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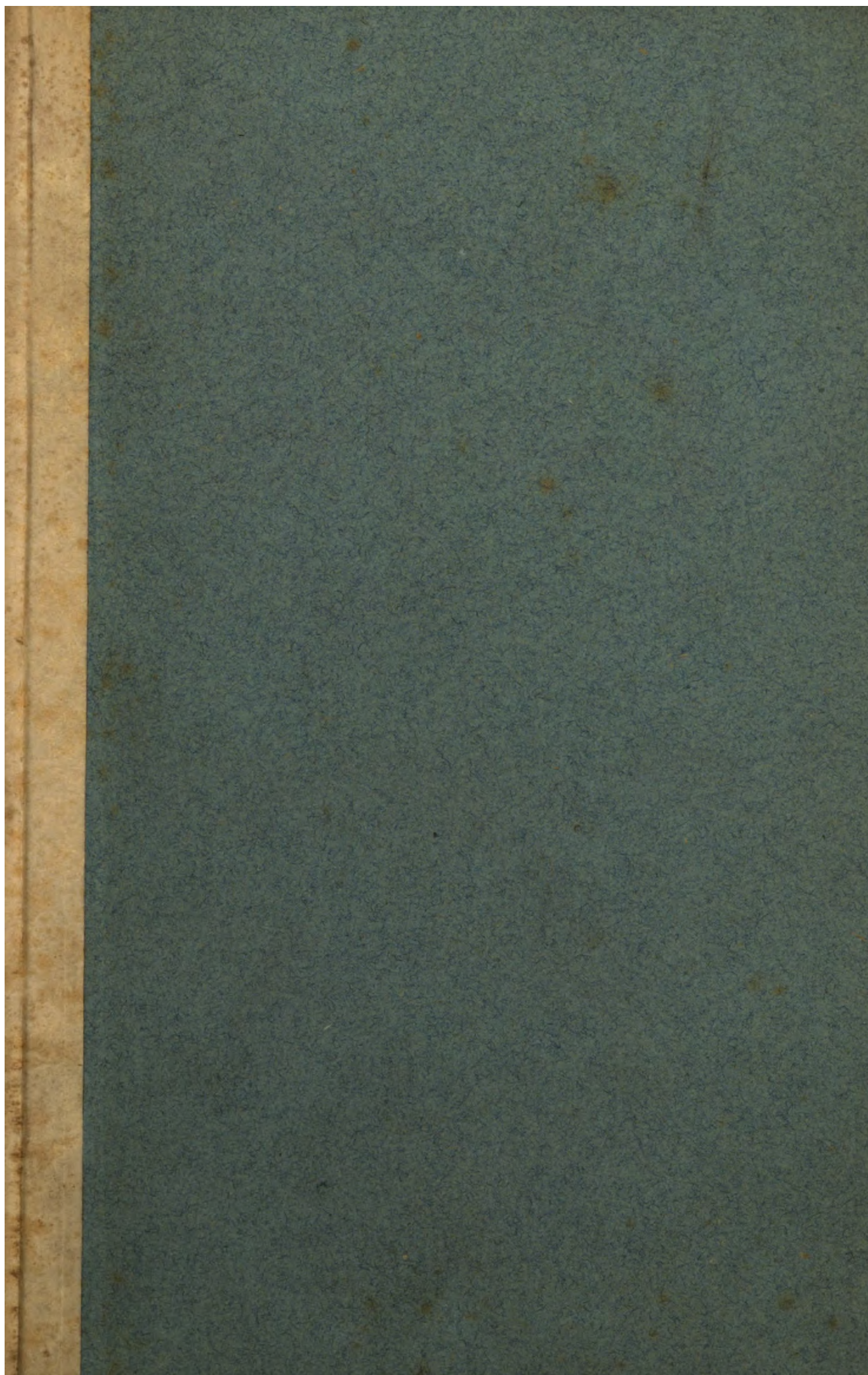
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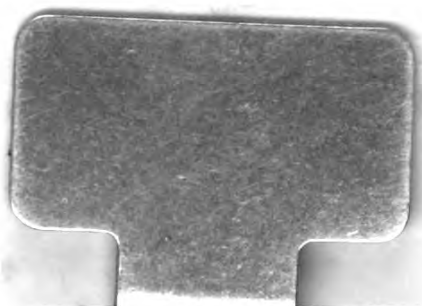
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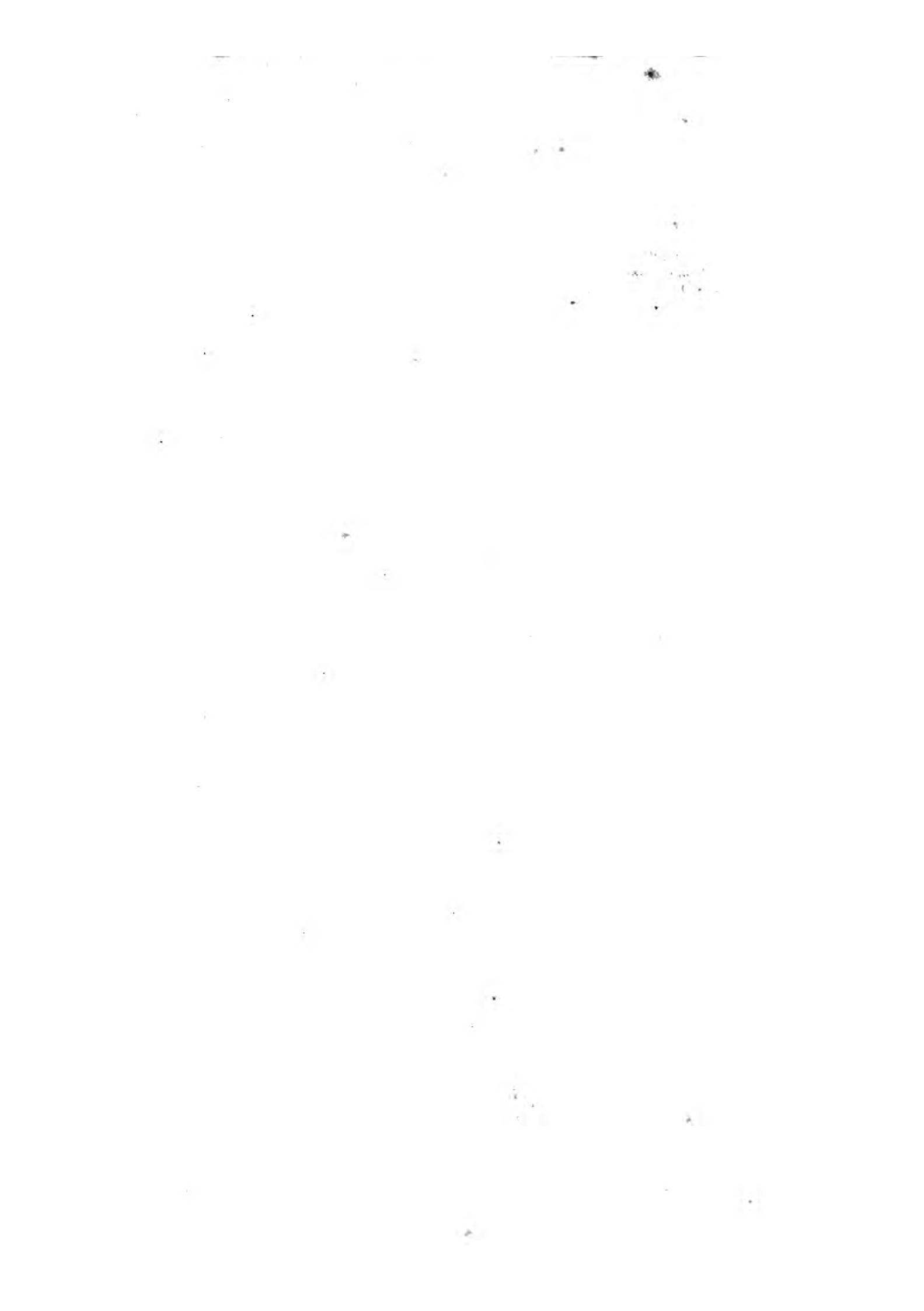
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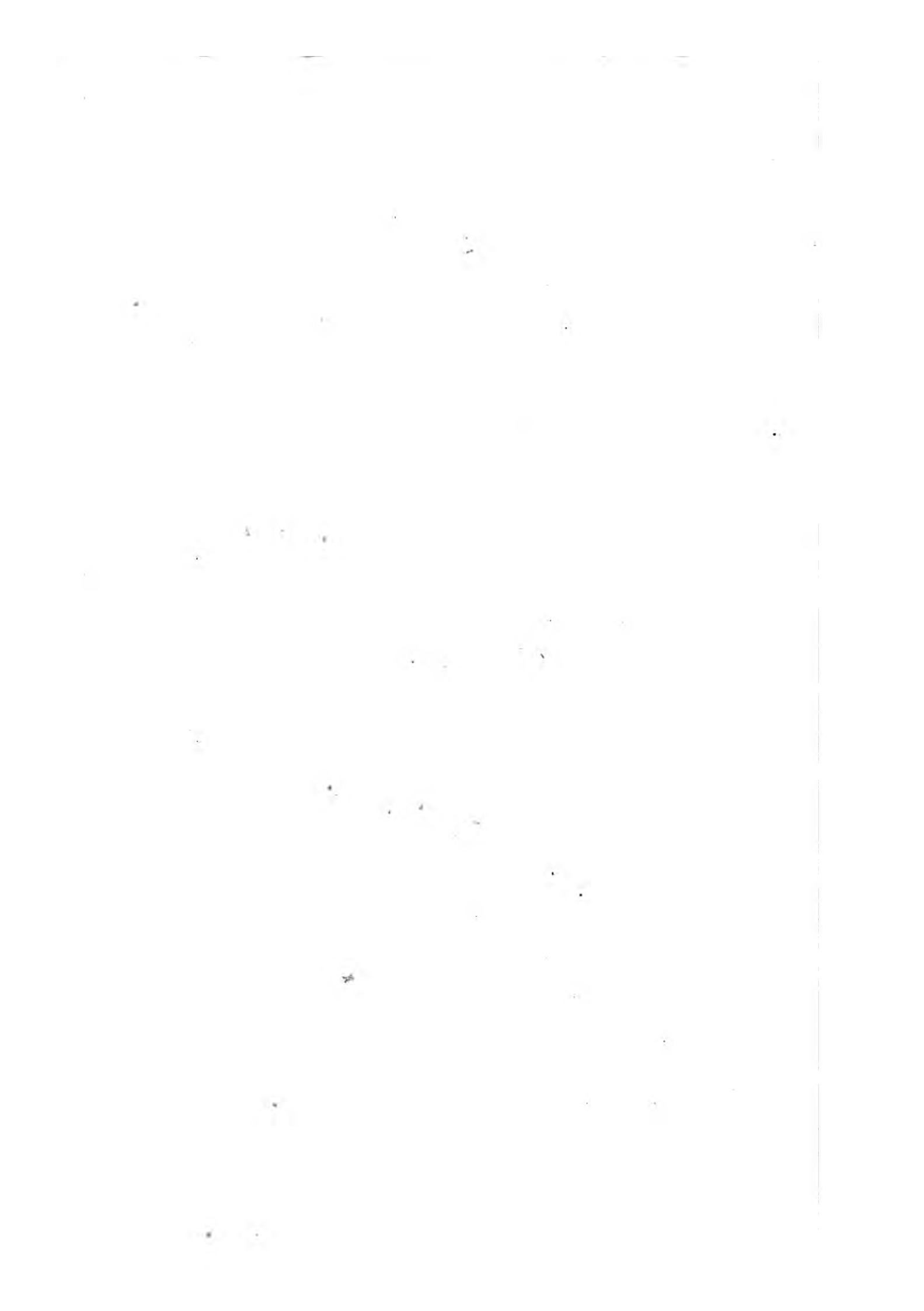


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AN

INQUIRY

INTO THE

ORIGIN OF EPISCOPACY,

IN A

DISCOURSE

PREACHED AT THE CONSECRATION OF

GEORGE HORNE, D.D.

LATE LORD BISHOP OF NORWICH.

BY THE LATE

REV. GEORGE BERKELEY, *L. L. D.*

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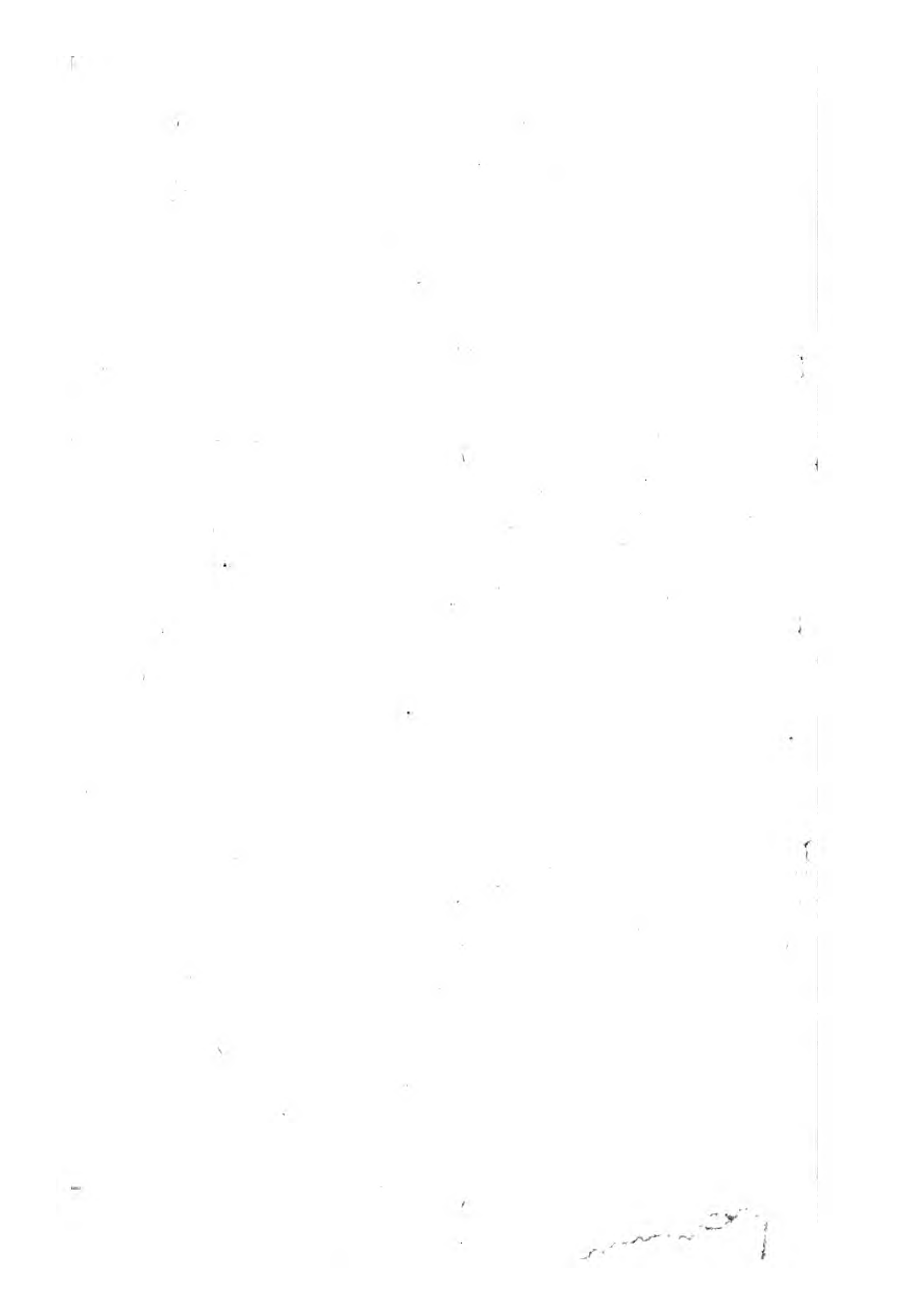
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A very few Copies of this Sermon were *printed*, in the Author's life-time, and presented to his particular friends. It is now first *published*, agreeably to his express order, given some months before his death.



HEBREWS XIII. 17.

OBEY THEM THAT HAVE THE RULE
OVER YOU, AND SUBMIT YOURSELVES;
FOR THEY WATCH FOR YOUR SOULS,
AS THEY THAT MUST GIVE AN AC-
COUNT:

IN examining a Religion, which claims
God for its Author, one of the *first* things
which forceth itself upon our attention, is
the *Influence* of its *Doctrines* and *Precepts*
upon human *Felicity*. If the natural ten-
dency of *these*, be to *regulate* the passions,
and to *promote* the general Happiness of
Mankind; a strong presumption ariseth,
that its pretensions to a divine origin, *may*
be well founded. But if a Religion obvi-
ously tendeth to *lessen* human happiness, or

to disturb the peace of Society; we may, without further examination, conclude with certainty, that it cometh not from that great, and beneficent Being, who (far from delighting in the misery of his creatures) would have all to be pious, and virtuous, only, that all may be finally, and completely happy, in those realms where "Death hath no dominion."

Viewed in *this* light, Christianity is *eminently* distinguished above every other religious Institution, which hath hitherto prevailed in the world. It teacheth in perfection, the duties of *Man to Man*; it affordeth *divine* aids, to *human* weakness; and encourageth the practice of what it sheweth to be good, by motives the most engaging, and the most exalted.

Christian Religion exhorteth us to be mindful of "whatsoever things are true, honest, just, pure, lovely, or of good report"—to forgive our enemies, to love our neighbours as ourselves, to do good, as

we have opportunity, to every individual of the human race, and, as much as lieth in us, to live peaceably with all men.

In Society *only* are these duties *practicable*; and, without Government and Subordination, *Society could not subsist*. Therefore the divine Author, and Finisher of our Faith, *in order to give efficacy to his other commands*, enforced obedience to the civil Magistrate *by an injunction of the Gospel*, requiring his followers to “render unto “*Cæsar* the things that were *Cæsar’s*,” as well as “unto *God* the things that were “*God’s*.”

The *same* course of salutary instruction, was faithfully pursued by the Apostles, and others, the first Preachers of Christianity; who earnestly exhorted their Converts to “render to *all* their dues; tribute to whom “tribute was due; custom to whom cus-
“tom; fear to whom fear; honour to
“whom honour; to submit themselves to
“every ordinance of man for the Lord’s

“ fake ; whether to the King as supreme,
 “ or to Magistrates, as unto them, who
 “ are sent by him for the Punishment of
 “ evil-doers, and for the Praise of them
 “ that do well.”

To *these* Precepts of *Civil Obedience* no objection of importance hath ever been made. They are (on the contrary) applauded both by the believer, and by the unbeliever,—by him who reverenceth the Gospel, as “ the power of God unto Salvation,”—and by him who considereth it as a cunningly devised fable, calculated *merely* to erect a Dominion over the consciences of men.

But the Precept of my *Text*, hath frequently been viewed in a light *less favourable*. It, *certainly supposeth* an Authority different from that of the *civil* Magistrate, *whose* Duty is to watch, *not* for the *Souls*, but for the *Lives* and *Properties* of his subjects; and to *that* Authority St. Paul, here, enjoineth an *Obedience*, which the “ chil-
 “ dren

“dren of this world” are *little willing to pay*.

It would be idle to reason in support of *spiritual Authority* with such as doubt, or deny the divine origin of the Gospel; for THESE MEN must be convinced that they HAVE SOULS, before they can be persuaded to enquire WHO are appointed to *watch* for them; to WHOM, on *that* account, their obedience is due; or WHAT is the *Nature* and *Extent* of the obedience required.

THEY are not, however, ALL infidels, who *deny* the reality of spiritual Powers;—for many sincere believers in Christianity contend that, under the Gospel-dispensation, there is nothing which bears the smallest resemblance to an exclusive Priesthood; that the Authority which is supposed in my Text, either ceased with the Apostles; or that (if it still continueth in the Church) it can be conferred on one class of Christians, *only*, by the *Election* of others; and that, *therefore*, we are bound

to obey it, *no farther*, than is necessary to preserve *Decency and Order* in the conduct of public worship.

That, our blessed Lord gave to none of his immediate followers Authority or Jurisdiction, of *such a nature* as, to interfere with the Rights of the Rulers of the Earth, is, indeed, an undoubted Truth,—for *all such Authority* was disclaimed by *Himself*; “My kingdom,” said He to Pilate, “is “not of this world”—And, upon being asked by a certain person to decide a *question of Property* between him and his brother, his Reply was, “Man—*who* made “me a Judge, or a Divider over you?” But when it is considered that, Christ came into the world to “turn men from Dark-
“ness unto Light, and from the Power of
“Satan unto God;” that, “He gave him-
“self for us, that He might redeem us
“from *all* Iniquity, and purify to himself
“a peculiar people *zealous* of good works”
—and that of *these works very many* are such

as unregenerate humanity cannot perform ; and that the *Doctrines* which he revealed, are such as *human Reason* could *never* have discovered ; it will be seen how *necessary* it was that, when he ascended into Heaven, he should substitute some *Authority*, on Earth, to *illustrate the Revelation* which he had given, and to *enforce obedience* to the *Laws* which he had enacted.

There is nothing more strictly required of Christians, than that they should live together in *Unity* ; professing the *same Faith*, joining in the *same Worship*, and practising the *same Virtues* on the *same Principles*. Now, as Men have *different Passions*, *Prejudices*, and *Pursuits*, *such Unity* would be impossible, were they *not* linked together in *one Society* ; under the Government of Persons authorized to *watch over the Faith*, to *prescribe the Forms of public Worship*, and to *inculcate the necessity*, and *explain the Nature and Extent* of the *several Virtues*.

In the Scriptures of the New Testament, the Society of Christians is (on account of its unity and organization) compared to the human body; “for as we have *many* “members in *one* body, and all members “have not the *same* office; so *we*, being “many, are *one* Body in Christ, and every “one members one of another.” (Rom. XII. 4. 5.) This Society of Believers, in our common Deliverer, is called the CHURCH, ‘the *Kingdom of God*’,—and ‘the *Kingdom of Heaven*’; and ITS affairs (like the affairs of every other Kingdom) are administered by *proper* officers in subordination to *the one Lord*; who “when he ascended on “high, and led captivity captive, gave “*some* Apostles, and *some* Prophets, and “*some* Evangelists, and *some* Pastors, and “Teachers, for the perfecting of the “Saints, for the work of the Ministry, “for the edifying of the body of Christ; “that, henceforth we should be *no more* “children tossed to and fro, and carried “about

“ about with *every* wind of Doctrine, by
 “ the sleight of men, and cunning crafti-
 “ nefs whereby they lie in wait to de-
 “ ceive ; but speaking the truth in love,
 “ may grow up into *Him* in all things,
 “ which is the Head, even Christ, from
 “ *whom* the whole Body fitly joined toge-
 “ ther, and compacted by *that* which every
 “ joint supplieth, according to the effec-
 “ tual working in the measure of *every*
 “ part, maketh increase of the body unto
 “ the edifying of itself in love.” (Ephes.
 IV. 11. 12. 14. 15. 16.)

Now,—of *this* Society (as of a philosophi-
 cal Sect) it is *not* left to *every* man’s choice,
 as a thing indifferent, whether or *not* he
 will become a Member. ALL who em-
 brace the Faith of the Redeemer of the
 world, are required to be *baptized*, under
 the pain of forfeiting the *benefits of Redemp-
 tion*. (St. Mark, XVI. 16.—St. John,
 III. 5.) But *one great purpose* proposed by
 the institution of Baptism, was the Initia-
 tion

tion of Persons into the Church of Christ ;
 “ For *by one Spirit* (saith St. Paul, 1 Cor.
 XII. 13. 27. 28. 29.) “ are we all bap-
 “ tized *into one Body*, whether we be Jews
 “ or Gentiles, whether we be bond or
 “ free.”

Of *Baptism*, (whatever be the Import-
 ance) it is evident that to receive it is, *not*
 (like moral Justice, or the Veneration of
 the Supreme Being) a Duty resulting from
 the *Nature of the Relations of Man*; and that
all its efficacy (which in Scripture is said to
 be *nothing less than the Remission of Sins*, Acts
 II. 38. and XXII. 16.) is derived from *po-*
sitive Institution, and can accompany the
 external Rite, *only*, when *that* Rite is ad-
 ministered in the *manner prescribed*, and by
 the *persons authorized* to administer it.

That *all Christians*, in common, are *not*
 vested with this authority, is plain from
 the Commission, which (after his Resur-
 rection) the blessed Jesus gave to his Apof-
 tles. We are assured that the number of
 his

his followers was then *five hundred at least*; but it was ONLY to the ELEVEN DISCIPLES that “ He came and spake 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.” (St. Matthew XXVIII. 16. 17. 18. 19.) Now there is no reason to suppose that there were not *many* of the five hundred well qualified to instruct either a Jew, or a Gentile, in the doctrines of the Gospel; and it is certain, that *any one* of them could have washed his Converts with water in the Name of the Holy Trinity, as well as St. Peter, or St. John: but then, such an *unauthorized washing* would not have been *Christian Baptism*, or of equal Validity with *it*, any more than the *Opinion* of a *Lawyer at the Bar*, is the *Judgment of a Court of Justice*, or of equal obligation: It is the *Commission of the Sovereign* which gives force to the *Judgement of the Court*; as it is

the COMMISSION OF CHRIST which gives
VALIDITY TO BAPTISM.

The *same* Things hold true of the Lord's
Supper; which, if it be *not* administered
by Persons having *Authority* for such cele-
bration, cannot be deemed a Sacrament of
Christ's Institution. These two Rites are
the external Badges of our Profession—by
the *one* we are incorporated into that So-
ciety, of which God our Saviour is the
Head and Sovereign—of the *other*, with all
its Advantages, we have a Right to par-
take, whilst we continue Members of *that*
Society; but if, by an open and scanda-
lous Disregard to the *Precepts* of the Gos-
pel, we should prove ourselves Despisers
of its *Privileges*: the same Persons who
are authorized to *admit us into* Christ's
Church, are likewise vested with Autho-
rity to *cast us out* of it; for to *them* were
given “ The Keys of the Kingdom of Hea-
“ ven,” with an assurance that “ whatso-
“ ever they should *bind* on Earth, should
“ be

“ be *bound* in Heaven; and whatsoever
“ they should *loose* on Earth, should be
“ *loosed* in Heaven.” (a)

Now, as *Baptism* is to be *administered*, so long as there shall be Persons to be enlisted under the Banner of Christ; and, as the *Lord's Supper* is to be *celebrated* so long as it shall be the Duty of Soldiers to adhere to the Standard of their Leader, and their Head; and as it is to be feared that there never will come a time, when *all* the servants of Christ shall walk “ worthy of the

N O T E.

(a) St. Matthew, XVI. 19. and XVIII. 18. “ And I
“ will give you the Keys of the Gate of this Court, or
“ Kingdom, the Church, of which every one of you is to
“ be the Steward, (as the Keys of the Court were given to
“ Eliakim, Isa. XXII. 22. in token of his being a Steward
“ of the House, to admit, and exclude whom he pleased)
“ that is, both *Power*, and *Ensign of Power*, Apoc. III.
“ 7. to exercise censures, and by *them* to exclude men in
“ case of their impenitence, either by laying some restraint
“ on them in the Church, or to turn them out of the gates
“ of *this* city, and upon repentance, to receive them into
“ the Church again; and what you do *here*, as you ought
“ to do, shall be valid in *Heaven*.”

Hammond's Paraphrase.

“ vocation

“ vocation wherewith they are called ;” — It follows *undeniably* that this *Power of the Keys*, (*b*) which was *originally* vested in the Apostles, must continue in the Church *through all Ages*, even unto the *End of the World*. But we have seen that it was *not*, at first, entrusted to *all* the Disciples *in common*, as *one* of the Privileges inseparable from their Profession ; and, as *no Body* of men can possibly *transfer* an Authority, of which they themselves were never *possessed* ; it is certain, that even *now* it cannot, by the Election of *one* Class of Christians, be *delegated* to *another*, but must, by some mode of Succession, be *derived* from the *Apostles*, who were sent by *Christ*, as *He* was sent by his *Father*.

To argue from the Origin of *civil* to that

NOTE.

(*b*) See this matter treated in a very masterly manner by Archbishop Potter, in his discourse of Church-Government ;—a book which I beg leave to recommend *earnestly* to every Member of the Church of England ; and especially to the younger part of my brethren the Clergy.

of

of ecclesiastical Government, although, perhaps, not *very uncommon*, is yet *extremely fallacious*.

Of the various Nations of the World (as particular *Forms* of Government may be devised *on Earth*, though *Government itself* is from *above*) many of the Sovereigns may, indeed, derive their Authority from the Suffrages of their Subjects; because, admitting that there ever was a State of Nature, every man had, on the supposition thereof, an inherent and undoubted Right to defend his Life, Liberty, and Property; (c) and what he possessed in his *own person*,

NOTE.

(c) [By a learned friend, the Rev. Dr. Tatham, Rector of Lincoln College, Oxford.] It is the *Sword* in the hand of Providence, which *is* and *always has been* the fetter up and puller down of Kings; not the Election or Rejection of the People: Even when the People have affected to *Elect* or *to Reject*, things have been at last decided by *the Sword*, which, viewed in a political sense, *is the arm of God chastizing the sins of men*. All civil Government of every shape is therefore *from heaven*, and is more independent on the vote or will of men, the instruments of Government, than is supposed by modern Political Writers. *A State of Nature*

person, he may, for the Good of Society, transfer to *another*: but *no man is* by nature, or CAN *make himself*, a Member of the Christian Church; and, therefore, Authority, to govern that Society, *can be derived only from Him by whom it was founded*, and who “died that he might “gather together *in one* all the Children “of God.”

Against such reasoning *as this*, it hath been sometimes urged that it appeareth in-

is a mere hypothesis without any foundation in truth or fact, and is the great source of false conclusions in Politics. Since Adam men were never in what they call *a State of Nature*. As social creatures they were always in *a State of Society*, without which they could not exist; and Society implies *Government*, without which it could not exist; and Government implies *Rulers*, without which it could not exist. The different kinds of Rulers make the different *kinds* of Government. These Rulers at first were *Patriarchal*, whose will was the *Law*. Their Successors thought themselves bound by that Law which with their farther will in progression became a code of Law. When different rulers differed, the sword decided, and not the election of the people: for when the people, the instruments of Government, interfered, *the sword decided*.

consistent

consistent with the Wisdom and Goodness of God, to make Institutions which, (like Baptism and the Lord's Supper) are generally necessary to the Salvation of *all* Christians, dependent upon the *Authority* and *Commission* of a *particular Order*; Because, by such an Economy, an *intolerable Domination* would be established over the Souls of Men; and the purpose, for which the Son of God died, might, in *some degree*, be defeated, by the Caprice of an *ignorant* and *arbitrary Priesthood*:—But, *this objection*, is either of *no weight*, or it militates with *equal force* against *all* Religion, natural as well as revealed (*d*); and even against the Wisdom of Providence in the Government of the World.

NOTE.

(*d*) Although, in conformity with the usual mode of expression, I have distinguished between *natural* and *revealed* Religion, I do not imagine that there ever *was*, or *could have been*, a consistent scheme of Religion excogitated by the *mere strength of human Genius*: the Authors who detail to us Systems of, what is called, the *Religion of Nature*, BORROW (THOUGH POSSIBLY sometimes without ad-
 C verting

In every thing relating both to their *temporal*, and their *spiritual* Interests, Mankind

verting to it) their PRINCIPLES from the Holy Scriptures, and then, not unfrequently, turn *against* Revelation *those arms* with which *it* hath furnished them.—In vigour of Intellect *Plato* and *Cicero* were, surely, *not inferior* to Mr. *Wollaston*; and yet, it is certain, that in *their* writings are not to be found *so many Truths*, and *so few mistakes*, relating to the Supreme Being, as He has exhibited in *one small Volume*.—Whence, then, had the Author of the *Religion of Nature delineated* this superiority over the greatest Men of Antiquity?—Undoubtedly, from his knowledge of those Truths, which are recorded in the Old and New Testaments, and of which the Philosophers of Athens and Rome, knew *nothing*, except what had come down to them from the primeval times, through the precarious conveyance of oral tradition.—When a proposition is *once* known to be true, it requires no extraordinary strength of mind to understand the *Grounds* of its Truth. He must be a very weak man, who could not be made to understand the demonstration of the Pythagorean Theorem; and yet I hope there is not one of my Readers, who does not think himself indebted to the Sage, who made the discovery.—The Case is similar with respect to Religion. Its doctrines and precepts are *now known*, and of these doctrines *many* are of such a nature, that a well-cultivated mind comprehends without difficulty *the reasons upon which they rest*; concerning *others* we may well be contented with the plain though narrow view of them, which is laid before us in the sacred writings,—for prying into those Mysteries, like gazing on the Sun, *begins in Pain, and ends in Blindness*.—The fitness of the Precepts of Revelation for such a Creature as fallen Man is easily discerned; but it does not, therefore, follow that

are *all* subjected to *mutual Dependence*. The *Rich* depend upon the *Poor*, and the *Poor* upon the *Rich*. An Infant, neglected from the Birth, would “*barely cry and cease to live* ;” nor is it very easily to be conceived how, in the more rigid Climates, a full-grown man could, *without assistance*, provide even the Necessaries of mere animal Life. Of RELIGION, it is certain that in such a situation, *nothing* could be known: For there is not the *smallest* Reason to imagine that *any* Individual of the human race —an Aristotle, —a Bacon, —or a Newton, —had he been left alone, from his Infancy, *without culture*, and *without education*, could ever, by the *native Vigour of his own mind*, have discovered the Existence of a God; or that such speculations, as might be supposed to lead to that Discovery, would have employed *any* Portion of his Time, or his Thoughts.

that the System could have been excogitated by human Reason, any more than that every man of ordinary capacity is equal to Pythagoras.

Even, *in Society*, it would be impossible for *any Man*, without the Assistance of others, to understand, in the *present Age*, the *very first Principles of Christianity*; for the Scriptures, in which *alone*, those Principles can be found, are written in Languages which are *now*, no where *vernacular*. In the Fidelity of Translators, therefore, every *illiterate* Disciple of Jesus, must *confide* for the *Truth* of those Doctrines, which constitute the *Foundation of all his Hopes*; and, as *no* man ever pretended that the *Christian Sacraments* are more *necessary* to Salvation than the *Christian Faith*, where is the *impropriety*, or *inconsistency* of those Persons receiving the Sacraments of Baptism, and the Lord's Supper, by the *ministration* of *others*, who, by such *ministration* must, of *necessity*, receive the *Truths of the Gospel?*

Having thus shewn that there *is* in the Church, a **STANDING ORDER OF MEN**, to whom, in the Affairs of Religion, the
great

great Body of Christians *ought*, or are bound to pay obedience ; it remains to be enquired who they are that, among the *various Pretenders*, have the *best* Claim to this SPIRITUAL AUTHORITY.

One Party maintains that, originally, the Officers of the Church were ALL, Presbyters of ONE ORDER, and vested with equal Powers ; Whilst *others* (and the Church of England especially) hold that Christ and his Apostles appointed DIVERS ORDERS of Ministers in the Church ; that of THESE ORDERS the HIGHEST ALONE, was vested with Authority to ORDAIN OTHERS ; and that, *therefore*, Obedience (as to those “ who watch for our Souls ”) can be due ONLY to such as are EPISCOPALLY ORDAINED.

This is the *famous Question*, concerning the apostolic Model of Church-Government, which has (almost from the beginning of the Reformation) been agitated between *us*, and the *Dissenters of the Presbyterian Sect*.

The Plea urged in Behalf of the Presbyterians is, that the Titles, *Bishop* and *Presbyter*, being in the New Testament indifferently given to the *same* Persons, cannot be the Titles of *distinct* ecclesiastical Officers; which appears, it is said, *still more evident* from the Ordination of Timothy, who (although the *first* Bishop of Ephesus) was vested with his episcopal Character by the Imposition of the *Hands of the Presbytery*.

That *one* and the *same Man* is, in the New Testament, sometimes called a *Bishop*, and sometimes a *Presbyter*, cannot perhaps be denied; but although every apostolic *Bishop* was, therefore, undoubtedly a *Presbyter*;—it does *not* follow that every *Presbyter* was likewise a *Bishop*. In the Old Testament Aaron, and his Sons are (without any Discrimination of Order) frequently styled *Priests*; as in the New Testament both St. Peter, and St. John call themselves *Presbyters*. (1 Pet. V. 1.—2 John 1.—
3 John

3 John 1.) And St. Paul upon *one* occasion, denominates himself a Deacon. (Coloss. 1. 24. 25. See the original.) Yet, I believe, *no* man ever supposed that those Apostles were *such ecclesiastical Officers*, as *modern presbyterian Ministers, or Deacons*: And it is universally known that in the *Jewish Priesthood*, there were *different Orders*; and that *Aaron* was of an Order *superior* to his *Sons*.

This being the Case; the *Presbyters*, by the laying on of *whose Hands* Timothy was made a Bishop, *may* have been of the same Order with St. Peter, and St. John; and, *if so*, his Consecration was undoubtedly *Episcopal*. We are (at all Events) certain that it was not (in the modern sense of the word) *Presbyterian*; for the Gift, which in the first Epistle is said to have been given to him by Prophecy, “ with the
 “ laying on of the Hands of the *Presby-*
 “ *tery* ;” is in the second said to have been in him “ by the putting on of the

“ Hands of *St. Paul (e)*.” But by the confession of all Parties, St. Paul was a Bishop in the *bigbest sense* in which that word is taken; and the Powers of the Episcopate *not being parcelled out among various Partners*, of whom *each* possesses only a *share*, the Imposition of *his* Hands was sufficient for *every* purpose which could have been effected by the Hands of the *whole College of Apostles*.

It appears, therefore, that (from the

NOTE.

(e) Persons, who are inclined to rest in the *sound of words*, and *names*; and to suppose that the Members of the Presbytery, whose Hands were laid upon Timothy, were of the *same Rank and Order* with *modern* Presbyters, would perhaps do well to *consider the Import* of the Prepositions *δια* and *μετα*. In the first Epistle, St. Paul exhorts his Son in the Truth not to neglect the “ Gift that was given to him by “ Prophecy *μετα επιθεσεως των χειρων τε πρεσβυτερων*.” In the second he says, “ Wherefore I put thee in remembrance, “ that thou stir up the Gift of God which is in thee *δια της “ επιθεσεως των χειρων μου*”—but every Lexicon informs us that *δια* with the Genitive case, answers to the Latin preposition *per*, and denotes the instrumental cause; whereas *μετα* with the same case answers nearly to *una*, or *una cum*, and denotes only *consent* and *concurrence*. The Inference is obvious—that ST. PAUL WAS THE ONLY ORDAINER.

promiscuous

promiscuous use of the Titles *Bishop*, and *Presbyter*) *nothing* can with certainty be concluded on *either* Side of this celebrated Question. But if, instead of resting in *single words*, (which are always more or less ambiguous) we attend to some important *Facts* recorded in the New Testament; I think, we shall discover in *them* sufficient Evidence, that the Government of the *primitive Church* was *prelatical*, and *not* administered by a *College of Elders*, as our Adversaries are wont to affirm.

During our Saviour's Stay upon Earth, we know that He had under Him *two distinct Orders* of Ministers; the *Twelve* and the *Seventy*: and after his Ascension (immediately before which he had enlarged the Powers of the Eleven) we read of *Apostles*, *Presbyters*, and *Deacons*. That the *Presbyters* were superior to the *Deacons*, and the *Apostles* superior to *both* is universally acknowledged; but it hath been said that in Scripture we find *no* Intimation that the

Apostolic Order was designed for continuance.—A Quaker says the same thing of Water-Baptism ; and, I know not by what *Text of Scripture*, or by what *Mode of Argument*, *Those* who, upon *this* Plea, reject the *Apostolic* Order of Christian Ministers, could overthrow the *Principles* upon which the Disciples of George Fox reject the Use of *that* Rite, instituted for the Initiation of Mankind into the Christian Church.

They were the ELEVEN, *alone*, to whom our Saviour said “ 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*.” (Matthew XXVIII. 16. 19. 20.) And, therefore, although we frequently find Presbyters and Deacons administering the Sacrament of Baptism ; we must conclude that (as a Judge administers Justice by Authority derived from his Sovereign, so) those *inferior* Officers of the
Church

Church administered Baptism by *Authority* derived from the *Apostles*: Indeed, had they pretended to act by *any other Authority*, it is not *easy* to conceive how *their Baptism* could have been the *Baptism of Christ*; for it was *not* with the external washing, by *whomsoever* performed, but with the *Eleven* and *their Successors* that Christ promised to be “ always, even unto the End of the World.”

That the *Eleven* did *not* consider this Promise, or the Commission with which it was given, as *terminating* with *THEIR Lives*, is evident from their admitting *others* into their *own Order*; for which they had competent Authority, as having been *sent* by *Christ*, as he was *sent* by his *Father*. (St. John XX. 21.)

When St. Paul (to magnify his office, and to procure to it from the Galatians *that Reverence* which, it appears, they had withdrawn from *him*, and paid to *others*, whose Doctrine was probably more palatable)

able) styleth himself “ an Apostle not of
 “ *Men*, neither *by Man*, but *by Jesus*
 “ *Christ*, and *God the Father* ;” He must
 have known some who derived their Apostolic Mission from *Men*, otherwise he could have claimed *no particular Respect* from what was in his own Apostleship, *no particular Distinction*. At that very early Period, therefore, there *must* have been in the Church, *Secondary Apostles*, (if I may *so* denominate them) upon whom by Imposition of Hands (*f*), or by some other significant ceremony, the Eleven had conferred that Authority, which was given to them by their divine Master : Such were Matthias and Barnabas ; such likewise, were Timothy, Titus, and many others whose names are mentioned in the New Testament.

NOTE.

(*f*) This Ceremony of Imposition of Hands in Ordination (at which some Moderns take great offence) is confirmed from the Practice of the Apostles, and Apostolical Men thus ordaining Deacons, Act VI. 6.—Pastors or Teachers

That Matthias and Barnabas were of the *Apostolic Order* has, I believe, never been denied; and that Timothy, and Titus were *superior to modern Presbyters* is equally evi-

Teachers of the word, Acts XIII. 3.—and Elders, whether Bishops or Presbyters, in every City, Acts XIV. 23. This Practice they certainly derived from the Jews, who created Governors of criminal causes, or ruling Elders, and Masters, Doctors, and Rabins, to be Teachers of the Law, *i. e.* to labour in the word and doctrine, by *Imposition of Hands*; as Moses did to Joshua, Numb. XXVII. 23. Deut. XXXIV. 9. and as Maimonides saith he did, when he assumed the Seventy to assist him. St. Cyprian in the third Century speaks of Imposition of Hands, as *that* which was to be observed and held from divine Tradition, and apostolical observation in the collation to the episcopal Office: and the Apostolical Constitutions give us this as an ordinance of St. John the Apostle, who, doubtless, (when upon his return from Patmos to Ephesus, he regulated the Churches, and constituted Bishops) did it according to the Rites of the Jews, and Practice of the other Apostles.—Whence we conclude that the laying on of Hands is no *accidental* but a *necessary Rite* of the due Ordination of Bishops, Presbyters, and Deacons. (WHITBY ON I Timothy IV. 14.) Thus St. Paul received an *outward commission* to preach the Gospel, and was ordained *by the imposition of hands*. (Acts XIII. 1. 2. 3. 4.) And, although he was before chosen by Christ to his office, and thence entitles himself at large “the Apostle of Jesus Christ;” yet being separated by the command of the Holy Ghost, but at the same time by *laying on of hands*, he then styles himself (in consideration of the work to which he was *especially separated and ordained*) “the Apostle of the Gentiles.”

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dent: Timothy was by St. Paul, empowered to preside over the Presbyters of Ephesus; to receive accusations against them; to exhort, to charge, and even to rebuke them; and Titus was by the same Apostle, left in Crete, for the express purpose of setting things in order, and *ordaining* Presbyters in every city. Now to *exhort*, to *charge*, and (with Authority) to *rebuke one's equal*, is surely *incongruous*; and altogether *inconsistent* with that *Parity* (of Order and Office) for which our Adversaries so strenuously plead.

Even the Commission given to *Titus* seems, by much, *too extensive* for a *presbyterian Minister*; who after having ordained in *one* city, could not have proceeded to ordain in *another*, without the Consent and Assistance of his Brother and Fellow-Labourer. In a word, no man, I think, who, without prejudice, reads the *Epistles of St. Paul*, and the *Apocalypse of St. John*, can *seriously* believe that Timothy, Titus,

Epa-

Epaphroditus, Sosthenes, Silas, and the seven Angels (g) of the seven Churches in Asia, were *mere Presbyters*; or that the Church was, *in those days*, governed by a *College of Elders*.

If from the inspired Penmen of the New Testament, we proceed to examine the succeeding writers of the Christian Church, we shall find such multiplied, and concur-

NOTE.

(g) It is known to every one, that in the Old Testament the Title of Angel is sometimes given to the Jewish High-Priest, and particularly by the Prophet Malachi, who calls him "Messenger (*αγγελος*) of the Lord of Hosts." And that the Angels of the Churches mentioned by St. John, were Christian High-Priests, or Bishops presiding over *more than one Congregation*, is affirmed by all the ancient writers; and hardly will be denied by any man, who shall take the Trouble to compare *Scripture with Scripture*: we are told, Acts XIX. 10. and 20. that "in the space of two years, all they, who dwelt in Asia, heard from St. Paul the word of the Lord Jesus, both Jews and Greeks; and that the word of God grew mightily and prevailed." But with what Truth or Propriety could this have been said, if at the Time of St. John's writing the Apocalypse, all the Christians of the proconsular Asia were comprized in *seven Congregations*, which could assemble each with its proper Pastor *in one place* to perform the duties of public worship?

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ring evidence of the divine Institution of EPISCOPACY, as it is impossible to *resist*, without *denying* the Truth of all *ancient History*, and even *shaking* the Pillars of *Revelation itself*: For “in the noble Army of Martyrs” the Witnesses of the Episcopal Government of the Church, are *earlier*, and *more numerous* by far, than *those* who testify that the Gospel of St. Matthew was written by *that* Apostle, or that the Book of the Apocalypse is canonical Scripture.

But it may be said, that although the Government of the Church, as settled by the Apostles, should be granted to have been *prelatical*, there is nothing in the New Testament, or in the Nature of the Thing to make us imagine a *different* Constitution *absolutely unlawful*. The Form of civil Government established by *God himself* over the Children of Israel, was certainly, *Monarchical*; and the *same* Constitution obtained at first in *every Nation under Heaven*, of which History giveth any
account:

account: Yet *no man*, in the *present Age*, supposeth a republican, or an aristocratical Government inconsistent with the Order of Providence; and why, then, should it be deemed *contrary* to the *Spirit of Christianity* to vary the *external Polity* of the Church, in conformity to the *Manners*, or *Prejudices*, or *civil Constitutions* of the different Nations in which it is placed?

This Reasoning would be *conclusive*; were not the *Polity* of the Church, the *Authority* of her Ministers, and the *Validity* of the Christian Sacraments *inseparably united*.

To Persons, who consider the Religion of our adorable Redeemer, as a *mere* republication of, what is called, *the Religion of Nature*; nothing to be sure can appear *more trifling*, or *more justly ridiculous* than Disputes about the *external Government of the Church*. In the opinion of *such Men*, it must be a matter of *perfect Indifference*, whether she be governed by *Bishops*, by

Presbyters, or by the People at large; for the only thing in which they can be interested, is the Truth of the Doctrines taught, which rests not upon the Authority of the Teacher, but upon Deductions of Reason, and the Declarations of Scripture, if indeed to the Scripture these Persons allow any Deference to be due.

Those, however, who consider Christianity as an *instituted Religion*; who believe that “Christ Jesus came into the world to save sinners,” and to restore to them that *forfeited Inheritance*, which by *no human means* they could ever have regained; Persons, who consider *Baptism*, and the *Lord’s Supper* as of *vast Importance* in the great Scheme of universal Redemption; and who are convinced that those ordinances derive their Importance, *wholly from positive Institution*, cannot think it a matter of Indifference, whether the Hand from which they receive them, be the Hand of an Administrator, who *derives his Authority from Christ*;

Christ; or of one, who *derives it from the People*.—VALIDITY or INVALIDITY is then the grand Question; and until the Argument is wound up to this Pitch, little good can be done.

Now, it being certain that, from the Days of the Apostles to those of Calvin, *no man* was authorized to minister in holy things, but by Ordination from the Hands of a *Bishop*; (*b*) and it being *equally cer-*

NOTE.

(*b*) Should it be granted, in Defiance of all Antiquity, and, as I think, in contradiction to the clearest Evidence of Scripture; that in the Church, there were at first *but two* permanent Orders of Ministers, of which the highest were called Bishops or Presbyters *indifferently*, and the other Deacons; I see no advantage which, from such a concession, could redound to the Presbyterian cause. According to this Supposition, the Apostolical Presbyters must have been invested, as it is contended they were, with all the powers of modern Bishops—with the power of preaching, of administering the Sacraments, and of *sending* Labourers into Christ's Vineyard: But it is notorious that, *at the Reformation*, and in *every prior period of the Church* of which History makes mention, there were *three Orders of Ministers*, of which the *Second* was authorized to preach the Gospel, and to administer the Sacraments, but *not to send* Labourers into Christ's Vineyard, which was the Prerogative of the *highest* alone: That *second* Order, being, therefore, upon this supposition, *unknown* in the Apostolic Age, must

tain that the *Presbyterians* derive their Orders from *no such Source*; it is surely *not without Reason*, that we doubt whether the ordinances dispensed in *their Assemblies*, be the ordinances of the *Church of Christ*; or that we consider the *Frequenters of such Assemblies* (especially here in England) as guilty of *Disobedience* to those, to whom by every Law *divine* as well as *human*, they are in Conscience bound to “submit themselves, as to Rulers who have Authority to watch for their Souls.”

Unimportant as this Controversy has often been represented, it appears to me of *much greater Moment*, than many of those, have been introduced into the Church, by *no competent Authority*. But it is from *it* that the *Presbyterians* derive their *Mission*, which, therefore, upon their *own Principles*, MUST BE TOTALLY VOID. Hence it follows that should the *Episcopal Church* be granted to have deviated from the *Apostolic Model*, which (if any Credit be due to the obvious *Sense of Scripture*, and the unanimous *Verdict of Antiquity*) *she has not done*: still *she* is corrupted *only in one part*, whereas the *Presbyterian Sect* rests *wholly upon a human foundation*.—See this Argument stated more fully, and maintained against much ingenious *Sophistry*, in *DR. WELLS'S Controversial Letters with the Dissenters*.

which

which make a mighty noise among the cold and philosophical Christians of the present Day.

In all Churches, with which I am acquainted, are to be found speculative Opinions; (UNDER WHICH DENOMINATION I do not by any means include the Doctrines of our Lord's essential Divinity, and the expiatory nature of his Sacrifice upon the Cross) concerning which I may affirm that (although they have been often canvassed with much bitterness of contention, and have sometimes produced all the *Evils* of Schism) a Layman, who is not obliged to subscribe the public confession of Faith, needs give himself very little trouble to examine whether they be *true* or *false*: But a DEFECT, in the MISSION of the Ministers of the Gospel, *invalidates* the *Sacraments*, *affects* the *Purity* of all *Public Worship*; and *is* therefore a *matter* which deserves to be *investigated*, by every man who is sincerely a Christian.

That it is *particularly* worthy of Investigation, *at present*, when the Church of England is assaulted on every side, sometimes by *clamorous Invective*, and sometimes by *insidious Stratagem*, none of the children of *that* Church can *possibly* doubt. *Her Faith*, which we have *every Reason* to believe to be the “ Faith which was once “ delivered to the Saints,” is *undermined* by *Sophistry*, and *vilified* by *Ridicule*. Against *her Constitution*, a thousand artful Cavils have been raised, as if it were unfriendly to *civil* and *religious Liberty*; and we have repeatedly been given to understand by men, who *agree in nothing* but opposition to *us*, that it would be expedient for the Legislature to abolish her HIERARCHY, and to establish, in its stead, the *ecclesiastical Government*, which prevails among the *Presbyterians*, or *Independents*, or any other *novel Sect* which *Fancy*, fertile of innovations, might *readily* suggest.

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The *Faith* hath found *many* and *able* Defenders who, with “the Sword of the Spirit which is the Word of God,” have *completely routed* that confederate Host, which (with the spirit of “Gebal, and “Ammon, and Amalek” of old) hath lately appeared in Arms against the Divinity of our Lord and Saviour, and the Redemption of the World. But the *Constitution* of the Church (whether it be thought that the Subject is of little Importance, whilst her Faith is at Stake; or for some other Reason—such as the dread of the popular Cry of High Church, (*i*) or Priestcraft) hath not, *for many years*, attracted from those faithful Soldiers of Christ, the *Attention* to which, in my opinion, it is *justly entitled*. It seemed therefore, that I could not employ myself with greater Propriety,

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NOTE.

(*i*) On this part of my Subject I beg leave to refer the Reader to the excellent Charge delivered to the Clergy of the Diocese of St. David's, in the course of the Summer 1790, by their illustrious Diocesan.

priety, than by shewing as fully as the Time, usually allotted to these Exercises, could permit, That OUR ECCLESIASTICAL CONSTITUTION hath its FOUNDATION in the HOLY SCRIPTURES, and in the UNIVERSAL PRACTICE of the PRIMITIVE CHURCH; and that, although our Bishops derive many civil Immunities, much of their worldly Dignity, and perhaps their whole Revenues from the Munificence of the State,—the AUTHORITY to which, in my Text, OBEDIENCE is required, flows to them from ANOTHER SOURCE.

The Supreme Powers in this Kingdom have, in general, approved themselves the nursing Fathers of our religious Establishment; and we may appeal to the History of England, for *Proof*, that the Members of *that* Establishment have, in return, been remarkable for their *Loyalty* and *Attachment* to the *Constitution of their Country*: whilst the *Sectaries*, when they prevailed
against

against the *Church*, prevailed likewise against the *State*, and trampled, *at once*, upon the *Mitre*, and the *Crown*.

This constitutional Loyalty let it be our Care always to maintain, and to inculcate upon those among whom we “labour” “in the word and doctrine.” From *us* it is due, not merely by *Ties of Allegiance*, but as a *Debt of Gratitude* to that Government, by which we are protected; and to a Sovereign, who shines conspicuous among the Rulers of the Earth, for his Piety, and for every personal and royal Virtue, and who is (by *Inclination*, as well as by *Title*) a *Defender of the Faith*. But, whilst we acknowledge, with all thankfulness, that we are indebted for *our Establishment* to the *Laws of Man*, let us never forget that the *AUTHORITY*, by which we minister in holy Things, cometh to us with the *EPISCOPAL ORDER* from *CHRIST* and his *APOSTLES*; and that it is our bounden
Duty

Duty to support THAT AUTHORITY, and THAT ORDER against the attacks of *those* who, like “ wild Boars out of the wood, “ wasted our Vineyard” in the last Century; who in their Zeal for a *purser*, and *more thorough Reformation* “ broke down “ the carved work (of the Church) with “ Axes and Hammers;” and who have lately given *pretty clear Intimations of their Readiness* (if they be not restrained within the Limits of Toleration) *to work the same work again.*

To a Toleration (*k*) of their Worship,

NOTE.

(*k*) As surely as *Persecution* is the *Mark of the Beast*; so is *Toleration* the *Seal of the Living God*. This then is our present boast, and it is also our great protection. Our national Church, under a Toleration and a Test, bids fair to promote the progress of true Religion, useful Learning, and legal Liberty to the latest Times.—But from what is said in this discourse of the *Law of Toleration*, let me not be understood, as if I could suppose, or would insinuate, that *this Law* has altered the *Nature of Schism*, which is a *Separation* from a Church (not because it is established, but because it is) scriptural in its Doctrine,—and apostolical in
its

Christians of every Denomination have an indisputable Right, *not only* by the *Laws of England*, but by the *great original Law of the Creator*, who hath constituted men's minds in *such* a manner as that, on questions complicated and involved, Uniformity of Opinion is sometimes hardly to be

its government;—an episcopal Society (not Sect) of Christians requiring assent only to the doctrines of the Gospel, as taught in the three venerable Creeds used in our Liturgy.—The *Act of Toleration* has not, by taking away all civil punishment from the offender, altered the *nature* of the offence, and rendered it an *harmless thing*, or an *empty name*. By no means. *Schism*, or a causeless Separation from the Episcopal Church of Christ, remains *what it was*,—a crime deserving condign censure. But of this Separation, whether with or without cause, there is no absolutely adequate Judge, but that Power, who can distinguish between a well and an ill informed Conscience. Very justly therefore do we remit *this Question* to a higher Tribunal. But this Lenity rather aggravates than mitigates the guilt of Schism, wherever it shall be found hereafter to exist. *Schism*, let it then be remembered, is no less a crime *now*, than it was *when* Civil Authority blindly interfered, to vindicate the honour of Religion from this unhappy Scandal; and I am fully persuaded that few, very few Dissenters from Protestant Episcopacy have ever calmly discussed this subject, with the attention it deserves.—If I know myself, *Truth* is the *only* object at which I aim; and my heart is open to every sincere Friend to candid Inquiry.

expected; and who has at the same time made it the Duty of *every Man* (after having been at the utmost pains to procure the best *information*) to regulate his Conduct by his own Conviction of Truth and Rectitude.

But if an established Religion be *necessary* to the Tranquillity of a State (which hath been repeatedly proved by arguments that have not, *yet*, been overthrown); and if that Religion, which *is* established, hath, likewise, the BEST Evidence of being TRUE, which, if I mistake not, is, happily, the Case in England; it is, *surely*, the *Duty* of those, who are the *Clergy* of the Establishment, to point out its *various Excellencies*; and it is as plainly the Duty of *those*, who are its *legal Guardians*, to prevent its *avowed Enemies* from intruding into Stations, whence they might be able to assail it with weapons *very different* from “the *Sword of the Spirit*.”

In all our Contests, however, with such as oppose themselves, let *Scripture, History, and Reason* be our *only Arms*; for by these alone, can our Fortrefs be *honourably* defended; and it stands in need of *no other Defence*.

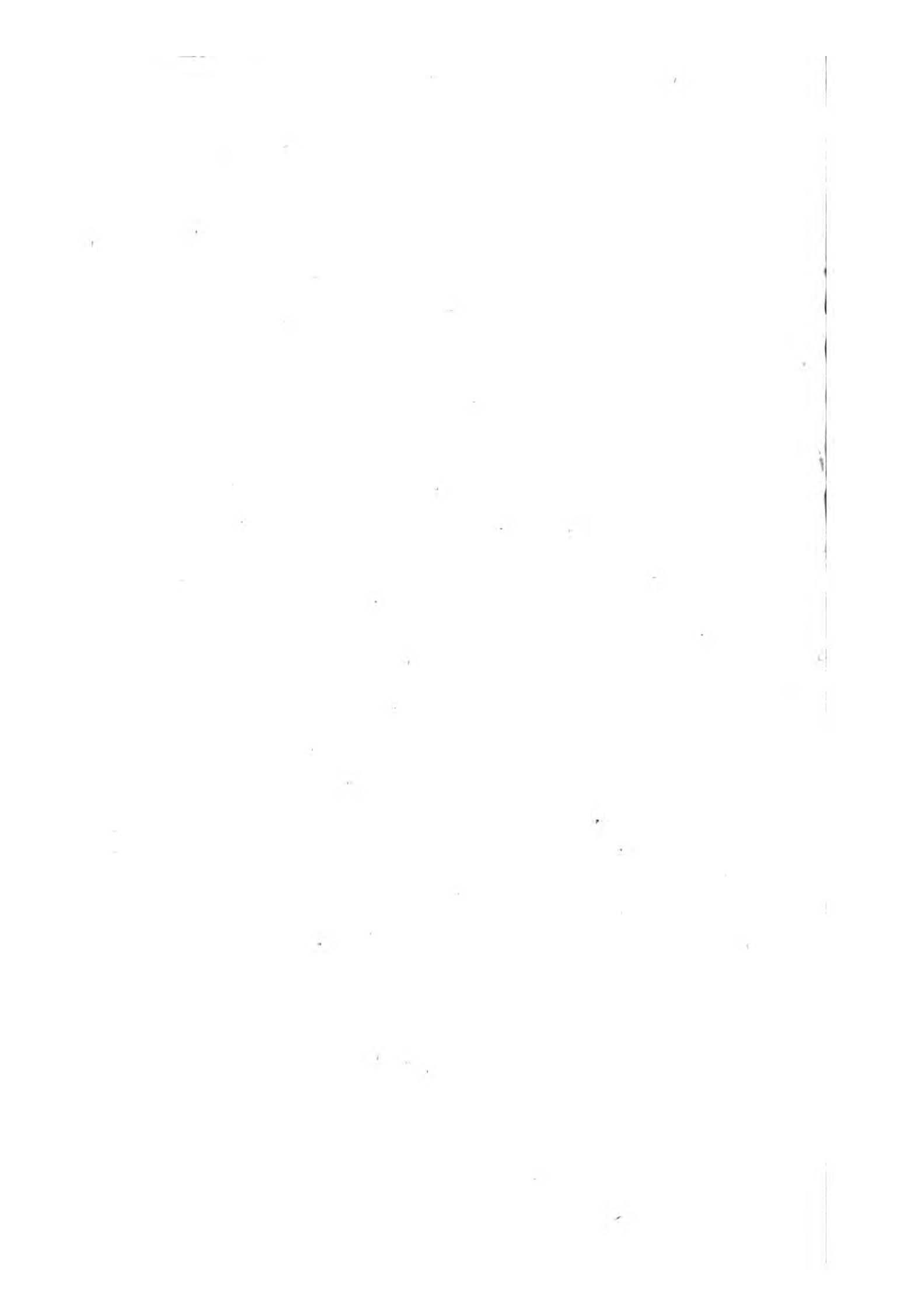
Let us never, in our eagerness to support the Cause of Truth, injure the *equally important Cause* of *universal, tender, heaven-directed Charity* towards all the Descendants of Adam. Let us remember, that the most *vigorous* mind, is, perhaps, not *completely fortified* against the Power of Prejudice; and that, if others differ from *us*, every Man in the Course of his Life, hath differed from *himself*.

Let us, therefore, extend to Sectaries, and Dissenters of every Denomination, those Indulgences which (when they were triumphant, and the Church was in the Dust) *we did not enjoy*; and whilst Duty requires us to *expose* their *Errors*, and to *repel* their
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Encroachments ; let our Conduct convince such of them as are *open to Conviction*, that we can *love the Men*, whose *Principles we disapprove*.

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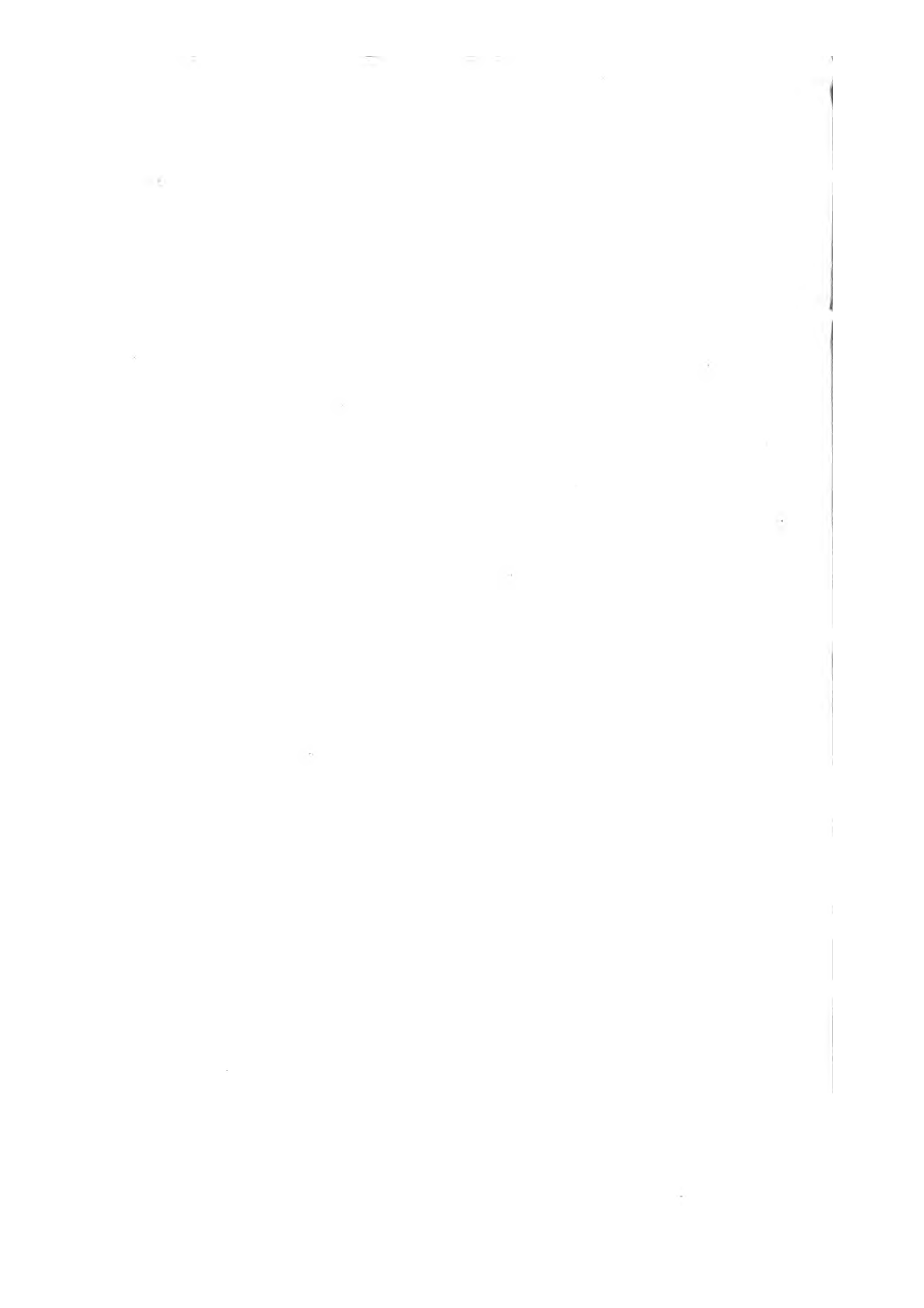


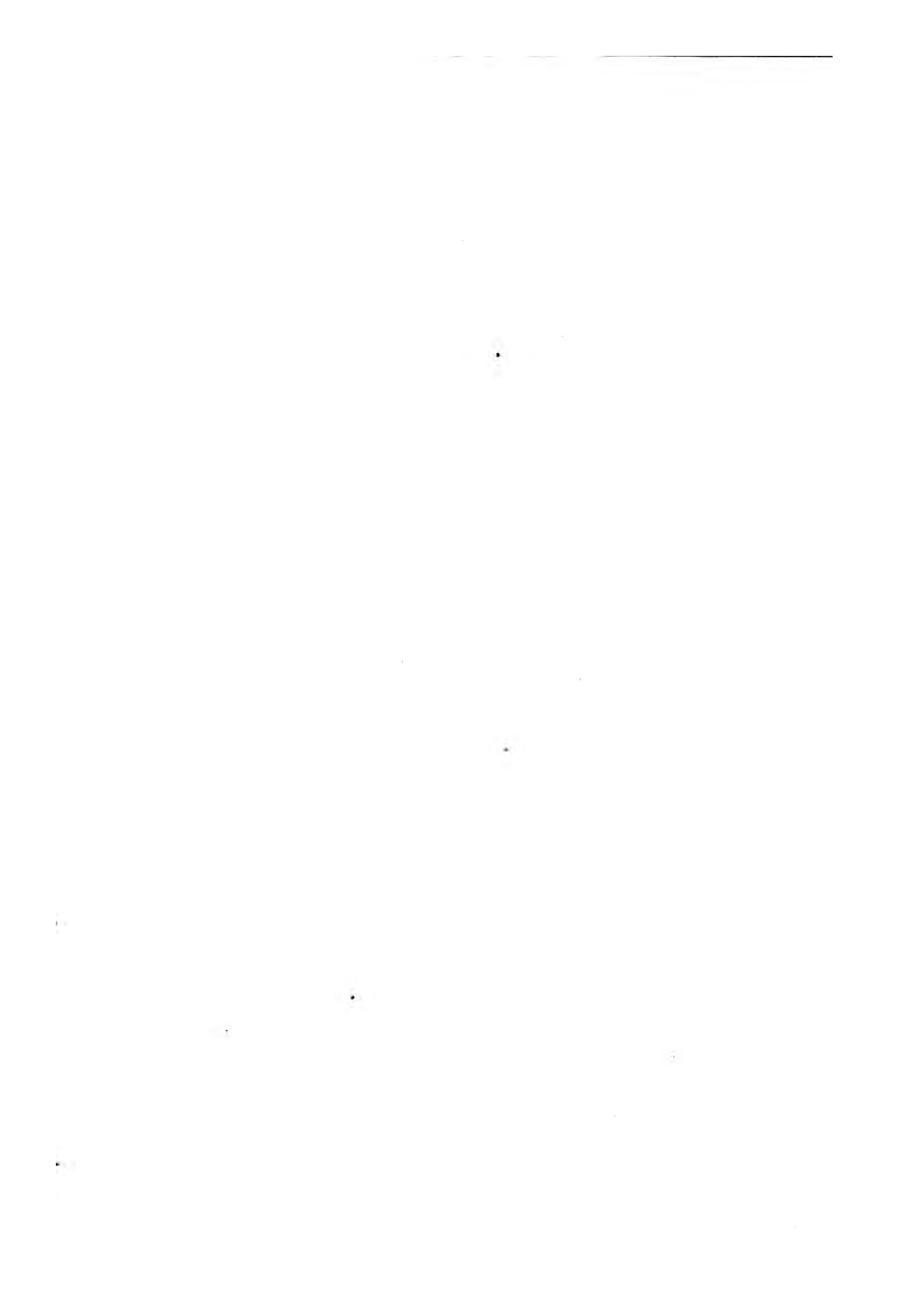


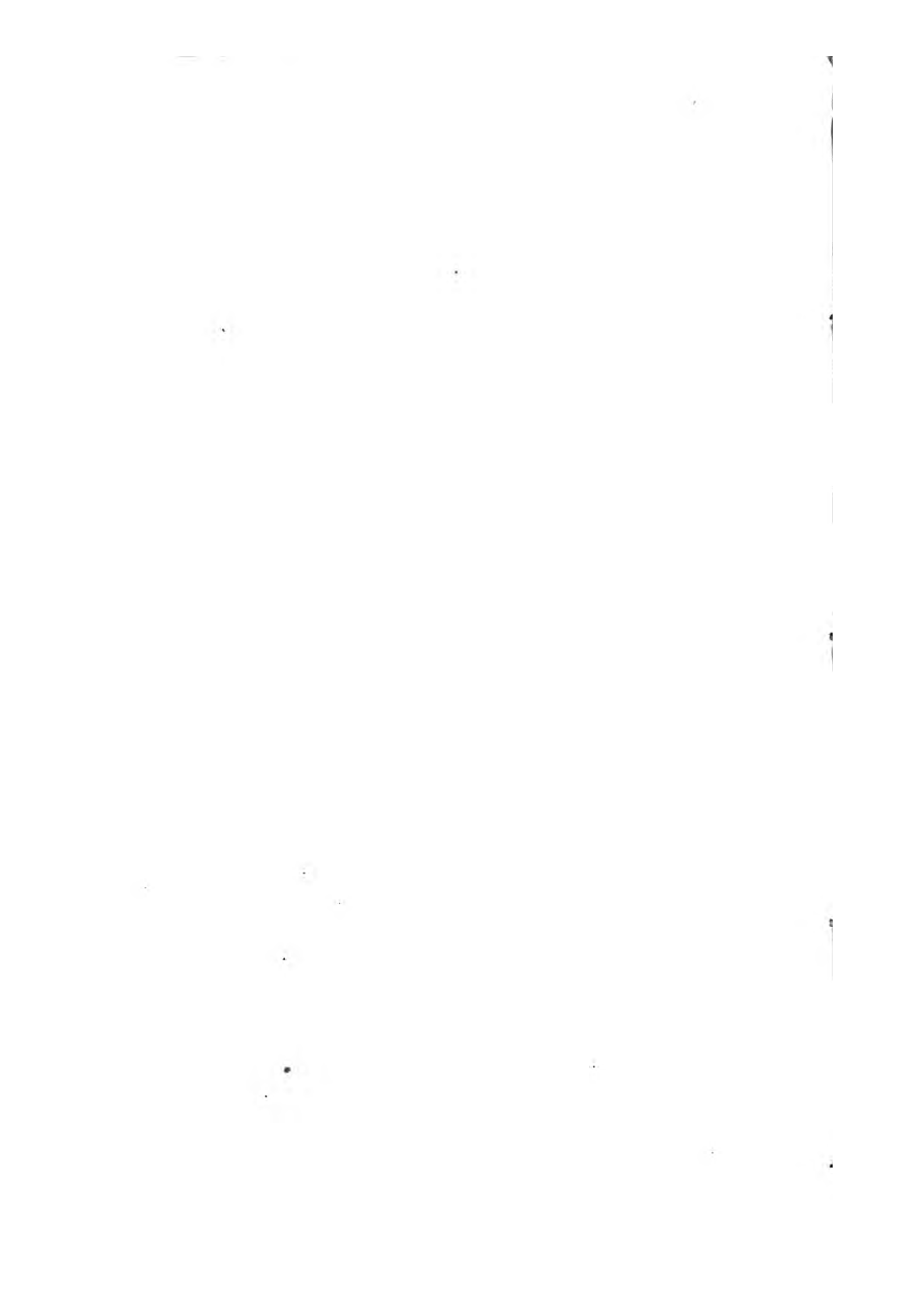


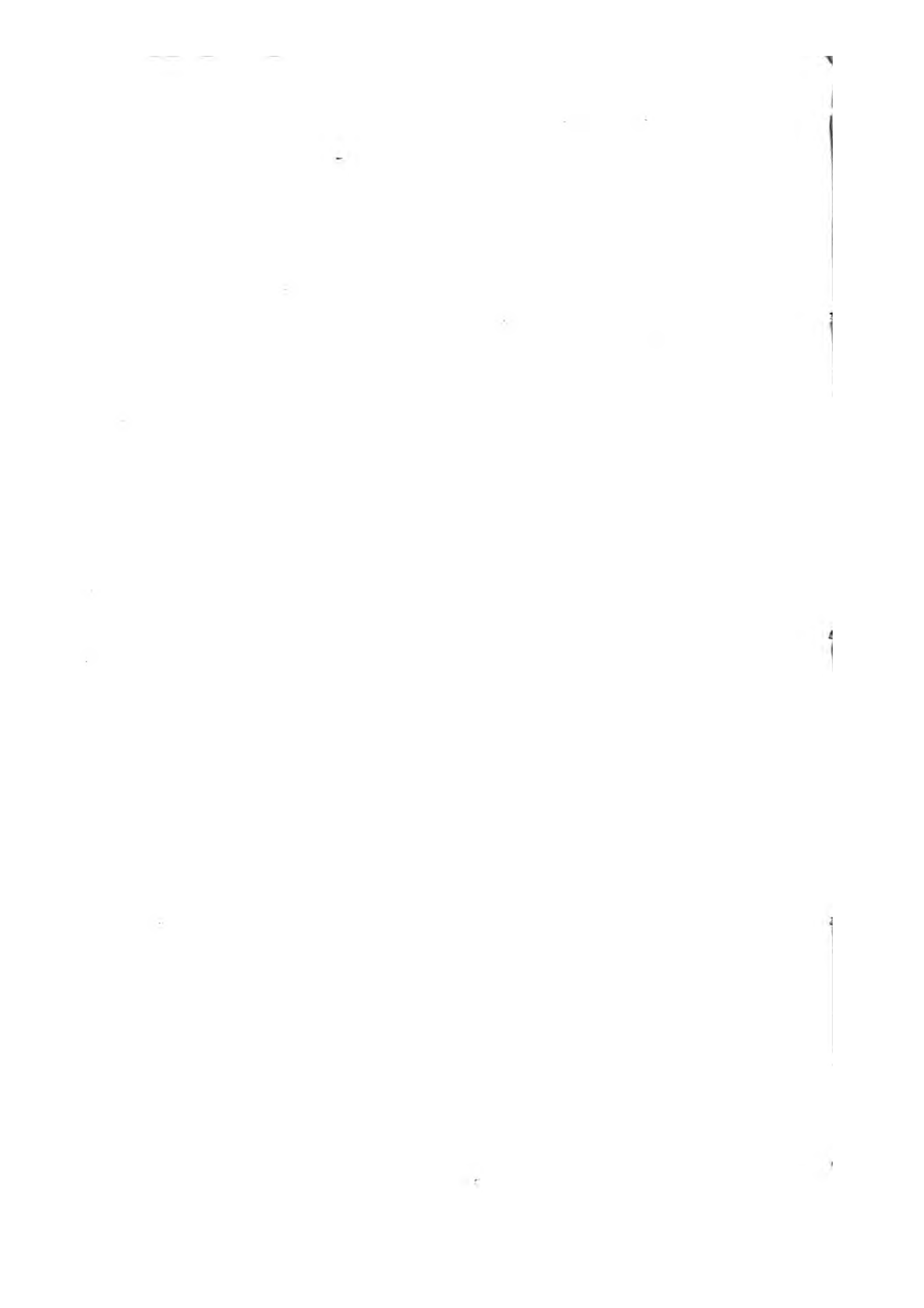


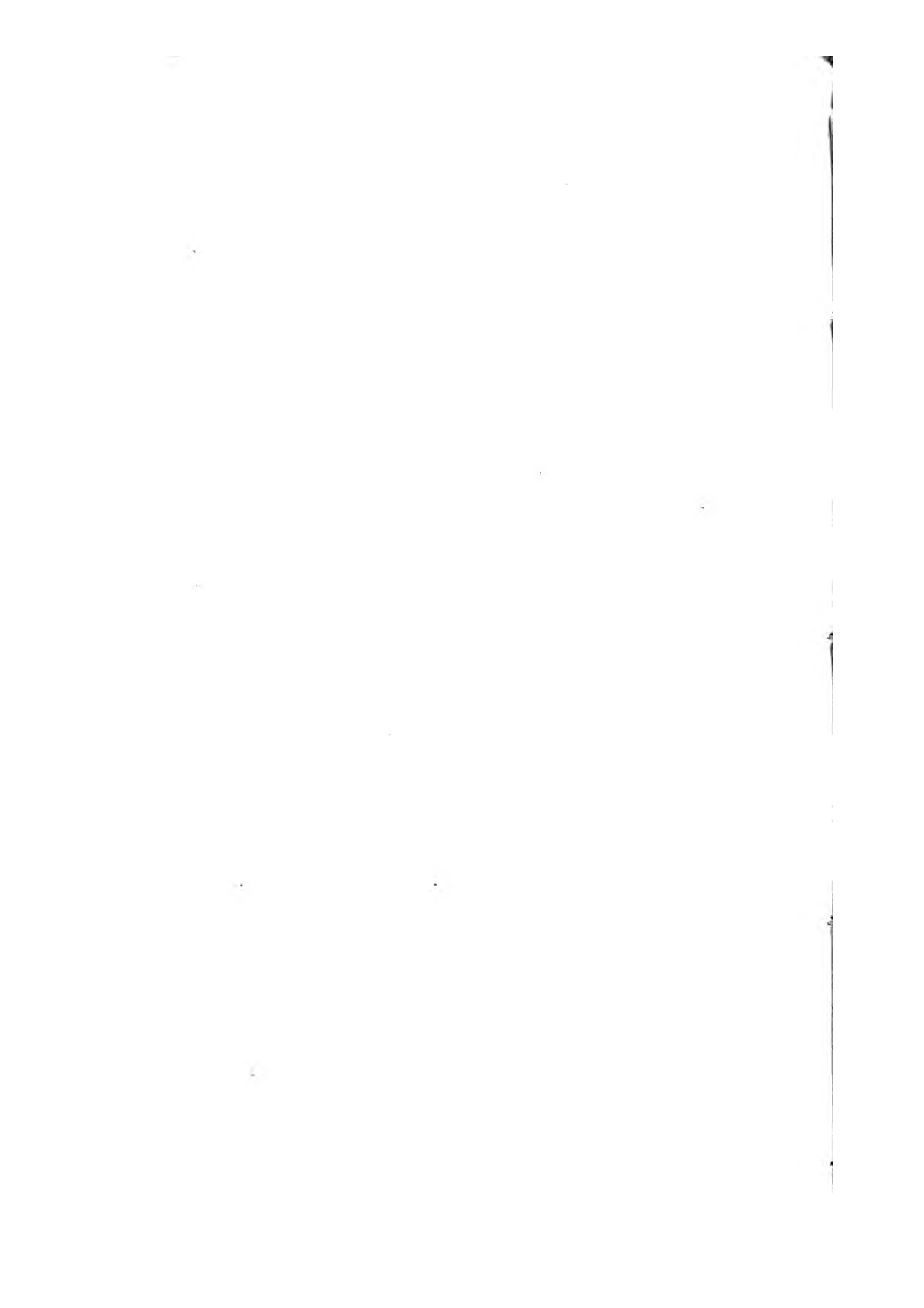


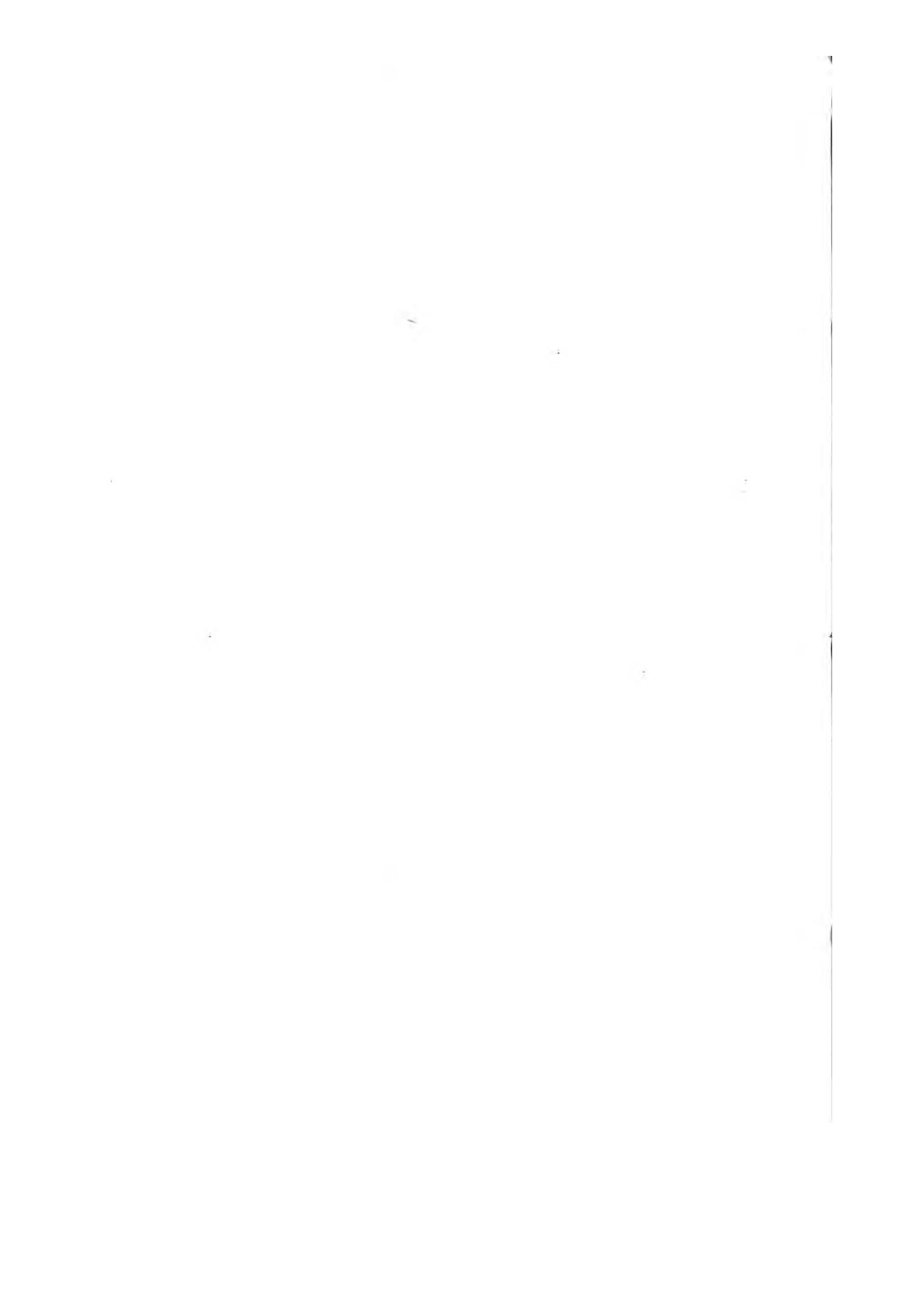


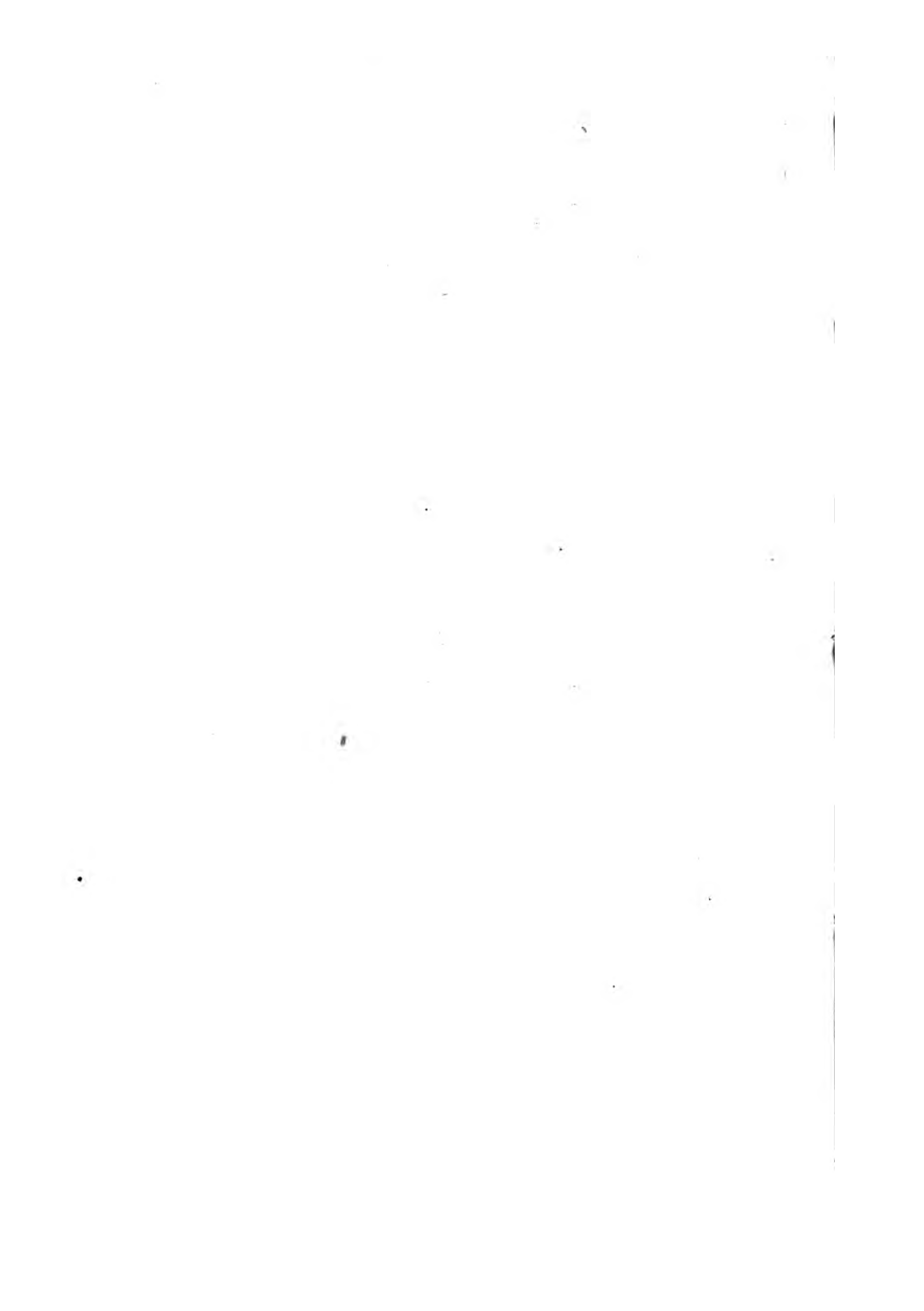


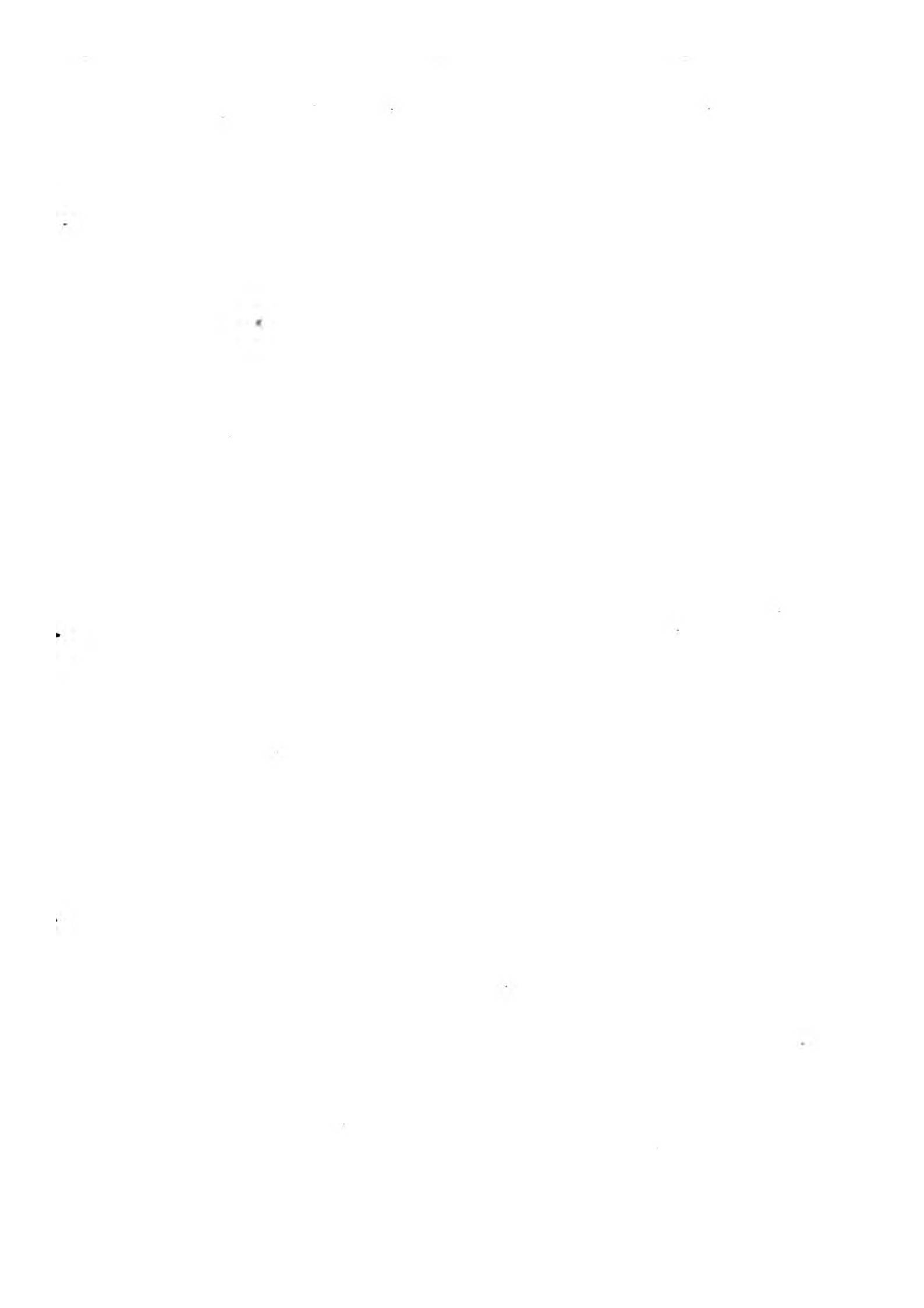


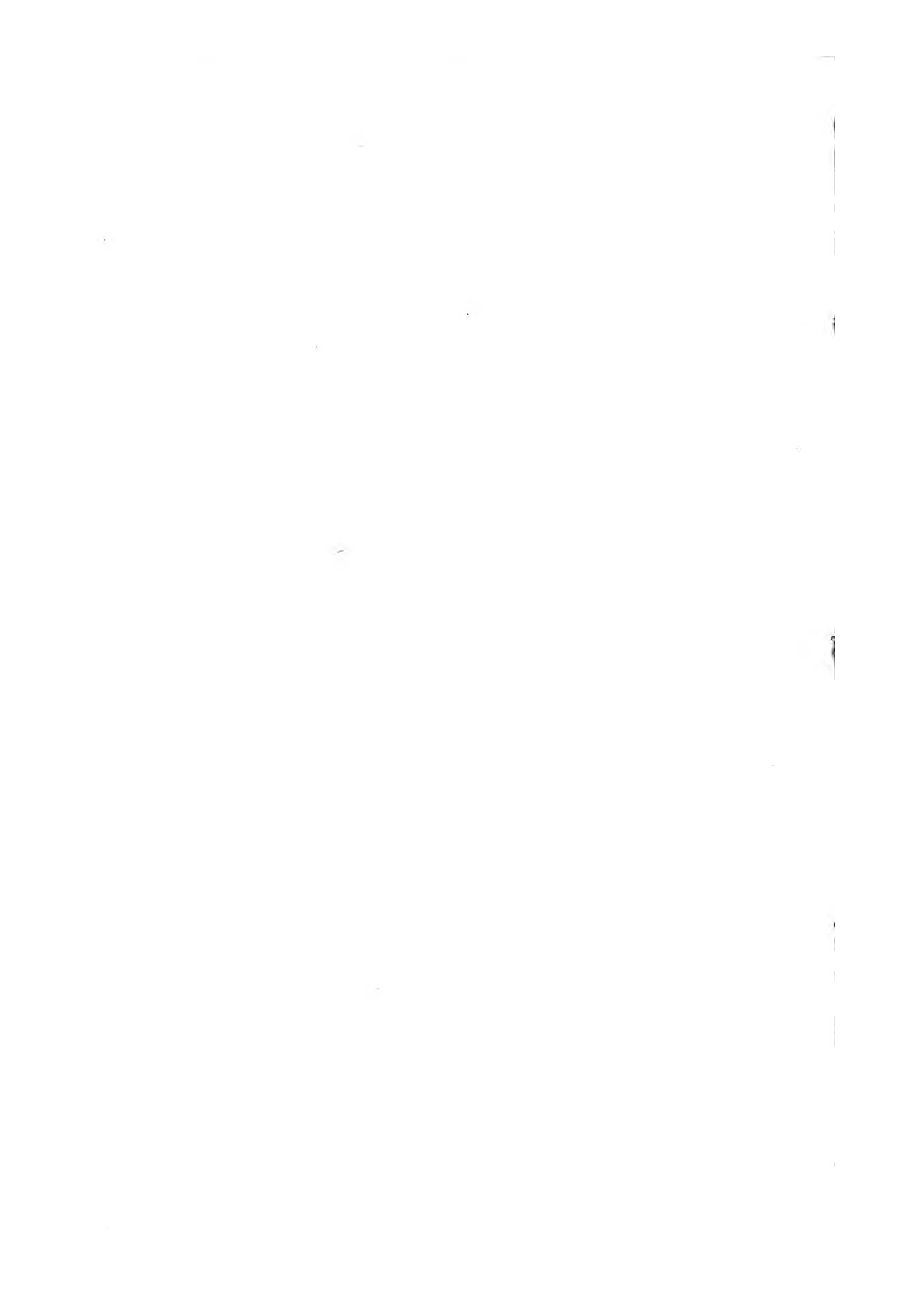


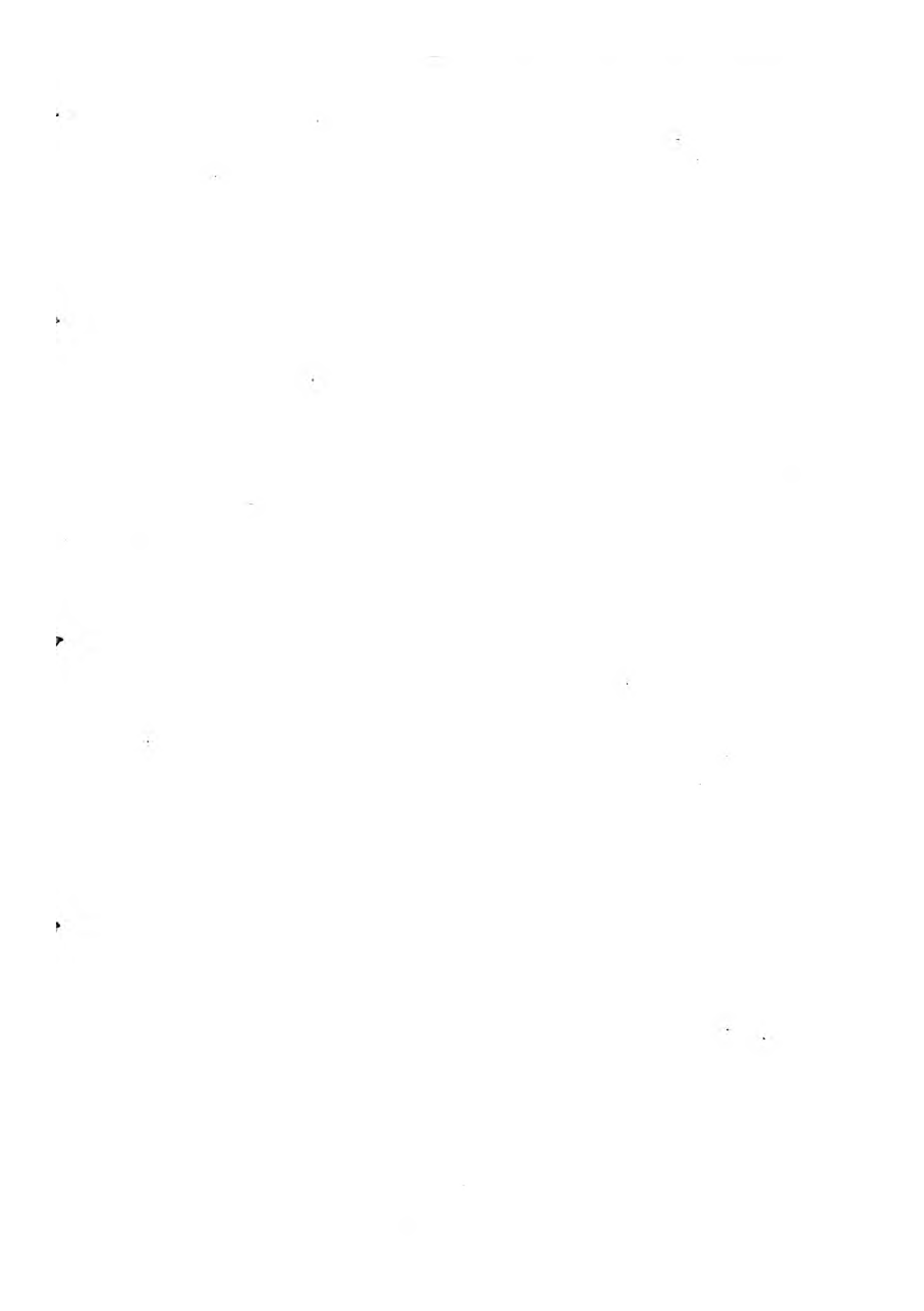


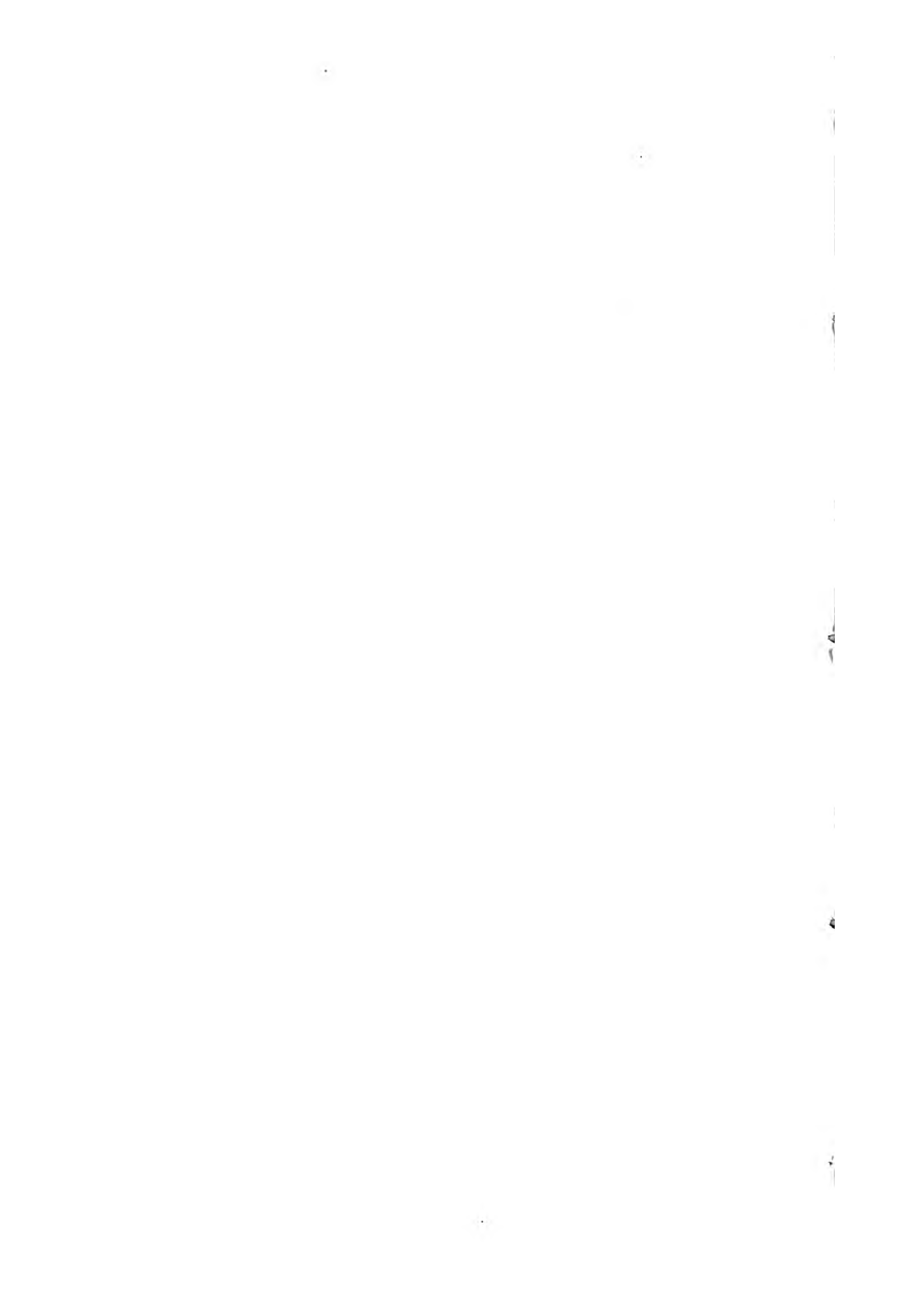


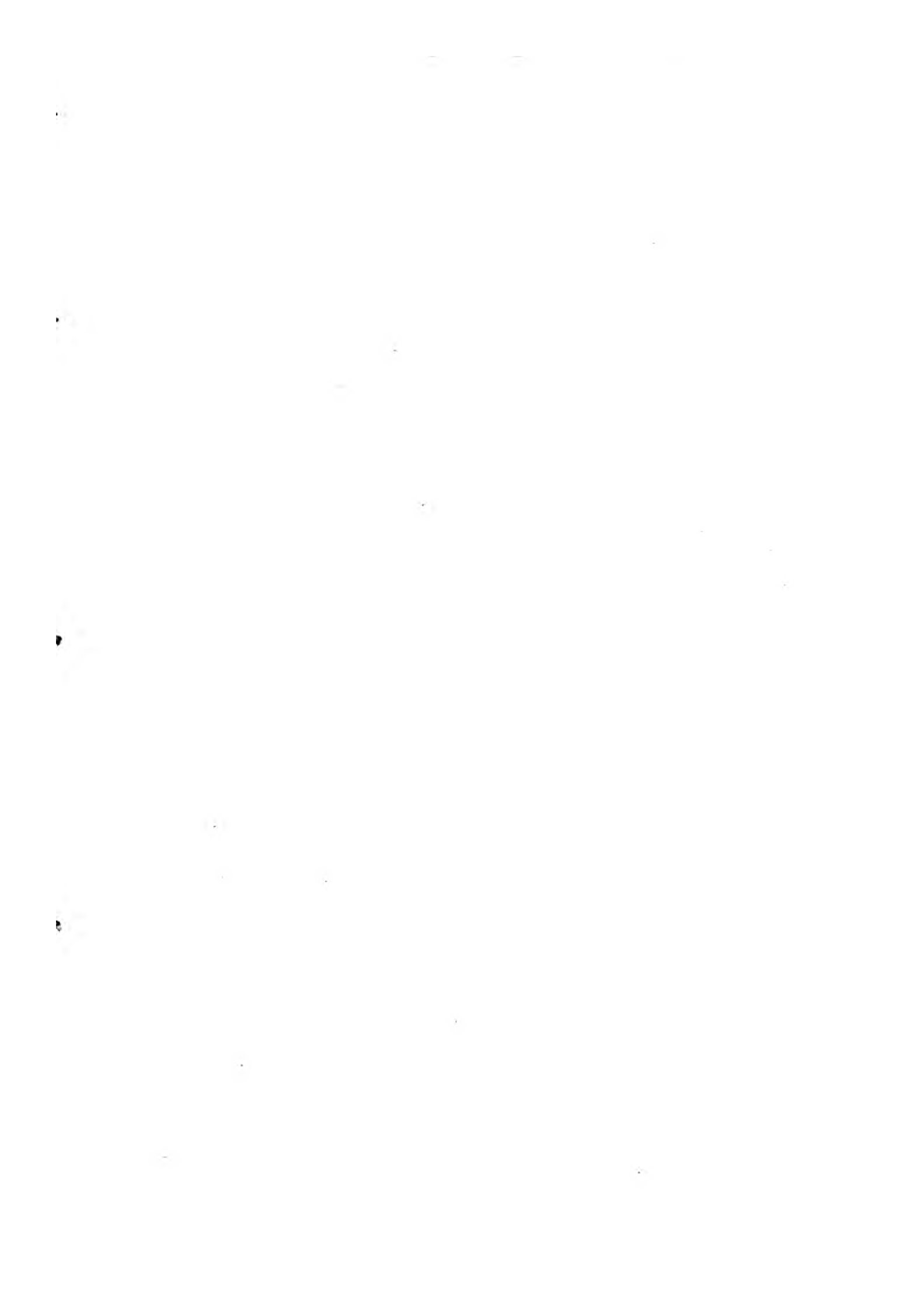


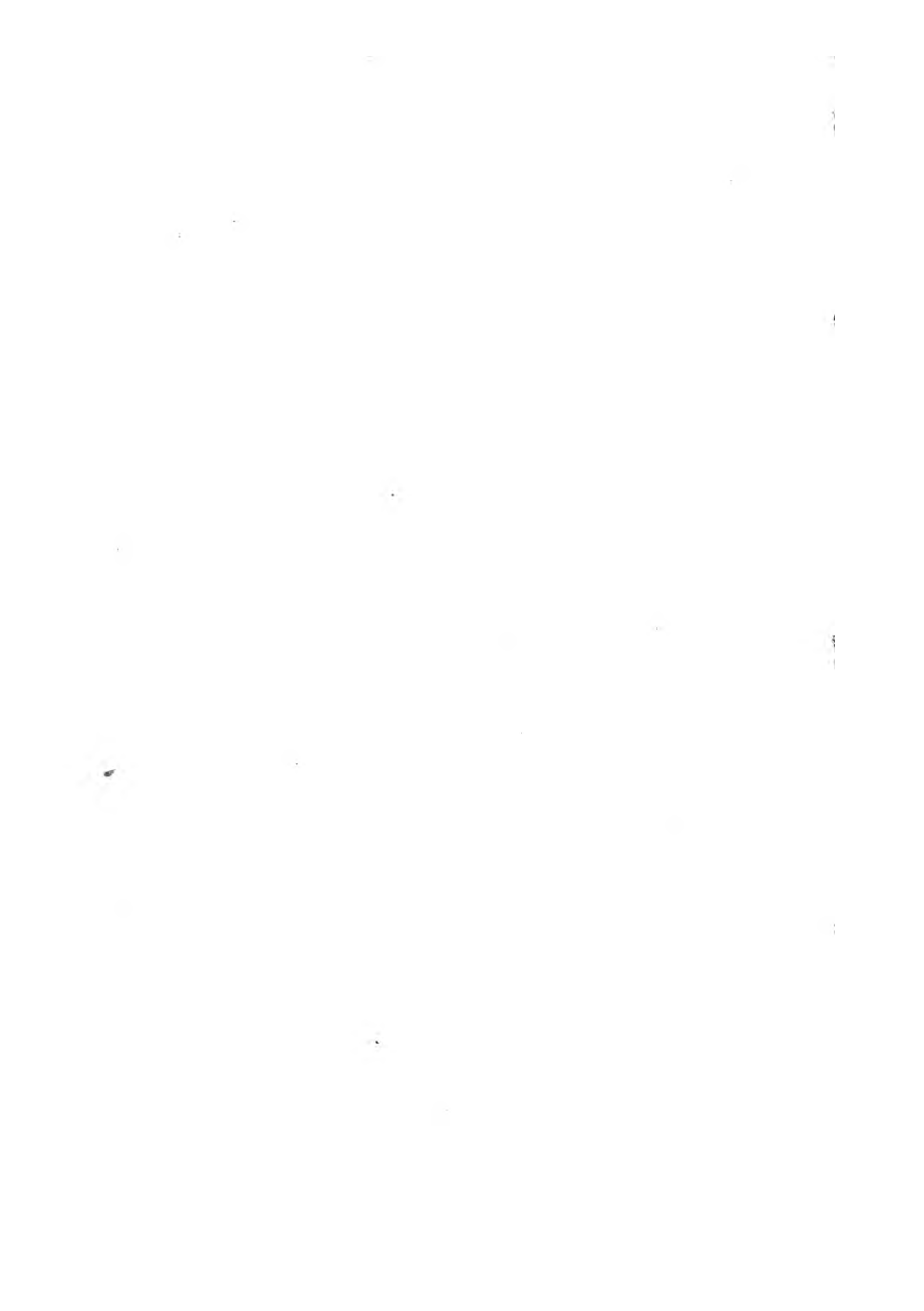












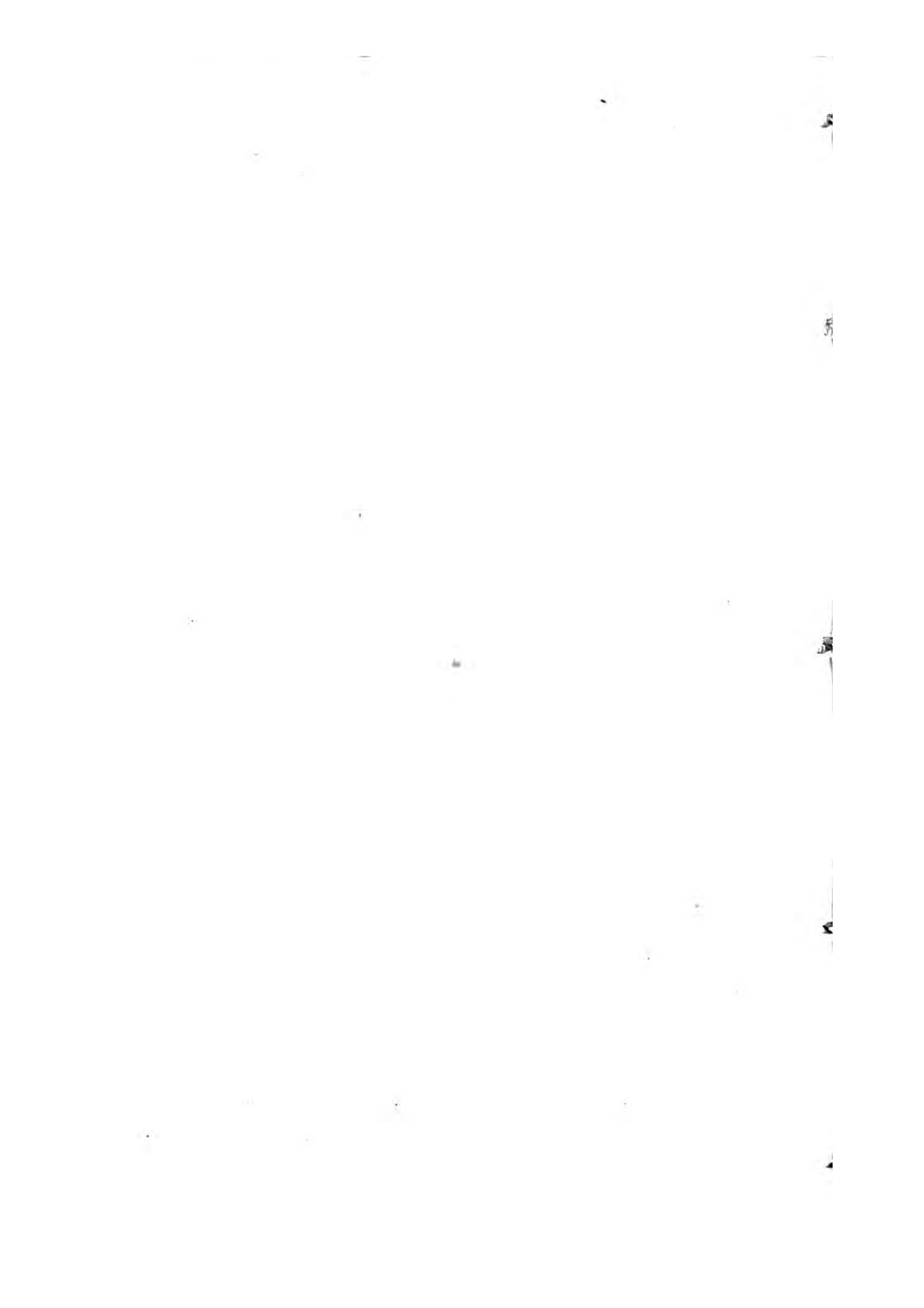
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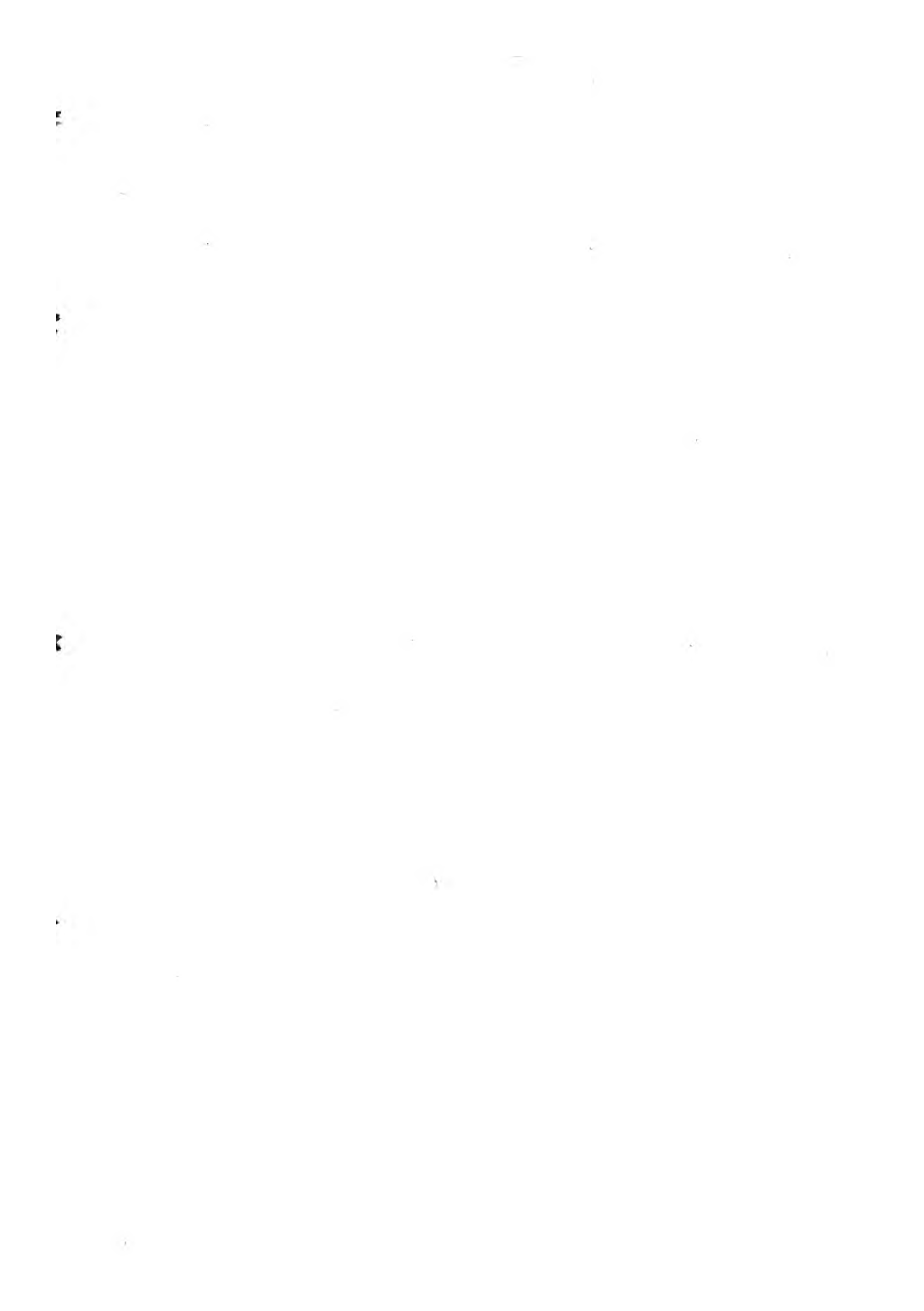
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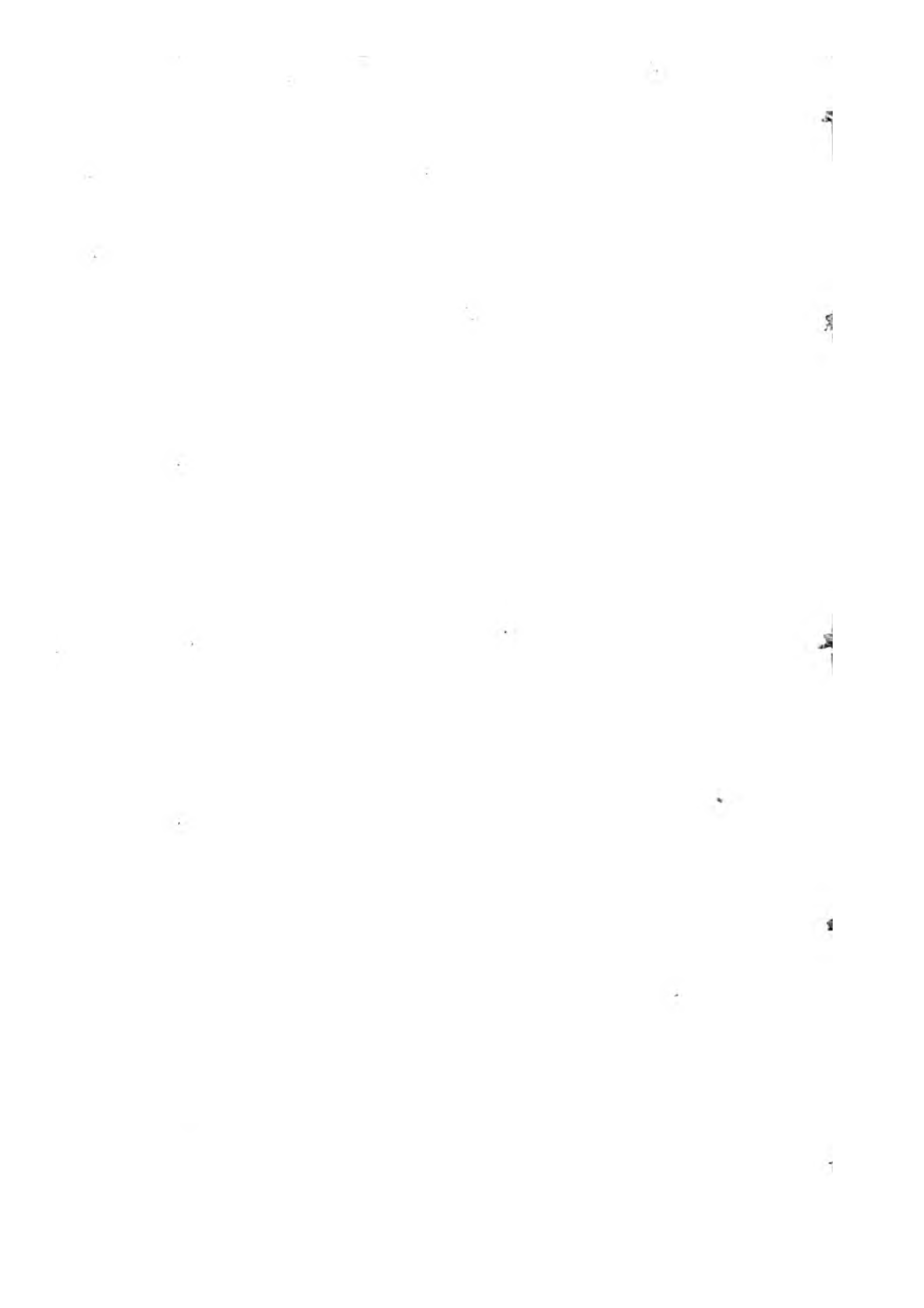
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