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**BISHOP WHITE'S OPINIONS.**

“ Angels and living saints, and dead,  
But one communion make :  
All join in CHRIST, their vital Head,  
And of his love partake.”

HYMN 26 : 5.

# BISHOP WHITE'S OPINIONS

ON

Certain Theological and Ecclesiastical Points;

BEING

A COMPILATION FROM THE WRITINGS AND IN THE  
WORDS OF

The Rt. Rev. WM. WHITE, D.D.,  
SOMETIME BISHOP OF PENNSYLVANIA.

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By a Protestant Episcopalian.

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*απηθανών ἔτι λαλεῖται.*

‘He being dead, yet speaketh.’—HEB. xi. 4.

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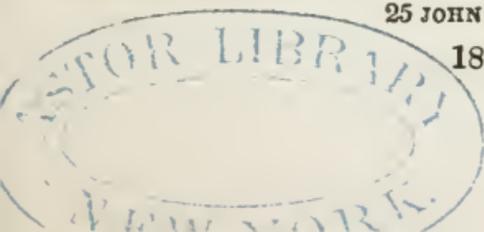
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TO  
THE YOUNGER  
OF  
THE MEMBERS, CLERICAL AND LAY,  
OF  
THE PROTESTANT EPISCOPAL CHURCH,  
THIS COMPILATION  
FROM THE WRITINGS OF THAT GODLY MAN  
AND BISHOP,  
DOCTOR WILLIAM WHITE,  
IS  
INSCRIBED.

“ A respectable old friend of WASHINGTON, whose patriotic prayers and blessings have, in this Congress Hall, been associated with the most important events of the Revolution.”—GEN. LAFAYETTE’S description of BISHOP WHITE.—*Vide Reply to Address, &c.*

## ADVERTISEMENT.

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THIS compilation seeks, among other ends, the good of a generation which has grown up since our Right Rev. Fathers in God, the earlier Bishops of the American Church, have gone to their rest. They lived in troublous days, and did the work of God right manfully : it is not meet to forget them, or the times when, as the venerable Bishop Moore, of Virginia\* says, “ The Altars around which our fathers kneeled, were destitute of sacerdotal aid ; our baptismal fonts were levelled with the dust : there was no priest to receive our little innocents into covenant with God, or to break to their disconsolate parents the bread of life.”

That the present generation of Churchmen may study, in the very words of one of the most revered of these sainted Prelates, certain points of Church principles and opinions, and may learn, by God’s help, to emulate the purity of his character, and to attain to the charity of his life, so that, at the last, they may come to eternal joy, through JESUS CHRIST OUR LORD,

Is the humble desire

Of their brother,

THE COMPILER.

*July, 1846.*

\* Conv. Ser. p. 13.

## AMERICAN EPISCOPACY.

PATRIOTS informed with Apostolic light

Were they, who, when their country had been freed,  
Bowling with reverence to the ancient creed,  
Fixed on the frame of England's Church their sight,  
And strove in filial love to re-unite

What force had severed. Thence they fetched the  
seed

Of Christian unity, and won a meed  
Of praise from Heaven. To thee, O saintly WHITE!  
Patriarch of a wide-spreading family,

Remotest lands and unborn times shall turn,  
Whether they would restore or build—to thee,  
As one who rightly taught how zeal should burn,  
As one who drew from out faith's holiest urn  
The purest stream of patient energy.

*Wm. Wordsworth.*

## SECTION I.

### Original Sin.

“Behold I was shapen in iniquity; and in sin did my mother conceive me.”—*Psalm li. 5.*

“Man is very far gone from original righteousness.”—*From Art. IX.*

“The Churchman lays at the foundation of his faith and practice the doctrine of the corruption of human nature, leading to those actual transgressions which render man guilty in the sight of God, and rendering unworthy of divine acceptance his best works.”—*Bp. Hobart. 3d charge, p. 6.*

Q. What is the ground-work of the scheme of Redemption ?

A. Bishop White says,\* “The ground-work of the whole scheme is man’s loss of his original righteousness; that, by way of remedy of this, the mediatorial character of Christ involving the sacrifice which he made for sin, in the strict

\* Con. Ser. 1801, p. 16.

and proper meaning of the expressions ; as connected with every branch of the subject, his divinity, and his existence before all ages ; and, as stamping a character on the entire design, its being a dispensation of grace, meaning of grace or favor as the operating motive of the divine mind, and of grace or aid as co-essential to man's performance of the conditions of the gospel covenants, are points not dependent on detached passages of holy writ, but pervading all its books."

Q. What is man's state by nature ?

A. Bishop White says,\* "By nature, he is ignorant of God and of his perfections ; and without ability to acquire right conceptions of that only source of religious and moral obligation. This is not the worst ; for although his faculties,

\*Sermon on Festival of H. Innocents, p. 7.

his affections, and his appetites are wisely suited to their respective ends, and in the right direction, would constitute him a perfect being; yet, in consequence of the weakness of intellect, of the strength of passion, and of the excitements of temptations, originating in his wants; being all the effects of the apostacy; we have within us the operating cause of every irregular desire, which may be kept within limits by prudential considerations, but can no otherwise be subdued, than by the powerful influence of divine grace."

*Q.* What is the effect of the fall?

*A.* Bishop White says,\* "As the effect of the fall we are to acknowledge and teach constantly, that all right to immortality was lost in Adam; and that, by our descent from him, our under-

\* Comment. p. 81.

standings become darkened, and our wills depraved; or, as the 9th article speaks, "We are far gone from original righteousness;" so that, without the mercy of God, through Christ, we are amenable to his justice for the punishment of sin in a future life, from which nothing in or of ourselves can rescue us."

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## SECTION II.

### Of the Plan of Salvation.

"Neither is their salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—*The Acts*, iv. 12.

"Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved."—*From Art. XVIII.*

"It is this doctrine of justification and salvation only through the free grace of God in Jesus Christ, his divine Lord and Redeemer, which the Churchman daily and constantly cherishes as the only solace of his wounded conscience, and the only ground on which he can hope for acceptance at the tribunal of his Almighty Judge, and for advancement to the celestial glories

which infinitely transcend the merit of his best works.”  
—*Bp. Hobart, 3d charge, p. 6.*

Q. State the scheme of salvation, guarding it from erroneous statements?

A. Bishop White says,\* “Every scheme of religion, which denies the divine character, or the propitiatory sacrifice of the Redeemer; or which represents man in any other character than that of a sinner, needing pardon; or which exalts human reason, to the lowering of the estimation of divine illumination in the Scriptures; or which creates a dependence on our own strength, to the undervaluing of the aids of the Holy Spirit; or which arrogates merit to works, to the detriment of the merits of the great sacrifice of the cross; is so far wide of the leading sense of revelation, that we may consider it as “a fall from grace.”

\* Ordination Ser. 1825, p. 10.

Q. May the righteousness of the Redeemer be exhibited in a false form ?

A. Bishop White says,\* “ By men, who were incapable of intending the relaxation of moral obligation, the righteousness of the Redeemer has been exhibited in such a form, as that other men, corrupt in their views, have, by strict deduction from the premises of the former, denied the necessity of any righteousness, either in heart or in practice. Their loud cry is of a finished salvation, without such a sequence. This is the ground of the strong hold of the Antinomians: strong, on the admission of the sufficiency of the ground ; but otherwise, as unreal as the “ baseless fabric of a vision.”

Q. What is the true and only ground of acceptance with God ?

\* Ord. Ser. 1825, p. 21.

A. Bishop White says,\* “The true and only ground of acceptance with God, is the merits of our Lord and Saviour Jesus Christ, through the sacrifice on the Cross; all merit, on the part of man, being utterly excluded and denied.”

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### SECTION III.

#### Of Good Works.

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”—*Titus* i. 14.

“By them a lively faith may be as evidently known, as a tree discerned by the fruit.”—*From Art. XII.*

“The Churchman insists on the necessity of that spiritual change denoted in Scripture by the terms sanctification, renewing of the mind, renewing of the Holy Ghost.” He employs no other standard to ascertain the sanctifying presence of the divine Spirit in his soul, than the holy tempers which are produced there, and which exhibit the fruits of godliness and righteousness of life.”—*Bp. Hobart, 3d charge, p. 9.*

\* *Comp. Views, vol. i. p. 96.*

Q. What is the end of the Gospel ?

A. Bishop White says,\* “The whole end of the Gospel is satisfied, in its bringing of men to “live soberly, religiously, and godly, in this present world.” But to accomplish this, it must be taken in connexion with “the grace of God, that bringeth salvation.” Thus, the whole body of divine truth is addressed to us as sinful beings, who have need of the mercy of God ; and, as frail beings, dependent on his aids ; and who, therefore, will not be materially benefitted by a scheme of instruction, accommodated to a grade of character of which they feel themselves unconscious.”

Q. By what test shall we know that we are under the guidance of the spirit ?

A. Bishop White says,† “We may

\* Genl. Semy. Address, 1822, p. 7.

† Sem. Address, 1823, p. 7,

know it exactly in proportion as it is discoverable in holy habits, manifesting themselves in holy actions.”

Q. What obligation lies on every one who looks for salvation through Christ ?

A. Bishop White says,\* “There lies on every one, who looks for salvation through Christ, the obligation of making a profession of his name ; which can be done only in the ordinances of his appointment.”

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#### SECTION IV.

### Of Evangelism & Evangelical Preaching.

“But watch thou in *all things*, endure afflictions, do the work of an *Evangelist*, make *full proof* of thy ministry.”—2 *Tim.* iv. 5.

“It (Evangelical) properly denotes those who preach in all respects the doctrines of the gospel, which are emphatically ‘good tidings.’”—*Bp. Hobart, 4th charge, p. 9.*

\* Cons. Ser. 1809, p. 33.

Q. What are the various meanings attached to "Evangelism" or Evangelical doctrines ?

A. Bishop White says,\* "With some it comprehends such views of the sovereignty of God, as are inconsistent with what our Church affirms of, 'the oblation of Christ for the sins of the whole world.' 'In the notions of others, it is connected with such an excitement of animal sensibility, as we have no instance of in the Bible, except in what is recorded of the issue joined between Elijah and the Priests of Baal. And, in some instances, there has been a subserviency to the purposes of party, for the making of inroads on the institutions of our Church. So far as the present speaker can judge from his own observation, and from his reading in the eccle-

\* Genl. Sem. Address, 1822, p. 6,

siastical histories of the Church of England, however honorable the epithet of evangelical in the proper sense of the word, yet, when applied to the purposes of party, it has a tendency to reconcile the conscience to any expedients, however contrary to good morals, which may seem conducive to what may perhaps be esteemed the cause of gospel truth.' Whatever may be the degree of weight to which this expression of opinion may be thought entitled, it is the more solicitously delivered, in consequence of having known some who have begun with upright views in the path now cautioned against, and have gradually settled down, if not in known hypocrisy, yet in a cast of conversation and conduct, necessary for the maintaining of consistency, but not sufficiently distant from the pharisaical cha-

racter held out to our disapprobation in the Gospel.”

Q. Are there false definitions of evangelical preaching ?

A. Bishop White says,\* “That with some the idea of evangelical preaching comprehends much abstract speculation ; so that let there be acknowledged, ever so explicitly, man’s unworthiness in himself, and his entire dependence on divine grace, yet shall he be deemed a denier of it ; unless he acknowledge a series of metaphysical refinements, not found in the Scriptures, but engrafted on the stock of Christianity, by the overcurious inventions of men. In this respect, professed zeal for evangelical preaching is merely specious and imposing ; confounding it with some sys-

\* Con. Ser. 1811, p. 21.

tem that has more in it of philosophy than of Christianity; there being here understood, by the former term, what St. Paul understood when he used it with the explanatory addition, 'falsely so called.'" Again: Bishop White says, "To some ears, nothing short of Calvinism comes under the character of evangelical preaching; while again to some, a sermon approaches to the proper standard in this respect, in proportion as it has a tendency to excite animal sensibility."

Q. Is there another erroneous definition of evangelical preaching?

A. Bishop White says,\* "There are some persons who entertain the opinion, that to render a sermon truly evangelical, it should exhibit the whole Christian doctrine in epitome. It is easy to perceive, that, according to the last the-

\* Commentaries, p. 157.

ory, there is not in Scripture a single apostolic address which answers to the character of a preaching of Christ."

Q. Are there "various fancies which set reason and revelation in contrariety?"

A. Bishop White\* says, "Of that description we may consider means of conversion, which agitate the passions without conveying any information to the understanding; and according to which there are supposed assurances of salvation, without the possession of a particle of knowledge, either of the truths of our holy religion, or of the grounds on which it rests. Under the same class is the sentiment avowed by some that the proper way of communicating the Gospel to those who are strangers to it, is by merely preaching Christ to them, in the offices in which

\* Comment. p. 31.

he is designated in Scripture; leaving the issue to the operation of divine grace. It ought to be a subject of grief, when, in reading accounts of the labors of pious men, for the converting of heathen nations, we find this the only ground on which the desired conversion was either attempted or expected. There is here no hesitation to express the opinion that it in some measure accounts for the almost absolute inefficacy of their zeal and pains."

Q. Give an instance of Bishop White's use of the term "evangelical?"

A. Bishop White\* speaks of "The evangelical services of the Book of Common Prayer."

Q. Do different theories attach different senses to the term "evangelical?"

\* Address to Genl. Theol. Sem. July, 1822.

*A.* Bishop White says,\* “In theories as diverse as possible from the one mentioned, there are those who acknowledge no signs of evangelical preaching, except as it tends to agitate the feelings of our animal mechanism, having no connexion with the gracious affections known in Scripture as a new creation, and a vesting within properties which are a renewal of the image in which our race was originally created; but spending their forces in a variety of extravagances as diverse from one another as from Scriptural and rational devotion.”

*Q.* Is the term “evangelical” sometimes used for party purposes?

*A.* Bishop White says,† “It is sometimes used for the casting of unmerited reproach, and with a view to very unworthy purposes; especially when it is so

\* Genl. Theol. Sem. Address, 1829, p. 5.

† Genl. Theol. Sem. Address, 1829, p. 6.

applied as to cover an agency in party, it will not be checked by any dictates of moral obligation."

Q. How is the claim of evangelical preaching often made ?

A. Bishop White says,\* "The claim of evangelical preaching is often made, either in the way of denying that any thing short of Calvinism is Gospel doctrine; or else, as resolving all religion into animal sensibility. The name in question (evangelical,) when assumed with a view to the making of a distinction on such grounds, has a tendency to slander many faithful ministers, who make a conscience of opening to their flocks the whole counsel of God; but do not consider the opinions here alluded to, or any practices connected with them, as comprehended within the de-

\* Comp. Views, vol. ii. p. 229.

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sign. On this account it is here supposed, that a clergyman may be truly evangelical in his preaching, and yet, not wish to be characterized by a name, so far as it is abused to an unworthy purpose."

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## SECTION V.

### Of the Bible; and the Relation of the Church to the Bible. 3

"The Church hath power to decree rites or ceremonies, and authority in controversies of faith."—*From Art. XX.*

"Great evils and unhappy divisions among Christians have arisen from construing particular passages in a sense different from the general tenor and design of the sacred volume."—*Bishop Griswold, Discourses, p. 470.*

Q. How has the Divine Being imparted to us his Revelation ?

A. Bishop White says,\* "The Divine

\* Charge 1807, p. 29.

Being has been pleased to impart to us a revelation of his will, under a form, in which it cannot be applied to edification without a knowledge, to be possessed at least by some, of various branches of literature, which contribute to the ascertaining of the true sense of Scripture.”

Q. On what authority does our Church rest the authority of the books of Scripture ?

Q. Bishop White says,\* “ She rests the authority of the books alleged to be Scripture, on the testimony of the Church ; affirming in her 20th article, that this body is a ‘ witness and a keeper of holy writ ;’ and she has not, in any of her institutions, given a hint of any other ground on which we are to believe one book or another to have been given by inspiration.’

\* Comp. Views, vol. ii. p. 24

Q. On what testimony does the genuineness of the canonical books of Scripture rest ?

A. Bishop White says,\* “It will therefore be perceived, that their (the canonical book of Scripture) genuineness rests on the testimony of the Church ; and the stating of this must be understood to the exclusion of other standards of authenticity, imagined by different descriptions of persons.”

Q. Is the internal evidence of itself sufficient ?

A. Bishop White says,† “There are some who think we need no other evidence than the stamp of divinity, which may be traced in the excellent matter contained ; which, by the way, is precisely the argument alleged by the Mus-

\* Comment. p. 22, vide p. 24.

† Comment. p. 22.

sulmans, to prove the divine authority of their Koran."

Q. When was the canon of the New Testament complete?

A. Bishop White says,\* "These (the written records of the Apostles' doctrine) were not in existence until long after the formation of the Church, and a very large extension of it."

Q. Of what use is Tradition?

A. Bishop White says,† "We trust to tradition for the genuineness of every one of the sacred books."

\* Of the Testimony of the Church to the Books of Scriptural and Church Reg., March, 1827.

† Primitive Facts in Church Reg., Jan. 1826.

## SECTION VI.

## Of the Early Fathers, and Tradition

“Diligently reading Holy Scripture and ancient authors.”—*From the Preface to the Ordinal.*

“The Primitive Church, which is specially to be followed, as most incorrupt and pure.”—*The Homilies*, p. 207.

“And I protest and openly confess, that in all my doctrine and preaching, both of the sacrament and of other my doctrine, whatsoever it be, not only I mean and judge those things *as the Catholic Church and the most holy fathers of old, with one accord*, have meant and judged, but also I would gladly use the same words that they used, and not use any other words but to set my hand to all and singular their speeches, phrases, ways, and forms of speech, which they do use in their treatises upon the sacrament, and to keep still their interpretation.”—*Arbp. Cranmer's Appeal, Rem.* vol. iv. p. 121, 127.

Q. What is the relation of the Early Fathers to Holy Scripture?

A. Bishop White says,\* “taking the Holy Scriptures for our principal instruction in this matter, and next to them,

\* Con. Ser. 1786, p. 28.

the writings of those who were nearest to the times of the Apostles. There is an unhappy propensity in mankind to run from any extreme into its opposite. Hence the infallibility claimed by a late claimed by a later human authority hath, in part, prevented the reverence in reason due to the earlier: and I cannot think that if ever the church in general should return to the happy medium, we shall be furnished with such faithful expositors as will effectually overthrow as well the gross errors of the middle ages, as the many fanciful systems which are the abuses of the free speculation of modern times.\*

Q. How does Bishop White style the Early Fathers ?

A. Bishop White speaks\* of "the army of martyrs, by whose blood we

\* Comp. Views, vol. i. p. 425.

have supposed the Church to have been watered, during at least the first three centuries of the Christian era?

Q. How does Bishop White style the remains of the Apostolic Fathers, viz: St. Barnabas, St. Clement, St. Ignatius, St. Polycarp?

A. Bishop White speaks\* of them as "the scanty though golden remains of these holy men."

Q. How does Bishop White speak of St. Barnabas?

Bishop White says,† "The epistle ascribed to St. Barnabas is admitted by the best critics to have been his, and is cited by some of the Fathers, who were judges of its traditionary reputation in their times. That companion of the twelve apostles, and bearing the

\* Comp. Views, vol. i. p. 403,

† Lectures, p. 264.

name of an apostle himself in the New Testament," &c.

Q. How does Bishop White style St. Clement ?

A. Bishop White calls\* him "The apostolic and blessed writer." Again, "The Roman Clement,† undoubtedly the person referred to in Philipp. iv. 3, as having 'his name written in the book of life,' in his admirable Epistle to the Corinthians."

Q. How does Bishop White speak of St. Ignatius ?

A. Bishop White calls‡ him "The venerable Father."

Q. How does Bishop White speak of Justin Martyr ?

A. Bishop White says§ "Sustin Mar-

\* Comp. Views, vol. i. p. 406.

† Lectures, p. 235.

‡ Comp. Views, vol. i. p. 409.

§ Comp. Views, vol. i. p. 421.

tyr, a man celebrated in his own and in every succeeding age; and constantly appealed to, in proof of the worship and the discipline of the primitive Church." Again, Bishop White calls\* Justin "This blessed Martyr."

Q. How does Bishop White speak of Irenæus?

A. Bishop White says,† "the good bishop of Lyons." He calls him also "celebrated" and "venerable," and says, "it's (his memory's) fragrance is still fresh to all those who have not adopted the maxim of—no Calvinist, no Christian."

Q. How does Bishop White speak of Tertullian?

A. Bishop White says,‡ "No man is considered as better acquainted with the

\* Comp. Views, vol. i. p. 423.

† Comp. Views, vol. i. p. 426—9.

‡ Comp. Views, vol. i. p. 430.

state of the Church in his own day, or as more faithful in reporting it".... "It is a known fact that he was never thought heterodox, any further than as relates to the latter part of his life, and to the error of Montanism, into which he then fell. His admirable apology, addressed to the Roman Senate, is, of itself, sufficient to render his name respectable in the Christian Church. This celebrated work was written long before his fall."

*Q.* How does Bishop White style Clemens of Alexandria?

*A.* Bishop White says,\* "It will hardly be said that in the writings of this learned man, there is to be met with anything favorable to Calvinism."

*Q.* What does Bishop White say of Origen?

\* *Comp. Views*, vol. i. p. 431.

A. Bishop White says,\* “Notwithstanding all the intemperate abuse of Origen after his death, succeeding to the honor in which he had been held during his life, it is here supposed that his testimony would at all times have been held good, except where his peculiar fancies were concerned.”

Q. What does Bishop White say of St. Cyprian?

A. Bishop White says,† “Cyprian, whose orthodoxy has escaped impeachment.”

Q. How does Bishop White speak of Athanasius?

A. Bishop White calls him‡ “The celebrated Athanasius.”

Q. How does Bishop White speak of Gregory, of Nazianzum?

\* Comp. Views, vol. i. p. 435. See also p. 462.

† Comp. Views, vol. i. p. 430.

‡ Com. Views, vol. i. p. 465.

*A.* Bishop White says,\* “Gregory, of Nezianzum, so much celebrated as a model of Christian piety and humility.”

*Q.* How does Bishop White style Basil?

*A.* Bishop White says,† “Basil, who acquired the title of “the great.” This “eminent man.”

*Q.* What does Bishop White say of Jerome?

*A.* Bishop White says,‡ “Jerome, whose high rank in the list of Christian writers, there can be no occasion to establish.”

*Q.* What does Bishop White say of St. Chrysostom?

*A.* Bishop White says,§ “The name of Chrysostom deserves to have an especial

\* *Comp. Views*, vol. i. p. 464.

† *Comp. Views*, vol. i. p. 444.

‡ *Comp. Views*, vol. i. p. 441.

§ *Comp. Views*, vol. i. p. 447.

stress laid on it, because of his fervent piety and his eminent reputation throughout the Christian world; for a time, indeed, under a cloud, in consequence of a party made against him by the Empress Eudocia; but abundantly cleared, and an object of universal homage after his decease."

*Q.* What comes next to the importance of holy scripture, and the proper application of it?

*A.* Bishop White says,\* "Next to the importance of Holy Scripture, and the proper application of it, is that of the history of the early ages of the Church; it being especially understood of the first three centuries."

*Q.* Should careful attention be paid to the early Fathers?

*A.* Bishop White says,† "It should be

\* Sem. Address, 1823, p. 10.

† Comment. p. 72.

recommended to every candidate to pay a careful attention to the records of the first three centuries of the church, at least to those of them which are principally illustrative of the faith and the discipline of their respective times. This is here recommended with a view to various theological notions of modern times; for when it shall appear, concerning any of these, that, during the ages mentioned, they were not known either in the character of truth or in that of error; there seems the highest evidence admitted of by the subject, that they cannot have had any place among the truths delivered to us in the gospel."

Q. How does Bishop White describe the first three centuries?

A. Bishop White says,\* "when we come down to the fourth century, it is

\* Comp. Views, vol, i. p. 438.

natural to make a pause, and to look back on the preceding centuries, under the light furnished by the records of their transactions, as they stand in Eusebius. The amazing successes of the heralds of the religion of Jesus, in different quarters of the globe; the persecutions brought on Christians, and the fortitude with which they sustained them; the notices of Christian apologists, since lost, generally giving details of the subjects of their compositions; the accounts of Bishops who had filled the most popular Sees, not without delineations of the most conspicuous properties of their characters; these and many other subjects are parts of the history of Eusebius."

Q. How do we use tradition?

A. Bishop White says,\* "As testi-

\* Charge, 1807, p. 42.

mony extraneous to Scripture is the standard for the trying of the authenticity of any of its books; so, in ascertaining the sense of any passage of an acknowledged book, we are not to shut our eyes against the light which beams on us from the same source."

Q. Does our Church use antiquity to explain Scripture in any important points?

A. Bishop White says,\* "On this ground of Scripture, as explained by antiquity, our Church retains the succession of the Episcopacy."

Q. Would there be fewer differences among professing Christians, were a proper respect had for the testimony of the early Fathers?

A. Bishop White says,† "It is here

\* Charge, 1807, p. 42.

† Comp. Views, vol. i. p. 508.

conceived that the difference would be much less in this respect (of interpretation of the Bible,) if, agreeably to the medium intended to be observed in this division of the work, due deference were paid to the testimonies of the writers of the Church, in the first three centuries; yet, not without making a considerable distinction between those who were near the source of inspiration, and those who were more remote from it."

Q. Is the Protestant Episcopal Church's respect for the early Fathers a distinguishing feature in her institutions?

A. Bishop White says,\* "It is a circumstance in the institutions of the Episcopal Church, distinguishing her from other Protestant communions, that while with her, and with them, the Holy Scriptures are acknowledged to be

\* Of Prim. Facts, &c. in Church Register, Jan. 1826.

the only rule of faith, great respect is paid by her to what was held by the early Fathers, and has been handed down to us in their writings, and in other authentic documents; not as adding to the Scriptures, but as helping to the interpretation of them. It is not here recollected that the same deference has been paid to them by any other Protestant communion, which, in addition to the importance of the subject in itself, is a reason for our forming of distinct apprehensions of this feature on the face of our economy.”

Q. Did the faith of the early Fathers vary from that of the Apostles?

A. Bishop White says,\* “Nor yet are there any of fault found with early Fathers, for alleged variation from the faith handed down to them by the Apo-

\* Comp. Views, vol. ii. p. 435.

stles; but, on the contrary, the honorable notices of them in the fourth century, especially in the history of Eusebius, are lasting monuments of their having left behind them the reputation of an orthodoxy that had never been impeached."

*Q.* What are some of the advantages to be derived from the records of the first three centuries?

*A.* Bishop White says,\* "Of the advantages to be derived from the records of the first three centuries, it is not the least that they afford unanswerable proof of the absence of what are exclusively the tenets of the Roman Catholic Church."

*Q.* Do the early Fathers afford considerable aid in interpreting Scripture?

\* Genl. Theol. Sem. Address, 1823, p. 11,

A. Bishop White says,\* “It is conceived that the sense of the times immediately following the Apostles, must, as a fact, be a strong testimony on the question of what was the faith which the Apostles handed to them; and, in that point of view, may give considerable aid in the interpreting of Scripture.”

\* Comp. Views, vol. i. p. 398.

## SECTION VII.

## Of the Term "Catholic,"

AND OF THE FIRST FOUR GENERAL COUNCILS, AND OF THE  
 "QUOD SEMPER UBIQUE AB OMNIBUS" OF VINCENTIUS.

"And I believe one *Catholic* and Apostolic Church."  
 —*Nicene Creed*.

"Note, that by St. Augustin, such as worshipped  
 the dead, or creatures, be not *Catholic* Christians."—  
*Homilies*, p. 183.

Q. What is involved in the term  
 "Catholic?"

A. Bishop White says\* "In propor-  
 tion as any church, in the present day,  
 comes up to the original idea of Catho-  
 licism, that of teaching what was then  
 of universality as to time and place;  
 without teaching any thing else, as of

\* Lectures, p. 37.

necessity to eternal salvation, although there may still be considerable variety in what relates to discipline and order, such a church deserves the name of 'Catholic,' and stands in no need of the superaddition of the late name of Roman."

Q. Is it right to speak of the *Catholic* interpretation of any text of Scripture?

A. Bishop White says,\* remarking on Titus ii. 13, "The text must be considered as one of the places demonstrative of the divinity of the Son; although, doubtless, under the Catholic interpretation of the derivation of the divine attributes from the Father."

Q. Is the Protestant Episcopal Church guided as to what is heresy by the first four General Councils?

\* Con. Ser. 1811, p. 7, 8.

*A.* Bishop White says,\* “In the Church of England, it is provided that nothing shall be adjudged heresy, besides what has been pronounced such by some one of the first four General Councils; and although this rests on the authority of an Act of Parliament, which is of no force in the Church of the United States, it is historic evidence of the sense of the Church of England, and of course ours, which has inherited from her all the principles of our ecclesiastical system. In that point of view, it remains in proof of the respect for the sense of the early ages of the church, which has descended to us.”

*Q.* Who was Vincent of Lerins, and what his test of orthodoxy?

*A.* Bishop White says,† “Vincent of

\* Primitive Facts in Church Reg., Jan. 1826.

† Lectures, p, 225.

Lerins, who wrote in the beginning of the fifth century, and ranks as a saint in the Roman Martyrology. Certainly this sensible author could not have known any thing of a test of orthodoxy, in an agreement with the Church of Rome in particular, since, in opposition to heretics, he insists all along on another test—that of agreement with the church in general, in what has been held always and every where.”

*Q.* Can any well-informed churchman object to Vincent's test?

*A.* Bishop White says,\* “It is here supposed that no well-informed member of the Church of England, or of this Church, would object to Vincent's test of Catholicism.”

\* Lectures, p. 226.

## SECTION VIII.

## Of the Church.

“O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone.”—*From Collect for S. S. Simon and Jude.*

“It (the Church) hath always three notes or marks, whereby it is known; pure and sound doctrine, the Sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline.”—*Homilies*, p. 421.

Q. Is the Church *Spiritual*, to the exclusion of its being *visible*?

A. Bishop White says\* “At the close of his (Christ's) ministry, various institutions show, that however spiritual his religion, it is not in such sort spiritual, as to exclude the idea of an outward and visible society.”

\* Sermon at the opening of Convention on the 21st of June, 1786, p. 7.

Q. How were the Churches united in the early ages ?

A. Bishop White says,\* “In the early ages, when the different churches of Christendom, knowing no other common head than Christ, lived in an happy agreement in the same faith under their respective Bishops, and in a delightful communion founded on that agreement.” How important, then, is the preservation of a faith thus maintained by the Catholic Christian world!

Q. Is the existence of the Church a point of Christian doctrine ?

A.<sup>5</sup> Bishop White says,† “It is also no small point of Christian doctrine, that there is held out to us, as of divine institution, a social body, elsewhere known under the name of ‘the Church,’ and

\* Con. Ser. 1786, p. 15.

† Con. Ser. 1786, p. 13.

other descriptive terms ; but here (Titus ii. 11, 14,) mentioned as a people peculiarly owned by the divine founder of their communion. Accordingly, whoever supposes that he may discharge his Christian obligations, as an individual, without conducting himself as a component part of that professing body, does not work out his salvation, in the way which has been authoritatively prescribed to him."

Q. Is the Church, whether we use the word in a comprehensive or national sense, a divine institution ?

A. Bishop White says,\* "The Church of Christ, whether considered in the comprehensive sense, embracing all the faithful, or as existing in different bodies, according to their respective countries, is not an association resting on the will

\* Con. Ser. 1809, p. 13.

of man, but was instituted under sacraments and a ministry of divine origin.”

Q. What is the bond of union among the widely extended members of the Church ?

A. Bishop White says,\* “ There is still a bond of union among the widely extended members of his (Christ’s) family ; in the acknowledgment of the same Scripture doctrine ; in the use of the same sacraments ; in a ministry originating from the same source ; and in the exercise of the same Christian charity.”

Q. Is the Protestant Episcopal Church a branch of the Catholic Church ?

A. Bishop White call† it “ A branch of that Catholic Church which is ‘built on the foundation of the Apostles and

\* Charge 1807, p. 13, 14.

† Con. Ser. 1808, p. 20.

Prophets, Jesus Christ himself being the chief corner stone.' ”

Q. What is meant by the expression “faithful men,” as used in our Prayer Book ?

A. Bishop White says,\* “ The expression means the professors of the Christian faith ; not implying that all are what their profession requires ; since our Lord has announced that there would be tares among the wheat, and in other ways has described a difference of character within his Church.”

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## SECTION IX.

### Of Episcopacy.

“ 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

\* Catec. in Ep. Mag. p. 145, (1820.)

Christ's Church—Bishops, Priests, and Deacons.”—*From the Preface to the Ordinal.*

“Wherefore let us not fear to be herein bold and peremptory, that if any thing in the Church's government, surely the first institution of Bishops was from Heaven, was even of God: the Holy Ghost was the author of it.”—*Hooker, Ecc. Pol. b. vii. 5.*

Q. What does the Christian ministry imply?

A. Bishop White says,\* “The whole scheme of the Christian ministry, as framed by the Apostles, and handed down to us in succession, implies the intervention of an ecclesiastical order, designated for the purpose.”

Q. How was ordination conveyed in Apostolic times?

A. Bishop White says,† “With the exception of those appointed by our Lord in person, not an instance can be produced of ordination in any other

\* Comment. p. 13, 14.

† Charge 1807, p. 39.

way than by imposition of the hands of those duly authorized under a commission given by him to that effect."

Q. What does the P. E. Churchman say of the Ministry ?

A. Bishop White says,\* "These orders (of the Ministry) say we, three in number, were of apostolic institution, and existed universally in the Church, as now among us, until within a few ages of these later times."

Q. Is the ministerial succession a divine institution ?

A. Bishop White says,† "It appears that a succession in the Ministry was provided by the same high authority which first declared the Gospel itself."

Q. What three positions must be estab-

\* Con. Ser. 1801, p. 22.

† Con. Ser. 1808, p. 8. Vide also p. 17.

lished concerning the Ministry of the Christian Church ?

*A.* Bishop White says,\* “ First, it is of divine institution : Secondly, in every local Church, it is of right independent on all foreign authority or jurisdiction : and, Thirdly, as instituted by Jesus Christ and his Apostles, it includes the three orders of Bishops, Priests, and Deacons.”

*Q.* Should the Clergy hesitate to claim for their office a heavenly origin ?

*A.* Bishop White says,† “ Let there be no hesitation in any Clergyman to claim to his office the title of heavenly origin, which will the more impress him with the sense of the account he is to render of his stewardship.”

\* Lectures, p. 158.

† Con. Ser. 1808, p. 18.

Q. Is Episcopacy a constituent part of our Church ?

A. Bishop White says,\* “But you think the Episcopal Church might have continued to have the three orders, although giving up the succession; and that this would have led to her union with other Churches; *that is, she might have given up what she conceives to be a constituent part of her institutions, and coeval with her holy religion: in the mere doing of which I see little ground of union with others; but much ground of disunion with herself.*”

Q. What does Bishop White say of Milton's hatred of Episcopacy ?

A. Bishop White says,† “The immortal Milton, whose rage against Episcopacy was too great to permit the ex-

\* Bishop White's Essay, signed “An Episcopalian,” No. III.

† Lectures, p. 437.

ercise of his judgment on any point connected with it."

*Q.* Did Bishop White, in his pamphlet, entitled "The case of the Episcopal Churches in the United States considered," consent with those who were adverse to the apostolic origin of Episcopacy?

*A.* Bishop White says,\* "To those who, being adverse to the apostolic origin of Episcopacy, have considered him (Bishop White) as having consented with them in opinion; he (Bishop White) is ready to declare, on every suitable opportunity, that the contrary was intended to be implied, and that it is obvious, according to his conceptions, on the face of the performance."

*Q.* Is it arrogant for the Ministry to

\* Appendix to Charge of 1807, p. 56.

assert the divine institution of their office ?

*A.* Bishop White says,\* “ Is it arrogant, is it unreasonable, in the Ministers of the Gospel, to assert the divine institution of their office, as handed down from the Apostles ; and to deny the propriety of every door to the Ministry of man’s workmanship ; whether it be that of popular ordination, or the plea of an inward call ? *It cannot be.*”

*Q.* Is immoderate power necessarily connected with Episcopacy ?

*A.* Bishop White says,† “ In the minds of some, the idea of Episcopacy will be connected with that of immoderate power ; to which it may be answered, that power becomes dangerous, not from the precedency of one man,

\* Ord. Ser. 1825, p. 13, 14.

† The Case of the Ep. Church, p. 18.

but from his being independent. Had Rome been governed by a Presbytery, instead of a Bishop, and had that Presbytery been invested with the independent riches and dominion of the Papal See, it is easy to conceive of their acquiring as much power over the Christian world, as was ever known in a Gregory or a Paul."

Q. How should we act in regard to the Episcopacy?

A. Bishop White says,\* "In regard to the constitution and the government of the Christian Church, we affirm, that that 'from the beginning there have been the three orders of Bishops, Priests, and Deacons;' and that this is 'evident from Scripture, and from ancient authors,' meaning the writings of the early Fathers. If the fact be as is

\* Genl. Theo. Sem. Address, 1828, p. 8.

stated—and we ought to be supposed sincere in the profession of it—is it not sufficiently important to induce us to adhere to, and not by any act to imply the nullity of, what claims so high an origin ?”

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## SECTION X.

### Of Apostolical Succession.

“ And lo ! I am with you alway, even unto the end of the world.”—*St. Matt.* xxviii. 20.

“ O holy JESUS, who hast purchased to thyself an universal Church, and hast promised to be with the Ministers of apostolic succession to the end of the world.”—*From the Prayer in the Office of Institution.*

Q. Is Apostolical succession essential ?

A. Bishop White says,\* “ To justify the candidate in believing that he is

\* Comment. p. 19.

called according to the will of Christ, he should be convinced, after due enquiry, that the Church to which he looks for ordination, is a true Apostolic Church, deriving its authority from that founded by the Apostles. For since they did confessedly found a communion, and since it did confessedly transmit its ministries, there seems no possible right to the name of a Christian Church at present, but in succession from the originally established body.”

Q. Is it important that the Protestant Episcopal Churchman's principles on this point should be settled ?

A. Bishop White\* says “ It is of importance to every candidate, and much more so to the Church, that he should have his principles settled on the present point (Apostolical succession,) since

\* Comment. p. 19.

otherwise he will be in continual danger of setting up his own opinion in contrariety to what the Church has decided or ordained.”

Q. By what is our Church distinguished ?

A. Bishop White says,\* “By the apostolic succession of her Ministry, and by the evangelical and rational construction of her worship.”

Q. From whom do we derive the principles on which are grounded the doctrines, worship, and constitution of our Church ?

A. Bishop White says,† “The principles which we believe to have been transmitted to us from the churches founded by the blessed Apostles, through the channel of the Church of England.”

\* Charge 1807, p. 24.

† Address at Bishop Onderdonk's Consecration, p. 16.

Q. Is Apostolical Succession essential to the peace of the Church ?

A. Bishop White says,\* “ We hold up the succession of the Ministry, as a principle clearly deducible from Scripture, and essential to the peace and the good government of the Church.” Again,† “ We affirm the necessity of succession from the Apostles.”

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## SECTION XI.

### Of Schism.

“ That there should be no schism in the body.”—  
1 *Corinth.* xii. 25.

“ From all false doctrine, heresy, and schism. *Good Lord deliver us.*”—*Litany.*

Q. Is there an authorized Ministry which cannot be violated with impunity ?

\* Lectures, p. 116.

† Lectures, p. 138.

*A.* Bishop White says,\* “It has pleased the great Head of the Church to commit the preaching of the word and the administration of the Sacraments to an authorized Ministry. Accordingly, all violation of this order may be considered as figured by ‘the wood, the hay, and the stubble.’ Where this is done under knowledge of what the Scriptures enjoin, and from disregard of that high authority, the indulgence in the text (1 Cor. iii. 11.) does not extend; and it can have no place except in the case of involuntary error and unperceived frailty.”

*Q.* What would be the result to our Church of not sustaining her distinctive principles?

*A* Bishop White says,† “Principles

\* Ord. Ser. 1825, p. 12.

† Advanct. Ser. 1813, p. 28.

(of our Church, in discipline and in worship,) which we believe to be the most agreeable to primitive antiquity; and without which we shall be like 'a kingdom divided against itself,' full of 'confusion and every evil work.'"

Q. Can the Church be voluntarily left without sin ?

A. Bishop White says,\* "That the membership of a divinely instituted society cannot be voluntarily abandoned without sin, is a proposition which can hardly stand in need of proof."

Q. Is the expression, "the Church that is in his house," which occurs in the New Testament, sometimes improperly quoted ?

A. Bishop White says,† "As this is sometimes quoted in defence of separate

\* Charge 1807, p. 35.

† Con. Ser. 1809, p. 13.

and exclusive and even of schismatical meetings for devotion, it is proper that I should guard against such a construction, by remarking, that the churches there mentioned were assemblies of all professing Christians within their respective districts, and under the ministry of their proper pastors."

Q. What is it not unnatural to conceive of the societies who have separated from the Church ?

A. Bishop White says,\* " Concerning all these societies, it is not unnatural to conceive, as to what may be deemed error in their systems, that the continuance of it has been in a great measure owing to the dropping of the reading of the Scriptures, or else to the reading of them in a very scanty measure. Were there shown any one of them which has

\* Comment. p. 33-4.

returned to primitive integrity in this particular, it would be a temptation to predict, that before long such a society would abandon the extravagancies of its original separation."

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## SECTION XII.

### Of Charity.

"That most excellent gift of Charity, the very bond of peace, and of all virtue.—*Quinquagesima Collect.*

"Difference of opinion on important religious topics ought not to break the ties of harmony between children of the same common Parent and subjects of the grace of the same Redeemer."—*Bp. Hobart, Pref. to Apol. p. v. vi.*

Q. What should be our action towards those exterior to our Communion?

A. Bishop White says,\* "While we avoid the spurious liberality which af-

\* Sem. Address, 1823, p. 18.

fects to consider all opinions as on a level, and which generally betrays its unsoundness, by an inconsistency of practice with profession, let us be aware, how much diversity of opinion is the result of a different understanding of words; what a variety of character is seen in human nature, as constituted by the all-wise Creator; what allowances are to be made on account of the influence of education and early habit; and if there were nothing else, what a strong tendency there is in the contrary of the grace of charity, rather to confirm prejudice than to correct it."

Q. Whilst we have kindly feelings towards those who differ from us, state what is our only way of being useful in spreading the Gospel?

A. Bishop White says,\* "In the por-

\* Advancemt. Ser. 1813, p. 28.

tion of Christendom in which Providence has cast our lot, we see no way of being useful to the common cause, but on the ground of that Apostolic Church of which we are members; and which we believe to have been acted on during those early ages, wherein Christianity was the most adorned by the lives and by the deaths of its professors.”

Q. What should be our sentiments towards those not of the Church?

A. Bishop White says,\* “Under the diversity of religious sentiment which God has suffered to take place among those who expect salvation through the same Redeemer, there is a debt of charity from us towards all of this description, which should make us rejoice in any good accomplished by their labors. Even if, in some instances, evangelical

\* Advancemnt. Ser. p. 28

doctrine should be intermixed with error, we have a better prospect of the issue, as to the temporal and the eternal happiness of our fellow-men, than from their being entangled in the snares of infidelity, or from their being abandoned to entire ignorance of religious truth and duty.‡

Q. Should those who differ from the Church think us uncharitable in our testifying against their principles?

A. Bishop White says\*, “There are around us sundry communions of professing Christians, whose peculiar tenets are contradicted by our articles, with an explicitness not permitting mistake; and it is to be hoped, that no religious and virtuous members of such bodies will suppose us possessed of the less esteem for their persons, on account of

\* Comment. p. 78.

the testimonies which we hold ourselves bound to bear against their opinions.”

Q. Does Christian charity to all who differ, involve any yielding of conscientious points of difference ?

A. Bishop White says,\* “There are some, indeed, who to show how much they soar above illiberality of religious sentiment, would throw down every barrier dividing our communion from some others in visible administration, because they think the existing differences are of no importance. Among the objections to such a plan, it is not the least, that it tends to the disturbance of peace and charity; whilst the securing of these is its professed object. And such must be the effect, unless these mistaken promoters of unity can

\* Comment. p. 119.

persuade one of two parties, whom they may at any time aim to reconcile, to give up points which they think involved in Christian verity. So far as there have been attempts to draw the Episcopal Church into this plan, liberal as some conceive, the design has uniformly exacted the sacrifice of the prominent characteristics of our system."

Q. Should our charity lead to the giving up of our distinctive principles ?

A. Bishop White says\*, "Whatever has a tendency to shake the constitution of the Christian ministry, believed by us to have been handed down from the Apostles, or to obtrude on us any mode of worship diverse from the forms considered by us as agreeable to Scripture and primitive antiquity, or either to dispense with our doctrinal articles on the

\* Genl. Theo. Sem. Address, 1822, p. 4.

one hand, or to enlarge them by dogmas not clearly comprehended in them on the other, is not the latitude here pleaded for."

Q. May pride be connected with zeal?

A. Bishop White says\*, "It may happen that pride, like a poisonous weed, shall entwine itself with the plant of a holy zeal, and the zealot may be assured of a fact, now declared to him from the experience of many years, that the case is not unfrequent, when faulty passion being permitted to intrude into the cause of God, there have been contracted habits of depreciating the characters of brethren in the ministry, not only contrary to the demands of charity and of justice, but ensnaring to the consciences of the censurers, and rendering

\* Genl. Theol. Sem. Address, 1823, p. 19,

them the more liable to a great variety of temptation.”

Q. Should differences in religious sentiment be accommodated, to the destruction of order ?

A. Bishop White says\*, “ And even in regard to difference of religious sentiment, it is better manifested by respect and candor ; and especially by the preventing of the intrusion of our angry passions within the sacred sphere of the discussion of religious truth, than by an accommodation which destroys order. And indeed this, while its professed object is love and peace, is frequently the occasion of divisions, more and worse than those which it is solicitous to remove.”

Q. Should charity lead to a yielding of our distinctive claims ?

\* Charge 1807, p. 46.

*A.* Bishop White says\*, “If these claims (of charity) are to set aside whatever distinguishes us from many whom we cannot but esteem and love; and of whose Christian temper and conduct we must have had ample evidence; there is not any one of our services, or either of our sacraments, which we shall retain.”

*Q.* Is every difference of opinion material?

*A.* Bishop White says†, “It is not every shade of difference in opinion that will warrant the minister to throw on it the odium of material error; and the danger of confounding the two is an additional reason for requiring a sufficiency of intellectual information as a qualification for the ministry; because this cannot fail to operate as a counterpoise to pride and passion, in their tendency

\* Charge 1807, p. 45.

† Comment. p. 93.

to intolerance; not indeed eradicating those principles where they have taken possession of the heart, but restraining them from the excesses which are the result of ignorance.”

Q. Does charity demand a sacrifice of principle, from tenderness to the feelings of others?

A. Bishop White says\*, “Does it follow, that a minister of our Church ought to hesitate, either in the pulpit or in his private intercourse, to advocate any of her distinctive doctrines, as occasion may require; by a sacrifice of them to what, in his judgment, are the errors of opposing sects, and from a tenderness to their feelings? No such matter is intended.”

Q. What are the requisitions of evangelical charity?

\* Gen. Theol. Sem. Address, 1827, p. 12.

*A.* Bishop White says\*, “The requisitions of this grace (of charity) are considered by him (Bishop White) as so imperious in dictating the forbearance of every species of violence of language or of passion, in reference to diversity of opinion, that he has no hesitation in counselling you, to extend to the illiberal, a liberality consistent with a regard for sacred truth: or, by the substitution of a word more definite and more consistent with the law of language, to make even the intolerant the subjects of your toleration.”

*Q.* Should not courtesy ever accompany the presentation of truth?

*A.* Bishop White says\*, “In the discussion of controverted points, even in reference to infidels, and still more when there is a bearing on those who profess

\* Gen. Theol. Sem., Address, 1828, p. 16.

† Gen. Theol. Sem., Address, 1829, p. 10.

to worship the same God, through the same Mediator Jesus Christ; while there should be no hesitation to announce explicitly the truth as it is conceived to be declared in Scripture, it should be exempt from indecorous and from reproachful language.”

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### SECTION XIII.

#### Of Spurious Liberality.

“Saying, peace, peace; when there is no peace.”—*Jerem.* vi. 14.

“And this I say, lest any man should beguile you with enticing words.”—*Coloss.* ii. 4.

Q. Is there a specious plea of liberality?

A. Bishop White says\*, “There is set up a specious but delusive plea of

\* Genl. Sem. Address, 1827, p. 12.

liberality, occasionally inviting us to join in religious exercises, in which all distinctive principles are to be lost sight of, and there is to be the sole object of inculcating the truths on which the parties are agreed. In the profession of the principle, there is the varnish of apparent philanthropy, reconciling to it some well intentioned persons; while it is perceived by others to be an expedient for the introducing of an extraneous influence within the sphere of our communion. The ground thus taken has never been acted on consistently, so far as the present speaker is informed, for any considerable length of time; and there has soon been betrayed the undisguised spirit of proselytism, and of the bearing of an exterior influence on our concerns. The consequence has been, in various places, that among neighbors and professors of a common Christianity,

there have been induced controversies and hostile feelings not known before.”

Q. Should we comply with a spurious liberality ?

A. Bishop White says\*, “Let not this be understood as countenancing the setting loose to any material requisition in faith or in discipline, or in worship: much less the relinquishing of it, from compliance with the spurious liberality, which would draw us into a course of conduct, that must end in prostrating our communion to the domination of some other, now conceived of by us as less rational and less evangelical than our own.”

Q. May there be an affectation of liberality ?

A. Bishop White says†, “There have been some ministers of our communion

\* Charge 1825, p. 21.

† Comment. p. 87.

who, from affectation of liberality, have encouraged under their superintendence ministerial doings implying an entire disregard of episcopal sanction. Even in regard to the professed charity of such a practice, it is in appearance only; because charity will always be best manifested in forbearance towards those who differ from us; and in thinking well of their motives and of their persons, so far as circumstances may warrant, rather than in sacrificing our principles to theirs."

*Q.* Is there a danger of being too sensitive to the feelings of those who dissent from us?

*A.* Bishop White says,\* "There is the opposite danger, of being so sensitive to the feelings of those who dissent from the distinctive principles of our Church,

\* Gen. Theol. Sem. Address, 1829, p. 11.

that such, their discrepancies, ought never to be presented to congregational view; which, we are told, should be limited to what are contended to be the only essential doctrines of Christianity assented to by all who deserve the name of Christians. In contrariety to this it is here maintained to be inconsistent with ministerial fidelity, to keep back purposely, any truth believed to be contained in Scripture; although the time of propounding it, and the question of its pertinency are points subjected to the determinations of Christian prudence."

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#### SECTION XIV.

#### Of the Sacraments.

**Q.** What meanest thou by this word Sacrament?

**A.** I mean an outward and 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*.

"And peculiarly, what due reverence is to be used in the ministering of the Sacraments in the Temple, the same St. Paul teacheth to the Corinthians, rebuking such as did unreverently use themselves in that behalf." *The Homilies*, p. 161.

"Pardon, salvation, and grace, the inestimable blessings of this sacred ordinance, are conveyed only to the TRUE BELIEVER."—*Bp. Hobart. Companion for the Altar*, p. 111.

"'My body,' says the Redeemer, 'is meat indeed, and my blood is drink indeed;' our souls are strengthened and refreshed by the body and blood of Christ, precisely in the same way, as our bodies are by bread and wine. It forms the aliment of our immortal principle—aliment provided by the Lord Jesus to strengthen the way-faring man on his journey to the eternal world."—*Bp. Moore, of Virginia. Conv. Ser. pp. 9, 10.*

Q. Why was the word "generally" inserted in the answer in the Catechism on the subject of the Sacraments?

A. Bishop White says,\* "The word "generally" was inserted, with a reference to the want of opportunity. It would have been inconsistent and unau-

\* Lectures, p. 112.

thorized to have said this, for the dispensing with observation of the ordinances, in regard to any. But it was well to guard against the uneasiness which might be occasioned to sincere persons, who are not favored with the means. Under such circumstances, God dispenses by the course of his providence, with an obligation which man cannot abrogate or lessen, in any instance."

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## SECTION XV.

### Of Baptismal Regeneration.

"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."—*From Art. XXVII.*

"He hath also ordained one visible Sacrament of spiritual regeneration in water."—*Arbp. Cranmer, vol. ii, p. 302.*

“The Church teaches us to believe, agreeably to the promise of Christ, that he will give his holy spirit to those who ask it. We are consequently instructed to supplicate a God of mercy, that ‘the child now to be baptized, may receive the fulness of his grace, and ever remain in the number of his faithful children.’ And again, ‘We call upon thee for this infant, that he, coming to thy holy baptism, may receive remission of sin, by spiritual regeneration.’ After the performance of the sacramental duty, the Church keeping in view the petitions which have been offered up in behalf of the disciple, and confiding in the fulfilment of the promised aid, calls upon us to return thanks to the Almighty, that ‘it hath pleased him to regenerate the infant with his Holy Spirit, to receive him for his own child by adoption, and to incorporate him into his holy Church.’—*Bp. Moore, of Virginia. Con. Ser. p. 8.*

Q. Is baptismal regeneration a Church doctrine ?

A. Bishop White says\*, “So far as the duty of a conventional preacher is concerned, the author is of opinion that there should be carefully avoided all questions on which the sense of the Episcopal Church is doubtful: but it is to be lamented, that there should be

\* *Memoirs, p. 236.*

brought under this head a doctrine, i. e. Baptismal Regeneration, which we have been taught to lisp in the earliest repetitions of our Catechism; which pervades sundry of our devotional services, especially the baptismal; which is affirmed in our articles also; which was confessedly held and taught during the ages of the martyrs; and the belief of which was universal in the Church until it was perceived to be inconsistent with a religious theory, the beginning and the progress of which can be as distinctly traced, as those of any error of popery."

*Q.* Why does the Church retain the term "regeneration" in connexion with baptism?

*A.* Bishop White says,\* "The phraseology of the Church, in this particular,

\* Comment. p. 207.

is nothing but a continuation of that of all Christendom, until the compiling of the Liturgy, and for some time after."

Q. How does our Church consider baptism ?

A. Bishop White says,\* "Our Church considers this ordinance as an actual grafting into the Church, without any such distinction as the one invented between a visible and an invisible society under that name."

Q. Who are the legitimate children of the Church ?

A. Bishop White says,† "She (the Church) considers as her legitimate children all who, having been brought within her communion by the regenerating rite of baptism, have not swerved, in conduct, from the profession therein made by them, or in their name."

\* Comment. p. 83.

† Con. Ser. 1801, p. 20.

Q. Give another quotation from Bishop White.

A. Bishop White says,\* “To the insertion of this prayer (a prayer proposed to be inserted instead of the one in the confirmation service)—there have been made two objections—the first is, that it would add to the sanction given to the doctrine of baptismal regeneration confessedly contained in the original prayer. But O! what a purgation must there be of our articles, of our services, and of our homilies, if this prejudice is to be complied with!”

Q. What blessing does baptism confer on infants?

A. Bishop White says,† “Their nature is sanctified by the possession of grace bestowed in baptism: a grace which if improved, is sufficient for the

\* Memoirs, p. 254.

† Comp. Views, vol. i. p. 254.

exigencies of future life ; and therefore sufficient to prepare them for early death.”

Again, Bishop White says,\* “ Concerning infants brought to Christ by baptism, it is a Scriptural truth, not contradicted within the first fifteen hundred years of the Christian era, that they are made His by baptismal regeneration : under which term there is here included not a moral change, but partly the being begotten again to immortality, spoken of in 1 Peter, i. 3 ; and partly the new character assured to them in a federal institution, in which the aids of the Holy Spirit are stipulated to them on the part of God.”

Q. Is “ baptismal regeneration” an error ?

A. Bishop White says,† “ If there be

\* Comp. Views, vol. i. p. 270, 271.

† Comp. Views, vol. ii. p. 161.

error in what she (the Church) affirms concerning baptismal regeneration; it is an error which has shed its baneful influence throughout her system. On such a supposition, the baptismal services are a gross deception on the parents and the sponsors. Nor is this the worst. As soon as the infant becomes capable of lisping his catechism, he is taught to say, that he receives his name in baptism, adding, 'Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' How full of delusion to the youthful mind; if there be a moral certainty in regard to the great mass of those for whom the answer was intended, that they are the children of the devil and the apparent inheritors of his kingdom; until rescued from him by a conversion, for which they are not yet ripe!"

Q. Is the denial of baptismal re-

generation the source of many errors ?

*A.* Bishop White says,\* “he is free to declare that he knows of no one error, into which so many errors of modern times resolve themselves, as that of quitting the ground of baptismal regeneration; which, as is here conceived, and of which proof will be endeavored, was not only delivered by Christ and his Apostles, but reigned in the Church without contradiction, until within three centuries of the present time.”

*Q.* Are the benefits of baptism important ?

*A.* Bishop White says,† “It would seem, that the Church contemplated the benefit of baptism as so important, and was so desirous of conveying her sense of the nature of the institution, that she

\* *Comp. Views*, vol. ii. p. 276.

† *Lectures*, p. 7.

designedly varied her phrases, in order that no room should be left to doubt of the Christian state of any person, duly entered by baptism into the visible profession of Christianity.”

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## SECTION XVI.

### Of Frequent Communion.

“ It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God.”—*From the Exhortation in the Holy Communion Office.*

“ The primitive Christians viewed it (the Lord's Supper) as replete with the greatest blessings. By its frequent use their minds were strengthened and refreshed. It prepared them for the conflicts they had to endure. It nerved their arm, it animated their hearts; and should we live to see it as duly appreciated as it was by them, and as frequently observed as it was in primitive times, that coldness and apathy which distinguishes Christians of the present day, would give place to a spirit of the most sublimating devotion; and the life and power of religion warm every heart. It is a fountain of spiritual life; let us use the medicated means. It is a well of salvation opened in the bosom

of the Redeemer ; let us drink of the salutary stream and live for ever.”—*Bishop Moore of Virginia, Conv. Ser.*, p. 10.

Q. Of what is the mere occasional celebration of the Holy Communion proof?

A. Bishop White says,\* “ Its being attended to in our Churches only monthly, and on the three principal festivals, is one of the many proofs existing, that the piety of Christians is not so ardent as in the beginning. There are few facts more satisfactorily proved, than that of the eucharist having been administered in the primitive Church every Lord’s day. Accordingly, it seems unaccountable, that in some religious societies, in which it is administered seldomer than among us, they even censure the administration of it more fre-

\* *Comment.* p. 195.

quently than is customary among themselves; and hold it to be contrary to Godly discipline.”

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## SECTION XVII.

### Of the Use of a Prothesis or Side Table for the Elements.

“And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.”  
—*Rubric in the Holy Communion Office.*

“Let all things be done decently and in order.”—  
1 *Corinth.* xiv. 40.

**Q.** Is a Prothesis or side table for the Elements in the Lord's Supper, required?

**A.** Bishop White says,\* “This (the Rubric directing the elements to be placed on the altar just before the prayer

\* *Comment.* p. 201, 202.

for Christ's Church militant) must have been in imitation of the primitive Church; in which there was a prothesis or side table, for the previous reception of the Elements. The priest's removing of them to the Lord's table was considered as an official act. It is not agreeable to the present writer's habits of thinking, to lay too much stress on matters of order; but as the provision now noticed was designed to be an act of devotion, although not accompanied by words, he wishes for the restoration of it, by the reducing of practice to the existing rule."

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## SECTION XVIII.

### Of Catechising.

"The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine

so many children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.”—*First Rubric after Catechism.*

“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 young and others in the Doctrines, Constitution, and Liturgy of the Church.”—*Canon xxviii. of 1832.*

Q. Is Catechising one of the most important duties ?

A. Bishop White says,\* “The house of Bishops thought it expedient to make a solemn call on the attention of the clergy in relation to the 22d (now 28th of 1832) Canon, which enjoins on them diligence in catechetical instruction and lectures. The Bishops consider these as among the most important duties of clergymen, and among the most effectual means of promoting religious knowledge and practical piety.”

\* *Memoirs*, p. 41.

Q. What is the meaning assigned by 'judicious divines' to the term catechetical instruction ?

A. Bishop White says,\* "By this term, they mean the repeating over and over of the same primary truths of religion, until they are made familiar to the minds of the instructed: a work much more useful to them than what is understood under the name of preaching: although not opening a like field for the ingenuity or for the eloquence of the teacher.'

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## SECTION XIX

### Of Forms of Prayer.

"And He said unto them, When ye pray, say, "Our Father which art in Heaven."—*St. Luke*, xi. 2.

"It (a form of Prayer) prevents that pride of feeling

\* Lectures, p. 3.

from contaminating our devotion, which often arises from individual effort ; it animates the humble suppliant in his addresses to the Almighty ; it helps him in his approaches to a throne of grace. The mind of a worshipping assembly, instead of hanging upon the lips of a public teacher, waiting for his expressions, and sitting in judgment upon the doctrines those expressions contain ; ' instead of admiring the ornaments of the vessels, through which the waters of healing flow, bend down their heads in humility to drink of the life-giving stream ;' instead of depending upon the production of the moment, they have the collective wisdom and piety of ages, to assist them. Thus blessed, their attention is fixed upon God alone, and a system of devotion secured, dignified and solemn in its expression, Scriptural, and agreeable to the truth."—*Bishop Moore, of Virginia, Con. Ser., p. 5, 6.*

Q. Does our Church think herself warranted in prescribing a form of prayer ?

A. Bishop White says,\* " She thinks it warranted by the practice of the Church in the earliest ages, as far back as any remains of that practice are to be traced ; and not by that only, but by the attendance of our Lord, on the prescribed

\* Charge 1807, p. 28.

devotions of the temple and of the synagogue; the evidences that they were established forms being equally authentic with those of the four books, containing the history of his blessed life."

*Q.* Are forms of prayer useful?

*A.* Bishop White says,\* "There can hardly be a more effectual way of holding up to the minds of a congregation the truths of Christianity, than through the medium of their being comprehended in rational and evangelical services of devotion."

*Q.* What is our defence against attacks on our forms?

*A.* Bishop White says,† "But, when it is alleged, that we advocate forms of devotion in preference to the spirit of it, we recollect, that without prescribed words, not less than with them, there

\* Comment., p. 176.

† Ch. Con. Ser. 1825, p. 11.

may be the form without the spirit of prayer, and that to either or to both of them there may be applied the passage of Scripture, which speaks of 'having a form of Godliness and denying the power thereof;' the form, that is the show, or the appearance; for such is strictly the meaning of the original; and not forms of prayer, on which the passage has no bearing."

Q. Are forms of prayer a safeguard ?

A. Bishop White says,† "Of the many advantages of an authoritative form (of prayer) this is not the least, that it preaches the Gospel to the people, when they would look for it in vain from the officiating Minister."

Q. Is the charge of *formality* justly made against us ?

A. Bishop White says,† "We ought

\* Commentaries, p. 176, 177.

† Gen. Theo. Sem. Address, 1828, p. 9.

not to be charged with formality, when we have for our sanction divine institution under the law ; and the attendance of our Saviour and of his Apostles, as well on the worship of the synagogue as on that of the temple.”

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## SECTION XX.

### Of the Prayer Book,

“Next to the Bible, it is the book of my understanding and of my heart.”—*Dr. Adam Clarke.*

“The Liturgy forms a system of devotion, which commands the approbation of those who differ from us in other things. It is the Scriptures condensed into a smaller volume ; its classic elegance gives it a claim to the attention of the scholar, and the fervent breathings of its piety warm the heart and inspire the mind with sensations the most animating and consoling. It forms an effectual barrier against errors in doctrine ; no heretical principles can pollute the sanctuary, while we are surrounded by such a bulwark, and defended by such a shield.”—*Bishop Moore, of Virginia, Con. Ser. p. 5.*

Q. What was the English Reform-

ers' favorite object as respects the Liturgy?

*A.* Bishop White says\*, "It was a favorite object with those who reformed the worship of the Church of England, to distinguish between the seraphic devotions of the purer times and the corruptions mixed with them: and to present the former to the Church with others of their own inditing; the effusions of a piety, which conducted some of them through a glorious martyrdom."

*Q.* May the Liturgy be disparaged by a certain kind of preaching?

*A.* Bishop White says,† "Nothing can be more true, or more worthy of being taught, than that forms of prayer, without the spirit of it, are of no avail in the sight of God. Yet, if a minister make this a favorite theme, and always

\* Con. Ser., 1786, p. 24.

† Sem. Address, 1822. p. 7.

with a bearing on the prescribed service ; not guarded by the intimation, that formality may attach to devotions of any description ; it is impossible, but that in the minds of hearers whose attention is chained to his instructions, and with whom he is perhaps a sort of oracle, there will ensue an ideal association between our Liturgy and deadness to the life and power of Godliness.”

*Q.* Should the Liturgy be carefully guarded ?

*A.* Bishop White says,\* “Every serious Clergyman of our Church, independently of the promises made by him of conformity to the Liturgy, ought to be careful not to contribute to the pulling down of this venerable enclosure of our orthodoxy, by substituting any of the

\* Commentaries, p. 177.

practices with which that sacred property of it may seem unconnected."

Q. Are the *responses* requisite to the full efficacy of our services ?

A. Bishop White says,\* "The service is such as no wise men would have prepared, except with the expectation that the people would perform their part by being responsive to the Minister."

Q. Should *kneeling* be practised in our service ?

A. Bishop White says,† "If any should hesitate to kneel in prayer, notwithstanding the examples in Scripture to the effect, let them be aware how little they appear to feel their character of sinners, in their approaches to the mercy seat of a holy God."

Q. Should we reject a matter merely

\* Considerations, p. 3.

† Considerations, p. 3.

because it occurs in the Roman Catholic Ritual ?

A. Bishop White says,\* “ I am sorry that our Reformers did not make use of the other term (first day of the week) in our Liturgy; especially as it is constantly used in the Roman Catholic ritual; from which it was a professed object not to deviate unnecessarily.”

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## SECTION XXI

### Of Daily Prayer in the Church.

“ The Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer.”—*From the Prayer Book.*

“ Now Peter and John went up together into the temple, at the hour of prayer, being the ninth hour.”—*The Acts*, iii. 1.

“ So far is it from a great many of us to come early, in the morning, or give attendance without, who disdain to come into the temple: and yet we abhor the very

\* Three letters to Ed. A. Q. Rev., p. 4.

name of the Jews, when we hear it, as if a most wicked and ungodly people. But it is to be feared, that in this point we be far worse than the Jews, and that they shall rise at the day of Judgment to our condemnation, who in comparison of them, shew such slackness and contempt in resorting to the house of the Lord, there to serve him, according as we are of duty most bound."—*The Homilies, p. 156.*

Q. Is it notorious that the Calendar was constructed 'with a view to the daily Morning and Evening Service ?

A. Bishop White uses the following expression,\* "The notoriety that the Calendar was constructed with a view to a daily morning and evening service."

Q. Do our, and our mother Church, approve of services on other days than Sunday ?

A. Bishop White says,† "The said Churches keep up the practice of the primitive Church, in regard to what were called her stationary days, in which

\* *Memoirs, p. 53.*

† *Lectures, p. 489, 490.*

her assemblies were held within the compass of the week. It is certainly the case, that there are a considerable proportion of Christian people, who cannot conveniently, and who ought not to leave their worldly occupations, for a compliance with these intermediate occasions of devotion. On the other hand, there are in every populous vicinity, not a few who may profit by this means of keeping alive the flame of devout affection."

*Q.* What does Bishop White say of the Litany or "Prayer" days?

*A.* Bishop White says,\* "The observance of them in the Episcopal Church, is a continuation of what was known in the primitive ages, under the name of "Stationary Days." As they come to us through the channel of our mother

\* Considerations, p. 3.

Church, the intended extent of the observance of them should be learned from her Canons. The fifteenth expresses the wish, that every householder, living within half a mile of the Church, would come or send one at least of his household, to join with the minister in prayers.”

“There are few families, who may not spare a member for the purpose; and of heads of families possessing leisure, it would be an edifying example if they were to give encouragement to a practice which has been dear to many godly persons, from the earliest ages to the present.”

Bishop White,\* speaking of the subject of Church psalmody, notices without disapprobation the daily prayer in an English Church. “The author is

\* Thoughts on the Singing of Psalms, p. 3. note.

strengthened in his opinion by inspection of a small book in his possession, containing selections of psalms and tunes purporting to be sung in the Parish Church of St. James, Westminster. In that Church there is morning and evening service daily throughout the year, and yet the number of tunes is twenty."

*Q.* What is "no slender evidence of a devotional spirit?"

*A.* Bishop White says,\* "It will probably be no slender evidence of a devotional spirit, if it cause an habitual attendance on the service of the Church, when it is performed in a severance from the instructions and the exhortations of the pulpit: a practice which we have inherited from the Church of England, and which will always be cherished by many devout people, whose duties of

\* Gen. Theo. Sem. Address, 1829, p. 16.

life permit their withdrawing of a small portion of their time from their worldly occupations, for an attendance on the strictly speaking devotional services of the sanctuary."

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## SECTION XXII.

## Of Holy Days and their Observance.

"The memory of the just is blessed."—*Prov.* x. 7.

"Then the Minister shall declare unto the people what Holy days, or Fasting days, are in the week following to be observed."—*Rubric in the Prayer Book.*

"There appeareth at these days great slackness and negligence of a great sort of people, in resorting to the Church, there to serve God their Heavenly Father, according to their most bounden duty."—*Homilies*, p. 151.

Q. Is there superstition in the observance of our Church's festival days?

A. Bishop White, in a sermon on the festival of the Holy Innocents, says,\*

\* P. 3, 4,

“ Although there is danger in the laying of undue stress on any observances which religious discretion has prescribed; yet if there be wisdom in the appointment of occasional days for the acknowledging of local and temporal benefits, there cannot be superstition in the annual commemoration of events, in which the whole Christian world is interested, and which are connected with all our spiritual interests and hopes.”

*Q.* Does the Church provide that the holy days shall be celebrated?

*A.* Bishop White says,\* “ The Church has provided, that the slaughter of the babes of Bethlehem shall be annually recollected in our devotions.”

*Q.* Are the Epistles and Gospels, especially those for the holy days, most valuable?

*A.* Bishop White says,† “ It may be

\* Sermon on the Festival of the Holy Innocents, p. 1.  
 † Memoirs, p. 246.

questioned, whether their judicious selection had not the effect, in the middle ages, in preventing the corruptions of Christianity from being greater than we find them to have been; for when it was rare to find a Bible in the hands even of men of education, those precious portions of it must have had some effect, although in Latin. At the Reformation, they were retained by the most respectable of the Protestant Churches; the English, the Lutheran in Sweden, Denmark, Germany and America; all which, with the addition of the American, continue the use of them to the present day; and with so high an esteem of them, that in some of these Churches, the preacher is expected to take his subject from this selection.”

*Q.* Can the observance of the principal Holy Days be safely omitted?

*A.* Bishop White says†, “They can

\* Commentaries, p. 159.

hardly be overlooked by any minister, without his giving of cause to suspect the soundness of his faith.

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### SECTION XXIII.

#### Of the Object of Religious Assemblies, and of Novelty in Sermons.

“It is written, My House is the House of Prayer.”  
—*St. Luke*, xix. 46.

“But refuse profane and old wives’ fables, and exercise thyself rather unto godliness.”—1 *Tim.* iv. 7.

“For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.”—*The Acts*, xvii. 21.

Q. What is the consistent Churchman’s view of religious assemblies ?

A. Bishop White says,\* “It is a remark frequent in the mouths of consistent members of our communion,

\* *Comment.* p. 135.

that the chief design of holding religious assemblies, should be the engaging in the exercises of worship," (as distinguished from preaching.)

*Q.* What is the end of religious assembling?

*A.* Bishop White says,\* "The end of religious assembling, is for the worship of Almighty God, which is proof that the due ordering of this, ought to be the principal concern of those who have the conducting of it, and the principal object of the attendants."

*Q.* May "the principal object" of religious assembling be lost sight of by an incorrect view of preaching?

*A.* Bishop White says,† "There are many, however, who are ardent in their desires for the hearing of sermons; while by their late coming to the pray-

\* Gen. Theol. Sem. Address, 1829, p. 14.

† Gen. Theo. Sem. Address, 1829, p. 15.

ers, by the little interest manifested in them, and by contriving, in proportion to any influence which they may possess, to dispense with as much of the prayers and of the reading of the Scriptures, as shall be thought consistent with decorum, they manifest an unequivocal symptom of incorrect views of religion generally."

Q. What are the principal objects for which Christians should assemble ?

A. Bishop White says,\* " This Church like the Church from which she is descended, lays the greater stress on a judicious arrangement of forms of prayer ; from the opinion entertained, that joint devotion, and the reading and the hearing of the Scriptures, are the principal object for which Christians should assemble. By the same track of senti-

\* Lectures, p. 490.

ment, they have been led to accommodate their offices, to the being used with or without the accompaniment of a sermon. It is not from the want of due esteem of the benefit of the latter, but from respect to the prominent importance of the other.”

Q. Is novelty possible in religious subjects ?

A. Bishop White says,\* “On religious subjects, it is difficult to find out, for persons habitually attendant in the House of God, either general arguments or appropriate remarks, which shall be entirely new to them. Besides, it may be affirmed of any preacher, with whom the doing so is a favorite object, that he will be less likely to feed them with the solid and wholesome food of evangelical instruction, than with the

\* Comment. p. 137.

frothy garnish of some empty conceits ; or perhaps with the deadly poison of some dangerous errors.”

Q. What was the character of primitive preaching ?

A. Bishop White says,\* “It is said, that within the first two or three centuries, the usual practice of the Christian clergy was, after the prayers, to make a discourse in explanation of some part of Scripture, with an improvement of it, all in the utmost simplicity of style.”

Q. Is “an extraordinary appetite” for sermons a certain test of a “well digested theory of religion ?”

A. Bishop White says,† “It would, however, be a mistake to infer that the use of the pulpit will be in proportion to the number of sermons from it. This is so far from being the case, that an extraordinary appetite for them, espe-

\* Comment. p. 164.

† Gen. Sem. Address, 1829, p. 16.

cially when it carries in quest of great variety, is seldom found in alliance either with an eminent adorning of the profession, or with a consistent and well digested theory of religion.”

Q. Is reading the Holy Scriptures “preaching?”

A. Bishop White says,\* “He (the Minister) may be said more strictly and authoritatively to preach, when he delivers the same truths (of Holy Writ) in the form in which the Holy Ghost has been pleased to indite them. Accordingly, that reading of the Scriptures in Churches is preaching, may be gathered from what we find said by St. James, in his speech to the Apostles and Elders assembled in Jerusalem—‘Moses of old time hath in every city them that preach him, being read in the synagogues [every Sabbath-day.]’”

\* Lectures, p. 499.

## SECTION XXIV.

## Of Insubordination and Irregularity.

“Obey them that have the rule over you, and submit yourselves.”—*Hebrews* xiii. 17.

“Q. Will you reverently obey your Bishop, and other chief ministers, who, according to the Canons of the Church, may have the charge and government over you; following, with a glad mind and will, their godly admonitions, and submitting yourselves to their godly judgments?”

“A. I will so do, the Lord being my helper.”—*From the Ordinal.*

“For where there is no right order, there reigneth all abuse, carnal liberty, enormity, sin, and Babylonical confusion.”—*Homilies*, p. 104.

Q. What evil must be guarded against in connexion with the Church's laws?

A. Bishop White says,\* “It is that of a man's entering the Church, not contemplating the being subject to the Canons, and conducting his subsequent ministry in defiance of them, and of the authority by which they were ordained.”

\* Comment. p. 21.

*Q.* Is the abbreviating of the Liturgy a fault ?

*A.* Bishop White says,\* “ When we hear of a minister’s abbreviating of the appointed service, and of his being copious in that unappointed, if permitted part, in which his own conceptions are brought forward; we may perceive plainly enough, that he considers the whole of the former as needless trammels on him, however he may partially conform to it for the sake of decorum to his engagements; or perhaps from being aware, that a proportion of his hearers entertain a predilection for the Church into which he has intruded.”

*Q.* Should there not be a due regard to the discipline of our Church, and to the order of its services ?

\* Comment., p. 178.

A. Bishop White says,\* “ With some, the requisitions of the Church have had little weight in this matter, although consented to by their voluntary promises, in the act of their admission to the ministry. What aggravates the guilt of such conduct, is the godly zeal which has been professed as its cause, and the apology for it. Strange perversion! to suppose that Godliness can, in any way, supersede the eternal maxims of moral obligation; or justify men in making stipulations, which they have no intention of complying with. But as the end, if it had been good, would not have justified the means; so the general tendency of such a zeal, is to confusion and every evil work.”

Q. Has the Church ever had a cause

\* Ord. Ser., 1825, p. 17, 18.

of regret in the deviations from her prescribed services ?

A. Bishop White says,\* “The other cause of regret was, in some ministers’ deviations from the clear senses of these answers in the services, which give the pledge of adherence to our Liturgy ; and of submission to an authority recognized by our system of ecclesiastical government, and by the Canons. It is impossible, that this conduct can be vindicated by any professions of piety, supposing them to be sincere ; but I must declare the opinion, that it has been chiefly owing either to vanity or, under the most favorable circumstances, to views of the dispensations of grace, differing from those sustained in the Church of England, and in this Church. The most favorable interpretation to be put on

\* Commentaries, Pref. add. p. 12.

such cases, is that the parties, perhaps insensibly to themselves, have no preference of our ministry, otherwise than as it is a door to our Churches, not otherwise to be entered."

Q. Should we resist any deterioration of the Church's institutions?

A. Bishop White says,\* "Against every thing of this sort, of possible injury to the Church, by any threatened deterioration of her institutions, it is his design, under Divine permission, to bear his testimony; and, so far as it may be in his power, to put forth his best endeavors, to the latest period of his life."

Q. Is "unauthorized authority" more arbitrary than legal?

A. Bishop White says,† "Any invasion of his (the Bishop's) just rights, will have a tendency to the placing of

\* Address at Consec. of Bp. H. U. O., p. 18.

† Add. at Bishop O's. Consec. p. 17.

power in the hands of persons, whose 'little finger' of unauthorized authority, will be heavier than 'the loins' of an authority made legal by the Constitution and the Canons of the Church."

Q. What is the plea for departing from this order?

A. Bishop White says,\* "The plea for departing from this order, is the greater increase of piety. But may not men be under the government of a piety, mixed with much error? They may; and, in this instance of the violation of order, they surely are. I mean, where piety of any sort is the motive; for, in the greater number of the instances falling under my observation, I have been compelled to ascribe it to mere vanity and the exaltation of self."

\* Charge 1807, p. 28.

Q. What will be the result of lax discipline on the part of a Pastor ?

A. Bishop White says,\* “ If the pastor be lax in the administration of ecclesiastical discipline, he can hardly blame even a greater degree of laxity among his parishioners ; and, particularly, in points in which his individual interests may be concerned. There is the greater reason to notice this, because of the readiness of those prone to violate institutions, to make loud complaints, when they are violated to their own disadvantage. But such ought to be aware, that if they set the example of an emancipation from discipline, it is in the ecclesiastical line as in the civil, that the leaders in such license are not the competent judges, as to the lengths to which it may be extended.”

\* Comment. p. 90.

Q. How may the 34th Article be considered ?

A. Bishop White says,\* “ Then follows a censure on those, who wantonly offend against the public provisions of the Church : which is a useful admonition to all her members, and especially to her ministers ; who, when they break loose from the ties of the Rubrics and of the Canons, may find a condemnation of their conduct in this Article ; which they had solemnly promised to conform to, before they were admitted to the ministry, and thereby became furnished with an opportunity of violating its order.”

\* Lectures, p. 183.

## SECTION XXV.

## Of Education on Church Principles.

“And that he may know these things the better, ye shall call upon him to hear sermons; and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health.”—*From the Baptismal Office.*

“And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.”—*Nehemiah*, xiii. 24.

Q. Can we consistently adopt the principle in education, of indifference to the peculiar tenets of the Church?

A. Bishop White says\*, “The principle cannot be acted on in the work of education, consistently with fidelity to the Gospel Ministry.”

\* Ser. on Holy Innocents' Day, p. 10.

## SECTION XXVI.

## Of the Thirty-Nine Articles.

“ And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren.”—*The Acts*, vii. 26.

Q. What is the design of the Articles ?

A. Bishop White says\*, “ he further believes, that the Articles were framed to avoid, not indeed all possible difference of opinion, on questions which may be raised on religious subjects ; but difference as to the points, on which the framers of the Articles thought it necessary to determine.”

Q. Were the Thirty-Nine Articles drawn up with an accommodation to Calvinism ?

† *Comp. Views*, vol. ii. p. 239.

A. Bishop White says\*, “He is free to confess, that there was a time, when he thought the Articles in particular to have been drawn up with an accommodation to the opposite opinions treated of in this work. Further inquiry convinced him, that in part he was mistaken; that the Reformers of the Church of England did indeed accommodate to an opposition of opinion, existing as early as the fifth century of the Christian Church; but that subsequently to the period of the Reformation, there arose on one of the sides referred to (Calvinism) very important superadditions; which could not have been contemplated in the institutions of the Church of England, and to which they are directly in opposition.”

Q. Had the Thirty-Nine Articles of

\* Comp. Views, vol. i. p. xi.

the Church of England been Calvinistic, would the Protestant Episcopal Church have ever recognized them as part of her system ?

A. Bishop White says,\* “ It is not to be wondered at, that after the confident assertions which have been made, and after the great zeal which has been displayed, to prove the Articles of the Church of England Calvinistic; the Protestant Episcopal Church in the United States, should for some time have hesitated, as to the expressly recognizing of them to be a part of their system. Whatever hazards might have been run in the editing of a confession materially new; the danger ought certainly to have been encountered in preference to the establishing of a standard, from which the sentiments of the Epis-

\* Comp. Views, vol. ii. p. 189, 190.

copal Clergy, and of Episcopalians generally, would have been diverse; for that this incongruity would have been the consequence, can hardly be doubted of by any who know the state of the communion in question. It has contributed much to the union of that Church, and, as may reasonably be hoped, will operate to her perpetuity; that, on mature consideration, there has taken place the conviction, that while the Articles contain all the necessary truths distinguishing the Christian system, they do not embrace the superstructure of Calvinism, unnecessarily laid on their foundation."

Q. Whence has arisen the opinion of the Calvinistic description of our Articles?

A. Bishop White says\*, "The opin-

\* Comment. p. 79.

ion of the Calvinistic description of the Articles, seems to have arisen from the tendency to Calvinism in the Clergy of the Church of England, after the sanguinary reign of Mary. And yet it does not appear that in the reign of Queen Elizabeth, the favorers of the system were so apt to plead the authority of the Articles, as the example of what they thought the best reformed Churches."

Q. Were not "the Lambeth Articles" Calvinistic?

A. Bishop White says,\* "The Calvinism of the Lambeth Articles, is not to be denied; but what occasion was there for them, if their sense had been already declared in the Thirty-Nine (Articles)?"

Q. To what reign must we look for ascertaining the meaning of the Articles?

\* Comp. Views, vol. 2. p. 181.

A. Bishop White says,\* “That (the reign of Edward VI.) is the period, to which we should look for the consenting testimonies of individuals, in order to ascertain the meaning of the Articles.”

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## SECTION XXVII.

### Of Calvinism.

“Will you be ready, with all faithful diligence, to banish and drive away from the Church, all erroneous and strange doctrines contrary to God’s Word?”—*From the Ordinal.*

“In our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.”—*From Art. xvii.*

Q. What is the Scripture view of predestination ?

A. Bishop White says,† “It is agree-

\* Comp. Views, vol. 2. p. 237.

† Comment. p. 80.

able to Scripture also, if, as is conceived to be the case, the predestination of which it speaks, be of the collective body of a Church, and in reference to their state of covenant with God, in the present life.”

*Q.* Are the peculiarities of Calvinism of human invention ?

*A.* Bishop White says,\* “he conceives of the peculiarities of Calvinism; that they are human inventions; introduced, at no very early period, into Christian theology.”

*Q.* Are the doctrines of Calvinism unreasonable ?

*A.* Bishop White† speaks of them as “doctrines so shocking as those of Calvinism are here conceived to be to the reason of mankind.”

*Q.* Is Calvinism unscriptural ?

\* *Comp. Views*, vol. i. p. 121.

† *Comp. Views*, vol. i. p. 125.

*A.* Bishop White says\*, “The hope is indulged of their having been shown, that there is no ground in Scripture for the doctrine of predestination, in the sense in which the word is commonly used; nor for the tenets which are its usual accompaniments. If so, they rest on human conjecture and human reasonings; and the belief of this will be the more confirmed, if it should be proved, as may be done, that they began to be introduced about four hundred years after the promulgation of Christianity.”

*Q.* Do not some of the Homilies of the Second Book go further in describing the sin of man, than the Homily on that subject in the First Book ?

*A.* Bishop White says,† “It is not to be denied, that some of the Homilies of

\* Com. Views, vol. i. p. 349.

† Com. Views, vol. ii. p. 117.

the Second Book, go further than the aforesaid Homily of the first. But this circumstance, is not decisive as to the sense of the Reformers. The Second Book, although composed in the reign of Edward, was not established until after the beginning of the reign of Elizabeth: and there is internal evidence of its having undergone a review. It must be confessed of some of the Homilies of the Second Book, that they contain sentences which go to the extent of the imputation of the sin of Adam. If this were designed, it is at the expense of incongruity with the Anti-Calvinistic sentiments of some of the homilies of the same Book."

*Q.* Is there any Homily on predestination?

*A.* Bishop White says,\* "There is

\* Lectures, p. 268.

indeed no Homily on predestination or on election : and this is a proof, that the sense of the compilers was not in unison with those confessions and systems, which enjoin and maintain the propriety of preaching on this point.”

*Q.* Should any one wish to prove the Church Calvinistic ?

*A.* Bishop White says,\* “ Why should there be a wish to prove the Church Calvinistic, at the expense of ascribing to her a defect, which throws an air of inconsistency over all her institutions.”

*Q.* “ How has it happened, that so many have confidently affirmed the Calvinism of the Church of England ?”

*A.* Bishop White says,† “ The answer is—It has not been by adducing, with even a plausible appearance, any direct

\* *Comp. Views*, vol. ii. p. 169.

† *Comp. Views*, vol. ii. p. 80.

evidences from her institutions; but by confidently affirming, that they who framed them were Calvinistic in their opinions."

Q. Is it true that the compilers of the Liturgy were Calvinistic?

A. Bishop White says,\* "The opinions of these good men must have been in direct contrariety to the standard on the present point (Calvinism) established by the Synod of Dort."

Q. When was the doctrine of final perseverance set up?

A. Bishop White says,† "After that time, (viz: above fifteen hundred years after the commencement of the Christian era,) there was set up the doctrine, that those once in grace cannot finally fall from it."

Q. What is Bishop White's testimony

\* Comp. Views, vol. ii. p. 80.

† Lectures, p. 17.

on the effects of the system of "Assurance?"

*A.* Bishop White says,\* "He has known sincere and virtuous persons disposed to tolerate in professors very great delinquencies, believing them to be compatible with grace; merely on the credit of occasional influences of the same animal sensibility; whereas in others, a much higher grade of inward and outward rectitude, and a regular discharge of devotional duties, would pass with the same pious persons for mere legal righteousness; or a splendid species of sinfulness, not at all consistent with a state of acceptance with God."

*Q.* Is the Epistle to the Romans Calvinistic?

*A.* Bishop White says,† "Had the Epistle consisted of such a series of sub-

\* Lectures, p. 244, 245.

† Comp. Views, vol. i. p. 47, 48.

jects as Calvinism supposes, a writer disclosing them to the world under the influence of inspiration, might fitly bow in submission under a sense of the fearful sovereignty, illustrating its glory in the damnation of millions of intelligent creatures, appointed to them before their being called into existence, and without any undeservings of their own, further than as these were the contemplated means by which the last awful issue should be brought about. But that, in such a writer, the theme should awaken feelings, like those which seem to have possessed the mind of the Apostle, is surely one of the most extraordinary associations that can be imagined. Accordingly, we do not find, in the Calvinistic authors generally read, anything expressive of the same sensibilities, on the same subjects."

Q. What is the design of St. Paul's

Epistle to the Romans, (the first eleven chapters ?)

*A.* Bishop White says,\* “ There is a unity of design in the argument of it; the Apostle laboring to prove, from the Jewish economy, that the Gentiles were to be partakers with the Jews of the benefits of the Christian covenant, without submitting to the ordinances of the Levitical Law.”

Again:

“ Is intended of them (Jews and Gentiles) in their collective, and not in their individual capacities.”

Again:

“ Its speaking of their respective privileges, as belonging to a state of covenant with God in this world; and not to a state of reward and punishment hereafter.”

\* *Comp. Views*, vol. i. p. 4—11.

## SECTION XXVIII.

Of Places of Worship; their Design,  
the Use of Music, and Ornament.

“Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the House of my God, and for the offices thereof.”—*Nehemiah* xiii. 14.

“If a man’s private house, wherein he dwelleth, be decayed, he will never cease till it be restored up again. Yea, if his barn, where he keepeth his corn, be out of reparations, what diligence useth he to make it in perfect state again? If his stable for his horse, yea, the sty for his swine, be not able to hold out water and wind, how careful is he to do cost thereon! And shall we be so mindful of our common base houses, deputed to so vile employment, and be forgetful towards that House of God, wherein be intreated the words of our eternal salvation, wherein be ministered the sacraments and mysteries of our redemption? The fountain of our regeneration is there presented unto us, the partaking of the body and blood of our Saviour Christ is there offered unto us; and shall we not esteem the place, where so heavenly things are handled?”—*The Homilies*, p. 252.

“The convenient cleanness and ornaments thereof.”—*The Homilies*, p. 239.

Q. What is our Church’s judgment of the design of places of public worship?

*A.* Bishop White says,\* “Such cases (of urgent necessity or the accomplishment of some great good) out of the question, our Church judges it unsuitable to the design of a place of public worship, and unfavorable to the affections which the being present in it should excite and cherish, to make use of it for the transacting of public business, as for literary exhibitions, or for any other transactions of a secular nature.”

*Q.* Is Religion so abstracted as to have no connection with the senses ?

*A.* Bishop White says,\* “Not, however, that religion is so abstracted as to have no connection with the senses. Whatever charms the eye and ear acquireth by means of them an influence over the mind: and God forbid, that these avenues should be shut against

\* Con. Ser. 1809, p. 17.

† Conv. Ser. 1786, p. 17.

such subjects only, as are the most worthy to take entire possession of the soul."

*Q.* In the exercises of religion should we consult ornament as well as purity?

*A.* Bishop White says,\* "in the exercises of religion, we should consult, not purity only, but also ornament."

*Q.* In the service of the Church should we disdain any proper assistance?

*A.* Bishop White says,† "She (the Church) should disdain no assistance which can be taken from the experience and judgment of past ages, or from the progress of literature, or even from the cultivation of the finer arts."

*Q.* Is Music proper to aid devotion?

*A.* Bishop White says,‡ "Music, not only in its simplest forms, but as aided

\* Con. Ser. 1786, p. 21.

† Con. Ser. 1786, p. 22.

‡ Ch. Con. Ser. 1825, p. 20.

by mechanism, cannot be improperly employed, when it is for the exercising of devout affections."

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### SECTION XXIX.

#### Of the Reformation, and of the Church of England Divines since the Reformation.

"And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins."—*Lev. xxvi. 23, 24.*

"And in these our doings we condemn no other nations, nor prescribe any thing but to our own people only; for we think it convenient that every country should use such ceremonies as they think best to the setting forth of God's honor and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition."—*Pref. to Ch. of Eng. Prayer Book.*

"He left not himself without witness."—*The Acts. xiv. 17.*

Q. The documents of which reign during the Reformation, claim a preference?

*A.* Bishop White says\*, “The present speaker never looks back on these periods, without admiration of the wisdom displayed in the documents handed down from them. Those of the former period (Edward VI.) he considers as claiming a preference, in an enquiry into the sense of the eminent men who took the lead in the Reformation of the Church of England; and consequently into that of the institutions framed by them.”

*Q.* Were the English Reformers Calvinists ?

*A.* Bishop White says,† “The supposition of the Calvinism of the Reformers of the Church of England is very often taken for granted, without evidence of the fact.”

*Q.* What is the characteristic of the

\* Sem. Address, 1823, p. 14,

† Comp. Views, vol. 2. p. 20.

most approved sermons of the Divines of the Church of England from the Reformation ?

*A.* Bishop White says,\* “ In these sermons, as in the Articles, in the Prayers and Homilies of that Church itself, there is an happy union of Christian doctrine and Christian morality ; equally unlike to some sermons in modern times, as well from the press as from the pulpit ; naked of the former property and destitute of the true spirit of the latter ; and on the other hand, to some vapid and short-lived productions, boasting of an exclusive claim to gospel preaching ; but rather calculated for the excitement of animal sensibility, than for a lasting influence over the consciences and the affections.”

\* Con. Ser., 1811, p. 25.

## SECTION XXX.

## Of the Place of Departed Spirits.

“And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”—*Hebrews* xi. 39, 40.

“And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord.”—*First Prayer in “Burial of the Dead.”*

Q. Mention a very common error on the state of the soul immediately after death.

A. Bishop White says,\* “It comes in the way in this place, to notice a very common error, which has even crept into the public confessions of some Churches; as if the beatific vision of holy persons, or their being in heaven,

\* Lectures, p. 35.

took place on the dissolution of the body. This is not Scriptural. Doubtless such persons are in peace; in some state answering to the figurative terms of 'Paradise,' and 'Abraham's bosom,' with a measure of bliss, answering to what St. Paul must have implied, when he spoke of 'the spirits of just men made perfect.' Still, they have not yet reached the state intimated by the same Apostle, where he speaks of being 'clothed upon with our house which is from heaven.' And the sentiment here expressed is sustained by our Church, as in many places, so especially when she prays, in the burial service, for 'perfect consummation and bliss, both in body and in soul.' But she nowhere speaks of passing immediately from this world to heaven."

## SECTION XXXI.

Of Uniting with Professing Christians  
Exterior to the Protestant  
Episcopal Church.

“Can two walk together, except they be agreed.”—  
*Amos* iii. 3.

Q. Is not disunion the result of acting with spurious liberality ?

A. Bishop White says,\* “Of all mistaken expedients for the increase of union, there cannot be any one of them more delusive than the prospect here contemplated; professed to be for the combining in worship of bodies of Christians, now disjoined. Instead of this, it tends to the opposite effect of dividing our Church, as existing in its present forms; and, into how many separate

\* Gen. Theol. Sem., Address, 1828, p. 10.

and perhaps hostile communions, it is impossible to foresee."

Q. Is it true liberality for Churchmen to join in religious exercises, when all distinctive principles are lost sight of?

A Bishop White says\*, "It was expressed to be a specious but delusive profession of liberality, inviting us to join in religious exercises, and in religious instruction whether delivered orally, or through the channel of the press; in which it is understood, that all distinctive principles are to be lost sight of; and there is to be the sole object of regarding truths, on which the members of the different communions are agreed."

Q. What is Bishop White's opinion as to the authority or consistency of

\* Gen. Theol. Sem., Address, 1828, p. 4.

such as give their patronage to schismatical bodies ?

*A.* Bishop White, speaking of Dr. Haweis, says\*, "There is propriety in informing such readers, that Dr. Haweis although an ordained and beneficed minister of said Church, (of England) was in the habit of openly giving his patronage to societies, withdrawing from its communion and rejecting the obligation of its institutions. By what process of reasoning he may have reconciled such conduct to consistency of character and fidelity to engagements, is here unknown. The only reason for recording the fact, is that it may be a protest against any use of his authority, as that of a clergyman of the Church of England."

\* *Comp. Views*, vol. i. p. 408.

## SECTION XXXII.

## Of Revivals, True and False.

“And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.”—*1 Kings* xix. 12.

“That they may truly please thee, pour upon them the continual dew of thy blessing.”—*From the Prayer Book.*

Q. Give Bishop White's view on the subject of Revivals.

A. Bishop White says\*, “The expression ‘revival,’ applied to religion, being rendered indefinite by the variety of forms in which it appears; there may be propriety, in the author's declaring of his sense of the distinction between the use and the abuse of it.

“Exercises professedly religious, but, manifesting less either of the operation of the intellectual faculty, or of affections marked by the acknowledged graces of

\* Gen. Theo. Sem. Address, 1828, p. 18, 19, note.

the Gospel, than of the excitement of animal organization, and extended principally by the power of sympathy, are not here understood under the term in question.

“In the New Testament, there are records of occasions, when, from the concurrence of favorable circumstances, there issued excitements of religious sensibility and of disposition to religious inquiry, without the notice of any such accompaniment: as when the Baptist addressed the crowds attendant on his ministry: as when our Saviour delivered to a concourse of people his Sermon on the Mount; as when he worked a miraculous provision for the five thousand; and, as when on the preaching of St. Peter, there were added to the Church about three thousand souls. If, in exercises so different from any thing found in these instances there are to be con-

fessed the outpourings of the Spirit ; the Christian Church must surrender the Ministry and the Sacraments ; which have been denied under such displays as those referred to, and must be distracted by contrary views of the doctrines of grace ; each of opposite sides setting up the plea of an outpouring of the Spirit ; so different from the effusion noticed in Scripture, which was to guide to all truth. Further, if, under such influences, there be disregard of the doing of all things decently and in order ; especially, in the Episcopal Church, if there be the introduction of self-constituted Ministers, in violation of her prohibition ; or if, in congregations under her own Ministers, whether in Churches or elsewhere, her services are superseded by devotions not recognized in her institutions, to the neglect of those pre-

scribed by her; these are cases, which the address was not designed to favor.

“Independently on these and on all other disorders, there arises, sometimes in a particular neighborhood, and sometimes pervading a community, increased attention to those spiritual interests, which ought at all times to be the nearest to the affection. In the excitement of this, there is to be confessed the operation of the Spirit of grace, and, so far as religious affections and holy conduct may be the result, they are what the Scriptures call his fruit; while any extravagances which may accompany them are resolvable into human weakness; and are in danger, from the neglect of prayer, and of watchfulness over the movements of the mind, of resulting in a species of profession, which is not an adorning of the doctrines of our God

and Saviour ; and which even weakens the hold of moral obligation on the conscience.

“The improvement of any such seasons of grace as these referred to, was intended to be impressed on the minds of the graduates and pupils.”

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### SECTION XXXIII.

#### Of the Solemnization of Marriage.

“This is a great mystery ; but I speak concerning Christ and the Church.”—*Eph.* v. 32.

Q. What was Bishop White's opinion as to the duty of a Minister in solemnizing a marriage, under given circumstances ?

A. Bishop White says,\* “The supposition is as follows : there exists no

\* An Opinion, &c., p. 13.

legal impediment to the marriage: one of the parties at least, belongs to the congregation of the Minister applied to for solemnization: also, one of them labors under the apparently just imputation of very faulty conduct; while the other has respectable connexions, who must be supposed to be greatly distressed by the proposed alliance. It is further supposed, that neither of the parties is either intoxicated or insane; and that there is no reason to suspect the latter in any such sense, as is a disqualification for civil contracts generally. The question is—should the Minister applied to solemnize the marriage? In the above, the degree of misconduct in one of the parties is not defined. The reason is, that in the ensuing discussion, the argument will apply whatever the degree may be.

“ There appears to me—and if a mis-

take, it has attended me through the long course of my ministry—that under the circumstances stated, the Minister is not left to his discretion, but is bound to join the parties in marriage.”

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### SECTION XXXIV

#### Of “Unbosoming of the Mind” to a Minister.

“If there be any of you, who by these means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other Minister of God’s word, and open his grief.”—*From the Exhortation in the Holy Communion Office.*

“Confess your faults one to another.”—*St. James* v. 16.

Q. Does the Protestant Episcopal Church esteem “the unbosoming of the mind” to a Minister disallowable?

A. Bishop White says,\* “The pro-

\* Remarks on Experience, &c., for *Chris. Jour.*, 1819.

priety of it, where occasion may require, is involved in the nature of the Gospel ministry; and is recognized in one of the exhortations to the Communion towards the end. It is also implicit in the examination prescribed to the Minister in the Visitation of the Sick."

Q. Ought such "unbosoming" be kept secret by the Clergy?

A. Bishop White says,\* "The experiences of the inward man may be sometimes profitably disclosed, with a view to counsel or to comfort; but it should be under the veil of secrecy."

Q. Should the Minister be qualified for such disclosures?

A. Bishop White says,† "A Minister of the Gospel ought to be so qualified, as that the mind may be unburdened to him."

\* Remarks on Experience, 1819.

† Remarks on Experience, 1819.

Q. Do we deny the utility of "recourse" to Pastors by their people for the easing of conscience ?

A. Bishop White says,\* " While the Protestant Churches deny the duty of confession, as maintained by the Church of Rome, they do not deny the utility of recourse to be had by believers to their pastors, for the easing of the conscience of any pressing burdens, and for the clearing of doubts and difficulties ; and hence an invitation to that effect in one of the exhortations to the communion, in the Liturgy of this Church. It is indeed one of the most important uses of the ministerial office."

\* Lectures, p. 45.

SECTION XXXV.

Of the terms “Vital Piety,” and “Vital Godliness,” and “Conversion.”

“Avoiding profane and vain babblings, and oppositions of science falsely so called.”—1 *Tim.* vi. 20.

Q. Is the phrase “vital piety” tautological ?

A. Bishop White says,\* “There is tautology in the phrase ‘vital godliness.’ ”

Q. Is the phrase evangelical ?

A. Bishop White says†, “What can have been the origin of the *unevangelical* term in question ?”

Q. Is there an erroneous notion sometimes attached to the term “conversion ?”

A. Bishop White says,‡ “Nothing

\* Remarks in *Chris. Jour.*, 1820.

† *Ibid.*

‡ *Comp. Views*, vol. ii. p. 113.

can be wider of the sentiment intended (in the 13th Article,) than the fancy entertained by many, relative to baptized persons of a Christian education, that in succeeding life, there must be a critical moment of conversion; previously to which, all they do, not excepting their very prayers, are strictly speaking sins. If this be a correct idea, the whole system of the Church must be radically erroneous, as will be shown in the proper place. But if, as the Church presumes, all who are fit subjects of baptism, and have received it, are therein made Christ's, by a grace given to them in the transaction; all works done by them, as the Gospel has commanded, are good, not only formally, but as to their principle."

Q. What is the origin of the "un-evangelical term" vital godliness?

A. Bishop White says\*, "With all due allowance for those who use it from habit, begun they know not how; and for others, who use it without thought as to its precise meaning; the avowed patrons of it have something to inculcate, extraneous to any state of mind included in Scripture [under the simple term 'godliness.' Hence they are led, perhaps unconsciously, to fill up the phrase answerably to their own ideas. What is this extraneous matter? It is a species of animal sensibility, of which a man may possess much without religious affections; although doubtless, the principles may be associated in the same mind."

Q. May not such sentiments as those contained in the foregoing answers be considered wanting in spirituality?

\* Remarks in Chris. Jour., 1820.

A. Bishop White says,\* “It is not here unattended to, that the sentiments delivered would be considered by some estimable persons, as indicative of religious views void of spirituality. There would be a breach of duty in declining, on that account, to speak agreeably to the Word of Truth; and it ought to be held ‘a light thing, to be judged of man’s judgment.’ Of the kind of animal sensibility faulted, there is no example in the New Testament; nor in the Old; unless in the devotions of those worshippers of Baal, whom the prophet Elijah ridiculed; counselling them to ‘cry aloud,’ lest their God should be ‘journeying.’ or pursuing, or asleep and to be awaked.”

Q. What is the meaning of “convert,” and “conversion?”

\* Remarks in Chris. Jour., 1820.

A. Bishop White says,\* “The words ‘convert,’ ‘converted,’ and ‘converting,’ are used, altogether, four times in the New Testament, and never to express any other sentiments, than the retrieving or the being retrieved from sin fallen into, in violation of the dispensation under which the parties were.”

Q. What does our Church demand from baptized persons ?

A. Bishop White says,† “From baptized persons, our Church demands no other conversion, than that which is from a state of sin, if they have unhappily fallen into it.”

Q. Does the Church avoid calling the Lord’s day *the Sabbath* ?

A. Bishop White says,‡ “Here (Col. ii. 16) the Sabbath is considered as

\* Comp. Views, vol. ii. p. 304.

† Lectures, p. 14.

‡ Lectures, p. 64.

falling with the whole body of the ritual law of Moses. And this may show the reason, on which our Church avoids the calling of her day of public worship — ‘the Sabbath.’ It is never so called in the New Testament: and in the primitive Church, the term ‘Sabbatizing,’ carried with it the reproach of a leaning to the abrogated observances of the law.”



## SECTION XXXVI.

## Of the General Theological Seminary.

“And all thy children shall be taught of the Lord; and great shall be the peace of thy children.”—*Isaiah* liv. 13.

Q. Give Bishop White’s opinion of the General Theological Seminary.

A. Bishop White says,\* “To what-

\* Gen. Theol. Sem. Address, 1829, p. 17.

ever further period there may be a lengthening of his life, he believes that the end of it, happen when it may, will find him cherishing this Institution (the General Theological Seminary) in his regards; and in proportion to what may remain of strength of mind and of body, zealously laboring for its success."

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## SECTION XXXVII.

**Bishop Hobart, and of Archbishop Laud.**

"Being destitute afflicted, tormented; of whom the world was not worthy."—*Heb.* xi. 37, 38.

*Q.* What was Bishop White's opinion of Bishop Hobart?

*A.* Bishop White says,\* "There is expressed peculiar satisfaction in the admission to the Episcopacy of a Bro-

\* *Con. Ser.*, 1811, p. 30, 31.

ther (Rev. J. H. Hobart, D.D.,) known in his infancy, in his boyhood, in his youth, and in his past labors in the ministry, to him who is to be the principal agent in the reception of him to the Episcopacy.

“There are not likely to be any within these walls, who have had such ample opportunity of judging of the reverend person now referred to, as to real character and disposition. And his ordainer can with truth declare, that he shall discharge the duty on which he is soon to enter, with the most sanguine prospects as to the issue. This is said, without the remotest idea of a comparison with any other; but merely on account of a longer and more intimate acquaintance. And perhaps, what is now announced, may not be altogether without a reference to self; although—it is trusted—not operating in a faulty line.

For whether it be the infirmity of an advance in years, or, as is rather hoped, an interest taken in the future prosperity of the Church; there is cherished a satisfaction in the recollection of counsels formerly given to one who is in future to be a colleague; who may, in the common course of affairs, be expected to survive; and through whom, there may accordingly be hoped, to be some small measure of usefulness, when he who gave those counsels shall be no more."

Again, Bishop White says,\* "To one who has been a witness of his merits in his boyhood, in his youth, and in his maturity, there could not but be caused sympathy, by the sickness which has carried him from his family, from the Seminary, and from his Church. To all these relations we hope in a gracious

\* Gen. Theo. Sem. Address, 1824, p. 14.

Providence for his restoration ; and, in no one is this desire more sincere than in him who, in consequence of the request of the learned Professors of the Institution, has been delivering an address on this occasion.”

Again, Bishop White says,\* “It will easily be believed, that the duty of the day cannot have been discharged without the tenderest recollection of a *friend* for whom there has been cherished an affection from his very early years. With the grief occasioned by his decease, there is the consoling recollection of the virtues, and of the services which embalm his memory in the estimation of his friends, of the Churches which have been under his superintendence, of our Church generally, throughout the Union, and of that large portion

\* Add. at Bishop B. T. O's. Consec. p. 26.

of society who knew him only as a man, as a fellow-citizen, and as a Christian minister, exterior to their respective pales.”

Q. Was it Bishop White's opinion that Archbishop Laud was likely to become a Roman Catholic?

A. Bishop White says,\* “The writer of this is convinced, that no man in England was less likely to become a Roman Catholic, than Archbishop Laud.”

Q. What does Bishop White say of his “lenient censure” on Archbishop Laud?

A. Bishop White says,† “The author is aware, that this lenient censure on the Archbishop will be thought far short of his demerits, by persons adopting the opinions of those writers, who re-

\* Com. Views, vol. ii. p. 186.

† Com. Views, vol. ii. p. 188.

present as an high crime in this prelate, what they hold venial—perhaps a duty—in Cranmer, in Calvin, and in the very enemies of Archbishop Laud, as soon as they got a taste of the sweets of power.”

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## SECTION XXXVIII.

## Of Certain Books;

NEAL'S HISTORY OF THE PURITANS, MOSHEIM'S ECCLESIASTICAL HISTORY, SCOTT'S COMMENTARY, AND D'OYLY & MANT'S COMMENTARY, MILNER'S HISTORY OF THE CHRISTIAN CHURCH, DR. HAWEIS' HISTORY OF THE CHRISTIAN CHURCH, AND OF MR. TOPLADY.

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”—1 *John*, iv. 1.

Q. What is the character of Dr. Neil's History?

A. Bishop White says,\* “The History of Daniel Neal has been especially

\* Gen. Theo. Sem. Address, 1823, note, p. 15.

instrumental in giving erroneous views of the transactions of which he wrote. The corrections of it are by Bishop Maddox, as regards the reign of Queen Elizabeth; and by Dr. Zachary Grey, for the succeeding times."

Again Bishop White says,\* "Daniel Neale's History of the Puritans—a popular work among Anti-Episcopalians in the United States; it will be to the purpose to give a few specimens of his *innumerable misrepresentations*."

Q. What is the character of Dr. Mosheim's Ecclesiastical History?

A. Bishop White says,† "The celebrated work of Dr. Mosheim, is among the books recommended by the House of Bishops, to those who are preparing for Holy Orders; *but with the direction, to take along with it certain other histo-*

\* Essay in Christian Journal, April 3. 1818.

† Ibid.

*rical books, relatively to the Church of England. It is proposed to show the ground of this qualification."*

Q. What is Bishop White's opinion of Scott's Commentary ?

A. Bishop White says,\* "Another Commentary, that of the Rev. Thomas Scott, has been received by many of the members of the Episcopal Church, under the impression, that it is agreeable to her views of the leading doctrines of Christianity. To prove, that in regard to some of them this is not a fact, is the design of the present address."

Again Bishop White says,† "It is intended to prove, concerning the Rev. T. Scott that under every one of the points contained in what is called the Quinquarticular (i. e. Calvinistic) controversy, he has taught what is either be-

\* Remarks on the Com. in Ch. Register, Feb. 1826.

† Ibid.

yond or in contrariety to the Doctrines of the Church, of which he was a minister.”

*Q.* What is Bishop White's opinion of D'Oyly and Mant's Commentary ?

*A.* Bishop White says,\* “In that work the notes are not the suggestions of the editors, but are generally taken from the writings of the most celebrated Divines of their Church, from the reformation to the present time.”

*Q.* Give Bishop White's opinion of Dr. Haweis, a Calvinistic clergymen of the Church of England, and author of a work called “An History of the Christian Church ?”

*A.* Bishop White says,† “It has been remarked of Dr. Haweis, that however prejudiced against some Fathers of the Church, celebrated by her in all the

\* Remarks on the Com. in Ch. Register, Feb. 1826.

† Comp. Views, vol. i. p. 417.

ages succeeding them, he possessed abundance of a singular kind of charity, in supposing piety to abound in heretical and schismatical communions, even where there were no documents in his support."

Q. What is Bishop White's opinion of Rev. Mr. Toplady (the author of History of Calvinism ?)

A. Bishop White says,\* "Mr. Toplady's zeal, however, is supposed by the writer of this, to have carried him to a length of torture of the scraps taken from these Fathers, which is not here recollected to have been found in any other author."

Q. What is Bishop White's opinion of Rev. Joseph Milner's History of the Christian Church ?

A. Bishop White says,† "Like the two

\* Comp. Views, vol. i. p. 403.

† Comp. Views, vol. i. p. 416.

authors above mentioned (viz. Toplady and Haweis,) he (Milner) is a Calvinist; and although not so intolerant as they in reference to opposite opinion, never finds Christian doctrine in its integrity, except in alliance with Calvinism, or in what he thinks he perceives the complexion of that theory.”

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## SECTION XXXIX.

### Of the Heathen.

“For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves.”—*Romans* ii. 14.

Q. Is any part of the human race placed, by the condition of their birth, beyond the reach of the mercy of God, through Christ?

A. Bishop White says,\* “It is here

\* *Comp. Views*, vol. i. p. 120.

thought a reasonable conclusion from the premises, that no part of the human race are placed, by the condition of their birth, beyond the reach of the mercy of God, through Christ. In regard to the heathen we may properly speak of them, as being left to the uncovenanted mercies of God."

Q. Is the hope that God extends his mercy to the virtuous heathen Scriptural?

A. Bishop White says,\* "It is a conspicuous truth of Holy Scripture."

\* Comp. Views, vol. i. p. 106.

“These properties of our system, in Doctrine, in Discipline and in Worship, which in the Sixteenth Century were cleared from superstition by the Leaders in the English Reformation, were brought to the Colonies by the early emigrants of the Church of England, were recognized by us in the organization of our American Church, and, under the influence of the grace of God, have been persevered in by us to the present day.”

—*Extract from Bishop White's Address on laying the corner stone of the Gen. Theo. Sem., 1825.*

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