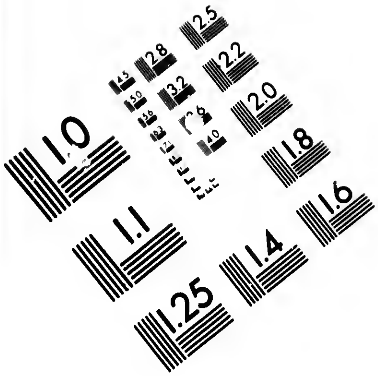

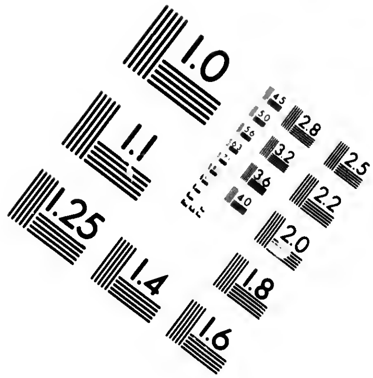

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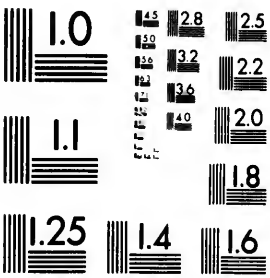

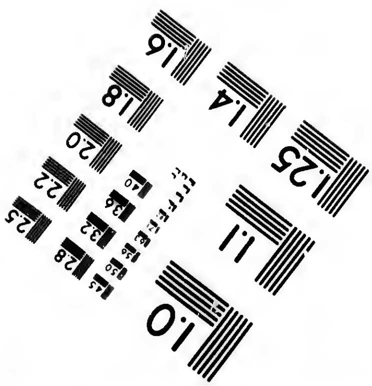

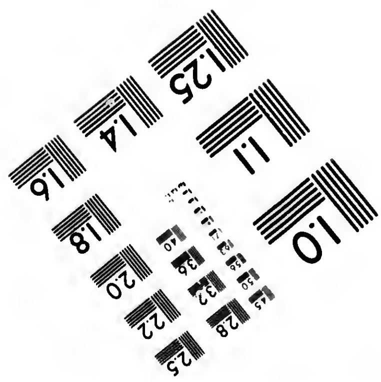

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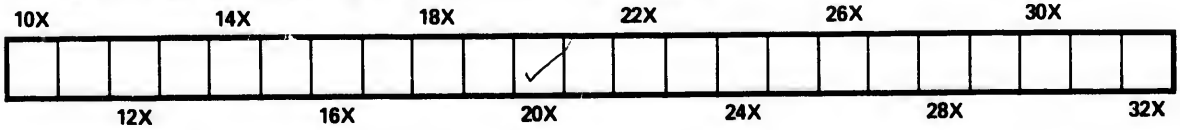
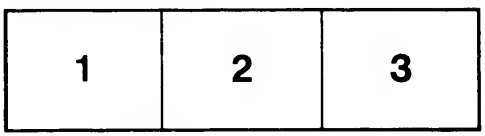
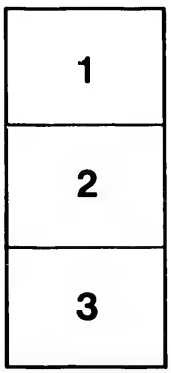
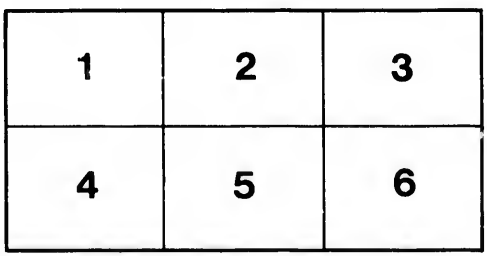








THE CHURCH AND THE EPISCOPATE.

A LETTER

TO THE

RIGHT REV. HENRY J. WHITEHOUSE, D.D.,

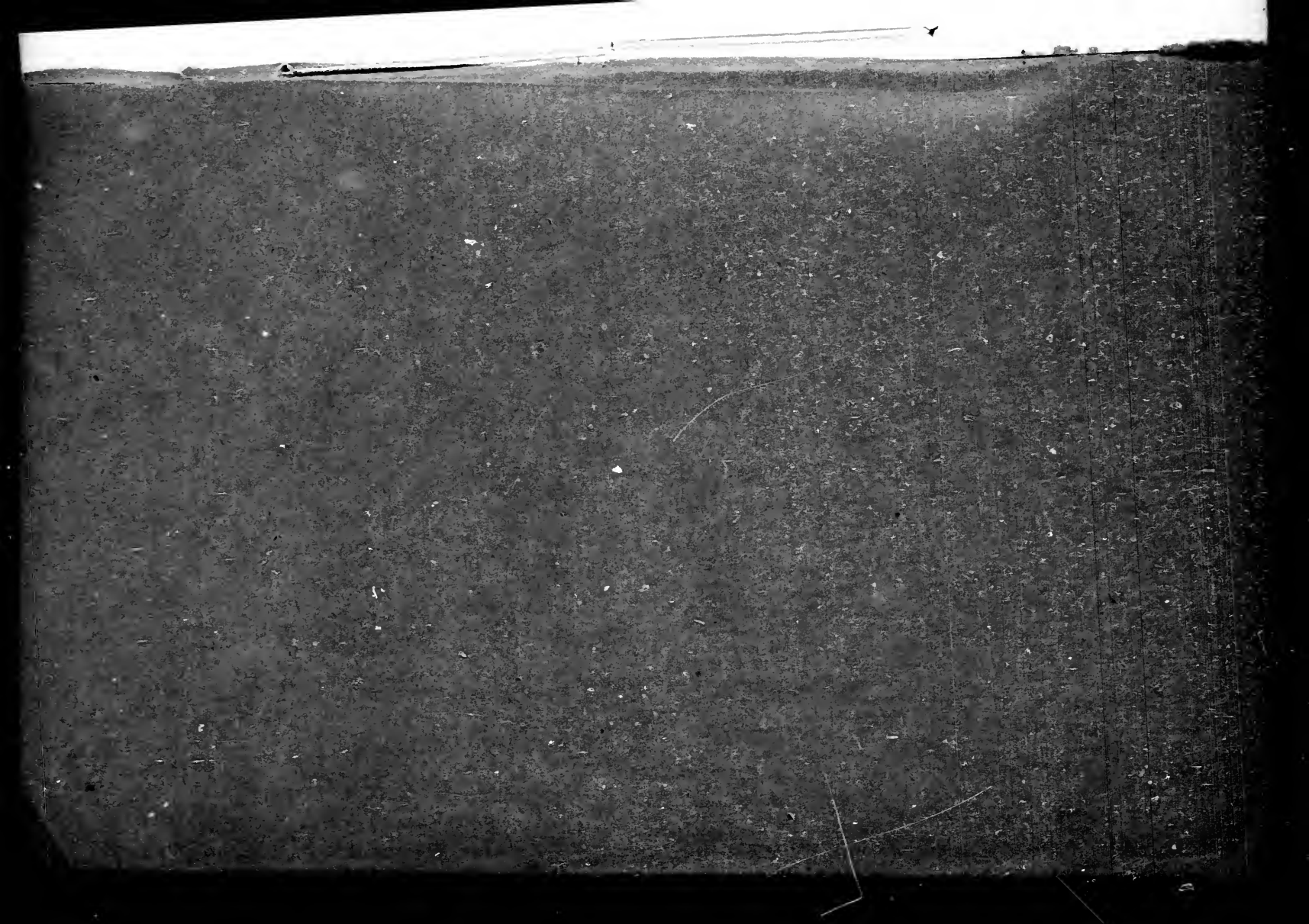
Bishop of the Protestant Episcopal Church in the Diocese of Illinois,

In review of his Sermon preached at the Consecration of Christ Church Cathedral, Montreal.

BY

JOHN S. DAVENPORT.

Montreal:
PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.
1872.



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THE CHURCH AND THE EPISCOPATE.

To the Right Rev. Henry J. Whitehouse, Bishop of the Protestant Episcopal Church in the Diocese of Illinois.

RIGHT REVEREND AND DEAR SIR,

I have read with much attention the very able sermon preached by you at the consecration of the Cathedral in Montreal, June 18th, 1867 entitled "The complement of the Headship" with a copy of which you favored me.

With regard to the main object of the discourse, the exhibition of the "Cathedral System," I have no call to say anything. But the discourse assumes some principles both in regard to the relation of the Episcopate in the Church, to the Church at large, and also in regard to the relation between the Apostolate and the Episcopate at large, as set forth in the New Testament, which, as one set equally with yourself for the defence of the truth of the Gospel, I find myself constrained to call in question and thus openly discuss.

It is not often that one meets with statements so full and clear and admirably expressed, as those passsages of your sermon which refer to the relation of Christ the Head to His Body the Church; and it is the recognition of these principles held by us in common which furnishes the basis of the arguments I propose to adduce in controverting some of your propositions in regard to the ministry.

The following passage: "The blessed perfect Saviour stands incomplete without His One Holy Church, instinct with His vitality, infused with His spiritual powers, permeated with His wisdom and energy, and in turn developing as the grand organic agency, which consciously glows with the supernatural life, illustrates its influence in movement and growth and fulfils the whole distributive functions of His living progress and work. 'He filleth

all in all' yet something is wanting. There is a body for the Head. There are 'very members incorporate in the mystical Body of Christ;' and when Head and body are thus united in His Church, then in the concilience and harmony of the vital and functional unity, it is predicable in the completeness effected, that they are the fulness (the filling up) of 'Him that filleth all in all.'" This passage with the page thatfollows illustrating it, is worthy to be selected and transcribed, as giving clear and forcible expression to some of the deepest thoughts of St. Paul. The very title of the sermon expresses the truth in a striking form "the complement of the Headship," the Church the fulness of Christ.

I might cite two or three passages more in the same strain in which the relation of Christ to the church is further illustrated, and with equal force and beauty.

But when you come to speak of the office of the Ministry in the Church I cannot follow your line of thought without objection, and the objections, as I believe, involve some of the most vital principles. On page 11 you say "But there is an office which more than any other on earth was directly conferred by Christ and has been perpetuated by him in unbroken line as formal representative of His own Headship. The Saviour organizing His Church for all coming time, invested the Apostles with their profound commission in the words, 'As my Father has sent me so send I you.' As Christ received from the Father the power to order and govern the Church, to draw all to the faith and minister to them in the varied relations of the mystical fellowship, so did He impart the same to the Apostles, make it effective by the abiding 'power from on high' infused at Pentecost, and vest them with authority through the same Holy Ghost of transferring to their successors everything requisite for the full administration and efficient life of the Church. All power in the Church thus descends, coming from above, vested by Christ, and transmitted downward through his successive agencies. In the Apostles therefore the whole Church was in one sense contained. All else might be taken away; yet with that commission and Headship the membership in all grades must be effectively

supplied. It was a living Headship of inexhaustible vitality and perpetuation. All beside was its complement."

The statement I venture to controvert now, is that the Apostleship ordained by Christ, or the ministry which succeeded that—the Episcopate, is set in the Church as the "representative of his own Headship." The question thus raised is of the utmost importance, as it involves the entire relation of the ministry and especially the Episcopate, to the Church. It is another question to be afterwards considered whether the Episcopate is the inheritor of all the authority of the Apostleship, but as you claim that it is, your statement involves nothing less than the same broad distinction between the Episcopate and the rest of the Church, as that which exists between Christ, as the Head, and the Church, which is His body. As the Church at large is the complement of Christ, so (in your view) is the Church, constituted as you would have it in the Cathedral system, the complement of the Episcopate. The Episcopate stands in the same relation to all the rest of the Church as the Lord stands to the whole body, including the Episcopate. This is indeed claiming for the Episcopate a high distinction. It is nothing less than putting it in the place of Christ. Is it warranted by Holy Scripture?

In speaking of Apostles, Prophets, Teachers, &c., St. Paul in 1st Cor. chap. xii says "Ye are the body of Christ and members in particular." "God hath *set* the members every one of them in the body as it hath pleased him." "God hath set (the same word εθετο) some in the Church, first Apostles, secondarily Prophets, thirdly teachers, &c., 1st Cor. xii, 18, 27, 28. Here the whole ministry from Apostles down are declared to be *members in the body*. The dignity of a "representative Headship" is nowhere ascribed to them. They are ministers of Christ, not his vicars. The highest dignity St. Paul claims for himself is that of an Ambassador. By them the Lord ministers, by them he rules, but the prerogative of Headship is, that it cannot be conferred.

I shall have occasion hereafter to refer to the representative character of the several ministries in the Church. Our Lord stands in the two-fold relation of Head and Minister. The

latter relation we see that he has delegated, but we cannot see how he can delegate the former. The relation of Headship implies much more than that of ruler, even the supply, as from a fountain, of the new resurrection life which comes from Him by the Holy Ghost. "As the Father hath life in Himself so has he given to the Son to have life in himself." No one, I suppose, will deliberately assert that any man, or any body of men, can be so made the container of spiritual life as to impart it to his fellowman. I fear indeed, it is a prevalent impression connected with the belief of the Apostolic succession, that the bishops are the containers of the life, cisterns as it were, and not merely channels through whom grace flows from the Head. I do not suppose any one would deliberately defend any such view, but it is a logical result from the assumption that the ministry, or any order in it, is a representative of Christ's Headship in the Church, and may be fairly drawn from your statements. But the ministry is one in all its orders, and if this grace is in any order, then, according to its degree and function, it is in all orders; and we are to consider that if this idea is held, each order of the ministry is a repository, in its measure, of the grace of the Head, which is imparted by it, and not merely a channel through which it flows.

This theory of a representative Headship in the Ministry has the mischievous effect of separating the clergy from the people more than is done by the mere circumstance of order, and the Episcopal from the other orders. St. Paul' s symbolism regards the ministry of all orders as members in the body, by means of which it fulfils its functions, so that the acts of the ministry are the acts of Christ in the Body; the hands, the feet, the eye, the ear, even down to the most obscure and insignificant. They are no more separated from the body than are the hands, feet, eyes, and ears of the natural body ; and there is no difference in this respect between Bishops and other Ministers. This broad line of distinction between the clergy and people, making the clergy in fact the Church, has been often referred to as one of the most effective causes of the corruption of the Christian system which Protestants condemn in the Church of Rome. In fact, I cannot see how any one holding the theory of a representative Headship

can logically stop short of the Papacy. A representative headship of one cannot be exercised by an indefinite number of Bishops with no one to head them up. Representative headship finds itself consistent only in the recognition of a vicar of Christ.

The distinction between representative headship and representative ministry is broad. The Lord said "I am among you as one that serveth." Ministry is diffusive. Headship is concentrative. Headship is the container of life and fullness. Ministry is the means by which life is distributed every where. There is one Head and many members.

If the Episcopate is a representative headship, then every bishop has a share in it and is the head to his own church or diocese, in the same sense that Christ is the head of the body.

There can logically be no power over him, or authority to restrain him. The canonical regulations, by which, in all ages, Councils and Synods have sought to define and limit the action of Bishops are a usurpation. The minute and exact details by which the Bishops in your own church are restricted in their action, are a clear violation of the prerogatives of the order.

Every bishop is, in fact, a pope, above law, answerable to no one. It is to be observed, too, that the claim of a representative Headship must involve that of a right to temporal as well as spiritual authority, such as is put forth by the Papacy; for Christ was given to the Church to be Head over *all things*, and they who claim to represent His headship cannot stop short of claiming universal temporal authority.

I now pass to consider your statements in respect to the relation between the Apostolate as given by the Lord and the Episcopate. The following passage contains the substance of your teaching on this point:

"As Apostles simply these chosen men had indeed certain trusts and endowments which were not to be transmitted. They belonged to them as Apostles in individual specialty, and not to them in virtue of the great delegate headship of the Episcopate. They were separately sent abroad to all the world, and further, Apostles were endowed with doctrinal infallibility, fullness of wisdom, gifts of tongues and miracles, for that creative mission of

the Body of Christ. These were purely personal, the meet but variant qualities and instruments for the diffused Apostolate, planting the church in the world. They were accidents of their real office, the Episcopate; and hence, necessarily, passed away with their honored recipients. The extraordinary gifts were magnificent as the glowing sparks in the welding of that supernatural chain; but the more excellent gifts were its substance, beauteous in form, enduring in strength for the strain of all ages.

"All power or office except these extraordinary gifts was Episcopal, the overseeing, vitalising and coöperative headship, and was plenary in its transmission for the perpetuation of the church in its order, government and diffusion. The Episcopate contains within itself the full causality of the Priesthood, the church, and the Ecclesiastical regimen. It involves potentially thus the administration of the whole body, and the visible church is the complement in the secondary and ministerial sense of the Divine Headship vested collectively in that order." p.p. 12.13.

In another sermon preached by you at the consecration of Bishop Pierce, I find the same opinion thus expressed. "In the Apostolate, as a temporary estate, there were powers and gifts which were incidental to the formative period of the church. A world-wide breadth of labor, with a pledged success; inspiration to make the moral and religious teaching infallibly true; supernatural gifts to supplement the personal influence and give attestation to the unfolding economy. To such '*charismata*' whether as the investiture of Apostles or descending as they did on the heads of the lower ministry and laymen, dying out as dawn streaks the confirmed morning, no after age has laid claim, and the name 'APOSTLE' was separated, in honor, to indicate the peculiarity in the administration of the unchanging gift." p 11.

These statements of yours agree with the commonly received views, in asserting that the peculiar endowments of Apostles were, as is said "extraordinary" and transitory, while they differ from the commonly received opinion (in the Episcopal church) in not claiming that Bishops are Apostles, but in fact confounding the Apostolical and Episcopal functions, and making the latter the more important and essential office. As my object is to set

forth the relation of the Episcopate to the church, I purpose to enquire whether these views accord with Holy Scripture.

The New Testament says a good deal about Apostles and Apostleship, but very little about Bishops and Episcopacy. It declares Apostles to be direct gifts of God to the church, but assigns no such importance to Bishops. It surely cannot be without significance that our Lord, "named" the twelve "APOSTLES." Luke vi. 13; but the name of Bishops is no where found, save in a single instance when it is applied to the Lord, except as an equivalent for Presbyters, in cases where it does not designate any pre-eminency in office. The preëminency is universally assigned to Apostles, and the Episcopate of the churches was manifestly subordinate to them. It is by no means clear that no claim was ever made to the possession of the *charismata* in later ages. There are unquestionable traces of their exercise in the second, third, and fourth centuries, and it would seem that the church of the first century certainly did not suppose that the office of apostle was limited to the original twelve, as we learn from Rev. chap. ii, 2. that there were those who "said they were Apostles," and the Angel of the church in Ephesus, was commended for having "*tried*" them and having found them liars, which he surely could have had no call to do if it were the fact that there could not be apostles.

It is a simple fact that there has, since the close of the first century, ceased to be a Ministry in the Church answering to that of Apostleship as well described by you, and the inference has been that it was not intended that it should be continued, and that it does not enter into the essential and complete constitution of the Church, and consequently, cannot be of any practical importance.

But may it not be restored?

This was a question which was forced upon my attention some years ago in a practical way. While engaged to the utmost of my power in fulfilling my duties as a Priest in the Protestant Episcopal Church, I was in a remarkable way made acquainted with a spiritual movement in the British Isles, beginning with the revived gifts of propheey, which had resulted in the constitution of a body in which all the various "gifts of the

Holy Ghost" had found their place, especially the four-fold ministry of Apostles, Prophets, Evangelists and Pastors and teachers, in accordance with the teachings of St. Paul in Ephes. chap. iv. Here then were men who "said they were Apostles" (Rev. ii. 2.) and although I had not on me the responsibility of an "Angel of the Church," I held a standing among the priesthood, and a care of souls, and I considered myself bound to "try them," to see whether they were true men or "liars;" having in mind also the words of John "Beloved, believe not every Spirit, but try the Spirits whether they be of God." (1st John iv, 1.)

The leading features of the work, as well as the claims it put forth, forbade my passing it by as an ordinary case of schism, or comecouter-ism. I had in mind too, the doctrine of the xix Article, which forbade my regarding the Anglican or American Episcopal Church as infallible, and found myself led to the consideration of the question whether our received theories regarding Episcopacy, as the highest form of ministry, and the independent nationality of the Churches, were not liable to revision. The result of my studies and reflections in this direction was a conviction that the Episcopal theory of the Church, as held by Anglicanism, was *materially defective* both on scriptural and on historical grounds; was wholly inconsistent with the ideas of Unity and Catholicity; that the Church never has rested in it, but always has manifested a tendency and an effort to a more concentrated form of organization; that the history of the English Church, in the three hundred years of its separate existence, is a long exhibit of its weakness, and that the present state of the Anglican Communion is a standing proof of the insufficiency of the Episcopate alone to lead on the Body of Christ to "the measure of the perfect man in Christ Jesus." These are results which others have arrived at before me who have sought their remedy in the Roman Church and the Papacy. Finding myself not at all attracted to that Body but distinctly repelled from it, I could not but see in the restoration of a supernaturally called Apostleship, a provision to meet the deficiencies of the Episcopal system. My more intimate acquaintance with the movement in its details, satisfied me of its genuineness as a work of God, and entitled to the recognition of

the Church. The view taken then of this question has an important bearing upon the relation of the Episcopate.

There are manifestly two questions here, one of doctrine and another of fact. The question of doctrine may, for present purposes, be best considered under the form of the distinction between the Apostolate and the Episcopate, but to arrive at this we must first consider the nature of all Minisry in the Church.

The entire Ministry of the Church is representative of our Lord's Ministry. The significance of the name given to the church as the "Body of Christ" is, that by the Holy Ghost all the offices and functions of Christ Himself are to be brought out in it. As such it is spoken of by theologians as Christ mystical. When, then, we come to the specific names given to the ministry in the Epistles, we find that they represent to us the several offices and functions which are inherent in the Lord Himself. There is no passage in the New Testament of greater importance or more palmary significance in reference to this question than that in St. Paul's Epistle to the Ephesians, chap iv 8. 13 :*

If the complete doctrine of the ministry of the Church is not declared here, then it is nowhere in the New Testament.

Here it is stated with an exactness and fulness and with a direct reference to a purpose that we look for in vain elsewhere. It is one of the great propositions of the Apostle, and, in reference to the point in question, is to be regarded as holding the same relation to it that the 3rd and 6th chapters of John's Gospel do to the two principal sacraments.

In your exegesis of this passage you have overlooked the specific designation of the four forms of Ministry which St Paul names as

* Ephesians iv. 8. 13. Wherefore He saith, when He ascended up on high, He led captivity captive and gave gifts unto men. Now that He ascended what is it, but that he also descended first into the lower parts of the earth. He that descended is the same also that ascended far above all heavens; that He might fill all things and He gave some Apostles, and some Prophets, and some Evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ till we all come in (or into) the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

the gifts of the ascended Lord, and have substituted for them one which he does not name—the Episcopate. I should allow that these four Ministries do constitute a universal episcopate for the whole church; but where is the propriety of passing by the names by which the inspired Apostle designates the ministries given by the Lord to the Church, as if they were merely accidental? St. Paul is very emphatic in designating them as separate classes. He does not say as you translate—"the Apostles, the Prophets, the Evangelists, the Pastors" but by the use of *protasis* and *apodosis* he specifies them as co-ordinate and suplementary to each other. He gave some men (τους μεν) to be Apostles, and some men (τους δε) Prophets, and some men (τους δε again) Evangelists, and some men (τους δε) Pastors and teachers. What can be plainer than that this was a complete form of ministry, and taking the context into view, that it was by this four-fold ministry that the unity of the body was to be preserved. The Lord gave these ministries for this purpose—in order that the Saints, the whole body of the faithful, might be completely fitted together for the work of ministering to the building up of the body of Christ. Pardon me if I suggest that you take a farther liberty with the text in rendering the word μεχρι by "in order that," a signification which is not found in the lexicons, where it is always rendered in the sense of "until" either in time or space, so that it can import nothing less than that these gifts were bestowed and to be in force until that future time when the unity of the body shall have become perfect, and the knowledge of the Son of God, that which can be had only in the perfected Body of Christ—a result which can only be obtained when the fullness of resurrection life is reached—is complete.

We here find set forth by St. Paul a four-fold Ministry, Apostles, Prophets, Evangelists, Pastors and teachers. Each one of these ministries represents to us one form of the ministry of Christ Himself. In the epistle to the Hebrews, He is spoken of as the Apostle, as well as the High Priest of our profession. He is the Sent One of the Father, and to Apostles and to them alone did He say, "as my Father hath sent me so send I you." He sent them to exercise His Apostleship in the church at large, giving

them the power to bind and to loose, to administer His office of rule in His Church, and thus to be the centre of unity and the supreme authority therein. He does not delegate to them His Headship: that He reserves to Himself; but whatever can be imparted to them as rulers under Him, He imparts to them. He sends them as He was sent in mortal flesh by the Father, and this mission of His did not involve Headship; that He received by His glorification at the right hand of the Father, when He was made Head over all things.

Our Lord, again, is the Prophet like unto Moses who came endowed with the Holy Ghost to make known the mind of the Father; and this His office in the Church he fulfils by the ministry of prophets, men endowed with the spiritual gift of prophecy, and ordained by the Apostles to their office, through whom the Lord imparts to the Apostles light and revelation to enable them to fulfil their ministries, as rulers and guides of his Church.

Again the Lord appears as the Evangelist, the preacher of the glad tidings, the voice crying in the wilderness. And this His office He fulfils by means of Evangelists, ministers ordained to preach the Gospel and to give a warning of God's judgments coming upon the earth.

And then again the Lord is known to His Church by that endearing name of the "Good Shepherd, who giveth His life for the sheep," "the great Shepherd and Bishop of souls;" and this office he fulfils by the means of men ordained to be Pastors, "to feed the flock of God," "to gather the lambs in their arms and carry them in their bosoms," to comfort the distressed, to bind up the broken hearted, to sympathize with those who are in sorrow and suffering, and to cleanse them by the word of absolution.

In these four forms of ministry is the one ministry of Christ realized in the Church. These four ministries in men ordained to them, acting together, each necessary to the perfect action of the whole, constitute a ministry for the whole church, a universal Episcopate. That they need all to be acting together, is apparent from the fact that, without all of them, the perfect ministry of

Christ is not realized among his people. We cannot therefore regard them as different forms of ministry for different periods of the Church, as some have done, and as is implied in your exegesis of the passage.

But the Lord is represented to us also as High Priest, and therefore it follows that, in His ministry in His Church, there must also be a representation of His Priesthood. As He presents the sacrifice before his Father continually, which He offered once for all upon the cross and appointed the memorial of it to be observed continually, so also those who are ordained to take a part in presenting this same worship are ordained priests, and by them is this His Priesthood represented in the Church.

And (we add parenthetically) as the Lord appeared among His disciples as "one that serveth" so must there be also a ministry of *service*, a *deaconship*, to represent Him in this act of humility when He washed His disciples' feet.

But we have not yet touched upon the Episcopate, for the reason that it lies in quite another sphere of action from that of Apostleship or the ministry for the Universal Church.

The Episcopate (as distinct from the ministry of the Universal Church) is a ministry for the local church, whether greater or smaller in extent, in distinction from the Universal Church. The only clear and distinct recognition of it as actually working and established that we find in the New Testament, is in the Epistles to the seven churches in the Apocalypse. I conceive that it was not until after St. Paul's day, under the administration of the Apostle John, that the Episcopate of the local church, from which the Episcopal succession is derived, was fully developed. The ministry of Timothy and Titus was rather that of Apostolic delegates, sent forth to overlook and to perform certain Apostolic functions in many churches, than that of primitive Bishops or Angels of the churches. The primitive Bishop is made known to us as the *Angel of the church*, and under this title he becomes the representative of the Lord in another capacity, not included in Apostleship or any of the four ministries named by St. Paul, viz. that of Angel of the Covenant, standing before His Father and offering continual intercession with the much incense upon

the golden altar that is before the throne, (Rev. chap viii, 3.) This is an office that cannot be filled by any minister of the Universal Church for the Universal, because the Lord Himself is the Angel of the Universal, but as each local church completely constituted, is, or should be, the miniature of the Universal, so the chief minister represents, to that church, the Lord in this His function of intercession. He is also the chief of the Eldership, and is in the Epistles of the Apocalypse, held responsible for everything that is done in his church.

Such was Primitive Episcopacy, and from this we see the true essential nature of the Episcopate. It is easy to see how, in course of time, the Bishops of the Metropolitan Churches came to have a wider jurisdiction as Archbishops, Metropolitans and Patriarchs, and we can readily understand why it was that the Scripture title of "Angel" was exchanged for that of Bishop. Probably the spiritual significance of the former title was lost, and as the idea of rule became more prominent than that of ministry the name of Bishop was preferred. But this enlarged jurisdiction of the Primitive Bishops partook more of the character of Apostolical than of Episcopal functions, and that just in proportion as it was enlarged, as does the ministry of Bishops in our days. If in all the churches in the principal centres of population in our land, the Rectors were consecrated Angels (or Bishops) it would be a nearer approach to Primitive Episcopacy, and then the office of Diocesan filled by yourself and your brethren would be more assimilated to that of Timothy and Titus, and have in it something of an Apostolical character.

It is worthy of observation that the title of *Episcopos* or overseer, is applied, in the new Testament, only to those who at the same time were called or designated as Elders, see Aets xx, 17-28, Philip, i. 1, Titus i. 5-7, and the only case in which the Episcopate is named as one of the functions of the Lord himself, seems to identify it, not with His ministry as the Apostle, but with his ministry as *pastor*, in 1 Peter ii. 25. It would follow that the Episcopate *quâ* episcopate is a function of the Pastorship rather than of the Apostolate.

If it be the case that these several ministries are manifestation

of the essential and inherent functions of the Lord in His Body the church, it follows that their presence and exercise are essential to the complete constitution of the church, and that the assertion that they are transitory is unfounded. Apostleship is as really necessary that the Church shall be complete in every member, and be ready to show forth the glory of him who hath created her, as is Episcopacy.

The saints cannot be perfected without the four ministries for the universal church, more than they can be without the three ministries for the particular church. The Church can never cease to be Apostolic, for her Head in the heavens is the Apostle sent forth from the Father, and the Church is complete in Him; but when, from any cause, this complete ministry of Christ ceases to be brought into full operation and exercise, the Church fails to give a full manifestation of the life that is in her Head.

The assumption, therefore, which is so constantly made, that Apostleship and its other associated ministries are not essential to the perfect constitution of the church, or are accidental and "extraordinary" in the sense of not having a place as regular and constituent members of the body, is at variance with a correct apprehension of the true nature of the church. If the character of extraordinary be applied to these ministries and to the gifts of the Holy Ghost in a simple historical sense, to imply that they have not been continued during the ages, then of course there can be no question of the fact. But if it be meant that in the divine purpose, and in the actual constitution of the Church they were intended to be merely transient, and have no constant relation to the perfecting of the body of Christ, then the assumption must be denied as involving a misconception of the true nature of the gifts of the Holy Ghost.

The church is not a mechanical contrivance, even of Divine Wisdom. It is a product of the Holy Ghost, and its ministries and orders are the expression of the very life of the Head—the Risen Christ—from whom the church is taken as Eve out of the side of Adam, the woman from the man, the counterpart and complement of the Head.

The continuity of the ministry therefore, is not, according to its *perfect ideal*, effected by a law of succession regulated by human skill and subject to the changes of time, but by a continual reproduction through the action of the Holy Ghost, of all those ministries in which its constituted order stands.

The Melchisedeck Priesthood is not "after the law of a carnal commandment" such as the Episcopal succession regulated by canons, but "after the power of an endless life," through the operation of the in-dwelling Spirit.

We do not deny that, in the abeyance of the Apostolate, God has chosen to perpetuate the Priesthood in the church by the Episcopal succession, and, in the absence of Apostles, I know no other way in which it has been perpetuated, and we do not question the validity of its orders whether in the English, the Greek or the Roman line; but it is not after the power of an endless life, and is therefore imperfect.

It will be observed that St. Paul, in his teachings on the subject of the gifts of the Holy Ghost, in 1st Cor. chap. xii, speaks of gifts and ministries interchangeably. In verses 7-11, he speaks of the "word of wisdom, the word of knowledge, faith, gifts of healing, working of miracles, discerning of spirits, tongues, and the interpretation of tongues," all as manifestations of the Spirit given to every man to use for the perfecting of the Body, but all the work of "One and the self-same Spirit," and they are also spoken of collectively as Charismata or endowments. But in the 29th verse he speaks of the Ministries in and by which those gifts were manifested and exercised. "God hath set some in the Church, first Apostles, secondarily prophets, thirdly teachers after that miracles &c."

From the manner in which these gifts are commonly spoken of, it would seem to be supposed that there was upon the Ministries of that age, and upon the Church, a power separate and distinct from that by which believers are baptized into Christ and preserved in their union to Him; that it had nothing to do with the constant abiding, in-dwelling life of which we are partakers by the Holy Spirit; as if a special and distinct energy was put forth wholly disconnected from the constant operation of the Spirit in

the Body. And so it is assumed, that after a certain time, this peculiar operation ceased, and all the Ministries connected with it were withdrawn. Thus the gifts of the Apostolic days are assimilated to the miracles of the Old Testament, and no account is made in this respect of that permanent standing miracle which contains all miracles—the Incarnation of the Eternal Word.

But the Holy Spirit sent down upon the Church by Christ is the Spirit of the Father and of the Son, and brings down to His elect the essential virtue and grace which are in the risen Christ. And in His operations there is no division as of ordinary and of extraordinary. The Charismata of the Apostolic age were only the *manifestations of the Life of the Risen Christ* in the members of His body. There is no essential difference between the grace by which the new born infant is regenerated in baptism and that by which the Apostle ministers in his office. The only difference is in the degree of fulness. From the Acts of the Apostles we learn, that the manifestations of the gifts were consequent upon the laying on of Apostles hands, Acts viii, 14–18, xix, 6. This was an endowment beyond the grace of baptism, beyond even the confirmation of that grace. It would seem as though there was a personal gift of the Spirit conferred. It would seem too that the presence of Apostles in the church was necessary to its continued bestowment, and with the withdrawal of the one the other necessarily, after a time, ceased. But can any one say that the Church, without the gifts of the Spirit, was in a better or more complete condition than when it possessed them? That such manifestation of the presence of Christ by the Holy Ghost would not be an indication of a higher and more spiritual condition than that in which the church is now found, or an assurance of power over the world, which has now and for many ages departed from her? Is not the assumption of the "extraordinary" nature of the gifts and ministries of the Apostolic age, a theory to conceal the fact of the loss of faith and falling away from the perfect way of God?

If it be true that Apostles are essential to a complete manifestation of Christ in His body, then it must follow that the Episcopate, without them, is incomplete. For its full and com-

plete endowment, the Episcopate needs the grace that can come only through the highest ministry that the Lord hath appointed, and which He hath sent forth, as He was sent forth by His Father. No question is raised as to the authority exercised by the Episcopate in its proper sphere. But authority and endowment are distinct.

The Episcopate can stand related only to individual churches, or to groups of individual churches, bound together by Ecclesiastical arrangement. It has no authority over the universal church, and it has in itself no principle of unity.

The entire Episcopate scattered over the world is divided into parties and sects which are at deadly war; and manifestly in our conception of a recovered unity, there must enter the idea of a ministry higher than the Episcopate, not created by itself, but of divine sanction and obligation, which shall by virtue of an acknowledged supernatural divine commission and inspiration, hold in its hand and under its control the interests which are now in conflict, and bring them all together "unto the unity of the faith and of the knowledge of the Son of God." It was just for this that the Lord gave Apostles, Prophets, Evangelists, and Pastors," a ministry higher than the Episcopate, and for this we may be assured that in His own time He would "restore that which He took not away."

After the death of St. John the church was deprived of the ministry of living Apostles. But does not her history make it manifest that she has suffered a loss? At the first, the churches scattered over the world were held in unity by the bands of faith, hope and charity, and the want of Apostles does not become so apparent. During the ages of persecution they were still more closely bound by the pressure of suffering and patience. But when they found themselves called upon to contend against heresy, how quickly did the feeling of the need of some outward and visible bond of unity become manifest! And where did they seek at first to find such a bond but in the authority of the Emperor, and afterward in the Papacy.

Can any one doubt that the elevation of the Bishops of Rome to a supremacy, claimed over the whole church and actually ex-

ercised over the whole church of Western Europe for centuries, was the result of an instinct, or the working of a deep conviction, in the mind of the church, of the need of some embodied authority for the preservation of unity? Could such a power have been acquired and been exercised if it had not rested upon a principle, true in itself, however perverted in its exercise? The Papacy is itself a witness for Apostleship. Its peculiar functions as distinct from those of the Bishop of Rome are Apostolical in character, and it calls itself the *Apostolic See*, claiming to inherit all the power of the Apostles, as distinct from those of Bishops. And what can more clearly exhibit the necessity of Apostles than the present condition of the churches, those under the Papacy and those separated from it? While the energy and efficiency and strength of the Roman Catholic church shows the advantage of the principle of Apostleship, even under an assumed form, yet in consequence of this assumption the church under the Papacy has been for ages the subject of a spiritual despotism, which has culminated at last in the subjection of all spiritual authority to the will of the Pope, and the claim for him of personal infallibility.

The Eastern church, on the other hand under the authority of Bishops alone, has become the slave of the state and subject to the tyranny of the Sultan in the East, or the Czar in the North.

And the history of the churches of the Anglican communion since the Reformation, gives a still further illustration of the insufficiency of the Episcopate alone to carry on the church to perfection. The church of England, placed under the control of the crown, shows the weakness of the Episcopate which could not assert its independence of the State, while in these days, it is admitted that it is only the authority of the crown that protects it from flying into fragments. In this land, where the authority of the crown is replaced by the influence or control of popular representation, the authority of the Episcopate is reduced to its minimum, and outward unity is only preserved by compromising the most essential principles of the truth.*

The Episcopate, without the support of the Apostolate, is incapable of producing unity. There is before God One Church and

* See the Bishops declaration in respect to the Baptismal office.

only one—the whole body of the baptized—and the principle of unity is in the grace of baptism, but the *manifestation* of unity is essential to perfection. The manifested unity of the church must proceed from a centre. It is not *e pluribus unum* but *plures ex unâ*. Its unity is not formed by the agreement of several parts to come together and be agreed, but by all the different members being gathered around one centre. The Bishops are in a human sense the heads of the several churches, but they themselves need a common centre of authority. The Lord, in the vision of the Apocalypse, is seen holding the stars in his right hand, and, in symbolical language, His right hand is the Apostleship, by which he holds in unity the Angels or Bishops of the Churches. On pages 18, 19 of your sermon you depict in strong colors and with fine touches, the present condition of the Church in consequence of the failure to recognize the true principles of rule. This is just what the centuries of time have brought the Episcopate to for want of its necessary and legitimate support in the Apostleship. "No lesson stands clearer in the Ecclesiastical "record than that corruption of doctrine, disunion and weakness, "have been the result of Papal or popular inroads on the order of Bishops"

These are your words. This is an admission of all that I have alledged as the consequence of the want of a present Apostolic ministry. One Bishop usurping all Apostolic authority and crushing out the true divinely constituted Episcopate on the one hand; on the other the Bishops divided among themselves, and the office derided and trampled under foot, because of its claim to an authority which does not belong to it. And what is there in the existing constitution of things that shall heal the infirmity and weakness which you recognise? Can any thing but a divine interposition effect anything, and if there is to be a divine interposition what can it be but a restoring of Apostles?

The question will arise as I have often been called upon to answer it, How has it come to pass that if Apostleship be truly an essential constituent of the perfect Church, the Church has been for so many centuries deprived of it? Why was it allowed to die out, and how has it happened that it has not been restored?

How is it that we do not find in the early writings of the teachers of the Church, any hints of a consciousness of its loss and a desire for its recovery?

To answer this question is to justify the ways of God towards His Church, since the Apostleship comes not from man but from God the Father and our Lord Jesus Christ. The question is proposed indeed for the most part, not in the form of an enquiry but rather of an unanswerable argument.

The first question is, How was it that the Apostolate was suffered to die out?

It is quite clear from St. Paul's writings as well as those of St. Peter, that at first they expected to remain unto the coming of the Lord and personally to present the Church, as a chaste virgin, to Christ, without passing through the gate of death. But later, Peter writes that the Lord Jesus had showed him that he was to put off his clay tabernacle, and Paul, in writing to the Philippians, signifies that it had been shown to him that he, too, should depart. As the long period of the dispensation, though unknown to the Apostles, was providentially inevitable, it is clear, that except by an exertion of the Resurection Life in their bodies, and a miraculous longevity, the first Apostles could not continue until the end. Of all of them, except St. John, the tradition is that they died by martyrdom. The powers of the world would not bear the messengers of God. They put them to death for their testimony, and if it had pleased God to call and send forth others at that time, as St. Paul was sent, what reason is there to suppose they would not have met the same fate?

And thus the continuance of divine interference would have been only the means of bringing increased condemnation upon the world. In mercy to man God withheld his servants and did not send them forth to the peril of the generation. The same reason, too, existed in the condition of the Church. We learn from the Epistles of St. Paul, that the Churches were not heartily receiving him. He writes "all that be in Asia have turned away from me." What was this? Was it a rejection of the Gospel and a return to Paganism or Judaism? By no means. It was a resistance of his Apostolical authority, just as we see in the 3rd Epistle of John,

the resistance to him of Diotrephes, doubtless the Bishop. The ministry of Apostles, like no other Ministry, is of that lofty spiritual character, that it comes directly to the spirits of men. They cannot help feeling its power. It is "a savor of death unto death, or of life unto life." Men, under it, are conscious of the Lord's presence, and they shrink from it. It seizes their consciences and subdues the flesh, and so they avoid it, for they say in their hearts, as the people of Israel did under Mount Sinai, "let not God speak with us, lest we die." And with such a spirit in the Church, joined with a desire "to have the pre-eminence," John iii, 9, it is manifest that a fresh supply of Apostles after the departure of the first, would only have had the the effect to call forth new acts of disobedience to the Lord's authority in them.

A further cause for the suspension of the Apostolate, and with this of the gifts of the Holy Spirit, is seen in the Epistle to the church in Ephesus; "I have somewhat against thee because thou hast left thy first love," Rev. ii, 4. This, I suppose, we may regard as representing the condition, not of that church only, but of the whole church just at the close of the Apostolic age. There had been a loss of charity, and without charity the gifts of the Holy Ghost could not be manifested. Apostles endowed with plenary wisdom and ministering in the power of the Holy Ghost, would, in the midst of a people who had lost their first love, of necessity lose all their power and be a curse rather than a blessing. A lower ministry was all that the church in that condition was capable of receiving. There is in the writings of the second and third centuries no intimation of a consciousness of a desire for a restored Apostleship, and this of itself shows that the church had got into that state in which it could not have received and prospered by the ministry of Apostleship. *

* The absence of any notice in the remains of the second century that have come down to us of a lack in the Church for want of Apostles, is sometimes adduced as an argument to prove that they could not have been an essentially constituent membership. Under one aspect I admit the force of the difficulty, but on the other hand it is quite within the bounds of probability, we may say certainty, that the Episcopate had attained a dignity and importance which would disincline its members to allow any

If we recur to any of the salient points in the later history of the Church we shall see how impossible it would have been, without a turning aside of the whole current of thought and feeling, without in fact an extra miraculous interference, that Apostles should have been restored to the Church. Certainly it could not have been done in the times of Constantine.[1] The bishops who recognised him as *Isapostolos* could not have felt the need of real Apostles, and in the pride of his prerogative as patron of the church, he would not have allowed their presence. The times of Leo the Great, when the Papacy was assuming its distinct form and shape, certainly were no more favorable to it, and from the fifth century down to the 16th there was nothing in the minds of men, nor in the state of the Church, to lead them to see or to admit the authority of such a ministry. The Apostolic authority was practically embodied in the see of Rome, and no other apostolic authority was thought of as possible.

At the Reformation, the churches were too much allied to the civil power to allow of any authority independent of it, and it was not likely to come into the thoughts of the Reformers. The suggestion of it would have called forth the severest penalties, and would have destroyed their work, and it was in mercy, we may perhaps say, withheld. And the state of things that was settled at the Reformation has continued until this day. The Puritans and Presbyterians, and other modern sects, were too much intent upon the exercise of their own authority, and too hostile to divine ordinances, for the conception of a restored apostleship to have place among them. It does seem quite clear that the idea of apostleship once lost, its recovery can only come from a special divine inspiration. When it was lost after the departure of the first Apostles, the time of its recovery must remain hid in the will of the Father, and it can only be restored in His good pleasure.

The review of the history of the Church shews us, that until this present century, there has been no period in which it could

superior, and at that day, equally with our own, this disposition would restrain the bishops from the suggestion of any higher ministry than their own. This would not imply any conscious insincerity then, any more than the same tendency does at this day.

be restored without danger of its again being lost. The ecclesiastical, moral, and spiritual condition of the Church, as well as its political status, has been such as to leave no place for it to enter without a visible overturning of all things, and a constant miraculous interference for its protection. Not until a place had been found for it, and a people prepared among whom it might find a resting place, could the Lord visit His people, to restore His ordinances among them. The emancipation of Great Britain from the spiritual domination of the Papacy, had left a people free to hear the Word of the Lord speaking from heaven. The trials and anxieties of the wars following upon the first French Revolution had prepared many hearts to look and pray for a divine interposition for the revival of the Church, and the political changes in the British Empire had removed all restrictions from the free developement of any divine work in the midst of faithful Christians. It was in such circumstances that God put it into the hearts of His people to pray for the revival of His Church, and answered the prayers He had inspired, still further teaching them to pray for Apostles to be restored.

In a review such as this, there is it seems to me, an answer to the difficulty. It shows, that after the Church had once fallen from its perfect condition the recovery was only in the good pleasure of the Lord Himself, and that nothing short of the probation of centuries would suffice for the ripening of the human race under the influences of Christianity, that the full purpose of God might be developed in it.

The Apostolate was not essential to the continuation and expansion of the Church or to the preservation of the Priesthood, sacraments and faith, and the Lord had not ceased to be present with His Church, so long as the Holy Ghost was not withdrawn, notwithstanding the incompleteness of the Ministries. And there is not only no reason in the nature of things to doubt, but every reason for believing, that at the proper time the principal ministries and gifts which had been suspended should be again brought into exercise. If they are, as I have attempted to show, simply the true functions of the Lord Himself in his Body, then certainly we may look for their return. There is nothing to warrant the

assumption that, in the institution of the Episcopate by the hand of his Apostles He foreclosed all right or title of His own to interfere for the recovery of his perfect ordinance. From the way in which Apostolic succession is commonly treated, it might be supposed that the Lord had given a pledge that He Himself never would or could of his own will, again put forth his power for the restoring of his chief Ministry. But there is absolutely nothing to warrant such a conclusion. Bishops are not successors of Apostles in their office. This is admitted when you allow that the Ministry of Apostles, as such, was not continued in the Bishops, who, appointed to the care of the several Churches, succeeded to such of their higher functions as they could fill; and if it had been, what is there in the word of Scripture, or the nature of the case, to hinder the Lord Himself from instituting a new line of succession, to accomplish, by virtue of a direct and therefore more efficient divine energy, the things for which the existing Ministries have lost their power. The case of St. Paul fully contradicts the assumption, which would limit the legitimate Ministry of the Church to the transmitted line of ordination. He was not one of the original Twelve, but was ordained by the Lord from Heaven, after he had ascended to the Father. We may well conceive that the first Twelve had a difficulty in receiving him to their fellowship, or recognizing his Apostolic standing. But he himself rests his Apostolic authority, not on their recognition, but on his call by the Lord. "They that were Apostles before him added nothing to him." (Gal. ii. 6.) Now what the Lord did once he may do again. He is still the Living Christ. He has promised to be with his Church "all days, even to the consummation of the age," and therefore we may look for his interposition to give her everything needful for her perfection. If the existing Ministry has become in whole or in part effete, or fails to accomplish all that is needful to carry the Church on to the unity of the faith, her living Head may, in the riches of His mercy, again call forth from the midst of His Body those memberships which are necessary to the complete manifestation of His life.

I state these things confidently, for I do not know of any thing that can be said against them. It is only when we lose sight of

the true Manhood of our Lord, of His resurrection and ascension to the right hand of the Father, that there can be any room to doubt of the possibility of His interfering to do whatever is needful for the perfecting of His body. The doctrine of apostolic succession, as commonly held, no less than the Papacy, shuts Him out from all control over the Church, except in the line of Providence, limits His power, and practically denies His right to rule. It makes the Body an institution separate from the Head, and claims for it an autonomy that would deprive it of His continual presence.

What I have written thus far respects the question of doctrine as to the normal and complete relation of the Church and the Episcopate. Another question remains, the question of fact, whether, as is affirmed, the Apostleship has been restored. I have stated above that it was the assertion of this as a fact, which was the occasion of my reconsideration of my previous convictions as to the completeness of the Episcopal constitution of the Church. I have given above the result of that revision in respect to the principles taught in the New Testament. But the question of fact, whether those who "say they are Apostles" are such, or are imposters, and wicked and presumptuous men who lay claim to a high office which does not belong to them, is one to be carefully considered and determined in view of the suitable evidence.

What reason is there for receiving these men who "say they are Apostles" as being true men and entitled to be received as Apostles of the Lord? The answer to this question, which must be the decisive one, is drawn from what they have done. Our Lord said, with reference to those who came offering themselves as teachers and guides of the people, "by their fruits ye shall know them; men do not gather grapes of thorns, or figs of thistles; a corrupt tree cannot bring forth good fruit."

Those who are recognized by a number of their brethren—amounting to several thousands—as Apostles, are to be judged by their *fruits*. I know very well that Episcopalians very generally hesitate to allow such a test, claiming that the historical succession alone determines the matter, but even here it may be

found useful, for the succession may be retained for generations in the midst of heresy and immorality, as it was by the Cathari and Albigenses of the middles ages, and is said to be by the Moravians at this time.

The objection will be made to the application of this test, that it gives free license to private judgment, and thus overturns authority. There is no doubt a danger in this direction, but this does not destroy the value of the principle nor cancel our responsibility in regard to the matter.

The objection, or the denial of the duty, I will not say right, of individual judgment in matters of religious belief and action is fully carried out in the Jesuit institutions, which require a man to have no mind of his own, none but that of his directors. There must be a medium between this extreme of deference to authority and the free license which encourages every one to pass judgment on every thing he sees and hears. The appeal which the Lord allows in judging of the claims of teachers to respect and attention, is not one to the intellect, so much as to the conscience. Faith, of necessity, rests upon authority, and the question for the individual is first as to the sufficiency of authority. This, however, every one must judge more or less for himself, and the test is "by their fruits ye shall know them."

When I was first told that there are men now living who say themselves, that God has called them to be Apostles, and who are received as such by considerable numbers of their brethren, as a high church Episcopalian the first question with me was, whether the restoration of any such ministry is possible, or is consistent with the divine constitution of the Church.

This being answered to my conviction in the affirmative, I apply this test, "by their fruits ye shall know them," to judge whether those who say they are Apostles are true men or liars, for I fully admit that if they are not true men no term of denunciation can be too severe.

And what are the tests by which their work is to be judged. I will here only refer to those tests which had force with me as a churchman.

If premising then that I had every reason, as I have cause to have, to believe that the practical effect upon the people who were engaged in the work, was altogether of a most salutary kind, promotive of personal holiness and devotion and uniform uprightness of life, with a most remarkable degree of spiritual knowledge and discernment, even where there was a great want of all ordinary education, I will say that the thing that first struck me, was the very great fullness of the doctrinal teaching which was current among them. It was the Catholic Faith, whole and undefiled. The truth of the Incarnation and its application to the sacraments and the ordinances of the Church, was, in various ways, as taught by the Apostles and others with them, brought out with a fulness and power which I observed in no modern works, and which was not surpassed in any of the ancient. This I made a primary, a cardinal test, for I was quite sure that any self prompted or schismatical movement, would fail in some point of fundamental truth, and it was equally settled in my mind that if any one taught not the doctrine, which has all through the ages been taught in the Catholic Church, he was not to be received.

This was the first test of the *fruit* and it was complete and satisfactory. I found that all the questions which have for the last thirty years been so warmly discussed by the divines of the English Church, such as Baptismal regeneration, absolution, the real presence in the Eucharist, the now rife subject of Eucharistic adoration, had been considered clearly and definitely years ago, with an authority and clearness that left nothing in question; and surely all this could not be regarded as the work of men who were acting in mere selfwill. This was certainly good fruit, that marked the character of the tree on which it grew.

2nd. Next to this was what the Apostles had done in instituting worship. I was overwhelmed with surprise when made acquainted with the "Liturgy and other Divine offices of the Church" which had been prepared and introduced by them into the congregations that received them. Here I found, in the first place, set forth as the centre and starting point of all Christian

worship a service for the celebration of the Eucharist, which I was constrained to allow, as many others have done since, far transcended the service for the Holy Communion in the English Church, in fact was the most complete service that could be conceived. I will not dwell upon its particular features as it is accessible to those who may wish to study it. Suffice it to say that it has the best features of the Greek and Roman Liturgies, and gives a most full and distinct expression to the doctrine of the Real Presence without any tendency to transubstantiation, or countenancing the doctrine of Eucharistic adoration.

With this is also a regular service of Morning and Evening prayer, which is derived from it and supplementary to it, into which I will not enter in detail. The most remarkable thing about this Liturgy is, that its construction and principles are derived from prophetic light, thrown upon the reading of the Mosaic law, in reference to the tabernacle and its services. In its actual composition, use has been made of ancient liturgies, and it is a matter of no small satisfaction, to observe in how many points this service, constructed in the light of prophecy, coincides with that of the earliest and best days of the Church. This Liturgy was introduced in 1842 and has been in use ever since—years before any thing like the present ritualistic movements began. It did not appear to me to be the fruit of a self constituted or unauthorized schism, to lead those who were engaged in it to such sublime services of worship—to set forth worship in its highest forms as the great work of the Christian Church. This is so contrary to all popular instincts and demands that I could not help seeing in it a token of supernatural guidance.*

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* The introduction of this service into public use was accompanied with a series of teachings, or "Readings" from the pen of the senior apostle, expository of it, and of the principles upon which it was based, *drawn from light of living prophecy cast upon the constitution and order of the Tabernacle of Moses*, which illustrates that ancient institution more completely than any work that I have read or heard of, and harmonizes wonderfully with the mystical teachings of the early Church writers. I have found much satisfaction in observing a great coincidence in many things with Archdeacon Freeman's valuable work on the "Principles of Divine Service," but the work of the Apostles was done and the service introduced many years

3rd. Another distinctive feature of the work done by the Apostles, is its Catholicity. This term is sometimes used, in a technical sense, to signify the principles that are at the basis of the ecclesiastical organization of the Catholic Church; and in this sense, I have already intimated that this work is everything that can be desired. But there is a wider and more etymological sense of the word in which also it may be applied to this work. The work done by Apostles is free from sectarianism. They recognize all the Baptized, of whatever name, as constituting the Body of Christ, even though in a disorganized and incomplete condition. They aim to comprehend all the Baptized in their sympathies and to extend to them all, the blessing they are charged to convey. Although of necessity separated from the existing Churches, they are not separated in spirit, but regard themselves and teach the Churches to regard themselves as one with all the Baptized, as having "one Lord, one faith, one baptism, one hope of their calling," and while recognizing each important section of the Baptized as representing some portion of the truth which can only be held in its completeness in the unity of the one body, they still do not seek to restore an outward unity by a compromise of principles or an ignoring of doctrines. And in another and still more accurate sense is the work Catholic, in that, as an organization, it embraces believers and churches in several of the lands of Christendom, far removed from one another. In Great Britain, Germany, Denmark, France, Switzerland, the United States and Canada are Churches acknowledging the Apostles, which constitute ONE CHURCH. The organiza-

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before the work of Mr. Freeman. The first part of Freeman's work was published in 1857 and the last volume in 1862, whereas the first part of the "Readings" was published in 1849 and the whole was complete in 1851. Mr. Freeman's was the result of extensive and elaborate study, and many of his conclusions are uncertain and speculative, while the other work professes to derive its principles from Prophetic and Apostolic revelation, and assigns an exact and sufficient significance to most of the types of the law in their liturgical aspect, as well as their relation to the constitution of the Church. The coincidence in the mystical interpretations of Scripture given in the light of Prophecy, with those of the early Christian writers, as illustrated by Dr. Neale's commentary on the Psalms, is, I think, worthy of attention.

tion is *one* not several. There are no such bodies in it as National Churches. The Churches in each land, although more particularly under the care of one of the Apostles, are not organized into a separate Church having an interior autonomy, but all together constitute One Body, diffused throughout Christendom. There is thus given a model, and the possibility of the reconstruction of a Catholic Church is made manifest.

4th. Another striking fruit of the labor and ministry of Apostles is found in the complete subordination to Authority which prevails in the midst of them. Not only in the churches is the authority of the apostles acknowledged and obeyed, and every ministry respected according to its rank, but the principle of obedience to authority is successfully enforced. The submission of all to the powers that be as ordained of God; of the wife to the husband as her head; of the children and the family to the father; and the corresponding duty of all in the places of headship to stand in their places and use the authority given them by God, in His fear and love over all related to them, is universally inculcated and generally followed.

There is no Radicalism—no wanton aggression upon rights or assumption of duties, but order in all the relations of life, in the family, the church, and the state. Such principles are not common to modern heresies.

5th. Another fruit of the labor of Apostles is seen in the recognition by all who hold with them of the principle of *Tithe*. This is a recognition that Jesus is the Lord and possessor of the whole earth; that all that we have belongs to him; and that the portion which, from the earliest date of sacred history we are taught he claimed as specially his own, viz. one tenth part, is to be set aside for his service. This is done constantly and habitually, by all who have income to be tithed. It is a principle of Apostolic teaching and will be acknowledged to be good fruit.

I know it may be said, and truly, that such liberality in the use of means may often be found in exercise for the support of the worst practices, but this does not imply that when the cause is good, the liberality is not good, and it is, at the least, a striking example of obedience to a sound principle.

Here are five distinct marks by which the work that has been done within the past forty years by those who say they are Apostles, and are recognized and received as such by some thousands of Christian people, may be judged, whether they are the products of a good or an evil tree. It could not be a good tree if it grew out of a wilful schism, or were the work of the devil. There is nothing that any one can impeach. No such fruit was ever found upon a tree that was schismatically broken off from the main stock of the church. Schism always tends to and results in a departure from the Catholic faith.

It professes to be a supernatural work. It had its beginning in supernatural manifestations, prophetic gifts. The system has been shaped under what is believed to be a supernatural guidance. Its claim to respect and acceptance rests upon its supernatural character.

As a work of man it would not be entitled to present itself to the faith of the church. Questions respecting it go back to its supernatural origin. In this claim it stands apart from every other modern religious system, excepting only that of Swedenborg, and no one who knows anything of church principles will need to have any comparison instituted between this work and that of the Swedish seer. That system, besides its heresies upon the Trinity, the Incarnation, the Resurrection &c., avowedly cuts itself off from the Church of the past, and professes to be a "New Church." Quakerism, indeed, claims to be guided by inspiration, but it is an inspiration which rejects all ordinances, and denies the objective existence of the church, besides its many doctrinal abberations. Methodism does not claim any supernatural origin, and has moreover come to deny all church principles. The marks I have given above are to be taken in connection with the claims to the supernatural origin of the work for the purpose of deciding whether these claims are likely to be true or false. I do not pretend that the result of any such trial is demonstrative. Testimony strikes different minds differently. But I think there is enough of evidence of a divine work in these "fruits" Ihave presented, at the least, to make any devout and thoughtful person who is

competent to form a judgement in the matter, hesitate as to rejection of it as an evil thing.

I have thus endeavored, my dear Bishop, to set forth the relations of the church and the Episcopate, 1st as respects the Episcopate and the body of the Faithful, and 2ndly, as to the true position of the Episcopate in the perfect normal constitution of the Church, and to assign reasons for believing that this normal constitution has been restored, and is now in active exercise.

I am quite aware that in stating such a doctrine regarding the relation of the Episcopate to the Church, I am going in the face of the current belief of the great proportion of Episcopalians. The great question which I would present to the attention of my former friends and associates, is that of the possibility of a special interference by the Lord in behalf of His people. The great interest of the Episcopal Church with all parties has been hitherto what is called the Apostolic succession. It seems to be thought that this is the most important of all principles, and there are indications that for the sake of preserving and preventing a breach among those who hold it, truth may be compromised even to the very verge of the approval of heresy. The Apostolical succession is regarded as the principle of continuity of the Church, and it is supposed that if this should fail or be surrendered, the Church would cease to exist. This opinion is, in the minds of many, the greatest objection that we have to meet in giving our testimony to the fact of a restoration of Apostles, and the reconstruction of the Church.

But is it well founded? I fully allow the full value of the Episcopal succession of the ministry as the means which God has used for perpetuating a Priesthood of divine ordination in the Church, and admit and contend that no other historical ministry can be completely identified as having a divine commission. But the ministry is not the Church, and the continuity of the Church does not consist in the historical continuity of the ministry. The life of the church is derived primarily through the sacrament of Baptism, and this is the principle of its continuity; by this we are grafted into the body. The ministry is not separated from the body. The Body must be conceived of in order to conceive of

the members. It is a perverted habit of mind which conceives of the clergy as an order *apart from* the body, as though the body were dependent upon them for its existence. Granted, that without the principal memberships in the body, the body would soon fail, but that does not imply that the life of the body is in them and derived from them. The members can only share in the life of the body, and the activity of the ministry is a symptom of the measure of life in the body, both in respect to quality and amount, in both of which respects appearances may often deceive us.

It can, then, by no means be inferred that it is only in the line of the Apostolical succession that the church may be found. There is nothing in the nature of the relation between the Head and the members, which shall hinder the Lord from bringing out of the midst of the Body, any of the memberships which, in time past, have been hidden and unmanifested, and if he calls Apostles and gives them a charge to restore and rebuild His church, it is not a delusion or a schism to recognize them and adhere to them. The ordination imparted by Apostles duly called and sent forth by the Lord, is at least as valid and effective as that given by Bishops. Apostolical ordination imparts a higher authority than Apostolical succession. The sacraments ministered by those thus ordained, are as true and profitable; the absolution pronounced is as real; the worship they offer as acceptable; the pastoral care and teaching they may impart no less adapted for edifying.

In the present divided condition in which the church is found, no one section of it can claim to be exclusively the Church, and separation from that section of the Baptized which is known as the Protestant Episcopal church is not necessarily a separation from the church of Christ. That Body has no right or title to call itself "*The Church*," as implying a pre-emminence of spiritual authority or an exclusiveness of prerogative. It never held the position in this land corresponding to that of the Establishment in England which from its historical antecedents is rightly called "the church." It certainly has no claims that can take precedence of the Roman Catholic body, and no warrant for excluding the members of the non-episcopal bodies from membership in the Body of Christ.

I must beg you, my dear Bishop, not to regard this letter as the work of an antagonist to your church, but of one who would be a fellow laborer with you unto the Kingdom of God. I have no desire to hinder in any way the work that is being done by the Protestant Episcopal church. I rejoice in it, in so far as it is promotive of faith and obedience to the truth. I would fain hope that the true end and mission of it may be to restore and establish in this land the true supernatural power of the Divine Gospel. But to do this she must rise out of her present worldly subjection to the "law of a carnal commandment," and look to the operation of the "power of the endless life," above all carnal traditions and humanly devised policies, in the presence and manifested operation of the LIVING CHRIST by the power of the Holy Ghost.

No one can be blind to the fact that the present condition of the church is such as to cause great perplexity in the minds of many thinking men, both of the clergy and laity, or fail to see that whatever success may attend the labor of her zealous clergy in gathering congregations, the fruits of their labors are wanting in every thing that can stamp them with a supernatural character. Nothing indicates a supernatural position of the church, whether in the teachers or the taught. I would ask such persons to consider whether the defect may not be an organic one, entering into the very constitution of the Body, as separated from the rest of Christendom and asserting an inherent autonomy which excludes the authority and present activity of her ever Living Head. The recognition of Apostles restored in these days would supply what is lacking. It is not the rejection or the degradation of Episcopacy. It is the admission of an authority which would place the Episcopate on its true ground and furnish the strength and support which it needs to preserve its own existence. The most urgent work for the church at the present hour, is to prepare for the coming of her Lord, and for passing into the new dispensation which shall succeed, in which her perfection shall be attained and her great work of blessing the nations shall be achieved. It is to prepare her for this that God has in these days set his hand to recover the ordinances, given at the beginning, that the church may be made

ready for the marriage, as a Bride adorned for her Husband. Rev. XIX. 7.

While engaged in preparing this letter I have come across the following passage in an essay in a late series of the "Church and the Age" published in England from the pen of the Rev. G. Williams, a divine of much repute.

"The fact is—and it is vain to attempt to dissemble it—that in "the East and West alike, whether in the Greek and Roman or "Anglican Communion, the church, while retaining the essential "dogmas of the Faith guaranteed to her by the unfailing promise "of her Head, has departed as widely as possible, in all else, from "the ancient model. * * * * It is puerile, or even worse, for "those who know the truth, to pretend to immunity from error in "favor of their own particular body." This is said *apropos* of efforts to bring about a union or agreement between the Anglican body and the Holy Eastern Orthodox church, but it is an admission of nothing less than an essential and material departure from the ordinances of God's house, which leaves no means within the body itself for its restoration or reformation. This is perhaps more than the writer intended, but it is the necessary conclusion from what he allows. And it follows that if the Church is ever to be restored to a normal condition, it must be by some agency outside of its own organism, which agency to be legitimate, must be supernatural and divine. Such is the character of the work I have described in the foregoing pages.

Another remark I met with in the same volume in an essay by Dr. Irons. "De Maistre, among the most bitter enemies of the "church of England, has written in the concluding chapter of his "work, 'Du Pape' 'Everything appears to indicate that the "'English are destined to take the lead in the great religious move-"'ment which is preparing and which will form a sacred Epoch "'in the annals of mankind,'" Count De Maistre had in view, no doubt, the probability of the conversion of England to the Papacy, and the great increase of Romish converts must inspire with hope many of the adherents of that church, a hope which the movements of the Ritualistic party, perhaps encourages; but may not this prophecy of DeMaistre be realized in another way?

May it not be that "the English" under the guidance of Apostles and Prophets supernaturally restored, are now really "taking the lead in a great religious movement," which has already begun, and which will in its future developements, be that new dispensation which will be the "Sacred Epoch," the dispensation of the kingdom of God upon earth. Count DeMaistre, like other prophets, prophesied beyond what he knew.

Hoping, my dear Bishop, that these remarks will receive the candid consideration of yourself and others who may read them,

I remain, your fellow servant in Christ Jesus,

JOHN S. DAVENPORT.