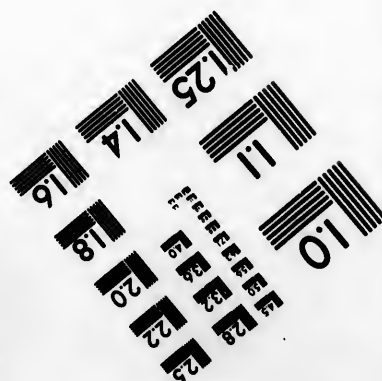
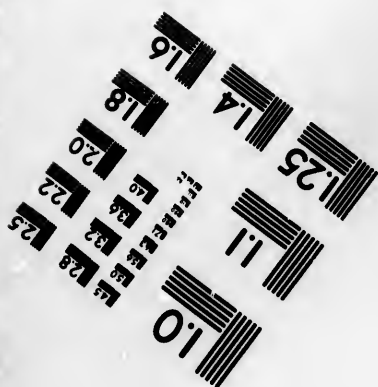
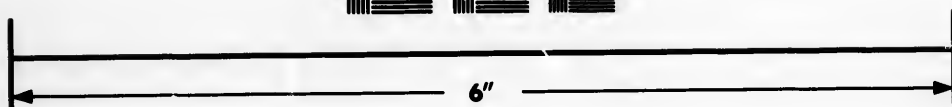
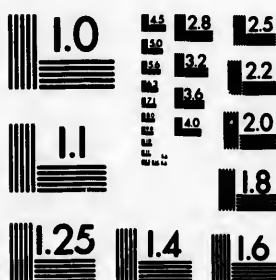


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic Sciences Corporation

**.3 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503**

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1984

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- ☐ Coloured covers/
Couverture de couleur
- ☐ Covers damaged/
Couverture endommagée
- ☐ Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- ☒ Cover title missing/
Le titre de couverture manque
- ☐ Coloured maps/
Cartes géographiques en couleur
- ☐ Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- ☐ Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- ☒ Bound with other material/
Relié avec d'autres documents
- ☒ Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distortion le long de la marge intérieure
- ☐ Blank leaves added during restoration may
appear within the text. Whenever possible, these
have been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- ☐ Additional comments:/
Commentaires supplémentaires:

- ☐ Coloured pages/
Pages de couleur
- ☐ Pages damaged/
Pages endommagées
- ☐ Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- ☐ Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- ☐ Pages detached/
Pages détachées
- ☒ Showthrough/
Transparence
- ☐ Quality of print varies/
Qualité inégale de l'impression
- ☐ Includes supplementary material/
Comprend du matériel supplémentaire
- ☐ Only edition available/
Seule édition disponible
- ☐ Pages wholly or partially obscured by errata
slips, tissues, etc., have been refilmed to
ensure the best possible image/
Les pages totalement ou partiellement
obscurcies par un feuillet d'errata, une pelure,
etc., ont été filmées à nouveau de façon à
obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | |
|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|
| 10X | 14X | 18X | 22X | 26X | 30X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X | 16X | 20X | 24X | 28X | 32X |

The copy filmed here has been reproduced thanks to the generosity of:

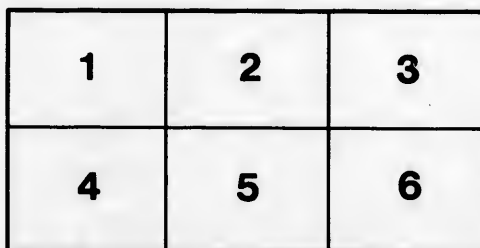
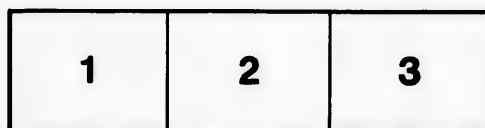
Anglican Church of Canada
General Synod Archives

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol → (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

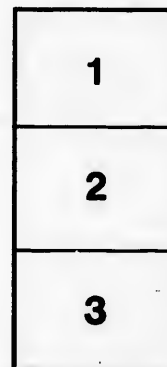
Anglican Church of Canada
General Synod Archives

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole → signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



10. 8

A SERMON

PREACHED IN CHRIST CHURCH CATHEDRAL,

21ST JANUARY, 1852,

BY

THE REV. J. BETHUNE, D. D.,

RECTOR OF MONTREAL,

ON THE OCCASION

OF THE PRIMARY VISITATION OF THE RIGHT REVEREND FRANCIS
FULFORD, D. D., LORD BISHOP OF MONTREAL.

"Prove all things; hold fast that which is good.—1 Thes. v. 21.

Published by request of the Clergy and Laity assembled on that occasion.

MONTREAL:

PRINTED BY JOHN LOVELL, AT HIS STEAM-PRINTING ESTABLISHMENT,
ST. NICHOLAS STREET.

1852.

D
ci
ex
th
th
fo
or
g
le

PREFACE.

DISCOURSES such as the following must necessarily, especially in their narrative parts, partake, to a considerable extent, of the nature of a compilation. Statements of the truth embodied in historical facts cannot contain any thing new or original. The intelligent reader will, therefore, perhaps discover, in the sermon which follows, not only much of the matter, but some even of the very language of different authors which may not be acknowledged.

SERMON.

"Neither pray I for these alone, but for them also which believe on me through their word; that they all may be one; as thou Father art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—*St. John xvii, 20 21.*

WHEN the time was close at hand, at which Jesus knew that the object for which He was sent into the world was about to be accomplished, and immediately before His departure to that place where He knew that betrayal and apprehension, and cruel mockings and scourging, and the frightful apparatus of the cross and the spear awaited Him, He comforted His disciples against the tribulations that awaited them, by the promise of the Holy Ghost, with the assurance of His resurrection and ascension, and that their prayers in His Name would be acceptable to God; and that they would finally have peace with Him, although they should have tribulation in the world. He next prays for support for Himself in the approaching time of trial, that He might be enabled to prevail and triumph over death and the grave by a glorious resurrection and ascension into Heaven, that by these means He might Himself be glorified, and at the same time glorify His Father, and cause His will, revealed in the Gospel, to be believed and obeyed throughout the whole world for the everlasting salvation of mankind; and as it was His design that the blessings of the Gospel should be conveyed to all mankind by His disciples and their suc-

cessors, He earnestly prayed for them also, and more especially for their unity. So highly did he seem to appreciate this principle, that no less than three times does He pray that they might be *one*, even as He and His Father are one—one in affection, in doctrine and in teaching. But it was not only for them in their apostolical character and functions, but for them also who should believe in Him through their word, that He prayed should be one—that all who, by their preaching, should, at any time, be converted to the Christian faith, should be united to Him and to each other “by one holy and indissoluble bond of faith and charity, becoming eminent examples of holiness and piety, so as to convince the world of the excellency of their religion, and force men to acknowledge its truth and divine authority.” And if we look into the apostolical epistles, we shall find that there is no subject more strongly and constantly pressed upon us by them also than this of *UNITY*. Thus St. Paul says to the Corinthians :—“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment,”—again :—“We, being many, are one bread and one body, for we all are partakers of that one body,”—“that there should be no schism in the body.” To the Romans he says :—“Now the God of patience and consolation grant you to be *like minded one toward another*, that ye may, with *one mind and one mouth*, glorify God.” To the Ephesians the same apostle says :—“There is one body and one spirit, even as ye are called in one hope of your calling ; one Lord, one

faith, one baptism, one God and Father of all." And to the Phillippians he says:—"If, therefore, there be any consolation in Christ, if any comfort of love, if any bowels and mercies, fulfil ye my joy that ye may be like minded, having the same love, being of one accord, of one mind." Many more passages of the same purport might be quoted, but these are sufficient to show the general tenor of apostolic teaching on this very important subject. How important it was considered by Christ and His Apostles, must be abundantly evident from the passages which I have just quoted. Our Saviour prays for it, at the hour of his approaching sacrifice, with rather more earnestness than for any thing else, and His apostles make it the subject of their admonition and exhortation with a frequency and an earnestness which must strongly impress us with the conviction that, under the inspiration of the Holy Ghost, they foresaw how strong would be the tendency of mankind, in all ages, to break this unity, through their self-will and self-love. And if we consider the matter attentively, we cannot be surprized at this earnestness on the part of our Saviour and His Apostles. Christ had come into the world to complete that great plan for the salvation of man which had been provided from the foundation of the world. He was about to be offered up as that great sacrifice, oblation and satisfaction for the sins of the whole world, without which the other parts of the plan could be of no avail. He had laid the foundation, and His Apostles, under the guidance of the Holy Ghost, were to construct that visible Church on earth which was to be the depository and keeper of all those doctrines and precepts, and sacraments,

without which the first part of the plan would be of no avail. This Church was designed to consist of all true and faithful Christians throughout the whole world. How important then, nay, how absolutely necessary that they should all be of one accord, and of one mind, and of one spirit, as they should all have "one hope, one Lord, one faith, one baptism, one God and Father of all."

With reference to the establishment of the visible Church, our Saviour said to His disciples, before His crucifixion :—"Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." And after His resurrection He said to them :—"Whosoever sins ye remit they are remitted unto them ; and whosoever sins *ye* retain they are retained." The former passage indicates that whatsoever things they should declare to be lawful or unlawful on earth should be ratified as such in heaven. And the latter passage indicates that whosoever should embrace their doctrine and truly repent, when they (the Apostles) thereupon in his name, and by his authority, should remit his sins, their sentence of absolution should be ratified and confirmed in heaven, and whosoever should obstinately reject their doctrine, or disobey, or behave himself unworthily under it, by refusing to repent, his sins should not be forgiven, but the censures which they should pass upon him on earth should be ratified and confirmed in heaven.

Now, brethren, this is the doctrine here inculcated. There is a promise in both cases, of ratification in heaven of all that they should order and do upon earth, and there is authority for founding, governing and regulating the

visible Church of Christ, with its rulers, or governors and teachers, and with all those regulations of order, which are essential to the perpetuation of its character under the Divine blessing. It is also clearly indicated that, in this Church, and by the instrumentality of those whom Christ addressed, salvation or remission of sins might be obtained through the merits of Christ. But this was not all. Immediately before His ascension He addressed His eleven disciples in these words :—" All power is given to me in heaven and on earth—as my Father hath sent me, even so send I you—go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo ! I am with you alway, even unto the end of the world." Whatever authority, therefore, was given to the eleven with regard to the visible Church in binding, and loosing, and releasing, and retaining, was also given to their successors in the Ministry, with whom, (for it could not be with the Apostles only,) Christ declared He would be "even unto the end of the world."

A few days after His ascension, the promise—" and behold I send the promise of My Father upon you ; but tarry ye in the City of Jerusalem, until ye be endued with power from on high—" was fulfilled in the visible descent upon them of " cloven tongues like as of fire, and sat upon each of them, and they were all filled with the Holy Ghost.² Thus commissioned, and thus qualified, they proceeded to execute the sacred trust of preaching and baptizing. But when the number of converts had considerably increased, when the Church could reckon

its 5000 members, and when, in the prophetic language of Daniel, the stone began to swell, which was destined to become a great mountain, and to fill the whole world, it was evidently impossible that the small band of Apostles could themselves baptize all who should accept their offers of salvation. For this, among other purposes, the formation of a class of ministers distinct from and subordinate to themselves, became necessary; accordingly we read in the 6th chapter of the Acts of the Apostles that, at the suggestion of the Apostles, seven persons were chosen by the believers in general, and were ordained or set apart to their office by the Apostles themselves, by the laying on of their hands and with prayer. A principal part of their office, when they were first appointed, was the distribution of the charitable gifts of the more wealthy believers among the poorer brethren. But that the power of administering baptism was also a part of their commission is evident from the history of one of them—for it is recorded of Philip, that he went to Samaria and made many converts and baptized them. Thus were there two classes of teachers in the Church of Christ—namely, Apostles and Deacons; the first bearing authority over the general flock by the direct appointment of Christ himself; and the second by commission from those who were thus directly authorized. But as the limits of the church began to extend more widely, and the believers, instead of dwelling in one body in Jerusalem, began to spread over the adjoining regions, the want was felt of another class to superintend the scattered divisions of Christ's flock. This class of higher rank in the church than the Deacons, and forming a

connecting link between them and the Apostles, bears in scripture the name of Elders, and is the subject of frequent mention in the later books of the New Testament. The constitution of the church was then for the time being complete. As the Apostles founded congregations in different cities, they ordained Elders and Deacons always by the laying on of their own hands; nor is there one instance recorded in the whole history of their acts, of an ordination by any other than the Apostles. Although the constitution of the church was thus complete under the government of its Apostles, Elders and Deacons, it was necessary to give *perpetuity* to its constitution, by providing for the supply of duly ordained ministers for future generations, when the Apostles themselves and those who had received ordination at their hands should have passed away from the scene of their labours. It was necessary that the Apostles should supply successors to themselves—persons armed with that portion of their authority, which did not depend upon their miraculous powers, or extraordinary gifts of the spirit, with neither of which the power of ordination to any rank of the ministry was necessarily connected. They felt this necessity, and they did appoint such persons. Thus was Timothy appointed to preside over the church at Ephesus, and Titus over that of Crete, with authority to select and ordain proper persons as Bishops, Elders and Deacons, and to bear rule over them. The study of the Epistles of St. Paul to Timothy and Titus will enable any one to form a good general idea of the powers with which the Apostles, or rather the Holy Ghost by their instrumentality, invested those who were to bear rule in the

Church when they themselves should have gone to their reward.* Those times came.

St. John, the last of the glorious company of the

* Timothy, it appears, had authority at Ephesus; firstly, to check false and unedifying teachers: "I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables," &c.: secondly, to select proper persons to be ordained Bishops and Deacons; for, in describing what they each should be, he concludes with these remarkable words: with regard to the former, "moreover he must have a good report of them that are without;" and with regard to the latter, "and let these also first be proved, and then let them use the office of a Deacon being found blameless," and "they that have used the office of a Deacon well purchase to themselves a good degree." On this text, it may be well to give in passing the remarks of Dr. Adam Clarke, an English Dissenting Minister. "Instead of ministering the *bread that perisheth*, they (the Deacons) were raised to the *Presbyterate* or *Episcopate*, to minister the *bread of life*." * * * "It seems to have been a practice dictated by common sense, that the most grave and steady of the *believers* should be employed as *Deacons*; the most experienced and zealous of the *Deacons* should be raised to the rank of *Elders*, and the most able and pious of the *Elders* be consecrated *Bishops*." * * * "*Deacon, Presbyter* and *Bishop*, existed in the *Apostolic* Church, and may therefore be considered of *divine origin*." By the authority which Timothy had at Ephesus, he was, thirdly, to pay particular regard to the elders that ruled well: "let the elders that rule well be accounted worthy of double honour." Fourthly, to be cautious how he received accusations against elders—"against an elder receive not an accusation, but before two or three witnesses." Fifthly, on the conviction of elders he was to reprimand them publicly: "them that sin rebuke before all, that others also may fear." Sixthly, in his decisions he was to be strictly impartial: "I charge thee, before God and the Lord Jesus Christ and the elect angels, that thou observe these things without preferring one another doing nothing by partiality." Seventhly, he was to be very cautious whom he ordained: "lay hands suddenly on no man." Eighthly.—It is asserted that Timothy was ordained by St. Paul himself; "wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." Ninthly.—He was to commit the doctrine which he had learnt of St. Paul to faithful men, who should be able to teach others: "and the things which thou hast heard of me amongst many witnesses, the same commit thou to faithful men who shall be able to teach others also." Similar authority was given to Titus, as any one may easily see who takes the trouble carefully to read St. Paul's epistle to him. The careful reader will not fail to see the marked difference between these instructions and those which are given to mere Presbyters.

Apostles, entered into his rest; and the Church found itself committed, under Providence, entirely to the charge of the three established orders of its Ministers. To each of these a specific title was now ascribed, that of Bishop, which had been at first indifferently used with that of Elder, became the exclusive designation of the highest class of functionaries, the successors of the Apostles; the colleagues of Timothy and Titus. The word Elder served to designate the second, and from its Greek equivalent we have formed our English word Priest, by which Elder is now, in common use, superseded—and the third class has preserved its original and appropriate name of Deacon. If any doubt remained of the establishment of these three orders by the Apostles, that doubt would be resolved by the testimony of the three Apostolic Fathers, Clement, Polycarp and Ignatius, who had been disciples of St. John. Each of these make incidental mention of these three orders as existing in their day; and that the same three orders continued in the Church without interruption for more than 1500 years, and in the greater portion of it to the present day, the well authenticated history of the Church bears the most abundant testimony.

The Church thus constituted was *one*, at unity in doctrine, discipline and fellowship. For although there were the Churches of Jerusalem, of Ephesus, of Antioch, of Corinth, and many others, yet they were all one; settling points of doctrine and discipline, as at the Council of Jerusalem over which St. James presided, and expelling false teachers and heretics.

The branch of that *one* holy Catholic and Apostolic Church to which we belong was introduced into England

at a very early period—some think by St. Paul. It was subjected like other branches to much persecution and affliction—first, by the Heathen people who conquered the country, and afterwards by the usurpation of the Bishop of Rome. Having freed itself from that usurpation and from the corruptions which came in along with it, it was persecuted and afflicted by persons of the opposite extreme to the Papacy in religious views; but through the merciful protection of Providence was restored about the middle of the seventeenth century; and amidst all the political storms and vicissitudes, amidst all the religious errors and corruptions which, since that period, have chequered the world's eventful history, she has been preserved unshaken and unchanged in doctrine, unbroken in unity. True it is that ever since the time of her reformation she has continued to be assailed by enemies of a precisely opposite character. By the Papacy on the one hand, from whose usurpation and corruptions she had freed herself, and from the extravagance of some of her own rebellious children on the other, who were not satisfied with the reformation of abuses and superstitious practices, but demand the abolition of those ancient usages which the Church, with true wisdom and sound judgment, retained as innocent in themselves, and sanctioned by antiquity. These last, failing in their endeavours to force their innovations upon the Church, have thought proper to withdraw from her, and thus break her unity by standing aside in a separate body, or rather in a vast variety of separate bodies, for having once repudiated the principle of unity there was no bond to save them from splitting and dividing and subdividing

into as many separate sects as the folly, the ambition or the knavery of mankind could provide in raising up leaders from time to time. But the Church, as in the process of her reform through a period of 130 years, was saved from extravagancies on either side by similar persecutions, and thus by the Providence of God preserved in her purity, so must she still look upon these thorns in her side as messengers sent to buffet her, lest she should be exalted above measure—and this state of things may contribute to her safety because it conduces to her moderation.

But we are told by schismatics that the Church of England has herself given an example of schism by separating from the Church of Rome. No assertion is more unfounded in fact. The Church of England freed herself from the usurpation of the Church of Rome, which never had any legal, scriptural or religious right to exercise any ecclesiastical or other authority over her. This was done in the reign of Henry VIII, with the sanction of the Convocation of the whole Church. She next freed herself, in the same way, namely, by the Convocations of Canterbury and York, comprising the whole Church, from the errors and corruptions which she had derived from the Church of Rome; and the Church remained at unity in itself (interrupted only during the short reign of Mary) until about the twelfth year of the reign of Queen Elizabeth, when the Emissaries of the Church of Rome began to show themselves as schismatics in England. The Church of England had stood there simply as a reformed Apostolic Church, and it was they among them who would not submit to the Church so re-

formed, and more especially those who came from foreign parts or who subjected themselves to foreign and hostile jurisdiction who were the real schismatics.*

* In the reign of Henry VIII, (1537), the *convocation* appointed a committee to compose a book called "The godly and pious institution of a Christian man," republished with additions and alterations in 1540 and 1543. This declared, among other things, that the Church of Rome "cannot worthily be called the Catholic Church, but only a particular member thereof, and cannot of right be the head of the Universal Church, or have any superiority over other Churches of Christ which be in England, France, Spain, or any other realm." In the preface to that book it is expressed: that it was "set forth by the King with the advise of his Clergy; the Lordes both spirituall and temporall, with the nether house of Parliament, having both sene and lyked it very well."

In 1540 a *committee of Bishops and Divines* was appointed by the King, (Henry VIII) on the *petition of the Convocation*, to reform the rituals and offices of the Church. What they did was reconsidered by the *Convocation* in 1542—3. In this prayers for processions and litanies were ordered to be put in English and publicly used. This, with the King's primer, is all that was done in *Liturgical Matters* in the reign of Henry VIII. The *jurisdiction of the Pope* was *abolished*, and the publication of the BIBLE in English authorized, but the practice and belief of the Church remained unchanged. In the first year of the reign of Edward VI, (1547), Commissioners were appointed to revise and reform the whole Liturgy. It consisted of *seven Bishops*, including Cranmer, Archbishop of Canterbury, and *five other dignitaries* of the Church. Their work was approved by the two Provincial Convocations of Canterbury and York, and was confirmed by the King and three estates of Parliament in 1548. This is called the first book of Edward VI. In consequence of exceptions taken to this book by Presbyterian divines, it was revised with the assistance of Martin Bucer and Peter Martyr, two foreigners, in 1551, and confirmed by Parliament as before. This is called the second book of Edward VI, and is very nearly the same as that which we now use. The acts confirming these were repealed in the first year of Mary. But, on the accession of Queen Elizabeth, the act of repeal was reversed, and a *Commission of five Bishops*, and *five other dignitaries* of the church was appointed to review King Edward's Liturgies. They chose his second book with some small alterations and additions. This was proposed to Parliament and commanded to be established and used, "with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences added in the delivery of the Sacrament to the Communicants, and none other or otherwise." Thus the Liturgy remained until the first year of James I, when an attempt was made by Presbyterian divines to effect

But separatists from the Church of England who also protest against the errors and corruptions of the Church of Rome claim to belong to the Church Catholice or Universal. On this subject it has been very justly remarked that "they who separate from any branch of the Church, under the pretext that they belong to the Catholic Church, do, in fact, deny and break the Unity. To separate from the branch is to separate from the root also. Separation from any Church, which is but another name for schism, is in all cases unlawful. If a Church becomes corrupt, let those within her pale, whom God has placed in authority, reform it. In such a case the faithful, however few in number, will be the Church, and the corrupters will be the schismatics. The Dissenters will sometimes say, you do not mean to identify the Church of England with the Church of Christ? Are there not many Churches in one body; and may not I be a member of one and you of another, and still be of the same body? The reply to this is, that the Church of England is the

great changes, but failed in the Conference of Hampton court; but it led to some small changes recommended by a *Commission of nine Bishops and nine other dignitaries* of the church. They were universally adopted by the authority of the King, but were not ratified by Parliament. In the reign of Charles II, another review was ordered at the request of several Presbyterian ministers, and a *Commission* issued (25th May, 1661). It consisted of *twelve Bishops, nine Ministers of the Church and nine Presbyterians*. This conference broke up without any thing being done, except that some alterations were proposed by the Episcopal divines, which, in the May following, were considered and agreed to by the *whole Clergy in Convocation*. The whole Liturgy was thus brought into the state in which it now stands—was unanimously subscribed by both houses of Convocation of both Provinces on the 20th Dec., 1661. And subsequently both houses of Parliament passed an act for its establishment. The basis on which the whole of the Reformers proceeded, was "the united testimony of Scripture and Catholic antiquity."

Church of Christ in England, just as much as the Church of Corinth was the Church of Christ in Corinth; and St. Paul in his Epistle to them tells them there must be no schism in that body. We advance no such vain or foolish pretensions as that the Church of England is the only Church; we acknowledge many Churches in the one Catholic Church. But before you can justify such separation as is practised now, you must bring a scriptural instance of a separate communion being set up in some place where the Church of Christ had been planted. If you can shew that there were some Christians in Corinth, which did not belong to the Church of Corinth—if you can shew that there were in Corinth Churches of Episcopalians, or Independents, or Congregationalists or Paulites, &c., living together, and that unrebuked and unreprieved by the Apostles, *then*, but not till then, can you justify the awful sin of dissent as it is practised without reproof, and almost with approbation in these days.”*

Equally untenable is the argument by which it is attempted to shew that the unity of the Church consists in an agreement in the great leading doctrines of Christianity, without reference to any outward visible body. For independently of the consideration that no one can judge his fellow-christians with regard to *secret* faith, such passages of the New Testament as the following, make it plain enough that such divisions are absolutely forbidden; and the Church in which unity is preserved is spoken of as a visible body. “But I tarry long (says St. Paul to Timothy), that thou may'st know how thou oughtest to

*Dodsworth.

behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth. A dissenting commentator on this passage says:—"The full revelation of God's truth is in the Christian Church. The great doctrines of that Church, are the truth without error, metaphor or figure." Therefore it is that "the Church of the living God is the pillar and ground of the truth." St. Paul, in his epistle to the Ephesians already quoted, thus speaks of the unity of that Church, "There is one body and one *Spirit*, even as ye are called in one hope of your calling." And that this body, in which unity is required to be preserved, is a visible body, is incontrovertible from the words of our Saviour with reference to a trespassing brother, in the case of last resort, "tell it unto the Church." We need scarcely say that this cannot be applied to an invisible body.

And now, Brethren, what is our duty as members of that visible Church, which, it is well stated, was "instituted by our blessed Lord, and completed by His Apostles acting under the guidance of the Holy Spirit, to be the depository of divine truth, and the channel of Divine grace. The prescribed form of admission into this Church is the sacrament of Baptism; its constant badge of membership is the holy sacrament of the Eucharist; its peculiar duties are repentance, faith and obedience; its peculiar privileges union with God through Christ its head, and hereby forgiveness of sins, present grace and future glory; its officers are Bishops, Priests and Deacons in regular succession from the Apostles. It has the Bible for its code of laws, and the earliest christian writers, and the decisions of the earliest councils to aid its

officers in the interpretation of that code. It is through the ordinances and sacraments of the visible church, administered by its divinely appointed officers, that we are brought into union and communion with the invisible Saviour. It is through this **VISIBLE BODY** that we are to receive communications from the **INVISIBLE SPIRIT**. For, as the Apostle says :—" There is (not merely) **ONE SPIRIT**, but **ONE BODY and ONE SPIRIT**."*

This is the Church in which we believe, and which has come down to our day, by an unbroken succession from the Apostles, through a great variety of storms and tempests, purified from the corruptions by which it was for a time infected, and possessing all the essential characteristics of the Church of primitive times, in doctrine, creeds, discipline and order.

There cannot be two branches of this Church in one place, differing from and opposed to each other, because Christ and his Apostles declared the Church should be **ONE** ; and because no two systems, claiming divine authority, and contradicting each other, can be true.

It is unquestionably our duty to preach the eternal truth of God preserved in this church, holding the unity of the faith in the bond of peace, however unpopular it may be in this age of schism, in which sects are multiplied beyond all former precedent. It is the judgment of God to which we must look, not the judgment of men. What was sinful in the days of Christ and His Apostles must be sinful now, whether it meet with the approval or disapproval of men. But with regard to those who separate themselves from us, while we condemn their

*Dr. Hook.

sin, as we must do believing as we do, let us treat them with all christian charity. And this will always demand our utmost care and vigilance. For there is no sort of rivalry which calls more readily or powerfully into action a pugnacious spirit of opposition, than the different views which men take of things spiritual. Nothing is more common than to see all manner of occasions of offence sought after, or to hear all manner of opprobrious epithets bestowed upon each other with an unsparing hand, by those who, among differing sects, would be accounted more righteous than their neighbours. Charity forbids us to pursue such a course as this—it forbids us to rejoice in the detected errors, failings or backslidings of those who differ from us in their religious views. It forbids us to tear up and let loose the streams of so bitter a fountain which must tend to quench and drown the torch of religious truth. We must not indeed shrink from wisely maintaining truth, or exposing or reproving error, but we must do it with christian moderation. We must not, in preserving the unity of our Holy Church, violate her own precepts. So then, whilst we cannot walk together into the house of God, as friends, with those who we believe have broken the unity of the church in separating themselves from us, nor take any part with them in the proper work of the ministry which can, in any way, compromise the principles of unity and of order, we shall neither revile nor persecute them. They are accountable to God for their conduct. “Vengeance is *mine*, I will repay, saith the Lord.”

