

# Catena patrum.--no. I. Testimony of Writers in the Later English Church to the Doctrine of the Apostolical Succession

by J.H. Newman

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*The doctrine of Apostolical Succession is the idea that the authority and power of the apostles were passed down to their successors, who are the bishops and priests of the Church.*

**Scripture:** Matthew 28:18, John 20:22, Acts 1:8, 1 Corinthians 12:28, Ephesians 4:11

**Topics:** "Apostolic Succession", "Church Authority"

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## Description

J.H. Newman preaches about the Apostolic succession, emphasizing the importance of the visible Church founded by Christ, with spiritual privileges passed down through successive ordinations from the Apostles. The doctrine of Apostolic succession is challenged by those who oppose the clear lineage of ministers and rulers in the Church, ordained by Christ Himself. The authority to teach, baptize, and administer sacraments, as well as to ordain pastors and elders, is seen as essential for the continuity and governance of the Church, ensuring the perpetuation of the Apostolic function and charge.

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## Transcript

The Baptism of John, whence was it? from heaven or of men? And they reasoned among themselves, saying, If we shall say, From heaven, He will say unto us, Why did ye not then believe him? But if we shall say, Of men, we fear the people; for all hold John as a prophet.

PERSONS who object to our preaching distinctly and unhesitatingly the doctrine of the Apostolical succession, must be asked to explain, why we may not do what our FATHERs in the Church have done before us, or whether they too, as well as we, are mistaken, or injudicious theorists, or Papists, in so doing? This question is here plainly put to them; and at the same time the attention of inquirers, who have not made up their minds on the subject, is invited to the answer, if any is forthcoming, from the parties addressed.

The doctrine in dispute is this; that CHRIST founded a visible Church as an ordinance for ever, and endowed it once for all with spiritual privileges, and set His Apostles over it, as the first in a line of ministers and rulers, like themselves except in their miraculous gifts, and to be continued from them by successive ordination; in consequence, that to adhere to this Church thus distinguished, is among the

ordinary duties of a Christian, and is the means of his appropriating the Gospel blessings with an evidence of his doing so not attainable elsewhere.

The passages quoted below contain, it is presumed, this doctrine; but they are not intended as more than tokens and suggestions of the full testimony, contained in the works of their great authors.

BILSON, BISHOP.--Perpetual Government of Christ's Church, ch. ix. p. 105

It will happily [haply] be granted the Apostles had their prerogative and pre-eminence above others in the Church of CHRIST; but that limited to their persons, and during for their lives, and, therefore, no reason can be made for their superiority, to force the like to be received and established in the Church of CHRIST for all ages and places; since their office and function are long since ceased, and no like power reserved to their successors after them. I do not deny but many things in the Apostles were personal, &c. ... yet, that all their gifts ended with their lives, and no part of their charge and power remained to their after-comers, may neither be confessed by us, nor affirmed by any, unless we mean wholly to subvert the Church of CHRIST ... The Scriptures, once written, suffice all ages for instruction; the miracles then done, are for ever a most evident confirmation of their doctrine; the authority of their first calling liveth yet in their succession; and time and travel, joined with GOD'S graces, bring pastors at this present to perfection; yet the Apostles' charge to teach, baptize, and administer the LORD'S Supper, to bind and loose sinners in heaven and in earth, to impose hands for the ordaining of pastors and elders, these parts of the Apostolic function and charge are not decayed, and cannot be wanted in the Church of GOD. There must either be no Church, or else these must remain; for without these no Church can continue.

HOOKE, PRESBYTER AND DOCTOR.--Ecclesiastical Polity, Book v. Â§ 77

In that they are CHRIST'S ambassadors and His labourers, who should give them their commission, but He whose most inward affairs they manage? Is not GOD alone the FATHER of spirits? Are not souls the purchase of JESUS CHRIST? What angel in heaven could have said to man, as our LORD did unto Peter, "Feed my sheep,--preach--baptize--do this in remembrance of Me. Whose sins ye retain, they are retained; and their offences in heaven pardoned, whose faults you shall on earth forgive?" What think we? Are these terrestrial sounds, or else are they voices uttered out of the clouds above? The power of the ministry of GOD, translateth out of darkness into glory; it raiseth man from the earth, and bringeth GOD Himself from heaven; by blessing visible elements it maketh them invisible graces; it giveth daily the HOLY GHOST; it hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls; when it poureth malediction upon the heads of the wicked, they perish; when it revoketh the same, they revive. O wretched blindness, if we admire not so great power; more wretched if we consider it aright, and, notwithstanding, imagine that any but GOD can bestow it! To whom CHRIST hath imparted power, both over that mystical body which is the society of souls, and over that natural which is Himself, for the knitting of both in one, (a work which antiquity doth call the making of CHRIST'S body,) the same power is in such not amiss both termed a kind of mark or character, and acknowledged to be indelible "Receive the HOLY GHOST; whose sins soever ye remit, they are remitted; whose sins ye retain, they are retained." Whereas, therefore, the other Evangelists had set down, that CHRIST did before His suffering promise to give His Apostles the keys of the kingdom of heaven, and being risen from the dead, promised moreover at that time a miraculous power of the HOLY GHOST, St. John addeth, that He also invested them even then with the power of the HOLY GHOST for castigation and relaxation of sin, wherein was fully accomplished that which the promise of the keys did import. Seeing therefore, that the same power is now given, why should the same form of words expressing it be thought foolish?

Ibid. Â§ 68.

Now the privilege of the visible Church of GOD (for of that we speak) is to be herein like the ark of Noah, that, for any thing we know to the contrary, all without it are lost sheep; yet in this was the ark of Noah privileged above the Church, that whereas none of them which were in the one could perish, numbers in the other are cast away, because to eternal life our profession is not enough.

BANCROFT, ARCHBISHOP.--Sermon preached at Paul's Cross

This hath ever been reckoned a most certain ground and principle in religion, that that Church, which maintaineth without error the faith of CHRIST, which holdeth the true doctrine of the Gospel in matters necessary to salvation, and preacheth the same, which retaineth the lawful use of those Sacraments only which CHRIST hath appointed, and which appointeth vice to be punished, and virtue to be maintained, notwithstanding in some other respects, and in some points, it have many blemishes, imperfections, nay divers and sundry errors, is yet to be acknowledged for the Mother of the faithful, the House of GOD, the Ark of Noah, the pillar of Truth, and the spouse of CHRIST. From which Church whosoever doth separate himself, he is to be reckoned a schismatic or an heretic

There are many causes set down by the said ancient FATHERS, why so many false prophets do go out into the world; but I will only touch four; whereof I find the contempt of Bishops especially to be one; for unto them, as St. Jerome saith, ever since St. Mark's time, the care of Church Government hath been committed; they had authority over the rest of the ministry "that the seed of schism might be taken away, &c."

Read the Scriptures, but with sobriety; if any man presuming upon his knowledge, seek further than is meet for him, besides that he knoweth nothing as he ought to know, he shall cast himself into a labyrinth, and never find that he seeketh for. GOD hath bound Himself by His promise unto His Church of purpose, that men by her good direction might in this point be relieved; to whose godly determination in matters of question, her dutiful children ought to submit themselves without any curious or wilful contradiction. I could bring many authorities to this effect.

ANDREWS, BISHOP AND DOCTOR.--Sermons on Whitsunday, No. 9. (Works, p. 695.)

The HOLY GHOST may be received more ways than one. He hath many spiramina; polutropoV, "in many manners" He comes; and multiformis gratia He comes with. He and they carry the name of their cause; and to receive them is to receive the SPIRIT. There is a gratum faciens, the saving grace of the SPIRIT, for one to save himself by, received by each, without respect to others; and there is a gratis data (whatever become of us) serving to save others by, without respect to ourselves. And there is cariV diakoniaV, the grace of a holy calling, for it is a grace, to be a conduit of grace any way. All these; and all from one and the same SPIRIT.

That was here conferred, (in John xx. 22.) was not the saving grace of inward sanctimony; they were not "breathed on" to that end. The Church to this day gives this still in her ordinations, but the saving grace the Church cannot give; none but GOD can give that. Nor the gratis data it is not. That came by the tongues, both the gift of speaking divine languages, and the gift of apofqeggesqai, speaking wisely, and to the purpose: and (we know) none is either the holier or the learned by his ordination.

Yet a grace it is. For the very office itself is a grace; mihi data est hanc gratia, saith the Apostle, in more places than one; and speaks of his office and nothing else. The Apostleship was a grace, yet no saving grace. Else, should Judas have been saved. Clearly then, it is the grace of their calling (this) whereby they were sacred and made persons public, and their acts authentical, and they enabled to do somewhat about the remission of sins, that is not (of like avail) done by others, though perhaps, more learned and virtuous than they, in that they have not the like mitto vos, nor the same accipite that these have.

Ibid.--Sermon on Absolution. (Appendix, p. 90.)

The power of remitting sin is originally in GOD, and in GOD alone. And CHRIST our SAVIOUR, by means of the union of the Godhead and manhood into one person, by virtue whereof "The Son of man hath power to forgive sins upon earth."

This power being thus solely vested in GOD, He might, without wrong to any, have retained and kept to Himself, and without means of word or sacrament, and without ministers, either apostles or others, have exercised immediately by Himself from Heaven. But we should then have said of the remission of sins, saith St. Paul, "Who shall go up to heaven for it, and fetch it thence? for which cause," saith he, "the righteousness of faith speaketh thus, Say not so, &c."

Partly this, but there should be no such difficulty to shake our faith, as once to imagine to fetch CHRIST from heaven for the remission of our sins; and partly also, because CHRIST, to whom alone this commission was originally granted, having ordained Himself a body, would work by bodily things, and having taken the nature of a man upon Him, would honour the nature He had so taken, for these causes; that which was His, and His alone, He vouchsafed to impart, and out of His commission to grant a commission, and thereby to associate them to Himself, (it is His own word by the prophet) and to make them sunergous, that is cooperatores, workers together with Him (as the Apostle speaketh) to the work of salvation, both of themselves and of others. From GOD then it is derived; from GOD and to men. \* \* \*

Now if we ask, to what men? the text is plain. They to whom CHRIST said this Remiseritis, were the Apostles.

In the Apostles, (that we may come nearer yet) we find three capacities as we may term them, 1. As Christians in general. 2. As preachers, priests, or ministers, more special. 3. As those twelve persons, whom in strict propriety of speech, we term the Apostles.

Some things that CHRIST spake to them, He spake to them as representing the whole company of Christians; as his Vigilate.

Some things to them, not as Christians, but as preachers or priests; as His Ite predicare Evangelium and his Hoc facite; which no man thinketh all Christians may do.

And some things to themselves personally: as that He had appointed them witnesses of His miracles and resurrection, which cannot be applied but to them and them in person. It remaineth we inquire, in which of these three capacities CHRIST imparted to them this commission.

Not to the Apostles properly; that is, this was no personal privilege to be in them, and to die with them, that they should only execute it for a time, and none ever after them. GOD forbid we should so think it. For, this power being more than needful for the world, (as in the beginning it was said,) it was not to be either personal, or for a time; then those persons dying, and those times determining, them in the ages following

(as we now in this) that should light into this prison or captivity of sin, how could they or we receive any benefit by it? Of nature, it is said by the heathen philosopher, that it does neither abundare in superfluis, nor deficere in necessariis. GOD forbid, but we should ascribe as much to GOD at the least, that neither He would ordain power superfluous or more than needed, or else, it being needful, would appropriate it unto one age, and leave all other destitute of it; and not rather, as all writers both new and old take it, continue it successively to the world's end.

And as not proper to the Apostles' persons, so neither common to all Christians in general, nor in the persons of all Christians conveyed to them. Which thing the very circumstances of the text do evict. For He sent them first, and after inspired them; and after both these, gave them this commission. Now all Christians are not so sent, nor all Christians inspired with the grace or gift of the SPIRIT, that they were here. Consequently, it was not intended to the whole society of Christians. Yea, I add, that forasmuch as these two, both these two, must go before it, Missio and Inspiratio, that though GOD inspire some laymen, if I may have leave so to term them, with very special graces of knowledge to this end, yet inasmuch as they have not the former, of sending, it agreeth not to them, neither may they exercise it, until they be sent, that is, until they have their calling thereunto.

It being then neither personal nor peculiar to them as Apostles, nor again common to all as Christians, it must needs be committed to them as ministers, priests, or preachers; and consequently to these that in that office and function do succeed them, to whom this commission is still continued. Neither are they, that are ordained or instituted to that calling, ordained or instituted by any other words or verse than this (John xx. 23). Yet not so, that absolutely without them, GOD cannot bestow it, on whom or when Him pleaseth; or that He is bound to this means only, and cannot work without it. For, gratia Dei non alligatur mediis, the grace of GOD is not bound but free, and can work without means either of word or sacrament; and as without means, so without ministers, how and when to Him seemeth good. But speaking of that which is proper and ordinary, in the course by Him established, this is an ecclesiastical act, committed as the residue of the ministry of reconciliation to ecclesiastical persons. And if at any time He vouchsafe it by others that are not such, they be in that case *Ministri necessitatis, non officii*, in case of necessity ministers, but by office not so. \* \* \*

The remission of sins, as it is from GOD only, so it is by the death and blood-shedding of CHRIST alone; but for the applying of this unto us, there are divers means established. \* \* \* In the institution of Baptism there is a power to that end. \* \* 2. Again, there is also another power for the remission of sins, in the institution of the Holy Eucharist. \* \* 3. Besides, in the word itself there is a like power ordained. "Now are you clean," saith CHRIST, (no doubt from their sins) propter Sermonem hunc. And the very name giveth as much, that it is entitled, "The Word of Reconciliation." 4. Further there is to the same effect a power in prayer, and that in the priests' prayers, "Call for the Priests," saith the Apostle, "and let them pray for the sick person, and if he have committed sin, it shall be forgiven him." All and every of them, are acts for the remission of sins: and in all and every of these, is the minister required, and they cannot be dispatched without him.

But the ceremonies and circumstances that here (John xx. 23.) I find used, prevail with me to think, that there is somewhat here imparted to them, that was not before. For it carrieth no likelihood, that our SAVIOUR bestowing on them nothing here, but that which before He had, would use so much solemnity, so diverse and new circumstances, no new or diverse grace being here communicated. \* \* \* take it to be a power distinct from the former, and (not to hold you long) to be the accomplishment of the promise made (Matt. xvi. 19.) of the power of the keys, which here in this place and in these words is fulfilled; and have

therein for me, the joint consent of the FATHERS. Which being a different power in itself, is that which we call the act or benefit of absolution; in which, as in the rest, there is in the due time and place of it, an use for the remission of sins.

HALL, BISHOP AND CONFESSOR.--On Episcopacy, Pt. iii. p. 9.

And for you, my dearly beloved brethren at home, for CHRIST'S sake, for the Church's sake, for your souls' sake be exhorted to hold to this holy institution of your blessed SAVIOUR and His unerring apostles, and bless GOD for Episcopacy. Do but cast your eyes a little back, and see what noble instruments of GOD'S glory He hath been pleased to raise up in this very Church of ours out of this sacred vocation; what famous servants of GOD, what strong champions of truth, and renowned antagonists of Rome and her superstitions; what admirable preachers, what incomparable writers, yea, what constant and undaunted martyrs and confessors, &c. ... Neither doubt I but that it will please GOD, out of the same rod of Aaron, still to raise such blossoms and fruit, as shall win Him glory to all eternity. So you are to honour those your reverend pastors, to hate all factious withdrawals from that government, which comes the nearest of any Church upon earth to the Apostolical Let me therefore confidently shut up all with that resolute word of that blessed Martyr and Saint, Ignatius "Let all things be done to the honour of GOD, give respect to your bishop as you would GOD should respect you. My soul for theirs which obey their bishop, presbyters, and deacons; GOD grant that my portion may be the same with theirs." And let my soul have the same share with that blessed Martyr that said so. Amen.

LAUD, ARCHBISHOP AND MARTYR.--Conference with Fisher, xvi. 29.

"I am with you always unto the end of the world." Yes most certain it is,--present by His SPIRIT; or else in bodily presence He continued not with His Apostles, but during His abode on earth. And this promise of His spiritual presence was to their successors; else, why "to the end of the world?" The Apostles did not, could not, live so long. But then to the successors the promise goes no farther, than "I am with you always," which reaches to continual assistance, but not to divine and infallible.

"The Comforter the HOLY GHOST shall abide with you for ever." Most true again; for the HOLY GHOST did abide with the Apostles, according to CHRIST'S promise thus made, and shall abide with their successors for ever, to comfort and preserve them.

Ibid.--xxv. 15.

CHRIST promised the Keys to St. Peter. (Matt. xvi.) True; but so did He to all the rest of the Apostles (Matt. xviii. John xx.) and to their successors as much as to his St. Augustine is plain, "If this were said only of St. Peter, then the Church hath no power to do it," which GOD forbid! The keys therefore were given to St. Peter and the rest in a figure of the Church, to whose power and for whose use they were given. But there's not one key in all that bunch, that can let in St. Peter's successors to a "more powerful principality" universal than the successors of the other Apostles had.

BRAMHALL, ARCHBISHOP AND CONFESSOR.--Vindication of the Church of England.--Discourse III

I do also acknowledge that Episcopacy was comprehended in the Apostolic office, tanquam trigonus in tetragono, and the distinction was made by the Apostles, with the approbation of CHRIST; that the angels of the seven Churches in the Revelation were seven Bishops; that it is the most silly ridiculous thing in the world, to calumniate that for a Papal innovation, which was established in the Church before there was a

Pope at Rome: which hath been received and approved in all ages since the very cradle of Christianity, by all sorts of Christians, Europeans, Africans, Asiatics, Indians, many of which never had any intercourse with Rome, nor scarcely ever heard of the name of Rome. If semper, ubique, et ab omnibus be not a sufficient plea, I know not what is.

But because I esteem them Churches not completely formed, do I, therefore, exclude them from all hopes of salvation? or esteem them aliens and strangers from the commonwealth of Israel? or account them formal schismatics? No such thing. First, I know there are many learned persons among them who do passionately affect Episcopacy; some of which have acknowledged it to myself, that their Church would never be rightly settled, until it was new moulded. Baptism is a sacrament, the door of Christianity, a matriculation into the Church of Christ: yet the very desire of it in case of necessity, is sufficient to excuse from the want of actual Baptism. And is not the desire of Episcopacy sufficient to excuse from the actual want of Episcopacy, in like case of necessity? or should I censure these as Schismatics?

Secondly, there are others, who though they do not long so much for Episcopacy, yet they approve it, and want it only out of invincible necessity. In some places the sovereign prince is of another communion; the Episcopal chairs are filled with Roman Bishops. If they should petition for Bishops of their own, it would not be granted. In other places the magistrates have taken away Bishops: whether out of policy, because they thought that regiment not so proper for their republics, or because they were ashamed to take away the revenues, and preserve the order, or out of a blind zeal; they have given an account to GOD: they owe none to me. Should I condemn all these as schismatics for want of Episcopacy, who want it out of invincible necessity?

Thirdly, there are others who have neither the same desires, nor the same esteem of Episcopacy, but condemn it as an Anti-christian innovation, and a rag of Popery. I conceive this to be most gross schism materially. It is ten times more schismatical to desert, nay, to take away (so much as lies in them) the whole order of Bishops, than to subtract obedience from one lawful Bishop. All that can be said to mitigate this fault is, that they do it ignorantly, as they have been mistaught and misinformed. And I hope that many of them are free from obstinacy, and hold the truth implicitly in the preparation of their minds, being ready to receive it, when GOD shall reveal it to them. How far this may excuse (not the crime but) their persons from formal schism, either a toto or a tanto, I determine not, but leave them to stand or fall to their own Master.

But though these Protestants were worthy of this contumely, yet surely the Romanists are no fit persons to object it, whose opinastrety did hinder an uniform reformation of the Western Church. Who did invest Presbyters with Episcopal jurisdiction, and the power of ordaining and confirming, but the Court of Rome, by their commissions and delegations, for avaricious ends? And could they think that the world would believe, that necessity is not as strong and effectual a dispensation, as their mercenary Bulls? It is not at all material, whether Episcopacy and Priesthood be two distinct orders, or distinct degrees of the same orders, the one subordinate to the other; whether Episcopal ordination do introduce a new character, or extend the old. For it is generally confessed by both parties, Protestants and Roman Catholics, that the same power and authority is necessary to the extension of a character, or grace given by ordination, which is required to the Institution of a Sacrament that is not human but divine. These avaricious practices of that Court (though it be not commonly observed) were the first source of these present controversies about Episcopacy, and Ecclesiastical discipline, which do now so much disturb the peace of the Church.

Ibid.--Vindication of Grotius.--Discourse III.

Excuse me for telling the truth plainly; many who have had their education among Sectaries and Non-conformists have apostated to Rome, but few or no right Episcopal Divines. Hot water freezeth the soonest.

He addeth, that "Grotius himself assures him (whom he hath reason to believe) that there were not a few such among the prelatical men." How! not a few such as these, who have apostated from the Church of England? For ingenuity's sake let him tell us where Grotius saith any such thing. Grotius hath not one word to his purpose, when it is duly examined. But this it is to confute books in less time than wise or modest men would require to read them.

Hitherto, he is not able to show us any tolerable reason of his warning. But he showeth us the occasion, p. 82, "Those that unchurch either all or most of the Protestant Churches, and maintain the Roman Church and not theirs to be true, do call us to a moderate jealousie of them." This is far enough from proving his bold suggestion, that they have a design to introduce the Pope into England. So though all he say were true; yet he can conclude nothing from thence to make good his accusation or insinuation. I wish he would forbear these imperfect enthymematical forms of argument, which serve only to cover deceit, and set down both his propositions expressly. His assumption is wanting, which should be this: but a considerable party of Episcopal divines in England do unchurch all or most of the Protestant Churches, and maintain the Roman Church to be a true Church, and these to be no true Churches. I can assent to neither of his propositions, nor to any part of them, as true, sub modo, as they are alleged by him.

First, I cannot assent to his major proposition, that all those who make an ordinary personal uninterrupted succession of Pastors, to be of the integrity of a true Church, (which is the ground of his exception) have, therefore, an intention, or can justly be suspected thereupon to have any intention to introduce the Pope. The Eastern, Southern, and Northern Churches are all of them for such a personal succession, and yet all of them utter enemies to the Pope. Secondly, I cannot assent to his minor proposition, that either all or any considerable part of the Episcopal divines in England, do unchurch either all or most part of the Protestant Churches. No man is hurt but by himself. They unchurch none at all, but leave them to stand or fall to their own Master. They do not unchurch the Swedish, Danish, Bohemian Churches, and many other Churches in Polonia, Hungaria, and those parts of the world, who have an ordinary uninterrupted succession of Pastors, some by the names of Bishops, others under the name of Seniors, unto this day. (I meddle not with the Socinians:) they unchurch not the Lutheran Churches in Germany, who both assert Episcopacy in their confessions, and have actual superintendents in their practice, and would have Bishops, name and thing, if it were in their power. Let him not mistake himself: those Churches which he is so tender of, though they be better known to us by reason of their vicinity, are so far from being "all or most part of the Protestant Churches," that being all put together, they amount not to so great a proportion as the Britannick Churches alone. And if one secluded out of them all those who want an ordinary succession without their own faults, out of invincible ignorance or necessity, and all those who desire to have an ordinary succession either explicitly or implicitly, they will be reduced to a little flock indeed.

But let him set his heart at rest. I will remove this scruple out of his mind, that he may sleep securely upon both ears. Episcopal divines do not deny those Churches to be true Churches, wherein salvation may be had. We advise them, as it is our duty, to be circumspect for themselves, and not to put it to more question, whether they have ordination or not, or desert the general practice of the universal Church for nothing, when they may clear it if they please. Their case is not the same with those who labour under invincible necessity. What mine own sense is of it, I have declared many years since to the world in print; and in the same way received thanks, and a public acknowledgment of my moderation from a French

divine. And yet more particularly in my reply to the Bishop of Chalcedon, Pres. p. 144. and cap. i. p. 164. Episcopal divines will readily subscribe to the determination of the learned Bishop of Winchester, in his answer to the second epistle of Molineus. "Nevertheless, if our form (of Episcopacy) be of divine right, it doth not follow from thence, that there is not salvation without it, or that a Church cannot consist without it. He is blind who does not see churches consisting without it: he is hard-hearted who denyeth them salvation. We are none of those hard-hearted persons, we put a great difference between these things. There may be something absent in the exterior regiment, which is of divine right, and yet salvation to be had." This mistake proceedeth from not distinguishing between the true nature and essence of a Church, which we do readily grant them, and the integrity or perfection of a Church, which we cannot grant them, without swerving from the judgment of the Catholic Church.

MEDE, PRESBYTER.--Sermon on Urim and Thummim. Works, Book 1. p. 186.

The Ministers of CHRIST must be Lux Mundi, the light of the world--Vos estis Lux Mundi--"Ye are the Light of the World: Ye are the World's Urim," saith CHRIST unto His Apostles. "For the lips of the priest should preserve knowledge, and they should learn the law at his mouth." This light of knowledge, this teaching knowledge, is the Urim of every Levite; and therefore CHRIST, when He inspired his Apostles with knowledge of heavenly mysteries, He sent a new Urim from above, even fiery tongues of Urim from heaven. He sent no fiery heads, but fiery tongues; for it is not sufficient for a Levite to have his head full of Urim, unless his tongue be a candle to show it to others. There came, indeed, no Thummim [integrity or perfection] from heaven, as there came an Urim; for though the Apostles were secured from errors, they were not freed from sin; and yet we who are Levites must have such a Thummim as may be gotten upon earth; for St. Paul bids Titus in all things to show himself an example of good works, and this is a Thummim of Integrity. But, besides this Thummim, the Ministers of the Gospel have received from GOD more especially another Thummim, like unto that which was proper to the High Priest; namely, the power of binding and loosing, which is, as it were, a power of oracle, to declare unto the people the remission of their sins, by the acceptance of CHRIST'S sacrifice.

MASON, PRESBYTER.--Vindiciã Ecclesiã Anglicanã, i. 2.

Anglican. Our Ministry is agreeable to Divine Scripture, and therefore holy. Nor do we doubt, that, when the Chief Shepherd shall appear, they who turn many to righteousness shall shine as the stars for ever and ever. However, what is your argument against our ministry?

Romanist. Can a man be a lawful minister without a lawful call?

Anglican. Of course not.

Romanist. If so, I pray tell we how the Anglican Church can defend her ministry. Surely I may address each of you in Harding's words to Jewel: "What say you, my master? You bear yourself as though Bishop of Salisbury; but how will you substantiate your call? What is your warrant for ministering in the Word and Sacraments?" &c. &c. ... I ask thee, Is your call inward or outward?

Anglican. Both.

Romanist. An outward call, to be lawful, must be either immediately from CHRIST'S mouth, as the Apostles were called, or mediately through the Church.

Anglican. Well; we are called by GOD through the Church; for it is He who gives "Pastors and Doctors for the perfecting of the Saints."

Romanist. They who are called by GOD through the Church, must derive their warrant and power by lawful succession from CHRIST and the Apostles. If you maintain you have proceeded from this origin, it is your business to prove it clearly to us; to set forth and trace your genealogy

Anglican. The Ministers of the Anglican Church derive their imposition of hands in a lawful way from lawful Bishops, possessed of a lawful authority; and therefore their call is ordinary [not extraordinary, by miracles].

Romanist. But whence have these Bishops derived their power?

Anglican. From GOD, through the hands of Bishops before them, &c. &c.

SANDERSON, BISHOP AND CONFESSOR.--Divine Right of Episcopacy

My opinion is, that Episcopal Government is not to be derived merely from Apostolical practice or institution, but that it is originally founded in the Person and Office of the Messias, our blessed LORD JESUS CHRIST; who, being sent by our heavenly FATHER to be the Great Apostle (Heb. iii. 1), Bishop, and Pastor (1 Peter ii. 25) of His Church, and anointed to that office immediately after His baptism by John, with power and the HOLY GHOST (Acts x. 37, 38), descending then upon Him in a bodily shape (Luke iii. 22), did afterwards, before His ascension into Heaven, send and empower His holy Apostles, in like manner as His FATHER had before sent Him (John xx. 21), to execute the same Apostolical, Episcopal, and Pastoral Office, for the ordering and governing of His Church, until His coming again; and so the same office to continue in them and their successors unto the end of the world. (Matt. xxviii. 18-20.) This I take to be so clear, from these and other like texts of Scripture, that if they shall be diligently compared together, both between themselves and with the following practice of the Churches of CHRIST, as well in the Apostles' times as in the purest and primitive times nearest thereunto, there will be left little cause why any man should doubt thereof.

HAMMOND, PRESBYTER, DOCTOR, AND CONFESSOR.--On the Power of the Keys. Preface

That the prime act of power enstated by CHRIST on His Apostles, as for the governing of the Church, (and exercising or banishing all devils out of it,) so for the effectual performing that great act of charity to men's souls, reducing pertinacious sinners to repentance, should be so, either wholly dilapidated, or piteously deformed, as to continue in the Church, only under one of these two notions, either of an empty piece of formality, or of an engine of state and secular contrivance, (the true Christian use of shaming sinners into reformation, being well nigh vanished out of Christendom,) might by an alien, or an heathen, much more by the pondering Christian, be conceived very strange and unreasonable, were it not a little clear that we are fallen into those times, of which it was foretold by two Apostles, that in "these last days, there should come scoffers, walking after their own lusts," &c. ... I shall design to infer no further conclusion, but only this, that they which live ill in the profession of a most holy faith but especially they that discharge and banish out of the Church those means which might help to make the generality of Christians better, have the spirit of Antichrist working in them, even when they think themselves most zealously busied in beating down his kingdom. What those means are which might most effectually tend to the amending the lives of Christians, I shall need no farther to interpose my judgment, than, 1st, by submitting it to CHRIST, who put the keys into the Apostles' hands, on purpose as a means to exemplify the end of His coming 2nd, by

minding myself and others what the Apostles say of this power, that it was given them proV oikodomen, to build up the Church of CHRIST, &C.

Chapter 3. The only difficulty remaining on the point, will be, who are the Apostles' successors in that power; and when the question is asked of that power, I must be understood of the power of governing the Church peculiarly, (of which the power of the keys was and is a principal branch,) for it must again be remembered that the Apostles are to be considered under a double notion, first, as planters, then as governors, of the Church Which distinction being premised, the question will now more easily be satisfied, being proposed in these terms; who were the Apostles' successors in that power, which concerned the governing their Churches which they planted? and first, I answer, that it being a matter of fact, or story, later than that the Scripture can universally reach to, it cannot be fully satisfied or answered from thence ... but will in the full latitude, through the universal Church in these times, be made clear, from the recent evidences that we have, viz. from the consent of the Greek and Latin FATHERS, who generally resolve that Bishops are those successors.

TAYLOR, BISHOP, CONFESSOR, AND DOCTOR.--On Episcopacy. Introduction

Antichrist must come at last, and the great apostasy foretold must be, and this not without means proportionable to the production of so great declensions of Christianity. "When ye hear of wars and rumours of wars, be not afraid," says our blessed SAVIOUR, "the end is not yet." It is not war that will do "this great work of destruction;" for then it might have been done long ere now. What then will do it? We shall know when we see it. In the mean time, when we shall find a new device, of which, indeed, the platform was laid, in AÃ«rius and the Acephali, brought to a good possibility of completing a thing, that whosoever shall hear, his ears shall tingle, "an abomination of desolation standing where it ought not," "in sacris," in holy persons, and places, and offices, it is too probable that this is preparatory for the AntiCHRIST, and grand apostasy.

For if Antichrist shall exalt himself above all that is called GOD, and in Scripture none but kings and priests are such, "dii vocati, dii facti," I think we have great reason to be suspicious, that he that divests both of their power, (and they are, if the king be Christian, in very near conjunction,) does the work of Antichrist for him; especially if the men whom it most concerns will but call to mind, that if the discipline or government which CHRIST hath instituted is that kingdom by which He governs all Christendom, (so themselves have taught us,) when they (to use their own expressions) throw CHRIST out of His kingdom; and then either they leave the Church without a head, or else put Antichrist in substitution.

We all wish that our fears in this and all things else may be vain, that what we fear may not come upon us; but yet that the abolition of episcopacy is the forerunner, and preparatory to the great Apostasy, I have these reasons to show, at least, the probability. First, &c. \* \* \*

Sections 2 and 3. This government was by immediate substitution delegated to the Apostles, by CHRIST Himself, "in traditione clavium, inspiratione SpiritÃ«s, in missione in Pentecosto." This power so delegated, was not to expire with their persons; for when the great Shepherd had reduced His wandering sheep into a fold, He would not leave them without "guides to govern" them, so long as the wolf might possibly prey upon them, and that is, till the last separation of the sheep from the goats. And this CHRIST intimates in that promise, "Ero vobiscum (Apostolis) usque ad consummationem seculi." "Vobiscum;" not with your persons, for they died long ago: but "vobiscum et vestri similibus," with Apostles to the end of the world. And, therefore, that the Apostolate might be successive and perpetual, CHRIST gave them a power of

Ordination, that by imposing hands on others, they might impart that power which they received from CHRIST.

HEYLIN, PRESBYTER AND CONFESSOR.--On Episcopacy, i. 6.

The Church, at his (St. John's) departure, he left firmly grounded in all the points of faith and doctrine, taught by CHRIST our SAVIOUR, as well settled in the outward government, the polity and administration of the same, which had been framed by the Apostles, according to the pattern and example of their LORD and Master. For being that the Church was born of seed immortal, and they themselves, though excellent and divine, yet still mortal men, it did concern the Church, in a high degree, to be provided of a perpetuity, or, if you will, the immortality of overseers, both for the sowing of this seed, and for the ordering of the Church, or the field itself. This, since they could not do in person, they were to do it by successors, who by their office were to be the ordinary pastors of the Church, and the Vicars of CHRIST. Now, if you ask the FATHERs who they were that were accounted in their times and ages the successors of the Apostles, they will with one accord make answer, that the Bishops were.

ALLESTRIE, PRESBYTER.--Sermons, No. 16.

The separateness of the functions of the Clergy, the incommunicableness of their offices to persons not separated for them, is so express a doctrine both of the letter of the text, and of the HOLY GHOST, that sure I need not to say more, though several heads of probation offer themselves; as first the condition of the callings, which does divide from the community and sets them up above it. And here I might tell you of "bearing rule," of "thrones," of "stars," and "Angels," and other words of a high sense, and yet not go out of the Scripture bounds, although the dignity did not die with the Scripture age, or expire with the Apostles; the age as low as Photius words it thus, [To apostolikon, k. t. l.] "That Apostolical and Divine dignity, which the Chief Priests are acknowledged to be possessed of by right of succession." Styles which I could derive yet lower, and they are of a prouder sound than those the modest bumble ears of this our age are so offended with. But these heights, it may be, would give umbrages; although it is strange that men should envy them to those, who are only exalted to them, that they may with the more advantage take them by the hands and lift them up to heaven. Those nearnesses to things above do but more qualify them to draw near to GOD, on your behalf, that these your Angels also may see the face of your FATHER which is in heaven, and those stars are, therefore, set in CHRIST'S right hand, that they may shed a blessing [blessed?] influence on you from thence

The censures of the Church, the burden of the keys, which (passing by the private use of them in voluntary penitences, and discipline upon the sick,) as they signify public exclusion out of the Church, for scandalous enormities, and readmission into it upon repentance, have been sufficiently evinced to belong to the governors of the Church. The exercise of them is so much their work, that St. Paul calls them "the weapons of their spiritual warfare, by which they do cast down imaginations, and every high thing that exalteth itself against the knowledge of GOD, and bring into captivity every thought to the obedience of CHRIST," (2 Cor. x. 4, 5.) a blessed victory, even for the conquered, and these the only weapons to achieve it with. If those who sin scandalously, and will not hear the admonition of the Church, were cast out of the Church, if not religion, reputation would restrain them somewhat; not to be thought fit company for Christians, would surely make them proud against their vices. Shame, the designed effect of their censures, hath great pungencies; the fear of it does goad men into actions of the greatest hazard, and the most unacceptable; such as have nothing lovely in them, but are wholly distasteful ... Now, the infliction of these censures is so much the work to which Church governors are called by the HOLY GHOST, that they

are equally called by Him to it and to Himself; both are alike bestowed upon them. "Receive the HOLY GHOST; whose sins ye retain, they are retained." (John xx. 22.) And in the first derivations of this office, it was performed with severities, such as this age, I doubt, will not believe; and when they had no temporal sword to be auxiliary to these spiritual weapons.

PEARSON, BISHOP AND DOCTOR.--On the Creed, Article ix.

[After considering the Church as one, by reason of its one foundation, faith, ministry of sacrament, hope, and charity, he continues,--]

Lastly, all the Churches of GOD are united into one by the unity of discipline and government, by virtue whereof the same CHRIST ruleth in them all. For they have all the same pastoral guides appointed, authorized, sanctified, and set apart by the appointment of GOD, by the direction of the SPIRIT, to direct and lead the people of GOD in the same way of eternal salvation: as, therefore, there is no Church where there is no order, no ministry; so, where the same order and ministry is, there is the same Church. \* \* \*

The necessity of believing the Holy Catholick Church appeareth first in this, that CHRIST hath appointed it as the only way unto eternal life. We read at the first, "The LORD added to the Church daily such as should be saved;" and what was then daily done hath been done since continually. CHRIST never appointed two ways to heaven; nor did He build a Church to save some, and make another institution for other men's salvation. "There is none other name under heaven given among men, whereby we must be saved," but the name of JESUS; and that is no otherwise given under heaven than in the Church. As none were saved from the Deluge but such as were within the ark of Noah, formed for their reception by the command of GOD; as none of the first-born of Egypt lived, but such as were within those habitations whose door-posts were sprinkled with blood by the appointment of GOD for their preservation; as none of the inhabitants of Jericho could escape the fire or sword, but such as were within the house of Rahab, for whose protection a covenant was made; so none shall ever escape the eternal wrath of GOD, which belong not to the Church of GOD. This is the congregation of those persons here on earth which shall hereafter meet in heaven. These are the vessels of the tabernacle carried up and down, at last to be translated into and fixed in the Temple.

Next, it is necessary to believe the Church of CHRIST, which is but one, that, being in it, we may take care never to cast ourselves, or be ejected, out of it. There is a power within the Church to cast those out which do belong to it: for if any neglect to hear the Church, saith our SAVIOUR, let him be unto thee as a heathen man and a publican. By great and scandalous offences, by incorrigible misdemeanors, we may incur the censure of the Church of GOD; and while we are shut out by them, we stand excluded out of Heaven. For our SAVIOUR said to His Apostles, upon whom He built his Church, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Again, a man may not only passively and involuntarily be ejected, but also may, by an act of his own, cast out or eject himself, not only by plain and complete apostasy, but by a defection from the unity of truth, falling into some damnable heresy; or by an active separation, deserting all which are in communion with the Catholick Church, and falling into an irrevocable schism.

FELL, BISHOP AND CONFESSOR.----On Ephesians, v. 9.

Apostles, Prophets, Evangelists, Pastors, and Teachers ... For the three first, some part of their function was temporary and extraordinary; in what was ordinary and perpetual, Bishops succeeded.

BULL, BISHOP AND DOCTOR.--Vindication of the English Church, Â§ 24.

We proceed, in the next place, to the constant visibility and succession of Pastors in our Church And here I make him this fair proposal: Let him, or any one of his party, produce any one solid argument to demonstrate such a succession of Pastors in the Church of Rome, and I will undertake by the very same argument to prove a like succession in our Church. Indeed, the Author of the Letter is concerned, no less than we are, to acknowledge such a succession of lawful pastors in our Church, till the time of the Reformation; and if we cannot derive our succession since, it is a hard case. But our records, faithfully kept and preserved, do evidence to all the world an uninterrupted succession of Bishops in our Church, canonically ordained, derived from such persons in whom a lawful power of ordination was seated by the confession of the Papists themselves. For the story of the Nag's head Ordination is so putrid a fable, so often and so clearly refuted by the writers of our Church, that the more learned and ingenuous Papists are now ashamed to make use of it.

STILLINGFLEET, BISHOP.--Unreasonableness of Separation; Preface

Unthinking people ... are carried away with mere noise and pretences, and hope these will secure them most against the fears of Popery, who talk with most passion, and with least understanding, against it; whereas no persons do really give them greater advantages than these do. For, where they meet only with intemperate railings, and gross misunderstandings of the state of the controversies between them and us (which commonly go together), the most subtle priests let such alone to spend their rage and fury; and when the heat is over, they will calmly endeavour to let them see how grossly they have been deceived in some things, and so wilt more easily make them believe, they are as much deceived in all the rest. And thus the East and West may meet at last, and the most furious antagonists may become some of the easiest converts. This I do really fear will be the case of many thousands among us, who now pass for most zealous Protestants; if ever, which GOD forbid, that religion should come to be uppermost in England. It is, therefore, of mighty consequence for preventing the return of Popery, that men rightly understand what it is. For, when they are as much afraid of an innocent ceremony as of real idolatry, and think they can worship images and adore the Host on the same grounds that they may use the sign of the cross, or kneel at the Communion, when they are brought to see their mistake in one case, they will suspect themselves deceived in the other also.

When they find undoubted practices of the Ancient Church condemned as Popish and Antichristian by their teachers, they must conclude Popery to be of much greater antiquity than really it is; and when they can trace it so very near the Apostles' times, they will soon believe it settled by the Apostles themselves. For it will be very hard to persuade any considering men, that the Christian Church should degenerate so soon, so unanimously, so universally, as it must do, if Episcopal government, and the use of some significant ceremonies, were any parts of that apostasy Three ways, Bishop Sanderson observes, our dissenting brethren, though not intentionally and purposely, yet really and eventually, have been the great promoters of the Roman interest among us; (1) by putting-to their helping hand to the pulling down of Episcopacy (2) by opposing the interest of Rome with more violence than reason; (3) by frequently mistaking the question, but especially through the necessity of some false principle or other, which, having once imbibed, they think themselves bound to maintain, whatever becomes of the common cause of our Reformation.

KEN, BISHOP AND CONFESSOR.--Exposition of the Church Catechism

I believe, O blessed and adorable Mediator, that the Church is a society of persons, founded by Thy love to sinners, united into one body of which Thou art the head, initiated by baptism, nourished by the Eucharist, governed by pastors commissioned by Thee, and endowed with the power of the keys, professing the doctrine taught by Thee and delivered to the saints, and devoted to praise and to love Thee.

I believe, O holy JESUS, that Thy Church, is holy like Thee its Author; holy by the original design of its institution, holy by baptismal dedication, holy in all its administrations which tend to produce holiness; and though there will be always a mixture of good and bad in it in this world, yet that it has always many real saints in it; and, therefore, all love, all glory, be to Thee

Glory be to Thee, O LORD my GOD, who hast made me a member of the particular Church of England, whose faith, government, and worship are Holy, and Catholic, and Apostolic, and free from the extremes of irreverence and superstition, and which I firmly believe to be a sound part of Thy Church universal, and which teaches me charity to those who dissent from me; and, therefore, all love, all glory be to Thee.

BEVERIDGE, BISHOP AND DOCTOR.--Sermon on Christ's Presence with His Ministers

In the first place, I observe, how much we are all bound to acknowledge the goodness, to praise, magnify, and adore the name of the most high GOD, in that we were born and bred, and still live in a Church, wherein the Apostolical line hath, through all ages, been preserved entire, there having been a constant succession of such Bishops in it, as were truly and properly successors to the Apostles, by virtue of that Apostolical imposition of hands, which, being begun by the Apostles, hath been continued from one to another, ever since their time, down to ours. By which means, the same SPIRIT which was breathed by our LORD into His Apostles is, together with their office, transmitted to their lawful successors, the pastors and governors of our Church at this time; and acts, moves, and assists at the administration of the several parts of the Apostolical office in our days, as much as ever. From whence it follows, that the means of grace which we now enjoy are in themselves as powerful and effectual as they were in the Apostles' days, &c.

And this, I verily believe, is the great reason why the devil has such a great spite at our Church, still stirring up adversaries of all sorts against it,--Papists on the one hand, and Sectaries on the other, and all, if possible, to destroy it; even because the SPIRIT which is ministered in it, is so contrary to his nature, and so destructive of his kingdom, that he can never expect to domineer and tyrannize over the people of the land, so long as such a Church is settled among them, and they continue firm to it

As for schism, they certainly hazard their salvation at a strange rate, who separate themselves from such a Church as ours is, wherein the Apostolical succession, the root of all Christian communion, hath been so entirely preserved, and the word and sacraments are so effectually administered; and all to go into such assemblies and meetings, as can have no pretence to the great promise in my text. For it is manifest, that this promise was made only to the Apostles and their successors to the end of the world. Whereas, in the private meetings, where their teachers have no Apostolical or Episcopal imposition of hands, they have no ground to succeed the Apostles, nor by consequence any right to the SPIRIT which our LORD hath; without which, although they preach their hearts out, I do not see what spiritual advantage can accrue to their hearers by it, &c.

SHARP, ARCHBISHOP.--Sermons, Vol. vii. Of the Church

"Go," He says, "and make disciples of all nations, baptizing them," &c. This commission of our SAVIOUR we may properly style the Charter of the Church; and mind, I pray, what is contained in it. Our SAVIOUR here declares the extent of His Church, and of what persons He would have it constituted. It was to extend throughout all the world, and to be made up of all nations. He here declares by whom He would have it built and constituted, viz., the Apostles. He here declares upon what grounds He would have it constituted, or upon what conditions any person was to be received into it, viz., their becoming the disciples of JESUS CHRIST, and undertaking to observe all that He has commanded. He here likewise declares the form or the method by which persons were to be admitted into this Church, and that was by being baptized in the name of the FATHER, and of the SON, and of the HOLY GHOST. And, lastly, He here promises the perpetual presence of His HOLY SPIRIT, both to assist the apostles and their successors in the building and governing this Church, and to actuate and enliven all the members of it Thus, I am sure, I have given the true notion of the Church, which the Scripture always intends, when it speaks of the Church as the Body of CHRIST, when it speaks of the Church which CHRIST purchased with His blood, when it speaks of the Church into which we are baptized, when it speaks of the Church to which all those glorious promises are made of the forgiveness of sins, of the perpetual presence and assistance of the HOLY SPIRIT, of the gates of hell never prevailing against it, and of everlasting salvation in the world to come; I say, that Church is always meant of the whole company of Christians dispersed over all the world, that profess the common faith, (though perhaps none of them without mixture of error,) and enjoy the administration of the word and sacrament, under their lawful pastors and governors: all these people, wherever they live, or by what name soever they call themselves, make up together that one Body of CHRIST which we call the Catholic Church.

SCOTT, PRESBYTER.--Christian Life, Part ii. ch. 7.

Another thing wherein those particular Churches, into which the Catholic Church is distributed, do communicate with each other, is, in the essentials of Christian regiment and discipline: for though the particular modes and circumstances of Christian government and discipline are not determined by divine institution, but left for the most part free to the prudent ordering and disposal of the governors of particular Churches, yet there is a standing form of government and discipline in the Church, instituted by our SAVIOR Himself, which, as I shall show hereafter, is this; that there should be an episcopacy, or order of men, authorized in a continual succession from the Apostles, (who were authorized by Himself) to oversee and govern all those particular Churches into which the Church Catholic should be hereafter distributed; to ordain, &c. &c. And this being the standing government and discipline of the Catholic Church, no particular Church or community of Christians can refuse to communicate in it, without dividing itself from the communion of the Church Catholic; I say, "refuse to communicate in it," because it is possible for a Church to be without this government and discipline, which yet doth neither refuse it, nor the communion of any other Church for the sake of it. A Church may be debarred of it by unavoidable necessities, in despite of its power and against its consent Though this instituted government is necessary to the perfection of a Church, yet it doth not therefore follow, that it is necessary to the being of it But though a community of Christians may be a true part of the Catholic Church, and in communion with it, though it hath no episcopacy; yet it is a plain case, that if it rejects the episcopacy, and separates from the communion of it, it thereby wholly divides itself from the communion of the Catholic Church.

WAKE, ARCHBISHOP.--Exposition of the Doctrine of the English Church. Art. 15.

The imposition of hands in Holy Orders, being accompanied with a blessing of the HOLY SPIRIT, may, perhaps, upon that account, be called a kind of particular sacrament. Yet since that grace, which is

thereby conferred, whatever it be, is not common to all Christians, nor by consequence any part of that federal blessing which our blessed SAVIOUR has purchased for us, but only a separation of him who receives it to a special employ, we think it ought not to be esteemed a common sacrament of the whole Church, as Baptism and the LORD'S Supper are We confess that no man ought to exercise the ministerial office till he be first consecrated to it. We believe that it is the Bishop's part only to ordain. We maintain the distinction of the several orders in the Church and though we have none of them below a deacon, because we do not read that the Apostles had any, yet we acknowledge the rest to have been anciently received in the Church, and shall not therefore raise any controversy about them.

WAKE.--Art. 25.

Professing in our Creed a Holy Catholic Church, we profess to believe not only that there was a Church planted by our SAVIOUR at the beginning, that has hitherto been preserved by Him, and ever shall be to the end of the world; but do in consequence undoubtedly believe too, that this universal Church is so secured by the promises of CHRIST, that there shall always be retained so much truth in it, the want of which would argue that there could be no such Church.

POTTER, ARCHBISHOP.--On Church Government. Chap. v.

First, then, it must be shown, that the office and character of all persons, who are admitted into holy orders, extends over the whole world, and it is manifest, in the first place, that the Apostles had a general commission to "teach and baptize," and to execute all other parts of their office in all nations. As the bishops of the Church have been shown to succeed the Apostles in all the parts of their office which are of standing and constant use in the Church; so we might reasonably conclude, though we have no farther proof of it, that the office and character of bishop, and consequently of inferior ministers, extends over all the world, because those of the Apostles, their predecessors, did so; since there is scarce any reason why the Apostles' authority should be universal, which will not hold, at least in some degree, for the same extent of authority in the bishops, as will appear from some of the following considerations:--

There is but one Catholic Church, whereof all particular Churches are members, and therefore, when any spiritual privilege or character is conferred on any particular Church, it must be understood to extend over the whole Catholic Church: thus by Baptism, men are not only made members of the particular Church where they happen to be baptized, but of the Catholic Church over the world and therefore whoever has been lawfully baptized in one Church, has a right to partake of the LORD'S Supper, and other Church privileges, in all other Churches, where he happens to come; whereas, if baptism only admitted men into some particular Church, they must be re-baptized, before they can lawfully be received to communion in any diocese, where they have not been baptized already.

If it was not thus in holy orders, that they who have received them in one place, retain them in others; no minister could have authority to preach the Gospel or to administer the sacraments, or to exercise any other part of his functions beyond the particular district in which he was ordained; the consequence whereas is manifestly this, that the gospel of CHRIST must not be propagated, nor any churches erected, in countries where they had not stood even since the Apostles' times. For since there can be no ministers without ordination, as was before proved, so then they, who have been ordained in one country, may lawfully exercise their respective functions in others, where there are no ordained ministers already settled, or else those countries must remain for ever without ministers, and consequently without sacraments and other public offices of religion.

## NELSON, CONFESSOR.--Festivals and Fasts

The Church being a regular society founded by CHRIST, distinct from and independent of all other worldly societies, must naturally make us suppose that He instituted some Officers for the government of it [The] Powers peculiar to the superior Order being necessary for the good government of the Church, it is plain in fact they did not expire with the Apostles. But, as our SAVIOUR "glorified not Himself to be made an High Priest," but had His commission from GOD the FATHER, so after His resurrection, He invested the Apostles with the same commission His FATHER had given unto Him: "As My FATHER hath sent Me, even so send I you: and He breathed on them, and said unto them, Receive ye the HOLY GHOST." In which commission is plainly contained the authority of ordaining others, and a power to transfer that commission upon others, and those upon others to the end of the world. And to show that it was not merely personal to the Apostles, our SAVIOUR promises to be with them and their successors in the execution of this commission, "even unto the end of the world." ... This commission the Apostles and their successors exercised in all places, and even in opposition to the Rulers that then were; so that the Church subsisted as a distinct society from the state, for above three hundred years, when the civil government was only concerned to suppress and destroy it. Indeed when the Church received the benefit of incorporation and protection from the state, she was content to suffer some limitation as to the exercise o

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