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THE  
EPISCOPAL MANUAL:  
A SUMMARY EXPLANATION OF THE  
DOCTRINE, DISCIPLINE, AND WORSHIP  
OF THE  
PROTESTANT EPISCOPAL CHURCH, IN THE  
UNITED STATES OF AMERICA.  
WITH AN APPENDIX.

BY THE LATE  
REV. WILLIAM H. WILMER, D.D.

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"Stand ye in the ways, and see, and ask for the old paths, where  
is the good way, and walk therein, and ye shall find rest for your  
souls."  
JEREMIAH, vi. 16.

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NEW AND IMPROVED EDITION.  
REVISED AND ADAPTED TO THE PRESENT STATE OF THE CHURCH.  
WITH CONSIDERABLE ADDITIONS AND EMENDATIONS.

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## EDITOR'S PREFACE.

THE "EPISCOPAL MANUAL," by the late *Rev. Dr. Wilmer*, has long been highly and justly esteemed by the members of our Church, as a brief, yet comprehensive and instructive exposition of its Ministry, Doctrines, Discipline, and Worship. We have many able works on the Constitution and external order of the Church, and numerous excellent treatises on doctrinal and practical religion; but a work devoted to the *united* interests of the *Gospel* and the *Church*—to the defence of both *evangelical truth*, and *apostolical order*;—as it had long been a desideratum before the appearance of the admirable compendium now presented to the public in a revised, and, it is hoped, improved form;—so it will probably not soon be superseded in general estimation by any similar publication. While its views of ecclesiastical polity are so sound and scriptural as to satisfy the most decided member of the Church, it at the same time so exhibits the spirituality of all her services, and the deep though sober piety required of her children, that the devout and humble Christian cannot peruse it without blessing God for so rich a heritage, and that it is his privilege to enjoy communion and fellowship with such a holy and divinely constituted society. After having already passed through several editions, another has long been called for; and, at the request of the publisher, the present editor has carefully revised the work, and made such alterations and additions as were necessary to adapt it to the present state of the Church in this country. The

"*Prayers suitable to several occasions*," contained in former editions, are omitted in this, because, however excellent in themselves, they do not properly fall in with the design of the work; and since their original publication so many approved forms have appeared, that there is less necessity for increasing the size and cost of the book by retaining them. The insertion in the Appendix of the Constitution and Canons of the Church, including the amendments of the last General Convention in 1838, it is believed will prove acceptable, since to the great body of our laity they are usually not easily accessible.

*Philadelphia, March 25, 1841.*

## AUTHOR'S PREFACE AND INTRODUCTION.

IF any apology be necessary for this undertaking, it may be found in the fact, that there is no work, on a similar plan, extant. It is not less a matter of obvious truth, than of serious regret, that there exists among the members of the Episcopal Church, a great want of information respecting their own peculiar principles. The following work, therefore, which aims to point out her excellencies, to illustrate her evangelical character, and to infuse into the hearts of her children, a portion of that healthful spirit which pervades all her services, it is hoped, will not prove altogether unacceptable or useless. The author is perfectly conscious of his inability to do justice to subjects so various and momentous, and especially, in so short a summary as his limits have prescribed. All that he can hope to accomplish is, that some who have not considered the subject, may be induced to bestow upon it an attention, in some degree proportioned to its importance, and that, in all, a desire of making farther research into those venerable documents from which he has drawn, may be cherished and increased. Wherever he could do so, he has adopted the language of the Church and her approved writers. In so doing, though he has given to his work only the merit of a compilation, and of an attempt to bring into a smaller focus the irradiations of piety and genius with which the subject is enriched, he hopes to gain a more solid advantage, in having, thereby, fortified his exposition of doctrine, behind the acknowledged bulwarks of the Church.

In the history of the Church, as in that of nations, there are epochs which are esteemed worthy of being cherished with fond remembrance, and to which we refer for the test of principles; times which tried men's souls, and called forth genius and virtue from their inmost recesses. We look back, with enthusiasm, to the sages and heroes of our Revolution, and consent to try, by their standard, maxims of policy and pretensions of patriotism. And, aided by the same power of association, we contemplate the period of the Reformation, the grand jubilee of emancipation to mankind, with veneration for those, who nobly dared to attack the mighty colossus which had so long bedrid and enslaved the world. The heroes in this cause were illustrious men; "they counted not their lives dear unto them," but, like Sampson, upheaved the massy pillars, content to fall, themselves, beneath the ruins, that the world might be free. It moved them not, though the torch, with which they were to illuminate mankind, was to light up their own funeral pile: but having vindicated by their writings, and illustrated by their lives, the cause of evangelical truth, they joyfully sealed their last testimony for it at the stake. Then it was, that exalted talents and a fervid piety, refined in the crucible, exhibited their greatest strength and their purest lustre.

Whether it be our object to estimate the real standard of orthodoxy, as then believed and taught, or to strengthen our own faith, hope, and love, by the contemplation of the holy perseverance and fortitude with which these martyrs and confessors bore testimony to the truth as it is in Jesus, we may find a deep interest in those genuine records of their doctrines and actions. To the pious and humble inquirer after truth, this task will furnish its own recompense.

"To the want of a more intimate acquaintance with the writers in question," says a *great man*, "is very principally to be attributed that diversity of sentiment on

some most important points of theology, and even alarming departure from sound doctrine, which is too prominent a feature in modern divinity. An attentive peruser of our most eminent divines for the last two centuries, will perceive, that each generation seems gradually, and in some instances almost imperceptibly, to have deviated from the principles of their immediate predecessors, till at length, when we compare the now commonly prevailing conceptions of Christianity with those of older times, we startle at the contrast."

The foregoing remark, though subject to many exceptions, is certainly too generally applicable. The sentiment has at least sufficient force to incline us to hear what those venerable records say for themselves. Exclusively of the intimate connexion which they have with our Episcopal system, and the consequent obligation on us to honour them, it will be found that the more accurately we investigate the lives and writings of the reformers, the stronger ground for confidence in their interpretations of Scripture we shall derive, from the discovery of their high attainments both in learning and in piety. In this school we may study with safety, and with eminent advantage both to the head and the heart.

There are four works of the reformers which most clearly define the sense of the Church in all matters necessary to salvation, viz. the Catechism of King Edward VI. ; the Declaration of Doctrines in Jewell's Apology ; the Catechism commonly called Dr. Nowell's, and the Homilies.

The Bishop of Oxford, Dr. Randolph, afterwards Bishop of London, republished the first three pieces, in a collection of tracts for the use of students. In his preface he speaks of them in the following terms :

"The catechism published in the time of King Edward VI. was the last work of the reformers of that reign ; whence it may be fairly understood to contain, as far as it

goes, their ultimate decision, and to represent the sense of the Church of England as then established. In this, according to Archbishop Wake, the complete model of our church catechism was at first laid; and it was also in some measure a public work; the examination of it having been committed, as the injunction testifies, to certain Bishops and other learned men; after which it was published by the king's authority."

"Jewell's Apology is an account of the grounds of our separation from the Church of Rome, as maintained after that separation had finally taken place."

"Nowell's Catechism is an account of the doctrines of the Church at the same period, when it had been restored and established under Queen Elizabeth. Both of these works also were publicly received and allowed. They have also a claim to the attention of the reader both for clearness of argument, and for eloquence of language."

The Book of Homilies which is recommended to be read in churches, and is declared by the XXXV. Article "to be an explication of Christian doctrine, and instructive in piety and morals," is well known to have been the work of the reformers. They appeared in the reign of King Edward, and are supposed to have been composed by Cranmer, assisted by Latimer. The second part was published in the reign of Queen Elizabeth and is attributed chiefly to Bishop Jewell. A copy of these Homilies was given to every parish priest in the kingdom, who was commanded to read them diligently and distinctly, that they might be understood by the people. It is to be wished that the same practice were revived at the present day, and that every member of the Church would possess, and search diligently these venerable records of evangelical truth. They are it is true, antique in their garb, but on that account the more venerable, and it is hoped they never will be disrobed of those charms by which they recommend



themselves so powerfully to our feelings. Like the Prayer Book they should be considered sacred in every integral part. They might perhaps be improved and elucidated by the alteration of a few expressions, but then they would be no longer the prayer book or the homilies of the reformers, and are thereby deprived of that power by which they unite all hearts.

These documents with the Liturgy and Articles, form the acknowledged standards of our Church, and exhibit a plain and affecting harmony with each other and with the Scriptures. They are constructed with such singular wisdom and moderation, that all who hold the truth that man's salvation is wholly of grace, and his perdition of himself, may conscientiously subscribe to terms, however they may differ in their modes of speaking. They exclude none, and as it would seem, they intended to exclude none, who hold the essential points of truth, though they who approach nearest to the known sentiments of the reformers, may find most congeniality in the language of the public writings of the Church to their own modes of expression.

There appear to be two prominent errors, to which we are liable to be carried in regard to the principles of the Church; on one hand, to prostrate or undervalue her order and institutions, and on the other, to exhaust all our zeal in behalf of these external concerns, and to permit the spirit and essence of religion to evaporate in this way. It is the object of this work to guard against both these dangerous extremes; and, while it endeavours to maintain the dignity of our institutions, and the excellence of our doctrine and worship, it aims, also, to inculcate that power of godliness, without which all our doings are nothing worth. Especially would the author entertain the hope, that the work may tend, by cherishing the unity of the faith, to cherish also the unity of the spirit,—that heavenly charity, without which there is nothing left us worth con-

tending for. And he would fain hope also, that even those of other denominations of Christians, who do not concur with him on some points, will see nothing in the following pages, that is inconsistent with this profession of charity which he makes, and which he sincerely feels towards all true Christians. The opinions entertained by him have been deliberately formed, and be they true or false, charity is bound to believe them sincere; and, being sincere, that they require him who holds them, to maintain them honestly, and without fear.

Hanc veniam petimus,  
Dabimusque vicissim.

He is ready to exercise freely the same candour towards others, which he claims for himself, in believing, that they also are sincere, and therefore justifiable in instructing their own members in their own peculiar principles. Whilst we endeavour, unbiassed by party spirit or prejudice, to learn, and if necessary, to contend for, the truth, let us never feel authorized to indulge unkind sentiments or feelings towards those who do not, and who, perhaps, cannot think as we do. It is certain, that the field of controversy, among Christians, might be much narrowed; and happy would it be for the cause of charity and religion, if they would consent to this compromise, merging their differences where they can, and agreeing to differ where they cannot; and if, also, when occasions occur, in which they feel it their duty to support their particular opinions, and in which they have to touch the chords of a powerful, and often a morbid, sympathy, they would use the tenderness that becomes so delicate a task. "For the time will come (says the excellent Hooker) when three words spoken with meekness and love, shall obtain a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit."

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# THE EPISCOPAL MANUAL.

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## CHAPTER I.

### HISTORY OF THE PROTESTANT EPISCOPAL CHURCH.<sup>a</sup>

THE tree of life, planted by our Lord and his Apostles, continued for a few ages to flourish in its primitive glory, and to bear fruit for the healing of the nations. But soon that "man of sin" arose, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."<sup>b</sup> The claims to supremacy which were at first but faintly urged by the Bishops of

<sup>a</sup> The name of Protestant originated in the year 1529, when a diet was held by the Emperor of Germany, in which the privileges formerly granted to those who differed from the Church of Rome, were revoked. The Elector of Saxony, the Marquis of Brandenburg, the Landgrave of Hesse, the Prince of Anhalt, together with the deputies of fourteen imperial cities, entered a solemn protest against this decree, as being unjust and impious. On that account they were distinguished by the name of Protestants, an appellation which has since been applied indiscriminately to all the sects of every denomination whatever, which have revolted from the see of Rome.

<sup>b</sup> 2 Thess. ii. 3, 4. See also Appendix No. II.

Rome soon found an additional pretext in political and local causes. And then, the superiority which had grown out of these circumstances, came to be enforced by the plea of a divine right, as attached to that see by the authority of St. Peter. These pretensions were violently opposed by the other Bishops, who appealed in vain to the undeniable fact, that no such pre-eminence had ever been conceded, or known in the church. The title of *Pope*, which, in fact, merely signifies the name of *father*, was equally bestowed upon the Bishop of Rome, and those who possessed the other considerable sees. About the seventh century, however, the prelates of Rome began to appropriate this title to themselves. And at length, the artful Boniface, who had resided at the imperial court, not disdaining to insinuate himself into the favour of the infamous Phocas, who had waded to the throne through the blood of the Emperor Mauritius, obtained from him, for the Romish patriarchs, the title of œcumenical or universal Bishop. This title was at first unaccompanied with any new powers. But the demands of ambition and power are insatiable, and the leaders of the Roman Church were so little contented with the honours they had already acquired, that Agatho laid claim to a privilege never before set up by the most extravagant of his predecessors, and asserted that the Church of Rome never had erred, nor could err, in any point, and that all its constitutions ought to be as implicitly received, as if they had been delivered by the divine voice of St. Peter. These lofty pretensions were resisted by the Bishops of the other sees, and by several princes, but the power of the Roman pontiffs was now too firmly lodged to be shaken by arguments and remonstrances. Henceforward, professing themselves to be the vicegerents of Heaven, they seemed resolved to invert, as far as possible, the declaration of the great Head of the

church, who had said that his kingdom "was not of this world." Intent only on their own aggrandizement, they moulded the church according to the principles of such a corrupt policy as might best secure and preserve this great object. It does not consist with the design and limits of this work, nor would it be useful, to pursue, with a minute attention, the various meanders of absurdity into which the exuberance of human folly, superstition, and wickedness was branched out, and which finally rendered it necessary for him who purchased the church with his own blood, to apply it to the great process of the Reformation. Suffice it to say, that almost every trace of her original features was obliterated, and her primeval grandeur confounded and lost beneath a mass of unmeaning ceremonies.

To correct these evils, the growth of that long and dark night, which shed so baneful an influence on the human mind, and to reduce the ecclesiastical system to its pristine form, was the task of the reformers. A work so vast and so delicate, required no common strength and skill. On the one hand, it was required to prune away all that spurious excrescence, which disfigured her form, and impaired her vigour; and on the other, to preserve unhurt the vital parts.

It is common with mankind, in their oscillations of opinion, to go from one extreme to another; and hence, some of the essential characteristics of the church have been rejected, because, having belonged to the Roman Church, they have been identified with popery. Our reformers were happily free from this weakness, and were desirous only of separating between those things which were truly erroneous and superstitious, and those that were truly scriptural and apostolical. The result of their labours is that admirable system of ecclesiastical polity, which distinguishes the Protestant Episcopal Church.

Should it be inquired, upon what principle the separation of the Protestant Church can be delivered from the guilt of schism ; it is sufficient to remark, that the Church of Rome herself is guilty of the schism, by requiring from us such terms of communion as consist, neither with our conscience, nor the word of God ; by substituting for doctrines the commandments of men ; and by driving from her bosom those who chose to hearken to God rather than man. By adhering to her errors, and consecrating anew the unscriptural dogmas of the middle ages, which had crept into her creed ; she did, in fact, willingly renounce the true faith, and separate herself from that pure reformed branch which God, by his marvellous power, raised up in the world. In the separation, the Protestant Episcopal Church carried with her, and has retained, according to the admission of Roman Catholics themselves, all the elements and essentials of a true church. They do, indeed, pretend to deny our *jurisdiction*, as we have thrown off our allegiance to the Pope of Rome ; but they are constrained to admit the validity of our ministry and of all the functions thereto appertaining.<sup>c</sup>

An objection may arise here in relation to the fact, that there is an apparent discrepancy between the system of polity which governs the Episcopal Church in this country, and the hierarchy of the Church of England, from which we boast our descent ; that in the Church of America only three grades of officers, Bishops, Presbyters, and Deacons

<sup>c</sup> M. Courager, a Roman Catholic divine, in a work on the subject, has vindicated the Protestant Episcopal ordination. Archbishop Carroll, of Baltimore, acknowledged that this point was beyond question settled in our favour. So also has Lingard, of the Church of Rome, in his late History of England. There are few found now who would venture their reputation on the absurd story of the Naggs Head. See Burnet's History of the Reformation.

are known, whereas in England there are Archbishops, Deans, and Archdeacons, &c., and the king is supreme head of the church. A slight consideration of this objection will serve to show that it is founded on a misapprehension of the subject. "I may securely conclude," says Hooker, "that there are at this day, in the Church of England, no other than the same degrees of ecclesiastical orders, namely, Bishops, Presbyters, and Deacons, which had their beginning from Christ and his blessed Apostles. As for Deans, Prebendaries, Archdeacons, Chancellors, Commissaries, and such like names, which being not found in holy scripture, we have thereby, through some men's error, been thought to allow of ecclesiastical degrees not known in the better ages of former times; all these are in truth but titles of office, whereunto partly ecclesiastical persons, and partly others, are in sundry forms and conditions admitted, as the state of the church doth need, the degrees of order still continuing the same they were from the beginning."<sup>d</sup> These are matters of mere canonical regulation and convenience. In the same way, were a Presbyter in the United States appointed by the ecclesiastical authority, superintendent of a particular district; though he might possess extensive powers of jurisdiction, and be designated by a title peculiar to his local relation, yet would he be only a Presbyter in his official and spiritual functions. The Episcopal Church of England and of this country agree in the great fundamental points of order and doctrine. They both recognise only three *spiritual* orders, and both concur in the important principle of committing the power of ordination to the Bishop alone. The king, though head of the church, has no spiritual power. He may appoint, but cannot consecrate to the Episcopal office. This can be done only by Bishops. "To the prince or to

<sup>d</sup> Eccles. Polity, lib. v. Sect. 78.

the law," says Bishop Horsley, "we are indebted for all our secular possessions; for the rank and dignity annexed to the superior order of the clergy; for our secular authority; for the jurisdiction of our courts; and for every civil effect, which follows the exercise of our spiritual authority. All these rights and honours with which the priesthood is adorned, by the piety of the civil magistrate, are quite distinct from the spiritual commission which we bear for the administration of Christ's kingdom. They have no necessary connexion with it; they stand merely on the ground of human law."<sup>e</sup> The Church of England, then, and the Church of this country, though differing from each other in some of their *civil* modifications, and in the titles of their officers, are *spiritually*, and essentially, the same.

Before the American Revolution, the ministers in this country received ordination from the Bishop of London; but on the independence of the United States, provision was made for the translation of the Episcopate, as will be seen in the following summary of the

#### HISTORY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.—ABRIDGED FROM THE CHURCHMAN'S MAGAZINE.

Although a proportion of those settled in the American Colonies were of the profession established in England, yet the number was not so considerable as might be supposed, from the relation of the two countries; owing probably to the circumstance that several of the colonies arose, in a great measure, from the dissatisfaction with the establishment at home, and partly to an influx of sub-

<sup>e</sup> Charge to his Clergy by the Bishop of St. David.

sequent settlers, not only from other countries, subject to the same crown, but also from countries on the continent of Europe, especially some of the states of Germany. Hence it was, that, when the revolutionary war began, there were not more than about eighty parochial clergymen of the Church of England to the northward and eastward of Maryland. These, with the exception of those resident in Boston, Newport, New York, and Philadelphia, derived a greater part of their subsistence from the society instituted in England, "for propagating the gospel in foreign parts," there being no Episcopal congregations out of those towns and cities, considered able to support clergymen of themselves. In Maryland and Virginia,<sup>f</sup> the Episcopal Church was much more numerous and had legal establishments for its support. In the more southern colonies, the Episcopalians were fewer in proportion than in the two last mentioned, but more in number than in the northern.

The difficulty of obtaining Episcopal ordination, which had existed during the acknowledged supremacy of the British crown, continued to operate with greater force during the struggle which terminated in the independence of the United States. During that term there was no resource for the supply of vacancies, which were continually multiplying, not only by death, but by the retreat of very many of the Episcopal clergy to the mother country, or other colonies still dependent on her. Many also cherishing the obligations of their allegiance, entertaining conscientious scruples against the use of the liturgy in which were now omitted the prayers for the King, ceased to officiate. Thus the far greater number of the

<sup>f</sup> The Rev. Mr. Boucher, formerly a clergyman of Virginia, states in his discourses, that about the middle of the last century "there was not in the whole colony, a single dissenting congregation."

Episcopal churches were closed for several years. In the state of Pennsylvania, there was a part of that time, in which there was but one officiating minister of the church, throughout its whole extent.

As soon however as the independence of America was acknowledged by Great Britain, measures were begun for obtaining the Episcopate on this side of the Atlantic. Hitherto the different parts of the church in America were detached from and independent of each other. The only bond of union was the Bishop of London, from whom all the ordinations for the colonies had emanated. This medium of connexion was now dissolved, and it became desirable that some common association should be formed to carry into effect the common object, and to prevent the evil of each state being left to adopt distinct and varying measures.

The first step towards forming a collective body of the Episcopal Church in these United States was taken at a meeting for another purpose,<sup>s</sup> of a few clergymen of New York, New Jersey, and Pennsylvania, at Brunswick in New Jersey, on the 13th and 14th of May, 1784. Here it was determined to procure a larger meeting on the 5th of the ensuing October, in New York, for the purpose of reviving the charitable institution which had formed the object of the previous meeting, and to confer and agree on some general principles of an union of the Episcopal Church throughout the states.

Accordingly they met at the time and place proposed. After laying down a few general principles, to be recommended to the different states, as the ground on which a future Ecclesiastical government should be established,

<sup>s</sup> In consequence of a prior correspondence, they had assembled to renew a society which had existed under charters of incorporation, for the support of widows and children of deceased clergymen.



they concluded their proceedings, as they began them, in much harmony, and recommended to the church in the several states, to send clerical and lay deputies to a meeting to be held in Philadelphia, on the 27th of September, in the year following.

On the 27th of September, 1785, there assembled, agreeably to appointment, in Philadelphia, a Convention of clerical and lay deputies from New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. Such alterations were then made in the Book of Common Prayer, as were necessary for accommodating it to the late changes in the state; and such other alterations were *proposed*, but not established, as was thought to be an improvement of the service, and of the manner of stating the principal articles of faith. These were published in a book, ever since known by the name of the *Proposed Book*.

Previously to this, Dr. Seabury of Connecticut, elected Bishop of that state, not meeting with the desired assurance of success from the Bishops of England, had obtained consecration from the non-juring Bishops of Scotland, who had carefully maintained the succession in that country, notwithstanding their severance from the state, in the Revolution of 1688. But it now appearing, that the difficulties which had operated in the case of Dr. Seabury's application to the Bishops of England, might be easily removed, and it being desirable to obviate any possible objection to the validity of the Episcopal succession in America, it was thought most proper to direct their views, in the first instance, towards England, although, with the exception of a few, none alleged any thing against the validity of Dr. Seabury's consecration.

Accordingly, a memorial setting forth the object of their request, was addressed to the Archbishops and

Bishops of England ; a committee was appointed to act in recess of the Convention, with delegated powers, to hold correspondence, &c., and the Convention adjourned to meet on the 20th of June, in the following year. Their address to the English prelates was forwarded by the committee to his Excellency John Q. Adams, Esq., the American minister, who willingly performed the service requested. There were also forwarded certificates from the Executives of those states in which there was a probability of there being bishops chosen. To this application an answer was received by the committee, in the spring of the year 1786, signed by the two Archbishops and eighteen Bishops, expressing their wishes in favour of the object prayed for, but suggesting the necessity, on their part, of delaying measures until there should be laid before them the alterations which had been made by the Convention.

Not long after the receipt of this letter, the committee received another from the Archbishops of Canterbury and York, informing them that they had received the edited Book of Common Prayer, in regard to which they were dissatisfied with the omission of the Nicene and Athanasian creeds, and of the clause relating to the descent into hell, in the Apostles' creed ; and with some other inconsiderable alterations. They informed the committee, that they were likely to obtain an act of Parliament, enabling them to consecrate for America. They expected, however, that before they should proceed under the act, satisfaction should be given in regard to the matters stated.

After the receipt of the first letter, and before the receipt of the second, the General Convention assembled agreeably to appointment, in Philadelphia, on the 20th of June, 1786. The principal business transacted by them, was another address to the English prelates, conveying an acknow-

ledgment of their friendly and affectionate letter, and their determination of making no further alterations, than such as either arose from a change of circumstances, or appeared conducive to union. Before their adjournment, they appointed a committee with power to re-assemble them, if thought expedient, at Wilmington in the state of Delaware. On the committee's receipt of the second letter, they summoned the Convention to meet at the place appointed, on the 10th of October, 1786. The principal matter which occupied them, when assembled, was, the question how far they should conform to the requisitions of the Archbishops. One of the difficulties had been done away, before the arrival of their objections. The omission of the Nicene creed had been generally regretted, and accordingly it was now, without debate, restored to the Book of Common Prayer, to stand after the Apostles' creed, with permission of the use of either. The clause in the latter creed, of the descent into hell, was, after much debate, restored, but the Athanasian creed was negatived. Testimonials were then signed by the Convention, in favour of the Rev. Samuel Provoost, D.D., Rector of Trinity Church, in the state of New York; the Rev. William White, D.D. Rector of Christ Church and St. Peter's, Philadelphia; and the Rev. David Griffith, D.D., Rector of Fairfax Parish, Virginia,<sup>h</sup> all of whom exhibited testimonials of their having been duly elected Bishops, by the Conventions of their respective states.

The two former, Dr. White and Dr. Provoost, proceeded to England, and were ordained and consecrated Bishops

<sup>h</sup> Dr. Griffith was prevented from prosecuting his intended voyage to England, and had given in his resignation to the Convention of Virginia. He attended the General Convention as a deputy, in 1789, and was there seized with the disorder that terminated his existence, in the house of Bishop White.

in the Archiepiscopal Palace of Lambeth, on the 4th February, 1787, by the most Rev. John Moore, Archbishop of Canterbury. The Archbishop of York presented, and the Bishop of Bath and Wells, and the Bishop of Peterborough, joined in the imposition of hands.

On the 28th July, 1789, assembled the triennial convention. At this session the constitution formed in 1786 was reviewed and new modelled. On the 29th September, in the same year, they re-assembled according to adjournment. The principal features now given to it were a distribution of the legislative department into two houses, one consisting of the bishops, and the other of the clerical and lay deputies. The convention adjourned to meet on the 29th September following. In the mean time, the Rev. James Madison, D.D., President of William and Mary College, Williamsburgh, was elected Bishop by the Convention of Virginia, and consecrated in England; thus completing the canonical number of bishops necessary for transmitting the English succession; and accordingly Dr. Clagett was consecrated in New York as Bishop of Maryland; in Philadelphia, Dr. Smith, of South Carolina, and Dr. Bass, of Massachusetts; and in New Haven, Dr. Jarvis, of Connecticut, after the decease of Dr. Seabury, in 1796.<sup>1</sup> In the mean time a circumstance occurred, which is worthy of notice. In 1791, Bishop White received a letter from Dr. Coke, a superintendent of the Methodist connexion in America, proposing a union between that society and the Church. Dr. Coke stated his motive in this proposal to be an apprehension that he had gone farther in the separation than Mr. Wesley had designed. Mr. Wesley himself, he was sure, went farther than he would have gone, if he had foreseen some events

<sup>1</sup> See Appendix, No. III. for list of successions of American Bishops.

which followed. Dr. Coke's plan, however, was impracticable; and although a prudent answer was returned by Bishop White, the negotiation was soon broken off.

At the termination of the eighteenth century, the Church was completely organized, and was gradually recovering itself from the tremendous shock sustained during the Revolution. Its members had learned in some measure to rely on their own resources, and its ministers were supported in some instances comfortably, by the voluntary contributions of their flocks. Yet the number of clergy little exceeded two hundred; and these were widely scattered through the country bordering on the Atlantic. No great enterprises were undertaken, because a hard struggle was necessary to maintain the ground already occupied. It was reserved for another century to witness the rapid developement of the energies of the Church, and the consequent increase of its numbers, its piety, and its zeal. At the first General Convention held within the present century, a question was raised which created much discussion. Bishop Provoost, of New York, informed the House of Bishops, that, on account of ill health and domestic affliction, he had resigned his episcopal jurisdiction at the last meeting of his diocesan convention. It appeared also, that in consequence of this resignation, another person had been elected to succeed to the Episcopacy. The House of Bishops, doubting the propriety of sanctioning resignations within their body, declined acting to that effect; but consented to consecrate an assistant bishop, who might discharge any episcopal duties with the consent of his senior prelate. Conformably with the line of conduct thus laid down, several assistants have at different times been consecrated, who have succeeded to the entire episcopate at the dissolution of their respective dioceses. In the same convention, after repeated debates, the thirty-nine

articles of the Church of England were for the first time ratified, without even the change of their obsolete diction.

At the General Convention of 1808, the House of Bishops acquired the full power of a negative upon the acts of the lower house. Previous to this, four-fifths of the clerical and lay delegates could accomplish a measure without the concurrence of the superior body. On this occasion the version of the Psalter by Tate and Brady was sanctioned, and a number of hymns were added to the collection already in use. According to a canon of the last convention, a pastoral letter from the House of Bishops, to the members of the Church was drawn up by them, and read to the House of Clerical and Lay Deputies.

The period had now arrived when the Church was to rise from its depressed condition, and to occupy a lofty stand in the cause of pure and undefiled religion. The greater part of those clergymen who had entered its ministry supported by the laws or the beneficence of England, had now quitted the stage, and their places had been supplied by those who were not only sons of the soil, but who had been trained up under the influence of a Church relying solely upon its own resources. The infidelity and lukewarmness which had prevailed during the latter part of the preceding century, were now rapidly giving way throughout the continent; and many persons of powerful intellect and devoted spirit, were added to the ranks of the ministry. In 1811, the number of bishops was eight, two of whom were coadjutors to the aged diocesan of New York. The clergy were divided nearly in the following proportion. In the Eastern Diocese (composed of Massachusetts, Rhode Island, Vermont, and New Hampshire) fifteen. In Connecticut thirty. In New York forty-four. In New Jersey seventeen. In Pennsylvania twenty. In Delaware five. In Maryland thirty-five. In Virginia fifty.

In South Carolina fifteen. In Georgia one. About the same period Dr. Bowden, of New York, distinguished himself as a controvertist in behalf of Episcopacy, and, like Dr. Johnson, in the preceding century, attracted much attention to that neglected and unpopular subject.

The region west of the Alleghany mountains was now rapidly increasing in population, and the necessity of supplying it with a valid ministry began to be apparent. Other denominations had already pre-occupied the ground to a considerable extent, and only two or three clergymen of the Church were to be found in the immense valley watered by the Mississippi and its tributary streams. In 1811, a letter was addressed to Bishop White, by the Rev. Joseph Doddridge, a clergyman settled near the Ohio river, urging the appointment of a missionary bishop for the new country in which he resided. The weakness of the Church, with other circumstances, prevented immediate action upon this important point; and the opportunity offered by the infant state of those vast regions was forever lost. The injury formerly experienced through the want of an Episcopate in the East, was now more than realized in the West, and vast numbers of the inhabitants became the prey of wild fanaticism, and enthusiastic delusion.

About the same time the Church in Vermont was organized and admitted into union with the General Convention. Measures were also taken to regain to the Church, by a legal process, the lands formerly held by the Propagation Society in that state. These measures were subsequently delayed by the war with Great Britain; but eventually, after a protracted litigation, they proved successful, and a considerable portion of the property was recovered.

Hitherto all persons desirous of preparing for the minis-

try of the Church, had laboured under great disadvantages. Few colleges were under Episcopal control, and even in them, theological education was neglected. The candidates were therefore compelled to pursue their studies under the direction of clergymen encumbered with parochial duties, or to resort to the institutions of dissenting denominations. Accordingly, about the year 1814, Bishop Hobart, of New York, issued proposals for the establishment of a divinity-school under the superintendence of himself and his successors. The deputies to the General Convention from South Carolina, were also instructed to propose a similar scheme. The subject was for some time under consideration; and finally in 1817 it was resolved to establish a theological seminary at New York, for the benefit, and under the control of the entire Church. In the same year the diocese of North Carolina was admitted into union with the General Convention, and measures were adopted to organize the Church in the state of Ohio. The Rev. Philander Chase was consecrated to the Episcopate of the latter diocese in 1819, and the Rev. John Stark Ravenscroft to that of the former in 1823. New Jersey had been provided with a bishop, the Rev. Dr. Croes, as early as 1815; and from this period, the advancement of the Church proceeded with almost unexampled rapidity. In 1814, the number of clergy was little more than two hundred and forty, but in the course of twenty years, it more than trebled; and the increase of congregations was in an equal proportion.

The destitute state of the western country led to the formation of a missionary association in Pennsylvania about the year 1818. By this association, several missionaries were sustained in Pennsylvania and Ohio, and some churches were planted. In a few years this society assumed a more extended form, and, under the auspices of



the General Convention, became known as the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church." For many years its operations were extremely limited, and it was not until 1830 that it produced any considerable benefit. In the mean time, the General Theological Seminary received a constant accession of students, and a second institution of the same kind was established at Alexandria, designed especially to promote the interests of religion in Virginia, and other southern dioceses. Bishop Chase also proceeded, in 1824, to England, in the hope of obtaining assistance towards the foundation of a seminary of sacred learning in Ohio. His efforts were successful, and he returned with between twenty and thirty thousand dollars, the fruits of the benevolence of British Christians. He erected an extensive building at the centre of his diocese, and in 1831 he had the satisfaction of beholding nearly two hundred inmates of "Kenyon College and Theological Seminary." Unhappy difficulties having arisen, he determined on resigning his episcopal jurisdiction in Ohio, together with the presidency of the institution which he had founded. The General Convention of 1832, after a protracted debate, concluded on permitting his resignation, and the Rev. Dr. M'Ilvaine was consecrated to the vacant episcopate. At the present time the number of clergy in Ohio is between fifty and sixty. Kenyon College has recently received from England further donations, amounting to about twelve thousand dollars, besides many valuable books. In Kentucky and Tennessee, the increase of the Church has been nearly as rapid as in Ohio. In 1825 there was but one officiating clergyman in the first mentioned state. In 1832 it contained eight clergymen, and in the same year the Rev. B. B. Smith was consecrated bishop. In 1834 the "Theological Seminary of the Diocese of Kentucky" was incorporated; in the following year it re-

ceived great pecuniary assistance from eastern Episcopalians, and at the present time the number of students in that institution is not far from twenty. The clergy in the diocese now amount to eighteen. So late as 1832, there were but three clergymen in Tennessee. There are now in that diocese about sixteen, with Bishop Otey at their head; and a theological seminary in connexion with a college is already in contemplation.

In the eastern states also the progress of the Church has been rapid and steady. The Church in Vermont had become, in 1832, sufficiently strong to separate from the Eastern Diocese, of which it had formed a part, and, accordingly, in the same year the Rev. Dr. Hopkins was elected and consecrated its bishop. It is highly probable that, in the course of a few years, Massachusetts, Rhode Island, New Hampshire, and Maine, will also be provided with their respective prelates.

The General Convention of 1835 must be regarded as one of the most important events in the history of the Church. Bishop Chase was recognised as the head of the new diocese of Illinois. The Domestic and Foreign Missionary Society, whose operations had now become extensive, ceased to exist as a separate body, and the Church assuming its responsibilities, stood forth as one grand missionary association. It was resolved that missionary bishops should be provided for the states and territories destitute of episcopal supervision, and also for the stations in heathen lands occupied by the American Church. The Rev. Dr. Hawks was accordingly appointed by the House of Bishops to the episcopate of Louisiana, Arkansas, and Florida, and the Rev. Dr. Kemper to that of Missouri and Indiana. The former gentleman declined his appointment. The latter was consecrated at Philadelphia, and immediately proceeded to his destination. The wisdom of the

fathers of the Church in the selection of Dr. Kemper, has been abundantly proved. The few members of the Episcopal communion in the far west have been greatly encouraged, and their numbers have been increased. A fund of *twenty thousand dollars* has recently been contributed in New York towards the establishment of a college in Missouri, under the superintendence of the "Missionary Bishop." On the 5th September, 1838, the General Convention again met in the city of Philadelphia. The reports of the delegates from the dioceses respectively represented, exhibited the most gratifying evidence of the interesting growth and prosperity of the Church. Its extension in New York had required its division into two dioceses, and the new one was received into union with the General Convention under the name of *Western New York*, of which the Rev. Dr. De Lancey was subsequently elected Bishop. The Rev. Leonidas Polk, D.D., of Tennessee, was chosen the second Missionary Bishop, to exercise Episcopal functions in the state of Arkansas; and also, provisionally, in the States of Louisiana, Alabama, and Mississippi.

Our narrative of the American Church cannot be more appropriately closed than by recording an event still fresh in the memory of American Episcopalians. Bishop White, the good, the truly great prelate, whose character this portion of the holy Church universal will for ever regard with reverence, departed this life on Sunday, July 17, 1836, in the eighty-ninth year of his age, and the fiftieth of his episcopate. Little has been said in the preceding pages in reference to the deceased Bishop, because the narrative of his life is almost identical with the history of the Church during the last half century; and because no important step has been taken in ecclesiastical affairs during that long period, in which his paternal counsels have been unfelt.

Bishop White was raised up by Providence at a crisis when a man of his description was pre-eminently needed. Steady and sober from his youth, he was prepared to advise in times of peril and excitement. Conciliatory in his measures, he was adapted to promote a spirit of harmony at a time when imperious claims about the independence of dioceses threatened to rend the Church in pieces. Under his meek wisdom objections to the Articles and the Liturgy melted away ; and many a root of bitterness was plucked up and allowed to die. The General Convention is the offspring of his prudence, his impartiality, and his brotherly love ; and since the period of its first organization, he has ever been at hand with his pacific counsels, superior to restless ambition, paltry manœuvring, and selfish policy. His humility was unassumed, his piety evinced itself more in actions than in words, and he ever acted on the maxim, that for any man to arrogate to himself on the ground of ecclesiastical distinction, is in America most unwise, and in every country most unbecoming. Thus while he lived he was venerated as a patriarch, and beloved as a man, and when he died, the event was regarded by his countrymen as a national calamity.

And now, with the help of Providence, the Church in the United States must advance and prosper. Her dioceses are twenty-five in number, under the superintendence of twenty bishops. Her clergy will soon amount to eleven hundred, and are daily increasing, it is hoped, in devotion, in learning, and in zeal. Her missionaries are studying the language of China, exploring the vast regions of Syria, of Persia, and of benighted Africa ; instructing the youth of Greece, civilizing the Indian of the western forests, and traversing the prairies of Missouri and Illinois. At

the last meeting of her Board of Missions,<sup>i</sup> a resolution was offered, and is now under consideration, recommending that three Presbyters, fit and willing to be consecrated to the Episcopal office, be sent forth, under the blessing of God, and in faith in him, as founders of a Protestant Episcopal Church in the neighbouring republic of Texas. Her revenues for the propagation of religion are constantly increasing, and, through the operation of systematic benevolence, will soon enable her to enlarge her efforts and extend her privileges to thousands who now scarcely know her name. Her numerous periodical publications are circulating religious and ecclesiastical intelligence throughout her widely spread communion, and scattering the seeds of truth where the voice of the minister of God is seldom heard. Her four theological seminaries send forth more clergymen every three years, than the whole Church possessed thirty years ago. Let those clergymen be but faithful to their professed principles, faithful to the cause of evangelical religion, faithful to the souls of men and to their Master, and who can estimate the future extent, prosperity, and usefulness of the Church at whose altars they minister! "Pray for the peace of Jerusalem; they shall prosper that love thee. For my brethren and companions' sake, I will now say, peace be within thee."<sup>j</sup>

<sup>i</sup> June, 1840.

<sup>j</sup> For a considerable part of this brief sketch, the editor acknowledges his obligations to the "History of the American Episcopal Church, by the Rev. Henry Caswall."

## CHAPTER II.

## ON GOVERNMENT.

IN proceeding now to speak of the Church as thus organized and established, it is necessary to distinguish between her *government* and her *ministry*. The government of the Church includes in it not only the three orders of the ministry, and thus far being of divine origin, but extends also to all those other offices which the Church may deem it expedient to organize; to the mode in which her ministers are elected and vested with jurisdiction; and to the particular *organization* by which her *legislative*, *executive*, and *judiciary* powers are exercised. Considered in reference to these latter objects, the government of the Church is of human origin. And in this sense we must understand the concessions of some of our greatest divines, who admit very properly, that no form of church government can be deduced from the Scriptures, while they at the same time maintain, strenuously, the divine prescription of the ministry.<sup>a</sup>

With regard to the manner of admitting ministers, the church has enacted laws, which, if well observed, would be likely to secure a learned and pious ministry. That they should not be novices,<sup>b</sup> she requires them to have attained the age of twenty-one years before they can be admitted to the order of Deacons, twenty-four before they can be made Priests, and thirty before they can be made

<sup>a</sup> See Bishop Hobart's charge to his Clergy, 1815, p. 20.

<sup>b</sup> 1 Tim. iii. 6.

Bishops.<sup>c</sup> That hands may be laid suddenly on no man,<sup>d</sup> she requires that every candidate for orders should give notice of his intention, at least one year previous to his ordination.<sup>e</sup>

To ascertain whether he possesses a competent share of learning, he is required to undergo four distinct examinations, either by the Bishop, or some persons appointed by him, and finally by the Bishop himself, in presence of, and assisted by his Presbyters.<sup>f</sup> He must understand the Latin and Greek languages, &c. &c., unless *all* the members of the standing committee agree to dispense with this branch of science, in consideration of certain other qualifications peculiarly fitting him for the gospel ministry.<sup>g</sup> The candidate is also informed, that "the Church expects of him, what can never be brought to the test of any outward standard, an inward fear and worship of Almighty God: a love of religion, and sensibility to its holy influence; a habit of devout affection; and in short, a cultivation of all those graces, which are called in scripture, the fruits of the Spirit, and by which alone his sacred influences may be manifested."<sup>h</sup> In order to guard against the instability which might attach to a hasty profession of a religious faith and practice, she requires that every candidate before ordination shall produce, from the minister and vestry of the parish where he resides, or from the vestry alone, if the parish be vacant, or if there be no vestry, from at least twelve respectable persons of the Protestant Episcopal Church, testimonials of his piety, good morals, and orderly conduct, for *three years last past*, and that he hath not written, taught, or held, any thing contrary to the doctrine, discipline, and worship of the

<sup>c</sup> VIII. Canon Gen. Convent.

<sup>e</sup> IV. Canon of 1838.

<sup>g</sup> IV. Canon of 1838.

<sup>d</sup> 1 Tim. v. 22.

<sup>f</sup> XIV. Canon.

<sup>h</sup> IV. Canon of 1838.

Church. This testimonial is submitted to the standing committee, whose office it is to inspect and inquire into the conduct of candidates, and whose recommendation to the Bishop is essential to their obtaining ordination.<sup>i</sup> The Bishop then may proceed to ordain, being satisfied himself from personal knowledge, from examination, or from the testimony of others, that the person is apt and meet to exercise the ministry to the glory of God and the good of the Church. He then propounds to him this most solemn question, "Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministry?"

The admission of men into the sacred order, and the maintaining of discipline among them after they are admitted, are matters of vast importance, and ought to awaken in the clergy and laity the highest degree of attention. Every man in society is implicated in the guilt of an unhallowed profession in the ministry, and it becomes the duty of every well wisher to the cause of religion to hold up his testimony, without favour or fear, against every unworthy intruder.

There is a false complaisance too common amongst us, which induces vestries and others, on very slight grounds, to grant testimonials of character. It has its origin sometimes indeed, in amiable feelings; but it cannot be reconciled with manly principle. Credentials, especially which are to introduce a candidate to the ministerial office, should not be given without the utmost caution and deliberation.

For of all the trusts which God hath put in our hands, that which assigns us the keeping of the interests and honour of the Church, is the most important, as it is the

<sup>i</sup> XV. Canon.



most extensive in its consequences to mankind. The laws of our Church therefore, ought to be observed with the most scrupulous rigour. Neither friendship, nor compassion, nor interest, nor importunity should make us swerve from truth and honesty. Friendship to any man in this respect, is enmity to God; compassion to an individual is cruelty, and the worst cruelty too, to the community. It is to become partaker of other men's sins, and to be in a great measure answerable for the harm which they do to souls, the disgrace which they bring on their office, the hurt which they do to religion, and the mischiefs which they bring upon the Church of God. Ignorance in a minister who undertakes to expound the word of God, and to make men wise unto salvation, must always prove a disqualification for extensive usefulness. But a worse failing still is ignorance in spiritual science; and still worse a bad life. An irreligious, or unholy life, ill becomes any one who names the name of Christ; but most of all does it deform the character of one who clothes himself in the ministerial garb. A minister without piety is a monster in the Church of God. His ugliness deters those who would approach the holy place so much, that all the exhortations which he gives them to enter thither, are to no purpose. "He resembles those horrid shapes which the poets feign to have stood at the entrance of Elysium. It required uncommon resolution in any person to pass by them, and force his way into the abodes of the blessed."<sup>j</sup>

The canonical government of the Church in this country, is constructed upon the simple republican principle which pervades all our civil institutions. Each state or

<sup>j</sup> See Smith's Lectures on the Nature and End of the Sacred Office, a book which ought to be in the hands and heart of every clergyman.

diocese is secured in its state sovereignty, and has power to make such laws as are not incompatible with the general constitution. An annual convention is usually held in each state or diocese, consisting of the regular clergy belonging to the same, and one or more lay deputies from every parish that chooses to send such representatives. Each state or diocesan convention has the right to elect four of the clerical, and four of the laical order, to represent it in the General Convention, which holds its session triennially. The General Convention consists of two houses, and is constituted by these clerical and lay deputies thus elected, who form one branch, and by all the Bishops of the Church, who compose the other. A vote of both houses is necessary to the enactment of a law, and the law, when thus passed, is binding on every state or diocese that has acceded to the constitution. The frame of government which distinguishes the Church has now attained to that stability and strength, and has settled into that happy balance of power and liberty which not even its friends hoped for, but which are substantiated by the evidence of many years of remarkable unity and expanding prosperity. From the reports handed in at the General Convention of 1838, it appears that she continues to extend herself into the new states, as well as in those in which she has long been planted. May peace long continue to dwell within her walls, and prosperity within her palaces !

## CHAPTER III.

ON THE NATURE OF THE CHURCH AND OF THE CHRISTIAN  
MINISTRY.

“THE visible Church of Christ is a congregation of faithful men, in the which the word of God is faithfully preached, and the sacraments duly administered according to Christ’s ordinance, in all those things that of necessity are requisite to the same.”<sup>a</sup>

It is a society, and every society is distinguished from the general mass of the community by its order and government. To the establishment of order and government, a regular appointment of chosen men to the administration of particular offices is essential.

This mode of reasoning as far as temporal affairs is concerned, we readily admit. Let it be applied to the case of the Church, considered as a society, formed by God himself, under a particular government, calculated to promote the ends of its institutions; and we may conclude in one case as in the other, that personal qualifications furnish no dispensation for an outward appointment to an office of trust. “No man’s gifts or qualities can make him a minister of holy things, unless ordination do give him the power.”<sup>b</sup> Personal qualification in the minister is, indeed, requisite to the proper discharge of the sacred office; but as this is a criterion which

<sup>a</sup> Article XIX.<sup>b</sup> Hooker’s Eccles. Polity, Book V. Sect. 78.

may sometimes deceive, and which in its nature is changeable and precarious, it is necessary for the effectual administration of the office, that a divine authority, and a blessing consequent upon that authority, independent of any personal qualification, should be inherent in the office itself. Thus the divine confirmation of the ministerial act is secured, and made to depend not on the personal qualification, but on the appointment of God : and thus the eye of the faithful is directed to the proper object, and God, not man, receives the glory. But without an external commission, and the delegation to some specific authority to confer it, according to Christ's appointment, how could we know whether we have a valid ministry or not? If any one may rise up in the Church, and claim the power of exercising, or bestowing, this commission, merely by virtue of his being more holy than others, what limit can be assigned to the operation of the principle, and to the confusion that must ensue? Hundreds in the congregation, as well as one, may claim this right, and thus our Jerusalem, whose characteristic it is, that she is as a city at unity with herself, would resemble a Babel, in which no one would understand his neighbour. "This is the crime," as the pious and eloquent Bishop Horne remarks, "for which the leprosy once rose up in the forehead of a monarch, and Korah and his company, holy as they thought themselves to be, went down alive into the pit."

It is manifest from the sacred Scriptures, that of old God had a visible Church on earth, administered by men set apart for that office by peculiar ceremonies, and according to an established and prescribed order; and that the blessings of salvation were promised only to those who had a covenant relation to, and connexion with, this visible Church. The peculiar rite of initiation into its bosom, and the particular form of its ministry, were matters of

explicit command and direction from God. The mode of initiation into the Christian Church, and the indispensable necessity of its initiation, are as clearly revealed in the New Testament, as the former are in the old; and as it regards the great principle upon which the Christian ministry is organized, the Apostle declares, that "no man has a right to take this honour upon himself, but he that is called of God as was Aaron."<sup>c</sup> It becomes, therefore, an important inquiry, what is that mode of administration which was established by our Lord and his Apostles, and to which "pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."

The preface to the ordinal in our Book of Common Prayer, has the following declaration:—"It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's church—Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, and examined, and known to have such qualities as are requisite, for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority." This being the sober and deliberate declaration of wise and good men, who sealed their doctrines with their blood, cannot be supposed to have been made on slight grounds. The considerations which support the doctrine here laid down by our reformers could not be given at length in a work like the present. But it may not be unacceptable to those who have had no opportunity of examining the subject, to be put in possession of a few of

<sup>c</sup> Heb. v. 4.

the reasons which might be adduced in favour of this peculiarity in our ecclesiastical system.

I. On analogies we depend only for illustration of argument and confirmation of proofs. We do not maintain, that, because there were three orders in the Jewish priesthood, there must, of necessity, be three in the Christian. It is certain, however, that there is an intimate connexion between the two dispensations, and a strong resemblance between the positive institutions of the former, which, in fact, were, for the most part, typical, and those of the latter. We find, for instance, the Church founded on the twelve Apostles, answering to the congregation of Israel—divided into the twelve tribes under the twelve patriarchs,—the seventy disciples appointed by Christ, answering to the seventy elders who assisted Moses ;—the prayers, praises, benedictions, and federal rites of the Christian church, answering to all those in the Jewish. In this view, we cannot but think, that the Episcopal plan exhibits a fine analogy and noble consistency with the divine dispensations, by the preservation of three orders in the ministry, which, as St. Jerome remarks, were established in the Christian in correspondence with the Jewish hierarchy of High Priest, Priest, and Levite.

II. But we are ready, in all things, to refer our judgment to that only infallible standard of truth given us in the Holy Scriptures. And here we find no difficulty in admitting, that no express precept of our Saviour is recorded. If this be an objection, it is one which equally affects the form of government established by every other denomination ; nay more, it goes to destroy equally the baptism of infants, the observance of the Christian Sabbath, and the canon of scripture itself. Our Lord gave no recorded instruction upon any of these subjects, and yet they were, the latter especially, infinitely important. Much contro-

versy has arisen upon the authenticity and genuineness of some of the Epistles, now held as canonical. According to the argument used against Episcopacy, they cannot be maintained. "If this were so important a matter as is alleged, our Lord, knowing its liability to doubt and objection, would have put upon it some certain mark, by which its divine character might be infallibly demonstrated." The design of our Lord while on earth, appears to have been, not so much to organize his church, as to purchase it by his blood; not so much even to instruct us in the way of salvation, as to procure it for us: to raise up men, who, by his Spirit, should teach us more fully the way of the Lord; by his illustrious example to show us the path of religion, and by his resurrection, to teach us, that immortality was the high prerogative of our nature. The nature of the Christian ministry, the great doctrines of man's depravity, of the atonement, of justification through faith in his blood; these he left to be fully unfolded by his inspired Apostles; "being seen of them forty days (after his resurrection) and speaking of the things pertaining to the kingdom of God."<sup>d</sup> What they did, as well as what they taught by his authority, is as imperious in its obligation, as though it were delivered by his own divine voice; and the form of government which they instituted, as well as the form of doctrine which they taught, was, no doubt, according to the pattern received by them from their Divine Master.

A great commission given for the purpose of carrying into effect a great and wonderful system, may, with propriety, be supposed to involve the power of appointing inferior officers. Nay, the very power of ordaining was declared to be inherent in the very act by which they them-

<sup>d</sup> Acts i. 3.

selves were commissioned. "As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." If there be any force in an objection which has been raised here, that the power of ordaining was not explicitly mentioned, and therefore, could not be so important as that of preaching and baptizing, it would lie equally against the administration of the Lord's Supper, which is omitted also in the words of the commission. But Christians, generally, do not consider that sacrament less important than the other.

In conformity with this view, we find the Apostles, early after their commission, going forth and ordaining others to offices co-ordinate with their own, and giving form and order to the Church over which the Holy Ghost had made them overseers. From their acts and epistles it is manifest that ordination was never performed but by the higher order; although the Presbyters, or second order, assisted, as is the case in ordination by our Bishops. In the separation of Paul and Barnabas, in which it might seem that inferiors undertook to ordain to the highest order, it will appear upon examination, that this was not an ordination, but merely a selection by command of the Holy Ghost, in which prayer and the ceremony of imposition of hands were used.—Dr. Doddridge, remarking upon this place, says, "That these were now invested with the apostolic office, by these inferior ministers, is a thing neither credible in itself, nor consistent with what St. Paul himself says, Gal. ii." Another instance is related 1 Tim. iv. 14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." St. Paul however says he had a share in this business. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee, by the put-



ting on of *my* hands.”<sup>e</sup> Although it is the usage of our Church to have three Bishops at the ordination of a Bishop, yet one only is the ordainer. We look upon this as essential to the conveyance of due authority, and the addition of others is a circumstance founded upon discretion, and made venerable by usage.

Thus argued that respectable body of divines, assembled at Westminster in the 17th century. In reply to the Independents, who wished to prostrate all order, and scouted the idea of succession, the divines tell them, “that all that is written in the epistles concerning the ordainers and the qualifications of the ordained, is directed to Timothy and Titus :”<sup>f</sup> “That the Apostles went about ordaining elders in every church, and that the Apostle Paul ordained Timothy and Titus. That these ordained others, and that as Timothy was intrusted with the word of Christ, so he was commanded to commit the same to faithful men, so that there might be a succession of teachers, and they alone who received this church power from the Apostles can transmit it to other ministers, &c.” As the Church multiplied and some of the Apostles finished their course, the survivors appointed others with apostolical authority to assist. Timothy and Titus were consecrated by the Apostle, the former Bishop of Ephesus, and the latter Bishop of Crete, with power to ordain Elders or Presbyters. At Philippi was Epaphroditus, whom St. Paul styles the Apostle or messenger of the Philippians. St. John, when he was an old man, wrote to the angel of the church of Ephesus, of Smyrna, of Pergamos, of Thyatira, of Sardis, of Philadelphia, and of Laodicea. The word angel signifies a messenger, and is equivalent to that of Apostle. Now, to suppose that there was only one indi-

<sup>e</sup> 2 Tim. i. 6.

<sup>f</sup> Jus Divinum, p. 162.

vidual minister in each of these churches, is contrary to all the facts which attest the progress of the gospel in that age. Crete alone, of which Titus was Bishop, had within itself a hundred cities.<sup>s</sup> The supposition that this Apostle possessed Episcopal jurisdiction over all Crete, and that there must reside at those places addressed by St. John, a person of like diocesan authority, alone gives consistency to the facts, and force and propriety to the address of the Apostle.

It cannot be denied, that the titles of Bishop or Overseer, and Presbyter or Elder, is sometimes applied to the same person, in the New Testament. There is, therefore, no arguing from the name to the office. It is to the *office* and not to the *name* we must look for the distinctive character of the primitive ministry. In the first place, then, there were the Apostles and those associated with them, as Timothy, Titus, &c. who constituted the first order, and with whom the power of ordaining, exclusively, was lodged; secondly, the seventy, or Bishops, Presbyters, or Elders, as they were promiscuously called, being the second order; and Deacons, who were allowed to preach and baptize, but not to perform the higher ecclesiastical offices;<sup>h</sup> who formed the third order. Theodoret gives us the reason why it was thought expedient to change the name of the first order, and to substitute for it the title of Bishop, which had been indiscriminately applied to the second order. "Formerly, the same persons were called both Presbyters and Bishops, and those now called Bishops, were then named Apostles. But, in process of time, the name of Apostle was left to those strictly so called, and the name of Bishop ascribed to the rest." But, though

<sup>s</sup> Κρητὴν εκατομπολιν. Homer Il. ii. 649. Centum urbes habitant magnas Hor. iii. ode.

<sup>h</sup> Acts viii. 5.

the name of Apostle was laid aside out of veneration to their character, yet their office was still preserved. The *extraordinary* powers with which the Apostles were invested, of working miracles, &c. were, indeed, peculiar to themselves; and, not being so necessary to their successors, for the propagation of the gospel, as in the earlier history of the Church, have not been transmitted; but the original *commission* which they received from the Divine Head of the Church, involving in it the great principle of perpetuity, by which he was to be "with them to the end of the world," was not peculiar to them, but was to be carefully transmitted by them to their successors, and by these to others to the end of time. Let us proceed then, briefly to inquire into the form and structure which the ministry received under the hands of the immediate successors of the Apostles.

III. "With regard to the order and government of the primitive Church," says Dr. Johnson, "we may doubtless follow the authority of the Fathers with perfect security. They could not possibly be ignorant of laws executed, and customs practised by themselves; nor would they, even supposing them corrupt, serve any interest of their own, by handing them down to posterity. We are, therefore, to inquire from the different orders also established in the ministry from the apostolic ages, the different employments of each, their several ranks, subordinations and degrees of authority."<sup>i</sup> To these remarks may be added the farther consideration, that, in hardly any of their writings, did the early Fathers professedly treat of church polity, and of course the remarks upon that subject cannot be ascribed to their desire of supporting a partial theory: and although it must be confessed that many of them were

<sup>i</sup> Sermons left for publication by Dr. Taylor.

tinctured with the errors of the schools from which they were converted ; yet this does not make them the less credible historians of *facts*.

Clemens Romanus, who was contemporary with several of the Apostles, in his epistle to the Corinthians, mentions the High Priest, the Priests and Levites, in direct allusion to the standing orders of the Church in that age.

Ignatius, who suffered martyrdom but four or five years after the death of St. John, and who of course must have been well acquainted with the Apostles and the government of the Church in those days, says, " Do nothing without the Bishop ; be subject to the college of Presbyters ; and let the Deacons by all means, please all men ; for they are not Deacons of meats and drinks, but ministers of the Church of God."

Ireneus, Bishop of Lyons, who was instructed by Polycarp the disciple of St. John, and who lived within fifty years from the time of St. John's death, says, " We can reckon those whom the Apostles appointed Bishops in the churches, and who they were that succeeded them down to our own times."

Clement of Alexandria, who lived also about the same time, was considered the most learned man of his age. In a catechism which he published, he lays down " precepts which concern men in particular stations ; some of which relate to Presbyters, others to Bishops, and others to Deacons." He also informs us in other parts of his writings, that St. John after his return from Patmos, went about the country near Ephesus, and in some places ordained Bishops, and in others clergymen by direction of the Spirit. And again, speaking of Bishops, Priests, and Deacons, he says, he thinks they resemble the order and degrees of angels.

Tertullian, about twenty years later, says that, " The

power of baptizing is lodged in the Bishop, and that it may be exercised by Presbyters and Deacons, but not without the Bishop's commission."

Origen, who lived about the year 200, and Cyprian, Bishop of Carthage, twenty years later, inform us, that "Valerian, the Roman emperor, wrote to the senate that the Bishops, Presbyters, and Deacons should be prosecuted."

St. Jerome, who wrote about the year 380, and who did not pretend to be any thing more than a Presbyter, says that, "the Bishops are the successors of the Apostles, and they hold the Apostles' place or office." Again, "we may know the apostolical economy to be taken from the Old Testament; for the same that Aaron, his sons, and the Levites were in the temple, the Bishops, Priests, and Deacons are in the church of God." Speaking further of the community of duties belonging to the different offices, he says, "for what does a Bishop which a Presbyter cannot, excepting ordination."<sup>i</sup> "The Bishop is chief; though every Bishop is a Presbyter, every Presbyter is not a Bishop."<sup>k</sup>

<sup>i</sup> Nam quid facit Episcopus, quod non Presbyter, excepta ordinatione. Comment. 1 Tim. iii.

<sup>k</sup> It is proper to state that Jerome has been cited on the other side, as proving, that "before there were, by the instigation of the devil, parties in religion, and it was said among the people, I am of Paul, I of Apollos, and I of Cephas, the churches were governed by the common councils of Presbyters." Admitting the force of this passage in the fullest sense intended by those who adduce it, it proves only that Episcopacy was the only cure that could be found by the Apostles for the evil of schism, and this is certainly saying much in its praise. The passage cannot be relied on, to show that Bishops and Presbyters were the same officers under different names; for, besides that this could never be deduced from any natural construction of it, it would make Jerome contradict himself in those other

Travelling down the course of ecclesiastical history we come to three facts which we think confirm these implications. Two of them occurred in the fourth, the other in the beginning of the fifth century. The latter case was thus: Musæus and Eutychianus, Presbyters, undertook to ordain. But the council of Sardis would admit none of them into the clergy.<sup>1</sup> One of the other two cases, was that of Ischiras, who was ordained a Presbyter by Colluthus, also a Presbyter. Ischiras was reduced to the lay communion by the synod of Alexandria. In the synodical epistles of the Bishops of Egypt, Thebais, Lybia, and Pentapolis, there is a full account of it: "How came Ischiras, say they, to be a Presbyter, and by whom was he ordained? Was it by Colluthus? But Colluthus died a Presbyter, so that all the impositions of his hands are null and void." The third case was attended with the same circumstances.

In the recent discovery of the Syrian Christians, inhabiting the interior of Travancore and Malabar, there is corroborative proof of the antiquity of Episcopacy. This venerable church was planted by St. Thomas, in the early ages of Christianity, and, for 1300 years, has enjoyed a succession of Bishops from the patriarch of An-

numerous passages where he asserts the existence of three orders, and their different grades of superiority. He tells us, indeed, that as early as the time of St. James, that Apostle was constituted Bishop of Jerusalem by the hands of the Apostles. The testimony, then, of this writer, as far as it goes, establishes a plain *matter of fact*, in which he could not be mistaken, and which he had no motive for misrepresenting, that the church had for a long time been under Episcopal government. His *opinion* as to the reasons which led to this form of government is mere opinion, and we may take it or leave it as we please. In either case, we have an eulogium on Episcopacy, since that alone could give peace to the church.

<sup>1</sup> IX. Canon.

tioch. During this long lapse of time, this interesting people have existed in the wilderness, like the bush of Moses, burning and unconsumed. Insulated by their idolatrous neighbours, they have preserved pure, and uninterrupted, the order, doctrine, and worship of a regular church under Episcopal regimen, with its three orders, and a scriptural liturgy, and in short, in all its essential features, resembling the Protestant Episcopal Church in England and America. Differing from the Church of Rome, they have but two sacraments, no image worship, no purgatory, and married clergy. When their tranquil retreat was invaded by the Roman Church, who wished to force upon them a conformity with her doctrines and ceremonies, they retired to their mountains, and there cherished and preserved the integrity and simplicity of their faith and worship. How can we account for all this, but by supposing that they received Episcopacy by succession from the Apostles, and in their migration from the west carried it with them into those retired regions, where they remain a monument of its antiquity, and of the truth that the Bible and a scriptural liturgy can preserve a church in the worst of times?<sup>m</sup>

“Upon all the testimonies of the ancients,” says Bishop Beveridge, “it may be observed in the first place, that three distinct orders of ecclesiastical ministers, Bishops, Priests, and Deacons, in the age immediately succeeding that of the Apostles, were constituted, not in one place or other, but in all parts of the habitable world then known, in Europe, Asia, and Africa. If therefore there were no other, this is satisfactory proof that the three orders in question were instituted by the Apostles themselves : for it appears improbable that churches esta-

<sup>m</sup> See Christian Researches in Asia, by Dr. Buchanan.

blished in every part of the world, and placed at so great a distance from each other, should conspire in adopting the same form of government, unless it was delivered to them by the very Apostles who delivered to them their faith."

It is universally admitted, that Episcopacy was established as the exclusive form of church government, in the third century. Gibbon, who was no friend to the hierarchy of his own country, says, "After we have passed the difficulties of the second century, Episcopacy seems to have been universally established, until it was interrupted by the republican genius of the Swiss reformers." It is remarkable, that they who have undertaken to deny its antiquity, have never been able to agree on the time when it commenced. But if it had been an innovation introduced after the times of the Apostles, should we not have had some information of the fact, from contemporary writers? We have abundant notice in the annals of these times, of the struggles for power which were carried on between the Bishops of Rome and their compeers. The disputes about the mere time of keeping Easter, which agitated, and almost rent asunder the Eastern and Western church, are also amply detailed. Is it probable, or even possible then, that an usurpation of so great a magnitude as that involved in Episcopacy; an usurpation which, on this supposition, must have raised itself on the degradation of the great majority of the clergy, could have been superinduced, without any struggle or opposition, and without any notice of such an event in all the records of antiquity? The supposition appears to us incredible. As such an usurpation, then, cannot be traced, and no one has ever yet been able to point out the period of history subsequent to the apostolic age, in which Episcopacy was introduced, it is a reasonable presumption, that it was the



order and form of government established by the Apostles themselves.

In closing the remarks on this subject, it may not be uninteresting or unedifying, to hear the sentiments of one who, whether he be considered in relation to his talents, or his piety, or his form of religion, must be acknowledged as of great authority in this case. Calvin, in his Institutes (book iv. chap. iv.), shows not only that the government of the Church in the primitive times, was conducted by three orders of Bishops, Priests, and Deacons, but he adds, that every province had among their Bishops an Archbishop, and this for the better preservation of discipline. And if the name (*Hierarchia*) given to this kind of government, (adds this reformer,) were omitted, there was nothing in this kind of government different from that which God had prescribed in his word.<sup>n</sup> Among the manuscripts of Archbishop Usher was found a paper, written by Archbishop Abbot, which explains the circumstances that had caused the failure of Calvin's project, for a general union of the Protestant churches, on the basis of uniformity of worship and government. Among other causes, the principal one as alleged is, that Calvin "had sent a letter in King Edward the Sixth's reign, to have conferred with the clergy of England about some things to this effect, whereas two Bishops (Gardiner and Bonner) intercepted the same, whereby Mr. Calvin's overture perished. And he received an answer as if it had been from the reformed divines of those times, wherein they checked him and slighted his proposals. From which time John Calvin, and the Church of England, were at variance in several points,

<sup>n</sup> " Verum si rem, omisso vocabulo, intuemur, reperiemus veteres Episcopos non aliam regende ecclesie formam voluisse fingere ab ea quam Deus verbo suo pre scripsit."

which otherwise, through God's mercy, had been qualified, if those papers of his proposals unto the Queen's majesty had been received during John Calvin's life. But being not discovered until about the sixth year of her reign, her majesty much lamented they were not found sooner, which she expressed before her council at the same time, in the presence of her great friends, Sir Henry Sydney, and Sir William Cecil."<sup>o</sup>

Had not the death of Calvin occurred so critically, there is every reason to believe that he would gladly have cherished an union with the Church of England upon the basis of Episcopacy. That he considered this as "the government of the Church in the primitive times," appears from his own declaration; and that he recommended also the establishment of "a set form and method of public service," is also equally certain. In fact, in his letter to King Edward the Sixth, the condition of his proposed union with the Church was, that there should be Bishops in all the churches. This plainly appears also from the following passage in his work entitled, *The Necessity of Reforming the Church*: "Let them give us an hierarchy in which Bishops, though above the rest, may not refuse to be under Christ, and to depend on him as their only head."

In concluding this chapter, the remark may again be repeated, that the evidence in favour of Episcopacy is the same as that by which we justify the change of the Sabbath from the seventh to the first day of the week, and the same as that by which we ascertain the authenticity of the Scriptures themselves. We have no express revelation in Scripture on these latter points; and admitting for a moment, that there is nothing deducible therefrom in

<sup>o</sup> Strype's Parker, pp. 69, 70.

relation to the former, who can show cause why the practice of the Apostles, should not be our guide in the one case as well as the other? What they did, they did by divine direction, and is therefore of sacred obligation. It is universally admitted that Episcopacy was very early established by the Universal Church, and it is equally undeniable, that it continued uninterrupted, and without any allowed exception, down to the time of the Reformation. If it be objected here, that the Church was, for a great part of this time, under the Roman power, and that therefore, this is a muddy channel through which to transmit so pure and sacred a thing;—it may be replied, that the Scriptures themselves have come down to us through the same medium, and that amidst a great mass of corruption, the great fundamental doctrines of the Bible were always preserved by that Church. The great commission of the ministry, as well as the great truths of the Gospel, are incapable of being contaminated by the organ through which they pass. Thus reasoned the Presbyterian assembly of divines against the fanatics of the 17th century, who scouted all ideas of a regular succession in the ministry. They strenuously maintain this great principle of ministerial succession from the Apostles, and entreat their congregations “not to be affrighted by the bugbear words of antichristian and popish.” That “the effect of Christ’s ordinance is not taken away by the wickedness of men,” as our 26th Article asserts, is a truth generally admitted, and one essential indeed, to the security and comfort of every Christian. God has graciously guarded us against all such insecurity as must exist if the effect of the ordinance depends upon the purity of the minister, by bestowing his blessing upon every lawful administration in his Church, so that “the grace of

his gifts shall not be diminished from such as by faith, and rightly do receive.”<sup>p</sup>

Upon the whole, the proofs in favour of the apostolical authority of Episcopacy, appear to be as great as the nature of the subject admits of. When we add to this the fitness and excellence of this system itself in promoting order, uniformity, and harmony, and all the great objects of its institution, we cannot but be sensible of the advantages we enjoy in belonging to the Episcopal Church; and, without intending any ill-will or disrespect to others, we cannot but wish that they could view the subject in the same light.

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## CHAPTER IV.

### OF THE DOCTRINES OF THE CHURCH IN GENERAL.

THE Articles of the Church were framed at a time when the reformed religion was struggling for existence with the power of Rome. It was, therefore, important and proper, as far as was consistent with essential principles, to construct them upon a plan which would unite all Protestants. The principal points of difference among these, at that time, related to the questions of Calvinism and Arminianism. It was necessary, then, to compromise these points, and to leave them, as, indeed, we must ever be content to leave them, on the ground of Scripture. Accordingly the Articles are composed with such singular wisdom and moderation, that all who hold the essential truths of the Bible,

<sup>p</sup> See Calvin Instit. lib. iv. ch. 15, p. 16, for his agreement with this sentiment.

may conscientiously subscribe to them, however they may differ in their modes of speaking. The 17th Article does, indeed, recognise the doctrine of predestination ; and so do the Scriptures. But the main question, *in what sense* it is to be received, the article does not undertake to decide. “ That in which the knot of the whole difficulty lies (says Bishop Burnet) is not defined in the article ; that is, whether God’s eternal purpose or decree was made, *according to what he foresaw his creatures would do*, or purely upon *absolute will*, in order to his own glory.” The question, in fact, is too mysterious for human apprehension, and too awful to be considered without the profoundest reverence. In order to apprehend, and to explain it aright, we must possess the spirit and language of angels. The latter we shall less need in proportion as we acquire the former, for the spirit of angels is not a spirit of controversy, but a spirit of meekness, of love, and obedience. That God is love ; that he desireth not the death of a sinner ; that he wills all men to be Saved ; that man’s salvation is wholly of grace, and his perdition of himself, are propositions clearly laid down in scripture. If there be a doctrine which seems to contravene these first principles of religion, we may conclude, either that we do not understand that doctrine, or that it is false. But in carrying this rule into action, it should be kept in mind, that we have no right to deny what is plainly revealed in scripture, merely because *our conceptions* cannot reconcile it with the known attributes of God ; for his ways are not our ways, nor our thoughts his thoughts. We see and know only in part, and our faculties are not large enough in this imperfect state, to comprehend the great truths of the Bible in all their bearings. The profundities of the divine foreknowledge, especially, in which “ one deep calleth unto another,” baffle our most eager researches. They can be explored only by the light of

Heaven, which, in due time, will explain all. He who will, notwithstanding, rashly adventure in this voyage of speculation, will only meet the billowy fate of that great personage whose success is so well described by Milton in the following passage.

His sail broad vans  
He spreads for flight, and in the surging smoke,  
Uplifted, spurns the ground; thence many a league,  
As in a cloudy chair ascending rides  
Audacious; but that seat soon failing, meets  
A vast vacuity; all unawares,  
Fluttering his pinions vain, plump down he drops  
Ten thousand fathom deep.

The wit and ingenuity, and painful labour, which, during many centuries, have been exhausted on this arduous question, have shed no new light upon it, nor brought us any nearer to a proper understanding of it. This consideration, while it serves to lower that tone of dogmatism and confidence, with which we are prone to pronounce off-hand upon a subject which has cost our ancestors many a folio, should serve also, by reason of the inherent difficulties of the case, to cherish in us, liberal and charitable sentiments towards those who differ from us in the opinions that we have formed in relation to it. The writer of this book professes to be, not a Calvinist. Some of the tenets of that reformer he cannot embrace. But, at the same time, he believes that there is too much reason to regret, that Calvin and his followers have received a measure of severity not due them, especially from Christian opponents; and, what is worse in its consequences, that some of the fundamental doctrines of our common Christianity are spurned by many merely because they were held by Calvin. The great Hooker, speaking of Calvin, says, "I think him incomparably the wisest man that ever the French Church did enjoy, since it enjoyed him." Again he speaks of him as

“a worthy vessel of God’s glory.” Bishop Andrews says of him, that he was “an illustrious person, and never to be mentioned but with a preface of the highest honour.” Cranmer, Hooper, Jewell, Nowell, Whitgift, Whitaker, Hall, Carleton, Davenant, Usher, Abbot, &c., bear testimony to his great piety and learning.

“The Calvinists, indeed,” says Bishop Horsley, “hold some opinions which the Church of England has not gone the length of asserting in her Articles. But neither has she gone the length of explicitly contradicting those opinions.” Speaking afterwards of supralapsarian Calvinists, he says, “Such was the great Usher, such was Whitgift ! such were many more burning and shining lights of our Church in her early days, long since gone to the resting-place of the spirits of the just.”

Again : “Any one may hold all the theological opinions of Calvin, hard and extravagant as some of them may seem, and yet be a sound member of the Church of England ; certainly a much sounder member than one, who loudly declaiming against these opinions (which if they be erroneous are not errors that affect the essence of our common faith) runs into all the nonsense, the impiety, and the abominations of the Arian, the Unitarian, and the Pelagian heresies, denying in effect the Lord that bought him. These are the things against which you should whet your zeal, rather than against opinions, which if erroneous are not sinful.”

Further : “If ever you should be provoked to take a part in these disputes, of all things I entreat you to avoid what is now become very common, acrimonious abuse of Calvinism and of Calvin. Remember, I beseech you, that some tenderness is due to the errors and extravagances of a man, eminent as he was in his day for his piety, his wisdom, and his learning ; and to whom the Reformation in

its beginning was so much indebted. At least, take especial care before you aim your shafts at Calvinism, that you know what Calvinism is, and what it is not, that in the mass of doctrine which it is of late become the fashion to abuse under the name of Calvinism, you can distinguish with certainty between that part of it which is nothing better than Calvinism, and that part which belongs to common Christianity, and the general faith of the reformed churches; lest when you mean to fall foul of Calvinism, you should unwarily attack something more sacred and of a higher origin. I must say that I have found a great want of this discrimination in some late controversial writings on the side of the Church, the authors of which have acquired much applause and reputation, but with so little real knowledge of the subject, that give me the principles upon which these writers argue, and I will undertake to convict, I will not say Arminians only, and Archbishop Laud, but upon these principles I will undertake to convict the fathers of the council of Trent of Calvinism."

"So closely is a great part of that which is now ignorantly called Calvinism, interwoven with the very rudiments of Christianity. Better were it for the Church if such apologists would withhold their services, *non tibi auxilio, nec de fensoribus istis.*"<sup>a</sup>

The above remarks are offered in the spirit of conciliation, and with the hope that they may tend to peace. The Articles do not appear to have been intended so much to set forth a precise scheme of doctrine, as to embody in a short compass the very language of the Bible itself. It is, therefore, as hopeless a labour to extract from them a regular system, either of Arminianism or Calvinism, as

<sup>a</sup> Bishop Horsley's last charge to the diocese of St. Asaph.



from Scripture. Let us cease, then, to perplex and harass ourselves with a question which only tends to draw the attention from those considerations that are absolutely essential to the rise and progress of religion in the soul. The doctrines of grace, the doctrines of salvation by Jesus Christ our Lord, do not depend on nice theoretical speculations. But they do depend, they essentially depend, on an humbled, docile, penitent, and believing heart. There must be a sense of our depravity; there must be faith; there must be penitence; there must be a restoration of the lost image of God; and lastly, the sanctified effect of a righteous, godly, sober life, must *follow* this restoration.<sup>b</sup> These truths our Church faithfully inculcates, and unceasingly enforces. Let us listen to her voice, and we shall be made wise unto salvation.

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## CHAPTER V.

### ON THE TRINITY.

THOSE who deny the doctrine of the Trinity, profess to do it upon an alleged zeal for the unity of God; and by the name which they assume, desire evidently to be considered as the only persons who maintain this great truth. But those who hold the doctrine of the Trinity, do, in the strongest sense, concur in the doctrine of the unity of God. They maintain, as a fundamental truth which is to regulate and modify their belief in a trinity of persons, that there

<sup>b</sup> See Dean Milner's Sermons, vol. i. p. 142—149, for some valuable reflections on this subject.

is one only eternal and infinite God. And, though they pretend not to explain or comprehend the consistency of this plurality of persons with this unity of nature, they nevertheless, in the most unequivocal manner, admit and affirm it.

But though God is one, yet he has revealed himself under three different characters and titles. The precise nature of the distinction here implied is not described in Scripture; nor, perhaps, is it conceivable by fallen man. The word "person" has been agreed upon as serving to express this distinction. And this term is perhaps, as eligible as any other, whilst it is understood not to convey any real idea of the nature of this distinction, but merely to affirm that it exists, and is not confined to a distinction of mere titles or attributes.

As to the argument drawn against the doctrine of the Trinity from its mysteriousness, it may be replied, that any revelation respecting the Divine nature, if in any degree minute, might have been anticipated to involve some points far beyond our comprehension. For with what are we familiar, which is beyond the range of our senses? When we attempt to speak even of the operations of our own mind, we are involved in inexplicable difficulties. We cannot form the slightest conception of the manner in which spiritual beings exist at all, much less the manner in which they can communicate their ideas and feelings without material organs. As it regards the Divine nature, it is no more probable that we should comprehend it, than that an animal of the very lowest order should comprehend and delineate the faculties of man. Such indeed is the obscurity in which the Divine nature is necessarily involved, that it matters little what terms are employed by us to describe it. Change the terms, yet the obscurity remains. Human language is too indigent to convey,

human conceptions too weak to receive, adequate impressions on such a subject. But it still remains true, that though the doctrine of the Trinity is mysterious and above our reason, *it is not contrary to our reason*. And this is a most important distinction. We do not affirm that there are more Gods than one, or that God is one and three in the same sense. We do not say that any principle or nature is one, and at the same time three natures or principles. This would be contrary to reason. But this we say, and we say it on the ground of reason, and without fear of contradicting any known principles of reasoning, that there is one Eternal and incomprehensible Being; that he has represented himself to us in the Scriptures under three distinct persons of Father, Son, and Holy Ghost; that each three distinct persons exercise and claim severally all the prerogatives, attributes, and honours of Divinity; and that these, nevertheless, constitute but one Divine Being, centering in himself all this fulness of the Godhead bodily. We confess with the Apostle, that "great is this mystery of Godliness." "Who by searching can find out God? Such knowledge is too wonderful for us; it is high, we cannot attain unto it." If this be an objection, it is one which applies to the simplest ideas we can form of God. Can we explain how it is that he subsists from everlasting to everlasting, without beginning or end? Can we comprehend the infinitude of space? Can we explain the laws of that union which subsists between soul and body? We are confounded even by an atom. There will be difficulties upon every hypothesis that can be adopted. And we allege that there are far greater difficulties in the scheme of those who reject the Divinity of the Son of God, than in any other. If he be not God, what, we may ask, is he? Clearly not an angel? Scripture ascribes to him none but Divine attributes. Some, to

get clear of the difficulty, speak of him as an attribute of God. But then what becomes of the passages describing his personality, and even distinguishing him from the Father? To show the absurdity of this idea, it is only necessary to substitute for the name given him in Scripture, the name of attribute. Others, in the hope of escaping these difficulties, have reduced the Saviour to the rank of a man. But what difficulties have these not to encounter? What violence of criticism, what forced interpretations, what perversion of doubtful passages and denial of plain ones, have they not been compelled to employ? If, indeed, *all* difficulty could be escaped by any particular theory, then (although its very clearness would be suspicious) it might be worthy of attention. But, hitherto, all objections to the orthodox doctrine, if they have shifted or eluded the difficulty, have never removed it. The recesses of the Divine nature constitute a depth that we have no eye to measure, and no line to fathom: and he who rashly presumes upon his own powers to do it, sinks from one abyss of error and confusion to another.<sup>a</sup> It is on the ground of Scripture alone that we can hope to find firm footing. Let us reverently apply ourselves to the study of that, and we shall not fail to see in every page of it, that he who redeemed us by his blood, is he who made the worlds, even God over all, blessed for ever. A few references of Scripture are here subjoined, in order to show that the Scriptures ascribe to him all the attributes of Deity. Let no man by words of enticing wisdom rob you of the hope which the divinity of the Saviour bestows; for as in him all the fullness of the Godhead bodily dwells, and as the Father has

<sup>a</sup> See an excellent sermon of Veron on Matthew xxviii. 19,—from which some of the foregoing remarks have been abridged,—Horsley's Tracts, Jones on the Trinity, Professor Stuart's and Wood's Letters, and Dr. Miller's Letters.

given to him the government of his mediatorial kingdom, and required all to honour the Son even as they honour the Father, (John v. 23,) they who reject his Divine character, and stumble at that stone of offence, are in danger of falling to rise no more. "He that believeth not the Son, shall not see life; but the wrath of God abideth on him."

Unitarians and Socinians are so divided among themselves, and from each other, and assume, perpetually, such Protean shapes, that it is impossible to give an accurate outline of their belief. They seem to agree in nothing but the determination to disbelieve, and it is easier to state what they do not believe than to make out fairly what they do believe. In the first place, they deny the divinity of Jesus Christ: most of them do this without any qualification, or reserve; but there are some, who, when pressed upon this point in public, disavow any such denial, and charge Trinitarians with unfairness in making the accusation. But press them again into a definition of what they mean by the divinity of the Saviour, and they explain it as being the divinity of his *mission*. He is our Saviour in the same sense that General Washington was the saviour of his country, and by a metonymical figure, the divinity of his mission is transferred to himself. Such has been the reasoning of several among them who are esteemed by their own body as champions of their cause. But who does not see the disingenuousness of such a subterfuge? Their books are full of the most unequivocal declarations, that Jesus Christ is not a divine personage. Dr. Priestly declares, that the Apostles had no other ideas of Christ than that "he was a man like themselves." Mr. Belsham, the great oracle of Unitarians, says, "the Unitarian doctrine is, that Jesus of Nazareth was a man constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices, and frailties;

and that there can be no proper foundation for religious addresses to Jesus, nor of gratitude for favours now received, nor yet of confidence in his future interposition in our behalf." How all this can be made to consist with the divinity of Christ, the wit and metonymical adroitness of others must determine.

They deny also the personality and agency of the Holy Spirit. "The distinct, personal existence of the Holy Spirit, (says Mr. Belsham,) is abandoned by every person who has paid much attention to the phraseology of the Scriptures."

Dr. Ware, on the part of Cambridge University, in his answer to Professor Wood, denies the eternity of future punishment. In short, the principle upon which they explain Scripture is the same as that upon which Deists construct their system. They take the Bible just as far as it corresponds with their notions of propriety, and no farther. The Deists do not object to the same. This principle of exegesis by which they explain the Scriptures, has led almost all the Unitarians of Germany into open infidelity, and it is working the same effect in this country. In fact, Mr. Belsham, speaking of the Deistical philanthropists of France, says, "their professed principles comprehend the *essence* of the Christian religion." And this congeniality is abundantly manifested in the fact, that in every place where the Unitarian standard is raised, almost every Deist in the vicinity rallies around it, glad to find a system prepared for them in which they can be Christians on their own terms. No argument can be more conclusive against any system pretending to be drawn from the Bible, than that it is thus found to harmonize with the views, the feelings, the conduct, and the hopes, of such people as generally are found ready to swell the ranks of Unitarianism. Where the pure Gospel is preached, it will be the power of God unto salvation, to Deists and ungodly

men among others; but then they must leave their infidelity and ungodliness, and renounce their lusts. Until they do this, they will hate the light that comes to enlighten them. That they still continue in their infidelity and their sins, and yet approve the gospel that is preached to them, is proof demonstrative, that it is another gospel than that of a crucified Saviour. And in that case, the Apostle tells us that, "if any man preach any other gospel, let him be accursed," "go ye not after them, for many will come (says our Lord,) saying lo, here is Christ, or there, inso-much that, if it were possible, they shall deceive the very elect. Go ye not after them. Bid them not God speed, for he that biddeth them God speed, is partaker of their evil deeds."<sup>b</sup>

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## CHAPTER VI.

### ON ORIGINAL SIN.

"ORIGINAL sin," says the 9th Article of the Church, "is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρόνημα σαρκός*, which some do expound the Wisdom, some Sensuality, some the Affection,

<sup>b</sup> Matthew xxiv. 23; 2 John vii. 10, 11; Gal. i. 8, 9.

some the Desire of the Flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin."

The Catechism of King Edward, which was one of the works of the Reformers, gives the following statement of this doctrine: "And forthwith the image of God was defaced in them, and the most beautiful proportion of righteousness, holiness, truth, and knowledge of God, was in a manner confounded and entirely blotted out. There remained the earthly image joined with unrighteousness, guile, fleshly mind, and deep ignorance of godly and heavenly things. Hereof grew the weakness of the flesh, hereof came this corruption and disorder of lusts and affections, hereof came that pestilence, and hereof came that seed and nourishment of sins whereby man is infected; and it is called sin original. Moreover, thereby nature was so corrupted and overthrown, that unless the goodness and mercy of God had helped us by the mediation of grace, even as in body we were thrust down into all wretchedness of death; so must it needs have been that all men of all sorts, should be thrown into everlasting punishment and fire unquenchable."

And thus also the Homilies. Treating on the misery of man, they say, "Scripture shutteth up all under sin, that the promise by the faith of Jesus Christ should be given to them that believe." St. Paul in many places painteth us out in our colours, calling us "the children of the wrath of God, when we be born:" saying also that we cannot think a good thought of ourselves, much less can we say well, or do well of ourselves.

"For of ourselves we be crab trees, that can bring forth no apples. We be of ourselves of such earth, as can



bring forth weeds, nettles, brambles, briars, darnel, and cockel. Our fruits be declared in the fifth chapter of Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God; and therefore these virtues be called there the fruits of the Holy Ghost, and not the fruits of man. Let us therefore acknowledge ourselves before God (as we be indeed) miserable and wretched sinners. And let us earnestly repent and humble ourselves and cry heartily to God for mercy. Let us all confess with mouth and heart that we be full of imperfections: let us know our own works of what imperfections they be, and then we shall not stand foolishly and arrogantly in our own conceits, nor challenge any part of justification by our merits or works."

To these quotations it will be necessary to add only the sentiments of the learned Dr. Isaac Barrow, who is universally reckoned one of the brightest ornaments of the Church of England. In his sermon on the Holy Ghost, his words are "We naturally are void of those good dispositions in understanding, will, and affection, which are needful to render us acceptable to God, fit to serve and please him, capable of any favour from him, of any true happiness in ourselves; our minds naturally are blind, ignorant, stupid, giddy, and prone to error, especially in things supernatural, spiritual, and abstracted from ordinary sense. Our wills are froward and stubborn, light and unstable, inclining to evil, and adverse from what is truly good; our affections are very irregular, disorderly, and unsettled. To remove which bad disposition, (inconsistent with God's friendship and favour, driving us into sin and misery,) and to beget those contrary to them, the knowledge and belief of divine truth, a love of goodness, and delight therein, a well-composed, orderly, and steady frame of spirits, God in mercy doth

grant to us the virtue of his Holy Spirit ; who first opening our heart, so as to let in and apprehend the light of divine truth, then by representation of proper arguments persuading our reason to embrace it, begetteth divine knowledge, wisdom, and faith in our minds, which is the work of illumination and instruction, the first part of his office respecting our salvation.”<sup>a</sup>

To this view of the corruption of human nature, some objections have been made. 1. It is said, that many amiable, virtuous, and noble qualities are found to exist in man, and that therefore he cannot be so depraved as is here represented.

It is not denied that the human character, even without the aid or the knowledge of Christianity, has exhibited some sublime traits of virtue and excellence. Man does, it is true, exhibit some vestiges of that original grandeur in which he was at first created. On contemplating his condition, we are like the traveller who lights upon the ruins of a city once renowned for its splendour and power. He may discover in it some traces of its former magnificence, the sculptured marble, the stately arch, the lofty column—yet it is a receptacle for the serpent, the habitation of beasts of prey. It is magnificence ; but it is magnificence in ruins. And truly we may say the same of human nature.

“How poor, how rich, how abject, how august,  
How complicate, how wonderful is man !”

Generosity, gratitude, fidelity, and the exercise of many high and heroic virtues between man and man ; the spontaneous applause of virtue and morality ; the decided condemnation of immorality and vice ; may be mingled with

<sup>a</sup> Genesis vi. 5 ; Eccles. ix. 3 ; Job xiv. 1, 4 ; Romans iii. 10, xi. 32 ; Psalm li. ; Eccles. vii. 10 ; Isaiah i. 6.

other principles of action, in themselves sinful and depraved, and may dwell in a heart that is enmity against God. The depravity of man may be traced in the universal reluctance and opposition which are found in his heart against God and holiness. If the heart were not thus depraved, communion with God would be the natural and chief delight of our souls, and prayer and praise our constant language. But does this appear to be the case? Does it not, on the contrary, require force and violence to enable us to set our affections on God, and to delight in communion with him, and in keeping His commandments? Does not this show which is the inherent tendency of our minds, and in what direction the current would naturally flow, if it were not opposed? This love of God, this holiness which delights in him, far from maintaining a preponderating influence, is never found to exist at all in a heart that is unrenewed by grace. On the contrary, in every man in his natural state there is a root of bitterness, the radical element of depravity, from which every species of iniquity may spring, to the extinction of every innocent and virtuous propensity, if such have existed. The exhibitions of virtue that are to be found in the unrenewed man, are either the result of a peculiar organization of his frame; and in that case, no more deserve the name of virtue, than the possession of a handsome limb or feature; or else they may be accounted for on some of the principles and motives of policy or interest, or self-gratification, which are the ordinary springs of human conduct; and in that case, no more deserve the reward of Heaven, or the meed of praise, than the conduct of a courtier, who is noble and generous and honourable towards his peers, in the hope of obtaining their applause and their favour, at the same time that he is cherishing disloyalty and rebellion against his rightful and beneficent prince. Talk not of

noble and generous virtues in him who is ungrateful and rebellious towards God. "He that is ungrateful has but one fault, all other faults pass but for virtues in him." In the sight of God, neither amiable dispositions, nor brilliant exploits, avail any thing, but a new creature. It is the motive alone which stamps actions with value before him. "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.<sup>b</sup> Until the heart is renewed, then, by the Holy Ghost, whatever may be the fair seeming in which the exterior man decks himself, he is but the whited sepulchre, having all uncleanness within. His motives and principles being earthly and corrupt, vitiate his whole character, and make his very virtues sins. To man, who sees not into these springs of action, these virtues are all worthy of applause: but to that Being whose eye is on the heart, and who knows all its corrupt imaginations, they are but splendid sins, gilded over with the mere resemblance of virtue.<sup>c</sup>

2. It is farther made matter of objection against this doctrine, that it involves man in a moral catastrophe over which he has no control, from which he has no power to deliver himself, and which, therefore, renders existence itself a curse.

If man were under such a physical incapacity to exer-

<sup>b</sup> Article XIII.

<sup>c</sup> Whoever wishes to see this important subject farther discussed, may be gratified by the display of masterly reasoning, adorned with the richest charms of eloquence, in Chalmers' Sermons to commercial men, and his subsequent series; in which the compatibility of whatever is lovely and of good report, with the native depravity of the human heart, is demonstrated.

cise his reason and affections, as that which attaches to a lunatic or an idiot, then, indeed, his case were as deplorable as the objection makes it, and it might seem unjust to punish him for a violation or omission of his duties. But the fact is, man labours only under a *moral* inability. He will not do good, because he loves evil. And this, surely, is not his excuse, but his fault. Though man is corrupt, an adequate remedy is provided for him, in the atonement of Christ, and the sanctifying influences of the Holy Ghost, which are offered to all. "As by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous." This combined view of our fall and depravity, and of our redemption by Jesus Christ, completely dispels the gloom with which the objection would invest it, and shows the dispensations of Heaven to be merciful as well as just. No man, in the day of judgment, will be able to plead incapacity to comply with the terms of salvation; but every impenitent sinner will be obliged to confess that his perdition has been voluntary and self-procured, and in opposition to the most powerful proffered aids, and the most affecting motives.

It is infinitely important that we form right notions on this great doctrine, and that we understand and feel the deep interest we have in it. It lies at the foundation of all true religion. In proportion as we know God, we learn also to know ourselves; and while his image in us is daily acquiring new lustre, our own portraiture becomes more dark and gloomy. They who have made the greatest progress in holiness can best tell the native malignity of the human heart. Every day they gain deeper conviction of their own failures, and mourn with increasing humiliation over the corruptions dwelling in them. "I do not only betray the inbred venom of my heart," says the pious Bishop Beveridge, "by poisoning my

common actions, but even my most religious performances also, with sin. I cannot pray, but I sin; I cannot hear, or preach a sermon, but I sin; I cannot give an alms, or receive the sacrament, but I sin. Nay, I cannot so much as confess my sins, but my very confessions are still aggravations to them. My repentance needs to be repented of; my tears want washing, and the very washing of my tears needs still to be washed over again with the blood of my Redeemer." And what shall they say who are but novitiates in religion? Will they dare to feel any complacency in their own merits and righteousness before Him in whose sight the very heavens are unclean? O no! If but a beam of mercy from the everlasting throne dawns upon our souls, are not our spirits ready to faint within us at the discovery of that light which should refresh and comfort us? If our hearts but for a few moments ascend in faith to heaven, are we not melted into tears at our thoughtless ingratitude, our coldness and wanderings, the fickleness of our hearts, the tyranny of our lusts, which alienate us so far from Him "who loved us and gave himself for us?" Happy are we, if we can thus lie low before the footstool of Omnipotence, and feel that we are miserable sinners. Then shall we learn to value the atonement made for us; then abandoning all hopes from ourselves, we fly for refuge to the Redeemer. Nor shall we fly in vain. "He hath been made sin for us who knew no sin, that we might be made the righteousness of God in him." "There is therefore no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." Their sins are not imputed to those who believe, who mourn over their corruptions, who repent of their failures and imperfections, and are continually and ardently striving after holiness.

As to the origin of evil, philosophy and reason not only

fail to give us any information, but tend merely to bewilder us by their speculations. Whatever hypothesis we may adopt, great difficulties will be found to attend the subject; for it is one too deep and mysterious to be comprehended by our finite understanding. Every attempt of *a priori* reasoning only serves to illustrate the value of the simple account which we have of it in the Bible. Revelation does not indeed wholly clear up the moral mysteries by which we are surrounded; but she gives us the only solution of them that is at all satisfactory; and what is still better, she tells us how this great evil may be overruled to our ultimate and eternal happiness. She removes the mystery far enough to pour in upon us her immortal lessons of patience, calmness, and hope. We say, far enough; for the knowledge of finite beings must stop somewhere. It is now received as an incontrovertible principle, that gravitation is the great cause and rule of the various phenomena of the solar system. Yet what can be more incomprehensible than gravitation? In what manner the transgression of Adam disturbed and destroyed the adjustments and proportions of virtue and holiness in which he was created;—how it was that an offence apparently so slight, should have incurred such a penalty; or why it was that God permitted evil to enter into his creation and mar his fairest work;—these questions we may be unable satisfactorily to solve: but this we know, that evil doth exist, that it must exist by the permission of God, and that its introduction by the sin of eating an apple contrary to the command and authority of God, is just as consonant with justice and reason, as the introduction of it in any other imaginable way whatever. Suffice it for us, that a state of discipline and probation has thereby supervened; and that a remedy has been provided by which we can educe from our fall an infinite

and eternal good. Though by nature we are that depraved being which has been described, we become, by grace, exalted even to a higher dignity and happiness than we lost in Adam. What the Apostle intended for another subject will apply to this :—"Even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth." Thus may our fall and ruin, by augmenting our eternal happiness, and displaying the brightest attributes of God in the unsearchable riches of Christ, serve to vindicate the ways of God to man.

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## CHAPTER VII.

### ON THE ATONEMENT.

By the Atonement, we understand, that offering of Jesus Christ, our Saviour, upon the cross, whereby he made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. "Him hath God set forth to be a propitiation, through faith, in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, his righteousness, that he might be just, and the justifier of him that believeth in Jesus."<sup>a</sup> We do not profess to explain, how the forgiveness of sins is connected with the sacrifice of Christ. It is enough for us to know that it is declared by God, to be the only way by which man can be saved. "Even so, Father, for so it seemed good in thy sight."

<sup>a</sup> Romans iii. 25, 26.



Is it said, that the mercy of God is sufficient, upon our repentance, to do away our sins, without resorting to the vicarious sacrifice of his Son? But, independently of revelation, which assures us of the necessity of this mode of salvation, who can demonstrate the mercy of God? It cannot be deduced from the works of creation. Volcanoes, tornadoes, earthquakes, and desolations, which often dismay and overwhelm the inhabitants of the world, would rather induce a contrary belief. If we turn to the human condition, and contemplate the pains and calamities to which we are heirs, the same conclusion seems to follow. Go to the cradle, and see the infant who never yet has sinned, writhing in agony and suffering. Go to the hospital, where thousands lie with mangled limbs, and racked with fierce pains. Viewed by all the light which reason alone can shed upon them, these things would lead to the belief, that the affairs of this world were either left to the contingencies of a blind chance, or else were directed by some cruel and relentless being. Can reason show cause why these scenes of disorder and suffering will not be perpetuated beyond the grave? Upon the abstract principle of justice, the *degree* of punishment cannot affect the argument, since it is as just to inflict undeserved punishment for a year, or for eternity, as for a day or an hour. The same argument which would claim exemption from punishment beyond the grave, on the ground of mercy, would render the same exemption necessary in the present state of things.

The same considerations may be applied to the notion which represents repentance as available to our pardon and acceptance. Every day's experience convinces us that repentance cannot obviate the effects of intemperance, and other vices, on the human constitution. Can any one prove, that the effects of them on the moral constitution

are different, or that our experience will be different in another world? Either the events in this life have not been arranged by justice and goodness, or the justice and goodness of God are not necessarily obliged to remove all evil consequent upon sin in the next life.

In what way, in truth, can deliverance from punishment be supposed to be connected with repentance? If our obedience were pure and perfect, it could do no more than answer the present demands of justice. "We may as well affirm, that our former obedience atones for present and future sins, as that our present obedience makes amends for our antecedent transgressions."<sup>b</sup> But our obedience itself is imperfect. There is none that may be called good, no not one. "If we could say, we were not guilty of any thing at all in our consciences," says Hooker, ("we know ourselves far from this innocency; we cannot say we know nothing by ourselves; but if we could,) should we therefore plead not guilty before the presence of our Judge that sees further into our hearts than we ourselves can do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him; if we had never opened our mouth to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the sins, which daily and hourly, either in deed, word, or thought, we do commit; yet in the good things which we do, how many defects are there intermingled! God, in that which is done, respecteth the mind and intention of the doer. Cut off then all those things wherein we have regarded our own glory, those things which men do to please men, or to satisfy our own liking, those things which we do for any by-respect, not sincerely

<sup>b</sup> See Magee on the Atonement, a book worthy of the perusal both of the scholar and the Christian.

and purely for the love of God ; and a small score will serve for the number of our righteous deeds. Let the holiest and best thing we do be considered ; we are never better affected unto God than when we pray ; yet when we pray, how are our affections many times distracted ! How little reverence do we show unto the grand majesty of God, unto whom we speak ! How little remorse of our own miseries ! How little taste of the sweet influence of his tender mercies do we feel ! Are we not as unwilling many times to begin, and as glad to make an end ; as if in saying, call upon me, he had set us a very burdensome task ? It may seem somewhat extreme, which I will speak ; therefore let every one judge of it, even as his own heart shall tell him, and no otherwise ; I will but only make a demand ; if God should yield unto us, not as unto Abraham, if fifty, forty, thirty, twenty, yea, or if ten good persons could be found in a city, for their sakes that city should not be destroyed ; but, and if he should make us an offer thus large ; search all the generations of men, since the fall of our father Adam, find one man that hath done one action, which has passed from him pure, without any stain or blemish at all, and for that one man's only action, neither man nor angel shall feel the torments which are prepared for both ; do you think that this ransom, to deliver men and angels, could be found among the sons of men ? The best things which we do, have somewhat in them to be pardoned. How then can we do any thing meritorious, or worthy to be rewarded ? Indeed God doth liberally promise whatsoever appertaineth to a blessed life, to as many as sincerely keep his law, though they be not exactly able to keep it. Wherefore we acknowledge a dutiful necessity of doing well ; but the meritorious dignity of doing well we utterly renounce. We see how far we are from the perfect righteousness of the law ; the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound ;

we put no confidence at all in it, we challenge nothing in the world for it, we dare not call God to reckoning, as if we had him in our debt books; our continual suit to him, is, and must be, to bear with our infirmities, and pardon our offences." "For God is not a man as we are that we should answer him, and we should come together in judgment. Neither is there any daysman betwixt us that might lay his hand upon us both." So that as to any justification before God, upon any ground of merit or obedience, we must let that alone for ever. Upon the ground of mercy, we have, as before observed, no hope except upon the terms which the Gospel has revealed. Here alone are we informed how the mercy of God can be exercised consistently with his justice.

"Die, man, or justice must; unless for him  
Some other able, and as willing, pay  
The rigid satisfaction, death for death."

In stating the doctrine of the Atonement, some have gone to the extreme of representing the Almighty as an angry being, who could be rendered placable only by the death of his Son. But it will be seen that the Scriptures represent it as flowing purely from his benignity and love. "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He determined to save man, and he adopted this method of effecting that object and of showing forth the infinitude of his goodness. We are, perhaps, not even permitted to say, that this was the only way in which he could save a sinful world; for who can set bounds to his wisdom and power? But having in his mercy appointed this as the medium of our salvation, it is certain, that there is now "no other name under Heaven given among men whereby we must be saved." As far as

our capacities give us leave to judge, we perceive that all the works of God are works of wisdom. It is fair, therefore, to infer, that the same fitness and propriety belong to those subjects which are too high and great to be measured by human understanding.

Far be it from us to derogate from the powers of reason. But it is no disparagement to the eye, to say that it cannot see without light ; neither is it to reason to say, that however perfect, it cannot know without instruction. " Reason is that which knows ; but instruction is the cause of its knowing ; and it would be absurd to make the eye give itself light because it sees with the light, as to make reason instruct itself because it knows by instruction. The phrase, therefore, ' light of reason,' seems to be an improper one ; since reason is not the light, but an organ for the light of instruction to act upon ; and a man may as well take a view of things upon earth in a dark night by the light of his own eye, as pretend to discover the things of Heaven in the night of nature, by the light of his own reason : nor do we derogate from the perfection of reason, when we affirm that it cannot know without instruction, any more than we derogate from the perfection of the eye when we deny it has the power of seeing in the dark."

These principles are applicable to the great doctrine now under discussion. " Without controversy, great is that mystery of godliness,—God manifest in the flesh." That he who was " equal with God,"<sup>c</sup> should become man, and humble himself unto the death, is mystery far *above* our reason, but is not contrary to our reason, for we have no data by which we can draw any demonstrations on this subject. The doctrine of transubstantiation is both above

<sup>c</sup> Phil. ii. 6.

our reason, and contrary to it as well as to our common sense, and therefore may justly be rejected. But the doctrine of the Trinity stands on wholly different grounds. It relates to the subsistence of that awful Being who is far removed from our comprehension, and of whom we can know nothing but what he vouchsafes to inform us. It is mingled with none of those accidents which bring it under the cognizance of sense. The simplest ideas we can form of him confound and humble us. To consider him as self-existent, and uncreated, as being from everlasting to everlasting, without beginning or end,—overwhelms and confounds all our conceptions. To suppose him as possessed of an exuberance by which he flows into three persons united in one, carries with it nothing more perplexing or improbable to our reason than this. We must take rest then on the ground of Scripture. Let reason canvass, if it will, every part of that evidence upon which revelation claims our credence ; let it jealously scrutinize the credentials which attest its divine original ; but, having been convinced that the Divine Legislator has here spoken, let it not presumptuously attempt to decide upon the fitness or unfitness of what is revealed—let it not stumble at the apparent discrepancy of some parts, or the incomprehensible mysteriousness of others ; but learn from the analogies of nature, that though these things are high and beyond our comprehension, the difficulty may arise, not from the nature of the things themselves, but from the finite capacity of the human intellect. To require of reason that it should comprehend, and explain, the essence and modes of revealed subjects, is to require what it is unable to effect in regard to the most simple and obvious objects in nature. If there be a vast disproportion between the works of God, and the capacities of man, it cannot be presumed that a knowledge of the divine counsels, and of the mysterious

subjects relating to spirits and to eternity, should be accessible to our understanding.

The great doctrine of the Atonement lies at the foundation of all our hopes. Take that corner stone away, and the edifice of salvation falls to the ground. Let us ever hold fast, then, this profession of our faith. By this, and this alone, can the problem be solved, that sinful man should escape the penalty due to his sins, and that God should retain inviolate his attribute of perfect justice. The dignity of the law is vindicated, while pardon is offered to the vilest sinners. God is rendered glorious in holiness; yet no less glorious in mercy, forgiving iniquity, transgression, and sin; yet so as not to clear the guilty. A just God, and yet a merciful Saviour. Just, and yet the justifier of him that believeth in Jesus.

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## CHAPTER VIII.

### ON JUSTIFICATION.

“WE are accounted righteous before God, only for the merits of our LORD JESUS CHRIST by faith, and not for our own works or deservings;—wherefore, that we are justified by faith only, is a most wholesome doctrine and full of comfort, as more largely explained in the homily of justification.”<sup>a</sup> “The Homily,” says Bishop Horsley, “is a clear and perspicuous exposition of this doctrine. Its language is as follows: ‘Because all men be sinners and offenders against God, and breakers of his law and com-

<sup>a</sup> Article XI.

mandments, therefore can no man by his own acts, works, and deeds, (seem they ever so good,) be justified and made righteous before God; but every man of necessity is constrained to seek for another righteousness of justification to be received at God's hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification or righteousness which we so receive of God's mercy and CHRIST's merits embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification.' This is that justification of righteousness which St. Paul speaks of, when he says, 'no man is justified by the works of the law, but purely by faith in JESUS CHRIST.' "

"To be short, the sum of all St. Paul's disputations is this—that if justice come of works, then it cometh not of grace: and if it cometh of grace, then it cometh not of works. And to this end tend all the prophets. 'Of Christ, all the prophets,' saith St. Peter, 'do witness, that through his name, all they that believe in him shall receive remission of sins.' And after this wise to be justified only by this true and lively faith in CHRIST, speak all the old ancient authors, both Greek and Latin; of whom I will especially rehearse three—Hilary, Basil, and Ambrose. St. Hilary saith these words plainly in the ninth canon upon Matthew: 'Faith only justifieth.' And St. Basil, a Greek author, writeth thus—'This is a perfect and whole rejoicing in God, when a man advanceth not himself for his own righteousness; but acknowledgeth himself to lack true justice and righteousness, and to be justified by only faith in CHRIST!' And St. Ambrose, a Latin author, saith these words—'This is the ordinance of God, that they which believe in CHRIST should be saved without works, by faith only, freely receiving remission of their sins;' considering diligently these words, without works by faith



only, freely we receive remission of our sins. These and other like sentences, that we be justified by faith only, freely and without works, we do read oftentimes in the best and most approved ancient writers, as besides Hilary, Basil, and St. Ambrose, before rehearsed, we read the same in Origen, St. Chrysostom, St. Cyprian, Prosper, Occumenius, Proelus, Bernardus, Anselm, and many other authors, Greek and Latin. This faith the Holy Scripture teacheth us ; this is the strong rock and foundation of Christian religion ; this doctrine all old and ancient authors of CHRIST's Church do approve ; this doctrine advanceth and setteth forth the true glory of CHRIST ; and beateth down the vain glory of man ; this whosoever denieth is not to be accounted for a Christian man, nor for a setter-forth of CHRIST's glory ; but for an adversary to CHRIST and his gospel, and for a setter-forth of man's vain-glory."

During the persecutions which took place in the reign of Queen Mary, the Reformers<sup>b</sup> united in drawing up a confession of faith, a copy of which has been preserved by Fox. It may not prove uninteresting to give a short extract from this document, as further showing the private sentiments of the reformers. "We believe and confess, concerning justification, that as it cometh only from God's mercy through CHRIST, so it is perceived and had of none who be of years of discretion, otherwise than by faith only, which faith is not an opinion, but a certain persuasion, wrought by the HOLY GHOST in the mind and heart of man ; by which as the mind is illuminated, so the heart is supplied to submit itself to the will of God unfeignedly, and

<sup>b</sup> The persons who signed the confession were, Dr. Robert Farrer, Bishop of St. David's ; Dr. Rowland Taylor, Vicar of Hadley ; John Philpot ; John Bradford, Chaplain to Philip Ridgley ; John Hooper, Bishop of Worcester ; Edward Crome ; Lawrence Saunders ; Edmund Lawrence ; Miles Coverdale.

so sheweth forth an inherent righteousness, which is to be discerned [distinguished] from the righteousness which God endueth us withal in justifying us, although they unseparably go together."

Bishop Latimer also speaking on this subject says, "Remission of sins, standeth in CHRIST our Redeemer; he hath washed and cleansed us from our sins; by him we shall be clean. But how shall we come to CHRIST? How shall we have him?—I hear that he is beneficial as the Scripture witnesseth; there is full and plenteous redemption by him; but how shall I come to it? by faith; faith is the hand wherewith we receive his benefits;<sup>c</sup> and this faith must be not only a general faith, but it must be a special faith; he believes that CHRIST is come into the world and hath made a reconciliation between God and man; he hath a general faith; but I say that every one of us must have a special faith, I must not stand in generalities as to believe that CHRIST suffered under Pontius Pilate, but I must believe that was done for my sake, to redeem with his passion my sins, and all them which believe and trust in him."<sup>d</sup>

"The way of salvation is but one," says Bishop Horne, "viz. faith in CHRIST, bringing forth the fruits thereof; and none but those who preach that, are servants of the Most High God, and show unto man the way of salvation. The fruit receives its goodness from the tree, not the tree from the fruit; which does not make the tree good, but shows it to be so. So works receive all their goodness from faith, not faith from works; which do not themselves justify, but show a prior justification of the soul."

To these extracts, which might be multiplied to almost any amount, it is thought unnecessary to add more than

<sup>c</sup> Sermon xxi. p. 70.    <sup>d</sup> Sermon xxiii. p. 153, and Sermon xi. p. 72.

the opinion of one other learned and judicious writer. This epithet renders it almost unnecessary to add the name of Hooker. "There is a glorifying righteousness of men, in the world to come, as there is a justifying and sanctifying righteousness here."

"The righteousness wherewith we shall be clothed in the world to come, is both perfect and inherent. That whereby we are justified is perfect, but not inherent. That whereby we are sanctified is inherent but not perfect. The righteousness wherein we must be found, if we will be justified, is not our own; therefore, we cannot be justified by any inherent quality. CHRIST has merited righteousness for as many as are found in him. There are two kinds of righteousness; the one without us, which we have by imputation; the other in us, which consisteth of faith, hope, and charity, and other Christian virtues. God giveth us both the one justice and the other; the one by accepting us for righteousness in CHRIST; the other by working Christian righteousness in us. If here it be demanded which of these we do first receive, I answer that the Spirit, the virtues of the SPIRIT, the habitual justice, which is ingrafted, the external justice of JESUS CHRIST which is imparted; these we receive all at one and the same time. Yet since no man is justified except he believe, and no man believeth except he have faith, and no man except he hath received the Spirit of adoption hath faith, forasmuch as they do necessarily infer justification, and justification doth of necessity suppose them, we must needs hold that imputed righteousness, in dignity being the chiefest, is, notwithstanding, in order last of these." "Then although in ourselves we be sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin; being found in CHRIST through faith, and having his sin remitted through repentance; but GOD upholdeth with a gracious

eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereto by pardoning it, and accepteth him in **JESUS CHRIST**, as perfectly righteous, as if he had fulfilled all that was commanded in the law ; shall I say more perfectly righteous than if himself had fulfilled the law ? I must take heed what I say ; but the Apostle saith, ‘ God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.’ Such we are in the sight of God the Father, as is the very Son of God himself. Let it be counted folly, or frenzy, or fury, or whatsoever ; it is our comfort and our wisdom ; we care for no knowledge in the world but this, that man hath sinned, and that God hath suffered ; that God made himself the son of man, and that men are made the righteousness of God.”<sup>e</sup>

Such are the views of the doctrine of justification as entertained by the reformers and luminaries of our Church : such also is the view entertained by Arminius himself. Such is the doctrine of our articles, our liturgy, and homilies, and above all, such is the unequivocal doctrine of holy Scripture. By grace are we saved, through faith ; not of works, lest any man should boast. The doctrine of justification by faith, is termed by Luther “ the distinguishing characteristic of a rising or falling church.” It forms one of the most important points of distinction between the Roman and the Reformed churches : the doctrine of justification by works, is the doctrine of the Romish Church ; and “ it will always be the popular doctrine,” says Buchanan, “ among Christians who have little true religion, by whatever denomination they may be called. For it is the doctrine of the world ; it is found where the name of **CHRIST** is not known ; and it is the spirit of every false religion and superstition upon earth.”

<sup>e</sup> Discourse on Justification.

To this view of justification, two objections have been urged, which it will be proper here to notice. The first is founded upon the apparent discrepancy between St. James and St. Paul, and which supposes the former to maintain the doctrine of justification by works, in the common acceptance of the term. Much of the difficulty will be removed by considering the difference of character in those whom they were addressing. St. Paul had in view those who were disposed to look for salvation by their obedience to the ceremonial and moral law; and argues against them, that they were to be justified by faith only, without any works or deserving on their part; yet implying, as he has elsewhere expressed, in unison with St. James, that "faith without works is dead." Indeed no writer in the whole Bible more strenuously inculcates the indispensable necessity of good works than this Apostle. "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing. Now abideth faith, hope, charity; but the greatest of these is charity. Faith worketh by love. The end of the commandment is charity out of a pure heart, and of a good conscience, and faith unfeigned. Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Be perfect, thoroughly furnished to all good works. This is a faithful saying, and these things I will that thou affirm constantly, that they which believe in God, might be careful to maintain good works, and holiness, without which no man shall see the Lord." Whoever considers these and many similar precepts, enjoined by the Apostle Paul, cannot justly charge him with preaching a licentious doctrine. But there were some who abused his doctrines then, as there are now, and erroneously adopted the inference against which he was so careful to warn them,— "What! shall we sin that grace may abound?" It was

such as these for whom St. James wrote his epistle. They profess a faith in Christ, and supposed, therefore, that they were released from the obligations of moral duty. To combat this dangerous notion, he undertakes to prove, not that faith is not essential to salvation, not that we are justified by faith only, but that *such a faith as that* which did not produce good works, was a dead faith—was not the faith which justifies—was, in fact, no better faith than that of the devil. “Was not Abraham, our father, justified by works when he had offered his son Isaac upon the altar?” That is, did he not by that act of holy obedience prove, and display, and justify that living faith which was imputed to him for righteousness? “Ye see then how that by works a man is justified, and not by faith only;” that is, he proves his faith to be genuine, while it thus purifies the heart and works by love. *Such* works, proceeding from *such a principle* as that which actuated Abraham, may be said to justify. There are some who suppose that the Apostles used the term “justify” in different senses. Tyndal, one of our reformers, in his comment on the place says, “this epistle layeth not the foundation of faith in Christ, but speaketh of a general faith in God; that faith that hath no good deeds following, is a false faith, and none of that faith that justifieth or receiveth the forgiveness of sin. I have no objections to or difficulties in understanding St. James’s language ‘for deeds also justify;’ and as faith only justifies before God, so do deeds only justify before the world.” But supposing the Apostles to use the term justify, as it is probable they did, in the same sense, the contradiction is only in appearance, and may be fairly reconciled by the general scope of each writer, and by a reference to the case of Abraham, upon which the whole argument turns. If St. James had meant that it is not by faith but by works, in

the common acceptation of the term, a man is justified, the example of Abraham would have been foreign to the purpose. But it is worthy of remark that St. James does not say "what doth it profit a man if he have faith?" though this might be truly said, but he asks "if any man *say* that he hath faith," evidently meaning that he merely says this without any foundation for so saying; "can such a pretended or false faith save him?" We, who can judge only by the outward act, can determine the strength and reality of a man's faith only by his works; but God knoweth the heart, the motive and action, and can infallibly judge of the character by this sure and unerring standard. A man may have a true and lively faith and an ardent love to God and man, and yet have no opportunity to display these principles in practice; he may be poor, and therefore cannot abound in alms; he may be low and obscure in life, and therefore cannot exert much influence; he may be in a situation similar to that of the penitent thief on the cross, and therefore be cut off from the power of showing his faith by his works; but if faith and its natural accompaniments—the principle of a pure and fervent love to God and man, a sincere and earnest desire to do all the good he can, dwell in him, his faith will be accounted for righteousness. "To him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." On the contrary, a man may abound in splendid actions, he may give all his goods to feed the poor, and his body to be burned, and yet his works, proceeding not from true charity or love, but from selfish or corrupt principles, are worth nothing in his sight who seeth the heart. A true faith includes in it holy desires, and determined purposes of goodness, and, consequently, the elements of all holy

living ; and being as much the subject of God's cognizance as the very actions themselves, he imputes to it the righteousness of actions which it never performed, but which he sees it would perform, did the occasion admit and require. Upon this principle, the widow's mite, and a cup of cold water, given with right motives, are counted more worthy of honour and recompense, than the most costly oblations given otherwise. This is the principle upon which we shall be judged at the last day. When our Saviour tells us of the blessings to be pronounced upon the righteous, he makes the whole value of their character, of their feeding the hungry, visiting and relieving the sick, and those in prison, to turn upon the circumstance of their having done it all in his name. Abraham's faith was imputed to him for righteousness without works ; but it was necessary for him to give some proof of his faith, which he did in an eminent manner ; and thus justified his pretensions, justified his faith, justified himself by his works. We conclude then, that, taking the whole scope of the two writers, the tenor of their whole sentiments, and of the different descriptions of persons they were combating, into view, there will appear to be no contradiction—that they both maintain the value and necessity of faith as the originating principle of good works, the ground of our justification ; and also the necessity of good works as evidencing that faith and justifying their claim to that blessing. The sum of all the doctrines of Scripture, and one also which approves itself to right reason, is, that the value of works depends entirely upon the motives which actuate the performance of them. These motives are, love to God and a regard to his glory. But without faith it is impossible to have this love, these motives, and consequently, to please God. Our works, then, are not meritorious in themselves ; because they derive all their value



from faith, and faith being the gift of God, and accepted in return by him through the merits of Christ, they must for ever be excluded from the office of justifying. But they are the indispensable fruits of faith in all cases where there is opportunity for producing them; they are the evidence of faith, and as such, God is pleased to reward them, not on their own account, but on account of the principle from which they spring. In accordance with these views is the doctrine of our eleventh Article. "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make man meet to receive grace; yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

The second objection alluded to above is, that the doctrine of justification, by faith only, without works, seems to untie the obligations, and necessity of good works. This has been partly answered in the declaration, that faith itself includes in it all the elements of good works, and necessarily leads to their performance. If we should say that the eyes cannot do the work of the hands, does it therefore follow that the eyes have not necessary functions to perform? Because we say with the Apostle that good works cannot do the work of our justification, does it follow that good works are not important and necessary to salvation? "It is a childish cavil," says Hooker, "wherewith in the matter of justification, our adversaries do greatly please themselves, exclaiming, that we tread all Christian virtues under our feet, and require nothing in Christians but faith, because we teach that faith alone justifieth; whereas by this speech we never meant to exclude either hope or charity from being always joined as inseparable mates with faith in the man that is justi-

fied ; or works from being added as necessary duties required at the hand of every justified man, but to show that faith is the only hand which putteth on Christ unto justification ; and Christ being the only garment which being so put on, covereth the shame of our defiled nature, hideth the imperfection of our works, preserveth us blameless in the sight of God, before whom otherwise, the weakness of our faith, were cause sufficient to make us culpable, yea, to shut us out from the kingdom of Heaven, where nothing that is not absolute can enter. We acknowledge the dutiful necessity of doing well ; but the meritorious dignity of doing well, we utterly renounce.” “ Faith does not shut out the justice of our good works,” say the Homilies, “ necessarily to be done afterwards, of the duty towards God : (for we are most bounden to serve God, in doing good deeds, commanded by him in the Scriptures all the days of our life :) but it excludeth them so that we may not do them to this intent to be made just by doing them. For the right and true Christian faith is, not only to believe that holy Scripture, and all the reformed articles of our faith are true ; but also to have a sure trust and confidence in God’s merciful promises to be saved from everlasting damnation by Christ ; whereof doth follow a loving heart to obey his commandments. These great and merciful benefits of God, if they be well considered, do neither minister to us occasion to be idle, and to live without doing any good works, neither yet stir up by any means to do evil things ; but contrariwise, if we be not desperate persons, and our hearts harder than stone, they move us to render ourselves wholly to God, with all our will, heart, might, and power, to serve him in all good deeds, obeying his commandments during our lives, to seek in all things his glory and honour ; evermore dreading willingly to offend such a merciful God, and loving

Redeemer; in word, thought, or deed. And the same benefits of God, deeply considered, move us for his sake also, to be ready to give ourselves to our neighbour, and as much as lieth in us to study with all our endeavours to do good to every man. These be the fruits of true faith; to do good, as much as lieth in us, to every man; and above all things and in all things to advance the glory of God, of whom only we have our sanctification, justification, salvation, and redemption; to whom be ever glory, praise, and honour, world without end." "Faith," says Tyndal, "is a lively thing, mighty in working, valiant and strong, ever-doing, ever faithful, so that it is impossible that he which is endued therewith should not always work good works without ceasing; he asketh not whether good works are to be done or not, but hath done them already, ere mention is made of them, and he is always doing, for such is his nature." Such also is the doctrine of our twelfth Article: "Albeit that good works, which are fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet they are pleasing and acceptable to God in Christ, and do spring out, necessarily, of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruits."

So far then from the doctrine of justification by faith alone, being licentious in its tendency, and weakening the obligations of holy living, it is the only one which can guarantee with certainty this great result. Implant in a child a reverence and love for his parents, and you more effectually secure his filial obedience, than by all abstract arguments you can think of, on the fitness and propriety, and utility of virtue. While his heart is disaffected towards his parent, his obedience will be constrained and partial, suited to his own convenience and policy; but

when love has taken possession of his heart, he will delight to honour and obey his commands. The heart of man in his unrenewed state is enmity against God. Faith is the instrument through which the Holy Spirit effects its amelioration and works by love. To preach to one in this state on the beauty and fitness of virtue, to delineate the duties of morality with never so graphic a hand, and to enforce them by motives and sanctions, never so powerful, will be as ineffectual as the attempts to purify the stream while the fountain continues impure, or to adjust the irregularities of the clock by altering the index, while the main spring is weak and disordered. The beauty and fitness of virtue are, indeed, proper arguments, but they must be subordinate to the higher one of love to Christ, and must be founded upon faith in him, or else they will leave an impression little more permanent than the transient passage of an object on the polished surface of a mirror. "To preach practical sermons," says Bishop Horne, "*i. e.* sermons on virtues and vices, without inculcating those great scripture truths of redemption, grace, &c. which alone can excite, or enable us to forsake sin and follow after righteousness, what is it but to put together the wheels and set the hands of a watch, forgetting the spring which is to make them all go." If it be complained, that in dwelling so much upon faith, we neglect the moral duties, we reply that we must first sow the seed and plant the roots in the garden, before we can hope for fruit. And when we have once succeeded in planting in the heart the principle of faith, cherished by the kindly influence of heaven, it will yield an abundant increase. And this is the only way to have good fruit. What, in fact, is the indicative process prescribed in the gospel? What does it require of those who are inquiring after salvation? Does it, in a single instance, tell them

to go about to establish their own righteousness, or to perform any good work as preparatory to justification? The direction universally is, "Believe on the Lord Jesus Christ." "Behold the Lamb of God, who taketh away the sin of the world." "If I be lifted up," says the Saviour, "I will draw all men after me." This is God's way, but man has sought out many inventions. We shall ever find our labour vain, while we attempt to lop off the branches, or to hang on the tree other branches of a better sort; these will die for want of the support that is drawn from its union with the stock; and the others will soon be succeeded by those of the same base kind. But graft the stock, and you will have the fruit you desire. "I am the vine," says our Lord, "ye are the branches; as the branch cannot bring forth fruit, except it abide in the vine, neither can ye, except ye abide in me." "As the Father hath life in himself, so hath he given to the Son, to have life in himself, and he quickeneth whom he will."

Thus the merits and righteousness of Christ will be found to lay a firm foundation for all our hopes, while gratitude for his dying and redeeming love will suggest the most winning excitements to duty. In this way, a vital principle is superinduced, which, while it places morality upon its proper basis, and raises it to its utmost elevation, strengthens and preserves it in all its parts and subordinations, and becomes the unfailing spring, the only sure guarantee for the performance of its high duties.

## CHAPTER IX.

## REPENTANCE.

THE word which we translate repentance means a change of mind. It implies an entire revolution in the taste and appetites, whereby we turn with disgust from one object, and with a proportionate relish towards another of a different quality. There is no subject which requires us more strictly to analyze the secret springs and movements of the mind, than repentance, seeing there is none upon which men are more commonly deceived ; and it must be confessed, there can be none more important ; inasmuch as a true repentance is essential to our salvation. Suppose a man to have acquired a fortune by dishonest means, it would be surely no proof of his repentance that he had relinquished his dishonest practices. His heart might be still the same ; and though he committed not the same faults, it might be because he wanted the occasion or the necessity of so doing. A man may forsake his vices because they are no longer necessary to his pleasures, or because he has no longer the power to commit them ; he may be sorry for his sins, because they have brought upon him inconvenience and distress. But a genuine repentance makes us to loathe them in our hearts, because they are nauseous to the taste and infuse a sure and deadly poison into the system, and because they are committed against a God of infinite goodness. "Against thee, only, have I sinned, and done this evil in

thy sight.”<sup>a</sup> “I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes.”<sup>b</sup>

To be brief, a genuine repentance is that grace of the soul, by which, under a deep and affecting sense of the divine mercy, we are made to see and bewail our sins; to turn wholly unto God, and to resolve and endeavour to serve him faithfully for the time to come.

And to oblige you to a speedy resolution in this matter, consider that every day's delay will render your repentance more difficult and uncertain; that the evil day may overtake you while you are deliberating; and that sin is so far from being mortified by age, that every day's indulgence in it, increases its power; and so much strength as we add to our disease we take from ourselves. And this is a double weakening of ourselves, when we do not only lose our own strength, but the enemy gets it and employs it against us. Besides, how hard is it for any man to be assured of the reality of his repentance, when there is not sufficient opportunity to make trial of his sincerity. A sick man, as he has lost his appetite for the most pleasant meats and drinks, for the same reason finds his sinful pleasures nauseous to him. And now he is resolved against sin, just as a man that is sick is resolved against meat. But if the fit were over, and death would raise his siege, it is to be feared that his former appetite would soon return to him, and that he would sin with the same eagerness as before. Besides, how can we expect that God will accept of our repentance, when we are conscious to ourselves that we had resolved to put it off until we could sin no longer. Can we think it fit for any man to say to God in a dying hour, “Lord, now the world

<sup>a</sup> Psalm li. 51.

<sup>b</sup> Job xlii. 5, 6.

leaves me, I come to thee ; I pray thee give eternal life to me, who could never afford to give thee one good day of my life. I must confess, that I never could be persuaded to leave my sins out of love to thee, but now I repent of them for fear of thee ; I am conscious that I never would do any thing purely for thy sake, but yet I hope thy goodness is such that thou wilt accept this forced submission which I now make." Surely none can think it fit to say thus to God ; and yet it is to be feared, that this is the true interpretation of many a man's repentance, who has deferred it till he comes to die.<sup>c</sup> This sentiment is not urged to discourage repentance, even at this period. It is always the best that a man can do or attempt. But it must be admitted that every man should be discouraged from deferring this necessary work until so unfavourable a moment, when lethargies, anxieties, and pains unfit the soul for the solemn task of making its peace with God. " Say not then that God's mercy is great, and he will be pacified for the multitude of thy sins. For mercy and wrath are with him ; he is mighty to forgive and to pour out displeasure. And as his mercy is great, so are his corrections also. Therefore make no longer tarrying to turn to the Lord, and put not off from day to day ; for suddenly shall the wrath of the Lord come forth, and in thy security shalt thou be destroyed. Humble thyself before thou be sick, and in the time of sins show repentance. Let nothing hinder thee to pay thy vows in due time, and defer not till death, to be justified."<sup>d</sup>

<sup>c</sup> See an excellent sermon on repentance in Tillotson's works.

<sup>d</sup> Eccclus. v. 6, and xviii. 22.



## COLLECT FOR ASH WEDNESDAY.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts; that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

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## CHAPTER X.

## FAITH.

As without faith it is impossible to please God, it is of importance that we fairly understand the foundation upon which its obligation rests, as well as its nature and effects.

In order to derive the benefits of any system, we must first give it our credence. This is equally true of the gospel as of any other system. If the gospel be the only rule of salvation, we must obey it, and in order to obey it we must believe it.

That it is the only rule of salvation, is probable from these considerations; without the gospel man never did know and can never know his duty to God, and consequently, cannot possess the means of obtaining his favour. This is proved by an impartial appeal to those nations who have been, and still are, without the light of the gospel. They are not acquainted with the simple precepts of mo-

ality, or if they are, they on the other hand allow the practice of vices which must offend that Being who delights only in virtue. They offend him further by the most abominable rites of cruelty in their religious offerings. "Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt offerings and calves of a year old? Shall I give of the fruit of my body for the sin of my soul?" These are the anxious inquiries of human nature; and miserable would be our condition, if it had not pleased God to show us what was good, and that to love mercy, do justly, and walk humbly before him, was all that was required of those who believed in Jesus Christ, the propitiatory atonement for the sins of mankind. Man knows not how to approach God with acceptance but through the gospel, and failing in this, the first rudiment of duty, he cannot reasonably hope for the divine favour.

Further, if man be an accountable creature, the equitable judgment in his case, must have reference to rules, and the favour of his Judge may be supposed to depend upon his observance of the best rules with which he is acquainted. Now it is confessed that a morality so pure and perfect has no where else been taught as in the gospel. So that if men desired to be good men, to live and die usefully and happily, they would meet with more helps and motives to these ends in the gospel than any where else. Besides this, though reason might be supposed to discover, it cannot assist us to perform, the duties upon which our felicities depend. In both these views, the gospel becomes necessary to our salvation, by its furnishing that system of morality which alone is acceptable to God, and by giving us that grace without which we cannot do what we know to be our duty.

So perfectly is it adapted to the wants of mankind, that

reason at once inclines us to view favourably the evidence which it brings of its divine origin; and it may with truth be affirmed, that he who with an honest heart, and a love for truth, and a desire to practise it, sets himself to examine the subject without prejudice, and with an humble appeal to the divine help, will perceive in the Christian system an irradiation of heavenly light, recommending itself both to his understanding and his heart. We have high authority for this sentiment in this declaration of our Saviour, "If any man will do my will, he shall know of the doctrine if it be of God." On the other hand he has authorised the opinion, that when a man does not discern this light, and refuses his belief, it is because sin has obscured or enfeebled his mental sight. "He loves darkness rather than light, because his deeds are evil."

"It is not in general," says Bishop Porteus, "the want of evidence, so much as the want of virtue, which makes men unbelievers." It is not with the head, but with the heart, that men disbelieve unto unrighteousness.

If this be true, the gospel may be considered as the test of a virtuous state of the heart, and it would seem to follow, that when we plead an inability to believe it, it is only saying that we are too sinful to relish and practise its holy precepts, too strongly wedded to our lusts, to welcome that sword of the spirit which comes to make these painful separations.

The love of happiness is a constituent part of the nature of man, coeval with his existence, and through every period of his life inseparable from him. As God has surrounded our bodies with a nervous system, which by its exquisitely nice sensibilities, teaches us by painful feelings, what to avoid as being injurious, and as he who runs counter to these feelings is an enemy to his natural life; so has he endowed us with a moral sense, designed to

guard us against moral evil, and he who violates it is guilty of criminal inattention to his best interests. Men can never cease to consider themselves accountable beings. This is a natural sentiment, the plain result of that reason which is born within us, and be it true, or be it false, it has an important influence on our happiness. Destined then as we feel ourselves to be for immortality, there rests upon us a moral obligation to use every means of securing our happiness in that everlasting state to which we are travelling. Now when the Scriptures declare that there is no other name by which we may be saved, but that of Jesus Christ ; when we see great and good men, who have studied this subject with an earnestness and diligence correspondent to its vast importance, deliberately concluding that the evidence which supports the assertion is fully established, and resting their hopes of heaven upon that foundation ; surely he who rejects this evidence without due care, impartiality, and labour, and without devoutly imploring the blessing of God upon his endeavours, cannot answer to his conscience and his God for his unbelief.

Faith, in one sense, may be defined as consisting not so much in a belief of any abstract religious truth or proposition, as in a sincere attachment of the heart to God, with an earnest desire to know and do his will. And he who has these dispositions, may be assured of the blessing of Heaven, displaying itself, not perhaps in worldly riches or honours, but in something infinitely more valuable—a secret influence upon his heart and understanding, to direct his conduct, to improve his nature, and to lead him, though in the lowly vale, along the path of peace. Other foundation can no man lay than that which is laid, even Jesus Christ. “ He that believeth on the Son, hath everlasting life ; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.” The

heathen who live without the law, are a law unto themselves; but even they will owe their salvation to the great atonement offered by him who, by the grace of God, tasted death for every man, and who, by his sovereign influence pervades, enlightens, and sanctifies the whole moral world; for verily there is no other name under Heaven whereby man can be saved.

#### THE NATURE OF FAITH.

A faith which consists in a bare assent to the truth of certain propositions, without producing any change of the heart, is not the faith which pleases God. The faith which saves the soul, is not barely an assent to the truths of revelation, but a powerful persuasion of the heart, which kindles the affections and animates the conduct in the love and practice of the precepts of the gospel.

This kind of "faith is the gift of God."<sup>a</sup> It is not meant here, however, that the influences of the Holy Spirit supersede, in any degree, the use of means—the necessity of rational and diligent inquiry.

But it is evident that this quality cannot be wrought in us by our own power. No man, in this sense, can say that Jesus is Lord, but by the Holy Ghost. "Blessed art thou, Simon Barjonas; flesh and blood hath not revealed it to thee, but the Holy Ghost."

Our Church constantly directs us to the Holy Spirit as the only power which can raise in us this wonder-working faith. In the collects we pray, that by "his holy inspiration we may think those things that are good,"<sup>b</sup> that "by the same spirit we may have a right judgment in all

<sup>a</sup> Ephes. ii. 8.

<sup>b</sup> Collect for 5th Sunday after Easter.

things,"<sup>c</sup> that he would "give unto us the increase of faith, hope and charity."<sup>d</sup>

"The right faith," says St. Basil, "is not that which is forced by mathematical demonstration; but that which grows in the mind from the operation or energies of the Holy Spirit."<sup>e</sup> "We must carry this yet further," says Bishop Burnet, "than the bare believing that these things (the doctrines of Christianity) are true; such a faith devils have. We must make our people understand, that this faith purifies the heart, and works by love; and it only becomes a saving and justifying faith, when upon our entering on the practice of those rules that this religion prescribes, we feel a real virtue derived into us, that makes us new creatures, and gives us such a vital perception of the truth of the promises made us in it, that we receive these as earnest of our inheritance, and so taste and see that God is gracious to us. This makes us living stones in the spiritual building."<sup>f</sup>

Bishop Pearson,<sup>g</sup> who is in the highest esteem as a divine, and whose work on the creed is recommended by the House of Bishops to all students in divinity, says, "As the increase and perfection, so the original or initiation of faith, is from the Spirit of God, not only by an external proposal in the word, but by an internal illumination in the soul, by which we are inclined to the obedience of faith, in assenting to those truths which unto a natural and carnal man are foolishness. And thus we affirm not only the revelation of the will of God, but also the illumination of the soul of man, to be part of the office of the Spirit of God."

"Illuminating grace," says Dr. Ridley, "consists not

<sup>c</sup> Collect for Whitsunday.

<sup>d</sup> Collect for 14th Sunday after Trinity.

<sup>e</sup> St. Basil on Psalm p. 195.

<sup>f</sup> Bishop Burnet's charge.

<sup>g</sup> Bishop Pearson on the Creed. Article VIII.

in the assent we give to the history of the Gospel, as a narration of matters of fact, sufficiently supported by human evidence; for this may be purely the effect of our study and learning. This sort of faith is an acquisition of our own. But faith is the gift of God."

Dr. Barrow, "Our reason is shut up and barred with various appetites, humours, and passions, against Gospel truths; nor can we admit them into our hearts, except God by his Spirit do set open our minds and work a free passage for them into us. It is he who commanded the light to shine out of darkness, that must, as St. Paul speaketh, illustrate our hearts with the knowledge of these things. An unction from the Holy One, clearing our eyes, softening our hearts, healing our distempered faculties, must, as St. John informeth us, teach us this sort of truths. A hearty belief of these seemingly incredible propositions must indeed be, as St. Paul calleth it, the gift of God; such faith is not, as St. Basil saith, engendered by geometrical necessities, but by the effectual operations of the Holy Ghost. Flesh and blood will not reveal it to us, nor can any man with clear confidence say that Jesus is the Lord (the Messiah, the infallible Prophet, the universal Lawgiver, the Son of the living God) but by the Holy Ghost."

Dr. Scott, celebrated for a book entitled "The Christian Life," says, "Without the Holy Ghost we can do nothing. He is the author and finisher of our faith, who worketh in us to will and to do of his good pleasure. Beside the external illuminations of the Holy Spirit, there is also an internal one, which consists in impressing that external light and evidence of Scripture upon our understandings, whereby we are able more clearly to apprehend, and more effectually to believe it.

"Justification may not be separated from good works. By faith we receive Christ such as he offers himself to us.

He however not only delivers us from sin and death, but also by the divine influence and power of the Holy Ghost, he begets us again, and forms our hearts to the love of innocence and purity, which we term pureness of life. Therefore justification, faith, and good works, are so connected with each other, that nothing may separate them. He therefore cannot be reckoned a true believer who does not avoid sin, and follow after righteousness, to the utmost of his power." Nowell's catechism. True faith then produces

#### WORKS.

"Albeit that good works which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgment; yet they are pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; in so much that by them a lively faith may be as evidently known, as a tree is discerned by the fruit."<sup>a</sup>

Thus, "instead of retarding our progress in piety, faith is the principal means of exciting us therein. There are no good works and merits by which we may procure the love and favour of God, and induce him to deal kindly with us. Yet those pious duties which spring from faith working by love are pleasing to God, not for their own merit, but because God graciously deigns to regard them. For although they flow from a divine principle, yet they never fail to contract a pollution from the intermixture of our carnal affections. It does not follow that good works are of no importance, because they are inefficacious to justification. They conduce to the welfare of our neighbour and the glory of God. They become evidences of

<sup>a</sup> Article XII.



God's loving kindness towards us, and on the other hand, of our faith in God, and our love for his name, and thus give us assurance of our salvation ; and it is altogether proper that we, who are redeemed by the blood of Jesus, and loaded with innumerable mercies, should live conformably to the will of our Redeemer, never forgetting the obligations under which we are laid, of always studying to win others to him by our example. While any one considers these things with himself, he may well rejoice in his works of faith and labour of love." Nowell's catechism.

"The fruit receives its goodness from the tree," says the pious Bishop Horne, "and not the tree from the fruit : which does not *make* the tree good, but *shows* it to be so, because men do not gather grapes of thorns. So works receive all their goodness from faith, not faith from works ; which do not themselves justify, but show a prior justification of the soul, that produces them, as it is written, 'We know that we have passed from death unto life, because we love the brethren.'"

Scarcely any subject has occasioned more disputes than the question relating to the power of man to work righteousness ; it being contended on the one hand, that to suppose man as not having this power, overthrows the idea of his free agency, and on the other, that not to suppose it were to undervalue the sovereignty of grace. And thus, by those who have carried their respective systems to the greatest lengths, it would seem, that either the power of man must supersede the grace of God, or else the grace of God must exclude the power of man. Contradictory as these two suppositions appear to be, St. Paul, who seems to have understood the matter as well as any modern commentator, joins them together, and calls upon Christians to work out their own salvation, for this very reason, that

it is God who worketh in us to will and to do of his good pleasure.

The metaphors under which the affairs of our salvation are represented, are taken from objects which are familiar to our apprehension, and authorize us to prosecute the analogy which plainly seems to subsist between nature and grace. The word is called the seed, and the human heart the soil: the grace of God, which bringeth salvation, appears to all, and deposits in every heart the seed of life. The instruments which convey this grace, like the husbandman who commits his seed to the field, can only plant. It is God alone who can give the increase. The dew of heavenly grace, the influences of the Holy Spirit, and the prolific beams of the sun of righteousness must refresh, invigorate, and mature, the celestial fruit. In vain man toils, unless the fostering breezes blow, the rain descend, and the reviving sun temper all into the perfect ear:—and yet these great agents would be ineffectual, unless laborious man did his part. The rain descends, the sun pours out his beams, in vain, unless the husbandman cultivate and stir the soil. So in the work of salvation, man has this seed, this talent, this grace, this manifestation of the Spirit, which is given to every man to profit withal. Herein man may be considered as having no *moral power*; he cannot change his heart, he cannot make the fruits of holiness to bud forth and blossom. But he has a *natural* power; his feet can carry him to the house of God; he can read, and meditate, and pray; he can in his way lie down at the pool of Siloam, and in due time, if he continue to wait upon God, he shall receive the renewing and sanctifying influences of the Holy Spirit, which worketh all in all. In all the variety of sentiment entertained upon this subject, we cannot well err if, while we labour towards our salvation with as much diligence as

though our salvation depended on our works, we depend no more upon them than if we had done nothing.

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## CHAPTER XI.

### ON DIVINE INFLUENCES.

As the knowledge of the true religion would never have had an existence in the world without the revelation of God, so neither can it have an existence in the soul without the operation of God. If in Him we live, and move, and have our natural being, shall we derive from an inferior source our spiritual life? There must be to us, indeed, from the nature of the subject, a mysteriousness in any agency which relates to the Spirit; for in its nature it is necessarily removed from human apprehension. Our Saviour represents it under the figure of the wind, one of the most common phenomena of nature, visibly and powerfully sensible in its effects, but far removed in its essence from our apprehension. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."<sup>a</sup> The same power who brought order and harmony out of the primeval chaos, is necessary to quicken the soul which is dead in trespasses and sins. Accordingly, we find the sacred writers in the Old and New Testament constantly ascribing the great work of man's regeneration and moral improvement to the influence

<sup>a</sup> John iii. 8.

of that Almighty Agent, whose prerogative it is to infuse his sovereign energy throughout all the works of his hands.

The Church also directs us to the Holy Spirit as the author of every good and perfect gift. The question proposed to those who are to be ordained, is, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration to serve God for the promoting of his glory, and the edifying of his people?" "I trust so," replies the candidate.<sup>b</sup> In the collects, we pray, that God may "cleanse the thoughts of our hearts by the inspiration of his Holy Spirit;"<sup>c</sup> that he would "grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort."

"The office of the Holy Ghost," says Bishop Warburton, "is to enlighten the understanding and rectify the will."

"To the Spirit enlightening our understanding," says Bishop Hurd, "purifying our wills, and confirming our faith, we impute all that is good in us, all that proficiency in true holiness, which qualifies us for the enjoyment of Heaven. If a ray of light break in upon us; if a new degree of knowledge be imparted to us; if we see the truth of the gospel more clearly, in any respect, than before we had done; we cannot mistake in ascribing the additional information or conviction to the illuminating Spirit within us."

"If we perceive our devotions to be quickened, our hopes enlivened, our faith fortified, we shall not mistake in ascribing these consolations of peace and joy to the Comforter; we may regard them as the earnest and pledge of the spirit in our hearts."—Ephes. i. 14.

"I know," continues he, "this will appear strange to

<sup>b</sup> Ordination Service.

<sup>c</sup> Collect for communion service and for Whitsunday.

natural reason. But so the Scripture has prepared us to expect they would do. ‘For the natural man, (says the Apostle,) receiveth not the things of the Spirit of God, for they are foolishness unto him.’ And to the same purpose, our Master himself speaketh of the Spirit of truth; ‘whom,’ says he, ‘the world cannot receive, because it seeth him not, neither knoweth him, but ye, (addressing his disciples) know him, for he dwelleth in you.’”<sup>d</sup>

Seneca says, “no man can be good without divine assistance,”<sup>e</sup> and represents the “Deity as residing in the human body;”<sup>f</sup> Cicero tells us that “no man was ever a great man without divine inspiration.”<sup>g</sup> “Do you wonder,” says Maximus Tyrius “that God was present with Socrates, friendly and prophetic of futurity—an inmate of his mind? A man he was, pure in his body, good in his soul,” &c. Plato also expressly ascribes the improvement of human nature to the supernatural influence of the Divine Spirit.<sup>h</sup>

“There is in every righteous man,” says Bishop Taylor, “a new and vital principle. The spirit of grace is the spirit of wisdom, and teaches us by secret inspirations, by actual persuasions, by personal applications, by effects and energies; and as the soul of man is the cause of all his vital operations, so is the Spirit of God the life of that life, and the cause of all actions and productions spiritual. There is in the things of God, to those who practise them, a deliciousness that makes us love them, and that love

<sup>d</sup> Sermon XVIII.

<sup>e</sup> Bonus vir sine Deo nemo est.—*Seneca Epist.*

<sup>f</sup> Deus in humano corpore hospitans.

<sup>g</sup> Nemo igitur vir magnus sine aliquo afflatu divino usquam fuit. Cic. de Nat. Deor.

<sup>h</sup> Plato calls it the gift of God to men Θεων εις Ανθρωποις δοσις; and also supernatural, and overcoming nature in its present state of imbecility; δαρεαν υπερ φυσιν νικωσαν την φητη.

admits us into God's cabinet, and strangely clarifies the understanding by the purification of the heart. For when our reason is raised up by the Spirit of Christ, it is turned quickly into experience ; when our faith relies upon the principles of Christ, it is changed into vision ; and so long as we know God only in the ways of men, by contentious learning, by arguing, and dispute, we see nothing but the shadow of him, and in that shadow we meet with many dark appearances, little certainty, and much conjecture : but when we know him with the eyes of holiness and the instruction of gracious experiences, with a quiet spirit and the peace of enjoyment, then we shall hear what we never heard, and see what our eyes never saw : then the mysteries of godliness shall be open to us, and clear as the windows of the morning."

"The Spirit of God," says Bishop Bull, "which in the beginning moved upon the face of the great deep, and invigorated the chaos, can, when he pleases, with the greatest ease, cause the light of divine consolation to arise on the dark and disconsolate soul. And this he often doth. I may here appeal to the experience of many good Christians, who sometimes find a sudden joy coming into their minds, enlightening their understandings, dispelling all clouds from thence, warming and enlivening their affections, enabling them to discern the graces of God shining in brightness, and to feel them vigorously acting in their souls, so that they have been, after a sort, transfigured with their Saviour, and wished with St. Peter, that they might always dwell on that Mount Tabor."

Bishop Smalridge : "The humble and devout Christian being thus satisfied of the necessity of God's grace, both from his own experience and from the Scriptures, and being assured of the vital influences of this Spirit from the promises made to him in the gospel, will not be over

curious to inquire into the secret and inconceivable manner of its operation. He will choose rather to feel those influences, than to understand or explain them, and will not doubt of that power, which though he cannot give an account of as to the manner of its working, he plainly perceives to be great and marvellous from its mighty and wonderful effects : for when, in reading the holy Scriptures, he finds the veil of darkness removed from before his understanding ; when those clouds of ignorance, that had overcast his mind, are presently dispersed ; when the doubts under which he had for some time laboured, are on a sudden cleared ; when such pious thoughts as were wont to pass transiently, are long dwelt upon, so as to leave behind them deep and lasting impressions ; when these are suggested to him without his seeking, and are urged and impressed upon him so importunately, that he cannot choose but listen to them ; if when he finds a sudden impulse upon his spirits, rousing him up to the performance of some important duty ; or an unexpected check stopping him in the midst of his course, when he is rushing on blindly and impetuously to the commission of some heinous sin : when in his devotions, he finds his attention fixed, his affections inflamed, and his heart melted within ; when, while the voice of God's minister preaching the truths of the gospel sounds in his ears, he is sensible of an inward voice speaking with greater force and efficacy to his soul, to his understanding, and his heart ; when under the pressure of any grievous affliction, he feels unexpected joy and comfort ; when light rises up in the midst of darkness ; when there is given unto him beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness ; upon all these and like occasions, he is sensible of the presence and aid of God's Holy Spirit, whose grace alone is sufficient to all these

purposes, and whose strength is made perfect in his weakness."

"We not only believe it," says Bishop Hickman, "but we feel it too; we feel the comfortable influences, the sacred emanations of the Holy Spirit upon us; more particularly at those offices of devotion, wherein he descends upon us also, as he did once upon our blessed Saviour, like a dove, and sheds his grace upon us, in some measure with those excellencies which become the sons of God."

To these we may add the observations of Mr. Addison, author of the *Spectator*: "We who have this veil of flesh standing between us and the world of spirits, must be content to know that the Spirit of God is present with us, by the effects which he produceth in us. Our outward senses are too gross to apprehend him; we may however taste and see how gracious he is, by his influence upon our minds, by those virtuous thoughts which he awakens in us, by those secret comforts and refreshments which he conveys into our souls, and by those ravishing joys and inward satisfactions which are perpetually springing up and diffusing themselves among all the thoughts of good men. He is lodged in our very essence, and is as a soul within the soul, to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man. How happy therefore is an intellectual being who, by prayer and meditation, by virtue and good works, opens this communication between God and his own soul! Though the whole creation frowns upon him, and all nature looks black about him, he has his light and support within him, that are able to cheer his mind, and bear him up in the midst of all those horrors which encompass him. He knows that his helper is at hand, and is always nearer to him than any thing else can be, which is



capable of annoying or terrifying him. In the midst of calumny or contempt, he attends to that Being who whispers better things within his soul, and whom he looks upon as his defender, his glory, and the lifter-up of his head. In his deepest solitude and retirement he knows that he is in company with the greatest of beings; and perceives within himself *such real sensations of his presence*, as are more delightful than any thing that can be met with in the conversation of his creatures. Even in the hour of death, he considers the pains of his dissolution to be nothing else but the breaking down of that partition which stands betwixt his soul and the sight of that Being, who is always present with him, and is about to manifest itself to him in fulness of joy.

“If we would be thus happy, and thus sensible of our Maker’s presence, from the secret effects of his mercy and goodness, we must keep such a watch over all our thoughts, that, in the language of the Scriptures, *his soul may have pleasure in us*. We must take care not to grieve his Holy Spirit, and endeavour to make the meditations of our hearts always acceptable in his sight, that he may delight thus to reside and dwell in us. The light of nature could direct Seneca to this doctrine in a very remarkable passage among his epistles,<sup>1</sup> ‘There is a Holy Spirit residing in us, who watches and observes both good and evil men, and will treat us after the same manner that we treat him.’ But I shall conclude this discourse with these emphatical words in divine revelation. ‘If a man love me, he will keep my words; and my Father will love him, and we will come and make our abode with him.’”

<sup>1</sup> Sacer inest in nobis spiritus bonorum malorumque custos et observator et quemadmodum nos illum tractamus, ita et ille nos.

It must be admitted, however, that there is great need of the caution, that we try the spirits whether they be of God. Too many there are who deceive themselves by fancies and feelings, at the same time that they exhibit very little of Christianity in their tempers and conduct. Those of a warm and volatile temperament are especially in danger from this quarter. But it is plain, that, unless we live as becomes the gospel, we have no right to feel its consolations. The Spirit of God dwelleth not in hearts which are not duly kept and sanctified. Angry passions, unchaste or unbecoming conversation, omissions of duty, or habits of sinning, will ever grieve and banish the Holy Spirit. Let none then ever content themselves with any emotions that are not attended with the fruits of the Spirit. But while we feel ourselves daily mortifying the flesh, our affections more and more set on things above, our heart and conduct more and more conformed to the image and precepts of our Saviour, we may lawfully look for, and cherish in our hearts, "the full assurance of faith." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

In what has been said on the subject of that "quietness and assurance," which the Scriptures speak of as the effect of righteousness, the writer would not be supposed as setting a value on fanciful flashes of the mind, or morbid fluctuations of feeling. What he pleads for is a sober and rational joy—a gladness of heart, as strictly united with the soundest reason as the solar warmth is united with the solar light—a pleasure which necessarily accompanies the healthful actions of our highest tastes and affections, on their most excellent and natural objects; and which reflection is so far from damping, that it will raise it to its greatest height. Such an enjoyment as this ought ever to be aimed at in all our spiritual exercises, because,

where the mind is in a sound state, and is not depressed by any peculiar circumstance, it is the feeling which naturally belongs to them; it is that too which makes them most interesting. To aspire, therefore, at times to this feeling, to cherish it with tenderness, to guard it with holy jealousy, is the path at once of rectitude and pleasure, of genuine duty no less than of genuine happiness. For, whatever may be the delusions of the enthusiast, he whose vivid relish for spiritual things makes him fear even a thought by which that relish might be impaired, whose days are bright and whose nights are tranquil in proportion as his sense of the Divine presence is lively, and his intercourse with his Redeemer cordial and unobstructed—he certainly is, of all men, the most secure, as well as most happy—is in youth best guarded against seducing pleasures—is in manhood best guided amidst distracting occupations of business—is in age best supported under infirmities and pains—is in death most comforted—in a word has the truest enjoyment of life, and the most perfect preparation for eternity.<sup>j</sup>

#### COLLECT FOR WHITSUNDAY.

O God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through Jesus Christ our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

<sup>j</sup> See Christian Observer, vol. vi. p. 83, for an excellent paper on "Frames and Feelings."

## CHAPTER XII.

THE SACRAMENTS.<sup>a</sup>

“SACRAMENTS ordained of Christ be not only badges or tokens of Christian men’s profession, but rather they be certain sure witnesses, and effectual signs of grace, and God’s good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

“There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.” Article XXV.

“A sacrament is an outward visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself as a means whereby we receive the same, and a pledge to assure us thereof.” Church Catechism.

The word *sacrament*, by virtue of its original in the Latin tongue, signifies any sacred or holy thing or action, and among the heathens was particularly applied to denote, sometimes an oath, the most sacred of obligations, and especially that oath of fidelity which the soldiery took to their general. In Scripture it is not used at all. By the early writers of the Western Church it was used to express almost any thing relating to our holy religion; at least any thing that was figurative, and signified something further than at first sight appeared. But afterwards

<sup>a</sup> The author has borrowed freely on this subject from Archbishop Secker’s Lectures on the Catechism; but as he has sometimes condensed, and sometimes supplied matter, he could not adopt the usual mode of marking the quotations.

a more confined use of the word prevailed by degrees ; and in that stricter sense which hath long been the common one, and which our catechism follows, the nature of a sacrament comprehends the following particulars :

1. There must be an outward and visible sign ; the solemn application of some bodily and sensible thing or action to a meaning and purpose which in its own nature it hath not. In common life we have many other signs to express our meaning on occasions of great consequence, besides words. And no wonder, if in religion, we have some of the same kind.

2. In a sacrament, the outward and visible sign must denote an inward and spiritual grace given unto us ; that is, some favour freely bestowed on us from Heaven ; by which our inward and spiritual condition, the state of the soul, is made better. Most of the significative actions that we use in religion signify only our duty to God. Thus kneeling in prayer is used to show our reverence to him to whom we pray. And signing a child with the cross, after it is baptized, declares our obligation not to be ashamed of the cross of Christ. But a sacrament, besides expressing on our part duty to God, expresses on his part some grace or favour towards us.

3. In order to entitle any thing to the name of a sacrament, a further requisite is, that it be "ordained by Christ himself." We may indeed on the ground of human authority alone, use actions that set forth either our sense of any duty, or our belief in God's grace. For it is certainly as lawful to express a good meaning by any other proper sign as by words. But then such marks as these, which we commonly call ceremonies, as they are taken up at pleasure, may be laid aside at pleasure, and ought to be laid aside when they grow too numerous, or abuses are made of them, which cannot easily be reformed. But sa-

craments in the sense to which we limit them, are of perpetual obligation ; for they stand on the authority of Christ : who hath certainly appointed nothing to be for ever observed in his Church, but what he knew would be for ever useful. Nor doth every appointment of Christ, though it be of perpetual obligation, authorize the name of a sacrament, but those only which are,

4. Not only signs of grace, but “ means whereby we receive the same.” None but our blessed Lord could appoint such means ; and which of his ordinances should be such, and which not, none but himself could determine. From his word, therefore, we are to learn it ; and then as we hope to attain the end, we must use the means. By calling the sacraments means of grace, it is not designed to speak of them as means by which we merit grace ; for nothing but the sufferings and merits of Christ could do that for us ; but means by which what he hath merited is conveyed to us.

Nor are they the only means of conveying grace ; for reading and hearing and meditating upon the word of God are part of the things which he hath appointed for this end ; and prayer is another part, accompanied with an express promise, that “ if we ask we shall receive.” But these not being such actions as figure out and represent the benefits which they derive to us, though they are means of grace, are not signs of it ; and therefore do not come under the notion of a sacrament.

5. A sacrament is not only a sign, or representation of some heavenly favour, and a means whereby we receive the same, but “ a pledge to assure us thereof :” not that any thing can give us greater assurance, in point of reason, of any blessing from God, than his bare promises can do, but that such observances, appointed in token of his promises, and strongly representing the blessings promised, affect

our imagination with a strong sense of them ; and make a deeper and more lasting, and consequently a more useful, impression on our minds. For this cause, in all nations of the world, representations by actions have ever been used, as well as words, upon solemn occasions ; especially upon entering into and renewing treaties and covenants with each other. And perhaps in condescension to a practice, which being so universal among men, appears to be founded in the nature of man, God hath graciously added to his covenant also the solemnity of certain outward instructive performances ; by which he declares to us, that as our bodies are sprinkled or washed by water, and nourished by bread broken, and wine poured out and received, so are our souls purified from sin and strengthened in all goodness by partaking of that mercy which the wounding of the body of Christ and shedding of his blood hath obtained for us. And thus these religious actions, so far as they are performed by God's minister, in pursuance of his appointment, are an earnest and pledge on his part which, as was observed, was one signification of the word sacrament : and so far as we join in them, they are an obligation binding like an oath on our part, which was the primitive meaning of the word.

Applying these characteristics to the positive institutions ordained by our Lord, our Church esteems two only as sacraments, that is to say, baptism and the supper of our Lord.

These two correspond to the two sacraments under the law ; baptism succeeding to circumcision, and the eucharist to the passover. Other legal rites and ceremonies and sacrifices they had under the law, and many typical significations and shadows ; but no more sacraments than the two mentioned.

St. Augustine tells us, that there should be but two only.<sup>i</sup>

<sup>i</sup> Sic ex latere dormientis in cruce, &c. Sacramenta ecclesiæ profluxerunt. St. Augustin. Tract. 15 in Evangel. Joan.

“As Eve was made out of Adam’s side while he was asleep, so out of the Lord’s side sleeping on the cross, the sacraments of the Church issued; that is, water and blood;” by which he understands the two sacraments. The same testimony also give Tertullian and many of the ancient Fathers, and thus believe all the Protestant Churches in Christendom, excepting one denomination.

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## CHAPTER XIII.

### BAPTISM.

THE duty of observing this ordinance appears to be very plain and obvious. Our Saviour has expressly declared that we must be born of water as well as the Spirit, if we would enter into the kingdom of Heaven.<sup>a</sup> John, his forerunner, baptized,<sup>b</sup> and his disciples also baptized more than John.<sup>c</sup> When therefore he bade them afterwards teach all nations, baptizing them, what baptism could he mean but that in which he had employed them before? And accordingly we find they did understand it as being the same, viz. a baptism of water as well as of the Holy Ghost. Philip, we read, baptized the Samaritans; not with the Holy Ghost;<sup>d</sup> (for the Apostles went down some time afterwards to do that themselves;<sup>e</sup>) but with water undoubtedly, as we find in the same chapter he did the eunuch.<sup>f</sup> Again, after Cornelius and his friends had received the Holy Ghost, and so were already baptized in that sense, Peter asks, “can any man forbid water that these

<sup>a</sup> John iii. 5.

<sup>b</sup> Matthew iii. 11.

<sup>c</sup> John iv. 1, 2.

<sup>d</sup> Acts viii. 12.

<sup>e</sup> Acts viii. 14. 15.

<sup>f</sup> Acts viii. 26—38.



should not be baptized which have received the Holy Ghost as well as we ?”<sup>g</sup>

When therefore John says that he baptized with water, but Christ would baptize with the Holy Ghost ; his meaning appears to be, not that Christians should not be baptized with water, but that they should have the Holy Ghost poured out upon them, which was not the case, at least in an equal degree, under John’s baptism. When St. Peter says, “the baptism which saveth us, is not the washing away the filth of the flesh ;” he means it is not the mere outward act, unaccompanied by a suitable inward disposition. When St. Paul says, that Christ sent him, not to baptize, but to preach the gospel, he means that preaching was the principal thing that he was to do in person ; to baptize he might appoint others under him ; as it seems he commonly did ; as St. Peter did not baptize Cornelius and his friends himself, but commanded them to be baptized :<sup>h</sup> and we read that Jesus baptized not, but his disciples.<sup>i</sup>

From the universal concurrence of antiquity it appears, that baptism was used by the whole primitive Church, and was considered as succeeding to circumcision under the Jewish law. It was deemed an essential rite in order to admission into the privileges of the Christian Church,<sup>j</sup> and was never called in question until since the Reformation. It is now uniformly observed by every denomination of Christians, except a very small body, (the Society of Friends,) who, resolving these commands into spiritual requisitions, observe neither baptism nor the Lord’s Supper.

It may not be possible to point out the necessary connexion that baptism has with the blessing which it pro-

<sup>g</sup> Acts x. 47.

<sup>h</sup> Acts x. 48.

<sup>i</sup> John iv. 2.

<sup>j</sup> Eusebius, Dupin, Mosheim’s, Milner’s, and Gregory’s Eccles. Histories

fesses to convey and signify ; and hence many have been led to doubt the expediency of a ceremony so simple in itself. We want something which accords with our erroneous reason ; we cannot consent to wash and be clean ; or if we must wash, let it be in Abana and Pharpar, or let it not be one small part, but the whole body ; not our feet only, but also our hands and our head. But does it become us to dispute or to obey the divine commands ? The animals that were slain in sacrifice under the law had no inherent virtue in themselves, nor could any necessary connexion be supposed to exist between the slaying of these or any other creatures, and the salvation of a sinner. But what was wanting in their general nature, was made up by special institution ; and these animals being once devoted and set apart for this service, acquired a new relation, and consequently a value, from the substance of which they were only types and shadows. It is easy for the God of nature to carry on his great purposes without the intervention of any means ; but this has not been his usual mode either in the affairs of nature or grace. Our Lord could easily have cured the eyes of the blind man by the word of his power ; but he chose to honour means, by making clay and spittle the ostensible channel of his power. It is easy for him to give efficacy to the most simple agents, and because he has instituted baptism, he grants his blessing upon it when it is *rightly* used. “ If the Prophet had bid thee do some great thing, wouldest thou not have done it ? How much rather when he saith to thee, wash and be clean ? ”

#### THE MODE OF BAPTISM.

Circumcision, which was the painful initiatory rite under the law, was accordant with the rigour of that dispensa-

tion, under whose ceremonious tyranny the Jewish worshippers groaned : whereas the rite of baptism, which has succeeded in its place under the gospel, is easy, and correspondent to the lighter yoke which Christ is pleased to place upon his disciples. Water is an appropriate emblem of the grace of the gospel ; for like it, it is the great purifier of nature, and like it, it flows free and unconfined to all the inhabitants of the globe.

The customs of the Jews were accommodated in some measure to the temperature of their climate, which being warm, required of them in order to their health and comfort, frequent ablutions. It is therefore very probable that, in some instances, they received baptism by a mode adapted to their custom, and went down into the water. But this fact cannot be ascertained by the meaning of the original word which we translate *baptize*, or by any account which is given us of baptism in Scripture. If in some places it should be admitted that the word baptize means to dip under the water, it is certain that it does not always so mean : for instance, when the Apostle says of the children of Israel, “ they were baptized unto Moses in the cloud and in the sea,” it would seem that he could not mean that they were dipped into the cloud and into the sea, for these are contrary to the fact ; but that they were sprinkled with rain from the cloud, and with the spray from the sea, which was a wall on each side of their pathway.

With regard to those passages in the Scripture where persons at their baptism are said to go down *into* and to come *out of* the water, it is sufficient to observe, that the prepositions *ex* and *eis*, which are translated *out of* and *into*, may, with equal propriety, be rendered *from* or *to* the water. So that these passages, at the best ambiguous, are more than balanced by the many instances in which the

persons were baptized suddenly, and in their houses, where it is not reasonable to suppose, they had conveniences for immersing themselves under the water. And if it were even demonstrated, that immersion was the universal mode of performing baptism in that country, it would not render it obligatory upon people of other climates, unless there were an express precept, or some other reason in the nature of things, by which we may understand that it is the quantity of the water, the circumstance, and not the thing, which constitutes the virtue of it.

As the children of Israel were delivered from the plague wherewith God smote the Egyptians by having the sides and door-posts of their houses sprinkled with the blood of the Paschal Lamb, which typified Christ the true Passover ; thus is the blood of Jesus supposed to be sprinkled upon believers, so as to wash them from their sins, and deliver them from the wrath of God. Thus it comes to pass, that instead of dipping persons baptized, or washing them all over, as it might be proper to do in hot countries ; in cold climates it has been customary only to sprinkle them with water ; for this being a symbol or sign of the blood of Christ now, as the blood of the sacrifices was of old ; and the Holy Ghost having been pleased to signify the application of the blood of Christ by sprinkling it, as well as by washing with it ; it was easy to infer, that it might be represented by sprinkling, as well as by any other way, if not in some sense better, as this comes nearer to the phrase of " sprinkling the blood of Christ," so often used in Scripture, and which seems to have been so used to prevent the mistake of supposing, that unless persons were dipped and washed all over with water, they are not rightly baptized ; as if sprinkling the water did not represent the sprinkling of the blood of Christ as well as being dipped in it. This view accords with the words of the Prophet Isaiah, who,

speaking of our Saviour, says, "He shall sprinkle many nations," that is, many shall receive his baptism; and with the well known prophecy of Ezekiel, "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you."

The method of sprinkling or pouring has the advantage, that it may be administered to the sick and dying, who would be otherwise deprived of the ordinance; and that it is convenient in all climates, and in the most inclement seasons. In some countries, water is so rarely and insufficiently procured, that any other mode of baptism would be altogether impracticable. Now as this rite is of universal obligation to every nation and individual, it must be a presumptive consideration in favour of any mode of its administration, that it is adapted to every circumstance and exigency of human affairs. In any case, however, where the candidate for baptism prefers immersion, the Church authorizes her ministers to accommodate the mode to his wishes.

#### THE BENEFITS OF BAPTISM.

"There are two extremes," says Bishop Burnet,<sup>k</sup> "that are to be avoided in this matter. The one is of the Church of Rome, that teaches, that as some sacraments imprint a character upon the soul, which they define to be a physical quality, so do they all carry along with them such a divine virtue, that by the very receiving them (the *opus operatum*) it is conveyed to the souls of those to whom they are applied; unless themselves put a bar in the way of it by some mortal sin. But the other extreme which we likewise avoid, is that of sinking the sacraments so low

<sup>k</sup> Burnet on 25th and 27th Articles.

as to make them mere rites and ceremonies. St. Peter says ‘Baptism saves us.’ St. Paul calls it ‘the laver of regeneration,’ to which he joins, the renewal of the Holy Ghost.’ These words have a sense and signification that rise far above a mere ceremony done to keep up order, and to maintain a settled form.”

In the catechism, baptism is said to consist of two parts, “the outward and visible sign, water, and the inward and spiritual grace;” the latter being “a death unto sin, and a new birth unto righteousness: for being by nature born in sin and the children of wrath, we are thereby made the children of grace.”

“Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by virtue of prayer unto God.” Article XXVII.

There are several particulars necessary in order to a proper understanding of these expressions.

By disobedience in eating the forbidden fruit, our first parents corrupted their nature; and we, being derived from them, received of necessity an original taint of the same disorder; and therefore coming into the world under the ill effects of their sins, and being prone to sin ourselves, we are said to be “born in sin.” By the same disobedience, they forfeited the favour of God; and we, descending from them, and inheriting from them by way of natural consequence, what they suffered as a mark of God’s displeasure, are said to be “the children of wrath.” Not that God, with whatever disapprobation he must view our native de-

pravity, is, or properly speaking, can be, angry with us personally for what is not our own voluntary fault. But he might undoubtedly both refuse us that favour which our first parents had forfeited, and to which we have no right; and leave us without help, to that weakness and misery which followed our fallen condition. But what in strict justice he might have done, in his infinite goodness he has not done. For the first covenant being broken by Adam, he has entered into a new one with mankind through Jesus Christ; by which we are freed from the punishment due to our first parents' transgression, and restored to a state of salvation. "As in Adam we all died, so in Christ we are all made alive." And thus the Christian covenant delivering us, if we are faithful, from every thing we had to fear, and bestowing on us every thing we hope for, brings us into a state unspeakably different from our former. As the minor who is the heir of an estate, may be fitly called the heir, though he has not yet received, and may by his misconduct forfeit, his inheritance, so may we who enter into covenant with Christ, be called the heirs of salvation, though we are liable to forfeit it by our transgressions; and this new state being effected by the grace or goodness of God, we, who have entered upon it, are properly called the children of grace. Now baptism is the appointed sign of our profession in these matters. It is also the means whereby we receive the same, and a pledge to assure us thereof, because they "who rightly receive it" have reason to hope that God will not fail to bless his own institutions; and they now being "grafted into the church, the promises of the forgiveness of sin, and of their adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God."<sup>1</sup>

<sup>1</sup> Article XXVII.

The Church is a body of men taken out of the rest of the world, as the peculiar care of our Redeemer ; to whom he affords the special means of salvation, conducting them by the methods of his providence and grace in the way of eternal life. The Church is therefore by St. Peter compared to the ark in the days of Noah, in which those who entered into it were saved from the deluge. " They were saved," as the Apostle expresses it, " by water," or in the ark which was carried upon the waters : and he adds, " the like figure whereunto baptism, doth also save us." For our Lord hath appointed that all those who enter into the ark of his Church, shall be admitted therein by the solemn rite or ceremony of baptism, according to that express precept given to his Apostles, " Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

In his conversation with Nicodemus, he tells him, " Except a man be born again, he cannot see the kingdom of God." And further explaining himself, he says, " Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God." This corresponds with the following passage of St. Paul ; " he saved us by the washing of regeneration, and the renewing of the Holy Ghost." Here the words " born" and " born again," plainly answer to " the washing of regeneration, and the renewing of the Holy Ghost." And whereas our Saviour makes these necessary to our entering into the kingdom of God, St. Paul makes them the means of salvation. Thus we find baptism and the gift of the Spirit to be frequently joined together, as in the passages before cited, and in the following places. Mark xvi. 16. " He that believeth and is baptized, shall be saved." " Jesus being baptized, the Holy Ghost descended upon him." Luke iii. 21, 22. " Repent and be



baptized, every one of you for the remission of sins ; and ye shall receive the gift of the Holy Ghost." Acts ii. 38.

Accordingly we find that baptism and regeneration were used as synonymous terms by the ancient Fathers. In the early ages of the Church, the baptized were principally adults, converted from heathenism ; and as they incurred, by the profession of Christianity, reproach, persecution, and sometimes death, there was every reason to believe that they were sincere and genuine converts. But under any circumstances, they might be considered as regenerate, if we make the distinction recognised by our Church, between baptismal and spiritual regeneration ; and even where the inward and spiritual grace does not accompany the outward sign, charity would lead the Church to suppose that they who came for baptism, came with proper qualifications, and consequently received the blessings to which they were entitled by their entering into this solemn covenant.

We may learn thus to understand those expressions in our office of baptism which have been objected against for want of considering their true import. We are there taught to pray that God would " wash and sanctify the child with the Holy Ghost ;" that " he may receive remission of sin by spiritual regeneration ;" that " he would give his Holy Spirit to the child that he may be born again ;" and finally, after baptism, we give thanks, " that it has pleased God to regenerate the infant with his Holy Spirit." In the office for baptizing adult persons, we pray for the same things on their behalf, and after being baptized, do pronounce, that they " are born again."

Now, if baptism be a means appointed by our Lord himself, for our entering into that covenant to which belong the promises of remission of sin, and the influences of the Holy Spirit, we are authorized to consider those who are

baptized, as being regenerate. On his authority they are esteemed as being "born of water," and in the judgment of charity as being born of the Spirit. St. Paul frequently addresses a whole people as being the elect and saints, in which he could only be justified on the grounds of that "charity which hopeth all things," and which leads us to believe that they who profess, possess also the moral qualifications which alone can secure to them the inward or spiritual grace.

We may with propriety consider the baptized person as regenerate by the Holy Spirit in another view. Supposing the change of relation produced by baptism to be merely external, and to affect the *condition*, and not the *character* of the recipient, still are we bound to thank God that this is done by the Holy Spirit, who is the author of every good and perfect gift, through whose agency all the means of grace and the administration of them derive their perpetuity and their effect. The same effect of baptism is affirmed in the formularies of several other denominations of Christians. The liturgy of the Dutch Church of the Netherlands directs the following thanksgiving to be made after baptism: "Almighty and merciful Father, we thank and praise thee that thou hast forgiven us and our children all our sins, through the blood of thy beloved Son Jesus Christ, and received us through thy Holy Spirit, as members of thy only begotten Son, and adopted us to be thy children, and confirmed and sealed the same unto us by holy baptism." The hymns authorized to be used in public worship by the Presbyterians, assert the same blessings also as accruing to children from baptism. The Dutch Presbyterian catechism says, that "the Holy Ghost calls baptism the washing of regeneration;" and again, that "we are spiritually cleansed from our sins, as really as we are washed with water." The Saybrook platform,

"which is authoritative with Congregationalists, says,—“ by the right use of this ordinance, the grace promised is really conferred by the Holy Ghost.” Dr. Mosheim, in behalf of the Lutheran Church, says, “these rites were baptism and the Lord’s Supper, which are not to be considered as mere ceremonies, nor yet as symbolic representations only, but also as ordinances accompanied with a sanctifying influence upon the heart and affections of true Christians.” The Methodists in their form of baptism, return thanks to God for “receiving the infant for his own child by adoption.” Dr. Clarke, a Methodist divine, in commenting on the words “by the washing of regeneration,” says, “Undoubtedly, the Apostle here means baptism,—a rite commanded by God himself, and therefore, the thing signified, should never be expected without it.”

Calvin, who was never suspected of popery, says, “I consider it (baptism,) to be a figure, but at the same time, it has the substance connected with it. For God in promising us his gifts, does not deceive us. Therefore as forgiveness of sins and newness of life are offered us in baptism, so it is certain they are received by us.” Again, he says, “Christ hath purified us in the laver of his blood, and hath communicated this purification by baptism.” “Those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, have not considered that which was the principal thing in baptism; which is, that we ought to receive it with this promise, ‘he that believeth and is baptized shall be saved.’” “We are baptized into the mortification of the flesh, which commences in us at baptism, which we pursue from day to day, and which will be perfected when we shall pass out of this life unto the Lord.”<sup>b</sup> Our Church

<sup>b</sup> Calvin Institut. lib. iii. ch. 6, and iv. ch. 15, 16.

goes no farther than the above authorities in declaring that we are regenerate by the Holy Spirit in baptism. And whether this declaration be taken hypothetically or otherwise, there is no solid ground of objection to the phraseology. In fact, a service designed for popular use, must in its nature be constructed in general terms, and not undertake to decide the case in which the benefit is received, and where it is not, but must proceed upon the supposition of Calvin, that "God, in promising his gifts does not deceive us."

At the time the baptismal service was framed, there was no danger of its being misunderstood. And the authors of it have guarded against any misunderstanding of it, both by the expression of their own private sentiments as contained in their works, and by the authoritative comment which their articles and homilies have made upon the baptismal service. As far as the present writer can ascertain the private sentiments of the reformers, he believes them universally to have disclaimed the idea of an inseparable connexion of baptismal with spiritual regeneration. Bishop Latimer, for instance, identifies such a notion with the errors of popery. In his tenth sermon, p. 195, commenting on the words, "Except a man be born again, he cannot see the kingdom of God;" he says, "the man must have regeneration: and what is this regeneration? It is not to be christened in water, as these firebrands expound it, and nothing else." The homilies, which are the work of the same authors, quote with approbation the doctrine of St. Augustine: "If sacraments had not a certain similitude of those things whereof they be sacraments, they should be no sacraments at all. And of this similitude they do for the most part *receive the names of the selfsame things they signify.*" Here then we have the reason why the term regeneration is strictly applicable to baptism. The

name of the thing signified, is given by figure of metonymy, to the sign itself. But lest we should mistake the sign for the thing signified, the article tells us it is but "*a sign of regeneration, or new birth,*" and that in relation to this and the other sacrament, "in such only as worthily receive the same, they have a wholesome effect or operation: but that they who receive them unworthily, purchase to themselves damnation."<sup>c</sup>

The Church understands baptism as descriptive of a new *state*, rather than of a new *nature*; as implying a recovery from a state of guilt and wrath to a state of pardon and acceptance, rather than as a recovery from sinful dispositions to holiness of heart. She nowhere authorizes the belief, that baptism in the outward act, supersedes, constitutes, or necessarily conveys, that change of nature which the Scripture, under a variety of representations, makes necessary to our salvation. She tells us that "it is an instrument, by which they who *rightly* receive it, are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God."

"We do not obtain remission of sins by the outward washing or sprinkling of water; for it is Christ alone that washes and purges away the spots of our souls by his own blood. We must not, therefore, give this honour to the outward element on any account. But the Holy Spirit, sprinkling our consciences, as it were, with the sacred blood of Christ, washes off all defilements of sin, and makes us pure in the sight of God. We have, however, in the sacrament the seal and pledge of this expiation of

<sup>c</sup> See 25th and 27th Articles.

our sins. All do not indiscriminately, and in common, obtain this grace. The faithful alone reap this blessing. The unbelieving, by rejecting the promises of God presented in the baptism, shut themselves out and go empty away. The use of baptism, then, consists in faith and repentance. But that faith and repentance should precede baptism, is exacted only of those who are grown up, whose age is capable of both; but the promise of Christ unto the Church, in whose faith infants are baptized, is sufficient for them, *for the present*; when they grow up, they are bound themselves to acknowledge the reality of their baptism, and to feel its power on their minds, and to evidence it by their lives and manners." Nowell's Catechism.

The well known discourse of Samuel Bradford, D. D., Bishop of Rochester, "on baptismal and spiritual regeneration," affords an excellent exposition of our doctrine on that subject. The fourth proposition of his sermon is intended to show that the washing of regeneration may be separated from the renewing of the Holy Ghost. Simon Magus is produced as an instance in point, who was baptized and yet had neither part nor lot in the kingdom of Christ. "Our Saviour," he adds, "makes the being born of the Spirit, as well as of water, necessary to the entering into the kingdom of Heaven. St. Peter in like manner when he mentions baptism as saving us, adds, to prevent all mistake, not the putting away the filth of the flesh (not that merely) but the answer of a good conscience towards God, the having the heart renewed to holiness, and the life conformed to the commandments of God. What St. Paul says of the Jews, may be applied to Christians also, with a little variation of words. He is not a Christian who is one outwardly, neither is that regeneration (namely, such as will be effectual to salvation) which is outward in the flesh; but he is a Christian, who is one inwardly, and regenera-

tion is that of the heart, in the Spirit and not in the letter. The institutions of Christ do not work like charms ; but being appointed to be used by reasonable creatures, there is a disposition of mind in the person using them, necessary to the rendering of them effectual.”<sup>d</sup>

“Regeneration and sanctification,” says Archbishop Tillotson, “are attributable to the same causes, the principal and instrumental, to the Spirit of God, and to the word of God. We are said to be born of the Spirit; and to be sanctified by the Holy Ghost; to be begotten by the word of truth, which is the word of God. So that Scripture speaks of them as the same thing.” Again: “After many strugglings and conflicts with their lusts and the strong bias of evil habits, this resolution, assisted by the grace of God, does effectually prevail, and make a real change, both in the temper of their minds, and the course of their lives; and when that is done, and not before, they are said to be regenerate.” Once more: “It is said that one of the main differences between regeneration, and sanctification, is this, that regeneration is incapable of degrees, and that all that are regenerate are equally so. But this is a mere fancy and imagination.”<sup>e</sup>

Thus Dr. Barrow, who is universally allowed to have been a writer of the profoundest learning, and free from every imputation of enthusiasm, represents regeneration to be a spiritual change, effected by the influence of the Holy Spirit on the mind, the will, and affections of a sinner. Speaking of the work of illumination and sanctification, he says, “Both these taken together do constitute and accomplish that work which is styled the regeneration, renovation, vivification, new creation, resurrection of a man;

<sup>d</sup> See Bishop Bradford's discourse on Titus iii. 4, 7. See also Bishop Beveridge's sermon, 1 Peter i. 3.

<sup>e</sup> Tillotson's works, folio, vol. ii. pages 340, 341, 343.

the faculties of our souls being so improved, that we become as it were other men thereby ; able and apt to do that for which before we were altogether indisposed and unfit.”<sup>f</sup>

Archbishop Sharp says, that regeneration “ holds only as those persons that have always lived virtuously,” &c. “ As for those that, either through the occasion of a bad education, or the abusing of a good one, have engaged themselves in vicious courses, &c., these persons are not in the regenerate state, (if we speak as to the inward spiritual part of it) and must, if ever they mean to be saved, undergo a real change and transformation,” &c.—Vol. iii. 13th Sermon, p. 294.

“ The Sacraments (says Hooker) contain in themselves no vital force or efficacy ; they are not physical but moral instruments of salvation, which, unless we perform, as the Author of grace requireth, they are unprofitable. For all receive not the grace of God, which receive the Sacraments of his grace.” Eccles. Polity, Book v. Sect. 57.

“ Here we must confess, (says Bishop Burnet) that very early, some doctrines arose upon baptism, that we cannot be determined by.” One of these errors he states, as consisting in the belief “ that no man could be saved without baptism.” Another that arose out of this was the “ mixing the outward and inward effects of baptism ; it being believed, that every person who was born of water, was also born of the Spirit, &c. But after all, this is not to be believed to be of the nature of a charm, as if the very act of baptism carried always with it an inward regeneration.”

Connected with this error of making “ the act of baptism to carry with it always an inward regeneration,” is the doctrine of a baptismal justification as held by some in the present day.

<sup>f</sup> See a Sermon on the Holy Ghost.



“It is a tenet in the Church of Rome, (says Bishop Burnet) that the use of the Sacraments, if men do not put a bar to them, and if they have only imperfect acts of sorrow accompanying them, does so far complete those weak acts as to justify us. This we do utterly deny, as a doctrine that tends to enervate all religion; and to make the sacraments that were appointed to be the solemn acts of religion, for quickening and exciting our piety, and for conveying grace to us, *upon our coming devoutly to them*, become means to flatter and deaden us. The doctrine of sacramental justification is justly to be reckoned among the most mischievous of all those practical errors that are in the Church of Rome: since the natural consequence of this doctrine is to make men rest contented in low imperfect acts, when they can be easily made up by a sacrament, we have just reason to detest it, as one of the depths of Satan; the tendency of it being to make those ordinances of the gospel which were given us as means to raise and heighten our faith and repentance, become engines to encourage sloth and impenitence.” (p. 172.)

The Bishop of Gloucester, in speaking of “that most serious error of exalting too highly the just views of baptismal regeneration,” says, “This erroneous view, in my opinion, strikes at the root of all useful preaching. Ministerial addresses founded upon it, soothe and delude the people into a false peace; they do but half open the wounds of the sinner, they act as a dull and clouded mirror to the soul, and exhibit to him a most imperfect representation of what he is, and what he should be—of what must be done for him, and in him; they may make many a Pharisee, and produce on many a death-bed a vain self-righteous case, which must soon be changed into self-condemnation and death eternal. But they will never be the spiritual weapons mighty through God, to the pulling down

of strongholds, and bringing the servant of Satan 'into captivity to the obedience of Jesus Christ.' They will never be instrumental in drawing forth, from practical unbelievers, the question of the gaoler, 'What must I do to be saved?' nor in leading them as humble penitents to the cross of Christ, and binding them down to the horns of the altar, as devoted disciples of his word, and willing dependants on his grace."

"What advantage then hath baptism?" Much every way. There is no difficulty in considering the baptismal rite as an assurance and pledge, on the part of God, that the person hereby admitted into personal covenant with him through the second Adam, shall not perish through the fault of the first. It is reasonable further to believe, that some special gracious effect attends the due administration of this interesting ordinance; that in many instances true spiritual regeneration takes place in baptism, and that in all, where it is rightly received, some spiritual benefit is bestowed, besides the mere external condition. Some of the further benefits to be derived from it will suggest themselves when we come to consider the baptism of infants.

"Very necessary is the admonition," says Bishop Bradford, "that we ought to be careful, neither on the one hand to slight or neglect the external institutions of religion; (he is speaking of baptism) nor on the other hand, to depend upon our compliance with them, unless we at the same time answer their end and design."

"Some of an enthusiastic temper are ready to undervalue or neglect all the external institutions of religion; not considering that these are the divinely instituted means and pledges, to those who worthily receive them, of the divine favour and blessing.

"But then on the other hand, there are great numbers

of professing Christians, who satisfy themselves with a cold compliance with the external institutions of Christianity, whilst they are devoid of all that is truly spiritual and internal. They are baptized in the name of Christ; they attend public worship: divers of them partake of the Lord's Supper; they go on in a constant round of performances: but they are still unreformed; they are not renewed in the spirit of their minds; nor do the fruits of the Divine Spirit appear in their lives and conversation."

"It should, therefore, be our care to reverence all the institutions of our Lord, and all those external observances which are designed as aids and excitements to religious impressions; but at the same time never to content ourselves till we find the Spirit of God and of Christ dwelling in us, sanctifying our tempers, and becoming a settled principle of piety and virtue throughout the course of our lives."<sup>s</sup>

But hence arises another question, "Why are infants baptized, when by reason of their tender age, they cannot perform the conditions?"

The reasons for not denying baptism to infants are these: Moses and the prophets avow circumcision to be a sign of repentance, and St. Paul styles it a sacrament of faith; notwithstanding which, the children of the Jews, though incapable of faith and repentance by reason of their tender age, were circumcised. By this outward sign, God acknowledges himself the Father of the offspring of his people; but the favour of God is more abundantly poured out upon us, and more fully declared in the gospel of Christ. Inasmuch also as our infants undoubtedly enjoy the *substance* of baptism with us, it would be doing them an injury to refuse them the *sign*, which greatly tends to

evidence the mercy of God and confirm his promises. Christians would thus be deprived of a principal means of consolation enjoyed by the ancients, and our little ones would be in worse circumstances than those of the Jews. Further, since Christ our Lord calls little children to him, and forbids any one from hindering them to come to him, and receives them in his arms, and testifies that the kingdom of Heaven belongs to them; it would seem the highest degree of injustice to prohibit their access into the porch of the Christian commonwealth, whom God himself deigns to admit into his heavenly palace.

Repentance and faith are requisite, not before they are possible, but when they are possible. And until they are possible, baptism may very fitly be administered; because God on his part, can certainly express by it, both his removing, at present, the disadvantages under which they lie by reason of the sin of Adam; and his removing hereafter, on proper conditions, the disadvantages they may come to lie under by their own sins. And though they cannot, on their parts, expressly promise to perform these conditions; yet they are not only bound to perform them; but (which is the point our catechism insists on) their sureties promise for them, that they shall be made sensible, as soon as may be, that they are so bound: and ratify the engagement in their own persons. For it is by no means necessary, that a covenant should be executed by both the parties to it, at the same time: and as the Christian covenant is one of the greatest equity and favour, we cannot “doubt, but that God favourably alloweth the charitable work of bringing infants to his holy baptism.”

The promise of the covenant being expressly said to belong “to us and our children,”<sup>h</sup> without any limitation

<sup>h</sup> Acts ii. 39.

of age, it is proper that they should partake of the sign as well as the promise : especially as the infants of the Jews and of proselytes to the Jews were, by a solemn sign, admitted into their covenant.

In objection to the baptism of infants, it has been urged that there is no express command given in Scripture for the practice. Admitting for a moment, the force of this objection, we have a right to put upon those who deny this privilege to infants, the burthen of proving, that it was taken away by the Christian dispensation. Children were admitted into covenant in the Jewish Church, and circumcision was as much "a seal of the righteousness of faith," as is baptism. It is not incumbent on us, then, to show, that this privilege was continued to children; it belongs to those who deny it, to prove that it was abolished by that better covenant which the gospel introduced. But where is the text that would authorize the belief, that our Lord intended to exclude those from his visible kingdom, whom he declared to be of the kingdom of heaven? Is it said, that this may be inferred from the fact, that faith was required of those who were to be baptized, and consequently, that infants, being incapable of faith, were not proper subjects of baptism? It may be replied, that the same argument would exclude them from heaven; for faith being necessary to salvation, and infants being incapable of faith, upon this principle they cannot be saved.

The opponents of infant baptism profess to lay great stress upon the positive precepts of Scripture. But upon what positive precept do they ground their observance of the first, instead of the seventh day of the week? Upon what part of Scripture do they build their belief in the authenticity and genuineness of the Scripture itself? These are subjects equally important with baptism, and yet no

express direction is given concerning them. Is it said, that they are fairly implied in Scripture, and may be clearly deduced from the practice of the Apostles? We say the same of the baptism of infants, and are prepared to show that the evidence is as strong in favour of it, as of the Christian Sabbath, and of the authenticity of the sacred Scriptures themselves.

In carrying into effect their great commission, in preaching the gospel to every creature, and admitting into the visible fold of Christ, by baptism, those to whom they were sent, the Apostles, unless they were forbidden, would naturally, according to the terms of that covenant which had already existed between God and his Church, consider children as coming within the scope of their pastoral office, and as entitled to the privileges of the covenant. The mere change of the sign of initiation, from circumcision to baptism, could not have been supposed as affecting the essential rights and privileges of the party. These rights and privileges had never been taken away by any act or declaration of the Lawgiver, and therefore continued in full force. When, therefore, they baptized whole families at once,<sup>1</sup> we cannot question but they baptized, (as we know their successors did,) little children among the rest. "Of such," says our Lord, "is the kingdom of heaven," and St. Paul, "they are holy;" which they cannot be reputed, without entering into the gospel covenant; and the only way of entering into it is by baptism; which therefore is constantly represented in the New Testament as a means of salvation.

Accordingly we find, that the earliest writers make mention of the baptism of infants. A circumstance occurs in the third century, which serves to show the footing it had obtained at that period. A council was held in

<sup>1</sup> Acts xvi. 15, 33.

Africa by sixty-six bishops, with Cyprian at their head, before whom the following question was brought, whether infants should be baptized immediately, or on the eighth day? The council unanimously resolved that they should be baptized as soon as possible; on which Mr. Milner remarks, "If infant baptism had been an innovation, it must have been now of considerable standing. The disputes concerning Easter, and other very uninteresting points, show that such an innovation must have formed a remarkable era in the Church; the number of heresies and divisions had been very great; among them all, such a deviation from Apostolical practice as this must have been remarked. It appears impossible to account for this state of things, but on the footing that it had ever been allowed, and therefore that the custom was that of the first churches."

The benefits which children derive from baptism, if they were properly improved, would be very important. They become thereby children of the covenant, and are admitted to the benefits of the prayers and ordinances of the Church. Their sponsors solemnly promise, in the presence of God and his congregation, that they will teach them all that they "ought to know for their soul's health," and the minister is bound, as the shepherd of the flock, to feed these lambs, to watch over them, and to direct their steps into the way of eternal life. Parents and teachers formerly instructed the youth with great diligence in the principles of the Christian religion, as soon as their age permitted them to reason and understand, that they might drink in piety together with the milk of their nurse, and be nourished from their cradle in the habits of virtue.

"If parents and teachers would undertake, and faithfully execute, this part of their charge, great and wonderful would be the consent and agreement in the Christian religion, which, now, in a miserable manner, is rent in

pieces. Certainly every thing would not lie overwhelmed in gloomy ignorance, or be so far distracted and broken and dissipated with discordant and contradictory opinions, as now we see is the case ; but for this distressing state of affairs, it becomes all good men to grieve." Nowell's Catechism.

Would that this appeal might have its due weight upon the minds of parents and sponsors ! Alas ! in our day the sacrament has degenerated into a mere ceremony, and the sponsors consider themselves well acquitted, when they have presented a few donations to those to whom they promised spiritual and eternal blessings. But remember, though custom may sanction so gross a departure from the spirit and letter of your obligations, you cannot by such a procedure cancel the solemn contract you have entered into with God and his Church. In his sight your promise is not considered the mere words of an unmeaning ceremony ; but it is recorded in those books which will one day be opened in the presence of an assembled world. Parents, sponsors and guardians ! if you have any affection for your young and tender offspring, any regard for those whom God has entrusted to your charge ; if you have any desire that they should live long and see good days ; if you wish them to escape the corruptions and snares of a wicked world, and the wrath which is to come ; if you wish to save yourselves from the horror that must gather about those who have their children to rise up in judgment and pronounce them cursed ; if you wish the agonies of death to be softened by the tender mercies of your Redeemer, by the reflection that you have done your best to improve the talent committed to your keeping, and by the hope that you shall meet those whom your souls love in a better world ; if, in a word, you desire to hear in the decisive day that



shall come, the blessed sentence, "well done good and faithful servant, enter thou into the joy of thy Lord,"—labour to fulfil the awful duties of your calling, both in making your own election sure, and in bringing up in the nurture and admonition of the Lord, those young and inexperienced souls who can look only to you for instruction and guidance. Teach them that they have precious and immortal souls, which must be saved in time, or lost for ever. Eternity depends upon youth, just as the form of the oak does upon its first bent and inclination. Train them up in the way in which they should go, and when they are old they shall not depart from it. Now the soil is fit to receive the good seed. In the morning sow thy seed, and in the evening withhold not thy hands, and God will bless your labour with his increase; so that "he who soweth, and he who reapeth, may rejoice together."

If they whose office it is to watch over youth, and to tell them how they may preserve their ways, should be so wanting in regard to their own souls, and so unfaithful to the best interests of humanity as to neglect these weighty matters of the law; perhaps the voice of admonition from these pages may reach the hearts of those young candidates for eternity. Ye heirs of immortality, your happiness or misery hereafter will depend upon your conduct in this life, and upon no part of it perhaps more than its beginning. Consider the value of time, its irrevocable flight, and the inconceivable reward or punishment which will hereafter await the improvement or neglect of so valuable a talent. Your future respectability or insignificance in society, the comfort or misery of your parents, the soothing approbation or bitter reproaches of your conscience, and the nature of your condition in the world of spirits, will probably be derived from the principles you form and the habits you acquire at the com-

mencement of the journey of human life. The native dignity of virtue, and the commanding authority of true piety, will ever procure the veneration, esteem, and affection of the wise and the good,<sup>i</sup> and extort homage from wickedness.

If religion be the happiest course, you cannot too soon enter upon it. Though you should live to old age, you ought not on that account to put it off, because every day's delay is a delay of your highest bliss, every day's delay strengthens the habits of a contrary nature, renders your desire and power to return less powerful, and finally will overthrow them altogether. How many men do we see, who have grown old in sin, who have the wish, but not the power, to withdraw from the world their hearts, of which it has had so long possession! There are principles in our nature which render the work of conversion difficult, if not impossible, when deferred to a future period. You may repent to-day, but to-morrow it may be out of your power. If you find it difficult to-day to forsake your sins, how can you hope to find it easier to-morrow, when to the sins of yesterday you have added those of to-day? To-morrow is in eternity. To-morrow you may have gone down to the grave, with all your sins and imperfections on your head.

But were you sure of living, and that God would vouchsafe the grace of repentance, and power to burst the adamantine chains that bind the old offender, yet to neglect religion for one moment, is to neglect your true interest, and to offer the highest affront and ingratitude to the God who made and redeemed you, and who continues to crown your life with mercy and loving kindness. You would devote the prime and strength of your days

<sup>i</sup> Dr. Abercrombie's Lectures, to which some of the above remarks are indebted, contain important advice to parents and catechumens.

to your own pleasures, and then give to God the refuse and dregs of your life, because you will then not know how otherwise to dispose of yourself. You will be willing to leave the world when it is leaving you. If you could hope that God would accept these lame and blind and halt victims at your hands, you must confess that you have no claims to sentiments or feelings of gratitude. This were indeed an unkind requital, and a dangerous experiment. On the contrary, by remembering your Creator in the days of your youth, you offer him the most acceptable service. You have, in so doing, the sure promise, that they who seek him early shall find him. Those who honour him, he will honour. Beginning the work early, you shall find it easy and delightful, and in a dying and retiring age you will have nothing to do, but to collect and enjoy the consolations of religion.

To this duty your baptismal covenant binds you by strong obligations. For although you did not in your own person contract the vow, yet the nature of it is such, as makes it of universal obligation. Your parents devoted you to the Lord in baptism, at an age when you could not choose for yourselves. And now that you can understand your own interest and duty, you are called upon to ratify their contract made in your behalf. Your refusing to do this, disannuls their act, and declares that you will not accept of the Lord as your master. "Choose ye this day whom ye will serve; if the Lord be God serve him; but if Baal serve him." Surely you cannot long hesitate which choice to adopt. You cannot be at a loss to determine between objects so different, and where your duty and happiness are so obviously marked. Thankfully accept then the terms which your parents have negotiated for you, and labour to fulfil on your part the

conditions they have stipulated for you, that you may indeed be the children of God.<sup>k</sup>

“Baptism doth represent unto us our profession : which is, to follow the example of our Saviour Christ, and to be made like unto him ; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.”<sup>l</sup> Be not satisfied then with a mere profession, a decent demeanour, and regular observance of external duties, unless you experience also the inward dispositions of a new nature. “Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable will of God.” And in order to attain to this state, be much in prayer, and in reading, with prayer, the Scriptures ; avoid evil company, for it will be sure to extinguish in you your good resolutions ; “Come out from among them and be ye separate, touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty.”

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## CHAPTER XIV.

### CONFIRMATION.

As baptism, in the case of infants, is not their voluntary act, it is very suitable that they should, when they arrive

<sup>k</sup> This is the object of Confirmation, as will be explained under that head.

<sup>l</sup> Baptismal Service.

to years of discretion, confirm what has been done, and express their agreement to the stipulations entered into in their behalf by their sponsors. If, therefore, confirmation had no higher design and origin than what may be found in the expediency of an act, which, as it were, renews the baptismal vows, and binds the subjects of it in their own persons to the fulfilment of them, this, of itself, would be sufficient to demonstrate its fitness and utility. But, besides this natural tendency of its operation, it possesses the advantage of an instituted means of grace. We read in the Acts,<sup>a</sup> that Philip the Deacon had been the instrument of converting and baptizing the people of Samaria: upon hearing of this, the Apostles sent down to them Peter and John, two of their own body; who, by prayer, accompanied by the imposition of hands, obtained for them a greater degree, than they had received, of the influence of the Holy Ghost.

From this, and other like instances of the practice of the Apostles, is derived, what Bishops, their successors, have practised ever since, and which we now call confirmation. Preaching was common to all ranks of ministers: baptizing was usually performed by the lowest rank; but, perhaps, to maintain a due subordination, it was reserved to the highest, by prayer and imposition of hands, to communicate further measures of the Holy Ghost. It was indeed peculiar to the Apostles, that on their intercession, extraordinary and miraculous gifts were bestowed; which continued in the Church no longer than the need of them did: but unquestionably, by their petitions they procured for every sincere convert, a much more valuable, though much less remarkable blessing, of universal and perpetual necessity, viz. the ordinary and saving graces of the Holy

<sup>a</sup> Acts viii.

Spirit. "For these, therefore," says Archbishop Secker, "after their example, trusting that God will have regard, not to our unworthiness, but to the purposes of mercy which he hath appointed us to serve, we intercede now, when persons take upon themselves the vow of baptism."

The offices used in confirmation proceed upon the supposition, that the persons offering themselves for the rite, have true repentance and faith, and that they are steadfastly resolved to live new lives; that, "being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in baptism, they do, themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavour, themselves, faithfully to observe such things as they themselves have assented unto."<sup>b</sup> Having then solemnly made these promises before God and his Church, the Bishop puts his hands on them, and prays that they may receive greater increase in the Holy Spirit, until they come to God's everlasting kingdom.

It is true, that many abuse this ordinance, and derive no benefit, but rather condemnation, from its observance. But still this does not prove it to be wrong. However this, and every other good thing, may be abused, no good argument can be drawn from that consideration against its right performance. It must appear proper and useful that when persons have been duly instructed by the care of their parents, friends and ministers, they should, with joyful gratitude, acknowledge them to have faithfully performed that kindest duty. It must be proper and useful, that, before they are admitted to the holy communion, they should give public assurance of their Christian belief and

<sup>b</sup> Preface to the Order of Confirmation.

Christian purposes. This must be also extremely useful to themselves. For, young persons are just entering upon a world full of temptations, with no experience, and little knowledge to guard them, and much youthful rashness to expose them. The authority of others over them is beginning to lessen; their own passions to increase, and evil communications to have greater opportunities of corrupting good manners. What can be more necessary then, or more likely to preserve them from falling, than to form the most deliberate resolutions of acting right; and to declare them in a manner, thus adapted to affect them at the time, and be remembered by them afterwards; in the presence of God, of a number of his ministers, and of a large congregation of his people, assembled with more than ordinary solemnity for that very purpose.<sup>c</sup>

“There is no question to be made of it,” says Bishop Wilson, “but that most of that ignorance, impiety, profaneness, want of charity, of union, and order, which we complain of, is owing to the neglect or abuse of this one ordinance; which being appointed by the Apostles, and practised even when baptism was administered to people of full age,<sup>d</sup> it is no wonder that God punishes the contempt of it, by withholding his Holy Spirit, and those graces which are necessary, and would certainly accompany the religious use of it.

“If this were well considered, and pastors would resolve to discharge their duty in this particular faithfully, we should soon see another face of religion; Christians would be obliged to study their religion, and to think it something more than the work of the lips, and of the memory, or the mere custom of the place where they live. And being made sensible of their danger, (being liable to *sin*, to *death*,

<sup>c</sup> See Archbishop Secker's Lectures.

<sup>d</sup> Acts viii. 17.

and to *damnation*,) this would make them *serious*, and *thoughtful*, and *inquisitive*, after the manner of their redemption, and their means of salvation: and their consciences being awakened and informed, sin would become more uneasy to them, and virtue more acceptable. In short, by this means, people would know their duty, the sacraments would be kept from being profaned, and pastors would be respected and obeyed, as being very truly the fathers of their flock.

“ And certainly no greater injury can be done to religion, than to suffer young people to come to confirmation before they know the reason of this service, and have been well instructed in the principles and duties of Christianity. This being the very time of seasoning their minds with sound knowledge, of fortifying their wills with sober resolutions, and of engaging them to piety, before sin has got possession of their affections; this being also the time of qualifying them to receive benefit by all our future labours, and of arming them against apostacy, heresy, schism, and other vices, to which we are subject in this state of trial.”

“ In short, I do not know how a clergyman could spend one month better, than by leading people, as it were, by the hand, into the design of Christianity, by some such easy method as this following, which, if deliberately proposed to every single person in the hearing of all the rest, (who should be obliged to be every day present) and familiarly explained, not the most ignorant (supposing he had learned, as he ought, the Church Catechism) but would be able to give a reason of the hope that is in him; and his faith being thus built upon a solid and sure foundation would, by the grace of God now imparted to him, in a greater measure withstand all future trials and temptations.”<sup>e</sup>

• See Bishop Wilson's *Parochialia* for many questions suitable to be asked of those who are to be confirmed.



## ADDRESS TO THOSE WHO ARE TO BE CONFIRMED.

“Your parents took care (as the Jews did by their children,) to consecrate you to God and Christ as soon as you were born. And this they did by baptism (as Jesus Christ had commanded) by which holy ceremony you were dedicated to God, who *made* you; to *Jesus Christ*, who *redeemed* you; and to the *Holy Ghost*, who *sanctifieth* all God’s chosen servants.

“Thus you were translated (or taken) out of the kingdom of darkness, into the kingdom, protection, and government of Jesus Christ.<sup>f</sup> And being thus received into Christ’s Church, you became a child of God, and an heir of the kingdom of heaven.

“But then you are to consider, that before you were admitted to this favour, your sureties promised for you, that when you should come to age, you should in your own person, and with your own free consent, renounce the devil and all his works, the world and all its wicked customs, and the flesh with all its sinful lusts; that you should believe in God, that is, receive the gospel as a rule of faith, and obediently keep God’s commandments.

“You are now therefore called upon to do this before God, who knows all the secrets of your hearts; before God’s minister, who will charge you very solemnly to be sincere: and before the congregation, who will be witnesses against you if you shall break your vows.”

Watch over your hearts, therefore, and let them go along with your lips. The two short words *I do*, are soon said, but remember how much is comprehended in them. Whoever uses them on this occasion, says in effect as follows:

<sup>f</sup>Col. i. 13.

“*I do* heartily renounce all the temptations of the devil; all the unlawful pleasures, profits, and honours of this world, the lust of the flesh, the lust of the eyes, and the pride of life. *I do* sincerely believe, and will constantly not be ashamed to confess before men, all the articles of the Christian faith. *I do* firmly resolve to keep all God’s commandments, all the days of my life; to love and honour him, to pray to him, and praise him daily in private; to attend conscientiously on the public worship and instruction he hath appointed; to approach his holy table as soon as his grace has qualified me for doing it worthily; to submit to his blessed will meekly and patiently in all things; to set him ever before my eyes, and acknowledge him in all my ways. *I do* further resolve, in the whole course of my behaviour amongst my fellow-creatures, to do justly, to love mercy, speak truth, be diligent and useful in my station, dutiful to my superiors, condescending to those beneath me, friendly to my equals; careful through all the relations of life, to act as the nature of them requires, and conduct myself so to all men, as I should think it reasonable that they should do to me in the like case. *I do* resolve in the government of myself, to be modest, sober, temperate, mild, humble, contented: to restrain every passion and appetite within due bounds, and to set my heart not on the sensual enjoyments of this transitory world, but on the spiritual happiness of the eternal world. In a word, *I do* resolve to aim after that mind which was in my blessed Master, to follow his steps, to imitate his example, that with him I may dwell in Heaven.”

Such are the vows which you take upon you when you are confirmed, and it should be from a heartfelt conviction of your desire to fulfil them, that you should venture upon this solemn ceremony. Those who come in a trifling and thoughtless manner, and merely for form’s sake, are not

aware that they are telling a lie unto God, when they make promises which they never fulfil, and perhaps never intend to fulfil.

“I must tell you farther,” says Bishop Wilson, “that to root or keep out evil habits, and to get habits of virtue, and to live as becomes a Christian, is not so easily done as promised.

“You will be obliged to take pains, to watch and pray, and deny yourself, and even lay down your life, rather than deny your profession or dissemble it.

“But then you will not think this too much, when you consider, that it is for your life, and that it is to escape eternal death.

“For Jesus Christ has made known to us, that this life is a state of trial, and only a passage to another life, when God will take an account how all men have behaved themselves here, and appoint them a portion suitable to what they have done in the body, whether good or bad. *When they that have done good shall go into life everlasting, and they that have done evil into everlasting misery.*

“Now, that you may not despair of going through the work of your salvation, and getting the victory over all your enemies, Jesus Christ hath sent down his Holy Spirit, to be communicated *by the laying on of hands*,<sup>§</sup> to all such as are disposed to receive him : by which Almighty Spirit all your enemies shall be subdued, all your lusts mortified, your corruptions rooted out, and your soul purified ; so that when you die, you will be fit to be carried to the quiet and happy regions of paradise, where the souls of the faithful enjoy perpetual rest and happiness.”

<sup>§</sup> Acts viii. 17.

A PRAYER THAT MAY BE USED BY THOSE WHO ARE TO BE  
CONFIRMED.<sup>a</sup>

O Lord, graciously behold me thy unworthy servant, who, according to the appointment of thy Church, am going to dedicate myself to thee and thy service.

Possess my heart with such a lively sense of thy great mercy, in bringing me from darkness to the marvellous light of thy gospel; in giving me an early right to thy covenant, and an early knowledge of my duty; that with the full consent of my will, I may devote myself to thee; that so I may receive the fulness of thy grace, and be able to withstand all the temptations of the world, the flesh, and the devil.

Continue me, O Lord, in the unity of thy Church, and grant that I may improve all the means of grace vouchsafed me in this Church, of which I am a member.

Preserve in my mind a constant remembrance of that love, and of those solemn vows, which I am going to renew before thee and thy Church. That professing to be thy servant, I may ever walk as in thy sight, avoid all such things as are contrary to my profession, and follow all such as are agreeable to the same.

O Lord, who hast called us to be thy children by adoption, bring us in thy good time to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

<sup>a</sup> Bishop Wilson's Parochialia.

## CHAPTER XV.

## THE LORD'S SUPPER.

“THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.”

“Transubstantiation, (or the change of the substance of bread and wine) in the Supper of our Lord, cannot be proved by holy writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.”

“The body of Christ is given, taken, and eaten in the Supper after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is faith.” Article XXVIII.

Among the ordinances prescribed by the gospel, the eucharist, or that commonly called the Lord's Supper, has ever held a distinguished place: and the Church of Christ in all ages, has represented the due religious celebration of it as a duty incumbent on every soul that professed faith in Christ Jesus, and sought for salvation through his blood alone. And the great High Priest of our profession has showed by more than ordinary influences of his blessed Spirit on the souls of the faithful, that they had not mistaken his meaning, nor believed in vain; while by eating

of that bread and drinking of that cup, they endeavoured to show forth his death, and realize its benefits.

THE OBLIGATIONS WE ARE UNDER TO PARTAKE OF THE  
LORD'S SUPPER.

There lies an obligation upon all Christians to receive the holy communion, from the plain and positive command of our blessed Saviour.<sup>a</sup> It is the command of a Sovereign, and a Father. It is the dying request of our best friend, who in the night he was betrayed instituted it as a memorial of perpetual obligation. In so doing you do show forth your Lord's death till he come."<sup>b</sup> It is a command easy and pleasant to obey. It is one which promotes our own advantage; for thereby we are strengthened, comforted, and nourished up to everlasting life. It is a command enforced by an awful sanction: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." But "whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day: for my flesh is meat indeed, and my blood is drink indeed."

It is a duty too, as rendering a public acknowledgment of our profession, as sanctioning by our example the Christian faith, and as being a mean of keeping it alive in the world. Under all these views, it seems to be the indispensable and solemn duty of all who hope for salvation by the blood of Christ.

THE NATURE AND DESIGN OF THE LORD'S SUPPER.

This holy ordinance is not merely a memorial of the Redeemer in general, but is expressly designed as a visible representation of his death; particularly as it was a sacrifice for sin; the broken bread being a lively emblem of

<sup>a</sup> Luke xxii. 19.

<sup>b</sup> 1 Cor. xi. 24-26.

his body broken; and the wine poured out, of the shedding of his blood. Our Lord substituted it in place of the Passover which was of an expiatory nature, and which was designed to prefigure, what our eucharist service commemorates, as having already taken place, namely "the sacrifice of Jesus Christ upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." It is worthy of remark, that on the very day of the year, and as some think on the very hour of the day, on which the paschal lamb was slain by the Israelites as a memorial of their having been delivered from the hand of the destroying angel, Jesus, our Redeemer, expired on the cross.<sup>c</sup>

We are led to consider the death of our Lord Jesus Christ, as an atonement for sin by the very words of the institution: "This is my body, which is *given for you*;" and of the wine; "This is my blood of the New Testament, which is shed for many, *for* the remission of sins." The wine is an emblem of the new covenant in the Redeemer's blood, by the shedding of which, that covenant of grace was ratified and confirmed. The bread and wine are therefore to be received by every member of the Church, to represent their receiving and applying the blessings of redemption, or in other words, receiving the Lord Jesus Christ, and by faith, partaking of his body and blood for their spiritual sustenance. The Lord's Supper may, therefore, be considered as a sign and seal of the covenant of grace to all who believe and repent.<sup>d</sup>

<sup>c</sup> See Dr. Newcombe, Wall, Waterland, Cudworth, and Toinard's Greek Harmony, &c. for the various opinions.

<sup>d</sup> If the above view be correct, it would seem wrong to speak of this sacrament as being "the Christian sacrifice." Is it not rather the memorial of it than the sacrifice itself?

WHAT IS PROFESSED BY THOSE WHO PARTAKE OF THE  
LORD'S SUPPER.

We hereby publicly avow ourselves to be the disciples of a crucified Master, and that we will not be ashamed to confess him before men, but fight as good soldiers under his banner, to our life's end. We promise to follow his example, to be crucified to the world, to deny ourselves, and to take up our cross. We promise, like him, to do the will of God, to go about doing good, to forgive and love our enemies, to return good for evil, to weep with those who weep, as well as rejoice with those who rejoice, to bind up the broken-hearted, and relieve the distressed, to "visit the fatherless, and the widow in their affliction, and to keep ourselves unspotted from the world." We own him not only as a teacher sent from God, to be our instructor and guide; but we confide in him as our Almighty Friend and Saviour; rely upon his sacrifice; and commit ourselves to him, to be redeemed, sanctified and saved.

By attending the Lord's Supper, we publicly profess our faith in the efficacy of the Saviour's death to put away sin; our cordial approbation of that method of salvation which God hath appointed, and our thankful acceptance of the divine mercy through the Redeemer. We express our hearty compliance with all the requisitions of the divine law, that we repent of sin, and believe in the Lord Jesus Christ; that we obey his gospel and devote ourselves to God through the Mediator, to be his for ever. By partaking of the Lord's Supper, in a social manner, with the members of Christ's Church, we profess our sincere love to them as brethren, and our determination to perform all the duties of this relation; and, finally, that if



we are not faithful to this covenant, we shall justly incur all the punishment which it was designed to avert. Such was the nature of covenants entered into by the ancients on great occasions. They slew an animal, and after dividing it, placed it on two opposite altars. The parties then walked in the space between the parts divided, signifying that if they should prove unfaithful to this treaty, thus solemnly contracted, they would consent to be torn asunder, and consumed like this animal. Blessed be God, we live under a new and better covenant, in which "the blood of sprinkling speaketh better things." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." But if we habitually and perseveringly fall away from the dispositions and duties required of our high vocation, we crucify to ourselves the Son of God, and put him to an open shame; and must expect a punishment commensurate to the dignity and value of those privileges which we despise. "He that despised Moses' law died without mercy. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace?"

**THE QUALIFICATIONS NECESSARY TO THE PARTICIPATION  
OF THIS ORDINANCE.**

In answer to the question, "What is required of those who come to the Lord's Supper?" the catechism replies, "To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy, through Christ, with a thankful remembrance of his death; and be in

charity with all men." They and they only, "who truly and earnestly repent them of their sins, and are in love and charity with their neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, may draw near, and take this holy sacrament *to their comfort*."<sup>e</sup> "The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, (as St. Augustine saith) the sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ; but rather to their condemnation, do eat and drink the sign or sacrament of so great a thing." Article XXIX.

The use of all the ordinances is to quicken and animate us in the divine life. Christ, who is our head and life, communicates to us, through these as through channels, his enlivening and sanctifying influence. He compares himself to the vine, and us to the branches.<sup>f</sup> Now this metaphor denotes the union which subsists between Christ and his people, and suggests to us, that as the sap and vegetative power flows from the main body of the plant to its various branches, so do the graces and influences of the Spirit flow from Christ to every branch which is truly grafted on him. "And as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye,"<sup>g</sup> says our Lord, "except ye abide in me." Now if this metaphor afford a just idea of the relation which subsists between Christ and his people, there must be a bond of union, without which all our doings will be nothing worth. There must be a principle by which he abides in us, and we in him, or else we shall be "cast forth as a branch that is withered."<sup>h</sup> This bond, this principle of union, must be faith. It is this which brings down Christ from

<sup>e</sup> Exhortation in the Communion Service.

<sup>g</sup> John xv. 4.

<sup>f</sup> John xv. 1-6.

<sup>h</sup> John xv. 6.

above, and unites us to him in that mystic "life which is hid with Christ in God." Repentance towards God, and faith in our Lord Jesus Christ, are requisite to our salvation, and consequently to our right use of the sacraments. It is "by faith the just do live."<sup>i</sup> "Faith is the mouth of the soul, by which it partakes of the heavenly meat full of immortality, dealt out to us by means of the Holy Ghost."

Faith then is necessary to enable us to derive any benefit from the Lord's Supper; and in order to its being effectual, it must be a "lively faith," and in order to its being a lively faith, it must be accompanied with repentance, a full purpose of amendment, a charity to all mankind. The soul, like the branch, may have within it a principle of life, and yet be so embarrassed by a load of extraneous matter, as to bear no fruit, to receive no improvement, and scarcely to manifest that it is alive. Thus many Christians, who are in the main believing and sincere, but who are living in the omission of duty, in the indulgence of wrong dispositions, and perhaps in the commission of some known sin, bring a load upon their consciences, which embarrasses the life and spirit of their religion, and leaves them almost dead before the throne of grace. The Holy Spirit would seek to enter into the avenues of the heart, but every space is occupied; and the whole moral mass, disordered and overwhelmed, so counteracts the economy of grace, that instead of improvement and consolation in the sacred exercises of religion, they only treasure up to themselves wrath against that day, when the divine patience, grieved and exhausted, shall pronounce to every such individual, "Let no fruit grow on thee for ever."<sup>i</sup>

<sup>i</sup> Romans i. 17.

<sup>i</sup> Matt. xxi. 19.

“In this is our Father glorified that we bear much fruit.”<sup>k</sup> And in this way only shall we preserve the power, with the form of godliness. Let us then ever pray for more of that divine influence which quickens and animates our souls; let us prepare the way of the Lord, and remove all obstructions; let mountains and hills be brought low, and every valley be exalted; let the rough places be made plain, and the crooked be made straight; and then there will be free access for him to come and abide in us. Our sacramental occasions will then be joyful occasions, and excited thereby to lay aside every weight, and the sin that doth easily beset us, we shall, with patience, run the race that is set before us, until we come to partake of the marriage supper of the Lamb.

#### THE BENEFITS OF THE LORD’S SUPPER.

The benefits which the faithful receive in the Lord’s Supper, are “the strengthening and refreshing of our souls, by the body and blood of Christ, as our bodies are by the bread and wine.”<sup>l</sup>

This ordinance is one of the instituted means of obtaining supplies of divine grace for our Christian warfare. The intimate relation of Christians to their Lord and Saviour, and their dependence on him, are strongly represented in Scripture. Their vital union to him, as was observed, is like that of the branch to the root; or of the members of the body to the head. Our Lord represents himself as the food of believers, and describes them as feeding on his flesh and blood, and as living thereby.<sup>m</sup>

This cannot be understood of merely receiving the doctrines which the Redeemer taught. Divine instruction

<sup>k</sup> John xv. 8.

<sup>l</sup> Catechism.

<sup>m</sup> John vi. 35, 58.

is indeed sometimes spoken of as the food of the mind, and compared to meat and drink ; and teachers are said to feed their disciples ; but there is no other instance to be found, in which the teacher himself is called food, and his disciples are required to eat his flesh and drink his blood. By eating his flesh, and drinking his blood, our Lord seems clearly to mean, believing the divine efficacy of the atonement ; embracing and relying on it by faith ; and receiving the glorious blessings which are the fruits of it, particularly the free mercy of God, the pardon of sin, and the influences of the Holy Spirit to renew, and purify our souls into the divine image.

The celebration of the Lord's Supper may, therefore, be well considered in the light of a feast. The eating and drinking of the bread and wine are emblematic of our feeding by faith on our Redeemer, and are helps also to that faith.

Assisted by the association of ideas which these sacred symbols call up, our faith climbs up to the heavenly regions, and gets a glimpse of things unseen by mortal eyes : it enters even within the veil of the holy of holies, and beholds the Lamb now before the throne. It sees the sacred incense poured upon the altar, ascending in fragrant clouds before the Eternal Majesty, and testifying that God has accepted the prayers of his saints through the sacrifice of his Son. Returning back to earth it gives some taste of the heavenly gift, some feeling of the powers of the world to come. The soul touched by the lofty impulse, would fain mount up and penetrate, beyond this cloudy atmosphere, into these eternal regions, and dwell for ever in the presence of the Lord : but soon it feels that this is not permitted to those who dwell in houses made with clay. It must linger here, and be content to take its glimpse through its dark cottage ; yet, in these struggles it gains strength,

and assisted therein by the grace of a divine power, it feeds on the contemplation of eternal joys, and rejoices with joy unspeakable and full of glory.

In this divine ordinance we enjoy, in a peculiar manner, the presence of our Redeemer, and have fellowship with the Father and with his Son Jesus Christ. Here he manifests himself as he does not to the world; here we pour out our wants and desires; and in return feel the rich tide of affection flowing into the soul, filling it with unutterable consolations.

This public acknowledgment serves also to strengthen our obligations to a life of universal holiness and integrity. It furnishes the most powerful motives to act in a manner worthy of our character and profession. Shall I, who have solemnly professed to be dead to sin, live any longer therein? Shall I indulge in any degree, any species of iniquity, when I discern so clearly its malignity in the sufferings and death of my dear Lord? Shall I disgrace his sacred cause, and crucify him afresh?

Sometimes professors of religion are kept up in the hour of temptation, when their zeal has languished, and their affections have grown cold, merely by the consideration of their own disgrace which would be the consequence of an act derogatory to their profession. In this view, therefore, we derive a benefit from the public participation of an ordinance which pledges us to live righteously and soberly in the world: we enlist our wrong passions on the side of religion, and make even inferior motives, subservient to its ends. And in a world like this, surrounded as we are by so many evils, we require all the helps we can obtain. But this is not the chief benefit of the sacraments; for they are, as has been shown, "means of grace, and pledges to assure us thereof."

Such being the obligation, the nature, the design, and

the benefits of this holy ordinance, what reason can be given for the general neglect it meets with among men? There are some who are believers in Christianity, and yet cannot perceive the obligation of the command; there are others who esteem it their duty, and yet who do not come, because they are afraid of partaking of it unworthily; and there are not a few, who openly contemn and reject it upon principles of hostility.

With regard to those who cannot perceive the obligation of the duty, we leave them to the equitable judgment of God. In our view of the subject, we cannot but think that they err in a very essential matter; but it belongs to Christian charity not to judge them too harshly. Yet we cannot refrain from expressing the wish, dictated by a regard to their welfare, that they would consider the subject with impartiality and attention, and ask their hearts and their understandings, how they can reject an express and positive command, and one universally observed by the whole Christian Church from its first foundation to the period of the Reformation, and down to the present time by all except one small branch of Christians?

Among those who esteem it the duty of Christians to partake of the Lord's Supper, and yet are prevented by the fear of partaking unworthily, are two descriptions of people, both urging the same excuse, though not with equal truth. The one part consists of those who have no desire to forsake their sins, and justly enough conclude that they are not fit to go to the Lord's table. So that when their thoughts are directed to this subject by the recurrence of a sacramental occasion, they excuse themselves, as they think very humbly, but in truth very wickedly, by saying they are not worthy. Thus they make one crime an apology for another, and even take merit to themselves for the apology.

"But be not deceived ; God is not mocked." Your staying away from the sacrament does not render your professed unworthiness more worthy, nor does it release you from those inalienable claims which God your Saviour has upon your service. The obligations of your duty do not result from the sacrament, but from those eternal laws of justice and truth which bind every member of the human family to love and serve that gracious Being who gives us life and all things. You are not to come to the sacrament unworthily ; nor are you to stay away unworthily ; that is, you are not to be unworthy at all. When you reply to our invitation to the gospel feast, that you cannot come because you are unworthy, what is this but saying, "I am corrupt and depraved, and, preferring this state to that in which the gospel covenant would place me, I intend to continue in it ; so therefore I pray you have me excused ?" You may disguise to yourself the truth in this business, and persuade yourself, that because you compliment the institutions of religion with respectful professions, you are not very criminal ; but be assured you never can be safe, while you are living in a course of action, which will not permit you, even according to your own notions, to partake of the Lord's Supper. If you are not worthy to do this, are you fit for Heaven ? If you lamented this state, and endeavoured to alter it, the case would be different ; but as you continue the same, it is evident you do not lament, and endeavour to reform your evil habits. And whatever pretexts a corrupt policy may invent to itself, it is certain that these habits, formed and persisted in with deliberate consent, place you on the list of those who condemn and reject the sacraments of Christ from principles of hostility.

But there are some who sincerely desire to keep the divine commands, who fear God and tremble at his word,



and dare not approach his holy table, lest they should eat and drink their own damnation. It seldom happens, that there is reason to fear for those who fear for themselves. There cannot be a better proof of one's worthiness, than that he feels himself to be unworthy. If by worthiness we mean a meritorious fitness by which we are qualified to be entertained at the Lord's table, not only no man on earth, but no angel in heaven, in that sense, is worthy. But we are made righteous by the merits of our Lord Jesus Christ, and we look to him for that worthiness which we have not in ourselves. All the fitness he requires, is, that we feel our need of him; that we have a true repentance, whereby we forsake sin; that we sincerely abhor it, that we are in love and charity with our neighbour, and steadfastly purpose to lead a new life. If you have these dispositions, "draw near with faith, and take this holy sacrament to your comfort." Our faith never rises higher than when its foundations are laid lowest in the sense of our own unworthiness. From this depth of an humble and contrite heart, you may look up to the cross, and behold your Saviour bruised for your iniquities, and making reconciliation for your transgressions. Touched by his cross we live, and rise up to his image and favour. In the sacrament of the Lord's Supper, we have these blessings sealed and confirmed, and Jesus, who presides at the feast, will say to you who are poor in spirit, and humble in heart, "friend, come up higher."

It is by keeping this command, that we are assisted in keeping all the commands. Fear not then to come, if you come with penitent hearts. Come, weary and heavy laden as ye are, and lay down your load at the foot of the cross. Come, ye leprous souls, and wash, and be clean. "Though your sins be as scarlet, they shall be made white as snow; though they be red like crimson, they shall be as wool."

“Behold the Lamb of God that taketh away the sin of the world.” From the thunders rolling against you from Sinai, seek an asylum on Calvary, at the foot of your expiring Saviour; and in due time you will find that “He is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness.”

How shall we address those who make light of these holy mysteries; nay, who reject, with hostile sentiments, the use of this sacred institution? “If God spared not his own Son, what will be our condemnation if we continue impenitent? If we remain without an interest in the Saviour, what asylum, what city of refuge can we find to shelter us against that justice which is so inflexible that it regarded not the dignity of the Redeemer. These are dreadful thoughts; stifle them not by the cares and delights of the world. You may lead yourself to forget them now, but they will return with awful fear upon the bed of death. At the last hour, when every thing will abandon you, when every human succour shall become useless, when those delusive blessings which you enjoyed on earth shall be torn from you, then the sufferings of Christ, which might have been your resource, your refuge and strength, shall fill you with the most lively fears and dismay. You will shudder when you consider this Saviour sacrificed by the same justice which will then cite you to its tribunal; notwithstanding the efficacy of a divine blood, it will give no hope to you; and when your soul, torn at last from your body, shall fall defenceless and polluted before the throne of God, what, ah! what will be your destiny? what will be the inflictions of that justice, which here manifested its power and severity by wounding the Saviour? of that justice which will consider the agonies of Christ as aggravating your guilt, and impressing more deeply on your soul the seal of eternal reprobation?”

Communicants ! ever bear in mind the solemn obligations you are under to walk worthy of the high vocation wherewith you are called. You have entered into a solemn oath, in the presence of God and all his holy angels : and man marks with jealous and scrutinizing eye your future conduct. By your becoming deportment, you may be instrumental in the salvation of others. "Ye are the epistle of God, read and known of all men : " and many who do not take the trouble to read the Bible, cannot shut their eyes to the light of a holy life ; but have been won over to the faith and practice of a religion so illustriously displayed. On the other hand, nothing tends so much to harden men in crime, and to confirm their infidelity, as the irregular lives of professors. And thus we may become stumbling blocks in their way, and accessary to their damnation. When we consider then that so much depends upon our walking aright ; that thereby we may be instrumental in the prosperity of the Church, and to the welfare of society, or, on the other hand, that we may defeat these great objects and our own salvation ; surely the consideration should awaken all our energies, and arouse all our hopes, and fears, and exertions, to let our light so shine before men, that they, seeing our good works, may glorify our Father who is in Heaven.

**MEDITATIONS AND PRAYERS, SUITABLE FOR THE OCCASION  
OF THE LORD'S SUPPER, TO BE USED AT ANY TIME BEFORE  
THE ELEMENTS ARE CONSECRATED.**

O my soul, come now and go down to the Garden of Gethsemane, where thy Saviour is about to commence the course of his sacred sorrows. Look up to the mountain of Calvary, and behold him extended there upon the cross. The nail strikes deep through his hands and feet. The

spear pierces his blessed side, and blood and water flow out. "It is finished." Thy Saviour bows his head and dies. And was it for thee, O my soul, that Jesus suffered and died? O my God, may the thoughts of it awaken in me a deep and genuine repentance. May I abhor those sins that caused his sorrows. Forgive me, O Lord, my manifold transgressions. They are more in number than the hairs of my head. I have destroyed myself, but blessed be thy name, thou hast laid my help on one who is mighty. Thy hand, O God, formed us when thou didst create the world. Thy hand again wrought redemption for us. In our formation thou didst employ the light of thy wisdom, and the power of thy hands. In our redemption, O Jesus, thou hast healed us by thy wounds, and by thy death. Remember, O Lord, what thou hast done for me, and apply that remedy which thou hast written and signed with thy own blood. Renew and sanctify me by the power of thy grace; prepare me to come with advantage to thy holy altar; accept of the unworthy offering I am about to make, and let no improper thought, or unholy desire, intrude upon those sacred hours in which I come into thy presence.

I know, O Lord, that I have of myself no capacity, no strength for thy favour and service: that I am utterly unworthy to walk under the light of thy countenance, and that it is only Thou who canst influence me even to desire, much more to obtain, thy blessings. Send then, O God, thy light and thy truth to conduct me to thy tabernacle. Display in me, O Heavenly Father, the efficacy of thy grace, the strength of that power which thou didst show forth in Jesus Christ when thou didst raise him from the dead. Enlighten and restore me, who am sunk in darkness, and in the region of the shadow of death. Conduct me, O Father, in the road of salvation, that I may arrive with joy at the habitations of thy holiness, there to con-

template the wonders of thy mercy and the glories of thy eternal presence. Grant my unworthy petitions through the merits of my Redeemer, Jesus Christ. Amen.

TO BE USED JUST BEFORE GOING TO THE ALTAR.

What am I, O my God, that I dare to present myself before thy sovereign majesty? O my soul, open thine eyes upon thy unworthiness, and call up all thy powers, to contemplate that infinite love which the mystery of thy redemption unfolds. Jesus thy Saviour is now crucified before thee. The bread broken and wine poured out, remind thee of that body broken and that blood shed for thy sins. My Lord and my God, who came into the world to save sinners, I supplicate thee to save my sinful soul. Enable me to offer thee the sacrifice of a contrite heart, of a spirit humbled by repentance, and penetrated with grief for my offences. Grant me some testimony of thy presence and love, which may convince me that my soul is dear unto thee. Draw toward thee all the affections of my heart, that with thy aid the chain of my sins may be broken, and that my soul may be replenished with that celestial joy, which thou dost communicate to those who love thee. Thou who art the Redeemer of souls, and hast pronounced those to be happy who weep—thou benevolent Saviour, who didst weep over Lazarus dead—thou who didst shed abundance of tears over unhappy Jerusalem, let thy Holy Spirit soften the hard hearts of sinners, who are on the point of perishing by thy just judgments. Let mine be melted before thee, when I consider, that though thou wouldst purify it by the virtue of thy grace, I am daily soiling it anew.

O Lord, efface these criminal spots. Renew a right spirit within me. O purify my heart. If thou wilt cleanse it

by thy grace, it shall be whiter than snow. Then instead of those fears, worse than a thousand deaths, of which sin makes it the miserable prey, it will experience a joy which shall extend beyond the limits of time.

O God, the Father, assist me in my supplications by the influence of thy Holy Spirit, and graciously answer them for the sake of my blessed Redeemer, Jesus Christ. Amen.

TO BE USED AT THE TIME OF RECEIVING THE COMMUNION.

O Lord, who by one word didst calm the winds and waves, establish tranquillity in my agitated heart. Let me rest on thee, and my troubles will subside. Let me retire under the shadow of thy wings, that I may be defended from those vain thoughts which pursue me.

From the exterior symbols of the Holy Supper, my soul indeed draws the sweetest consolations ; but this cannot satisfy its desires. It aspires after something more perfect. It desires to see thee, not as in a glass darkly, but face to face. But submissive to thy will, O Lord, yet full of hope and love, I wait the happy day when I shall behold the pure light of thy dwelling, and enjoy the complete, the ineffable blessings of Heaven. When, feeling the weight of the chains which bind me down to earth, I sink in sorrow, and call on thee, O Lord, who art my only refuge, to shake them off, and to raise me on the wings of contemplation, above this dark and dangerous scene, thou wilt hear me.

Thou wilt regard the aspirings of my soul. Thou who art the fountain of salvation wilt satisfy its thirst for the pure water of life. I find this happy work begun, whenever I seek that union with thee which thou offerest in the holy eucharist. Let not the shadows of earth separate me from thee, who art the sun of righteousness.

Let no intervening clouds obscure or hide from my

spiritual view the pure Heaven in which thou residest. Assist me, divine Saviour, to raise my soul from these worldly things to thee: and let it be only on thee, who art the Creator of all things, that it rests the eyes of its faith; let it be on thee that the ultimate confidence of its affections is placed, since thou art its Sovereign God, and the only source of endless joy. Let me have a full sense of this truth every time I approach the holy table. Let me there taste the delights of thy love.

O my God, although I cannot yet mount to the source of living waters, to satisfy the thirst of my soul, I will at least refresh it at the precious channels of thy mercy, which thou hast given us in the ordinances of thy Church. Although I cannot while here, be altogether heavenly, I will endeavour, at least, to obtain, through thy grace, some vigour; and, by renewed efforts at thy Holy Supper, prepare my heart for the joys of Heaven. With these foretastes of eternal blessedness will I console myself in this world, till I am admitted to the assembly of the just made perfect, and till I possess those full enjoyments which are to be found in the eternal presence of the Father, the Son, and the Holy Spirit.<sup>a</sup>

TO BE USED AFTER RECEIVING THE COMMUNION.

What shall I render to the Lord for all his benefits? The earth after having received the rain, sends back sweet exhalations to Heaven. The plants, in acknowledgment of the dew, which fertilizes the earth, bear fruit in abundance. May I learn from these inanimate productions, what is my duty to that gracious Being, who has distinguished and replenished me with his bounties.

<sup>a</sup> These prayers and meditations are principally from Nienvort's Devotions.

O immense riches of thy love ! Thus unworthy as I am, thou callest me to thy table to commune with thee. I was naked, and thou hast clothed me with the garments of salvation. Thou hast justified, thou hast cleansed me by my Redeemer's blood. Thou hast sanctified me by thy Holy Spirit. O ineffable grace ! O celestial clemency ! What shall I render to thee, my God, my gracious God ? What offering dost thou require ? It is only my heart. Receive it then, O Father of Mercies, and make it an acceptable offering to thee, by filling it with love towards thee, and towards my neighbour ; and with abhorrence of sin, which cost so precious a sacrifice as the death of thy Son. I pray thee, O my God, with all the fervour of which I am capable, to receive the offering I make to thee of myself. It is thy grace alone which can render it acceptable.

By complying with thy ordinance may my heart be improved. May it sympathize with its Divine Saviour in all the griefs and pains he suffered, when he gave up himself to death for me. May it be filled with compunction and penitence, and hold in abhorrence those sins which my Redeemer expiated by shedding his precious blood. May thy grace, which thou dost bestow in the holy communion, animate and fortify me in combating my sinful passions.

O my Saviour ! let thy name inspire me with vigour, and the remembrance of thy death with consolation. Let thy law, which thou hast given me, be a greater treasure to me than silver or gold. Direct my pursuits ; console me in my sorrows ; support me in my weakness ; and so occupy my heart, that there may be no room for dangerous objects to enter. Let me become as a sacred temple, fit for thy service. If sometimes the torrent of my depraved inclinations carries me away, check and retain me, O thou Spirit of strength and virtue, and hinder me from returning to my sins. Enlighten my mind, and sanctify my heart, O Divine



Spirit, that employing as I ought the gifts thou dost bestow, I may be prepared to be called up higher, even to the Marriage Supper of the Lamb.

Hear my prayers, O Heavenly Father, through the mediation of my Redeemer, Jesus Christ, to whom with Thee and the Holy Spirit, be praise and glory in Heaven and on Earth for ever and ever. Amen.

Communicants! you are now about to return into the world, amidst the snares of the wicked one; he will still aim many a blow at your integrity and peace. You have need to take upon you the whole armour of God. Be sober, be vigilant, for the end of all things is at hand. Being found faithful unto the grace given, you shall be supported by the Almighty arm, and come forth conquerors through him who hath loved us.

Communicants! you are going to return into the world. Is it not high time to think of your departure out of it? You are conversant with the living; you must think of speedily mingling with the dead. You must be looking forward to those mortal agonies which are preparing; to that bed of languishing which is already spread; to that funeral procession which is marshalling for us. But, supported by the peace of God, we shall contemplate these scenes without fear, and enter upon them without dread. Through that gloomy night which is fast approaching, and which is already covering our eyes with its awful shade, we shall behold the rays of the sun of righteousness, and their divine light shall dissipate to us all the horrors of the valley of the shadow of death. "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Amen.

## CHAPTER XVI.

## HISTORY OF THE LITURGY.

THE word liturgy, (λειτουργία) from λειτη prayer, and ἔργον work, signifies literally the work or labour of prayer and supplication; and he who labours not in his prayers, prays not at all.<sup>a</sup> And from ληται prayers, comes litany, λητανεια, supplication, a collection of prayers in the liturgy or public service of the Church. Previous to the reign of Henry VIII. the liturgy was all said or sung in Latin, except the Creed, the Lord's Prayer, and the ten commandments; which in 1536 were translated into English by the King, for the use of the common people. In 1545, says Fuller, the liturgy was permitted in English, and this was the farthest pace the Reformation stept in the reign of Henry VIII.

In the first year of King Edward VI., 1547, it was recommended to certain grave and learned Bishops and others, then assembled by order of the King, at Windsor Castle, to draw up a communion service, and to revise all the other offices. This service was accordingly proposed and published, and strongly recommended by special letter from Lord Seymour, Lord Protector, and the other lords of the council. The persons who composed this work were the following:

1. Thomas Cranmer, Archbishop of Canterbury.
2. George Day, Bishop of Chichester.

<sup>a</sup> Matthew xi. 12; Rom. viii. 26.

3. Thomas Goodrick, Bishop of Ely.
4. John Skip, Bishop of Hereford.
5. Henry Holbeach, Bishop of London.
6. Nicholas Ridley, Bishop of Rochester.
7. Thomas Thirlby, Bishop of Westminster.
8. Dr. May, Dean of St. Paul's.
9. John Taylor, then Dean, afterwards Bishop of Lincoln.
10. Dr. Haines, Dean of Exeter.
11. Dr. Robinson, afterwards Dean of Durham.
12. Dr. John Redman, Master of Trinity College, Cambridge.
13. Dr. Richard Cox, then Almoner to the King, and afterwards Bishop of Ely.

It is worthy of remark, that as the first translators of the Scriptures into the English language, were, several of them, persecuted unto death, so some of the *chief* of those who translated the Book of Common Prayer (Archbishop Cranmer and Bishop Ridley) were burnt alive.

This was the first edition of the Common Prayer. It was afterwards ordered by a statute in Parliament (5 and 6 of Edward VI.) "*that it should be faithfully and godly perused, explained, and made fully perfect.*" The chief alterations made in consequence of this order, were these: the general confession and absolution were added, and the communion service was made to begin with the ten commandments; the use of oil in confirmation, and extreme unction were left out; also prayers for the dead, and certain expressions that had a tendency to countenance the doctrine of transubstantiation.

The same persons to whom the compiling of the communion service, as above stated, was entrusted, were employed in this revision, which was completed and published in 1548. On the accession of Queen Mary, this liturgy

was abolished, and the Prayer Book, as it stood in the last of Henry VIII. commanded to be used in its place. In the first year of the reign of Queen Elizabeth, 1559, the former liturgy was restored, and subjected to a further revision, by which some few passages were altered, and the petitions of the litany adjusted, in order that the conscientious Roman Catholics might not be prevented from joining in the common service. This being done, it was presented to parliament, and by them received and established, and the act of uniformity, which is usually printed with the liturgy, published by the Queen's authority, and sent throughout the nation. The persons employed in the revision were the following :

1. Mr. Whitehead, once Chaplain to Anna Bullein.
2. Matthew Parker, afterwards Archbishop of Canterbury.
3. Edmund Grindall, afterwards Bishop of London.
4. Richard Cox, afterwards Bishop of Ely.
5. James Pilkinton, afterwards Bishop of Durham.
6. Dr. May, Dean of St. Paul's and Master of Trinity College, Cambridge.
7. Sir Thomas Smith, principal Secretary of State.

In the first year of King James, 1603, another revision took place, and a few alterations were made, which consisted principally in the addition of some prayers and thanksgivings, some alterations in the rubrics relative to the office of private baptism, and the addition of that part of the catechism which contains the *doctrine of the sacraments*.

In this state the Book of Common Prayer continued till the reign of Charles II., who on the 25th October, 1660, "granted his commission under the great seal of England, to several bishops and divines, to review the Book of Common Prayer, and to prepare such additions and alterations

as they thought fit to offer.” In the following year, the king assembled the convocations of both the provinces of Canterbury and York, and authorized the Presidents of those convocations and other, the Bishops and clergy of the same, to review the said Book of Common Prayer, &c. requiring them, “after mature consideration, to make such alterations and additions as to them should seem most convenient.” This was accordingly done, several prayers being added, and the whole published with the act of uniformity in the 14th of Charles the Second, 1661;<sup>b</sup> since which time it has undergone no further revision, (though an abortive commission for that purpose was issued in the year 1689) until, in the United States; since their separation from Great Britain, it was altered, principally with a view to suit the local changes which our new political relation made necessary.

This is a short history of a work, of which Dr. Clarke, who is a man of considerable erudition, and who, being a Methodist preacher, may be considered as an impartial witness, speaks, as being “almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the Reformation, next to the translation of the Scriptures into the English language,”—“a work which all who are acquainted with it, deem superior to every thing of the kind produced either by ancient or modern times. It would be disingenuous,” continues he, “not to acknowledge, that the chief of those prayers were in use in the Roman Catholic Church, from which the Church of England is reformed; and it would betray a want of acquaintance with ecclesiastical antiquity, to suppose that those prayers and services originated in that Church; as several of them were in use from the first ages of antiquity, and many of the best of

<sup>b</sup> See Burnet, Prettyman’s Elements of Theology, &c.

them before the name of pope or popery was known in the earth.”<sup>c</sup>

To this may be added the following just commendation of the liturgy by Dr. Comber in the preface to his *Companion to the Temple*. “Though all churches in the world have, and ever had, forms of prayer, yet none was ever blessed with so comprehensive, so exact, and so in-offensive a composure as ours, which is so judiciously contrived, that the wisest may exercise at once their knowledge and devotion, and yet so plain, that the most ignorant may pray with understanding; so full that nothing is omitted which is fit to be asked in public, and so particular, that it compriseth most things which we would ask in private, and yet so short as not to tire any that hath true devotion. Its doctrine is pure and primitive; its ceremonies so few and innocent, that most of the Christian world agree in them; its method is exact and natural; its language significant and perspicuous; most of the words and phrases being taken out of the Holy Scriptures, and the rest are the expressions of the first and purest ages; and it is the opinion of the most impartial and most excellent Grotius, (who was no member of, nor had any obligation to, this Church) that the English liturgy comes so near to the primitive pattern, that none of the reformed churches can compare with it. Whoever desires to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout forms. And to this end may the God of peace give us all meek hearts, quiet spirits, and devout affections; and free us from all sloth and prejudice, that we may have full churches, frequent prayers, and fervent charity; that, uniting in our prayers here, we

\* Preface to Clarke’s *Commentary on the Bible*, p. 22, from which some of the foregoing history is taken.

may all join in his praises hereafter, for the sake of Jesus Christ our Lord. Amen."

It does not comport with the design of this work to enter minutely into the detail on the articles of belief, but merely to explain cursorily the *prominent* parts, and, particularly, such as are liable to objection; leaving the rest to be explained by those who have undertaken to treat them fully.<sup>d</sup> It may not be amiss, however, to take some notice of a difficulty that exists with regard to that part of the creed which speaks of Christ's descending into hell.

This appears to have been introduced very early into the creed of the Church, and is grounded upon several passages in Scripture. "Now that he ascended, what is it, but that he first descended into the lower parts of the earth?" Eph. iv. 9. "Therefore did my heart rejoice and my tongue was glad: moreover also my flesh shall rest in hope. Because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption." Psalm xvi. 9, 10. The Apostle applies this to our Lord, "He being a prophet, and seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."<sup>e</sup>

The first thought of most persons leads them to suppose, that the word *hell*, in these places as well as in the creed, signifies what it does in common speech, the place where the wicked are tormented. And it has been imagined that Christ went to triumph over the devil there; and some add, to rescue part of the souls which he held under confinement, by preaching as St. Peter says he did, to the spirits that were in prison.<sup>f</sup> But the place of torment is never determinately expressed in Scripture by the word *Hades*,

<sup>d</sup> Burnet, Pearson, Nicols, Wheatly, Shepherd, Simon, &c.

<sup>e</sup> Acts ii. 30, 31.

<sup>f</sup> 1 Pet. iii. 19.

which both the Scripture and the creed use in this article ; though unhappily our translators, perhaps for want of a good English word, have used the Saxon word *hell* for both, instead of rendering it in this place, what it strictly signifies, the invisible state or region. We do not read of our Saviour's triumphing over the devil any where but on the cross.<sup>g</sup> And "the spirits in prison" to whom St. Peter saith Christ by the Spirit preached, he saith also were those, "which were disobedient, when the long suffering of God waited in the days of Noah."<sup>h</sup> And therefore Christ's preaching to them by his Spirit probably means, his exciting them by his Spirit which strove with them for a time.<sup>i</sup> But not hearkening to him then, they are now in prison, reserved for the sentence of the last day.

The most common meaning, among the Heathens, Jews, and first Christians, of the word *Hades*, here translated *hell*, was in general the invisible world, one part or another of which the souls of the deceased, whether good or bad, inhabit. How the soul of our Saviour was employed in this abode, and for what reasons he continued there during this time, "that he might be like unto his brethren in all things," we are not told and need not guess. But probably this article was made part of the creed, in order to assert and prove, contrary to the opinions of the Apollinarians, that he had really a human soul separated from his body. Whatever may be the reasons, we can very conscientiously express our belief that he descended into hell, or *Hades*, or the place of departed spirits, as the rubric prefixed to the creed in the American Book of Common Prayer permits.

<sup>g</sup> Col. ii. 14, 15.

<sup>h</sup> 1 Pet. iii. 20.

<sup>i</sup> Gen. vi. 3.



## CHAPTER XVII.

## FESTIVALS AND FASTS.

IN the Jewish Church many festivals were observed, according to the command of God himself; such as the *feast of the passover, of weeks, and of tabernacles*. Our Saviour also kept a feast instituted by that Church, viz. the *feast of dedication*.

The primitive Christians were wont once a year to meet at the graves of the martyrs, there solemnly to recite their sufferings and triumphs, to commend their virtues, to bless God for their holy lives and pious deaths, and to encourage each other to follow their examples.

Since it is a duty to be grateful, and to give thanks to God for the blessings we receive from him, it must be not only lawful but commendable, to appoint and observe days for the particular remembrance of such blessings and to give thanks for them. It has a further use too in calling our attention, *in proper order*, to the various topics in Christian doctrine and practice. What is left to be done at any time, is in danger of being done at no time. For this reason as well as others, the Church has appointed a course of festivals and fasts, commemorative of certain events, and involving peculiar doctrines and duties; that every minister might not be left to the temptation to confine his discourses to a few favourite topics, but should feel it his duty to range the whole field of doctrinal and moral instruction. Thus she commences with her Advent

Sundays, which call upon us to prepare the way of the Lord, to fit ourselves to rejoice in the glad tidings of his birth, and live in constant expectation and readiness for that awful day, when he shall come in the clouds of Heaven to judge the quick and dead. She calls us to follow him from his birth, through his period of infancy, and his fasting and temptation in the wilderness, to the consummation of the mysterious plan of redemption, by his death upon the cross. Having followed him in his humiliation and self-denial, and felt the sympathy of his sacred sorrows, we come out of this dark night, to behold him rising, like the sun of the universe, from his ocean tomb, scattering the shades of darkness, and displaying to us the charter of our immortality. In his resurrection and ascension, he opens to us the gates of Heaven, and showing us the glories of that holy city, commands us to set our affections on things above. We are next called to view him as the Prince of Israel, giving repentance and remission of sins, and in the services of Whitsunday, to seek those sanctifying graces and comforting influences, which he shed so abundantly on the Pentecostal day. In all these and the following seasons, the great and fundamental truths of Christianity are necessarily brought before our view, and the lessons, and collects, and sermons are suited to bear their varied and correspondent share in the means of grace; "that the man of God may be perfect and thoroughly furnished unto all good works."

The Jewish fasts were very numerous; our Lord himself fasted, and recommended the same practice to his disciples. The ancient Christians observed their fasts with great rigour, and on the first day of Lent were wont to sprinkle ashes upon their heads in token of their sorrow and humiliation. Hence it received the name of Ash-Wednesday. Our Church, following these examples, re-

commends various fasts ; as appears in the prefatory part of the Prayer Book.

The use of fasting is not considered by the Church in the light of penance, as though God took any pleasure in, or would be propitiated by, our afflicting ourselves by fasting, or lacerating our flesh. She exhorts us to “rend our *hearts* and not our garments.” But fasting is highly useful, as it gives us a habit of self-denial, and an aptitude to deny ourselves in unlawful matters ; it tends to show us our dependence on God, to teach us humility, and makes us sympathize with our poorer brethren, who often have to fast from necessity. It lessens the fuel of our passions, and aids us eminently in subjecting the animal and earthly part of our nature, to the spiritual and heavenly. Dr. Rush in his essay on the influence of physical causes on the moral faculty, speaking of the fasts of the Jews, commends the practice, as tending in a very important manner, to the health of the body and of the mind ; and says, that the various vices are as much a consequence of high and luxurious indulgence, as are apoplexies and many other diseases of the body. Our Lord, who well knew the nature of man, has declared that there is one kind of devil which goeth not out but by fasting and prayer.

A custom therefore so highly sanctioned, and attended with such important benefits, deserves our attention. In the manner of it, regard must be had to health and the nature of the constitution. In some instances, merely to abstain partially, or from a favourite dish, answer all the purposes of the discipline. But let high-fed voluptuaries accustom themselves often to bring their bodies into subjection, or else they will subject them to the slavery and misery which always attend upon uncontrolled passions.

“When thou fastest, appear not unto men to fast, but unto thy Father in secret, and he which seeth in secret,

shall reward thee openly.”<sup>a</sup> It would render all our fasts more acceptable to God, if we would accompany them with acts of charity and mercy. “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burthens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thy own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rere-ward.”<sup>b</sup>

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## CHAPTER XVIII.

### WORSHIP.

IN our addresses to the Great Supreme, in our public and social capacities, it seems very desirable that our petitions should be framed in such a manner, as in some sort to correspond to the dignity of so august an act, and to the character of the parties engaged in it. It is important also, that they should be so framed as to be concise and yet comprehensive, complete and yet free from redundance. Now it is reasonable to suppose, that these objects could be better attained by the united wisdom and piety of wise and good men, than by the ingenuity of any individual whatever. The evil of each one's being left to offer the prayers of

<sup>a</sup> Mat. vi. 16-18.

<sup>b</sup> Isaiah lviii. 6, 7, 8.

the congregation to the throne of Heaven has often been felt, either in the frequent repetitions, or in the omission of some important blessing, or in the crude, if not disgusting mode, with which extemporaneous effusions are apt to be embarrassed. Supposing one minister, here and there, competent to the important task of presenting before God the prayers of a whole people, in a manner suitable to His dignity and to their complicated wants; yet it is certain that all are not fitted for this undertaking: and it often happens, that they who are least fitted, most of all disdain those helps by which they might improve their faculty in that way. But, admitting the prayer to be uniformly good and appropriate, the less likely will it be to vary with every occasion. Our wants are generally at all times the same, and it is not necessary to adjust our forms of speech, when addressed to the Deity, with ceremonious regard to variety: so that, it will be found universally true, that where a minister is found competent to conduct the devotions of his people with propriety, he generally adheres, without any substantial alteration, to one prayer. He and his congregation, without being sensible of any disadvantage from it, fall into the habitual use of form. The only difference in this case, and that of ours is, that we have our prayers written in our books, and can go along in them with the minister, without distraction of mind, while they have theirs in their memory, but are often interrupted by an occasional deviation from the accustomed form, in which the mind is liable to be diverted from its frame of prayer, to sit in judgment on the new selection of phraseology.

A liturgy was offered some time ago to the public by a respectable dissenting minister in England, from whose prefatory address the following passages are selected: "In our present mode of conducting religious worship, too

much depends on the minister : on this account it is to be feared, that some are apt to look upon prayer as the business of the minister only, and not to consider it, at least, not so much as they ought, as a duty in which they themselves are equally concerned. It appears to me that our mode of worship is too refined for the young and ignorant ; and I am persuaded that something ought to be done to render our public services less tiresome, and more interesting to young persons. Forms of devotion would give a solemnity and dignity to our public worship, and a stability to our religious societies, in which, I think, they are deficient. Our public worship is too uncertain and fluctuating : it depends on the frame of the person's mind who officiates, which is variable, and it changes when ministers are changed : and it appears to me, that there is something more solemn and venerable in public liturgies, where responses are used, and where all the people are evidently employed in the worship of their Maker."

They who object to forms, subject themselves to their own objection, whenever they join in singing their own hymns. These hymns are generally devotional, and are in the strain of prayer or praise. They are as much a form of prayer as if they were composed in prose. And if the worshipper is sincere while he uses them, he prays, and prays by a form, and does the very thing for which he condemns others ; " unless (says Newton) it can be proved, that the fault and evil, which is essential to a form in prose, is entirely removed if the substance of the obnoxious form be expressed in metre and chime.

Crito freely will rehearse  
Forms of prayer and praise in verse :  
Why should Crito then suppose  
Forms are sinful when in prose ?

Must my form be deemed a crime,  
Merely for the want of rhyme ?"<sup>a</sup>

Calvin, also, is known to have recommended "a set form and method of public service," to be established throughout all the Protestant Churches. "As a form of prayer and ecclesiastical rites," he says, "I highly approve that it should be certain ; from which it may not be lawful for any minister to depart, as well in consideration of the weakness and ignorance of some, as that it may more plainly appear how our Churches agree among themselves ; and lastly, that a stop may be put to the giddiness of those who affect novelties."

One other great advantage belonging to a uniform standard, such as that of the Book of Common Prayer, is the preservation of uniformity in doctrine. It forms an impregnable bulwark against false and unchristian principles. It would seem impossible that any man could regularly use the service of the Episcopal Church, and be either a Socinian, Arian, or any kind of Anti-Christian, supposing him to be an honest man. The necessary and frequent recognition of true orthodox principles, to which the Prayer Book subjects all who adopt it, would be utterly inconsistent with erroneous principles, upon the supposition of candour and honesty. And upon the supposition of a case, in which a minister should do violence to these sentiments, and dissolve the solemn obligations of his ordination vows, the people themselves would be in possession of a measure, by which they might try and detect so palpable a fallacy. To this circumstance is it owing, that, not-

<sup>a</sup> See Newton's Apologia, in which he gives at length, "the reasons which induced him to exercise his ministry as a clergyman of the Episcopal Church, rather than among the dissenters, where his first religious connexions were formed."

withstanding the lukewarmness and defection from piety into which Episcopalians may sometimes have fallen, they have still preserved the doctrines of the gospel pure and uncorrupted. In those places where her sanctuaries have been made desolate, and a fruitful land has become barren for the wickedness of them that dwell therein, even there the voice of the Church, by her faithful witness, the Book of Common Prayer, has cried aloud in the wilderness, saying, "prepare ye the way of the Lord." Like the ark of the covenant, it has preserved the law. In the hands of pious matrons, who like the Vestal virgins, have watched the sacred fire, it has kindled the sparks, and revived the flame, of true religion. On the contrary, it is matter of deep lamentation, amongst the members of the various denominations of Christians who have no prescribed forms of worship, that a growing heresy is daily creeping in upon them. In the Eastern States Socinianism prevails to an alarming degree, and it has been suggested by one of the most eminent men in that country, a minister of the sect of Congregationalists, and principal of a distinguished seminary of learning, that there is no other remedy against the evil, than the adoption of a public liturgy. Similar concessions have been made by many distinguished men on the same side, in other parts of the United States. In England, the Dissenters have had serious thoughts of adopting a liturgy, and have drawn up and proposed a directory for the nonconformist Churches.<sup>b</sup>

Philosophers did not for a considerable period discover, that even the most regular of the heavenly bodies moved in nearly circular orbits round a common centre. It is a still more recent discovery, that the more irregular bodies

<sup>b</sup> The Methodist Conference of Manchester, England, in the year 1815, prescribed that "the officiating preacher should read the service of the Established Church," &c.



follow something of the same law, and return, after a prescribed period, to the point whence they set out.

But even now philosophers do not seem to have recognised, what, nevertheless, we who are no philosophers, venture to assert, that *opinions* also very commonly obey a like law, move also in their orbits, and after a period not precisely determined, return to the very point whence they originally diverged. In the changes of public opinion it would not therefore be a matter of surprise, if the revolution of a few more years would bring all Christendom to the same point in the Heavens which it occupied at the era of the Reformation, the grand sabbath and jubilee of pure religion. Though we would by no means wish to disaffect any denomination to their own modes, yet we cannot help being sensible of the advantages we possess in our own, and it is hoped that charity still regulates our feelings, when we cherish with fond emotions the hope, though it be faint, that the time may come, when men, coming to the unity of the faith in this particular, shall unite together in pouring their supplications and praises through the same forms, before the same common Father and God of all. We often now feel the ardour of our devotion kindled anew by the reflection, that at the very period when we are praying in this place, millions of others are offering the same prayers, at the same time, in various and distant parts of the world. Though absent in body, we have this bond, which makes us present with all the true worshippers of the Lord. But how powerful would be the association of thought, if all mankind, with one voice and one heart, were engaged at one time, in offering one prayer to the one Throne in Heaven! Surely Heaven would be opened, and its blessings would descend upon earth.

The *lawfulness* of forms of prayer is easily demonstrated from the fact, that God himself did prescribe them on se-

veral occasions.<sup>a</sup> When David brought up the ark from the house of Obededom, to the tent which he had pitched for it in Jerusalem, he composed a form of prayer and thanksgiving for the occasion, selected out of four different psalms, and put it into the hands of Asaph and his brethren for the use of the whole congregation.<sup>b</sup> In all following ages, the psalms were used as forms of devotion: our Lord himself sanctioned forms of prayer by adopting them himself,<sup>c</sup> by recommending a form to his disciples,<sup>d</sup> and by his attendance on the Jewish Synagogue, which had a long and tedious service. The form of prayer which he gave to his disciples, according to the testimonies of some of the earliest and most eminent fathers, was constantly used in the Church, from the very time of the Apostles.<sup>e</sup> As for the objection, that we do not read in the New Testament that it was so used, it is of no weight at all; for we are not told that the Apostles ever baptized persons in the name of the Father, the Son, and the Holy Ghost; but as they were commanded to do it, we take it for granted they did so, though in so short a history as that of the Apostles, no mention of the fact was deemed necessary.

If we come down to the times subsequent to the Apos-

<sup>a</sup> Numbers vi. 23—26. Deut. xxi. 7, 8, xxvi. 3, 5—10, 13, 15. Matt. xxvi. 30.

<sup>b</sup> Compare 1 Chron. xvi. 7, 36, with Psalms cv. 1—15, and xcvi. 1—13, and cxxxvi. 1, and cvi. 47, 48.

<sup>c</sup> Matt. xxvi. 30.

<sup>d</sup> Matt. vi. 9. The word *οὕτως* has been construed by some as implying only that our prayers should be, *after this manner*; but in other places it shows its meaning to be that such should be our prayer in *form*; as in these words *οὕτως γεγραπται*, thus it is written; but what puts it beyond doubt is the parallel passage in Luke xi. 2, where our Lord says, "When ye pray, say."

<sup>e</sup> Tertullian, Cyprian, Cyril, Jerôme, Augustine, Chrysostom, Gregory. See Bennett's London Cases, and Simeon on the Liturgy.

tles, we shall find liturgies composed for the service of the different Churches. The liturgies of St. Peter, St. Mark, and St. James, though they were corrupted in later ages, are certainly of high antiquity : that of St. James was of great authority in the days of St. Cyril, who in his younger years wrote a comment upon it. And it would be easy to trace the use of them from that time even to the present day.

Our reformers carefully distinguished between what appeared to be superstitious and superfluous, and what was apostolical and scriptural ; and therefore retained many of the prayers which the Roman Church had in use, and which, as Dr. Clarke observes, had been in use in the early ages of Christianity, long before Pope or Popery was known upon earth. “ At the commencement of the Reformation, the most lamentable ignorance prevailed throughout the land : and even those who, from their office, ought to have been well instructed in the Holy Scriptures, themselves needed to be taught the first principles of the oracles of God. If then the pious and venerable reformers of our Church had not provided a suitable form of prayer, the people would still, in many thousands of places, have remained in utter darkness ; but by the diffusion of this sacred light throughout the land, every part of the country became in a good measure irradiated with scriptural knowledge and with saving truth. The few who were enlightened, might indeed have scattered some partial rays around them ; but their light would have been only as a meteor that passes away, and leaves no permanent effect. Moreover, if their zeal, and piety, and knowledge, had been suffered to die with them, we should have in vain sought for composition, of equal excellence, from any set of governors from that day to the present hour : but by conveying to posterity the impress of their piety in stated forms of prayer,

they have in them transmitted a measure of their own spirit, which, like Elijah's mantle, has descended on multitudes who have succeeded them. It is not possible to form a correct estimate of the benefit which we at this day derive from having such a standard of piety in our hands ; but we do not speak too strongly if we say, that the most enlightened among us, of whatever denomination they may be, owe much to the existence of the liturgy ; which has been, as it were, the pillar and ground of the truth in this land, and has served as fuel to perpetuate the flame, which the Lord himself kindled, at the time of the Reformation, upon our altars."<sup>f</sup>

It is objected against the prayers of the Church, that, admitting them to be good, they are too long ; there is too much appearance of form and ceremony in the frequent necessity of rising up and sitting down ; and besides this, that they do not awaken the same animated and devotional feelings that are found under extemporaneous prayer.

With regard to the length of the service, there is no just cause of complaint, unless there be superfluity or repetition. But this charge has not been urged. It is true, that to a mind not well disposed to prayer, the prayers of the Church, or any other prayers, may become irksome, and such persons might find less ennui and fatigue in listening to a novel prayer, and to a sermon. It is much more easy to do this than to bring the mind to that solemnity and engagedness, which are necessary for the proper discharge of the duties of praise and prayer. That restless principle of curiosity, ever on the wing to hear or see something new, and the imagination and passions, those powerful masters of the human mind, too generally lead men to seek for gratification, amusement, and novelty, rather than

<sup>f</sup> Simeon on the Liturgy.

profit. From all these causes there is reason to fear that Christians will lay an undue stress upon public preaching, and undervalue or neglect the public prayers. Public preaching is indeed generally the instrument which God applies to the awakening and conversion of sinners, and of settling his people in their most holy faith.

But prayer and praise are the great objects at which preaching aims. When men are brought to that contrition of heart, that humility and reverence, that lively sense of the divine goodness, that earnest desire for the favour of God, in which consist the dispositions essential to prayer, one of the great objects of preaching is answered.

Instead of finding fault with the length of the prayers, it would be well to inquire if the fault does not lie in our own hearts. For every one acknowledges that the prayers are good, and when we would omit any part, we are at a loss on account of the excellence of the whole, and the peculiar relation of the several parts, to know which to select for that purpose. And besides, it will be found in general, that the time occupied in prayer and praise under these forms, is not greater than that devoted to these objects in other places of public worship.

The apparent excess of ceremony, in rising up and sitting down so frequently in the course of divine service, which constitutes another objection, furnishes, in our estimation, an argument in favour of the practice. By giving an opportunity of variety in the posture, the fatigue which attends upon one fixed attitude is considerably lessened. Besides, there is so close an union between our souls and bodies, that when one is seriously affected the other cannot remain unconcerned. When our mind is filled with exalted ideas of God's wonderful perfections, his majesty, his power, his goodness, and loving kindness towards us, it is natural that we should display these sentiments by visible demonstra-

tions. It is indeed essential to public worship, as an homage to the Almighty, that we make the dispositions of our souls known by public tokens of reverence and honour, that, together with our fellow Christians, we may with one mind and one voice, as a congregation, glorify God, and excite one another to praise and adore him.

Thus the different parts which the people are called upon to bear in the service, and the different postures recommended, will be found to be admirably adapted to the sentiments and feelings which they are designed to inspire. When we confess our sins, we kneel before the Lord our Maker;<sup>§</sup> when we praise him, as in the Anthems, the Psalms, and Hymns, we rise up; and when we listen to his word, we sit down. With wise adaptation to our nature, the service is rendered thus various, "that the mind of desultory man, studious of change, may be indulged." This diversity of posture, and the responses of the people, give such variety to the service, and are so adapted to the infirmities of human nature, and to the purposes they were intended to promote, that if it were impartially considered, it seems to us that the propriety, the beauty, and utility of the practice would manifestly appear.

It is perhaps more difficult to rectify the notions which are frequently entertained of spiritual edification. Many, if their imaginations are pleased, and their spirits elevated, are apt to think that they have been greatly edified: and this error is at the root of that preference which they give to extempore prayer, and the indifference which they manifest towards the prayers of the Church. But real edification consists in humility of mind, and in being led to a more holy and consistent walk with God: and one atom of such a spirit is more valuable than all the animal fervour that

<sup>§</sup> Psalm xcvi. 6.

ever was excited. High excitements in the moral system, like high stimulants in the bodily, are followed by a correspondent exhaustion, and when repeated, tend to wear out the excitability and energy of life. In accommodation to this quality of our nature, our Church never wishes to raise the pulse too high by raptures and animal impulses. She feeds us with solid and wholesome food, endeavouring to adapt a portion to each in due season, not with the view of exhilarating the spirits beyond their due standard, but of keeping up that equable flow of health and spirits, which is always most permanent, when conformable to the reason and nature of things. It is with *solid truths*, and not with *fluent words*, that we are to be impressed; and if we desire from our hearts the things which we pray for in our public forms, we need never regret that our fancy was not gratified, or our animal spirits raised, by the delusive charms of novelty. Only let a person be in a devout frame, and he will be far more likely to have his soul elevated to Heaven by the liturgy of the Church, than he would by the generality of prayers which he would hear in other places of worship; and if any one complain that he cannot enter into the spirit of them, let him only examine his frame of mind when engaged in extemporaneous prayers, and he will find that his formality is not confined to the service of the Church, but is the sad fruit and consequences of his own weakness and corruption.

Every thing in this composition is truly grand, and excellently adapted to its subject. We are there taught, that all in man is misery, and that all in God is mercy. Examine but the suppliant language of the litany, and say if ever more earnest, humble petitions were put into the mouths of miserable sinners: petitions which if offered up with the same spirit with which they were composed, would, as a certain writer strongly expresses it, almost force open

the gates of Heaven. With what universal charity and tenderness of affection are we taught to present all our fellow-creatures to the Father of the universe ; that he would " be graciously pleased to succour, help, and comfort, all who are in danger, necessity, and tribulation ;" " that he would defend and provide for the fatherless children and widows, and all who are desolate and oppressed ;" in a word, " that he would have mercy upon all men."

The practice of reading the Scriptures in public to the people, must always be attended with salutary consequences. By the course prescribed in the calendar, nearly the whole of the Bible, and all that is important, is read through in the year. So that they who are not able to read themselves, may, by a regular attendance at Church, get a competent knowledge of the contents of the Bible.

From our very birth to the grave, the Church omits nothing that can tend to the edification of her members. At our first introduction into her bosom, with what solemnity are we dedicated to God in our baptismal service ! What pledges does she require of our sponsors, that we shall be brought up in the true faith, and in the fear of God ! No sooner are we capable of receiving instruction, than she provides for us, and expressly requires that we be well instructed in a catechism, so short that it burdens the memory of none, and so comprehensive that it contains all that is necessary for our information at that early period of life. When once we are taught by that to know the nature and extent of our baptismal vows, the Church calls upon us to renew, in our own persons, the vows that were formerly made for us in our name ; and in a service especially prepared for that purpose, leads us to consecrate ourselves to God. Not content with having thus initiated, instructed, and confirmed her members in the religion of Christ, she embraces every opportunity of instilling into



their minds the knowledge, and love of his ways. Are mercies and deliverances vouchsafed to any, especially that great mercy of preservation in the pangs and perils of childbirth? the Church appoints a public acknowledgment to be made to Almighty God in the presence of the congregation, and provides a suitable service to that end. In like manner, for every public mercy, or in any time of public calamity, she calls upon us to acknowledge Him who can kill and make alive. In time of sickness there is also very particular provision made for our instruction and consolation: and even after death, when she can no more benefit the deceased, she labours to promote the benefit of her surviving members by a service the most solemn and impressive that ever was formed. Thus attentive is she, to supply in every thing, as far as human endeavours can avail, our spiritual wants: decent in her forms, but not superstitious; strong in her expressions, but not erroneous; in short, in all things spiritual and pure; full and suitable; moderate and candid.

Could we enter heartily into this service, and make, with propriety, the responses required, it would soon become animating and delightful. But here is the evil under which we labour. Many who profess to admire this form of worship, either do not join the responses at all, or else do it in so cold and lukewarm a manner, as not only to betray the indifference of the worshipper, but to impart a seeming character of lukewarmness to the service itself. In this way it has fallen into disrepute. As a remedy against this evil, and to excite you to a more cordial performance of the service, "in the various parts assigned to you, directions for a devout and decent attendance upon public worship," are subjoined to this work. May we not hope that the members of the Church will bear their part in her worship, that they will rid themselves of a false

shame, and lift up their hearts and voices in the congregation? In singing, and in the responses, it is the bounden duty of each one to bear his part. To be sitting down, either during the prayers, or while the Church is sending up her chorus of praise, or to be gazing about with indifference, is as much as to say, that the person has no interest in, or desire for, the blessings which are conveyed through the channel of public worship. With regard to other denominations who attend our worship, and who prefer standing in prayer, to kneeling, and sitting in singing, to standing, and who do not feel it a duty to conform to our mode, these remarks of course do not apply. But it certainly is expected of our own members, that they show some respect for their own forms; that they should conform to the venerable usages of their forefathers, and that they should not countenance by their example the neglect of others. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Let us do better in future. Like David, let us say, "I will praise the Lord with my whole heart in the assembly of the upright, and in the congregation." What spectacle can be more august and affecting than an assemblage of people, creatures of the same Almighty Lord, children of the same gracious parent, offering to him in his temple, the fervent homage of adoration and praise? The mind of devotion seems to be exalted into the immediate presence of the God of ages, to join "with angels, and archangels, and all the company of heaven, to laud and magnify his glorious name." Entering into the spirit of our inimitable liturgy, the devout worshipper exclaims with Jacob, "Surely God is in this place and I knew it not; this is none other but the house of God, this the gate of Heaven."

But the more excellent any thing is, the more liable is

it to abuse. And too many, contenting themselves with pronouncing eulogiums on the liturgy, and resting in the excellence of the form, neglect to cultivate the power, of godliness. "They have well said, all that they have spoken. O that there were such an heart in them." "It is one thing to repeat the words, and another to feel them. Let us bring ourselves then to this test; and never imagine that we are in a Christian state, till we can appeal to God, that the prayers we utter are the very language of our hearts. Let us inquire whether from our inmost souls we lament the numberless transgressions of our lives, and the unsearchable depravity of our hearts? When we cry to God for mercy as miserable offenders, do we abhor ourselves for our guilt, and tremble for our danger? Do we indeed feel that we deserve the wrath of God? Is the consciousness of this truth wrought into us and become the habit of our minds, so that we can find no peace but in crying unto God, and pleading with him the merits of his dear Son? Is Christ in this view precious to our souls? Is he our wisdom, righteousness, sanctification, and redemption? Having no good thing within us, do we make him our all in all? Are we renewed in the spirit of our minds? Do we hate sin, not merely as it is destructive, but as it is defiling to the soul? Do we account the service of God to be perfect freedom, and do we, in truth and in our hearts, praise God, when we call upon 'all that is within us to praise his holy name?' If this be not the state of our souls, we are in an awful condition indeed; our very best services have been nothing but a solemn mockery; in our prayers we have insulted rather than worshipped, the majesty of Heaven; we have come before our God with a lie in our right hand; O that it might please God to discover to us the heinousness of our guilt: and that we might all be 'pricked to the heart,' ere it be too late!

Let us the very next time we attempt to use these prayers, take notice of the frame of our minds : let us mark the awful incongruity between our public professions and our actual experience; and let a sense of our hypocrisy lead us to repentance. Thus shall the returning seasons of worship be attended with a double advantage to our souls : in praying for what we ought to seek, we shall be stirred up to seek it in good earnest : and through the tender mercy of our God, we shall attain the experience of those things which too many of us, it is to be feared, have hitherto hypocritically asked, and ignorantly condemned.”<sup>§</sup>

AN EXHORTATION TO THE MEMBERS OF THE CHURCH TO  
ADORN THEIR PROFESSION BY A PROPER TEMPER AND  
CONDUCT.

It is by the conduct of men, and not by their profession, that their sincerity and integrity can be tested. “Learn of me,” said our Saviour, “for I am meek and lowly of heart.” Of all the graces, which he, who was perfection itself, possessed, meekness and lowliness are those for which he proposes himself more peculiarly as the exemplar and pattern of his followers. Irascible tempers, peevish and morose dispositions, discontented minds and slanderous tongues, deform the character of any one; but when set in the same case with the fair pearl of religious profession, they exhibit a frightful caricature. The wit and ridicule of infidels would have done but little harm to the Church of God, had not the irreligion of professing Christians furnished them weapons already sharpened to their hands. These are the darts that have made Zion to bleed, and languish, and mourn. “What are those wounds in thine

§ Simeon on the Liturgy.

hands? Those with which I was wounded in the house of my friends.”<sup>h</sup>

They who know nothing of the truth and excellence of religion by their own experience, very naturally judge of it by its influence upon others; and when they see those who profess it living as other men do, and none the better or happier for it, they do not fail to improve so palpable an advantage against us, and conclude that we do not believe our doctrines, and, therefore do not deserve belief; and that because we do not practise our precepts, therefore they cannot be practised. And thus they become confirmed in infidelity and hardened in crime. There can be no propriety, it is true, in such conclusions as these. For, whatever abuses have been made of the Christian religion, the candid must admit, that its direct tendency is to promote the practice of every virtue, to alleviate every sorrow, and to improve in every respect the moral conduct of mankind. The obligations to believe and practise it, cannot be lessened by the malconduct of hypocrites. They are founded upon the unchangeable nature of things, upon that relation in which man stands to his Creator, and which binds him to render the homage of his love and obedience. But as the irregularities of professors do become the pretexts for its neglect, and do have a natural tendency to loosen the bonds of duty upon others, they thereby render themselves accessory to their sins, and partakers of their guilt. This is an awful thought. Our account will be heavy enough of itself, without being swelled by the transgressions of others. And what makes the reflection still more dreadful is, that this guilt steals upon us when we are asleep, and is loading our account, long after we are laid in the grave. Every person has his influence in his respective orbit, and

<sup>h</sup> Zech. xiii. 6.

is liable for the quality of that influence, and the power of attraction which he imparts. And as the guilt of all who lend a baneful influence to society, is great in all cases, so is it increased to those who fill a larger sphere. They resemble that great star, which fell, and drew after it two-thirds of the host of Heaven.

If we hope then to avoid this guilt ; if we hope to obtain the end of our profession, even the salvation of our souls ; if we desire the favour and peace of God on earth and in Heaven ; if we hope to escape the damnation of hell, let us labour to walk worthy of our vocation, adorning our profession by an upright walk and a chaste conversation. Let our light so shine before men that they seeing our good works may glorify our Father which is in Heaven.

If all who named the name of Christ would depart from iniquity, and become indeed a peculiar people, zealous of good works, our Zion would soon present a glorious aspect. The mouths of gainsayers would be stopped ; vice and immorality would hide their faces ashamed, and infidelity fall like Dagon before the ark. Many would come and cast in their lots with us, saying “ we will go with you, for we have heard that God is with you.” God would delight to dwell with us ; we should be his people, and he would be our God. “ Pray ” then “ for the peace of Jerusalem : they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions’ sakes, I will now say, peace be within thee. Because of the house of the Lord our God, I will seek to do thee good.”<sup>i</sup>

<sup>i</sup> Psalm cxxii. 6-9.

CONCERNING FAMILY RELIGION.<sup>j</sup>

The very learned and pious Bishop Pearson took occasion very often, and publicly to bless God, that he was born and bred in a family in which God was worshipped daily. And certainly, it is a duty which entails very many blessings on posterity; for which reason, a pastor should labour with all his might to introduce it into every family under his charge; at least he should give neither himself nor his people any rest, till he has done all that lies in his power to effect so good a work: which if he does not effect, this very intimation will rise up in judgment against him.

And in truth this duty is so reasonable and advantageous, that a man who will but set about it in good earnest will find people less backward than he would imagine.

To acknowledge God to be the giver of all good gifts; to put a man's self, his wife, his children, his servants, and all that belongs to him under God's protection; to ask from him as from a father, whatever we want, and to thank him for the favours we have received; these are duties so obvious that the reason of mankind concurs with them as soon as they are proposed.

To begin and end every day with God, will be the likeliest way to make servants faithful, children dutiful, wives obedient, and husbands sober, loving and careful; every one acting as in the sight of God.

This will be a check upon every one of the family, and will be a means of preventing much wickedness, at least people will sin with remorse, (which is far better than with a seared conscience) when every one knows he must go upon his knees before he sleeps.

<sup>j</sup> Taken principally from Bishop Wilson.

This is the way to entail piety upon the generations to come. Children who have from their infancy been accustomed to family prayer, coming to have families of their own, cannot be easy till they fall into the same pious habit.

“Train up a child in the way he should go, and when he is old he will not depart from it ;” nor perhaps his children after him for many generations.

But if there are persons upon whom these motives make no impression, let them know the evil consequences of neglecting this duty. “The curse of the Lord is in the house of the wicked.” “Pour out thy fury (that is God will do so) upon the families that call not upon his name.” Add to this, that ignorance, profaneness, and a curse must of necessity be in that family where God is not owned ; where, as one observes, not a creature but is taken care of, not even the swine but are served twice a day, and God only is forgotten. I say he must be worse than a heathen whom these considerations do not influence. The heathens had their altars and their household gods. They worshipped after their manner, and their lives ought to put Christians to shame. What account will that parent and master give, who is confronted in the day of judgment by his children and domestics, whose souls he neglected, and who now charge him as the author of their damnation ?

Most parents are concerned for their children’s present welfare, and too often renounce a good conscience rather than not provide for them : whilst few are careful to give them such instruction and examples as, by the grace of God, may secure them an eternal inheritance.

They require, therefore, to be often put in mind of their duty in this particular, that they may not have the torment of seeing their children ruined for ever by their negligence.

It is a strange stupidity, that parents are so concerned



to have their children dedicated to God in baptism as they are, and yet utterly unconcerned how they behave themselves afterwards.

The least that parents can do is, to instruct their children in the principles of the Christian religion ; to pray for them daily, and to see that they pray daily for themselves ; to possess their minds with a love of goodness, and with an abhorrence of every thing that is wicked ; and to take care that their natural corruption be not increased by evil examples.

It is a sad thing to see children, under the very eye of their parents, and too often by their examples, getting habits of vanity, idleness, pride, intemperance, swearing, lying, pilfering, talebearing, uncleanness, and many other sins which might be prevented by a Christian education.

Parents therefore should be made sensible of their great guilt in suffering their children to take evil ways. They should be often told that human nature being extremely corrupt, we need not be taught and be at pains to go to hell ; we shall go thither of course if we do not make resistance, and are not restrained by the grace of God, and our own care and endeavour.

A parent who has any conscience of duty, will not suffer the least sin to go unproved, or without due correction ; but then he should “ not provoke his children to wrath,” by an undue severity ; lest they be discouraged, and thereby their children’s love, both for religion and for themselves, be lessened. Parents cannot begin too soon to impress their children with the sentiment that every fault they commit is committed against God. This will lead them at once to a fear of offending *Him*, and afford the best security for their obedience.

Parents cannot be too careful when they are about to

dispose of their children in marriage. How cruel it is to sacrifice their children's ease and welfare to worldly considerations, and little conveniences of their own. It is seldom that parents or children pray for God's direction or blessing upon an undertaking which is to last as long as life, but they run headlong, as humour, or passion, or worldly interest, lead them ; which is the true occasion of so many indiscreet choices, and unfortunate marriages. When parents are providing for their children, let this consideration be always present with them, both for their own and children's sake :—" Better is a little with righteousness, than great revenues without right."<sup>k</sup> When a curse goes along with a portion, it is often the ruin of the whole family. These were the remarkable words of Judge Hale to his children ; " I leave you but little, but it will wear like iron."

Very necessary also is the admonition that parents should not squander away the inheritance which was left them by their forefathers, and left them in trust only for those who should come after them ; that they should not deprive their children of their right, exposing them thereby to hardships, to temptations, and to the necessity of cursing their memory. These considerations should make the hearts of such to ache, and force them to put an end to that idleness and intemperance, which are the occasions of so much sin and mischief.

In all these duties it is needful to obtain God's grace and blessing : and to do this we must ask for them in prayer. Heads of families have an awful account to give in the day of judgment. They ought therefore to be vigilant and active. " In the morning sow thy seed, and in the even-

<sup>k</sup> Proverbs xvi. 8.

ing withhold not thy hand." Never enter upon the business of the day without assembling your family in prayer, and imploring his blessing. Never suffer them to go to bed without offering up with them your thanksgivings and prayers : for many have gone to their bed, and found it the bed of death. Read always some portion of Scripture, and when practicable, explain it to them. When you are providentially prevented from going to public worship on Sundays, it will be highly useful to go through some of the morning service, and to read them a plain practical sermon.<sup>1</sup> On every Sunday evening, there being usually no service in our churches, a good opportunity offers itself for these exercises. Think not the time and labour lost which you devote to these duties. The time how short, compared with that which we give to the world ; the labour how little, compared to the object of training immortal souls for Heaven ! O let us be diligent and unwearied in so great and good a cause. " Let others do as they will, but let us determine, that we and our house will serve the Lord." Then shall God dwell in our families. We shall reside in safety under the shadow of his wings : We shall lie down on our beds in peace, and not fear to meet our parting hour. This hour is at hand. Our life is ebbing apace, and the shadows of that long night are spreading around us. Almost every year's review of our domestic circle tells us that this is not our home, and reminds us that death shall come to call us hence. But blessed be God, though we live but a short space, and that thick set with heavy troubles and sore afflictions ; though the day of human life is doomed to set in a night of dreary darkness ; though year after year we see by sudden blast

<sup>1</sup> Family Sermons, selected from the Christian Observer, or some such plain discourses.

or slow decline, our social comforts drop away ; though we must resign our own bodies to the tomb, which is open to receive all mankind ; yet in the midst of judgment God remembers mercy. Even in this dark scene there arises light to the upright. God enlarges our view beyond these territories of wild disorder, and shows us our friends already landed on the farther shore. We see the mansions he has prepared, the palms of victory, the crown of glory : we hear the voice of the Archangel and the trump of God ; we see the dead, a mighty army, springing up from their beds of dust and corruption ; we see Jesus on the throne, and the faithful at his right hand ; we seem already to be of the happy number, and to hear the blessed sentence, " Come, ye blessed of my Father." Let us ever then " be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

#### CONCLUSION.

" Walk about Zion, and go round about her : tell the towers thereof. Mark ye well her bulwarks, consider her palaces ; that ye may tell it to the generation following."<sup>m</sup> It will not be deemed uncharitable to say, that the Episcopal Church, in her devotions and institutions, does not shrink from a comparison with any Church on earth. To us it appears, that there is none which contains a more exact transcript of the word of God ; more scriptural lessons than her homilies, a more scriptural creed than her articles, and more scriptural supplication, than her Book of Common Prayer. But as the artist threw a veil over the face of Agamemnon, from the impossibility of expressing by his

<sup>m</sup> Psalm xlviii. 12, 13.

art such a commixture of passions ; so we would not presume, in the short space that remains, to enter fully upon a topic, to which, even if we were competent, it would require volumes to do justice.<sup>m</sup>

It is not pretended, that the liturgy is free from the imperfection of all human things. We are its admirers, but not its idolators : and therefore sensible of its blemishes. There are perhaps a few parts which would admit of the knife ; but then in whose hands could it be safely trusted ? The creed of a whole people is an awful deposit ; and it is much to be feared that if ever cast into a modern crucible, it would lose much of its pure gold in the process. We are content then to take it as it is ; and remembering our own infirmities, and those of our species, we are rather disposed to wonder it is so good, than to complain that it is no better. Every day's experience shows us, that it is competent under the divine blessing, to produce, to sustain, and, what is perhaps more, to *revive*, a spiritual religion. The Church in England and America presents at the present moment, a very unusual phenomenon ; "a green old age ;" a clergy in many instances, combining the youthful ardour of a sect, with the calm wisdom of a long and temperate course. By a resuscitation of her decayed powers, she has as it were, broken the bars of the tomb ; revived first in one limb, and then in another ; and promises, under God, again to advance, a favourite child of the Reformation, and to bear her share in the dispensation of religion to a perishing world.

The liturgy in its present form, derives an advantage in the powerful influence of association, which it would lose

<sup>m</sup> Whoever wishes to see this subject treated more fully, will be gratified in perusing Simeon on the Liturgy, and also a Sermon by Bishop Dehon, of South Carolina. The author has borrowed freely, as it will be seen, from the former.

by any material alteration. The period of its birth was the age of the Reformation. And not only does the *era* of its birth blazon it to the eyes of Protestants ; its *authors* have a no less commanding influence upon our feelings ; it is written in the blood, and signed by the names of Cranmer, and Ridley, and Hooper, and Latimer ; of those martyrs, “ whose blood is the seed of our Church.”

If any then should be disposed to leave her communion and seek richer pastures in other folds, can it be wondered if we venture to think they will be disappointed ? Let any man live up to the spirit and practice which she inspires and inculcates, and Heaven will require no more. Say no longer then that her forms are cold, her ceremonies unmeaning, and her worship unprofitable. Look within thee, and behold there the true cause of the evil. It is the want of health, and not the quality of the food, which creates the disgust under which many labour, and who, instead of taking the wholesome though sometimes unpleasant, medicines, have recourse to potions which give, though a more agreeable, yet a deleterious stimulus ! Men without religion, are in the case of sick men, and the regimen necessary to restore them is not pleasant to the feelings. For this cause, a sober and temperate course of religious exercises may be tedious and irksome at first ; but when by daily and constant practice, we have accustomed ourselves to them, and have got the better of our corrupt nature, we come to delight in them, and find them well suited to preserve a healthful and happy state of the system. On the other hand, we may adopt an empirical course, which is at once agreeable to our feelings, and enlivening to our spirits, but this, by keeping up an undue excitement in the system, induces a morbid and sickly condition, and the last state of that man is worse than the first.

It is of great importance to avoid extremes in our religious career. We may be too fond of having our feelings roused, and our ears tickled by a good performer; but there is at least equal danger of our contenting ourselves with a cold, unmeaning, and unfeeling kind of religion, which hardly deserves the name. Whatever abuses may have been made of truth, it still remains a firm and glorious truth, that there is a peace which Jesus gives to his people, a peace which the understanding cannot conceive, but which the heart can feel with the most delightful experience. This is a joy which seeks no plaudits, and makes no parade. It blazes not out like the sudden eruptions of the volcano; but burns, like the vestal fire, clear and constant, with a warmth that invigorates without consuming, and a light that illuminates without dazzling.

Ye votaries of the world, ye lovers of pleasure more than lovers of God, ye who toil after a false and fugitive bliss, and have always found the flitting phantom to elude your grasp, give over the vain pursuit, and seek felicity in a higher source. Turn from these shallow and turbid streams to the fountain of living waters. If you would tranquillize your bosom, you must have recourse to more powerful medicines than the honours, the pleasures, the riches, or the empirical philosophy of this world. It is religion alone, the religion of Christ, the religion of the heart, which can give true and permanent peace. This is the anodyne of wo, the universal medicine, of mental disease. It makes us holy, and we become happy of course. It admits us into friendship with the Almighty Father, and they in whom *He* delights *must* be happy.

In every calamity to which flesh is heir, (and time would fail to tell the long and sad catalogue,) he who by piety and virtue puts himself under the favour and protection of God, will find comforts springing up like flowers under his feet

in the desert. A ray of sunshine will beam upon him from the fountain of light ; waters shall break forth to him in the desert, to slake the thirst of his pilgrimage, and make even the borders of death to bloom with fragrant and refreshing flowers. Like the Alpine mountain, he rises above the calamitous scenes of this world, and though clouds may roll around his breast, eternal sunshine settles on his head. He walks with God, and draws his consolations from the inexhaustible fulness of Heaven. The anchor of his hope is cast within the vail, the Heaven of Heavens, and fastened to the very throne of God.

Sweet hope ! unknown to the ungodly, into whose dark and callous bosom the beams of grace have never penetrated. Sweet hope ! and more to be desired than all the treasures of Golconda and Peru ; to walk under the light of the divine countenance, to feel the joys which his presence imparts, to be safe in that ark which rides the waves in every storm. The ocean of death spreads before us vast and dark, and who knows that it will waft us to any shore ? But lo ! the ark of our safety appears, and the sun arising with healing on his wings, shows us our path upon the mighty waters. We commit ourselves with confidence into his hands, who guides our destiny, who has traversed, before, this “ vast profound,” whom the winds and the sea obey, and who, we know, will bring us in triumph and joy, into that better region, and that purer sky, where the wicked cease from troubling and the weary are at rest. “ I am now ready to be offered and the time of my departure is at hand ; I have fought a good fight, I have finished my course, I have kept the faith : Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them also that love his appearing.”



APPENDIX I.

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DIRECTIONS

FOR

A DEVOUT AND DECENT BEHAVIOUR

IN THE

PUBLIC WORSHIP OF GOD;

MORE PARTICULARLY IN THE

USE OF THE COMMON PRAYER,

APPOINTED BY THE

PROTESTANT EPISCOPAL CHURCH.

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Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil.—ECCLES. v. 1.

I will pray with the spirit, and I will pray with the understanding also.—1 Cor. xiv. 15.



DIRECTIONS  
FOR A  
DEVOUT AND DECENT BEHAVIOUR  
IN THE  
PUBLIC WORSHIP OF GOD.

It is grievous to consider how many Christians there are (if such as they deserve the name of Christians) who come not to church at all, or very seldom, to pay that public duty and worship to God which our religion calls for, and which a regard for the welfare of civil society requires. And even of those who do come, we find too many behaving themselves in such a careless manner, as if the worship of God was either not their business there, or not worth minding. Some *sit* all the time of prayers; or put themselves into such other lazy and irreverent postures, as show sufficiently that they have no sense of what they should be doing, nor any awe or reverence of the glorious Being they came to address. Others lay themselves to *sleep*, or trifle away their time in thinking of their worldly affairs. Others gaze and stare about upon the congregation, or keep talking and whispering with their neighbours; and this is especially observable while the *Lessons* are reading; as if the Holy Scriptures, though given by *inspiration* of God,

were not always to be *heard, marked, learned, and inwardly digested*, that so they may answer the ends for which they were written, and become *profitable for doctrine, for reproof, for correction, for instruction in righteousness*; or in one word, *good to the use of edifying*. 2 Tim. iii. 16. With regard to such cold and careless worshippers, we may apply to the Church what *Jacob* said of *Bethel*; "*Surely the Lord is in this place and they knew it not.*" They do not consider that they are in the immediate presence of God, and that by such a behaviour they affront him to his face, while they should be devoutly attending to his word, or praying to him.

Others there are, who do indeed show some inclination to mind the prayers, and all the rest of the service; but they do it with so much ignorance, distraction, or confusion, as discover that they do not rightly understand the difference between one part of the service and another; or consider that some are *prayers*, some *praises*, and *thanksgivings*, some public *professions* of the Christian faith, and some no more than *instructions, commands, or exhortations* to the people. We often find them repeating after the minister what he alone should speak, and they should only hearken to. Many there are who neglect to join audibly in the responses, which are the part of the worship assigned expressly to the people, by which neglect, the beauty, the order, and the solemnity of the service are destroyed. Now, that such persons may be taught how to order their devotions better, and to worship God, not only with the *spirit*, but with the *understanding*, too, the following directions are earnestly recommended to their consideration and practice.

*First, then.* Have a conscientious regard to this *Advice of Solomon*, (to whom God gave a *wise and understanding heart*,) *Keep thy foot when thou goest to the house of God;*

and so look to every step you take in your approach to it, that you come into his more *immediate* presence with such contemplations, meditations, and reflections in your mind, as will lift up your soul unto him, under an awful and just sense of his divine majesty and perfections; and with that *humble* and *contrite* spirit, which dependent creatures, and miserable sinners ought to have. Remember, that since God is a *spirit*, your worship of him must be spiritual and reasonable, sincere and pure. It must flow from a divine and heavenly frame of mind. But yet, as the *whole man* consists of *body and soul* together, you must *glorify* him in both (1 Cor. vi. 20); and considering their natural union and sympathy, you must take such heed to every gesture and posture of your body, as that they may be such as will best express your humility, reverence, and earnestness, and keep up suitable thoughts and affections in your soul. Particularly, you will, I believe, hence think, that a *kneeling posture is most proper*; being that which nature seems to dictate in solemn adorations and humble confessions, without this express call for it from the inspired Psalmist, (Psal. xcv. 6,) "*O come let us worship, and fall down, and kneel before the Lord our Maker.*" But,

*Secondly.* If you are thus prepared to *worship* God in *spirit* and in *truth*, you will then be sure to go so early to his house, as to be there at the very beginning of the service; since the same obligation lies upon you to attend every part of his public worship as to come to church at all. For if you miss the beginning of it, you lose the opportunity of confessing your sins, and the comfort of hearing your pardon declared and pronounced to you thereupon. Beside that, by coming late you disturb the congregation to make way for you. Take care also not to leave the church, without great necessity, till after the minister has given the *blessing* that concludes the whole

service ; for if you go out before, you will seem to despise the *blessing* ; and if you do so, you cannot expect the *grace* and *peace* of God should go along with you. But,

*Thirdly.* Having, as soon as you can, gotten a convenient opportunity, after your entrance into the church, *fall down* upon your knees in *private* prayer to God, for the assistance of his Spirit in those solemn duties of religion you come to perform. You will behave as in his sight ; you will look upon him as observing what you *think*, as well as what you *say* and *do* : and take care all the while you are at church, that the *inward* dispositions of your *soul* and the *outward* demeanour of your *body*, be such as becometh not only the holiness and worship of his house, but his more immediate presence.

In *prayer*, you will fix your thoughts wholly upon God, who alone *heareth prayer* ; you will disengage your mind from all worldly concerns ; you will keep your eyes from wandering, and your lips from disturbing others in their devotions.

In *thanksgiving*, imprint upon your heart a just and lively sense of God's goodness and loving kindness to yourself and to all men ; since you will then *feel how joyful and pleasant a thing it is to be thankful*. Psalm cxlvii. 1.

In *hearing of God's Word*, (whether it be read or preached,) be not only attentive to it, but inwardly digest it, by applying to your own conscience its *general* admonitions, reproofs, or exhortations : and by treasuring up in your memory its precepts and examples, its promises and threatenings, for the constant and right *ordering* of your *conversation*.

In *singing psalms*, let your *understanding* and *spirit* direct and govern the *melody* of your *voice* that so your heart may be no less filled with grace, than your tongue with joy. And,

*Lastly.* In receiving the Sacrament of the Lord's Supper, remember always the exceeding great love of our Master and only Saviour in dying for us, and the innumerable benefits which by his precious bloodshedding he hath obtained for us. For you will then at all times draw near to receive it with faith, with a penitent and obedient heart, in love and charity with all mankind; and with a determined resolution to forsake those sins which brought him even to the death upon the cross; which will likewise engage you to serve him in true holiness and righteousness all the days of your life.

But besides these *general* directions for the *public worship* of God, there are others, which *particularly* concern a devout and proper use of the Book of *Common Prayer*; and which will require your immediate attention to the nature and order of every part in that service.

#### THE SENTENCES.

Now the first thing done by the minister, is to read some *sentences* out of the Holy Scriptures. Hearken diligently to these; and consider them as spoken by the *inspiration* or *command* of God himself at first, and now repeated by his *minister*, to put you in mind of something which he would have you believe or do. For they are such sentences as not only bring our sins against him to our remembrance, but also his promises of pardon and forgiveness if we repent; so that we may worship him with that reverence and godly fear, which becomes those who are sensible of their own sinfulness and unworthiness to approach his Divine Majesty; and likewise with that faith and humble confidence which becomes those who believe that upon our repentance he will pardon and accept us, according to his promises.

## THE EXHORTATION.

Then follows a solemn *exhortation*. Now while this is reading (which is the minister's part alone, and not to be repeated after him by the congregation,) take particular notice of every word and expression in it, as contrived on purpose to prepare you for the worship of God, by possessing your minds with a due sense of his special presence, and of the great end of your coming before him at this time; which will no doubt compose your thoughts for that part of the service which follows next: I mean an humble *confession* of your sins.

## THE CONFESSION.

But here, while you are *confessing* to God with your mouth, and repeating sentence by sentence with the minister, be sure to do the same in your heart; calling to mind as many as you can of those particular sins which you have been guilty of, either by doing *what you ought not to do*, or *not doing what you ought*; so as to be heartily sorry for them, and steadfastly to resolve against them for the time to come; imploring his mercy in the pardon of them, and his grace, that from henceforward you may entirely forsake them, and bring forth the fruits of an unfeigned repentance.

## THE ABSOLUTION.

The *confession* ended, and you continuing upon your knees, the minister stands up, and in the name of God declares and pronounces pardon and forgiveness to all that truly repent and unfeignedly believe his Holy Gospel. But



while the *absolution* is thus pronouncing, you are to hearken to it with perfect silence, not *reading* or *repeating* it along with the minister, as many ignorant or unthinking people do ; for it is the minister's duty alone to make this declaration by authority from God ; and, in his name, as his ambassador. However, every particular person there present ought humbly and thankfully to apply it to himself, so far as to be fully persuaded in his own mind, that if his conscience tells him, that after an unfeigned and unshaken belief in Christ, he doth really and heartily repent, he will be discharged and absolved from all the sins he had before committed, as certainly as if God himself had declared it with his own mouth ; since his minister has done it in his name, and by his power.

#### THE LORD'S PRAYER.

What follows is the *Lord's Prayer*, in which the whole congregation joins : for looking upon ourselves as thus absolved from our sins, through a faith that worketh true repentance ; we, as reconciled unto God through his Son, may have such *boldness and access to the throne of Divine Grace, as by the Spirit of adoption to cry out, Abba, Father, (Rom. viii. 16.)* in the very form he taught us to pray, saying, *Our Father who art in Heaven, &c.*

#### PREPARATION FOR PRAISING GOD.—THE PSALMS AND HYMNS.

This done, we are to lift up our hearts to God in this petition of his *minister*, for his grace, *O Lord, open thou our lips* ; to which the answer is, what it ought to be, from the people, *And our mouth shall show forth thy praise.* Then immediately standing up, we put ourselves

into a posture of *giving praise to the One living and true God ; the King of kings, and Lord of lords*. For which purpose the minister first says, *Glory be to the Father, &c.* ; the people, to show their consent, answer, *As it was in the beginning, &c.* The minister, calling again upon the people, *Praise ye the Lord* ; and the people answering, *The Lord's name be praised* : we go on accordingly to praise him, by saying or singing the anthem, *O come, let us sing unto the Lord, &c.*, and then the psalms appointed for the day, or one of the selections. After which (to testify that it is the same Diving Being, three persons and one God, in honour of whom these psalms were composed, and made use of in the *Jewish Church* ; and who is still praised and worshipped by them in the *Christian Church*) we repeat that incomparable hymn, *Glory be to the Father, &c.* Now, while you, together with the minister, are repeating these *Psalms*, and this, or the other *Hymns* that are used in different places of the service, to the honour and glory of God ; observe the minister's part as well as your own, and lift up your hearts together with your voices, in acknowledging, magnifying, and praising the infinite wisdom, and power, and goodness, and glory of the Most High God, in all his works ; the wonders that he has done, and still does for the children of men, and for yourself among the rest. And in doing this you *stand up* ; not only to signify, but to forward the lifting up of your mind at the same time. For as on the one hand, if our souls be really lifted up to contemplate and praise God, our bodies will naturally rise in that erect posture, which is natural to, and most becometh man ; so, on the other hand, the raising up of our bodies helps towards the raising up of our souls too, by putting us in mind of that high and heavenly work we are about ; wherein, according to our weak capacities, we join with saints and

angels above, in praising God now, as we hope to do hereafter in their blessed company for evermore.

#### THE SCRIPTURES READ.

When *God's Word* is reading in either of the chapters, whether of the Old or New Testament, receive it not as the word of men, but, as it is in truth, the word of God, *which effectually worketh in them that believe.* 1 Thess. ii. 13. And therefore hearken to it with the same attention, reverence, and faith, as you would have done, if you had stood by Mount Sinai, when God proclaimed the Law, or by our Saviour's side, when he published the Gospel. But remember also that you hear in order to practise; and *be ye doers of the word, and not hearers only, deceiving your own selves.* James i. 22. Observe in those parts of Scripture that are read to you, what sins Almighty God there warns you against; what duties he there requires you to perform; what doctrines he there teaches you; and be sure that when you go home, you think of them, and live accordingly.

#### HYMNS AFTER THE LESSONS.—THE CREED.

As soon as the *first lesson* is read, and again after the *second*, we renew our devout praises to God in certain *hymns* appointed for that purpose. And then with one heart and voice we all repeat the *Apostles' Creed*, or that which is commonly called the *Nicene Creed*, to signify and declare our assent to, and firm belief of the whole Scriptures, but especially of the Gospel of Christ. Many ignorant people seem to take the Creed to be a prayer, and repeat it as such, which is a gross mistake. It is not a prayer, but only a solemn acknowledgment

and profession of our faith, or what we do believe as Christians. And by repeating it here we do, in the face of the congregation, profess ourselves to continue in the number of Christ's disciples ; and that as we were at first baptized, so we still believe in the name of the Father, Son, and Holy Ghost, one God, blessed for ever. And this also we do *standing*, to signify our readiness to defend this faith to the utmost of our power, against all opposition whatsoever. Be sure, therefore, that you really believe every article as you pronounce it, that you be not found dissemblers and hypocrites in the sight of God ; and when you stand up to repeat the Creed, let it be your serious purpose to continue in that good profession, and to stand by it, *and hold it fast without wavering*, (Heb. x. 23,) under all persecutions, if you should be called at any time to suffer for it.

THE PRAYERS OR COLLECTS.—PREPARATION THERETO.—  
SHORT EJACULATIONS, OR PETITIONS.—JOINT PRAYER  
OR COLLECTS.—THE LITANY.

The next thing we do is to make known our wants, and present our petitions unto God. But seeing that neither minister nor people can possibly do it aright without the grace and assistance of God himself ; the minister first prays for his special presence with the people, saying, *The Lord be with you* ; and they put up the same petition for the minister, answering him, *And with thy Spirit*. Upon which they all immediately adore God, and by turns lift up their hearts to him, striving, as it were, to outvie each other in prevailing with the Almighty to pour down his blessings upon us. Then, in an humble and solemn manner, we join together in petitioning the Divine Majesty for his grace and favour, his defence and protection, his

mercy and blessings for ourselves, for all in civil authority, for the Church, and for all mankind. This we ordinarily do in the *Collects* appointed for that purpose; but upon *Wednesday*, *Friday*, and the *Lord's Day* morning, we do it in the *Litany*; and in such a litany as comprehends all and every thing that we need to desire of Almighty God, either for ourselves or others.

REVERENCE AND DEVOTION IN THESE PRAYERS.—AMEN.—  
ANSWERS IN THE LITANY.

While these prayers are reading, we ought devoutly to continue upon our knees; not sitting, or in any other slothful posture, as too many profanely and irreverently do. See, therefore, that as you come to church to pray to God, you do it in that awful, lowly, and solemn manner, which becomes creatures, when you speak to your great and Almighty Creator. And although you ought not to repeat the prayers aloud to the disturbance of other people, yet you must repeat them in your hearts; your minds accompanying the minister from one prayer to another, and from one part of each prayer to the other, all along with affections suitable to the matter sounding in your ears; humbly adoring and praising God, according to the names, properties, and works which were attributed to him at the beginning of each prayer; earnestly desiring the good things which were asked of him in the body of it for yourselves or others; and steadfastly believing in the merits and intercession of Jesus Christ for your obtaining of them, when he is named, as he is at the end of every prayer, except that of *St. Chrysostom*, because that is directed immediately to Christ himself. At the conclusion of every collect also, you are to testify your sincere joining in it, and your earnest desire of a share in the bless-

ings prayed for, by a solemn *Amen*; which signifies, *So be it*; or, *Thus I heartily pray God it may be*. But in the *Litany*, the like assent is signified by the *Answers* which the people are directed to make in their proper places; as, *Good Lord, deliver us*; that is, from all those sins, or other evils, which the minister has just before mentioned:—*We beseech thee to hear us, good Lord*; that is, to grant those blessings which the minister has just now recommended to our desires. By these we do expressly, and more at large, make the several petitions recited before by the minister, our own petitions and requests to God.

#### THE GENERAL THANKSGIVING.

And having thus in the collects or litany prayed for all necessary blessings for ourselves and others, it is but fit we should praise him also for those mercies we have already received; and give thanks, not only in behalf of ourselves, but according to the Apostle's direction, for *all mankind*; which we do, toward the end of the service, in the *general thanksgiving*. Here, if we have any special or particular mercy to bless God for, upon our own account, let us gratefully remember it, and secretly, in our own hearts return our praises for it, when we come to that passage, *thy goodness and loving kindness to us and to all men*. But let us stir up ourselves to the utmost fervency that is possible, when we praise him for his *inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory*. For as these are the greatest blessings he could bestow upon us, the thankful acknowledgment of them is one of the chief ends of our coming together thus in Christian assemblies. And let us not only heartily pray, but sincerely

resolve and endeavour to show our sense of these, as of all God's other mercies, by our holy and obedient lives.

#### CONCLUDING PRAYER.

After this general thanksgiving, we have the prayer of *St. Chrysostom*; and then the minister alone concludes with *The Grace of our Lord Jesus Christ, &c.* In which prayer is comprehended all we have desired, or can desire, to make us completely happy, both now and for ever. And with this our common daily service ends.

#### THE COMMUNION SERVICE.—TEN COMMANDMENTS.

But upon *Sundays* and *holidays*, we proceed to the *Communion Service*; to that part of it at least which our Church enjoins to be used on such days, though there be no actual communion. Now in the prayers here, the same temper and devotion are to govern us, as in those before put up; the same reverence and attention when the *epistles* and *gospels* are read, as when the other Scriptures (the *first* and *second* lessons) are. But what is most particular in this service is, that the *ten commandments* are solemnly read by the minister; and to express the greater authority, as pronouncing them in the name of God, he does it *standing*. The congregation in the mean time to continue *kneeling*; not that the commandments are a prayer, (as some weak people fancy them to be; nor are they to be repeated after the minister, as many ignorantly do) but because it is with a peculiar reverence that we ought to hear this awful declaration and summary of God's will, and of our duty, in the very words of God himself, and because that at the end of each commandment, our Church has piously directed us to beg the mercy of God, in par-

doning what we have been guilty of against the rule of that commandment, and his grace to keep it better for the future, in these words, *Lord have mercy upon us, and incline our hearts to keep this law*; which being a prayer, ought to be humbly offered upon our knees. Be very serious therefore, when the commandments are read; and think, as the minister goes along in every one of them, whether you have not offended God, by thought, word, or deed, in something contrary to that commandment, for *in many things we all offend*, as the Apostle tells us, James iii. 2. And accordingly, when you audibly join with the rest of the congregation, in that short prayer which follows each, beg pardon of God with a deep and true repentance; and, whether your conscience accuse you or not, be serious and in earnest, when you beg of God to *incline your heart to keep* that article of his law, and to *write* the whole upon it more effectually.

Whenever there is a sermon delivered, you should hear it with meekness and reverence, earnestly begging God, that you may both perceive and know what things you ought to do, and also may have grace and power faithfully to fulfil the same.

#### THE BLESSING AT THE END OF THE COMMUNION SERVICE.

This part of the service concludes with a *blessing*, (to be pronounced by the minister alone, and not to be repeated after him) which is in these words: *The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.*

After the blessing, it may be fit to continue still for some



time upon your knees, humbly beseeching Almighty God to pardon what he has seen amiss in you since you came into his presence ; and graciously to hear the prayers, and to accept the praises which you have now offered up to him, through the merits of Jesus Christ our only Mediator and Advocate.

**A PRAYER AT OUR FIRST ENTRANCE INTO THE CHURCH.**

Lord, I am now in thine house ; assist, I pray thee, and accept of my services. Enable me, and all who shall this day meet in thy name, to worship thee in spirit and in truth.

Let thy Holy Spirit help our infirmities, and dispose our hearts to seriousness, attention, and devotion ; and grant that we may improve this opportunity to the honour of thy holy name, and the benefit of our souls, through Jesus Christ our Lord. Amen.

**A PRAYER AT CHURCH, AFTER THE SERVICE IS ENDED.**

Blessed be thy name, O Lord, for this opportunity of attending to thee in thy house and service.

Grant that I, and all that profess thy name, may be doers of thy Word, and not hearers only ; pardon our wanderings and imperfections ; and accept both us and our services, through our only Mediator Jesus Christ.

Amen.

## APPENDIX II.

THE claims of the Church of Rome are built upon the supposition that Peter was chosen by our Lord above all the Apostles, and made chief Bishop or Pope, not only of Rome, but of all the world; that he has transmitted to the Popes of Rome by succession, this great prerogative of being the Vicegerent of God, with power to pardon sins, to punish transgressors as well by temporal as by spiritual pains, to depose princes, and to absolve their subjects from their oaths of allegiance to heretical princes. The canon law of the Roman Church says, that "if the Pope were so wicked as to carry with him innumerable people by troops to hell, to be with himself tormented for ever, yet no mortal man must presume here to reprove his fault, because he is judge of all, and himself to be judged of none." The divines of that Church speak of the Pope as having "an incomprehensible power, because great is the Lord, and great is his power, and of his greatness there is no end." Again he is called "King of kings, and Lord of lords."

It is truly surprising, upon what slight pretexts these lofty claims are founded. The whole authority that is urged for them from Scripture is, the declaration of our Lord to Peter, Mat. xvi. 18. "Thou art Peter, and upon this rock I build my Church." If common sense was not sufficient to teach us, that these words give no authority for the supremacy of Peter and his successors, we should find ample evidence of the fact in the opinions of the fathers and the acts of councils. It is certain that our

Lord constantly discouraged the idea of any pre-eminence among the Apostles, and that St. Peter never claimed any. At the council of Jerusalem, St. James, and not St. Peter, pronounced the sentence of the assembly. St. Paul on a certain occasion publicly reprov'd Peter before all, because he was to blame. Galat. ii. 11. This could not have been permitted if Peter had been appointed Pope in the sense now contended for by Roman Catholics. St. Ambrose, St. Austin, and Hieronimus commenting on the text, draw the same inference. The fathers sometimes speak of a primacy of worth or merit, on account of the age, or zeal, or elevation by which Peter was distinguished; and again they say with Chrysostom, that "St. Paul sheweth that each Apostle did enjoy equal dignity." Accordingly we find that in the different councils bishops from different sees presided. Hosius the Bishop of Corduba, in the council of Sardeia; Cyril, Bishop of Alexandria, in the third general council of Ephesus; and Constantine the Emperor in the council of Nice—the Bishop of Rome, at that time, neither claiming, nor receiving, any precedence whatever. At length, however, because of its more powerful principality, Rome came to be looked up to with some deference, and her Bishop began to enjoy a proportionate share of her dignity. Cyprian gives this reason for its precedence; "Because Rome for its magnitude ought to precede Carthage." This is the sole ground upon which the council of Chalcedon affirmed the pre-eminence of Rome; "To the throne of ancient Rome, because that was the royal city, the fathers reasonably conferred the privileges." Upon this ground the Church of Constantinople at one time claimed the supremacy, and was called the head of the churches; "the Most Holy Church of that most religious city, the mother of our devotion, and of all orthodox Christians, and the most holy

see of that imperial city." Imp. Leo. cod. lib. 1. Tit. 2. § 16. Theodout says, that "Antioch was the most ancient and truly Apostolical Church." Theod. 5. 9.

These facts show that the papal office was not known in the primitive Church. If so, the Church of Rome as a true church falls to the ground; for it is on this hypothesis the infallibility of that church rests, and on this infallibility the whole chain of her rites, ceremonies, and doctrines depends. Many of these she does not pretend to derive from Scripture, but from tradition and the authority of the Church, which are paramount to them. The Church has decreed, and the Church is infallible; therefore the decree, is right and true. This is the great sword that cuts every Gordian knot, and removes every difficulty as by a magic wand. Upon this principle, her members are not permitted to renounce those absurdities which had crept into the Church in the dark ages of the world, when any thing was the more likely to gain belief in proportion to its incredibility. Transubstantiation, the worship of the Virgin Mary and the saints, purgatory, and many other articles of their creed, are found nowhere in Scripture, nor in the councils or writings of the early ages. But they have been decreed by the Church, and that is enough. Her members are taught that it is sinful to doubt what has been thus decreed, and therefore, never being allowed to investigate for themselves, they can never escape from the trammels imposed upon them by education and riveted by superstition.

It is manifest from these considerations, that the Roman Church is not, as it pretends to be, the oldest church. Because that Church existed before the time of the Reformation; it is speciously urged by the Romanists, that theirs is the oldest religion. It is, indeed, older than the Reformation, but not so old as primitive Christianity. Let any

one impartially examine the history of the ancient Church, and nothing will strike him more forcibly, than the total dissimilarity between the primitive features of the Church, and that system now dignified with the name of *The Catholic Church*. Ask the defenders of that Church to compare it in detail, in its essential characteristics, with the primitive model, and you confound them. Upon what pretence, then, can they claim to be the oldest Church? We in fact, by being able to prove our conformity with the ancient Catholic Church, establish our claim as the oldest Church; exiled into the wilderness, indeed, for a season, but brought forth again in all the vigour and glory which belonged to it in its earliest days. At the time foretold by the Apostle, when the man of sin should come and sit in the temple of God, to carry on the mystery of iniquity, the Church of Rome became Catholic or universal, by blending the temporal with the spiritual sword, and subduing by force and authority all Christendom to her dominion. From that time she corrupted the simplicity of the Apostolical plan, and substituted for doctrines the commandments of men, until the time of the Reformation, by which event the intolerable yoke under which the nations had groaned so long, was thrown off, and men were permitted to restore the Church to its primeval form. So far then, from the Church of Rome being the true and oldest Church, it is the farthest removed from it of any in Christendom.

“Babylon (says Tertullian) in our St. John, is a type of the city of Rome, and therefore, a great royal and proud city, a subduer of the saints.”<sup>a</sup>

<sup>a</sup> Tertul. adv. Jud. cap. 9.

### APPENDIX III.

#### SUCCESSION OF AMERICAN BISHOPS.

[Those marked \* designate the present members of the House of Bishops.]

1. The Right Rev. *Samuel Seabury*, D.D., of Connecticut, was consecrated by Bishop Kilgour, at Aberdeen, in Scotland, on Thursday, November 14, 1784; Bishops Petrie and Skinner being present and assisting. Died February 25, 1796.
2. The Right Rev. *William White*, D.D., of Pennsylvania, was consecrated by Archbishop Moore, of Canterbury, in the Chapel of the Archiepiscopal Palace at Lambeth, in England, on Sunday, February 4, 1787; Archbishop Markham, of York, and Bishops Moss and Hinchliffe being present and assisting. Died July 17, 1836.
3. The Right Rev. *Samuel Provoost*, D.D., of New York, was consecrated at the same time and place. Died September 6, 1815.
4. The Right Rev. *James Madison*, D.D., of Virginia, was consecrated by Archbishop Moore, of Canterbury, in the chapel of the Archiepiscopal palace at Lambeth, in England, on Sunday, September 19, 1790; Bishops Porteus and Thomas being present and assisting. Died March 6, 1812.

5. The Right Rev. *Thomas John Claggett*, D.D., of Maryland, was consecrated by Bishop Provoost, in Trinity Church, New York, on Monday, September 17, 1792; Bishops Seabury, White, and Madison being present and assisting. Died August 2, 1816.
6. The Right Rev. *Robert Smith*, D.D., of South Carolina, was consecrated by Bishop White, in Christ Church, Philadelphia, on Sunday, September 13, 1795; Bishops Provoost, Madison, and Claggett being present and assisting. Died October 28, 1801.
7. The Right Rev. *Edward Bass*, D.D., of Massachusetts, was consecrated by Bishop White, in Christ Church, Philadelphia, on Sunday, May 7, 1797; Bishops Provoost and Claggett being present and assisting. Died September 10, 1803.
8. The Right Rev. *Abraham Jarvis*, D.D., of Connecticut, was consecrated by Bishop White in Trinity Church, New Haven, on Wednesday, October 18, 1797; Bishops Provoost and Bass being present and assisting. Died May 3, 1813.
9. The Right Rev. *Benjamin Moore*, D.D., of New York, was consecrated by Bishop White, in St. Michael's Church, Trenton, New Jersey, on Friday, September 11, 1801; Bishops Claggett and Jarvis being present and assisting. Died February 27, 1816.
10. The Right Rev. *Samuel Parker*, D.D., of Massachusetts, was consecrated by Bishop White, in Trinity Church, New York, on Friday, September 14, 1804; Bishops Claggett, Jarvis, and Moore being present and assisting. Died December 6, 1804.
11. The Right Rev. *John Henry Hobart*, D.D., of New York, was consecrated by Bishop White, in Trinity Church, New York, on Wednesday, May 29, 1811;

Bishops Provoost and Jarvis being present and assisting.  
Died September 12, 1830.

- 12.\* The Right Rev. Alexander Viets Griswold, D.D.,<sup>a</sup> of the Eastern Diocese, composed of the States of Maine, Massachusetts, Rhode Island, and New Hampshire, was consecrated at the same time and place.
13. The Right Rev. *Theodore Dehon*, D.D., of South Carolina, was consecrated by Bishop White, in Christ Church, Philadelphia, on Thursday, October 15, 1812; Bishops Jarvis and Hobart being present and assisting. Died August 6, 1817.
- 14.\* The Right Rev. Richard Channing Moore, D.D., of Virginia, was consecrated by Bishop White, in St. James' Church, Philadelphia, on Wednesday, May 18, 1814; Bishops Hobart, Griswold, and Dehon being present and assisting.
15. The Right Rev. *James Kemp*, D.D., of Maryland, was consecrated by Bishop White, in Christ Church, New Brunswick, New Jersey, on Thursday, September 1, 1814; Bishops Hobart and Moore being present and assisting. Died October 28, 1827.
16. The Right Rev. *John Croes*, D.D., of New Jersey, was consecrated by Bishop White, in St. Peter's Church, Philadelphia, on Sunday, November 19, 1815; Bishops Hobart and Kemp being present and assisting. Died July 30, 1832.
17. The Right Rev. *Nathaniel Bowen*, D.D., of South Carolina, was consecrated by Bishop White, in Christ Church, Philadelphia, on Thursday, October 8, 1818; Bishops Hobart, Kemp, and Croes being present and assisting. Died August 25, 1839.
- 18.\* The Right Rev. Philander Chase, D.D., of Illinois,

<sup>a</sup> Senior and Presiding Bishop.



- was consecrated by Bishop White, in St. James' Church, Philadelphia, on Thursday, February 11, 1819; Bishops Hobart, Kemp, and Croes being present and assisting.
- 19.\* The Right Rev. Thomas Church Brownell, D.D., LL.D., of Connecticut, was consecrated by Bishop White, in Trinity Church, New Haven, on Wednesday, October 27, 1819; Bishops Hobart and Griswold being present and assisting.
20. The Right Rev. *John Stark Ravenscroft*, D.D., of North Carolina, was consecrated by Bishop White, in St. Paul's Church, Philadelphia, on Thursday, May 22, 1823; Bishops Griswold, Kemp, Croes, Bowen, and Brownell being present and assisting. Died March 5, 1830.
- 21.\* The Right Rev. Henry Ustick Onderdonk, D.D., of Pennsylvania, was consecrated by Bishop White, in Christ Church, Philadelphia, on Thursday, October 25, 1827; Bishops Hobart, Kemp, Croes, and Bowen being present and assisting.
- 22.\* The Right Rev. William Meade, D.D., of Virginia, was consecrated by Bishop White, in St. James' Church, Philadelphia, on Wednesday, August 19, 1829; Bishops Hobart, Griswold, Moore, Croes, Brownell, and H. U. Onderdonk being present and assisting.
23. The Right Rev. *William Murray Stone*, D.D., of Maryland, was consecrated by Bishop White, in St. Paul's Church, Baltimore, on Thursday, October 21, 1830; Bishops Moore, H. U. Onderdonk, and Meade being present and assisting. Died February 26, 1838.
- 24.\* The Right Rev. Benjamin Tredwell Onderdonk, D.D., of New York, was consecrated by Bishop White, in St. John's Chapel, New York, on Friday, November 26, 1830; Bishops Brownell and H. U. Onderdonk being present and assisting.

- 25.\* The Right Rev. Levi Silliman Ives, D.D., LL.D., of North Carolina, was consecrated by Bishop White, in Trinity Church, Philadelphia, on Thursday, September 22, 1831; Bishops H. U. Onderdonk and B. T. Onderdonk being present and assisting.
- 26.\* The Right Rev. John Henry Hopkins, D.D., of Vermont, was consecrated by Bishop White, in St. Paul's Chapel, New York, on Wednesday, October, 31, 1832; Bishops Griswold, Bowen, Brownell, H. U. Onderdonk, B. T. Onderdonk, Ives, and Meade being present and assisting.
- 27.\* The Right Rev. Benjamin Bosworth Smith, D.D., of Kentucky, was consecrated at the same time and place.
- 28.\* The Right Rev. Charles Pettit M'Ilvaine, D.D., of Ohio, was consecrated at the same time and place.
- 29.\* The Right Rev. George Washington Doane, D.D., LL.D., of New Jersey, was consecrated at the same time and place.
- 30.\* The Right Rev. James Hervey Otey, D.D., of Tennessee, was consecrated by Bishop White, in Christ Church, Philadelphia, on Tuesday, January 14, 1834; Bishops H. U. Onderdonk, B. T. Onderdonk, and Doane being present and assisting.
- 31.\* The Right Rev. Jackson Kemper, D.D., Missionary Bishop for Missouri, Wisconsin, and Iowa, was consecrated by Bishop White, in St. Peter's Church, Philadelphia, on Friday, September 25, 1835; Bishops Moore, Chase, H. U. Onderdonk, B. T. Onderdonk, Smith, and Doane being present and assisting.
- 32.\* The Right Rev. Samuel Allen M'Coskry, D.D., of Michigan, was consecrated by Bishop H. U. Onderdonk, in St. Paul's Church, Philadelphia, on Thursday, July 7, 1836; Bishops Doane and Kemper being present and assisting.

- 33.\* The Right Rev. Leonidas Polk, D.D., Missionary Bishop for Arkansas, and also, provisionally, for Louisiana, Alabama, and Mississippi, was consecrated by Bishop Meade, in Christ Church, Cincinnati, on Sunday, December 9, 1838; Bishops Smith and M'Irvine being present and assisting.
- 34.\* The Right Rev. William Heathcote De Lancey, D.D., of Western New York, was consecrated by Bishop Griswold, in St. Peter's Church, Auburn, N. Y. on Thursday, May 9, 1839; Bishops H. U. Onderdonk, B. T. Onderdonk, and Doane being present and assisting.
- 35.\* The Right Rev. Christopher Edwards Gadsden, D.D., of South Carolina, was consecrated by Bishop Griswold, in Trinity Church, Boston, on Sunday, June 21, 1840; Bishops Doane and M'Coskry being present and assisting.
- 36.\* The Right Rev. William Rollinson Whittingham, D.D., of Maryland, was consecrated by Bishop Griswold, in St. Paul's Church, Baltimore, on Thursday, September 17, 1840; Bishops Moore, B. T. Onderdonk, and Doane being present and assisting.
- 37.\* The Right Rev. Stephen Elliott, Jr., D.D., of Georgia, was consecrated by Bishop Meade, in Christ Church, Savannah, on Sunday, February 28, 1841; Bishops Ives and Gadsden being present and assisting.

*Seventeen* of our Bishops have died; *twenty* are now living; *twenty-six* were consecrated by Bishop White.

## APPENDIX IV.

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# CONSTITUTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

Adopted in General Convention, in Philadelphia, Oct. 1789.

### ARTICLE I.

There shall be a General Convention of the Protestant Episcopal Church in the United States of America, at such time in every third year, and in such place, as shall be determined by the Convention; and in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the Convention, the presiding Bishop shall have it in his power to appoint another convenient place (as near as may be to the place so fixed on) for the holding of such Convention; and special meetings may be called at other times, in the manner hereafter to be provided for; and this Church, in a majority of the Dioceses which shall have adopted this Constitution, shall be represented, before they shall proceed to business; except that the representation from two Dioceses shall be sufficient to adjourn: and in all business of the Convention, freedom of debate shall be allowed.

## ARTICLE II.

The Church in each Diocese shall be entitled to a representation of both the Clergy and Laity, which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the Convention of the Diocese; and in all questions, when required by the Clerical and Lay representation from any Diocese, each order shall have one vote; and the majority of suffrages by Dioceses shall be conclusive in each order, provided such majority comprehend a majority of the Diocese represented in that order. The concurrence of both orders shall be necessary to constitute a vote of the Convention. If the Convention of any diocese should neglect or decline to appoint Clerical Deputies, or if they should neglect or decline to appoint Lay Deputies, or if any of those of either order appointed, should neglect to attend, or be prevented by sickness or any other accident, such Diocese shall nevertheless be considered as duly represented by such deputy or deputies as may attend, whether Lay or Clerical. And if, through the neglect of the Convention of any of the Churches which shall have adopted, or may hereafter adopt this Constitution, no Deputies, either Lay or Clerical, should attend at any General Convention, the Church in such Diocese shall nevertheless be bound by the acts of such Convention.

## ARTICLE III.

The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts, for the concurrence of the House of Deputies, composed of Clergy and Laity; and when any proposed

act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon; and all acts of the Convention shall be authenticated by both Houses. And in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation (the latter with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member *ex officio*, and shall vote with the Clerical Deputies of the Diocese to which he belongs; and a Bishop shall then preside.

#### ARTICLE IV.

The Bishop or Bishops in every Diocese shall be chosen agreeably to such rules as shall be fixed by the Convention of that Diocese; and every Bishop of this Church shall confine the exercise of his Episcopal office to his proper Diocese or district, unless requested to ordain or confirm, or perform any other act of the Episcopal office, by any Church destitute of a Bishop.

#### ARTICLE V.

A Protestant Episcopal Church in any part of the United States, or any Territory thereof not now represented, may, at any time hereafter, be admitted on acceding to this Constitution; and a new Diocese to be formed from one or more existing Dioceses, may be admitted under the following restrictions:

No new Diocese shall be formed or erected within the

limits of any other Diocese, nor shall any Diocese be formed by the junction of two or more Dioceses, or parts of Dioceses, unless with the consent of the Bishop and Convention of each of the Dioceses concerned, as well as of the General Convention.

No such new Diocese shall be formed, which shall contain less than eight thousand square miles in one body, and thirty Presbyters who have been for at least one year canonically resident within the bounds of such new Diocese, regularly settled in a Parish or Congregation, and qualified to vote for a Bishop. Nor shall such new Diocese be formed, if thereby any existing Diocese shall be so reduced as to contain less than eight thousand square miles, or less than thirty Presbyters who have been residing therein, and settled and qualified as above mentioned.

In case one Diocese shall be divided into two Dioceses, the Diocesan of the Diocese divided may elect the one to which he will be attached, and shall thereupon become the Diocesan thereof. And the Assistant Bishop, if there be one, may elect the one to which he will be attached; and if it be not the one elected by the Bishop, he shall be the Diocesan thereof.

Whenever the division of a Diocese into two Dioceses shall be ratified by the General Convention, each of the two Dioceses shall be subject to the Constitution and Canons of the Diocese so divided, except as local circumstances may prevent, until the same may be altered in either Diocese by the Convention thereof. And whenever a Diocese shall be formed out of two or more existing Dioceses, the new Diocese shall be subject to the Constitution and Canons of that one of the said existing Dioceses, to which the greater number of Clergymen shall have belonged prior to the erection of such new Diocese, until the same may be altered by the Convention of the new Diocese.

## ARTICLE VI.

In every Diocese the mode of trying Clergymen shall be instituted by the Convention of the Church therein. At every trial of a Bishop, there shall be one or more of the Episcopal order present ; and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon.

## ARTICLE VII.

No person shall be admitted to Holy Orders, until he shall have been examined by the Bishop, and by two Presbyters, and shall have exhibited such testimonials and other requisites as the Canons, in that case provided, may direct. Nor shall any person be ordained until he shall have subscribed the following declaration :—“ I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation ; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States.” No person ordained by a foreign Bishop shall be permitted to officiate as a Minister of this Church, until he shall have complied with the Canon or Canons in that case provided, and have also subscribed the aforesaid declaration.

## ARTICLE VIII.

A Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and a Form and Manner of Making,



Ordaining and Consecrating Bishops, Priests, and Deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those Dioceses which shall have adopted this Constitution. No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese, and adopted at a subsequent General Convention.

## ARTICLE IX.

This Constitution shall be unalterable, unless in General Convention, by the Church, in a majority of the Dioceses which may have adopted the same; and all alterations shall be first proposed in one General Convention, and made known to the several Diocesan Conventions before they shall be finally agreed to, or ratified in the ensuing General Convention.

*Done in the General Convention of the Bishops, Clergy, and Laity of the Church, the 2d day of October, 1789.*

NOTE.—When the Constitution was originally adopted, in August, 1789, the first article provided that the Triennial Convention should be held on *the first Tuesday in August*. At the adjourned meeting of the Convention, held in October of the same year, it was provided that *the second Tuesday in September, in every third year*, should be the time of meeting. The time was again changed to *the third Tuesday in May*, by the General Convention of 1804.—See Bioren's edition of the Journals of the General Convention, 1817, pp. 61, 75, and 216.

The first article was put into its present form at the General Convention of 1823.

The third article was so altered by the General Convention of 1808, as to give the House of Bishops a full veto upon the proceedings of the other House.—See Journals of the General Convention, pp. 248, 249.

The second sentence of the eighth article was adopted at the General Convention of 1811.—See Journals of General Convention, p. 274.

The words “or the Articles of Religion,” were added to the eighth article by the General Convention of 1829.

The fifth article was put into its present form at the General Convention of 1838.

The same Convention adopted the following alterations.—See Journal of General Convention of 1838, p. 24.

Strike out the word “States” wherever it occurs in the first and second articles, except where it follows the word “United” in the first part of the first article, and insert in lieu of the word “States” the word “Dioceses.” Strike out the word “State” wherever it occurs in the second, third, and fourth articles, and insert in lieu thereof the word “Diocese.”

Strike out the words “or District” in the fourth article.

Strike out the word “State” in the sixth article, and insert the word “Diocese.”

Strike out the word “States” in the eighth article, and insert the word “Dioceses,” and in the eighth article strike out the words “or State” after the words “every Diocese.”

Strike out the word “States” in the ninth article, and insert the word “Dioceses.”

Strike out the word “State” in the ninth article, and insert the word “Diocesan.”

## CANONS

FOR THE GOVERNMENT OF THE PROTESTANT EPISCOPAL  
CHURCH IN THE UNITED STATES OF AMERICA.

Passed in General Convention, in New York, October, 1832.

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CANON I.—*Of the Orders of Ministers in this Church.*

[This Canon was first adopted in 1789.]

In this Church there shall always be three orders in the Ministry, viz : Bishops, Priests, and Deacons.

CANON II.—*Of the Election of Bishops.*

[Repealed by the first Canon of 1835.]

CANON III.—*Of the Certificates to be produced on the part  
of the Bishops elect.*

[Former Canons on this subject were the second of 1789 ; the fourth of 1792 ; and the third of 1808].

*Sect. 1.* Every Bishop elect, before his consecration, shall produce to the House of Bishops, from the Convention by whom he is elected, evidence of such election, and from the House of Clerical and Lay Deputies in General Convention, evidence of their approbation of his testimonials, and of their assent to his consecration, and also certificates respectively, in the following words : such certificates, in both cases, to be signed by a constitutional majority of the Clerical and Lay Deputies composing the State Convention, or the House of Clerical and Lay

Deputies, as the case may be. The same evidence of election by, and the same certificate from the Members of, the State Convention, shall be presented to the House of Clerical and Lay Deputies in General Convention.

*Testimonials from the Members of the Convention in the Diocese from whence the Person is recommended for Consecration.*

We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness in life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that we do in our conscience believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners, and Godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honour of God and the edifying of his Church, and to be a wholesome example to the flock of Christ.

The above certificate shall be presented to the House of Clerical and Lay Deputies in General Convention.

*Testimony from the House of Clerical and Lay Deputies in General Convention.*

We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should

not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life ; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office ; but that he hath, as we believe, led his life for three years last past, piously, soberly, and honestly.

*Sect. 2.* If the House of Bishops consent to the consecration, the presiding Bishop, with any two Bishops, may proceed to perform the same, or any three Bishops, to whom he may communicate the testimonials.

#### CANON IV.—*Of Standing Committees.*

[Former Canons on this subject were the sixth of 1789 ; the second of 1795 ; and the fourth and twenty-fourth of 1808.]

*Sect. 1.* In every Diocese there shall be a Standing Committee, to be appointed by the Convention thereof, whose duties except so far as provided for by the Canons of the General Convention, may be prescribed by the Canons of the respective Dioceses. They shall elect from their own body a President and a Secretary. They may meet on their own adjournment, from time to time ; and the President shall have power to summon special meetings whenever he shall deem it necessary.

*Sect. 2.* In every Diocese where there is a Bishop, the Standing Committee shall be a council of advice to the Bishop. They shall be summoned on the requisition of the Bishop, whenever he shall wish for their advice. And

they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

*Sect. 3.* Where there is no Bishop, the Standing Committee is the Ecclesiastical authority for all purposes declared in these Canons.

**CANON V.**—*Of the Consecration of Bishops during the Recess of the General Convention.*

[Former Canons on this subject were the second of 1789; the fifth of 1808; and the sixth of 1820.]

*Sect. 1.* If during the recess of the General Convention, the Church in any Diocese should be desirous of the Consecration of a Bishop elect, the Standing Committee of the Church in such Diocese may, by their President, or by some person or persons specially appointed, communicate the desire to the Standing Committees of the Churches in the different Dioceses, together with copies of the necessary testimonials; and if the major number of the Standing Committees shall consent to the proposed Consecration, the Standing Committee of the Diocese concerned, shall forward the evidence of such consent, together with other testimonials, to the presiding Bishop of the House of Bishops, or in case of his death, to the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention, who shall communicate the same to all the Bishops of this Church in the United States; and if a majority of the Bishops consent to the Consecration, the presiding Bishop, or the Bishop aforesaid, with any two Bishops, may proceed to perform the same; or any three Bishops to whom he may communicate the testimonials.

*Sect. 2.* The evidence of the consent of the different Standing Committees shall be in the form prescribed by

the House of Clerical and Lay Deputies in General Convention; and without the aforesaid requisites, no Consecration shall take place during the recess of the General Convention. But in case the election of a Bishop shall take place within a year before the meeting of the General Convention, all matters relative to the Consecration shall be deferred until the said meeting.

CANON VI.—*Of Assistant Bishops.*

[The former Canon on this subject was the fifth of 1829.]

When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, to discharge the Episcopal duties, one Assistant Bishop may be elected by, and for the said Diocese, who shall in all cases succeed the Bishop in case of surviving him. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign to him; and in case of the Bishop's inability to assign such duties declared by the Convention of the Diocese, the Assistant Bishop shall, during such inability, perform all the duties and exercise all the authorities which appertain to the office of Bishop. No person shall be Elected or Consecrated a Suffragan Bishop, nor shall there be more than one Assistant Bishop in a Diocese at the same time.

CANON VII.—*Of the performance of Episcopal Duties in vacant Dioceses.*

[Repealed by the third Canon of 1838.]

**CANON VIII.—***Of the Age of those who are to be Ordained or Consecrated.*

[Former Canons on this subject were the fourth of 1789 ; the third of 1795, and the sixth of 1808.]

Deacon's Orders shall not be conferred on any person until he shall be twenty-one years old, nor Priest's Orders on any one until he shall be twenty-four years old. And no Deacon shall be ordained Priest, unless he shall have been a Deacon one year, except for reasonable causes it shall otherwise seem good unto the Bishop. No man shall be consecrated a Bishop of this Church, until he shall be thirty years old.

**CANON IX.—***Of Candidates for Orders.*

[Repealed by the fourth Canon of 1838.]

**CANON X.—***Of the Conduct required in Candidates for Orders.*

[The former Canon on this subject was the eighth of 1808.]

The Bishop, or other Ecclesiastical Authority who may have the superintendence of Candidates for Orders, shall take care that they pursue their studies diligently, and under proper direction, and that they do not indulge in any vain or trifling conduct, or in any amusements most liable to be abused to licentiousness, or unfavourable to that seriousness, and to those pious and studious habits, which become those who are preparing for the holy ministry.

**CANON XI.—***Of Candidates for Orders who are Lay Readers.*

[Former Canons on this subject were the tenth of 1804, and the nineteenth of 1808.]

No Candidate for Holy Orders shall take upon himself



to perform the service of the Church, but by a license from the Bishop, or, if there be no Bishop, the Clerical Members of the Standing Committee of the Diocese, in which such Candidate may wish to perform the service. And such Candidate shall submit to all the regulations which the Bishop or the said Clerical Members may prescribe; he shall not use the absolution or benediction; he shall not assume the dress appropriate to Clergymen ministering in the congregation; and shall officiate from the desk only; he shall conform to the directions of the Bishop, or said Clerical Members, as to the sermons or homilies to be read; nor shall any Lay reader deliver sermons of his own composition; nor, except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a Clergyman is present in the congregation.

**CANON XII.—***Of Candidates who may be refused Orders.*

[Former Canons on this subject were the ninth of 1804, and the sixteenth of 1808.]

No Bishop shall ordain any Candidate, until he has inquired of him whether he has ever directly or indirectly, applied for Orders in any other Diocese; and if the Bishop has reason to believe that the Candidate has been refused Orders in any other Diocese, he shall write to the Bishop of the Diocese, or if there be no Bishop, to the Standing Committee, to know whether any just cause exists why the Candidate should not be Ordained. When any Bishop rejects the application of any Candidate for Orders, he shall immediately give notice to the Bishop of every Diocese, or, where there is no Bishop, to the Standing Committee.

CANON XIII.—*Of the Learning of those who are to be Ordained.*

[Repealed by the fifth Canon of 1838.]

CANON XIV.—*Of the Preparatory Exercises of a Candidate for Deacon's Orders.*

[Former Canons on this subject were the sixth of 1795, and the tenth of 1808.]

*Sect. 1.* There shall be assigned to every Candidate for Deacon's Orders, four different examinations, at such times and places as the Bishop to whom he applies for Orders shall appoint. The examination shall take place in the presence of the Bishop, and two or more Presbyters, on the following studies prescribed by the Canons, and by the course of study established by the House of Bishops. At the first examination—on some approved Treatises on Natural Philosophy, Moral Philosophy, and Rhetoric, and in the Hebrew Bible, the Greek Testament, and the Latin tongue. At the second examination—on the book of Scripture; the Candidate being required to give an account of the different books, and to explain such passages as may be proposed to him. At the third examination—on the Evidences of Christianity, and Systematic Divinity. And at the last examination—on Church History, Ecclesiastical Polity, the Book of Common Prayer, and the Constitution and Canons of the Church, and of the Diocese for which he is to be ordained. In the choice of books on the above subjects, the Candidate is to be guided by the course of study established by the House of Bishops. At each of the forementioned examinations, he shall produce and read a Sermon or Discourse, composed by himself, on some passage of Scripture previously assigned to him, which, together with one other Sermon or Discourse on some

passage of Scripture selected by himself, shall be submitted to the criticism of the Bishop and Clergy present. And before his Ordination, he shall be required to perform such exercises in reading, in the presence of the Bishop and Clergy, as may enable them to give him such advice and instructions as may aid him in performing the service of the Church, and in delivering his Sermons with propriety and devotion.

*Sect. 2.* The Bishop may appoint some of his Presbyters to conduct the above examinations; and a certificate from these Presbyters, that the prescribed examinations have been held accordingly, and satisfaction given, shall be required of the Candidate. Provided that, in this case, the Candidate shall, before his ordination, be examined by the Bishop, and two or more Presbyters, on the above named studies.

*Sect. 3.* In a Diocese where there is no Bishop, the Standing Committee shall act in his place in appointing the examining Presbyters required by this Canon; and in this case the candidate shall be again examined by the Bishop to whom he applies for orders, and two or more Presbyters, on the studies prescribed by the Canons.

*Sect. 4.* A Clergyman who presents a person to the Bishop for orders, as specified in the office of Ordination, without having good grounds to believe that the requisitions of the Canons have been complied with, shall be liable to ecclesiastical censure.

**CANON XV.**—*Of the Testimonials to be produced on the part of those who are to be Ordained.*

[Former Canons on this subject were the sixth of 1789; the fourth of 1792; the second of 1795; and the twelfth of 1808.]

*Sect. 1.* No person shall be ordained Deacon or Priest

in this Church, unless he exhibit to the Bishop the following testimonials from the Standing Committee of the Diocese for which he is to be ordained, which recommendation shall be signed by the names of a majority of all the Committee, the Committee being duly convened, and shall be in the following words:

“We, whose names are hereunder written, testify, that A. B. hath laid before us satisfactory testimonials, that for the space of three years last past, he hath lived piously, soberly, and honestly; and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, we think him a person worthy to be admitted to the Sacred Order of ——. In witness whereof, we have hereunto set our hands, this —— day of ——, in the year of our Lord ——.”

*Sect. 2.* But before a Standing Committee shall proceed to recommend any Candidate, as aforesaid, to the Bishop, such Candidate shall produce from the Minister and Vestry of the Parish where he resides, or from the Vestry alone, if the Parish be vacant, or if the applicant be the Minister of the Parish, a Deacon desirous of Priest's Orders; or, if there be no Vestry, from at least twelve respectable persons of the Protestant Episcopal Church, testimonials of his piety, good morals, and orderly conduct, in the following form:—“We, whose names are hereunder written, do testify, from evidence satisfactory to us, that A. B., for the space of three years last past, hath lived piously, soberly and honestly; and hath not, so far as we know or believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, we think him a person worthy to be admitted to the Sacred Order of ——. In witness whereof, we have hereunto set our hands, this —— day of —— in the year of

our Lord ——.” He shall also lay before the Standing Committee testimonials, signed by at least one respectable Presbyterian of the Protestant Episcopal Church in the United States, in the following form:—“ I do testify that A. B., for the space of three years last past, hath lived piously, soberly and honestly, and hath not, so far as I know or believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, I think him a person worthy to be admitted to the Sacred Order of —— . This testimonial is founded on my personal knowledge of the said A. B. for one year last past, and for the residue of the said time upon evidence that is satisfactory to me. In witness whereof, I have hereunto set my hand, this —— day of —— in the year of our Lord ——.”

*Sect. 3.* But in case a Candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the Minister and Vestry of the Parish where he resides, the Standing Committee may accept testimonials of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church, and from at least one respectable Presbyterian of the said Church, who has been personally acquainted with the Candidate for at least one year.

*Sect. 4.* Every Candidate for Holy Orders, who may be recommended by the Standing Committee of any Church destitute of a Bishop, if he have resided for the greater part of the three years last past within the Diocese of any Bishop, shall apply to such Bishop for Ordination. And such Candidate shall produce the usual testimonials, as well from the Committee of the Diocese in which he has resided, as from the Committee of the Church in the Diocese for which he is to be ordained.

*Sect. 5.* In the case of a Candidate for Priest's Orders, who has been ordained a Deacon within three years preceding, the testimonials above prescribed may be so altered as to extend to such portion only of the three years preceding his application for Priest's Orders, as have elapsed since his Ordination as Deacon; and the Standing Committee shall allow the testimonials so altered the effect as if in the form prescribed, and shall sign their own testimonials in such altered form, with the same effect as if in the form above prescribed, unless some circumstance shall have occurred that tends to invalidate the force of the evidence on which the Candidate was ordained Deacon.

**CANON XVI.—***Of Candidates coming from Places within the United States, in which the Constitution of this Church has not been acceded to.*

[Former Canons on this subject were the eighth of 1804, and the fourteenth of 1808.]

It is hereby declared, that the Canons of this Church which respect Candidates for Holy Orders, shall affect as well those coming from places in the United States in which the Constitution of this Church has not been acceded to, as those residing in states or territories in which it has been adopted; and in such cases, every Candidate shall produce to the Bishop to whom he may apply for Holy Orders, the requisite testimonials, subscribed by the Standing Committee of the Diocese into which he has come.

**CANON XVII.—***Of Deacons.*

[The former Canon on this subject was the thirteenth of 1808.]

Every Deacon shall be subject to the regulations of the Bishop, or, if there be no Bishop, of the Clerical Members

of the Standing Committee of the Diocese for which he is ordained, unless he receive letters of dismissal therefrom to the Bishop, or ecclesiastical authority of some other Diocese, and be thereupon received as a Clergyman of such other Diocese; and he shall officiate in such places as the Bishop or the said Clerical Members may direct. It is hereby recommended, that at the time a Candidate is finally examined for Deacon's Orders, the Bishop shall assign to him in writing, the subjects or studies on which it is expedient that he should be particularly examined before being ordained Priest, and with that view name also some author who has treated of such subjects or studies from among the works recommended by the House of Bishops. And the said Deacon shall deliver this document to the Bishop who examines him for Priest's Orders.

**CANON XVIII.**—*Of the Preparatory Exercises of a Candidate for Priest's Orders.*

[The former Canon on this subject was the eleventh of 1808.]

A Candidate for Priest's Orders shall, before his Ordination, be required to undergo an examination in presence of the Bishop, and two or more Presbyters, to be named by him, on any leading studies prescribed by the House of Bishops.

**CANON XIX.**—*Of the Titles of those who are to be Ordained Priests.*

[Former Canons on this subject were the fifth of 1789, and the thirteenth of 1808.]

No person shall be ordained Priest, unless he shall produce to the Bishop, a satisfactory Certificate from some Church, Parish or Congregation, that he is engaged with them, and that they will receive him as their Minister, or

unless he be a Missionary under the ecclesiastical authority of the Diocese to which he belongs; or in the employment of some Missionary Society recognised by the General Convention; or, unless he be engaged as a Professor, Tutor, or Instructor of Youth, in some College, Academy, or other Seminary of Learning, duly incorporated.

**CANON XX.—***Of the Times of Ordination.*

[Former Canons on this subject were the eighth of 1789, and the fifteenth of 1808.]

Agreeably to the practice of the primitive Church, the Stated Times of Ordination shall be on the Sundays following the Ember Weeks, viz.: the second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the 14th day of September, and the 13th of December. Occasional Ordinations may be held at such other times as the Bishop shall appoint.

**CANON XXI.—***Of those who have Officiated as Ministers among other Denominations of Christians, and apply for Orders in this Church.*

[Repealed by the third Canon of 1835.]

**CANON XXII.—***Of Clergymen Ordained for Foreign Parts.*

[The former Canon on this subject was the eighteenth of 1808.]

No Bishop of this Church shall ordain any person to officiate in any Congregation or Church destitute of a Bishop, situated without the jurisdiction of these United States, until the usual testimony from the Standing Committee, founded upon sufficient evidence of his soundness in the faith, and of his pious and moral character, has



been obtained ; nor until the Candidate has been examined on the studies prescribed by the Canons of this Church. And should any such Clergyman, so ordained, wish to settle in any Congregation of this Church, he must obtain a Special License therefor from the Bishop, and officiate as a Probationer for at least one year.

**CANON XXIII.**—*Of Clergymen Ordained by Foreign Bishops, or by Bishops not in Communion with this Church, and desirous of Officiating or Settling in this Church.*

[Former Canons on this subject were the ninth of 1789, the fifth of 1804, and the thirty-sixth of 1808 ; see also, the twenty-fourth of the present Canons.]

*Sect. 1.* A Clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be permitted to officiate in any Parish and Congregation, exhibit to the Minister, or if there be no Minister, to the Vestry thereof, a Certificate signed by the Bishop of the Diocese, or, if there be no Bishop, by all the Clerical Members of the Standing Committee duly convened, that his Letters of Orders are authentic, and given by some Bishop whose authority is acknowledged by this Church, and also that he has exhibited to the Bishop or Standing Committee, satisfactory evidence of his pious and moral character, and his theological acquirements. And should he be guilty of any unworthy conduct, he shall be liable to presentment and trial. And in any case, before he shall be entitled to settle in any Parish or Church, as the Minister thereof, the Bishop or ecclesiastical authority of the Diocese must obtain satisfactory evidence of his respectable standing in the Church there ; and he must also have resided one year in the United States.

*Sect. 2.* And if any such foreign Clergyman shall remove from one Diocese to another before one year have

expired, he shall not be allowed by the ecclesiastical authority of the Diocese to which he goes, to officiate in said Diocese, till he shall have complied with the requisitions of the Canon concerning Ministers removing from one Diocese to another.

*Sect. 3.* And if such foreign Clergyman be a Deacon, he shall remain in this country at least three years, and obtain in this country the required testimonials of character, before he be ordained a Priest.

*Sect. 4.* When a Deacon or Priest, ordained by a Bishop not in Communion with this Church, shall apply to a Bishop for reception into the same, as a Minister thereof, he shall produce the testimonials of character, required in the first section of Canon XXI. ; and shall also, not less than six months after his application, in the presence of the Bishop and two or more Presbyters, subscribe the Declaration contained in the Seventh Article of the Constitution ; which, being done, the Bishop, being satisfied of his theological acquirements, may receive him as such.

**CANON XXIV.—***Of Ministers Celebrating Divine Service in a Foreign Language.*

[The former Canon on this subject was the sixth of 1829.]

When a Clergyman coming from a foreign country, and professing to be regularly ordained, shall be called to a Church of this Communion, in which Divine service is celebrated in a foreign language, he may, with the approbation of the Bishop of the Diocese in which such Church is situated, acting with the advice and consent of the Standing Committee, or with the unanimous approbation of the Standing Committee, if there be no Bishop, and on

complying with the other requisitions of the Canons, settle in the said Church, as the Minister thereof, without having resided one year in the United States, any thing in the twenty-third Canon to the contrary notwithstanding. And when a person, not a citizen of the United States, who has been acknowledged as an ordained Minister of any other denomination of Christians, applies for Orders in this Church, on the ground of a call to a Church in which Divine service is celebrated in a foreign language, the Standing Committee of the Diocese to which the said Church belongs, may, on sufficient evidence of fitness according to the Canons, and by a unanimous vote at a meeting duly convened, recommend him to the Bishop for Orders, and the Bishop may then ordain him, and he may be settled and instituted into the said Church, without his producing a testimonial to his character by a Clergyman, from his personal knowledge of him for one year, and without his having been a year resident in this country, any thing in any other Canon of this Church to the contrary notwithstanding. *Provided*, That in both of the above cases, the person applying produce a Certificate, signed by at least four respectable members of this Church, that they have satisfactory reason to believe the testimonials to his religious, moral, and literary qualifications, to be entitled to full credit.

CANON XXV.—*Of Episcopal Visitations.*

[Former Canons on this subject were the third of 1789; the first of 1795; the fourth of 1801; and the twentieth of 1808.]

*Sect. 1.* Every Bishop in this Church shall visit the Churches within his Diocese, for the purpose of examining the state of his Church, inspecting the behaviour of his clergy, and administering the apostolic rite of confirmation.

And it is deemed proper, that such visitations be made once in three years at least, by every Bishop, to every Church within his Diocese, which shall make provision for defraying the necessary expenses of the Bishop at such visitation. And it is hereby declared to be the duty of the Minister and Vestry of every Church or Congregation to make such provision accordingly.

*Sect. 2.* But it is to be understood, that to enable the Bishop to make the aforesaid visitations, it shall be the duty of the Clergy, in such reasonable rotation as may be devised, to officiate for him in any Parochial duties which belong to him.

*Sect. 3.* It shall be the duty of the Bishop to keep a register of his proceedings at every visitation of his Diocese.

**CANON XXVI.—***Of the Duty of Ministers in regard to Episcopal Visitations.*

[Former Canons on this subject were the eleventh of 1789, and the twenty-first of 1808.]

*Sect. 1.* It shall be the duty of Ministers to prepare young persons and others for the Holy Ordinance of Confirmation. And on notice being received from the Bishop, of his intention to visit any Church, which notice shall be at least one month before the intended visitation, the Minister shall give immediate notice to his Parishioners individually, as opportunity may offer; and also to the Congregation on the first occasion of public worship after the receipt of said notice. And he shall be ready to present, for Confirmation, such persons as he shall think properly qualified; and shall deliver to the Bishop a list of the names of those confirmed.

*Sect. 2.* And at every visitation it shall be the duty of the Minister and of the Church Wardens or Vestry, to

give information to the Bishop of the state of the Congregation, under such heads as shall have been committed to them in the notice given as aforesaid.

*Sect. 3.* And further, the Ministers and Church Wardens of such Congregations as cannot be conveniently visited in any year, shall bring or send to the Bishop, at the stated meeting of the Convention of the Diocese, information of the state of the Congregation, under such heads as shall have been committed to them, at least one month before the meeting of the Convention.

CANON XXVII.—*Of Episcopal Charges and Pastoral Letters.*

[The former Canon on this subject was the twenty-third of 1808.]

It is deemed proper that every Bishop of this Church shall deliver, at least once in three years, a Charge to the Clergy of his Diocese, unless prevented by reasonable cause. And it is also deemed proper, that from time to time he shall address to the people of his Diocese, Pastoral Letters on some points of Christian doctrine, worship, or manners.

CANON XXVIII.—*Of Parochial Instruction.*

[The former Canon on this subject was the twenty-second of 1808.]

The Ministers of this Church who have charge of Parishes or Cures shall not only be diligent in instructing the children in the Catechism, but shall also, by stated Catechetical Lectures and instruction, be diligent in informing the youth and others in the Doctrines, Constitution, and Liturgy of the Church.

**CANON XXIX.—*Of the duty of Ministers to keep a Register.***

[Former Canons on this subject were the fifteenth of 1789, and the fortieth of 1808.]

*Sect. 1.* Every Minister of this Church shall keep a Register of Baptisms, Confirmations, Communicants, Marriages, and Funerals within his Cure, agreeably to such rules as may be provided by the Convention of the Diocese where his Cure lies ; and if none such be provided, then in such a manner as, in his discretion, he shall think best suited to the uses of such a Register.

And the intention of the Register of Baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of Church Memberships of those who may have been admitted into this Church by the Holy Ordinance of Baptism.

*Sect. 2.* And further, every Minister of this Church shall make out and continue, as far as practicable, a list of all families and adult persons within his Cure ; to remain for the use of his successor, to be continued by him and by every future Minister in the same Parish.

**CANON XXX.—*Of the Election and Institution of Ministers into Parishes or Churches.***

[Former Canons on this subject were the seventeenth of 1789 ; the third of 1799 ; and the first of 1804 ; the twenty-ninth of 1808 ; and second of 1814.]

*Sect. 1.* It is hereby required, that on the election of a Minister into any Church or Parish, the Vestry shall deliver, or cause to be delivered to the Bishop, or, where there is no Bishop, to the Standing Committee of the Diocese, notice of the same, in the following form, or to this effect :

“ We, the Church Wardens, (or, *in case of an assistant Minister*, We, the Rector and Church Wardens,) do

certify to the Right Rev. [*naming the Bishop*] or to the Rev. [*naming the President of the Standing Committee*] that [*naming the person*] has been duly chosen Rector [*or, Assistant Minister, as the case may be*] of [*naming the Parish, or Church, or Churches.*”]

Which certificate shall be signed with the names of those who certify.

*Sect. 2.* And if the Bishop or the Standing Committee be satisfied that the person so chosen is a qualified Minister of this Church, the Bishop, or the President of the Standing Committee, shall transmit the said Certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose.

*Sect. 3.* But if the Bishop or the Standing Committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to inquire into the sufficiency of the person so chosen, according to such rules as may be made in the respective Dioceses, and shall confirm or reject the appointment, as the issue of that inquiry may be.

*Sect. 4.* And if the Minister be a Presbyter, the Bishop or President of the Standing Committee may, at the instance of the Vestry, proceed to have him instituted according to the office established by this Church, if that office be used in the Diocese. But if he be a Deacon, the act of institution shall not take place till after he shall have received Priest's Orders. This provision concerning the use of the office of institution, is not to be considered as applying to any Congregation destitute of a house of worship.

CANON XXXI.—*Of the officiating of Ministers of this Church in the Churches, or within the Parochial Cures of other Clergymen.*

[Former Canons on this subject were the sixth of 1792; the fifth and seventh of 1795; the thirty-third of 1808; and the seventh of 1829.]

No Clergyman belonging to this Church shall officiate, either by preaching, reading prayers, or otherwise, in the Parish, or within the Parochial Cure of another Clergyman, unless he have received express permission for that purpose from the Minister of the Parish or Cure, or, in his absence, from the Church Wardens and Vestrymen, or Trustees of the Congregation. Where Parish boundaries are not defined by law, or otherwise, each City, Borough, Village, Town, or Township, in which there is one Protestant Episcopal Church or Congregation, or more than one such Church or Congregation, shall be held, for all the purposes of this Canon, to be the Parish or Parishes, of the Protestant Episcopal Clergyman or Clergymen, having charge of said Church or Churches, Congregation or Congregations. But if any Minister of a Church shall, from inability, or any other cause, neglect to perform the regular services to his Congregation, and shall refuse, without good cause, his consent to any other Minister of this Church to officiate within his Cure, the Church Wardens, Vestrymen, or Trustees of such Congregation shall, on proof of such neglect and refusal before the Bishop of the Diocese, or, if there be no Bishop, before the Standing Committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this Church in any Diocese, vested with the power of hearing and deciding on complaints against Clergymen, have power to open the doors of their Church to



any regular Minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more Churches as that there can be no local boundaries drawn between their respective Cures or Parishes, it is hereby ordained, that in every such case no Minister of this Church, other than the Parochial Clergy of the said Cures, shall preach within the common limits of the same, in any other place than in one of the Churches thereof, without the consent of the major number of the Parochial Clergy of the said Churches.

CANON XXXII.—*Of Episcopal Resignations.*

Whereas, the Resignation of the Episcopal Jurisdiction of a Diocese is to be discountenanced, but circumstances may sometimes create an exigency which would render an adherence to this principle inexpedient; it is hereby declared that the Episcopal Resignation of a Diocese may take place under the following restrictions: that is to say—

*Sect. 1.* A Bishop desiring to resign, shall declare his desire to do so, with the reasons therefor in writing, and under his hand and seal, to his Council of Advice, which shall record the said writing, and send a copy of the same forthwith to every Clergyman and every Parish in the Diocese.

*Sect. 2.* At the next Convention of the said Diocese, held not less than three months after the delivery of the said writing to the Council of Advice, the proposed resignation of its Bishop shall be considered; and if two thirds of the Clergy present, entitled to vote in the election of a Bishop, and two thirds of the Parishes in union with the said Convention, and entitled to a vote, and at that time represented, each Parish having one vote by its Delegate or Delegates, shall consent to the proposed resignation,

the subject shall be referred to the General Convention ; but otherwise, the tender of resignation shall be void.

*Sect. 3.* The writing aforesaid, and the proceedings of the Diocesan Convention consenting to the resignation, shall be laid before the House of Clerical and Lay Deputies at the next General Convention, which shall have cognizance of all matters relating to them ; and if a majority of each order of that House, voting by States, shall agree to the measure, the said writing and proceedings shall be laid before the House of Bishops of that Convention ; but otherwise, the said writing and proceedings shall be void.

*Sect. 4.* The said writing and proceedings being laid before the House of Bishops, it shall have cognizance of all matters relating to them ; and the Bishop who proposes to resign, may sit and vote as before in that house ; and if a majority of the members present of that House shall agree to the proposed resignation, the presiding Bishop shall declare that it is confirmed ; and this declaration shall be entered on the Journal of the House. But if a majority of the Bishops present do not agree to the resignation, all the previous proceedings shall be void.

*Sect. 5.* If no meeting of the General Convention is expected to be held within one year of the sitting of the Diocesan Convention aforesaid, the President of the Standing Committee of the Diocese shall transmit copies of the said writing and proceedings of the Diocesan Convention to the Standing Committees of all the Dioceses of this Church, and if a majority of them consent to the proposed resignation, the said President shall transmit copies of the said writing and proceedings, and of the consent of the majority of the Standing Committees, to every Bishop of this Church ; and if a majority of the Bishops shall notify the senior Bishop of their consent to the proposed resignation, he shall declare, under his hand and seal, that the

said resignation is confirmed, and shall transmit the said declaration to the President of the Standing Committee of the Diocese concerned. But if a majority of the Bishops do not notify the senior Bishop of their consent to the measure within six months, all the previous proceedings shall be void.

*Sect. 6.* A Bishop whose resignation of the Episcopal Jurisdiction of a Diocese has been thus confirmed, shall perform no Episcopal act, except by the request of the Bishop of some Diocese, or of the Convention, or the Standing Committee of a vacant Diocese. And if the said Bishop shall perform any Episcopal act contrary to these provisions, or shall in any wise act contrary to his Christian and Episcopal character, he shall, on trial and proof of the fact, be degraded from the ministry by any five Bishops, or a majority of them, to be appointed by the senior Bishop of this Church, and to be governed by their own rules in the case; and notice of the same shall be given to all the Bishops and Standing Committees as in the case of other degraded Ministers.

*Sect. 7.* No Bishop whose resignation of the Episcopal Jurisdiction of a Diocese has been confirmed as aforesaid, shall have a seat in the House of Bishops.

*Sect. 8.* A Bishop who ceases in any way to have the Episcopal charge of a Diocese, is still subject, in all matters, to the authority of the General Convention.

**CANON XXXIII.—*Of the Dissolution of all Pastoral Connexion between Ministers and their Congregations.***

[Former Canons on this subject were the second of 1804, and the thirtieth of 1808.]

*Sect. 1.* When any minister has been regularly instituted or settled in a Parish or Church, he shall not be dismissed

without the concurrence of the ecclesiastical authority of the Diocese; and in case of his dismissal without such concurrence, the Vestry or Congregation of such Parish or Church, shall have no right to a representation in the Convention of the Diocese, until they have made such satisfaction as the Convention may require. Nor shall any Minister leave his Congregation against their will, without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any Convention of this Church, or be eligible into any Church or Parish, until he shall have made such satisfaction as the ecclesiastical authority of the Diocese may require.

*Sect. 2.* In the case of the regular and Canonical dissolution of the connexion between a Minister and his Congregation, the Bishop, or, if there be no Bishop, the Standing Committee, shall direct the Secretary of the Convention to record the same. But if the dissolution of the connexion between any Minister and his Congregation be not regular or Canonical, the Bishop or Standing Committee shall lay the same before the Convention of the Diocese, in order that the above mentioned penalties may take effect.

This Canon shall not be obligatory upon those Dioceses with whose usages, laws, or charters, it interferes.

**CANON XXXIV.—***Of Differences between Ministers and their Congregations.*

[Former Canons on this subject were the fourth of 1804, and the thirty-second of 1808.]

In cases of controversy between Ministers who now, or may hereafter, hold the Rectorship of Churches or Parishes, and the Vestry or Congregation of such Churches or Parishes, which Controversies are of such a nature as

cannot be settled by themselves, the parties, or either of them, shall make application to the Bishop of the Diocese, or in case there be no Bishop, to the Convention of the same. And if it appear to the Bishop and a majority of the Presbyters, convened after a summons of the whole belonging to the Diocese, or if there be no Bishop, to the Convention, or the Standing Committee of the Diocese, if the authority should be committed to them by the Convention, that the controversy has proceeded to such lengths as to preclude all hope of its favourable termination, and that a dissolution of the connexion which exists between them is indispensably necessary to restore the peace, and promote the prosperity of the Church, the Bishop and his said Presbyters, or, if there be no Bishop, the Convention or the Standing Committee of the Diocese, if the authority should be committed to them by the Convention, shall recommend to such Ministers to relinquish their titles to their Rectorship, on such conditions as may appear reasonable and proper to the Bishop and his said Presbyters, or, if there be no Bishop, to the Convention or the Standing Committee of the Diocese, if the authority should be committed to them by the Convention. And if such Rectors or Congregations refuse to comply with such recommendation, the Bishop and his said Presbyters, or, if there be no Bishop, the Convention, or the Standing Committee of the Diocese, if the authority should be committed to them by the Convention, with the aid and consent of a Bishop, may, at their discretion, proceed, according to the Canons of the Church, to suspend the former from the exercise of any Ministerial Duties within the Diocese, and prohibit the latter from a seat in the Convention, until they retract such refusal, and submit to the terms of the recommendation: and any Minister so suspended shall not be permitted, during his suspension, to exercise any Ministerial Duties.

This Canon shall apply also to the cases of Assistant Ministers and their Congregation.

**CANON XXXV.**—*Of Ministers removing from one Diocese to another.*

[Repealed by the fourth Canon of 1835.]

**CANON XXXVI.**—*Of the officiating of Persons not Ministers of this Church.*

[Former Canons on this subject were the fifth of 1792, and the thirty-fifth of 1808.]

No person shall be permitted to officiate in any Congregation of this Church, without first producing the evidences of his being a Minister thereof to the Minister, or, in case of vacancy or absence, to the Church Wardens, Vestrymen or Trustees, of the Congregation.

**CANON XXXVII.**—*Of Offences for which Ministers shall be Tried and Punished.*

[Former Canons on this subject were the thirteenth of 1789, the first of 1801 ; the twenty-sixth of 1808, and the second of 1829.]

**Sect. 1.** Every Minister shall be liable to presentment and trial, for any crime or gross immorality, for disorderly conduct, for drunkenness, for profane swearing, for frequenting places most liable to be abused to licentiousness, and for violation of the Constitution or Canons of this Church, or of the Diocese to which he belongs : and on being found guilty, he shall be admonished, suspended, or degraded, according to the Canons of the Diocese in which the trial takes place, until otherwise provided for by the General Convention.

**Sect. 2.** If any Minister of this Church shall be accused by public rumour, of discontinuing all exercise of the Mi-

nisterial Office without lawful cause, or of living in the habitual disuse of public worship, or of the holy eucharist, according to the offices of this Church, or of being guilty of scandalous, disorderly, or immoral conduct, or of violating the Canons, or preaching, or inculcating heretical doctrine, it shall be the duty of the Bishop, or, if there be no Bishop, the Clerical Members of the Standing Committee, to see that an inquiry be instituted as to the truth of such public rumour. And in case of the individual being proceeded against and convicted, according to such rules or process as may be provided by the Conventions of the respective Dioceses, he shall be admonished suspended, or degraded, as the nature of the case may require, in conformity with their respective Constitutions and Canons.

**CANON XXXVIII.**—*Of a Minister declaring that he will no longer be a Minister of this Church.*

[Former Canons on this subject were the second of 1817; the seventh of 1820, and the third of 1829.]

If any Minister of this Church against whom there is no ecclesiastical proceeding instituted, shall declare to the Bishop of the Diocese to which he belongs, or to any ecclesiastical authority for the trial of Clergymen, or, where there is no Bishop, to the Standing Committee, his renunciation of the Ministry, and his design not to officiate in future in any of the offices thereof, it shall be the duty of the Bishop, or, where there is no Bishop, of the Standing Committee, to record the declaration so made. And it shall be the duty of the Bishop to displace him from the Ministry, and to pronounce and record, in the presence of two or three Clergymen, that the person so declaring, has been displaced from the Ministry in this Church. In any Dio-

cese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other Diocese, invited by the Standing Committee, to attend for that purpose. In the case of displacing from the Ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee in every Diocese wherein there is no Bishop. And in case of a person making the above declaration, for causes not affecting his moral standing, the same shall be declared.

**CANON XXXIX.**—*Of Degradation from the Ministry, and of Publishing the sentence thereof.*

[Former Canons on this subject were the third of 1792, and the twenty-seventh of 1808.]

*Sect. 1.* When any Minister is degraded from the holy Ministry, he is degraded therefrom entirely, and not from a higher to a lower order of the same. Deposition, displacing, and all like expressions, are the same as degradation. No degraded Minister shall be restored to the Ministry.

*Sect. 2.* Whenever a Clergyman shall be degraded, the Bishop who pronounces sentence, shall, without delay, give notice thereof to every Minister and Vestry in the Diocese, and also to all the Bishops of this Church, and where there is no Bishop, to the Standing Committee.

**CANON XL.**—*Of a Clergyman in any Diocese chargeable with Misdemeanour in any other.*

[Former Canons on this subject were the second of 1792, and the twenty-eighth of 1808.]

*Sect. 1.* If a Clergyman of the Church within this Union, shall, in any other Diocese, conduct himself in



such a way as is contrary to the rules of this Church, and disgraceful to his office, the Bishop, or if there be no Bishop, the Standing Committee, shall give notice thereof to the ecclesiastical authority of the Diocese to which such offender belongs, exhibiting with the information given, the proof of the charges made against him.

*Sect. 2.* If a Clergyman shall come temporarily into any Diocese under the imputation of having elsewhere been guilty of any crime or misdemeanour, by violation of the Canons, or otherwise; or, if any Clergyman, while sojourning in any Diocese, shall misbehave in any of these respects, the Bishop, upon probable cause, may admonish such Clergyman, and forbid him to officiate in the said Diocese. And if, after such prohibition, the said Clergyman do so officiate, the Bishop shall give notice to all the Clergy and Congregations in said Diocese, that the officiating of the said Clergyman is, under any and all circumstances, prohibited; and like notice shall he give to the Bishop, or, if there be no Bishop, to the Standing Committee of the Diocese to which the said Clergyman belongs. And such prohibition shall continue in force until the Bishop of the first-named Diocese be satisfied of the innocence of the said Clergyman, or until he be acquitted on trial.

**CANON XLI.—*Of the Due Celebration of Sundays.***

[Former Canons on this subject were the fourteenth of 1789, and the thirty-ninth of 1808.]

All persons within this Church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

**CANON XLII.—Of Crimes and Scandals to be Censured.**

[Former Canons on this subject were the twelfth of 1789 ; the twenty-fifth of 1808, and the third of 1817.]

*Sect. 1.* If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the Holy Communion, agreeably to the Rubric.

*Sect. 2.* There being the provision in the second Rubric, before the Communion Service, requiring that every Minister repelling from the Communion shall give an account of the same to the Ordinary ; it is hereby provided, that on the information to the effect stated being laid before the Ordinary, that is, the Bishop, it shall not be his duty to institute an inquiry, unless there be a complaint made to him in writing by the repelled party. But on receiving complaint, it shall be the duty of the Bishop, unless he think fit to restore him from the insufficiency of the cause assigned by the Minister, to institute an inquiry, as may be directed by the Canons of the Diocese in which the event has taken place. And the notice given as above by the Minister, shall be a sufficient presentation of the party repelled.

*Sect. 3.* In the case of great heinousness of offence on the part of Members of this Church, they may be proceeded against, to the depriving them of all privileges of Church Membership, according to such rules or process as may be provided by the General Convention ; and until such rules or process shall be provided, by such as may be provided by the different State Conventions.

**CANON XLIII.**—*Of a Congregation in any Diocese uniting with any other Diocese.*

[Former Canons on this subject were the eighth of 1795; the thirty-seventh of 1808; the first of 1817, and the second of 1820.]

Whereas, a question may arise, whether a Congregation within the Diocese of any Bishop, or within any Diocese in which there is not yet any Bishop settled, may unite themselves with the Church in any other Diocese, it is hereby determined and declared, that all such unions shall be considered as irregular and void; and that every Congregation of this Church shall be considered as belonging to the body of the Church of the Diocese within the limits of which they dwell, or within which there is seated a Church to which they belong. And no Clergyman having a Parish or Cure in more than one Diocese, shall have a seat in the Convention of any Diocese other than that in which he resides.

**CANON XLIV.**—*Of the Mode of Publishing authorized Editions of the Standard Bible of this Church.*

[The former Canon on this subject was the second of 1823.]

The Bishop of this Church in any Diocese, or where there is no Bishop, the Standing Committee is authorized to appoint, from time to time, some suitable person or persons, to compare and correct all new editions of the Bible by the Standard Edition, agreed upon by the General Convention. And a certificate of their having been so compared and corrected, shall be published with said book.<sup>a</sup>

<sup>a</sup> The following Resolution was ordered to accompany this Canon:

*Resolved*, By the two Houses of Convention, that it be recommended to every future Convention to appoint a Joint Committee, to

**CANON XLV.—***Of the Use of the Book of Common Prayer.*

[Former Canons on this subject were the tenth of 1789, and the thirty-fourth of 1808.]

Every Minister shall, before all Sermons and Lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is, or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayers shall be used than those prescribed by the said book.

**CANON XLVI.—***Of the Mode of Publishing authorized Editions of the Book of Common Prayer, &c.*

[Repealed by the sixth Canon of 1835.]

**CANON XLVII.—***Of Forms of Prayer or Thanksgiving for extraordinary occasions.*

[Former Canons on this subject were the ninth of 1795, and the thirty-eighth of 1808.]

The Bishop of each Diocese may compose forms of Prayer, or Thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions. And the Clergy in those States or Dioceses, or other places within the bounds of this Church, in which there is no Bishop, may use the form of Prayer or Thanksgiving composed by the Bishop of any Diocese. The Bishop in each

whom there may be communicated all errors, if any, in editions of the Bible printed under the operation of a certain Canon of this Convention; such errors to be notified on the Journal of the Convention, to which they may at any time be presented by the Joint Committee.

Diocese may also compose forms of Prayer to be used before legislative and other public bodies.

**CANON XLVIII.—Of a List of the Ministers of this Church.**

[Former Canons on this subject were the sixteenth of 1789; the first of 1792; and the forty-first of 1808.]

*Sect. 1.* The Secretary of the House of Clerical and Lay Deputies shall keep a register of all the Clergy of this Church, whose names shall be delivered to him in the following manner: *that is to say*, every Bishop of this Church, or where there is no Bishop, the Standing Committee of the Diocese, shall, at the time of every General Convention, deliver or cause to be delivered, to the said Secretary, a list of the names of all the Ministers of this Church in their proper Diocese, annexing the names of their respective Cures, or of their stations in any Colleges or other Seminaries of Learning; or, in regard to those who have not any Cures or such stations, their places of residence only. And the said list shall, from time to time, be published on the Journals of the General Convention.

*Sect. 2.* And further it is recommended to the several Bishops of this Church, and to the several Standing Committees, that, during the intervals between the meetings of the General Convention, they take such means of notifying the admission of Ministers among them, as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on, by persons pretending to be authorized Ministers of this Church.

**CANON XLIX.—***Of the Mode of calling Special Meetings of the General Convention.*

[Former Canons on this subject were the first of 1799, and the forty-second of 1808.]

*Sect. 1.* The right of calling Special Meetings of the General Conventions shall be in the Bishops. This right shall be exercised by the presiding Bishop, or, in case of his death, by the Bishop, who according to the rules of the House of Bishops, is to preside at the next General Convention; provided that the summons shall be with the consent, or on the requisition of a majority of the Bishops, expressed to him in writing.

*Sect. 2.* The place of holding any Special Convention shall be that fixed on by the preceding General Convention for the meeting of the next General Convention, unless circumstances shall render a meeting at such a place unsafe; in which case the presiding Bishop may appoint some other place.

*Sect. 3.* The Deputies elected to the preceding General Convention shall be Deputies at such Special Convention, unless in those cases in which other Deputies shall be chosen in the meantime by any of the Diocesan Conventions, and then such other Deputies shall represent, in the Special Convention, the Church of the Diocese in which they have been chosen.

**CANON L.—***Of the Mode of transmitting Notice of all Matters submitted by the General Convention to the Consideration of the Diocesan Conventions.*

[The former Canon on this subject was the forty-fourth of 1808.]

It shall be the duty of the Secretary of the House of Clerical and Lay Deputies, whenever any alteration of the

Constitution is proposed, or any other subject submitted to the consideration of the several Diocesan Conventions, to give a particular notice thereof to the ecclesiastical authority of this Church in every Diocese.

CANON LI.—*Of the Mode of securing an accurate View of the State of the Church from time to time.*

[Repealed by the seventh Canon of 1835.]

CANON LII.—*Of the Alms and Contributions at the Holy Communion.*

[The former Canon on this subject was the first of 1814.]

The Alms and Contributions at the Administration of the Holy Communion, shall be deposited with the Minister of the Parish, or with such Church Officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit.

CANON LIII.—*Of the Requisites of a Quorum.*

In all cases in which a Canon directs a duty to be performed, or a power to be exercised, by a Standing Committee, or by the Clerical Members thereof, or by any other body consisting of several members, a majority of the said members, the whole having been duly cited to meet, shall be a Quorum : and a majority of the Quorum so convened, shall be competent to act, unless the contrary is expressly required by the Canon.

CANON LIV.—*Of Defraying the Expenses of the General Convention.*

[Repealed by the eighth Canon of 1835.]

CANON LV.—*Of the Trustees of the General Theological Seminary.*

It shall be the duty of the Secretary of the Convention of every Diocese, to forward to the House of Clerical and Lay Deputies, at every General Convention, a Certificate, stating the exact number of Clergymen in the Diocese, and the amount of funds paid, or secured to be paid therein, to the General Theological Seminary, and also the nomination by the Diocese of a Trustee or Trustees for said Seminary, and without such Certificate the nomination shall not be confirmed.

CANON LVI.—*Repealing former Canons.*

All former Canons of this Convention not included in these Canons, are hereby repealed.



## CANONS

FOR THE GOVERNMENT OF THE PROTESTANT EPISCOPAL  
CHURCH OF THE UNITED STATES OF AMERICA.

Passed in General Convention, in Philadelphia, August, 1835.

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CANON I.—*Of the Election of Bishops.*

[Repealed by the first Canon of 1838.]

CANON II.—*Of Missionary Bishops.*

[Repealed by the second Canon of 1838.]

CANON III.—*Of those who have Officiated, without Episcopal Ordination, as Ministers among other Denominations of Christians, and apply for Orders in this Church.*

[Repealed by the seventh Canon of 1838.]

CANON IV.—*Of Ministers removing from one Diocese to another.*

[Former Canons on this subject were the third of 1804; the thirty-first of 1808; the fourth of 1829, and the thirty-fifth of 1832.]

*Sect. 1.* No Minister removing from one Diocese to another, or coming from any State or Territory which may not have acceded to the Constitution of this Church, shall be received as a stated officiating Minister by any Parish of this Church, until he shall have presented to the Vestry thereof, a certificate from the ecclesiastical authority of the Diocese to which said Parish belongs, approving him as a Clergyman in regular standing. And in order to obtain such certificate, every Minister desiring to change

his Canonical residence, shall lay before the ecclesiastical authority of the Diocese in which he designs to reside, a testimonial from the ecclesiastical authority of the Diocese in which he has last resided, in the following form, viz. :—

“I hereby certify, that A. B., who has signified to me his desire to be transferred to the Diocese of \_\_\_\_\_, is a Presbyter (or Deacon) of this Diocese, in regular standing, and has not, so far as I know or believe, been justly liable to evil report for error in religion, or viciousness of life, during the three years last past.”

When the ecclesiastical authority think proper, further statements may be added to the above letter.

*Sect. 2.* But in case the Minister desiring to be transferred, has been subjected to inquiry or presentment on any charge or charges of misconduct, thereby rendering the terms of the aforesaid testimonial inadmissible, he may nevertheless be transferred, if the charges have been withdrawn with the approbation of the ecclesiastical authority, or if he have been acquitted upon trial, or if he have been censured or suspended, and the sentence has had its course, so that he has been restored to the regular discharge of his official duties. And in all such cases, the ecclesiastical authority of the Diocese concerned, shall, instead of the foregoing testimonial, certify to a statement of the facts, with as much detail as may be necessary to inform the ecclesiastical authority to which he desires to be transferred, of the true standing of the party.

*Sect. 3.* The ecclesiastical authority, in all cases under this Canon, is to be understood to refer to the Bishop of the Diocese, or in case there be no Bishop, to the majority of the Clerical Members of the Standing Committee, duly convened. And if the Clergyman desiring to be received, come from a State or Territory not in connexion with this Church, and having no Convention, then the above

testimonial or statement shall be signed by at least three Presbyters of this Church. Nor shall any Minister so removing, be acknowledged by any Bishop or Convention as a Minister of the Church to which he removes, until he shall have produced the aforesaid testimonial or statement.

*Sect. 4.* The above testimonial or letter of dismissal, shall not affect the Canonical residence of the Minister receiving it, until he shall be received into some other Diocese by the Bishop or ecclesiastical authority thereof.

*Sect. 5.* Whenever any Bishop of this Church, or where there is no Bishop, the Clerical Members of the Standing Committee, shall give letters of dismissal to any Clergyman of the Diocese proposing to remove into another, the Bishop, or where there is no Bishop, the Clerical Members of the Standing Committee, shall give notice of the same to the Bishop, or ecclesiastical authority to whom the letters of dismissal are directed; and if the Clergyman to whom the letters of dismissal are given shall not present them to the Bishop or ecclesiastical authority to whom they are directed, within three months after he shall have taken up his abode in the Diocese to which he has removed, the letters of dismissal shall be null and void.

*Sect. 6.* The thirty-fifth Canon of 1832 is hereby repealed.

#### CANON V.—*Amenability and Citations.*

[Former Canons on this subject were the third of 1804; the thirty-first of 1808; the fourth of 1829, and the thirty-fifth of 1832.]

*Sect. 1.* Every Minister shall be amenable, for offences committed by him, to the Bishop, and if there be no Bishop, the Clerical Members of the Standing Committee of the Diocese, in which he is Canonically resident, at the time of the charge.

*Sect. 2.* Unless a State Convention shall otherwise provide, a Citation, to any Minister to appear at a certain time and place for the trial of an offence shall be deemed to be duly served upon him, if a copy thereof is left at his last place of abode, within the United States, sixty days before the day of appearance named therein; and, in case such Minister has departed from the United States, by also publishing a copy of such Citation in some newspaper, printed at the seat of government of the State, in which the Minister is cited to appear, six months before the said day of appearance.

**CANON VI.**—*Of the Mode of Publishing authorized Editions of the Book of Common Prayer, &c.*

[Repealed by the ninth Canon of 1838.]

**CANON VII.**—*Of the Mode of securing an Accurate View of the State of the Church from time to time.*

[Former Canons on this subject were the eleventh of 1804; the forty-fifth of 1808; the third of 1814; the first and third of 1820, and the fifty-first of 1832.]

*Sect. 1.* As a full and accurate view of the state of the Church, from time to time, is highly useful and necessary, it is hereby ordered, that every Minister of this Church shall present, or cause to be delivered, on or before the first day of every Annual Convention, to the Bishop of the Diocese, or where there is no Bishop, to the President of the Convention, a statement of the number of Baptisms, Confirmations, Marriages, and Funerals, and of the number of Communicants in his Parish or Church, and of all other matters that may throw light on the state of the same; and these Parochial Reports, or such parts of them as the Bishop shall think fit, shall be read and en-

tered on the Journals of the Convention. And every other Clergyman not regularly settled in any Parish or Church, shall also report to the ecclesiastical authority of his Diocese the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same.

*Sect. 2.* At every Annual Diocesan Convention, the Bishop shall deliver an Address, stating the affairs of the Diocese since the last meeting of the Convention; the names of the Churches which he has visited; the number of persons Confirmed; the names of those who have been received as Candidates for Orders, and of those who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise, which have taken place among the Clergy; and, in general, all matters tending to throw light on the affairs of the Diocese; which Address shall be inserted on the Journal.

*Sect. 3.* At every General Convention, the Journals of the different Diocesan Conventions, since the last General Convention, together with such other papers, viz: Episcopal Charges, Addresses, and Pastoral Letters, as may tend to throw light on the state of the Church in each Diocese, shall be presented to the House of Clerical and Lay Deputies. A Committee shall then be appointed to draw up a view of the state of the Church, and to make report to the House of Clerical and Lay Deputies; which report, when agreed to by the said House, shall be sent to the House of Bishops, with a request that they will draw up, and cause to be published, a Pastoral Letter to the members of the Church. And it is hereby made the duty of every Clergyman having a Pastoral Charge, when any such letter is published, to read the said Pastoral Letter to his Congregation on some occasion of public worship.

*Sect. 4.* It shall be the duty of the Secretary of the

Convention of every Diocese, or of the person or persons with whom the Journals or other ecclesiastical papers are lodged, to forward to the House of Clerical and Lay Deputies, at every General Convention, the documents and papers specified in this Canon.

*Sect. 5.* It is recommended that the ecclesiastical authority of the Church in every Diocese, prepare a condensed report and a tabular view of the State of the Church, in their Diocese previously to the meeting of every General Convention, for the purpose of aiding the Committee on the State of the Church, appointed by the House of Clerical and Lay Deputies, in drafting their Report.

*Sect. 6.* The fifty-first Canon of 1832 is hereby repealed.

**CANON VIII.—*Of Defraying the Expenses of the General Convention.***

[Repealed by the tenth Canon of 1838.]

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**CANONS**

**FOR THE GOVERNMENT OF THE PROTESTANT EPISCOPAL  
CHURCH OF THE UNITED STATES OF AMERICA.**

Passed in General Convention, in Philadelphia, September, 1838.

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**CANON I.—*Of the Election of Bishops.***

[Former Canons on this subject were the first of 1795; the second of 1808; the first of 1817; the second of 1820; the second of 1832, and the first of 1835.]

*Sect. 1.* Any Diocese in union with this Church, having at the time not less than six officiating Presbyters residing

therein, regularly settled in a Parish or Church, and qualified to vote for a Bishop ; and any Diocese at the time of its organization, with a view to ask for admission into union with this Church may, by a vote of the Convention thereof, request the General Convention to elect a Bishop for the same. And, thereupon, the House of Bishops may nominate to the House of Clerical and Lay Deputies, for their concurrence, a suitable person for the office of Bishop, who shall in case of their concurrence, be consecrated as the Bishop of such Diocese. The evidence of the concurrence of the Clerical and Lay Deputies, shall be a Certificate, to be signed by a Constitutional majority of them, agreeably to the form required by the III. Canon of 1832, to be signed by the members of the Convention, in a Diocese whence a person is recommended for consecration.

*Sect. 2.* To entitle a Diocese to the choice of a Bishop by the Convention thereof, there must be at the time of such choice, and have been during the year previous, at least six officiating Presbyters therein, regularly settled in a Parish or Church, and qualified to vote for a Bishop ; and six or more Parishes represented in the Convention electing. But two or more adjoining Dioceses, not having respectively the requisite number of Presbyters, to entitle either to the choice of a Bishop, may associate and proceed to the choice of a Bishop, to exercise jurisdiction alike in each of the associated Dioceses, if there be at the time of such choice, and have been during the year previous, nine or more such Presbyters, residing in any part of such associated Dioceses qualified as aforesaid : and the Bishop so elected, shall exercise Episcopal jurisdiction over each of the associated Dioceses, until such time as some one of said Dioceses, having six or more Presbyters canonically qualified to elect a Bishop, shall elect him, and he shall have accepted the office as its own exclusive Diocesan : whereupon, his connexion with the other associated Dio-

cese, or Dioceses, shall cease and determine: provided always, that the Dioceses thus associating in the election of a common Bishop, and the Conventions thereof, shall in all other respects remain as before, unconnected and independent of each other; and, provided also, that such association shall be dissolved on the demise of the Bishop, if not before.

*Sect. 3.* A Minister is settled for all purposes here, or elsewhere mentioned in these Canons, who has been engaged permanently by any Parish, according to the rules of said Diocese, or for any term not less than one year.

*Sect. 4.* The II. Canon of 1832, the special Canon of 1832, and the I. Canon of 1835, are hereby repealed.

#### CANON II.—*Of Missionary Bishops.*

[The former Canon on this subject was the second of 1835.]

*Sect. 1.* The House of Clerical and Lay Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops, of this Church, to exercise Episcopal functions in States or Territories not organized as Dioceses. The evidence of such election shall be a Certificate, to be subscribed by a constitutional majority of said House of Clerical and Lay Deputies, in the form required by the III. Canon of 1832, to be given by the members of Diocesan Conventions, on the recommendations of Bishops elect for consecration, which Certificate shall be produced to the House of Bishops: and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

*Sect. 2.* The Bishop or Bishops so elected and consecrated, shall exercise Episcopal functions in such States and Territories, in conformity with the Constitution and



Canons of the Church, and under such regulations and instructions, not inconsistent therewith, as the House of Bishops may prescribe.

*Sect. 3.* The jurisdiction of this Church, extending in right, though not always in form, to all persons belonging to it within the United States, it is hereby enacted, that each Missionary Bishop shall have jurisdiction over the Clergy in the district assigned him; and may, in case a presentment and trial of a Clergyman become proper, request the action of any Presbyters and Standing Committee, in any Diocese sufficiently near, and the presentment and trial shall be according to the Constitution and Canons of said Diocese. And the House of Bishops may at any time increase or diminish the number of States or Territories, over which the said Bishop or Bishops shall exercise Episcopal functions. And in case of the death or resignation of a Missionary Bishop, the charge of the vacant Missionary Episcopate shall devolve on the senior Bishop of this Church, with the power of appointing some other Bishop as his substitute in the said charge.

*Sect. 4.* The house of Clerical and Lay Deputies may, on nomination by the House of Bishops, in like manner, from time to time, elect and the House of Bishops consenting thereto, may, in like manner, take order for the consecration of a suitable person to be a Bishop of this Church, to exercise Episcopal functions in any place or places out of the territory of the United States, which the House of Bishops may designate.

*Sect. 5.* Any Bishop or Bishops elected and consecrated under this Canon, shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of Diocesan Bishop in any organized Diocese within the United States.

*Sect. 6.* Every such Bishop shall report to each General Convention his proceedings, and the state and condition of

the Church in said States and Territories, and place or places out of the territory of the United States, and at least once a year make a report to the Board of Missions.

*Sect. 7.* The second Canon of 1835 is hereby repealed.

**CANON III.—***Of the Performance of Episcopal Duties in Vacant Dioceses.*

[Former Canons on this subject were the first of 1795; the twentieth of 1808, and the seventh of 1832.]

*Sect. 1.* Any Bishop, Assistant Bishop, or Missionary Bishop, may, on the invitation of the Convention, or the Standing Committee of any Diocese where there is no Bishop, visit and perform Episcopal offices in that Diocese, or in any part thereof. And this invitation may be temporary; and it may, at any time be revoked.

*Sect. 2.* A Diocese without a Bishop, may by its Convention, be placed under the full Episcopal charge and authority of the Bishop of another Diocese, or of a Missionary Bishop, who shall, by that act, become the Bishop also of the said vacant Diocese, until a Bishop is duly elected and consecrated for the same, or until the said act of its Convention be revoked. And in case there shall be an Assistant Bishop of the Diocese, under the Episcopal charge of whose Bishop the Diocese without a Bishop shall be placed, the said Assistant Bishop shall have the like charge and authority therein as he has in the Diocese of which he has been chosen Assistant Bishop.

*Sect. 3.* No Diocese thus placed under the full charge and authority of the Bishop of another Diocese, or of a Missionary Bishop, shall invite a second Bishop to perform any Episcopal duty, or exercise authority, till its connexion with the first Bishop has expired, or is revoked.

*Sect. 4.* The seventh Canon of 1832 is hereby repealed.

CANON IV.—*Of Candidates for Orders.*

[Former Canons on this subject were the sixth of 1795 ; the seventh of 1804; the seventh of 1808; the eighth of 1820 ; the first of 1823; the Canon of 1826, and the ninth Canon of 1832.]

*Sect. 1.* Every person who desires to become a Candidate for Orders in this Church shall, in the first instance, give notice of his intention to the Bishop or, if there be no Bishop, to such body as the Church in the Diocese in which he intends to apply, may appoint, or, where no appointment is made, to the President of the Standing Committee.

*Sect. 2.* No person shall be considered as a Candidate for Orders in this Church, unless he shall have produced to the Bishop, to whom he intends to apply for Orders, a Certificate from the Standing Committee of the Diocese of the said Bishop, that from personal knowledge, or from testimonials laid before them, they believe that he is pious, sober, and honest; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, and a Communicant of the same; and, in their opinion, possesses such qualifications, as will render him apt and meet to exercise the ministry to the glory of God and the edifying of the Church. And when the Standing Committee do not certify as above, from personal knowledge, the testimonials laid before them shall be of the same purport, and as full as the Certificate above required, and shall be signed by at least one Presbyter, and four respectable Laymen of the Protestant Episcopal Church.

*Sect. 3.* In addition to the above testimonials the person wishing to become a Candidate must lay before the Standing Committee a satisfactory Diploma, or a Certificate from the instructor or instructors of some approved Literary Institution, which Certificate must state what have been

his studies, and the extent of his improvement in them; or a Certificate from two Presbyters, appointed by the ecclesiastical authority of the Diocese, to examine him, of his possessing such Academical Learning, as may enable him to enter advantageously on a course of theology.

*Sect. 4.* When a person applying to be admitted a Candidate, wishes the knowledge of the Latin, Greek and Hebrew languages, and other branches of learning not strictly ecclesiastical to be dispensed with, the Standing Committee shall not recommend him as a Candidate, until he has laid before them a testimonial, signed by at least two Presbyters of this Church, stating, that in their opinion, he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence; and the Bishop, with the consent of the Standing Committee, shall have granted said dispensation. This dispensation shall not be granted to any person under twenty-seven years of age, nor shall any person be ordained under such dispensation, until he shall have attained thirty years of age.

And in regard to the knowledge of the Hebrew language in all cases in these Canons, the Bishop shall have the sole discretion of dispensation, without reference to the age of the Candidate, as mentioned in this section.

*Sect. 5.* With this enumeration of qualifications it ought to be made known to the Candidate, that the Church expects of him—what can never be the test of any outward standard—an inward fear and worship of ALMIGHTY GOD; a love of Religion and a sensibility to its holy influence; a habit of devout affection; and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested.

*Sect. 6.* The requisition of this Canon being fulfilled, the Bishop may admit the person as a Candidate for Orders,

and shall record the same in a book to be kept for that purpose, and notify the Candidate of such record. And in any Diocese where there is no Bishop, the Standing Committee may, on the same conditions, admit the person as a Candidate, and shall make record and notification in the same manner.

*Sect. 7.* If, after obtaining the Canonical Testimonials from the Standing Committee, the person be admitted as a Candidate by the Bishop, or, if there be no Bishop, by the Standing Committee, he shall remain a Candidate for the term of three years before his ordination, unless the Bishop, with the consent of the Standing Committee, shall deem it expedient to ordain the Candidate after the expiration of a shorter period, not less than one year.

*Sect. 8.* A Candidate for Orders may, on letters of dismission from the Bishop or Standing Committee of the Diocese in which he was admitted a Candidate, be ordained by any Bishop of this Church. And if there be a Bishop within the Diocese where the Candidate resides, he shall apply to no other Bishop for ordination without the permission of the former.

*Sect. 9.* If any Candidate for Orders shall not within three years after his admission, apply to have his first and second examinations held, as hereafter prescribed, or if he shall not, within five years from his admission, apply to have his third and fourth examinations held, (unless the Bishop, for satisfactory reasons to him assigned, shall allow him further time,) the said person shall, in either case, cease to be a Candidate.

*Sect. 10.* A person desirous of becoming a Candidate for Holy Orders, shall apply to the Bishop or ecclesiastical authority of the Diocese in which he resides, unless the said Bishop or ecclesiastical authority shall give their consent to his application in some other Diocese. Candidates

shall not change their Canonical residence but for *bona fide* causes, requiring the same to be judged of by the Bishop or ecclesiastical authority ; and they shall not be dismissed from the Dioceses in which they were admitted, or to which they have been duly transferred, for the convenience of attending any Theological or other Seminary.

*Sect. 11.* The ninth Canon of 1832 is hereby repealed.

**CANON V.—***Of the Learning of those who are to be Ordained.*

[Former Canons on this subject were the seventh of 1789, altered in 1792 ; the fourth of 1795 ; the fourth of 1799 ; the second of 1801 ; the ninth of 1808 ; and the thirteenth of 1832.]

*Sect. 1.* No person shall be ordained in this Church until he shall have satisfied the Bishop and the Presbyters by whom he shall be examined, that he is well acquainted with the Holy Scriptures, can read the Old Testament in the Hebrew language, and the New Testament in the original Greek ; is adequately acquainted with the Latin tongue, and that he hath a competent knowledge of Natural and Moral Philosophy, and Church History, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labours ; unless the Bishop, with the consent of the Standing Committee of his Diocese, has dispensed with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of such other qualifications of the Gospel Ministry as are set forth in the fourth section of Canon VI. The dispensation, with a knowledge of the Hebrew language, to be regarded as in Canon VI.

*Sect. 2.* The thirteenth Canon of 1832 is hereby repealed.

CANON VI.—*Candidates for Orders Ineligible to the General Convention.*

No person who is a Candidate for Holy Orders in this Church, shall be permitted to accept from any Diocesan Convention an appointment as a Lay Deputy to the House of Clerical and Lay Deputies of the General Convention.

CANON VII.—*Concerning Candidates for Orders in this Church who have been Ministers, Licentiates, or Students of Theology, among other Religious Denominations.*

[Former Canons on this subject were the sixth of 1804; the seventeenth of 1808; the fourth and fifth of 1820; the first of 1829; the twenty-first and twenty-fourth of 1832, and the third of 1835.]

*Sect. 1.* All persons seeking admission to the Ministry of this Church, are to be regarded as Candidates for Holy Orders.

*Sect. 2.* When a person who, not having had Episcopal Ordination, has been acknowledged as an ordained Minister or Licentiate among any other denomination of Christians, shall desire to be ordained in this Church, he shall give notice thereof to the Bishop, or if there be no Bishop, to the Standing Committee of the Diocese in which he resides; or if he resides in a State or Territory in which there is no organized Diocese, to the Missionary Bishop within whose jurisdiction he resides; which notice shall be accompanied with a written Certificate from at least two Presbyters of this Church, stating, that from personal knowledge of the party, or satisfactory evidence laid before them, they believe that his desire to leave the denomination to which he has belonged has not arisen from any circumstance unfavourable to his religious or moral character, or on account of which it may be inexpedient to admit him

to the exercise of the Ministry in this Church : and they may also add what they know, or believe on good authority, of the circumstances leading to the said desire.

*Sect. 3.* If the Bishop or Standing Committee shall think proper to proceed, the party applying to be received as a Candidate, shall produce to the Standing Committee the same testimonials of literary qualifications as are required of all other Candidates ; and also a testimonial from at least twelve members of the denomination from which he came, or twelve members of the Protestant Episcopal Church, or twelve persons, in part of the denomination from which he came, and in part Episcopalians, satisfactory to the Committee, that the applicant has, for three years last past, lived piously, soberly, and honestly ; and also, a testimonial from at least two Presbyters of this Church, that they believe him to be pious, sober, and honest, and sincerely attached to the doctrines, discipline and worship of the Church. The Standing Committee being satisfied on these points may recommend him to the Bishop to be received as a Candidate for Orders in this Church, or in a vacant Diocese the Standing Committee may so receive him.

*Sect. 4.* Candidates admitted as above may, at the expiration of a period not less than six months, be ordained, on their passing the same examinations as other Candidates for Deacon's Orders ; and in the examinations, special regard shall be had to those points in which the denomination whence they come, differs from this Church, with a view of testing their information and soundness in the same ; and also to the ascertaining that they are adequately acquainted with the liturgy and offices of this Church ; provided, that in their case, the testimonials shall be required to cover only the time since their admission as Candidates for Orders ; and provided also, that the provi-



sions of the Canon concerning Candidates for Orders, as far as the same relates to the age of the person to whom the dispensation may be granted, and the mode and restrictions in and under which the same may be granted, shall apply to the persons mentioned in this Canon.

*Sect. 5.* Every candidate for the ministry of any other denomination, who applies to be received as a candidate for Orders in this Church, may be allowed by the Bishop, with the consent of the members of the Standing Committee, the period of time during which he has been a student of Theology, or Candidate in such other denomination: provided, the time so allowed does not exceed two years.

*Sect. 6.* When any person not a citizen of the United States, who has been acknowledged as an ordained minister among any other denomination of Christians, shall apply for Orders in this Church, the Bishop to whom application is made, shall require of him (in addition to the above qualifications) satisfactory evidence that he has resided at least one year in the United States previous to his application.

*Sect. 7.* The third Canon of 1835 is hereby repealed.

**CANON VIII.—***Of the Organizing of New Dioceses formed out of Existing Dioceses.*

*Sect. 1.* Whenever any new Dioceses shall be formed within the limits of any other Diocese, or by the junction of two or more Dioceses, or parts of Dioceses, and the same shall have been ratified by the General Convention, the Bishop of the Diocese within the limits of which another is formed, or in case of the junction of two or more Dioceses, or parts of Dioceses, the Bishop of eldest consecration over the Dioceses furnishing portions of such new

Diocese, shall thereupon call the Primary Convention of the new Diocese for the purpose of enabling it to organize, and shall fix the time and place of holding the same, such place being within the territorial limits of the new Diocese.

*Sect. 2.* In case there should be no Bishop who can call such Primary Convention pursuant to the foregoing provisions, then the duty of calling such Convention for the purpose of organizing, and the duty of fixing the time and place of its meeting, shall be vested in the Standing Committee of the eldest of the Dioceses, by the junction of which, or parts of which the new Diocese may be formed. And such Standing Committee shall make such call immediately after the ratification of a division by the General Convention.

*Sect. 3.* Whenever one Diocese is about to be divided into two Dioceses, the Convention of the said Diocese shall declare which portion thereof is to be the new Diocese, and shall make the same known to the General Convention, before the ratification of such division.

**CANON IX.**—*Of the Mode of Publishing Authorized Editions of the Book of Common Prayer, &c.*

[Former Canons on this subject were the third of 1801; the forty-third of 1808; the Canon of 1821; the forty-sixth of 1832, and the sixth of 1835.]

*Sect. 1.* The Bishop of this Church in any Diocese, or, where there is no Bishop, the Standing Committee thereof, shall appoint one or more Presbyters of the Diocese, who shall compare and correct all new editions of the Common Prayer-Book, the articles, offices, and metre psalms and hymns, by some standard book; and a certificate of said editions having been so compared and corrected, shall be published with the same. And in case any edition shall

be published without such correction, it shall be the duty of the Bishop, or where there is no Bishop, of the Standing Committee, to give public notice that such edition is not authorized by the Church.

*Sect. 2.* Editions from the Stereotype Plates of the Prayer-Book of the Female Episcopal Prayer-Book Society, of Philadelphia, comprising the Common Prayer-Book, the Articles, Offices, Psalms in metre, selected, from the Psalms of David, and Hymns, are hereby established as the standard, together with the whole book of Psalms in metre, in the duodecimo edition, published by the New York Protestant Episcopal Press of 1832; with the exception of errors evidently typographical; the correction of which errors is confided to such person or persons as the Bishop or Standing Committee may appoint for superintending any publication.

*Sect. 3.* The sixth Canon of 1835 is hereby repealed.<sup>a</sup>

<sup>a</sup> The following Resolutions were ordered to accompany the forty-sixth Canon of 1832:

*Resolved,* That the French translation of the Book of Common Prayer, and the Articles of Religion, printed in New York, by T. & J. Swords, in the year 1831, be, and the same hereby is declared to be the Liturgy, which may be used by any minister of this Church, who may officiate in a congregation to whom the French language is familiar; and that the Edition of the Book of Common Prayer in the French language, printed in 1831 by the Messrs. T. & J. Swords, of New York, be, and the same hereby is established as the Standard Book, whereby all future Editions of the Book of Common Prayer and Articles, in the French language, shall be compared and corrected.

*Resolved,* That the provisions of the forty-sixth of the Canons passed by this Convention,\* except as far as the said Canon establishes Standard Books, shall be applied to the publication of all future Editions of the Book of Common Prayer and Articles in the French language.

\* The above named provisions of the forty-sixth Canon of 1832, are the same as those of the first section of the ninth Canon of 1838.

**CANON X.—***Of Defraying the Expenses of General Conventions.*

[The former Canons on this subject were the fifty-fourth of 1832, and the eighth of 1835.]

*Sect. 1.* In order that the contingent expenses of General Conventions may be defrayed, it shall be the duty of the several Diocesan Conventions to forward to the Treasurer of this Convention, at or before any meetings of the General Convention, seventy-five cents for each Clergyman within said Diocese.

*Sect. 2.* The eighth Canon of 1835 is hereby repealed.

**CANON XI.—***Of Repealed Canons.*

*Sect. 1.* Whenever there shall be a repealing clause in any Canon, and the said Canon shall be repealed, such repeal shall not be a re-enactment of the Canon or Canons repealed by the said repealing clause.

*Sect. 2.* The provisions of this Canon shall also apply to Canons heretofore passed having repealing clauses.

**THE END.**





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