

gret that any Churches should reject it, proceeds to say, "still, far be it from me, to judge so hardly, as to believe, that in consequence of such defect, (the want of Episcopacy) any of them ought to be severed from our communion; or, to pronounce, with some of our furious writers, that they have no true, and valid sacraments, and therefore are scarcely Christians."—Bishop TOMLINE, at a later date, after establishing the apostolic origin, and primitive adoption of Episcopacy, concludes, "yet I readily acknowledge that there is no *precept* in the New Testament, which *commands* that every Church should be governed by Bishops." It cannot be said of the men who made these admissions, that they were disaffected to the Church, or that the desire of "a corrupt and hollow popularity" was their motive. SECKER, and WAKEN, and TOMLINE, are not names to which these imputations can attach. They felt, and most ably demonstrated the Scriptural grounds on which our Church is built, but still they hesitated not to acknowledge that those grounds were example, and not precept; and that therefore greatly as we may wonder and lament, that an example, which appears so clear, should not have been universally followed, it becomes not us to pronounce a judgment reprobating all opinions but our own, on a point, which the Holy Ghost has certainly not so expressly decided, as to make all difference of opinion respecting it necessarily sinful.

The feelings of the Church herself towards all other Christian communities are sufficiently deducible from her Liturgy. She instructs her members to declare their belief "in the holy Catholic Church, and in the Communion of Saints." On the latter clause I have already quoted a remark of SECKER'S; and, amongst his observations on the former, is this, "Churches which widely differ from each other in several notions and customs, may notwithstanding, each of them, be truly Catholic churches. The Church of England pretends not indeed absurdly to be the whole Catholic Church, but she is undoubtedly a sound and excellent member of it." Again in the Litany, the Church prays "that it may please God to rule, and govern his holy Church Universal, in the right way," where we may observe, that thro' the 'Church Universal' comprehends many various denominations, it is implied in this petition, that they may all be '*in the right way.*' Similar petitions occur in other parts of the Liturgy, in behalf of the Catholic or Universal Church, in all of which, our Church undoubtedly prays, for the welfare, and spiritual advancement, of every several Church, which by its adherence to the fundamental truths of Christianity, is a part, and member of the Universal Church; whilst it is deserving of note, that the general tenor of these petitions is, that the Body Catholic, may continue 'in unity, and Godly love.' And I cannot doubt that if none of the sons of our Church had ever assumed a haughtier tone, or expressed harsher opinions towards those without her pale, than the example of their venerable mother justifies, much of the feeling of Dissent, if not much of Dissent itself, would never have existed.

Let me not be deemed insensible to the superiority of our Church, nor at