and usurpations of the authority of the Church, and their introduction is equally irregular and presumptuous. It is not less an act of pride and disobedience in an individual to *introduce* into a Church what is *not* ordered by lawful authority; than to *despise* what *is*.

CHAPTER II.

OBJECTIONS CONSIDERED.

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Q. 1. BUT may it not be said that—as these Rites and Céremonies are *indifferent* things, and may vary in different Churches, and very reasonably and advantageously so, and may be changed from time to time in the same Church—it is of little importance whether we conform to them or no?

A. If this were so, there would be an end of all human authority. Things *indifferent* are properly those concerning which Almighty God *has not spoken* by any law, either *for* them or *against*: and *indifference* (ἀδιαφορία) is the special character of the legitimate objects of *human law*, as distinguished from *divine*; τὸ νομικὸν δίκαιον is, that ὃ ἐξ ἀρχῆς οὐδὲν διαφέρει, ὅταν δὲ θῶνται, διαφέρει. “*In mediis rebus Lex posita est Obedientiæ.*” Thus the attitude of the body, and similar outward observances in Public Worship, may *in themselves* be matters of no *great moment*; (though even *natural Reason* tell us that certain states of the body are appropriate accompaniments and exponents of certain affections of the mind, and tend to general edification; and for the recommendation of certain attitudes in devotion we have the authority of *Scripture Example*; and in the

Public Worship of a Church discrepancy is to be deprecated, and *Uniformity* is greatly to be desired, as tending to promote *Unity*; and further, though this or *that particular* ceremony may be a matter of little moment, yet that *some* ceremonies there should be, is essential to the maintenance of Religion;) but *when* express laws *have* been duly made concerning these things, we are *no longer* free to do or omit them as we please; for *Obedience to constituted Authority* is so far from being a matter of *Indifference*, that nothing is more destructive to a Community, and nothing more displeasing to God, Who is the Author, not of confusion but of peace, than its *absence*. Besides this, if these things be, as some allege, matters of indifference, nothing can be more frivolous than wranglings concerning them. In a word, the fruits of *disputing*, instead of *obeying*, are contempt of lawful authority, loss of time and labour, detriment of peace and charity, and the neglect of the "weightier matters of the law."

CHAP.
II.

Luke xxii. 41.
Acts vii. 60.
Phil. ii. 10.
Eph. iii. 14.

Ex. xxii. 28.
Acts xxiii. 3.
5.
2 Pet. ii. 10.
Jude 8.
1 Tim. i. 4.
vi. 4. 20.
2 Tim. ii. 16.
23.
1 Cor. xiv. 33.
Tit. i. 10.
Matt. xxiii. 23.
Luke xi. 42.

Q. 2. You say we must obey these laws; and you acknowledge that these laws are *human*; do then *human laws* bind the *conscience*?

A. Not as *human laws*: nothing but the law of *God* can do so; but all human laws, which are not contrary to the Divine law, can and do bind the conscience *indirectly*, by virtue of the Divine law which *commands us to obey them*. Thus, in the case supposed,

James iv. 11, 12.

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1 Pet. ii. 13-19.
Ephes. vi. 5, 6.
Col. iii. 23.
Tit. iii. 1.
Rom. xiii. 1-5.

we are bound to conform to the Rubric, because God says in His Word, "Submit yourselves to every ordinance of man for the Lord's sake." For example, we are not bound in conscience to *kneel on account of any special virtue in the act itself*; but we are bound in conscience to *obey the lawful authority which enjoins us to do so*. Thus, in obeying the Rubrics of the Church, we do in fact obey GOD; *Cum Christo jubente servis homini, non homini servis, sed Illi qui iussit*; and in wilfully and obstinately disobeying them, we do in fact despise the WORD of GOD.

Ex. i. 16, 17.
Dan. iii. 18.
vi. 9.
1 Macc. i. 45.
ii. 34.
2 Chron. xv. 16.
Luke ii. 49.
Acts v. 29.

Q. 3. It is not meant, I suppose, that we should obey *every* human ordinance, without reference to the nature of the thing commanded?

A. No; we are not to obey a human ordinance, if it be plainly *against* the *divine* law; we are to obey *Man* for the sake of God, but we are *not* to disobey GOD for the sake of man.

Q. 4. But these Ceremonies of the Church are *not* enjoined in *Holy Scripture*; and does not, in the *language* of the Church, "Holy Scripture contain all things necessary to salvation?"

Rom. xiii. 2.
Matt. xvii. 27. xxii. 21. xxiii. 2, 3.
Luke iv. 16. xvii. 14.
John x. 22.
Acts ii. 15. iii. 1.

A. Yes. Scripture contains all things necessary to salvation; and of these necessary things *one of the very first* is obedience to lawful authority in all things not unlawful, *that is, in all things not contrary to the general laws of Nature and Reason, and to the*

positive ones of Holy Scripture. And both the precept and example of our blessed Lord, Who was "obedient to the law for man," is conclusive on this point.

Q. 5. But if I have a *scruple of conscience* as to the lawfulness of a ceremony, ought I to conform to it?

A. It is true, certainly, that our conscience *obliges* us, even when it *errs*; but then it does not exempt us from the *guilt* and *punishment* of error. Hence we must take all the care in our power, that our conscience *may not err*, but be rightly instructed and informed. And with this view we must consider, that lawful authority has *pronounced* a public judgment in *favour* of the Ceremony by *ordering* it: and in Christian charity, humility, and discretion, we shall not be disposed to doubt that this *public judgment* is *worth* more than our own *private opinion*. Our *private conscience* must remember that the *public conscience* is better than itself; and it ought, therefore, to endeavour to bring itself into *conformity* with it. Next, we must bear in mind, that the thing is *established*, and for the sake of peace ought not to be stirred by private persons, *without urgent necessity*; that the order, which enjoins the observance, is the judgment of the competent authority, to which, by God's Word, we owe *obedience* in all things *not* clearly unlawful, "not only for wrath but also for *conscience*' sake;" that the *command* is *clear*, but our *exemption*

Rom. xiii. 5.

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Jer. xxxv. 16.
1 Pet. ii. 13-
20.

is not so; (and “in *dubiis rebus tutior pars est eligenda;*”) and lastly, that there are many things which it may not be expedient for *others* to *command*, in which, notwithstanding, when they *are* commanded, it is very necessary for *us* to *obey*.

Rom. xiv. 5.
22.

Q. 6. But does not St. Paul say, “Let every one be *fully persuaded in his own mind;*” and, “whatsoever is not of *faith* is sin?”

1 Cor. xi. 16.

A. St. Paul is there speaking of indifferent matters, that is, of matters not prescribed or forbidden by God, and on which the *lawful public authority* had pronounced *no judgment*, and in which, therefore, every one was at liberty to do what, in his own conscience, he thought best; but where such public authority *has* pronounced its judgment, he condemns those who resist it in the following

Rom. xiii. 2.

words, “If any man *thinks fit* (*δοξεῖ*) to be contentious, we have no such custom, neither the Churches of God:” and “whosoever resisteth the power, resisteth the ordinance of *God.*”

1 Cor. viii.
13.

Rom. xiv. 21.

Q. 7. But if I *give scandal* or *offence* to others by compliance, am not I guilty of want of *charity* if I comply, when St. Paul says, “If meat make my brother to offend, I will eat no flesh while the world standeth;” and, “It is good to do nothing whereby thy brother stumbleth, or is offended, or is made weak?”

A. St. Paul is speaking of things, by abstinence from which he *sacrificed* his *own ap-*

petite and not *public authority*. The former is right, but not the latter. And, with respect to *giving scandal*, it is not possible for us to give *greater scandal* to the weak, than by teaching them disobedience to authority by an *example of resistance* to it; and *this* too in a matter of *Religion*. *This is*, indeed, to make our brother to offend. And this is to give scandal, not only to our *weak brethren*, but to the *strong*, both among our fellow-subjects and our governors; for our *governors* are *brethren* too, and something more, and *obedience* is *charity* too, and something more: and, lastly, it is to offend *our own consciences*, and to disobey God.

Q. 8. But may scandal be ever lawfully given?

A. No. Scandal *can never* be lawfully given, but it *is not seldom* unlawfully taken. A scandal means a stumbling-block; and *Christ* Himself was a stumbling-block to the Jews. The Pharisees were *offended* (ἔσκανδαλίσθησαν) by His words, yet He did not desist from preaching. St. Paul speaks of the *offence* of the Cross, yet it was not to *cease*; and he says, "God forbid that I should *glory*, save in the Cross of our Lord Jesus Christ." Offence may be *taken*, where none is *given*; and offence *not justly* taken hurteth none but the taker.

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