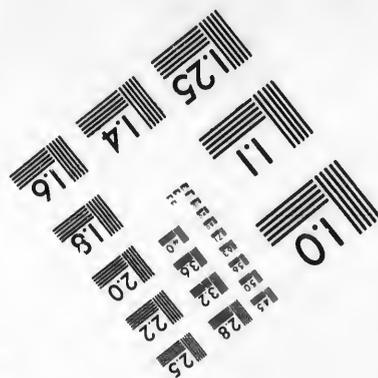
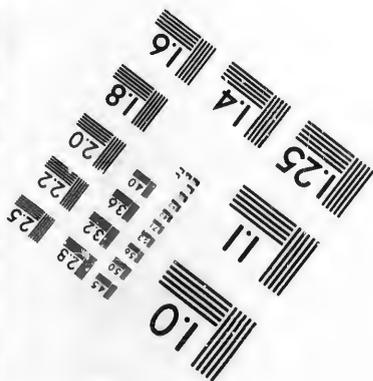
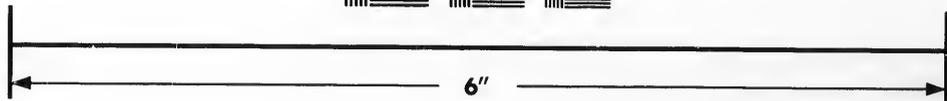
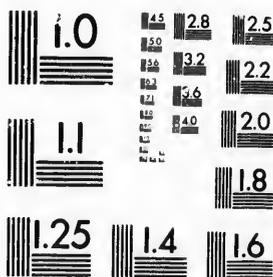


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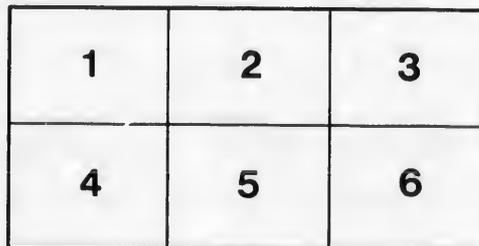
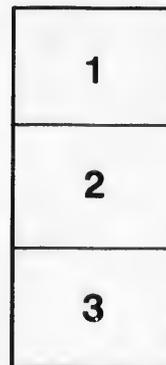
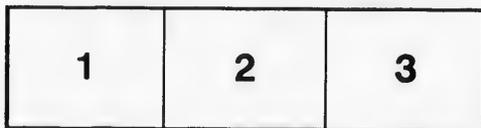
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A HANDBOOK
OF
THE TRUE DOCTRINES

AND PRACTICES OF
THE CHURCH OF ENGLAND

WITH OBSERVATIONS ON
THE ULTIMATE AUTHORITY,
APOSTOLIC SUCCESSION, SCHISM, BAPTISMAL
REGENERATION, ETC.,
AND *THE RELATION OF THE ENGLISH CHURCH TO
OTHER CHRISTIAN CHURCHES.*

BY A LAYMAN OF HER COMMUNION.



MONTREAL :
WM. FOSTER BROWN & CO., PUBLISHERS.

1896



PRÉFACE.

The following Treatise is based upon an impartial examination of the only authority which is universally acknowledged in the English Church and her sisters in ecclesiastical fellowship, the Book of Common Prayer, containing as it does both authoritative standards of doctrine, with forms, rites and ceremonies of universal obligation to all her members.

Many other authorities have been at various times appealed to, both critical, historical, and doctrinal, but any one of these is almost certain to be itself the subject of controversy as to its authenticity, truthfulness, or applicability to the point at issue.

Historical statements, especially with regard to mediæval times, and the acts, sayings and doings, of men in the early period of the Church in the British Islands, are so beset with what is disputable and has been disputed, with contradictory methods of relating the same substantive facts, that it is vain to rest on them for support of any theory of order, doctrine or observance.

The only certain matter about the writings that have come down from this period is, that only a small residuum of absolute veritude can be extracted out of the mazes of statements more or less mythical and contradictory.

This applies, though to a lesser extent, even to the period of the Saxon Dominion and the Norman Kings, almost down to the period of the Reformation.

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But by that time we arrive at a period where absolute certainty is attainable ; for the Book of Common Prayer, and the Articles of religion were then agreed upon and published, and have remained with a few amendments duly incorporated in the Book itself, and respecting which there never has been or can be dispute, unchanged to the present time.

It is noteworthy that this Book, the only one that all her Ministers swear to, without exception, and which contains the whole of her doctrine and practice, is put into the hands of all her baptized children, and of all who attend her ministrations. So that it is in the power of all to read and learn what things the Church holds to be true, and what things they are which she sets forth to be observed and believed by all.

In this practice, the Church of England stands alone. No Church now existing, and no Christian Communion, has put into a book which all must use, a full statement of her Doctrines, together with a Directory for public worship, Observance of Sacraments, Catechism for the young, and Offices of Ministerial Institution and other Ecclesiastical Observances.

It is with the hope that this Treatise may be the means of clearly stating what is certainly true, and of putting aside what is dubious or false, that it is now commended to the consideration both of clergy and laity of the English Church, and not of them only, but of thoughtful and godly people of other communions—so being a help towards the realizing, of that unity which is earnestly desired by so many faithful souls, but which can never be accomplished without a clear understanding of what the component parts are of the re-union which it is proposed to bring about.

PRELIMINARY.

Amongst the religions of the world, three only are based on the belief in one Supreme Creator and Governor of all things.

Of these, the oldest is that of the Jews, or Hebrews.

These believe in one Supreme and Only God; acknowledge the Scriptures of the Old Testament as a Divine revelation; but reject Jesus of Nazareth as the Messiah.

The next, in order of time, is the religion of Christians.

These, with the Jews, believe in one Supreme and Only God; and acknowledge the Scriptures of the Old Testament as a revelation from Him.

But they receive Jesus of Nazareth as the Son of God, and the Divine Saviour of the world; and acknowledge the New Testament as a continuation of Divine revelation, not voiding the Old, but fulfilling it.

The last, in order of time, is the religion of Mohammedans.

These also acknowledge one Supreme and Only God; but they hold that the last and final revelation of His will was to Mahomet; and that this is now contained in the Koran.

Both Christians and Hebrews have judged Mahomet to be a false prophet, and the Koran a mere human composition.

And Christians have judged that the Jews are in opposition to the Divine will, in rejecting Jesus as Christ, and the Saviour of the world.

These three Religions now subsist together in the world, and the manifestations of each of them may be noted and observed.



THE CHRISTIAN CHURCH IN GENERAL.

See Note 1.

An inhabitant of this or any other country where there are persons "professing and calling themselves Christians" will find that such persons are in the habit of "assembling and meeting together."

This is a distinguishing, fundamental and universal practice of all who "call Jesus Lord," in all places, and has been so, in all times.

If the city, town or neighbourhood is small, all may meet in one place, at certain set times, and observe certain forms and modes in the conduct of the assembly.

If enquiry is pursued, it will be found that this assembly of persons is invariably connected with, affiliated to, and forms part of, some general organization.

But if the community is larger, there may be two or more of such assemblies, connected with two or more organizations.

In all these Christian assemblies, with a few exceptions, wherever held, and by whatever name called, four general characteristics will be observed, viz :

Prayer, Praise, Instruction ; and also the observance of certain Rites, Ceremonies, or Ordinances, commonly, but not universally, called Sacraments.

Attentively considering, the observer will find the mode of worship and ceremony in Christian congregations to be of various manifestations. Thus :

1. A mode in which there are certain set forms of praise and prayer, conducted in an ancient and foreign tongue ; and, usually, no reading of Holy Scripture from the books of Scripture.

2. Another, in which there are certain set forms, varied according to times and seasons ; but all in the language of the people,—whatever that may be ; and much reading of Holy Scripture.

3. And a third, in which, while there is a regular order of worship, all in the tongue of the people ; the prayers, thanksgiving, and reading of Scripture, are wholly at the discretion of the officiating Minister.

The first is the order of the ancient Church of Rome, (and generally also of the Eastern churches.)

The second, of the Church of England, or the Anglican Church, and bodies affiliated with her.

The third, of the Church of Scotland, and of various communions who have separated from the churches of Rome, England, and Scotland, and have developed in process of time into organized bodies, called by some, sects or denominations, and by others churches.

POINTS OF UNITY, OR GENERAL AGREEMENT, AMONGST
ALL CHRISTIAN PEOPLE.

The foregoing bodies differ from one another, in relation to certain points of belief and interpretation, as well as in matters of ritual and ceremony.

But all are of one mind in professing and calling themselves CHRISTIANS.

All agree in worshipping One Supreme and Eternal God, as Father, Son, and Holy Ghost. In acknowledging the Son of God as Redeemer, Incarnate, Crucified, Risen, Ascended, Reigning, and at some time to return in glory to judge the quick and the dead. All acknowledge the Holy Ghost as Lord and Giver of Life, and all recognize the perpetual presence of Christ in the assemblies of the faithful, and the continuity of such assemblies from the beginning to the end of the Christian Age.

They also agree in acknowledging the perpetual obligation of Baptism and of the Lord's Supper; the office of Ministry in the church, and the formal setting apart thereto by lawful authority. And they all receive the Scriptures of the Old and New Testament as the Word and Revelation of God. Thus far there is a consensus of Doctrine in all Communion of Christian people.

Each of these various bodies or communities is composed of persons who profess and call themselves Christians, and all claim that their organization is that of a CHURCH.

There are also other bodies of persons professing and calling themselves Christians, but who do not claim that their organization is that of a church; the distinguishing sign being that they have no order of ministry, and in some that they have no administration of Baptism and the Lord's Supper. Yet these generally hold the substance of Christian doctrine as hereinbefore stated.

OF GENERAL AUTHORITY IN MATTERS OF FAITH.

In considering this matter, which is not only important but fundamental, it is well to note the position that various bodies of Christian people take and hold in regard to it.

For upon a right understanding of this point will depend the determination of many controversies, the solution of various problems, and correct views of many things which perplex the Christian man who looks round upon the various communities of the Christian world.

In the statement and setting forth of what is considered and agreed to be true, if it be asked: What authority, if any, is acknowledged by various bodies of professing Christians as to what is true? it will be found that distinction begins at an early stage of the enquiry. Thus: All Christians acknowledge the supreme authority of Jesus Christ, and of those Apostles, whose writings are found in the New Testament, or whose acts are recorded therein. This is the first step.

Further: All acknowledge that the Gospels are a true record of the life and teaching of Jesus Christ.

And all acknowledge that the book of the Acts of the Apostles contains a true record of the doings and teachings of certain of His apostles and disciples, and that the Epistles, and the Book of the Revela-

tion, as we have them in the New Testament, are genuine writings of the apostles, inspired by the Holy Ghost and authoritative. This is the second step.

So far we have a consensus of all ages, of all countries, and of all churches.

But all do not acknowledge interpretations, traditions, inferences, comments, or statements made as to these writings, or independent thereof.

Further: No body of persons calling themselves Christians, no church, or aggregation of churches assembled in Council, at any time, in any country, has issued an authoritative interpretation of all parts of the teaching of Jesus Christ, or of every part of the teaching of his Apostles.

It is certain that what is sometimes called the "Primitive Church" has not.

See Note 3.

There is no consensus or authoritative summary by the Fathers of the Christian Church, of Scripture Interpretation; though individuals amongst them have written valuable commentaries on the Scriptures, and voluminous treatises on various points of doctrine and practice.

There has never been put forth, by any authority universally acknowledged, any statement of what doctrine it is, that is put forth as by 'unanimous consent of the Fathers.'

These Fathers differed among themselves on various matters, both of doctrine and interpretation,

in like manner as theologians and doctors have, who have lived in subsequent times..

There were divers teachings in the churches of the first centuries, after the time of the Apostles; and divers interpretations of the meaning of certain things said by Jesus Christ, and written by his Apostles.

As therefore, there has been no general and universal comment or interpretation, or consensus of opinion duly set forth and universally acknowledged (as the Scriptures are acknowledged); no controversy, or dispute, or difference can be settled by appeal—

1. Either to the Primitive Church, so-called.
2. Or to the writings of Chrysostom, or Clement, or Augustine, or Cyprian, or any other early Father.
3. Or to the writings of doctors, or theologians of subsequent times.

The early Fathers are indubitable *witnesses* to the genuineness of what was reported to have been said by Jesus Christ and his Apostles, and to the falsehood of certain claims to represent such teaching, made by the false prophets and false teachers of those times, and referred to in the New Testament, either as actually existing or certain to appear in the time to come. Beyond this their authority cannot be extended in any true Catholic sense.

See Note 4.

AUTHORITY AS IT RELATES TO THE CHURCH OF
ENGLAND.

The Church of England has put forth no authoritative interpretation, either of the teaching of our Lord and Saviour, as recorded in the four Gospels, or of the teachings or writings of His Apostles.

Neither has the Church of England put forth any interpretation of her own formularies, articles, or of the creeds and confessions contained in her Book of Common Prayer. When, therefore, any Bishop, Doctor or Theologian is cited in reference thereto, such citation can only set forth his own individual opinion. It confirms no interpretation or doctrine to say—thus and thus taught the judicious Hooker, —or the learned Andrews or Cosin. For, if the matter be one of controversy, either as to doctrine or ceremony, any statement or opinion of one doctor may be met by the citation of another doctor whose judgment and opinion were to the contrary.

On the other hand, the Church of England has a body of Articles, agreed upon in Council and Convocation of the whole of her bishops and clergy, called together for the purpose of avoiding diversities of opinion and establishing consent touching the true religion.

These are the voice, not of individual Bishops or Doctors, but of the Church of England herself. And they have subsisted through many ages, having been under review by subsequent convocations of both Provinces of the Church, and always affirmed and approved.

Similarly, in the Prayer Book are certain Creeds, Formularies, Confessions, and Offices, which have been put forth—not by individual Bishops or Doctors—but by the united voice of the whole Church.

Yet, as has been said already, there is no authoritative interpretation, either of the one or the other. In truth, for the most part, it is evident that they need no interpretation. For if received as set forth, the words being taken in their usual and grammatical sense, the article not being drawn aside by some sense or comment according to the private judgment of an individual, but submitted to in their plain and full meaning, their voice is not dubious, but eminently clear, and they give forth no uncertain sound.

See Notes 5, 6 and 7.

OF THE ONE CATHOLIC AND APOSTOLIC CHURCH.

The Church of England has adopted creeds in which she expresses a belief in One Catholic and Apostolic Church.

With respect to this, and to clear away misconception and misbelief, it is necessary to consider several points that are manifest to any person who gives them careful consideration.

1. There is not now in the world any one single organized body of persons who comprise the whole number of those who hold the Christian faith, worship Christ as God, and render obedience to the teachings of Himself and His Apostles.

2. If there were any such single, organized body now existing in the world, it would in truth, and beyond controversy, be entitled to be called the

One Catholic Apostolic Church. Each of these designations would be justified by the fact.

3. But it is very evident that there is no such organized body at present existing in the world.

(1) The Church of Rome is not such a body. For though that Church is one, and at unity within itself, it is not Universal. By no stretch of language or argument can it be found to comprise the whole body of Christian disciples throughout the world. And it is not Apostolic, for in many grave and fundamental particulars this Church has departed from Apostolic doctrine and practice. This is universally allowed. Even her own doctors and theologians acknowledge it, justifying departure on the ground of doctrinal development, or of further revelation by the Holy Ghost.

(2) The Church of England does not, and never did claim to be the One Universal Church of Christ. She simply claims (if she has put forth any definite claim in the matter) to be a portion of it; that is, to be the Church of Christ in the realm of England.

The Eastern Church does not claim to be the One Only Universal Church, but only a portion of it.

The other organized bodies of people professing to be Christians, likewise only claim to be portions of Christ's Universal Church. (It is well, however, to note that they do so claim, both *de facto* and *de jure*.)

What, then, is to be concluded as to this Catholic Church?

1. No member of the Church of England can allow the claim of the Roman Church to be that Universal Church which is set forth in the Creeds. For the English Church expressly teaches in her Articles, that the Roman Church is only one of several Churches.

2. Having premised this, we are met with several other theories or claims put forth on the subject. Thus, it may be concluded that this Universal Church consists of the aggregation of several organized bodies now existing, which though separate and distinct in appearance, are one in reality :—

That these organizations are those, and no others, whose existence has been continuous from the time of the Apostles, whose bishops were the lawfully appointed successors of the Apostles, heirs of their powers, functions, and prerogatives, and having an unbroken succession down to the present time.

These branches, portions, or sections of the one Church are asserted to be the Roman, the Greek, and the Anglican or Church of England, with her daughters, and, perhaps, some minor Eastern organizations, who can rightly claim the same succession.

But this theory of a three-fold aggregation of organized bodies is not the doctrine of the Church of England.

Neither is it the doctrine of the Church of Rome.

Neither is it of the Eastern Church, or of its offshoots.

It is not put forth by any one of the three bodies concerned, but is only an opinion, a private judgment, of certain individuals.

See Notes 8, 9, 10 and 11.

Nevertheless, there is such an Oneness, as the Church of England plainly indicates in her Prayer Book. For not only has she adopted the Creeds as her own which confess that there is *One Catholic and Apostolic Church*, but she has by various expres-

sions in her prayers and formularies put forth the same truth :

By praying for the Good Estate of the *Catholic Church* and in the same sentence referring 'to all who profess and call themselves Christians.'

By praying for the *Universal Church*.

By declaring that Almighty God has knit together '*His Elect, in One Communion and Fellowship.*'

That the Church is built upon the foundation of the apostles and prophets.

That faithful Christian people are all members incorporate of the Mystical Body of Christ, which is the *blessed company of all faithful people*.

Though the Church has not defined with formality and precision what the Catholic Church consists of, her meaning with regard thereto is made sufficiently clear by the foregoing, viz.: (1) The Catholic Church is composed of "all who profess and call themselves Christians." Or more clearly, (2) Of those whom God has called out as His Elect. (3) But most definitely and clearly :

Of those who are members of the mystical body of the Son of God, which is "the blessed company of all faithful people."

This last may be considered at greater length. Thus :

This body is a "mystical" one ; not visible, not apprehensible to the senses, not having any outward manifestation. It is the "Body" of the Son of God.

He is not visible, nor has He had from the time of His ascension any material manifestation. His is a spiritual body. Those only are parts of it who are united to Him by faith, who are His faithful

12 *Of the One Catholic and Apostolic Church.*

ones; His followers, disciples, subjects; He being the Leader, Teacher, and King.

All faithful people are included in this mystical body.

This company is One in essence and substance. Its members are united to Jesus Christ, and are by that very unity, united to one another.

The oneness is not imaginary, theoretical, conventional, but real.

This company is HOLY; for all the faithful are such.

It is UNIVERSAL.

There are not now, nor have there ever been, any Christian people who have not formed a part of it.

THIS IS THE CATHOLIC CHURCH.

Out of this company there is no salvation, for there is no salvation without faith and discipleship. If any persons are not in this company, they are out of the pale of the Universal Church of Christ.

And this, although they are, or have been connected with, or formed part of, or have membership in, any organized body of Christians. If they are not of the blessed company of the faithful, they are not members of the Spiritual Body of Christ.

And it is of this spiritual body, whose entity and oneness is spiritual and real; and not outward, material, and deceptive, that it can alone be said:—One Body, One Spirit, One Lord, One Faith, One Baptism.

NOTE.

In Canon 55 (though these Canons have not the same authority as the Articles, having been only of one province and not accepted by the whole Church), she expressly declares

that Christ's Holy Catholic Church is the whole congregation of Christian people dispersed throughout the whole world.

In the same Canon it is enjoined that prayer is to be offered for the Churches of England, Scotland and Ireland; the Church of Scotland then, as now, being of the Presbyterian order, but agreeing with the Churches of England and Ireland in the substance of faith and the administration of the Sacraments.

THE POSITION OF THE ENGLISH CHURCH, AS DEFINED
BY HERSELF.

She declares herself to be the Church of the realm of England;

That the Sovereign of England is supreme in things ecclesiastical as well as civil, yet not so that there is any right thereby conferred of ministry of the Word or Sacraments;

That she has power to make laws for her own guidance, and to declare her own articles of faith, and to decree her own rules and ceremonies.

This declaration is in protest against, and defiance of, the claim of the Roman Church to be the church of every nation under Heaven, and that the head of that church is the head of all churches.

It is specially a protest against her claim to be Mother and *Mistress* of all churches.

(A claim be it observed, which implies that there are other churches, besides the Church of Rome, while asserting authority over them all as *Mistress*.)

See Notes 12 and 13.

The Church of England, in pursuance of this, has ramed and revised:—

Her own Liturgy, Confession of Faith, Standard of Doctrine, Offices and Ordinances. She has also

set forth Her own Dioceses and Parishes, and Her own Hierarchy and Constitution.

In all this, assuming and acting on her own powers, rejecting some things—adopting others—acting as a self-governing and self-controlling body; saving only her allegiance to the Crown and Realm of England.

But more at large—

The Church of England having formally repudiated the jurisdiction of the so-called sovereign pontiff, and assumed the position of an independent organization conterminous with the realm of England, has considered four great branches of ecclesiastical development, viz. :

Theological Truth.

Ecclesiastical Order.

Forms of Worship.

Administration of Sacraments, and Ordination of Her Ministers.

First declaring the truth of the Godhead in the Three-fold Manifestation of Father, Son and Holy Ghost, she has laid down as an ultimate and sole Authority, the Scriptures of the Old and New Testaments.

As to which books are to be included therein, she has adopted the canonical books, of which there never was any doubt in the church.

Of these a list is given in her Articles.

Certain other books are declared to be useful and instructive, but not authoritative.

And as to the scope of this authority, she declares it so supreme that, (in addition to what has already been stated) :

All doctrines promulgated under authority of the so-called Sovereign Pontiff, or any council or con-

vocation, any learned doctor, theologian, scholar or bishop, or any teaching of what may be called the Catholic Church, even any teaching of her own, (or any persons teaching in her name, *i.e.*, any teaching of her bishops, heads of colleges, doctors of theology, masters of arts) are to be accepted or otherwise, as in conformity, or not in conformity, with the doctrines, teachings, declarations of Our Lord Jesus Christ, or of the Apostles sent by him, whose writings are on record; and of the prophets and holy men of the former time, by whom God spoke at different times, and in divers manners.

EXPANSION AS TO DOCTRINE.

Building on this foundation she declares as Theological Truths.

First: Those set forth in the three Creeds.

The Trinity of the Godhead in Unity, as Father, Son and Holy Ghost. The Father as Creator. The Son as Redeemer. The Holy Ghost as Lord and Giver of Life, who spake by the Prophets.

And with respect to the Divine Son, the doctrine of his incarnation, suffering and death "for us men, and our salvation;" also—

Of his rising again, His ascension to heaven, and sitting at the right hand of God. His second coming to judgment, and his eternal kingdom.

Also, that there is one Catholic Apostolic Church, a communion of saints, one baptism for the remission of sins, a resurrection of the dead, and a life and death everlasting.

These are truths which were confessed by the Church in the time of the Apostles and in the first centuries.

And these the Church of England accepts as

founded on, agreeable to, and properly drawn out of the teaching of Jesus Christ speaking by himself, and by the Apostles whom he sent.

The same truths are embodied in the hymn "Te Deum Laudamus," which the Church assigns to be sung on every morning of her services.

But in view of controversies in modern ages and times, some of them theological, some ecclesiastical, some political; disputes as to the real meaning of Scripture, or the true position of the Church and its ministry, and various other matters :

The Church has set forth certain other truths in articles agreed upon in a general convocation of Archbishops, Bishops and Clergy in the year 1562, and confirmed by the Archbishops, Bishops and whole clergy in convocation in 1571.

In these articles are set forth the following as truths of Theology, not previously mentioned :

Of Original Sin.—That there is a fault and corruption of the nature of every man of the offspring of Adam whereby he is of his own nature inclined to evil, and therefore deserving of God's wrath. And this infection doth remain even in them that are regenerate.

Of Free Will.—Man cannot turn and prepare himself by his own natural strength to faith and prayer, nor can he do any good works without a good will being wrought in him by the grace of God.

Nor can we do any good works without the grace of God working in us, when we have that good will.

Of the Justification of Man.—We are accounted righteous before God, only for the merits of our Lord Jesus Christ, by faith, and not for our own deserts. That we are justified by faith only is a wholesome doctrine.

Of Good Works.—These are the fruits of faith, and follow after justification. But they cannot put away sin. Yet by good works, a living faith may be discerned as a tree by its fruits.

Works before Justification.—Such works are not pleasing to God, inasmuch as they spring not from Faith. Nor do they make men meet to receive grace, or to deserve it, but rather have the nature of sin.

Works of Supererogation.—Such works, over and above God's commandments, cannot be inculcated without arrogance and impiety, inasmuch as they imply the doing of more than one's duty. For Christ says plainly: When ye have done all that is commanded, still ye are unprofitable servants.

Christ alone without Sin.—Christ is the only one without sin. All we the rest, although baptized and born again in Christ, offend in many things. And if we say we have no sin, the truth is not in us.

Sin after Baptism.—Not every sin after Baptism is sin against the Holy Ghost. Repentance may be granted to such, for after receiving the Holy Ghost we may fall into sin, and by the grace of God recover and amend.

Therefore they are to be condemned who say they can live without sin; and also they who deny the grace of forgiveness to them that truly repent.

Predestination and Election.—Predestination to life is God's eternal purpose to save those whom he hath chosen in Christ out of mankind.

Therefore, all such are called by the working of his Spirit—they obey the call—they are freely justified, they are made Sons of God by adoption; they are made like the image of his Son, they walk

in good works, and at length by God's mercy attain everlasting felicity.

The godly consideration of this is full of comfort to such as feel in themselves the working of the Spirit of Christ, establishing faith, and drawing up the heart towards God.

But for those who lack the Spirit, to have Predestination before them is a dangerous downfall, leading to desperation or to wicked living. And we must receive God's promises, as they are set forth in Holy Scripture.

And in our doings that will of God is to be followed, which is expressly declared in God's word.

Salvation not by mere sincerity.—Salvation is only by the name of Jesus Christ. They are to be condemned who presume to say that every man shall be saved by the law, or sect to which he belongs, so long as he diligently frames his life in accordance with it, and the light of nature.

AS TO ECCLESIASTICAL ORDER AND CONSTITUTION.

1. Of the Church of Christ.

The Church of England has given in her Articles no formal definition of the church universal, but declares the Visible Church of Christ to be a congregation of "*Faithful Men*" in which the pure Word of God is preached, and the sacraments duly administered, according to Christ's ordinance in all things necessary thereto.

Further, as to infallibility claimed for the church in general, or for one claimed to be its head, she declares that churches may err, and have erred—in living, in manner of ceremonies, and also in matters of faith. Thus, the Church of Jerusalem, Alexandria,

and Antioch, have so erred, and so also has the Church of Rome.

2. As to the authority of the church in matters of ecclesiastical order :

(1) The church has power to decree rites, or ceremonies.

(2) The church also has authority in controversies of Faith; yet her authority is not supreme, or independent, for

(3) It is not lawful for the Church to ordain anything contrary to God's word written. Neither may the church so expound one place of Scripture that it is repugnant to another.

The church is a witness and a keeper of Holy Writ, yet it cannot decree anything against the same. And beside it, it ought not to enforce anything to be believed for necessity of salvation.

See Note 15.

OF GENERAL COUNCILS, AND THEIR AUTHORITY.

General Councils may not be gathered without the commandment and will of Princes.

And when gathered, being an assembly of men, —whereof all are not governed by the Spirit and Word of God,—they may err, and sometimes have erred, even in divine things.

Wherefore the things they ordain have neither strength nor authority, unless taken out of Holy Scripture.

See Note 16.

AS TO THE ORDERS OF THE MINISTRY.

The doctrine of the Church of England as to this is declared to be the following, viz. :

It is evident from Scripture and ancient authors that there have been from the Apostles' time, these orders of ministers in Christ's Church—Bishops, Priests, and Deacons—which orders have always been had in such reverend estimation, that no man might presume to execute any of these functions, unless first called, tried, and lawfully admitted thereto, according to the form provided, or hath before received Episcopal ordination.

The book of consecration of Edward VI., and confirmed by Parliament, contains all things necessary and nothing superstitious and ungodly. All, therefore, whosoever are so consecrated are consecrated lawfully.

OF MINISTERING IN THE CONGREGATION.

No man can take upon himself the office of preaching, or ministering the sacraments, unless lawfully called and sent.

And those are lawfully called and sent who are chosen and called by men who have public authority given in the congregation to call and send ministers.

See Note 17.

OF SPEAKING IN THE TONGUE OF THE PEOPLE.

It is plainly repugnant to Scripture, and the customs of the Primitive Church, to have prayer

and sacraments in a tongue not understood by the people.

OF SACRAMENTS GENERALLY.

Sacraments are not only *signs* of a christian *profession*, but sure witnesses and effectual signs of *grace* and God's good-will toward us, by which he worketh in us to quicken and confirm faith.

There are two Sacraments ordained of Christ in the Gospel: Baptism and the Supper of the Lord.

These are generally necessary to salvation:

These five, commonly called Sacraments, are not sacraments of the gospel, being some of them, grown out of a corrupt following of the Apostles, and others states of life allowed in Scripture.

The Sacraments are not to be carried about or gazed upon, but duly used. And they only have wholesome effect when worthily received.

And when received unworthily they bring condemnation.

See Note 18 and 19.

THE UNWORTHINESS OF MINISTERS DOES NOT HINDER
THE EFFECT OF THE SACRAMENT.

As Ministers do not minister in their own name but in Christ's—we may use their ministry even though the person be evil.—

Nor is the good effect of Christ's ordinance taken away by their wickedness—Christ's promises standing good, although ministered by evil men.

Nevertheless, enquiry should be made of evil in ministers, discipline rendered, and this even to deposition if need be.

OF BAPTISM.

Baptism is a sign of *profession* for Christian men, and also a sign of Regeneration, or New Birth, whereby—as an instrument—they that receive it rightly are grafted into the church; God's promises of forgiveness and adoption are sealed, faith confirmed, and grace increased.

The Baptism of young children is to be retained in the church as agreeable to Christ's institution.

In Baptism the grace of regeneration is conveyed to them that repent and believe.

Young children therefore, being incapable of believing, act by sponsors, who confess the Christian faith for them, and promise obedience in their name. On this condition of faith and obedience, the child is pronounced Regenerate; a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.

Baptism may be by an immersion of the whole body in water, or by sprinkling therewith; and must be in the name of the Father, and the Son, and the Holy Ghost.

See Note 20.

OF THE LORD'S SUPPER.

The Sacrament of the Lord's Supper is ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits we receive thereby.

It is not only a sign of the love that Christians ought to have among themselves, one to another, but a sacrament of our redemption by Christ's death;

inasmuch that to such as rightly and with faith receive the same, the bread we break is a partaking of the Body of Christ, and the cup of blessing is a partaking of the Blood of Christ.

But the Church declares that a change of the substance of bread and wine in the supper of the Lord is repugnant to the plain words of Scripture; and overthroweth the nature of a Sacrament, and has given rise to many superstitions.

The Body of Christ is given and received only after an heavenly and spiritual manner. The sacrament of the Lord's Supper was not by Christ's ordinance required to be carried about and worshipped. As to the persons who ought to partake, it is ordained that none should come to the Lord's Supper but those who are known to the curate. And so many as intend to commune shall signify their names some time the day before.

No evil liver, or one not at peace with his neighbour shall come to the Lord's table, until he has repented and amended openly.

The curate is to make this known and to endeavour to bring about such amendment and reconciliation.

See Notes 21 and 22.

The Lord's Supper shall be received by communicants kneeling, yet no adoration is intended or ought to be done to the sacramental bread and wine, or to any corporal presence of Christ's natural flesh and blood.

For the bread and wine remain still in their natural substances. To adore them would be idolatry. The natural Body and Blood of our Saviour are in Heaven and not here.

24 *The Lord's Supper, Masses and other Matters.*

There shall be no celebration of communion unless there be a convenient number to communicate with the Priest.

OF WICKED MEN PARTAKING OF THE LORD'S SUPPER.

The wicked, and those void of lively faith, though they receive the sacrament with their mouth, are in no wise partakers of Christ.

Sacrament to be both in Bread and Wine. Both parts of the Lord's sacrament by Christ's ordinance.

OF MASSES.

As the offering of Christ once made is a perfect redemption for all sins, and there is no other satisfaction but that alone, the sacrifices of Masses in which it is said that the Priest doth offer Christ for the quick and the dead for the remission of guilt, are blasphemous fables and dangerous deceits.

Here it is to be noted that the false and erroneous doctrine is not that Masses are multiplied, but that Christ is offered therein for remission of guilt. This is the essence of the blasphemy and deceit.

OF THE MARRIAGE OF PRIESTS.

Bishops, Priests and Deacons are not commanded by God's Law to abstain from marriage. Therefore it is lawful for them to marry at their own discretion.

EXCOMMUNICATED PERSONS.

He who by open denunciation of the Church is rightly cut off from its unity, ought to be taken as

an Heathen and Publican until reconciled by penance, and restored by one having authority.

OF THE TRADITIONS OF THE CHURCH, AND THE
AUTHORITY OF PARTICULAR, OR
NATIONAL CHURCHES.

It is not necessary that traditions and ceremonies be the same in all places—for they have been different at all times, and may be changed according to diversity of countries, times, and manners—so that nothing be done contrary to God's word.

Whosoever through his private judgment willingly and purposely breaks any traditions and ceremonies of the Church, which are not repugnant to the word of God, and which are ordained by common authority, ought to be openly rebuked as offending against the common order of the Church, and hurting the authority of the magistrate, and wounding the conscience of weak brethren.

Every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the church ordained only by man's authority only, so that all things be done to edifying.

OF THE CIVIL MAGISTRATE, OR THE AUTHORITY OF THE
HEAD OF THE STATE.

The Queen's Majesty bears supreme rule in the realm of England, both in ecclesiastical and civil matters.

Nevertheless, it does not appertain to this supremacy to have the right of ministry in the Church, but to rule all estates and degrees in the realm as

committed to their charge by God, and to restrain evil-doers with the civil sword.

The Bishop of Rome hath no jurisdiction in the realm of England.

The Laws of the realm may punish heinous offenders with death.

It is lawful for Christian men to bear arms and to serve in the wars. But only at the command of the Magistrate.

OF COMMUNITY OF GOODS.

The goods and wealth of Christian men are not common, as some falsely say.

Nevertheless, every man ought of such things as are his, to give alms according to his ability.

OF OATHS TAKEN BEFORE A MAGISTRATE.

Vain swearing is forbidden, but a man may swear when the magistrate requireth in a cause of faith and charity, with justice and truth.

This is the end of the Articles of Religion, which, having been agreed upon in a Council of the whole Church, have the same force, scope, and authority in the Church of England, that the decrees of the Council of Trent have in the Church of Rome.

TIMES AND SEASONS.

In addition to the setting apart of Sunday, as, by Divine commandment, a day of holy rest and worship, and not of worldly festivity and carnal enjoyment, the Church of England has decreed to follow the custom of Christians of early centuries in setting apart certain seasons of the year for remembrance of the great events of our Lord's manifestation and redemption, as well as remembrance of apostles, evangelists, martyrs, and all saints; as it is very seemly for Christians to do.

Thus, there is:

Advent—or the preparation for Christ's coming.

The Annunciation of His Birth to the Virgin.

Christmas—for His Incarnation.

The Presentation of Christ in the temple.

His Circumcision.

Epiphany—His manifestation to the heathen.

Lent—in remembrance of his forty days fast.

Good Friday—to remember His Cross and Passion for the redemption of mankind.

Easter—His glorious Resurrection.

Ascension Day—His rising to the Right Hand of God.

Whitsunday—to commemorate the descent of the Holy Ghost on the disciples.

Trinity Sunday—to remember the great truth of the three equal persons in the one Supreme Godhead.

In addition to these, the church has ordained days of remembrance of—

St. John the Evangelist.

St. Stephen.

The Innocents slain by Herod.

St. Andrew.

St. Thomas.

St. Paul.

St. Matthias.

St. Mark.

St. Philip and St. James.

St. Barnabas.

St. John the Baptist.

St. Peter.

St. James the Apostle.

St. Bartholomew.

St. Matthew.

St. Simon and St. Jude.

St. Luke.

Also,

St. Michael and all Angels.

And finally,

All Saints.

In addition to the above, the Church has, in her calendar of daily Lessons, mentioned certain Saints and Martyrs. But she has not ordained that the days on which their names are mentioned shall be observed as Festivals or Fasts.

AS TO PUBLIC WORSHIP.

The Church of England has in the Book of Common Prayer an order of public worship fully set forth, for morning and evening, with plain directions for its observance.

This order consists not merely of variable forms of prayer, but of some for constant use and some for special seasons. In this order there is comprised :

Exhortation.

Confession of sin.

Proclamation of pardon.

Prayers of various kinds, and particularly the Lord's Prayer.

Singing or reading of Psalms in order, and of Canticles.

Reading of Scriptures of Old and New Testament in order.

Confession of Faith by the whole congregation.

Thanksgiving.

Proclamation of the Commandments, and a Litany or deprecation of Divine judgment, and entreaty for various blessings. And finally,

Preaching of Sermons or reading of Homilies.

In this order of service, provision is made so that all the truths of Redemption, all the verities of the Divine Nature, and all that is for doctrine, correction, and instruction in righteousness is set

forth to the apprehension of the whole congregation on every occasion of assembling.

In the same book of Common Prayer is the order for the celebration of

Baptism.

The Communion.

Confirmation.

Ordination of the various Orders of Ministers.

Marriage.

Visitation of the Sick.

Burial of the Dead, and other matters.

The Church has judged that all these should be observed and celebrated according to an order agreed upon, and duly arranged by competent authority, and not left to the judgment, discretion, or feeling of individual ministers, at the time of celebration.

The Church has also provided a Catechism for the instruction of young people, and has directed that the Curate of every Parish shall instruct and examine them therein, especially before Confirmation.

HOLY SCRIPTURE

The position of the Church of England with regard to Holy Scripture as the sole authority for doctrine and truth has already been set forth. But her care that the people at large shall hear and read the same is manifest by the large provision she has made for the reading thereof in the hearing of the people morning and evening throughout the year.

The direction to the minister so reading is: he shall read "distinctly with an audible voice," and standing and turning himself as he may best be heard of those present:

In the preface to the Book of Common Prayer, it is stated thus:

The Ancient Fathers so ordained the matter (of Divine Service) that all the whole Bible should be read over once every year, intending thereby that the Clergy, and specially such as were Ministers in the Congregation, should by often reading and meditating on God's Word be stirred up to godliness, and be more able to teach others by wholesome doctrine; and further, that the people by daily hearing of Holy Scripture read in church might continually profit more and more in the knowledge of God.

It further goes on to say, that for many years past—(that is, in the days when Roman doctrine

and practice prevailed)—this order of reading Scripture has been altered and broken, and that being read in Latin, the people heard with ears only, but did not understand: all which is now redressed by what is now ordained.

Thus it is the mind of the Church of England, speaking for herself, and free from foreign and corrupting influences, to have the Scriptures so read to the people that they can hear, and receive the truth, in their own tongue.

See Note 23.

OF APOSTOLIC SUCCESSION.

It is no part of the doctrine of the Church of England that the only valid ministry in the Church of Christ is one that can be directly traced by imposition of hands from one or other of the Apostles without any break in transmission. She has committed herself to no such declaration, and in this has shown the wisdom which is so apparent in the ordering of her government and worship.

What she has declared is, that as a matter of fact there have always been in the Church of Christ these three orders of ministers, viz : Bishops, Priests, and Deacons.

But as to the absolute continuity without break or intermission, of any line of priests or bishops of any particular country or age, or the necessity of such absolute continuity, traceable from man to man

from the time of the apostles, and especially that the Bishops of the church have inherited the powers, prerogatives and functions of the Apostles, and have always stood in their place—she has said nothing.

For if she had, she would have put forth assertions and statements which had been matter of controversy, respecting which there had been opposite and contradictory statements in the churches of different nations and sections of Christendom, and on which no general authoritative pronouncement has ever been made. It was sufficient to assert in general terms, as justification for her own action (and the preface to her office of ordaining ministers is clearly in this spirit) in perpetuating what then existed, that the three-fold order of ministry had always prevailed, that is, a three-fold and not a two-fold, as was then asserted, and had been by others asserted, to be the true order of Christ's Church.

See Note 24.

OF THE CREEDS.

THE APOSTLE'S CREED—THE NICENE CREED—THE ATHANASIAN CREED.

These the Church declares are to be received on the warrant or authority of Holy Scripture.

They are not to be received on the authority of the Church of the age or time when put forth; not on the authority of any Father, Doctor, Bishop, or even of any Council or Church.

Still less on their own authority, as is evident. These creeds are not decrees. They are confessions of Faith.

That called the "Apostles" was current at a very early period; but by whom composed, or how originated is not known. It is the shortest, simplest, and most general in its terms of all.

It does not distinctly assert the Divinity of our Lord, nor that His coming into the world was for the salvation of mankind, and it only barely asserts the existence of the Holy Ghost, without any word as to his Divinity, office and power.

It affirms belief in the Holy Catholic Church; a phrase which shows that it was not the work of any of the Apostles, for none of them ever use it.

The Nicene was the confession agreed upon at the first great Council of Nice, in the year 325.

As there were in the church many followers of Arius, who denied the Divinity of Jesus Christ, this confession was made full and explicit upon this fundamental matter. It asserted, moreover, that his coming and suffering were for the salvation of men:—that his rising again was according to the Scriptures, and that his Kingdom should have no end.

There was very long, fierce, and learned disputation over the phrase translated "Of one substance with the Father," to which disputations the subtleties of the Greek language naturally lent themselves.

A mode of expression was finally agreed upon, which is rendered in our language as stated.

The Nicene Creed is much more full than the former one as to the Third Person of the Blessed Trinity.

But a phrase here was the subject of sharp contention, both in and out of the Council, and the

NOTE.—Some Unitarians affirm the Apostles creed.

differences at length resulted in the separation between the churches of the East and West, which has continued till the present generation.

The phrase in Latin is :—“*Filioque*,” which means “and the Son.” “The Holy Ghost proceedeth from the Father *and the Son*,” as in the version adopted in the Prayer Book, was the phrase received by the churches of the West; but those of the East refused to receive the word “*filioque*” and insisted that the Holy Ghost proceedeth from the Father only.

This Creed is one which, generally and in its substance, all the Churches and Christian Communion of England, America, and Western Europe are willing to accept as a ground of unity.

The Athanasian Creed is that attributed to the Bishop and Theologian, Athanasius, who stood at one particular period almost alone in defending the Divinity of Our Lord against the Arians.

Hence the phrase “Athanasius contra Mundem” —“Athanasius against the World,” when it is affirmed that one man may sometimes be right, though all the World be against him.

It expresses the same truth as the Nicene, but in language and phrases far more elaborate and metaphysical. But it is unlike either of the former, in that its form is that of a statement—not a confession. And it is unlike them still more in introducing the clear and unequivocal statement that it —“This Creed, is the Catholic Faith,”—which if a man does not keep whole and undefiled he shall, without doubt, perish everlastingly.

NOTE.—This phrase has been the cause of great controversy at various times and in many countries. Many Christians who firmly hold all the truth set forth in the substance of the

Creed refuse to accept the first clauses. And it is to be noted that the Episcopal Church of the United States has not adopted this Creed in her Liturgy.

These Creeds do none of them speak of the Commandments, the Duty of Man, of Sin, of the Way of Salvation, of the Ministry and Government of the Church, of the place of Holy Scripture, of the nature and effect of Sacraments, of Justification, and Adoption, and the Christian Life, of the Rule of Faith, of Christian Worship, nor do they refer to the great multitude of matters constituting the substance of our Lord's teaching and the teaching of the Apostles: nor do they authoritatively interpret such teachings, or interpret any portions of the Ancient Law or the Prophets.

OF SCHISM.

The teaching of the Church in the Book of Common Prayer shows that divisions, factions, and parties in the Church are to be regarded as a great evil, to be deprecated and avoided; and that their contrary, viz., unity, peace, quietness, and concord, are to be much striven for.

In the preface to the Prayer Book, the Church states that her aim in any arrangement or alteration in the services has been not to gratify any *particular party*, but to do that which was conceived to tend most to preserve peace and unity in the Church.

In the same place reference is made to men of factious, peevish, and perverse spirits within the

church, and also to those who are sober, practical, and truly conscientious. Also to the wilful and contemptuous transgression of a common order and discipline, as no small offence before God.

In the preface to the Articles of Religion, it is stated that the object was for the amending of diversities of opinions, and the establishment of consent touching true religion :

That unnecessary disputations, altercations, and questions, such as nourish faction, should not be suffered in the commonwealth :

That whereas many curious and unhappy differences have long exercised the Church of Christ, these should hereafter be set aside, and disputes shut up in God's promises as generally set forth in the Holy Scriptures, and the general meaning of the Articles of the Church of England according to them. It is ordained also,

That whosoever through his private judgment willingly and purposely doth openly break the traditions and ceremonies of the Church which are not repugnant to the Word of God, and be ordained by common authority, ought to be rebuked.

In the Litany, the Church prays to be delivered from all False Doctrine, Heresy, and Schism.

In the prayer for all sorts and conditions of men, she pleads "that all who profess and call themselves Christians may hold the faith in unity of spirit and in the bond of peace."

In the prayer for the whole estate of Christ's Church Militant on earth: "That the Universal Church may be inspired continually with the spirit

of unity and concord; that all who confess thy Holy Name may agree in the truth of thy Holy Word, and live in unity and godly love."

Schism, be it noted, is here and throughout the Prayer Book, spoken of as a moral quality, the essence of it being factiousness, contentiousness, quarrelsomeness, contemptuous and wilful transgression of common order; perversity of spirit, and neglect of brotherly love; pride and self-will; all of which, whether manifested within the Church or by separation from any portion of it, are obviously of the nature of sin or moral evil.

But it is never spoken of such separations as arise :

First: From carefully considered conviction of doctrinal error, contrary to Holy Scripture, on the part of the body separated from ;

Second: From observation of continued wrongdoing in practice, contrary to Holy Scripture, on the part of the body separated from; and this in spite of remonstrance, protest, and entreaty, and brotherly endeavour to right the wrong :

Third: From conviction of departure from apostolic order and apostolic fellowship, and of unlawful presumptions and practices in the Church, contrary to apostolic teaching, on the part of the body separated from.

For no separation for any one of such causes can be accounted sin before God. On the contrary, the sin is rather with the body which is doing or teaching wrongly; and sin would lie at the door of those, who knowing of such erroneous teaching and sinful practice on the part of the body, did not first endeavour to remedy the wrong, and then, after all

efforts after righting had failed did not "come out" from the wrong-doers and "be separate."

Such a separation as that between the churches of the East and West does not involve either of the parties in the guilt of schism as a whole, although some of the individuals concerned in it might be displaying a spirit of factiousness, contentiousness, and pride, and so bring themselves under Divine condemnation.

For this separation took place after serious and long continued discussion over what was considered to be a fundamental point of Doctrine on both sides.

Neither does the separation of the English Church from communion with the Roman Church, and her continuance in that separation constitute schism; although, as before, any persons who on either side displayed, whether then or since, a spirit of factious contentiousness, pride, or contemptuous disregard of common order, would undoubtedly be guilty.

For the separation of the English Church from communion with Rome, and her continuance in such separation, was not an act of factiousness, or pride, or contemptuous disregard of order.

But it arose :

First. From a deliberate conviction that the head of the Roman Church had usurped powers over the Church at large, to which he had no right, and which being wrong and unwarranted, could not become right by prescription or submission in former times, and that these powers were contrary to the true welfare of Christ's Church; and

Second. That there had grown up in the Roman communion very grievous departures from the truth of Christ's doctrine, as tried by the only standard universally acknowledged to be authoritative, viz : the teaching of our Lord and his Apostles.

Third. That along with this, there had also grown up many practices and observances and ceremonies which were founded upon such false doctrine, and were contrary both to the letter and spirit of the teaching of the Lord and his Apostles.

The position taken by the authorities of the English Church, which by gradual steps finally resulted in the setting forth of expurgated forms of prayer and of reformed and scriptural statements of doctrine, was not factious and contemptuous, it was not in a spirit of pride, it was not light and irreverent, not wilful transgression without due cause. It was, therefore not an act of schism.

It is obvious from the foregoing that the sin of schism may lie at the door of men who display a disputatious and factious spirit, or a spirit of contemptuous and self-willed disregard of common order contrary to God's word, within the Church itself, either in the congregation, the diocese, or the Church at large. But it is essential to schism that this be not founded on serious conviction of the truth of Scripture, or on an overcoming sense of duty. In these cases it is evident that according to the mind and teaching of the Church, though there may be error, there is not schism.

See Note 25.

OF ABSOLUTION OR THE FORGIVENESS OF SIN.

This great and fundamental matter in the relation of men to Almighty God as the Supreme Judge, is brought before the congregation in every one of the services of the Church.

No one paying due attention to such service can fail to be impressed with a conviction that sin against God is that with which he and every other man has to do, and the consideration of which he can never put aside.

The opening Scripture sentences of the Liturgy, each and all, make this manifest.

These sentences, moreover, while making manifest that every man is judged as a sinner before God, indicate that a way of forgiveness, of mercy, and of saving the soul, is open, and may be found by the man who seeks it.

The first words of the Minister are an exhortation to sincere and humble acknowledgment of manifold sins and wickedness.

The first words of the people are a general confession of sin, and a supplication for mercy through Jesus Christ.

Then follows a declaration and pronouncement by the priest alone, standing, while all kneel, of God's loving desire of life and salvation to the sinner; of His having committed to His ministers the power and commandment to declare and pronounce to penitent people, that their sins are forgiven; then the formal and ministerial declaration and pronouncement that God does pardon and absolve all that truly repent and believe the gospel.

The Church thus sees to it that the gospel of forgiveness is proclaimed in her services, by her ministers, on every occasion when her people assemble and meet together.

The same confession and supplication on the part of the people and the same declaration of forgiveness are made in every celebration of the Lord's Supper or Holy Communion.

In the general absolution, the priest *declares* and *pronounces* that God pardons and absolves the penitent who believes the gospel.

In Holy Communion, the priest *invokes* pardon and deliverance from Almighty God.

And the people after partaking of the Communion, join in supplication that by the merits and death of Jesus Christ, and through faith in His blood, they may obtain remission of sin, and all the benefits of His passion.

In the visitation of the sick, should the sick person heartily desire it, the Priest shall pronounce an actual absolution after profession of faith.

See Notes 26 and 27.

OF OTHER BODIES OR COMMUNIONS PROFESSING TO BE CHRISTIAN CHURCHES.

The Church in her formularies recognizes three descriptions of organization under the name of Church.

First. The Holy Catholic or Universal Church throughout all the World.

The nature of this has been fully treated of.

Second. The National Churches of divers countries.

In the treatise concerning ceremonies at the beginning of the Prayer Book, the Church declares that in the ordering of her ceremonies, whatever they may be, she condemns no other *Nations*; holding it to be convenient, that every country should use such ceremonies as they think best for God's glory and the good of the people; without error or superstition; and that they should put away other things which from time to time they perceive to be most abused.

So in Art. 34 it is declared that *every National Church* hath authority to ordain, change, and abolish ceremonies or rites of the Church.

It is clear that the Churches of England, of Scotland, and of some European Nations are included in this category.

For though the traditions and ceremonies of the Church of Scotland and of other nations, differ from those of the Church of England; such differences are allowed by the English Church as being in accordance with diversities of countries, times, and men's manners; some countries preferring more ceremony and some less; some having a tradition of one mode of Ministry and Government, and some of another, all being agreed in doing nothing contrary to God's Word, which all agree to uphold as the rule of faith, and ordaining all things with a view to edifying.

Third. The Church also acknowledges Particular churches.

Of these the Church of Rome is the most conspicuous and most important, but the Church of England has no communion with her, for reasons already stated.

The Eastern Church, commonly called the "Greek Church," is also a particular Church, though she is the National Church of the Russian Empire.

There is no communion between this Church and the Church of England.

Some other churches in the East are also included in this appellation.

The Protestant Episcopal Church of the United States is a Particular Church, for it is not a part of the Church of England, and has its own formularies, liturgy and articles. But it is in the closest com-

munion with the English Church, and may very properly be called a sister church, which the Churches of Rome and Greece are not.

See Note 28.

OF PRIVATE JUDGMENT.

When speaking of Holy Scripture, the Church declares that whatsoever is not read therein nor may be proved thereby is not to be required of "any man," that it should be believed as an article of faith.

The phrase "any man" is conclusive that she puts upon the whole body of the faithful the exercise of judgment as to whether what is taught is agreeable to Holy Scripture or not.

The Priest in his ordination is required to promise to teach nothing but what he is permitted may be proved by Scripture.

Proof being an argument addressed to the understanding and judgment of those who hear, the Church puts as a duty on hearers the obligation of hearing, and of careful considering and judging.

And the Bishop, in his ordination, promises out of Holy Scripture to withstand and convince the gainsayers.

To convince is to offer argument for the moving and influencing the judgment of the people.

The Church in treating of matters coming under her authority, expressly refrains from claiming the power of authoritative interpretation of Scripture.

She is a witness and a keeper of holy writ; a witness to the genuineness of the record as handed down from age to age, and a keeper of that record;

that it be neither tampered with, nor set aside, nor forgotten.

But she places Scripture as the alone authority to which all must bow, containing, as it does, the teaching of Jesus Christ himself, of the Apostles who spoke in His name and with Divine authority, and the prophets by whom in divers manners God spoke to the fathers of the former dispensations: and she causes the Scripture to be fully read in the hearing of every man, that it may be received with understanding, and that as applied to the conscience and understanding of every man.



NOTES IN EXPOSITION.

NOTE 1.

AS TO THE METHOD OF THIS TREATISE.

All enquiry may proceed either by the method of synthesis or analysis, *i.e.*, either tracing from foundations of the past, through various developments, down to the present, or by taking present and existing manifestations and tracing them back to their origin. The latter is the method of this Treatise.

NOTE 2.

As to the use of this word "churches" in the plural, it is common to all communions of Christians.

Thus, in brief, the Church of Rome claims to be the Mother and Mistress of Churches; the Church of England acknowledges both National and Particular Churches; the Church of Scotland, and communities of like general organization, all acknowledge other Christian organization to be churches.

NOTE 3.

AS TO THE TERM PRIMITIVE CHURCH.

This term is constantly misused, and made to apply only to the Church of the period subsequent to the death of the Apostles. The only real Primitive Church is the Church of the times of the Apostles. Of the origin, character, belief, excellencies, defects, doctrines of the Church in this true primitive time, we have full and authentic details in the writings of the Apostles themselves, and of that history of their doings, or Acts, which is universally received.

NOTE 4.

AS TO THE TRADITIONS OF THE CATHOLIC CHURCH.

It has been extensively claimed in this generation that all formularies, statements, interpretations of Scripture and articles of faith, must, in order to have rightful authority, be tried by the tradition of the Catholic Church, as it existed before the great division into East and West.

In effect that: All which is in agreement with that tradition is true. All that is contrary to it is false, in a greater or lesser degree.

This question is of the very foundation of ecclesiastical belief and practice.

To consider this vital matter with intelligence it will be needful to ask some preliminary questions:

1. Was this Catholic Church, so-called, united on all points of doctrine and practice, in all places, by all its doctors and bishops, and during all the generations in which it existed, *i.e.*, can the rule, "everywhere, at all times, and by all people," be applied?

2. Did it by any such united action claim to be the sole authorized interpreter of the teachings of the Apostles of Jesus Christ himself? Did it set forth any general interpretation of the true meaning of all apostolic teaching and of all the teaching of the Lord Jesus Christ, and say—this is the interpretation to be put upon it; and in any differences, questions or disputes arise—this is the doctrine of the Catholic Church?

3. On the contrary. Did not the Church, by its doctors and teachers, hold many opinions on many points now in dispute amongst Christian people, and only agree on the great fundamental truths upon which Christian people generally agree now, *viz.*, such as are set forth in the three creeds?

4. And as to Holy Scripture, did it not, as a united body, if it ever acted as such at all, confine its declarations or testimony to a matter of fact, *viz.*, that such and such books, and no others, were really the genuine record of the teachings of our Saviour and of His Apostles, and such and such others were the genuine Scriptures of the Old Testament, handed down by the people of the Jews?

5. As to interpretations, comments, sermons, and essays of the Fathers of these early centuries :

(a) Do any of them ever appeal to one another as authorities, the citation of whose judgment is sufficient to decide ?

(b) Do they not, on the contrary, constantly appeal to the teachings of the Apostles and Prophets of Holy Scripture as authority, quoting these freely as a judgment decisive of any matter at issue ?

(c) And are not their own interpretations, essays, comments and sermons put forth simply as the interpretations of individuals, precisely as the theologians and preachers and doctors of subsequent ages and these present generations, have also put forth their comments, essays, sermons and interpretations ?

In answer to these questions, it can only be said with truth as follows, viz. :

To the first : The Church, as it existed in the first four centuries after the death of the Apostles, was not united on all questions of doctrine and practice, in all places, and at all times.

To the second : The Church never, by any united action in any general council or otherwise, claimed to be the sole and authorized interpreter of the teachings of the Apostles and of the Lord Jesus Christ, and never set forth any general interpretation of the true meaning of such teachings.

To the third : The Church, speaking by its doctors and teachers, did hold many and diverse opinions, at various times, on many points of doctrine, dogma, and interpretation that arose from time to time, and such as have been matters of controversy amongst Christian teachers and philosophers even down to these times.

The Church only agreed on statements of certain great substantive facts and doctrines which Christians, in all ages, and including the present time, have in substance accepted, viz., those contained in the three Creeds. Yet even as to these Creeds there was fundamental and final difference as to the one great doctrine respecting the third person in the Holy Trinity. The Church in no age has given an interpretation of these creeds, or defined their true scope and meaning.

As to the fourth : The Church did authoritatively declare that certain writings were the genuine record of the teaching

and works of Jesus Christ and His Apostles, and did stamp them as authoritative and canonical.

As to the fifth : The doctors and teachers of these early centuries after the Apostles' time :

- (a) Never claimed to be authorities.
- (b) Never appealed to one another as such.
- (c) Constantly appealed to Holy Scripture as authority.
- (d) Put forth their own writings, interpretations and sermons as their own, commenting freely, under authority of Holy Scripture alone, in the same manner and to the same effect that Christian teachers and men do now.

NOTE 5.

AS TO THE FINAL AUTHORITY.

Nevertheless, although she has put forth no interpretation of it, the Church has declared the Holy Scriptures to be final and sufficient authority ; and that in many ways. For :—

1. She invariably speaks of Holy Scripture as God's Word, or the WORD OF GOD.
2. Her articles are declared to be, and authority claimed for them on that ground, agreeable to God's Word.
3. The Three Creeds are received and retained by her, not on their own authority, nor on the authority of the Councils or persons who compiled them, nor on the fact of their having been generally received in the Church during many ages, but that they may be proved by certain warrant of Scripture.

The phrase " Warrant " is to be duly weighed.

4. The way of Salvation is to be received as set forth in Holy Scripture.
5. The first mark or note of a visible Church, is that the pure Word of God is preached in it.
6. The authority of the Church in controversies of Faith is limited by the bounds of God's Word written.
Though the Church is a witness and a keeper of that Word. it cannot decree anything contrary to it.
7. The authority of Councils is limited by the same bounds. Being assemblies of men, they may err, and sometimes have erred, not all being governed by the Word and Spirit of God.
The things ordained by them have no authority, unless they be taken out of Scripture.

8. Certain doctrines of the Church of Rome are declared to be vain inventions, the ground thereof being that they are repugnant to the Word of God.

9. On this ground the use of an unknown tongue is condemned.

10. Also, on the same authority, is condemned the doctrine of transubstantiation.

11. Also the enforced celibacy of Clergy.

12. Variations in tradition and ceremony allowable only within the bounds of God's Word.

13. The Queen's supremacy only defensible as resting on the Word of God.

Similarly :

14. The whole Book of Common Prayer in general is set forth and solemnly professed by the Church in convocation of both provinces to contain nothing contrary to the Word of God.

15. In particular, that whereas, in former times many things were in the service-book—some untrue, some uncertain, some vain and superstitious—now nothing is ordained to be read but the very pure Word of God, the Holy Scriptures, or what is agreeable to the same.

16. Finally, in regard to the duty and office of Ministry in its various orders in the Church,

(1). The Church prays in her Litany that her Bishops, Priests and Deacons may have true knowledge and understanding of God's Word.

(2). She requires of all about to enter her Ministry, a declaration of unfeigned belief therein.

(3). She sets before them as the ground and substance of their preaching, doctrine, and exhortation, that it be taken out of the Holy Scriptures, and enjoins studious reading thereof, and a daily reading and weighing of the same. She requires a pledge from her Bishops and Priests, that nothing shall be taught but what arises out of, and may be concluded and proved by Scripture. And in particular, that all doctrine contrary to God's Word shall be driven away.

And as the sign and seal of all these duties and obligations, immediately on the act of ordination being completed, a copy of the New Testament is handed to the Deacon, and a copy of the whole Scripture to the Priest and Bishop, with authority to preach the same, and charge to exercise themselves therein.

NOTE 6.

The test of true doctrine is, not that it is Catholic, or agreeable to the ancient Fathers, or to Councils, or still less to individual doctors and teachers, but that it is taken out of, or agreeable to, Holy Scripture. This is the mind of the Church of England.

NOTE 7.

If the formularies of the English Church were framed according to the doctrines and teaching of some of her Doctors of these times, their language would have been of a fundamentally different character.

Thus :

1. The Book of Common Prayer would be commended by Convocation as containing nothing contrary to the tradition of the Primitive Church, or the Catholic Faith.

2. She would require assent and consent to this tradition, on the part of her ministers, would require them to preach in accordance therewith, would enjoin frequent study thereof, and would charge them to drive away all doctrine contrary thereto ; and might probably deliver at the solemn period of ordination a copy of the works of St. Augustine or the commentaries of St. Chrysostom.

3. The Articles would be declared to be agreeable to the steadfast doctrine of the Catholic Church.

4. The Creeds would be imposed as obligatory, because of their having been decreed by Church Councils or received by the Church Catholic.

5. The authority of the Church in matters of faith would be declared to be limited by what was the consensus of opinion of the ancient Fathers.

6. If objection were recorded against erroneous doctrine or practice, it would have been founded on divergence from Catholic faith and observance. But none of these things are to be found.

NOTE 8.

It may be the doctrine of Andrews, or of Cosin, or of Pusey, or of Keble.

But none of these were ever authorized by the Church of England to speak on her behalf, and none of their teachings have been accepted as authoritative by the Church of England.

NOTE 9.

AS TO THREEFOLD UNITY.

This doctrine of a threefold unity cannot be maintained on any ground of reason.

For it is evident to any man who carefully weighs the matter, that the Roman, the Greek, and the Anglican churches are not one body, but three.

They have separate governments. One of them has a personage at its head, who claims to be a universal Bishop, and to have authority over the universal Church.

The whole organization of this body rests upon this as a foundation.

This idea or doctrine, is of the very essence of its being.

But this claim has, for many ages, been persistently repudiated by the other two as an indefensible theory.

And they do not, and will not, submit to the Government of this potentate in practice.

For which reason, this body, with its centre in Rome, has cut them off from its fellowship, has no connection or communion with them, and distinctly refuses to acknowledge them as Churches.

Its Government and Constitution are absolutely separate from the other two.

It is not united with the other two in any conceivable sense.

If the oneness of the Catholic Church be an organized unity, two of these three must, in the nature of things, as they actually exist, be out of this unity.

But these three organizations are not one, and cannot be conceived to be one. Their position towards one another is not even that of friendly alliance or of co-operation, but of separation, repudiation, protest, or excommunication.

They are not even like estranged brothers of the same

family, for the most important of the three distinctly refuses to allow the others to be in the family at all.

If, therefore, the unity of the universal Church comprises more than any one of these communions, it must be concluded that the unity is not that of an organization.

Some other ground of oneness must be sought than that of Rome singly, or that of Rome, Greece, and England as branches of one body. Both these theories are plainly contrary to the fact and truth of things, as they exist amongst Christian people at this day, and have existed for many ages of past time.

NOTE 10.

It is impossible to hold that the one Catholic Church is an organized and visible body, without holding also that the Anglican and Greek Churches are in schism, as being separated from the only Christian body in the world that claims to be the one Universal Church, and the only visible organized body which has any sign of correspondence to such a description. This is the ground taken by the Roman Church. But, in truth, if simple separation is schism, then all three are in schism as respects one another.

The claim of the Church of Rome to be the Church Universal can by no means be allowed by any who remain out of her communion. For then they would be confessing themselves to be out of the pale of the Church of Christ. To remain out of this would be to sin.

They are bound, therefore, to protest against this claim of the Roman Church, and to continue thus protesting, so long as it is made.

It is this mainly, though there are other elements concerned, which constitutes a Church to be a *protesting* or (as the phrase has long been in history) a Protestant Church, and all belonging to such are thus "*Protestants.*" Not as being out of the Universal Church, but as being *in* that Church, and protesting against many false doctrines and corrupt practices of an organization falsely claiming to usurp that title.

This is the position of the Church of England and the churches affiliated with her in British Colonies, the United States, and elsewhere. And this is the position taken by other Christian Communions in England, Scotland, and elsewhere.

NOTE 11.

It would be easy to show, by the same sort of reasoning, that the great theistical communions of the world form one body—the Christian, the Jewish, the Mohammedan.

They are united in the great fundamental belief which is the foundation of all true religion, viz., that there is one, and only one, Supreme Ruler and Governor of the Universe; that He has spoken by Prophets to mankind; that the revelation has been committed to writing, and that it exists in sacred books.

But are these one? No. And for the same reason it is said that the three Christian communions are not one, viz., the actual fact and truth of things.

NOTE 12.

This position is inconsistent with her being a part or a branch of some other organized body, and especially with her being a branch, section, or part of that body wrongfully calling itself the Catholic Church.

The Bishops of the Roman Church are not Bishops in the English Church.

The priests ordained by such Bishops are not priests in the English Church. They are not even members of her body, and if they partake of her communion, it is as strangers and foreigners.

And on the contrary, the Bishops of the English Church are not Bishops in the Roman. They could not be translated to a see in France, Italy, or Spain, or to one of the sees established of late years in England. The priests of the English Church are not priests in the Roman. They could not be appointed to a parish curacy, or charge, in France, Italy or Spain, or to a cure of souls in a Roman congregation in England.

From whence it follows that the orders, rescripts, and directions issued, or that have been issued by any authority in the Roman Church have no effect in the Church of England.

NOTE 13.

Had she the right to do all this?

The Roman Church says she had not. That it was an act of schism, and that she is in schism to-day.

That the Church in England, for many centuries, was in such relation to the Church of Rome, that the head of that

Church had spiritual jurisdiction in England is undoubted. That the Bishops of one were Bishops in the other; Priests in one, Priests in the other; that appeals lay and were constantly carried to the Pope from England is undoubtedly true, and that the Pope had direct representatives of his authority in the shape of Cardinals constantly in England, whose authority was unquestioned, is undoubted.

There had been partial protests, but never a throwing off of authority. The Roman Church was in England as the Church of the nation.

But the Reformation was a throwing off of this authority. On what ground?

1. A conviction that the authority claimed was not well founded, and had no basis of Divine appointment or sanction.

2. This position was strengthened and developed by a conviction that in the Roman Church false doctrines and false and corrupt practices had taken root.

NOTE 15.

Thus the supremacy of God in his word as the teacher and author of truth is carefully guarded and preserved, and it is not allowed that the great evil shall creep into the Church of the word of God being made of none effect through tradition.

The position of the Church towards the word of God is here strictly defined, viz, she is a witness and keeper, but not the sole interpreter.

NOTE 16.

Here the power and authority of Councils is carefully restricted, and a check placed upon that habit of regarding councils as invested with a certain measure of infallibility which has been a fruitful source of error and estrangement from the teaching of Christ and his Apostles.

NOTE 17.

AS TO ORDERS OF MINISTRY.

The Church thus guards against errors which have at times appeared amongst Christian people, viz.:

1. That there should be no order of ministry at all, but that all should have the right to minister in the Congregation.

2. That if there is an order, or orders, of ministry, any man may lawfully claim to exercise it who conceives himself called

thereto, whether the call is recognized by Church authority or not.

3. That the call may be made by the congregation without the action or concurrence of those who have had authority committed to them for the purpose of ordination.

NOTE 18.

Three great principles are here affirmed, whereby many errors are set aside and many superstitions are exploded.

These principles are the following :

1. That Sacraments are *signs* of the grace and good-will of God, and have a wholesome effect only when received worthily, viz. : that faith be exercised while they are being dispensed or observed.

2. That they are not of the nature of charms or incantations, which can be carried about, and made to bring blessing whether men believe and understand or not.

3. That other ordinances are not to be exalted to the position of those which are commanded and instituted by Christ himself as of universal obligation.

NOTE 19.

OF THE SACRAMENTS GENERALLY.

It is not the doctrine of the Church of England, as alleged by some, that the number of sacraments is seven. This is the doctrine of the Church of Rome. The Catholic Church of the undivided era made no pronouncement on the subject.

It was the doctrine of the Church in England only when the Church was subject to the teaching and influence of Roman authorities, and believed all that Rome believed.

But, at the great convocation of Archbishops, Bishops and the whole clergy in 1562, it was declared and settled, that the only two sacraments ordained of Christ in the Gospel are : Baptism and the Lord's Supper.

Confirmation, is an ordinance of the Church.

Orders, are the setting apart of men to the office of the Ministry.

Matrimony is a state of life, ordained from the origin of mankind.

All these are recognized by the Church as involving the parties to them in sacred responsibilities. And the Church

has provided forms for their observance. But of Penance and Extreme Unction, the Church of England knows nothing.

Nor is it the doctrine of the Church that the sacraments convey grace apart from the repentance and faith of the recipient. Her offices both for Baptism and the Lord's Supper make this clear.

NOTE 20.

BAPTISM.

The Church of England knows nothing of a baptism which by the mere act of a sprinkling with water, and the prayer of a Priest, confers the grace of regeneration. Her baptism is solely on profession of repentance and faith.

Regeneration in Baptism, according to the Church ordinance, follows upon repentance and faith, as is shown by her provision of sponsors who answer for the repentance and faith of the infant ; and also by her office for the baptism of adults who profess repentance and faith for themselves, before the rite of baptism is administered.

Of such a Baptism as has been practised by priests and missionaries of the Church of Rome, who consider that by a baptism with water, with no repentance or profession of faith, the grace of regeneration is conveyed, and sins are forgiven — the Church of England knows nothing.

And as to the manner of observing the rite, it is to be noted that the Church, both in the case of infants and adults, allows the alternative of immersion or sprinkling, and imposes no obligation as to either.

But she allows no alternative as to a previous profession of faith, nor as to the baptism being with water.

And the baptism must invariably follow the commandment of the Lord, and be in (or into) the name of the Father, and the Son, and the Holy Ghost.

This practice of baptizing only on profession of faith is fundamental, and the requirement is a sufficient answer to conscientious Baptists.

The difficulty of baptizing infants on this condition may be an argument against baptizing infants at all. The difficulty is met in the Church of England by the provision of sponsors, joined to the invariable practice of requiring the profession of faith to become personal in confirmation.

And when the Church baptizes adults her doctrine is plainly seen. Repentance and Profession of Faith are invariable prerequisites.

NOTE 21.

OF THE LORD'S SUPPER, OR HOLY COMMUNION.

It is not the doctrine of the Church of England that in the Lord's Supper there is, after Consecration, any change in the Bread and Wine that is administered.

Her doctrine is, that there is neither a change in the very substance and essence of the bread and wine, nor is there any presence of the Lord Jesus Christ in the bread and wine. She teaches that the natural body and blood of our Saviour are not here, but in Heaven, and that the bread and wine remain in their natural substance.

It is not the doctrine of the Church of England that he who receives the Sacramental bread and wine receives *ipso facto* the Lord Jesus Christ.

When, therefore, she speaks of the body of Christ as being received and eaten in the supper, she speaks of a reception and eating, not after a bodily, but a Heavenly and Spiritual manner.

And she declares that the means whereby the body of Christ is received and eaten is Faith.

That is : the reception is purely mental and spiritual.

Where, therefore, there is no faith there is no reception ; for the wicked, though they visibly press with their teeth the Sacrament, yet are in no wise partakers of Christ. The eating is not with the mouth, but with the mind and the heart.

The mouth and the teeth have communication with the bread and the wine, as natural substances can communicate with natural substances.

But it is the mind and the heart only that can receive the Lord Jesus Christ, who is always seated at the right hand of God.

The reception of the body and blood of the Lord Jesus Christ by faith, and in this Heavenly and Spiritual manner, is real, as faith, and hope, and penitence are real, though none of them are bodily acts.

And for a person to eat the bread and wine without penitance, faith, and remembrance of the death of the Lord is a profanation, and brings instead of blessing, condemnation, as not discerning the Lord's body. The discerning being an act of the mind and equivalent to faith.

The grace of the Sacrament follows not on a simple bodily reception, but on the penitence and faith with which it is received.

The Church repudiates that rule of the Roman Church by which the laity are allowed to eat the bread only.

She follows the commandment of the Lord Jesus Christ in giving and receiving both the bread and the cup.

In her office for the communion of the sick the Curate is directed exhort the people to frequent communion.

But she makes it obligatory to commune only three times in the year, except in the case of Priests and Deacons of Cathedrals and Collegiate Churches, who are enjoined to communicate every Sunday at least.

Of fasting communion the Church of England in her offices knows nothing.

It is contrary to her plain statement, that the elements of bread and wine remain such, to imagine that there is any virtue, merit, or necessity, to receive this bread and wine fasting.

Nor does she enjoy any separate celebration.

It should be always part of the office of morning or evening prayer, unless in case of the sick.

It should be preceded by careful attention on the part of the Minister, as to the mode of life of the members of his congregation, so that the Curate, having knowledge of any wrongdoing on the part of any, may call him and advertise him not to presume to come to the Lord's table until he have openly declared repentance and amendment, and, if necessary, reparation and restitution, that the congregation may be satisfied.

The Church, moreover, declares that the Table shall stand in the body of the Church or in the Chancel, where morning and evening prayer are appointed to be said.

The mode which has grown up in these modern times of having the table attached to the eastern wall of the Church, and of being made to resemble an altar, is contrary to the plain direction of the Communion Office.

The custom of covering the Table with divers kinds of cloths of different colors and patterns, according to the time of the Christian year in which celebration takes place, is also contrary to the mind of the Church. Her direction is (and without exception or variation) that it shall be covered with a fair, white linen cloth.

NOTE 22.

It being the evident intention of the Church that—

(a) The persons communicating shall be known to the Curate ; that is, there shall not be an indiscriminate communicating of all who choose to come, but of persons whose names are on some record.

(b) That they shall be persons leading a life such as becomes a Christian, and this to the knowledge of one another.

It therefore follows—

(c) That in every congregation it is the duty of the Curate to have a roll, or record of persons who, having been baptized, and confirmed, are deemed fit persons by himself and the congregation to be partakers of the Communion.

And further—

That the roll, or record, shall be revised from time to time, that the provisions respecting Holy Communion shall be faithfully observed.

From all which it follows that arrangements should be made in every congregation whereby persons communicating, or intending to communicate, shall have the opportunity of meeting together as such ; that they may know one another by name, as was the case in apostolic times, that so there may arise and be perpetuated a communion of saints, a fellowship of those who are of one heart and one soul, and who have fervent charity among themselves, and who together labour for the spread of the kingdom of God.

NOTE 23.

It is not the doctrine of the Church of England that the Church is before Scripture, that the Church is superior to Scripture, that the Church wrote Scripture, or that the Church is the sole interpreter of Scripture. None of these doctrines are of the Apostles. And none of them are true.

It is not the doctrine of the Church of England that Scripture is one of the hardest books to understand, and that the people should be discouraged from the reading and study of it.

It is not the doctrine of the Church of England that it is for the Church primarily to investigate, discover, and declare divine truth, and that the proper use of Scripture is to confirm and approve what the Church has so concluded and ascertained to be true. These are doctrines that have been put

forth by that Church of Rome, which the Church of England declares has fallen into error both in life, teaching, and ceremonies.

And they are not doctrines of the Universal Church. For the Universal Church, as it existed in the centuries before division, made no authoritative pronouncement on the subject. But the writers of these centuries (doctors, bishops, theologians) invariably referred to the writings of the Apostles and Prophets, and to the teachings of the Divine Head of the Church as authorities.

They never refer to the Church as superior to Scripture, or before Scripture, or that the Church is the only authorized interpreter of Scripture.

The testimony of these early writers is taken by the Church of England as testimony only, and not as authority.

The Church of England knows no authority but that of God himself, speaking by his Prophets and Apostles in Holy Scripture.

In the Homily against disobedience and wilful rebellion the Church teaches as follows :

“For all are commanded to read or hear, to search and study the Holy Scripture and are promised understanding from God if they do. All are charged not to believe either any dead man, nor if an angel should speak from heaven ; much less if the Pope do speak from Rome, against or contrary to the word of God ; from the which we may not decline either to the right hand or the left.

Old men and young, rich and poor, all men and women, all estates, degrees and ages, are taught their several duties in the Word of God. For the word of God is bright, giving light to all men's eyes ; the showing light directing all men's paths and steps.”

NOTE 24.

APOSTOLIC SUCCESSION.

That there should be due order in the setting men apart to the ministry of Christ's Church is obviously agreeable to the teaching of our Lord Jesus Christ and his Apostles.

But that by the mere fact of certain men having had holy hands laid upon them they became true ministers of Jesus Christ in any spiritual and essential sense, and that by such continued imposition of hands the preservation of apostolic truth and fellowship is secured to the world, is contrary both

to the teaching of Holy Scripture, and it is not taught by the Church of England.

For Our Lord warns the disciples to beware of false prophets, and institutes a test: "Ye shall know them by their fruits."

There were false brethren, false teachers, false apostles in the churches during the lifetime of the Apostles. These, there can be little doubt, had been duly appointed. The Apostle Paul warns the Elders of the Church at Ephesus that after his departure false teachers would arise. The real continuity of the Church is expressed to be a "continuance in the Apostles' doctrine and fellowship, in breaking of bread, and in prayers, or as some render it, in the prayers."

But it is undeniable that in process of time there arose in the churches of various parts of the Christian realm, such as the Church of Carthage, the Church of Rome, the Church of Alexandria and others, a very wide departure,—

First, from the doctrine taught by the Apostles.

Second, from the fellowship or communion instituted by them.

It becomes evident then, that where apostolic doctrine had been set aside; where apostolic fellowship—that is the fellowship or brotherhood of holy persons—had been subverted by human traditions; the apostolic succession, even if perfect outwardly, had inwardly and really become of none effect.

And this, as tested by the Divine rule that the false prophets and the true are to be judged by their fruits.

In various Churches, but in the Churches of Rome, England, and the East especially, very gross corruption of living and wicked practices amongst priests and ministers of religion were notoriously prevalent for long periods of time together.

These men nevertheless were in the outward succession, yet they were undoubtedly false prophets, and their ministry corrupt and anti-Christian.

NOTE 25.

If the guilt of Schism lies at the door of any and all of those who, for whatever cause, separate themselves, or are separated from any Church with which they formerly had communion, then beyond all doubt the English Church was guilty of Schism in the time of the Reformation, and has continued in Schism ever since.

For by casting off a supremacy under which she and the whole Western Church had lived for many centuries, and also by framing a separate body of articles of religious dogma and rules of practice, she separated herself from the Western Church and rendered it impossible for the body which still acknowledged the Papal supremacy to have communion with her.

But the guilt of Schism does not lie at her door in any case, as is manifest from the argument in the body of this work.

Neither does the guilt of Schism lie at the door of those bodies of Christians who, from conscientious conviction, after careful study and comparison of Holy Scripture, and without a spirit of pride and factiousness, have separated themselves, or have been forcibly separated from the Church of England.

These may be in error, but they are not in Schism.

NOTE 26.

AS TO CONFESSION.

It is no part of the general duty of a member of the Church of England to confess sins privately to a Priest and to seek absolution from him. Nor is it part of the duty of a Priest to hear such confessions.

But in preparation for a right partaking of Communion, it is a duty for every man to examine himself, and wherein he perceives himself to have offended, to bewail his sins and confess to Almighty God with full purpose of amendment, being ready to forgive as he seeks forgiveness at God's hand.

If any man, after such examination and confession to God, still cannot quiet his conscience, but requires *further comfort or counsel*, he is exhorted to open his grief to the Minister in charge, or some other discreet or learned Minister of God's Word, that he may receive, by the Ministry of God's Word, the benefit of absolution, together with spiritual counsel and advice to the quieting of conscience and avoiding of all scruple and doubtfulness.

In the order for the visitation of the sick, if the person be very sick, a person after a solemn profession of repentance and faith, if he feel his conscience troubled with any weighty matter, is to be exhorted to make a special confession of his

sins. After which, if he humbly and heartily desire it, the Priest is directed to pronounce absolution in the form ; first, of an invocation to the Lord Jesus Christ to forgive, and next, in a positive absolution according to the authority committed to him, in the name of the Father, and of the Son, and of the Holy Ghost.

The reason for the pronouncing of absolution in this personal manner is obvious, viz., that the sick person cannot attend Church and hear the general absolution there.

In the office for ordaining Priests, the Church has ordered that the Bishop, in the act of laying on hands shall say : " Receive the Holy Ghost for the office and work of a Priest in the Church. Whose sins thou dost forgive, they are forgiven and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God and of His Sacraments."

The manner in which this power of absolution is to be exercised is not left to the private judgment of such Priest. The Church has clearly indicated both the occasion, the place, and the time in which this great and solemn function can be exercised, viz. :—

- (1). In the service of morning and evening prayer.
- (2). In the administration of Holy Communion.
- (3). In the visitation of the sick, when specially desired, in case of extreme sickness, or when death seems to be at hand.

All exhortations to confession as a general obligation and all exercises of the power of absolution, except as directed in the foregoing, are beyond the scope of duty, both on the part of the Minister and people, and are contrary to the mind of the English Church.

It is evident that the opening of grief in certain cases to a learned Minister in preparation for Communion is only to be on some special occasion of mental trouble and acubtfulness, which may arise from various causes, by no means arising from consciousness of unusual sin, or fear of having committed the unpardonable sin, but may have grown out of difficulty in understanding God's Word, or doubt as to the truth of that Word, or fear as to the truth of Christianity itself, or as to the position of the Church, or as to duty in respect of one's calling in life, or to one's family or otherwise.

For it is to be noted that the opening of grief is not to be to the Minister as Priest, but to the Minister as Teacher or Doctor, and that the trouble and doubt are to be assuaged by the Ministry of God's Holy Word, by which Ministry he is to receive absolution, evidently by the discreet and wise application of God's Word to the particular form of doubt or scruple.

Here it is to be noted that, as in the former case, it is only when a person on a sick bed (and evidently then in a case of sickness likely to be mortal, from the mention of making the will) feels troubled about some weighty matter, that he is to be exhorted to special confession.

That there are such special cases, all experience shows. Cases when crime has been committed, grievous wrong and fraud done, including breach of trust and gross violation of duty, cases of violent taking another man's goods, defrauding of the honor of his home and family by licentiousness, and such like.

Such weighty matters are to be specially dealt with.

But even after such confession, the sick person is not to be exhorted or moved to ask absolution. This is left to his own free choice.

NOTE 27.

AS TO ABSOLUTION.

If any Godly Christian person stumble at the declaration that God hath given power and authority to declare absolution, let them consider that this power and commandment to *declare* God's good will and purpose of pardon to penitent and believing people, is exercised by Ministers, Missionaries, and even lay Evangelists, of all Christian communions, in special public assemblies for the preaching the Gospel of God's grace.

Even in those communions which strenuously object to anything of the nature of priestly or even ministerial assumption, or anything that bears an appearance of it, there is a declaring, especially in the assemblies of penitent people after the congregation is discharged, of forgiveness and absolution on confession of faith.

NOTE 28.

But the definition of particular Churches may be further extended. When there are communities of people who have

the Christian faith, who have a ministry set apart by ordination of those who have authority to ordain ; who observe the Christian Sacraments in the words of Christ's institution, and who hold to Holy Scripture as the supreme authority for faith and conduct, it cannot properly be denied that they are particular Churches.

For their organization fulfils that definition of the visible Church of Christ, which in Article 19, declares it to consist of a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered in all those things that of necessity are requisite to the same.

And their mode of calling and sending Ministers fulfils the condition of Article 23.

And even if there be some mixture of error, or imperfection or defect in their faith and practice, so long as it does not concern the fundamentals of the faith, this does not debar them from being considered as Churches, any more than the Churches of Rome, Antioch, Alexandria and Jerusalem, all of whom are declared to have erred, both in ceremony and faith, yet were considered as Churches still.

A very improper and unlawful use has been made of the words in the preface to the form of ordination of Ministers in the Church.

It is there declared that it is evident unto all men diligently reading the Holy Scripture, and Ancient Authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church : Bishops, Priests, and Deacons, which offices were evermore held in reverend estimation and should be continued in the Church of England.

But it by no means follows from thence that the Church refuses the title of Church to other bodies of baptized men holding the same substance of faith with herself, who from careful reading of Holy Scripture and ancient authors have come to the conclusion that the orders of ministry are only two.

The Church of England holds this to be an erroneous conclusion.

But then she has declared that churches may err both in practice and in faith, and she has especially, as was meet under her circumstances, specifically indicated the manner in which the Church of Rome has erred. Yet the Church of England acknowledges the Roman communion as a Church, her grievous errors notwithstanding.

Similarly, the mere fact of organized bodies of persons holding an erroneous view of the various orders of the ministry is no bar in itself to their being Churches. Whether they are to be recognized as such depends on other grounds.

THE APPEAL TO THE ANCIENT FATHERS.

There has been much misconception, and also much erroneous statement, as to the appeal of the English Church to the Ancient Fathers. The only places in which the Fathers are referred to in the Book of Common Prayer are two in the Preface, one in the Ordinal for Consecration of Ministers, and one in the Articles.

1. They are referred to as establishing an order of service in which much Scripture is used.

2. St. Augustine is referred to as saying that ceremonies in his time had become unreasonably complicated.

3. In the form of Ordination, Ancient Authors are appealed to as to a matter of fact, viz., that in their time there were three orders.

St. Augustine is referred to in Art. 29 as illustrating the difference between the bodily act of eating the bread in the Lord's Supper, and a spiritual reception of Christ.

In the Books of Homilies there are many references to one and another of these ancient authors.

But these references are simply to illustrate, open up, and confirm some truth which the writer of the Homily has drawn from Holy Scripture.

In Ordination, the candidate is to be examined as to his knowledge of Holy Scripture and Latin. There is nothing said about the Fathers. The English Church rests her doctrine and teaching on a Divine and universally acknowledged foundation, viz., the words of the Lord Jesus Christ and His Apostles.

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