

NOTE A.

“That the prayer is addressed on this occasion to the Lord Jesus, we may humbly conclude for the following reasons: 1st—Because He was ‘the Lord,’ specified immediately before this invocation in St. Peter’s discourse, ver. 21. 2nd—In the election of presbyters, afterwards in the several churches, ‘after prayer and fasting,’ the apostles commended them to the Lord on whom they believed,’ chap. xiv. 23; but that Lord was unquestionably Christ. 3rd—Our Lord himself expressly and formally assumed the title here given him, ‘And all the churches shall know that I am he which searcheth the reins and hearts,’ Rev. ii. 23.” Dr. Halcs quoted in a note of the Family Bible of S. P. C. K.

NOTE B.

“The first bishops in the Church of Christ were his blessed apostles; for the office whereunto Matthias was chosen the sacred history doth term *ἑπισκοπήν*, an episcopal office, which, being spoken expressly of one agreeth no less unto them all than unto him. For which cause St. Cyprian, speaking generally of them all, doth call them bishops. They which were termed apostles, as being sent of Christ to publish his gospel throughout the world, and were named likewise bishops, in that the care of government was also committed unto them, did no less perform the offices of their episcopal authority by governing, than of their apostolical by teaching. The word *ἑπισκοπή*, expressing that part of their office which did consist in regiment, moveth not (I grant) their chieftly in regiment over others, because as then, that name was common unto the function of their inferiors, and not peculiar unto theirs. But the history of their actions sheweth plainly enough how the thing itself which that name appropriated importeth, that is to say, such spiritual chieftly as we have already defined to be properly episcopal, was in the holy apostles of Christ.” Hooker’s Ecc. Pol. vii. 4.

For a popular discussion of the subject, see “A Presbyterian Clergyman Looking for the Church,” chap. xxii. “The true issue.”

NOTE C.

Of the people, St. Jerome complaineth that their judgments many times went much awry, and that in allowing of their bishops, every man favoured his own quality; every one’s desire was, not so much to be under the regiment of good and virtuous men, as of them which was like himself. What man is there whom it doth not exceedingly grieve to read the tumults, tragedies, and schisms, which were raised by occasion of the clergy at such time as, divers of them standing for some one place, there was not any kind of practice, though never so unhoneſt or vile, left unassayed whereby men might supplant their competitors, and the one side foil the other. Ecc. Pol. VIII. vii. 6.

NOTE D.

The author cannot allow this sermon to appear in print without the following remark, intended to supply an obvious omission which he deeply regrets, and which was pointed out by a kind and valued friend immediately after its delivery: