

sake, and for your own, to act towards him as the Word of God enjoins—"If he will not hear the Church, let him be unto you as a heathen man and a publican." (St. Matt. xvii. 17.) "I have written unto you not to keep company, if any man that is called a brother," &c. (I Cor. v. 11.) "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Rom. xvi. 17.) "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thess. iii. 14.) "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." (2 John, 10, 11.)

In conformity with these commands, the Church has ever shunned the company of those separated from her communion. The example of St. John, with regard to Cerinthus, has never ceased to be followed in such cases. How early Christians acted, we may gather from the Apostolical canons (x., xi.), which forbid any to communicate, even in a private house, with such. And from the language of one of our primitive African Bishops, whose praise is in all the Churches, "We ought," says the martyr Cyprian, "to withdraw from sinners, and even fly from them, lest if a man join himself to those who walk disorderly, and go in the paths of error and wickedness, he himself also be held in the guilt of the same crimes" (*De Unitate Ecclesie*); and again, in a case similar to ours (Epis. 68), his language to the faithful laity is, "They should not flatter themselves, as if they were free from partaking of sin, if they communicated with a sinful Bishop, and give their consent to his unlawful and unjust establishment of him in his bishopric,