EPISCOPAL CHURCH IN AMERICA.

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Before a Large Congregation at St. Luke's Episcopal Church Brooklyn, New York.

Those who in time to come shall rise up to write the records of the Church of this day will be apt to note as a distinguishing mark and characteristic of the period the divinely awakened energy and devotion of the great body of her laity; her choicest sons offering their trained and disciplined powers, her daughters their manifold gifts and persevering toil.

Pass we must over many an age ere we shall find the like; perhaps even to the time when the pulses of the first born throbbed yet warm and full with the divine life that fell upon them at Pentecost. This commendable zeal of our laity is, however, day by day rendering it harder and harder for the Bishops and leading clergy of the Church to stay at home and attend to their own appointed work.

It is difficult to say No to an appeal that comes to them to lend help in the extension of the Kingdom of God—help in imparting knowledge conversant about the great fundamental doctrines of Christianity, and their relation to belief and conduct.

I acknowledge, my dear friends, that when I first examined the topics contained in this list of lectures and saw the subject which your committee had assigned to me it was with no little hesitation that I accepted your kind invitation.

It points out a path to be followed which has already been beaten hard and broad by the feet of men so many and men so strong; but when I more particularly observed the whole scheme and saw standing at the head and front of it all the word, Origins, then I felt more at ease, for I could not but believe that my Reverend and learned predecessor in showing the Root had shown the Branches also, and our Church being one of them, my position is somewhat that of a free lance, taken for the nonce out of the ordered ranks and thrown out upon the skirmish line, where, if there be more danger, there is indeed more freedom too. I accepted then, taking courage and consolation too from the reflection that, be my work well or be it ill done, it has already been well done by another.

Now in the first place, touching the word Catholic, it may be wise to follow the counsel of our old masters and define at the outset the meaning of the term we use, and in order to this I invite your attention to Bishop Pearson's explication of the article of the Creed containing the word--"Although this seems the first intention of those which gave the name Catholic to the Church, to signify thereby nothing else but the whole or universal Church; yet those which followed, did signify by the same that affection of the Church, which floweth from the nature of it and may be expressed by that word. At first they called the Church Catholic, meaning no more than the universal Church, but having used that term some space of time, they considered how the nature of the Church was to be universal and in what that universality did consist."

The Church of Christ is Catholic or universal, as contra-distinguished from the Jewish, which was particular, being that very Kingdom spoken of by the Prophet Daniel, which the God of Heaven should set up in the last times and to which should be given sway and everlasting dominion over all nations and peoples and languages.

It is believed that the first and strict signification of the word Catholic as given by Bishop Pearson, together with its subsequent enlargement of meaning, may both in the main be collected out of the Apostolic Commission—"Jesus came and spake unto His disciples, saying, 'All power is given unto Me in Heaven and earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you.'"

For the 1st—"Go ye and teach all nations;" for the 2d—"Teaching them to observe all things whatsoever I have commanded you;" these words of course including what thro' His Spirit He should further command. It cannot be denied that by a fair interpretation of this pregnant utterance of our blessed Lord we may find all truth comprehended that is necessary to man's salvation, and all gifts and powers necessary to make that salvation final—all the causes of it and all the instruments of it too.

Claims Made to Catholicity.

There can be no better evidence furnished to prove the high esteem in which Catholicity is held by all Christian organizations than the fact that all, without exception, claim to be *Branches* of the holy Catholic Church. Words of no higher import can be found concerning the necessity of belonging to it, in order to salvation, and the fearful danger and loss incurred by separating from it, than you will find in the writings of Calvin, Luther, Melancthon, Zwinglius and a host of others.

The Church of Rome makes her claim to Catholicity, to be in fact not a, but the Catholic Church. The large and respectable bodies of Christians around us make their claims also, and we, likewise, make ours. What is our relation to these two respectively and upon what do we base our claim?

Our Relation to Rome.

Our relation to the Church of Rome may be in the main briefly stated. We antagonize and protest against her claim to supreme authority over all Churches, holding that this claim has no ground in Scripture, nor antiquity, nor reason. We antagonize and protest against certain of her doctrines, not only for the like reason, but also because we believe them to be in violent opposition to the teachings of Holy Scripture, to the belief of the early Church, and to that reason which God has given to be our guide and to which Himself appeals. We hold the claim not Catholic, and the doctrines not Catholic. Moreover, it is believed that the Church of Rome stands gravely impeached before all Christendom in that very august Instrument which is the common and universal chart r of all priestly and ministerial powers and duties—the Apostolic Commission. That Commission is a donation of power, but not unlimited power. These Apostles are both authorized and commanded to teach, but not to teach everything or anything, "but teaching them to observe all things whatsoever I have commanded you."

While they thus teach they act by virtue of the authority conveyed by the Commission, within and not beyond that power. Should they teach men to observe some, but not all things, which our Lord commanded, they would manifestly prove disobedient and unfaithful in their service. Should they teach men to observe what He commanded not, neither specially nor impliedly in His own person or through His Spirit given to guide them into all truth, that teaching would manifestly rest upon their own authority; it would be outside of their Commission, and beyond the command of the Lord. So when the teaching of one of these Apostles seemed to be challenged, as of himself, his reply was prompt and to the point, "I certify you, brethren, that the Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." He is not content with a mere personal defense of himself and of the source and authority of his teaching. In a preceding passage he writes to these Galatians, "But there be some that trouble you, and would pervert the Gospel of Christ. But though we or an angel from heaven preach any other Gospel unto you let him be accursed." Nor is the Apostle content with one anathema; he repeats the curse, "As we said before, so say I now again, 'If any man preach any other Gospel unto you than that you have received, let him be accursed.'"

The expression, "The Gospel of Christ," is of much larger meaning than is commonly supposed; excepting divines and better instructed laymen, it is popularly taken to mean the Scripture record of the Holy Evangelists. But in fact it holds in its large inclusive grasp all the divinely revealed and instituted means and instruments of man's salvation. And no matter for our human reasonings, no matter for our speculations and notions of equity, the Christian mind is bound by the highest possible authority and the most persuasive of all arguments to hold these as prime essentials. Essentials, I mean in respect to the integrity of the whole scheme or system of Christianity for touching what is essential to the salvation of the individual soul, allowance has ever been made and in the nature of things must be made for the infirmities and the disabilities of some and for those inculpable defects that lie in the understanding. This explanation stated, it is hardly necessary to add that, the elimination of any revealed Cause, or the elimination of any revealed and instituted Instrument, or the lessening by so much as one stipulation upon man's part in the Christian Covenant, or the addition by so much as one stipulation in said Covenant, as for instance, the introduction of any new matter of belief, made necessary to the completion of the Covenant, or its maintenance when consummate, or the denial of any right or privilege to those who "after the measure of men and not of angels," fulfil their part, constitute without any matter of doubt so serious a departure from the Gospel of Christ as almost, if not altogether, to deserve the name of "another Gospel."

Causes.

In respect to the Causes of Salvation divines are wont thus to distinguish and desigate them: (1) The Love of God, the Primary cause; (2) Christ and His Sacrifice, the Meritorious cause; (3) God the Holy Ghost, the Efficacious cause. Let us now take the 2d, the Meritorious cause, and distinctly to this cause apply the test of Holy Scripture and the Faith once and for all delivered, to some of Rome's known and accustomed teaching. The following I quote from Dr. Pusey's Irenicon: "It shocked us to find that she (the Blessed Virgin) was accounted to be placed by God between Christ and the Church. But now we find, over and above this, a studied identification of her in all but what follows from the Hypostatic Union with her Divine Son. We had heard before that she was the Mediatrix with the Redeemer, some of us who do not read Marian books have heard now for the first time that she was ever our Co-Redemptress. The evidence lies not in any insulated passage of a devotional writer but in formal answers from Archbishops and Bishops to the Pope. Thus the Archbishop of Syracuse wrote: "Since we know that she in the fulness of time was the Co-Redemptress of the human race, together with her Son, Jesus Christ our Lord." The Bishop of Asti, from the north of Italy, wrote: "The dogma of the singular privilege granted by the Divine Redeemer to His pure mother, the Co-Redemptress of the world." The Bishop of Gallipoli, from the south of Italy, wrote: "The human race whom the Son of God, from her redeemed, whom together with Him she herself co-redeemed." Salazer writes: "She merited by congruity the salvation of the whole world. But if you ask how much help and aid the Virgin gave to the common salvation, I have said boldly that Christ the Lord obtained nothing by His merits, either for us or for the Virgin herself which the Virgin Mother of God did not also gain out of congruity (excepting always the original and first grace wherewith the Virgin was gifted.) Thence it follows that the Virgin Mother of God from the aforesaid congruence so obtained of God the salvation of the human race, that even the extinction of original sin is also to be referred to her."

God the Holy Ghost thus writes and brings before us in sublime and lofty speech the Divine Son of the Virgin in awful and lonely grandeur describing and enacting the tremendous and all-sufficient sacrifice of Calvary: "Who is this that cometh from Edom, with dyed garments from Bozrah?—this that is glorious in his apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the wine press *alone*, and of the people there were *none* with me, and I looked and there was *none* to help, and I wondered that there was *none* to uphold; therefore *mine own arm* brought salvation unto me." One word of God is as binding upon us as a thousand. There can be no doubt but this passage of Holy Scripture refers to our Blessed Lord and to His passion; none that it excludes utterly the notion of all partnership in the work of human redemption, and if so, no doubt but a claim set up for a Co-Redemptress is a most fearful denial, in so far as that claim extends, of Christ and His Sacrifice constituting the Meritorious Cause of man's salvation. It is needless to go to Creeds and Councils and Fathers in order to prove that this teaching is very much wanting in Catholicity.

Under the head of means and instruments, divinely revealed and divinely instituted, time will permit but a scanty and brief notice. Belief is as necessary to salvation as conduct. Obedience involves both. To believe what God reveals is as obligatory upon us as to do what God commands. There are certain high and pregnant truths that lie near the foundation, called Articles of Faith, called and esteemed necessary, necessary to believe, in order to become and to continue a disciple of Christ. These come to us from the Head of the Church, from Christ our Lord, mediately or immediately. He taught them in His early ministry, in His own Person, or afterwards by His Apostles. When these Apostles passed away the period of revelation was reached. The whole Gospel of Christ, perfect and complete, was with us—no necessary truth, no article of Faith was omitted. The whole Church of Christ was then wanting in authority to make one, and all so-called Articles of Faith, the after-births of time, we we hold to be non-Catholic and protest against them.

We teach our children to learn the Articles of Faith in the Apostles Creed, but Rome introduces new matter and includes it in her Articles of Faith, and gives to each proposition the same high name, and binds it upon the consciences of her people with a like obligation and enforces it with precisely the same sanctions. There is no entrance into her gates without assent, no continuance therein without assent, and no denial without anathema. Now being these propositions are all articles of Faith, all binding on the conscience, all necessary to salvation, it seems to follow, of course, that she makes it as obligatory to believe the Immaculate Conception of the Virgin Mary as to believe in God the Father Almighty; as necessary to believe in the doctrine of transubstantiation to believe in Jesus Christ our Lord; as necessary to believe in the Infallibility of the Pope, as to believe in the resurrection of the dead, or the remission of sins; as necessary to believe in Purgatory as to believe in God the Holy Ghost. And it seems hard that the curses of Ebal should be multiplied upon the heads of those who cannot. Moreover, to go beyond the bounds for a moment, we protest against the *government* of Rome, even as we are men, because it is to the very last degree despotic; because it holds in degrading bondage some of the best minds of Christendom; because it smothers in obsequious silence the manly and independent spirits of her laborious and faithful priests and bishops, forcing them to chafe and fret in secret, or murmur at the risk of ruin.

Our Relation to Other Christian Bodies.

To the question, How shall the Church of God be propagated from age to age? they give one answer and we another. We differ in our methods.

The Church regards every little child as ransomed by the Blood of Christ, who died for the sins of the whole world. She looks tenderly upon the little one and with motherly affection, considers it not merely as the son of man, but as the son of man, endowed, by virtue of the Redemption of Christ, with a capacity to become a child of God. And not only endowed with a capacity, but also with a certain right or claim to all that is thereby signified. Now where there is upon one side a right, there is obviously on the other side an obligation, and so the Church, following in the gracious footsteps of her Divine Head, in despite of the rebukes, not now, alas! of a few, but of many, disciples stretches forth her hands to claim, and her arms to receive and shelter the redeemed of Christ, thenceforth esteeming them "members of Christ, children of God and heirs of everlasting life," and so soon as possible instructing them "in all things which a Christian ought to know and do."

Schisms.

We differ, or at least seem to do, in our practical judgment concerning the divisions or schisms of Christendom. We cannot but believe that St. Paul's inspired words to the Romans and Corinthians are still in force and apply with an emphasis of meaning to the present times, greater in proportion as the evil itself is greater. "Now I beseech you, brethren, mark them which cause division and offences." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions (Gr. Schisms) among you; but that ye be perfectly joined together in the same mind, and in the same judgment." Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided?" Now what means this awful question of the Apostle if it does not mean that the division of Christ would alone justify the division of His people? Christ, not divided, there is then no foundation, no ground nor reason for the division of His disciples.

He is the Head of the Body, the Church—one Head, one Body. To be cut off from the Body is to be cut off from the Head unless the Head itself should be divided; but Christ is not divided, neither should ye be. Morever the same Apostle traces the principle of schism to the carnal heart, which he declares to be enmity to God. If this be not sufficient revelation of the mind of God, what shall we say to the words of our Blessed Lord in His great Intercessory Prayer offered up on the eve of His passion: "Neither pray I for these alone; but for them also which shall believe on Me through their word; that they may be *one*, as Thou, Father, art in Me and I in Thee, that they also may be *one* in us; that the world may believe that thou hast sent me."

It is a matter both for tears and for wonder that christian bodies can go on from year to year preaching Christ, in all earnestness and at the same time ignoring and repudiating His prayer in their behalf; preaching the doctrines of His Apostles and be yet in so great measure satisfied to hold and perpetuate "a digest of anarchy," in flagrant opposition to their teachings, warnings and remonstrances; making no effort to change and responding to none that others make; never seeming to awaken to a sense of the grevious sin of such a condition of things, nor to the wide spread consequences of the sin.

We do not charge this sin of schism upon our christian brothers of to-day, they did not separate and divide the church, they are the heirs and inheritors of this evil and sinful condition. But there is a very serious and sacred obligation laid upon them to strive to amend it; not to be satisfied with the paltry and deceitful plea that we are already *one* in spirit and so Christ's prayer is granted and the apostles teaching heeded. He who boldly and frankly defends division or schism, deserves more respect than those who thus argue both in the face of Holy Scripture and in what we every day see and feel. We read that a man is known by his companions or by the company he keeps. The Apostle puts schism in company with contention, strife, envyings. Here be your unity of spirit!

Let us be honest, at least, and confess that it is out of the *badness of our nature* the principle itself does spring; that it is evil in the family circle, evil in social life, evil in every separate congregation of christians; a potent evil and the fruitful mother of a whole progeny of evils in the Church of God; weakening where it does not sever the bonds of charity among Christians, rendering wholesome discipline almost impossible, confusing the sincere and putting matter for argument into the mouths of sceptics; wasting the power that comes from strengths united and combined and losing the joy and keen delight that would, unbidden spring, from the united Family of God, from a Brotherhood in Christ, a very earnest and foretaste of Heaven itself.

The Ministry.

We differ from the Christian bodies around us in our view of the Ministry and how this Ministry is propagated. The preface to our Ordinal sets forth plainly enough the Church's belief:

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, 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 thereto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined and admitted thereto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.

Because of this teaching we are sometimes charged with bigotry and arrogance, but a little consideration will serve, I think, to prove that the charge is both unkind and unjust. For what we now believe our fathers and forefathers and *theirs* also believed. And not only so, but it was the common belief and uninterrupted practice of the Church from the times of the Apostles for fifteen ages. *Bigotry* is a blind and unreasonable obstinacy of opinion or attachment to some practice or dogma, and surely a belief and practice so well founded, so continuous, so sustained by universal consent for so many ages and at the present time having the support of the major part of the Christian world, cannot, without great injustice, be accounted bigotry. Moreover this belief should be considered altogether apart from its accidental relations. Their relation to it is an accidental one. The belief was held and the practice followed before they had any existence, and, of course, before it could in any wise reflect upon their ecclesiastical standing. As a matter of fact every belief is a certain affection of the mind, to which it has been persuaded by some kind of knowledge, direct or indirect, *i. e.*, it is an *impersonal* relation. We are so constituted that, if we act reasonably, we must believe