

hath sent Me, even so send I you." (St. John xx. 21.) "I appoint unto you a kingdom, as My Father hath appointed unto Me." (St. Luke xxii. 29.) "Whatsoever ye shall bind on earth shall be bound in heaven; whatsoever ye shall loose on earth shall be loosed in heaven. (St. Matt. xvii. 18.) "Lo, I am with you alway, even unto the end of the world." (St. Matt. xxviii. 21.)

None have doubted that our Lord gave power to His Apostles to shut out from His Kingdom any who might fall away from Him, or that He pledged Himself to confirm their acts. But the Church never supposed that this office belonged only to the twelve. St. Paul, not himself one of their number, repeatedly exercised it. Through him, the Holy Ghost commanded Titus, Bishop of Crete, as well as the Church of Corinth, to discharge it. "A man that is a heretic, after the first and second admonition, reject." (Titus iii. 10.) "Put away from yourselves that wicked person." (I Cor. v. 13) In accordance with the language of Scripture, the Church has ever held that its Divine Head has lodged this power in the hands of Bishops, to be used by them only as a last resource, when warnings, admonitions and entreaties have all failed, and the sinner persists in his sin. Bishops themselves are no more exempt from the censures of the Church than the humblest individual within it. From the first its discipline has been applied to them in accordance with the canons which regulate it. It has ever rested with the Bishops of a Province to put in force the discipline of the Church with regard to any other brother Bishop who might either have been betrayed into sin, or have fallen from the faith; and no power but that of a higher Synod could, or can, annul their sentence.

A case, which can scarcely be paralleled in the history of