

Church, then, exists to-day in three great parts, each part holding firmly and reverently the One, undivided Faith.

The Greek Church is the Divine Church in the East, chiefly in Eastern Europe, and upon the Asiatic continent.

The English Church is the Divine Church in the West, chiefly in England, in the British Colonies, and in America.

The Latin Church is the Divine Church in the West, chiefly upon the European Continent, and in America.

The Bishop of Constantinople is Patriarch of the Greek Church.

The Bishop of Canterbury is Patriarch or Archbishop of the English Church.

The Bishop of Rome is Patriarch or Pope of the Latin Church.

No Bishop, mark you, is above another in the Church of GOD. All are equal in spiritual authority in the Church. Their jurisdiction does not extend beyond their own dioceses, but there has always been a *primus inter pares*, a first among equals, a Metropolitan, a Chairman of the House of Bishops, as we might say, as in the case of S. James, the Less, who presided over the first synod of the Church, in Jerusalem, in the year of grace, 52; S. Linus, who was the first Bishop of Rome after the holy Apostles, or of the Bishops in our own day who occupy the episcopal sees of Constantinople, Canterbury and Rome, who are now the chief rulers of the One, Holy, Catholic and Apostolic Church. These three parts of the One Holy Church of Christ are plainly distinguished by having Bishops, Priests and Deacons, a sacred threefold order, who have been ordained in a regular succession from the Apostles down to the present day. But the Divine Foundation of the English branch of the Church has been called in question by the Latin portion, and yet a reverent and careful study of Church history and of the writings of the Apostolic and Ancient Fathers of the Church, will prove beyond the shadow of a doubt to every unprejudiced and sincere student, the Apostolic origin of the English Church equally with that of the Latin and the Greek. As a priest of the English Church it is my humble desire to point out the Apostolic origin and Catholic heritage of the Holy Church of England, and to mark how careful our forefathers were to preserve Apostolic order and primitive worship. An altogether erroneous opinion has got abroad that the English Church is but the outcome of the semi-political, semi-religious Reformation of