

to resign his see by the whole Episcopate of England, as well as by the clergy of your diocese, he was deposed from his office by the united voice of all the Bishops of this Province, including the one who could not be present at the trial, but had the whole case forwarded to him. And it was for this teaching that it was declared by the Synod of the Province that he must be separated from the communion of the Church, if he should venture to assume government over the Church of God without being restored to his office by the Archbishop of Canterbury or the Metropolitan. He has done this, in spite of repeated warnings, entreaties and protests, and no option is left to me but to carry out the resolution of the Synod. The act is of so sad, and, so far as we are concerned, of so novel a character, that it is due to you that I should state to you in virtue of what authority, and in obedience to what obligations, it is done. Consider what the Church of Christ is. It is a "kingdom." Our Lord expressly called it such. And it is a spiritual kingdom, of which He is the Head and King. It is in the world, but not of it. "My kingdom is not of this world." He has Himself ordained laws for His kingdom, and has prescribed modes for admission into it, and exclusion from it. As He has appointed the Sacrament of Baptism to be the door of entrance into it, so has He ordained that for grave faults there shall be, by formal sentence exclusion from it. The power to exclude is to be within the Church itself. "If he neglect to hear the Church, let him be to thee as a heathen man and a publican." (St. Matt. xvii., 17, 18.) It is to the officers whom He has commissioned and placed within His Church that He has intrusted the execution of its laws. They act under His authority and by His command. "As My Father