

*visible Church of Christ*; and Christians by external profession they are all whose mark of recognizance hath in it those things which we have mentioned, yea, although they be impious idolaters, wicked heretics, persons excommunicable, yea, and cast out for notorious improbity. Such withal we deny not to be the imps and limbs of Satan, even so long as they continue such. Is it then possible that the self-same men should belong both to the synagogue of Satan and to the Church of Jesus Christ? Unto that Church which is His mystical body, not possible; because that body consisteth of none but only true Israelites, true sons of Abraham, true servants and saints of God. Howbeit, of the visible body and Church of Jesus Christ those may be and often are, in respect of the main parts of their outward profession, who in regard of their inward disposition of mind, yea, of external conversation, yea, even of some parts of their outward profession, are most worthily both hateful in the sight of God Himself, and in the eyes of the sounder part of the visible Church most execrable."—*Hooker, E. P. III., i. 7, 8.*

The following words of Hooker are frequently quoted: "Let us not fear to be herein bold and peremptory, that if anything in the Church's government, surely the first institution of bishops was from heaven, was even of God, the Holy Ghost was the author of it."—*E.P. VII., 5, 10.*

What is involved in them can only be rightly understood when they are placed in connection with the following limitations:

First: Hooker's conception of an ordinance of God as explained in the following: "It (episcopacy) had either Divine appointment beforehand, or Divine approbation afterwards, and is in that respect to be acknowledged the ordinance of God, no less than that ancient Jewish regimen, whereof though Jethro were the adviser, yet after that God had allowed it, all men were subject unto it, as to the polity of God, and not of Jethro."—*E.P. VII., 5, 2.*