

chief pastors of the Church were generally designated Apostles or Angels, *i. e.* messengers sent by God himself. In the next century, the office remaining, the designation of those who held it was changed, the title of Apostle was confined to the twelve, including St. Paul; and the chief pastors who succeeded them were thenceforth called Bishops, the subordinate ministers being styled Priests and Deacons. And thus we see, as Christ was sent by the Father, so He sent the Apostles; as the Apostles were sent by Christ, so did they send the first race of bishops; as the first race of bishops was sent by the Apostles, so they sent the second race of bishops, the second the third, and so down to our present bishops, who can thus trace their spiritual descent from St. Peter and St. Paul, and prove their divine authority to govern the Churches over which they are canonically appointed to preside. Like the Apostles, they have the right to appoint under them the subordinate ministers; and so, let the Papists say what they will, the clergy of England can establish their right by commission from Christ to minister in sacred things.

Such was originally the constitution not of one or two Churches only, but of the Church Universal—the Church Catholic. Against the Church so constituted in various places, sectarians arose, even in the apostolic age. These sects were generally like modern sects, distinguished by the names of their founders. But true Churches disdained to be called after any human being whatever, since of them Christ was the Author and Finisher. The episcopal Churches persevering in the Apostles' doctrine and fellowship, were styled collectively the Catholic Church; and in order to distinguish it from the surrounding sects, the true orthodox Church in any particular country was sometimes called a branch of the Catholic Church, sometimes the Catholic Church of that place, and hence the term Catholic came by degrees to signify (as Bishop Beveridge remarks) much the same as our term orthodox—the orthodox Church, and orthodox members of the same—that Church which adhered to the scriptural discipline and doctrine universally re-