

14

RESTORATION IN MEXICO.

A SERMON

PREACHED IN

TRINITY CHURCH, PITTSBURGH,

ON THE

Festival of St. John Baptist, June 24th, 1879,

AT THE

CONSECRATION

OF THE

REV. HENRY CHAUNCEY RILEY, D.D.,

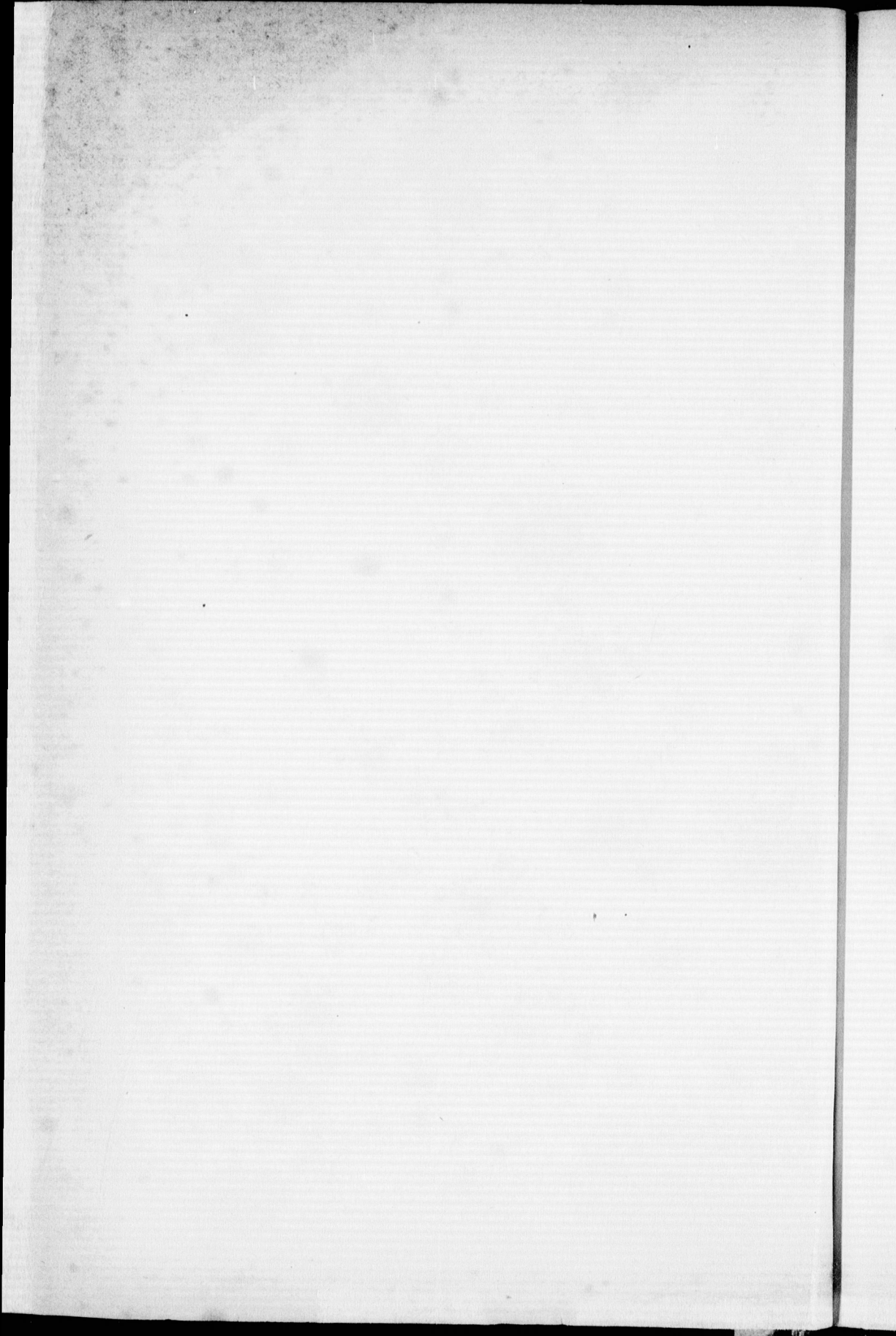
As Bishop of the Valley of Mexico.

BY

THE BISHOP OF WESTERN NEW YORK.

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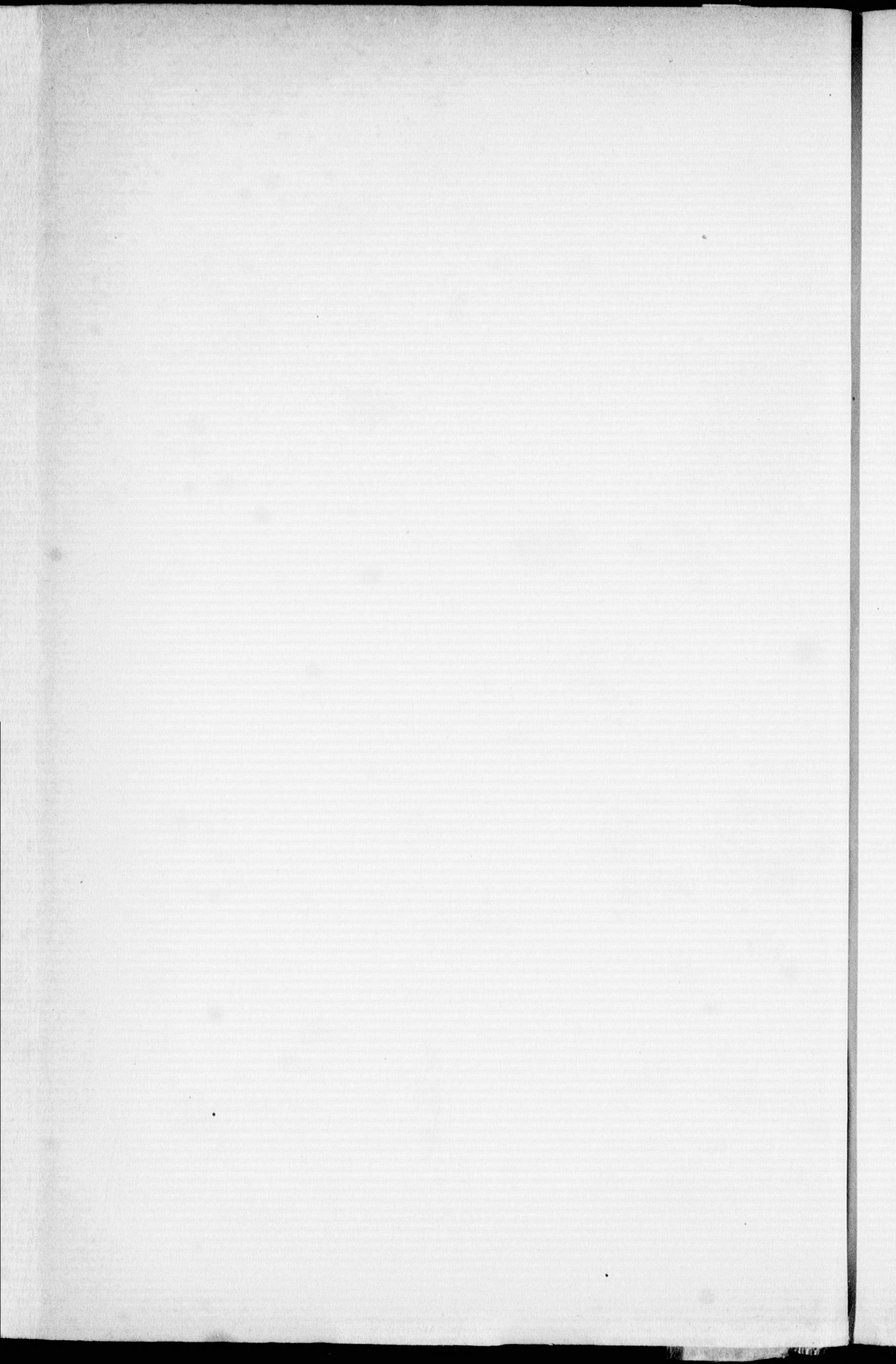


TO THE RT. REV.
THE LORD BISHOP OF WINCHESTER,
ETC., ETC.:

I DEDICATE THIS SERMON, BY PERMISSION,
NOT AS COMMITTING HIM TO ANY OF ITS POSITIONS,
BUT AS A TOKEN OF GRATITUDE
FOR HIS EARNEST AND YET MOST PRUDENT EFFORTS
TO EXTEND THE CATHOLIC RELATIONS,
AND TO APPLY THE
GENEROUS SUCCOURS OF THE CHURCH OF ENGLAND
AMONG SISTER CHURCHES
AND PERSECUTED BRETHREN IN MANY LANDS.

A. C. C., Bishop of Western New York.

Buffalo, June 25th, 1870.



RESTORATION IN MEXICO.

A SERMON

BY THE BISHOP OF WESTERN NEW YORK.

"Strengthen the things which remain, that are ready to die."—Rev. iii. 2.

THE burning and shining light of midsummer lends itself to this Feast of the great Baptizer, as if to remind us of the eulogy of his MASTER. He was not the light of the world; but he was sent to bear witness of that Light, and we are reminded to-day of the nature of Missionary work and of the source of its power. The voice of the LORD shaketh the wilderness by His servant John: it is to prepare the way of the Messiah. The coming of the Sun of Righteousness is heralded by the Morning Star: he only reflects the glory of the Redeemer. Beautiful the feet of him that bringeth good tidings; but he is only the Bridegroom's friend. He ushers in the Bridegroom Himself, coming to espouse His Church, and to enlarge her with a dowry of children, whom He will "make princes in all the earth." It is the commission of the herald and of the Missionary to comfort the people, like St. John, by the Gospel-tidings: "Behold the Lamb of God, that taketh away the sin of the world." Beautiful upon the mountains are the feet of such a Missionary; and, though our Brother-elect is to be sent to "the Valley of Mexico," let us not say, with the unbelievers of old: "The LORD is GOD of the hills; but He is not GOD of the valleys." There also, we humbly trust, God will "deliver a great multitude into his hand." And long may this good day be remembered in Mexico, as making over to her Church and people the consoling promises and the blessed example it recalls.

We stand here, at the confluence of waters gathered from a thousand sources, which unite at our feet and roll on in ever accumulating volume to the great Gulf; and so a thousand providences are combined in this solemnity to create a "sea of glory"

which we pray may inundate Mexico itself. And in view of the peculiar trials of the work before the new Bishop, we may trust that the Collect for this day may ever find a glorious answer in his life and ministry: "ALMIGHTY GOD, by Whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy SON our SAVIOUR, by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through JESUS CHRIST our LORD. Amen."

The services of this festival give us, moreover, most cheering pledges as to the success of Missionary work. "Every valley shall be exalted and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough places plain, and the glory of the LORD shall be revealed." New force is given to these promises by the inventions which God has permitted man to make in these times of ours. It is not for earthly interests that He stimulates the minds of men to accomplish His purposes. When Augustus Cæsar was engineering the Roman roads, by which his armies might be easily moved to the ends of the earth, it was, after all, the little Child in the carpenter's shop of Galilee for whom all this was done. Those highways were for God, and the fishermen of Galilee were to use them for nobler purposes than those of the emperor. And so now, when men pierce the isthmus, and tunnel the mountains, and stretch the telegraphic wire, and lay the iron way, and force the swift keel through the oceans by the mighty impulse of steam, we feel that the times of prophecy are close at hand. "The secret of the LORD is with them that fear Him." We see His tokens and

we hear His voice: "The earth shall be filled with the knowledge of God." Rise, then, ye soldiers and servants, to the work He commands! He makes us true humanitarians. We must live and work for the human race. For this the SON of GOD became a Missionary; and all history proves that there is no practical love for man that has not its foundation in the love of GOD and of His CHRIST.

The work which fills our hearts and thoughts to-day is the spiritual regeneration of Mexico. This Lazarus lies at our own door, and we are bidden to minister to him in his wants, for he is full of sores. The text is part of those messages which the MASTER sends to the Churches of our day, as to those of old. In the message to Laodicea, perhaps, we find what is peculiarly applicable to ourselves. In the message to Sardis I see much that is specially appropriate to the Church in Mexico. But three great ideas run through all these messages, which fill me with admiration for the wisdom and love of CHRIST, as well as for His foresight, providing for the maladies of His Churches to the end of time. To all declining and corrupt Churches He speaks, indeed, as one whose "eyes are as a flame of fire"; but, oh! with what love He recognizes all that is good, even in their lowest and most degraded estate. Even with such Churches He still condescends to remain, walking amid their candlesticks and upholding their stars. And these are the three ruling ideas to which I have referred: (1) The preciousness in the sight of CHRIST of even a decayed and corrupt Church, in which there is left only a little life; (2) His tenderness and consideration in the laws of reform which He prescribes, "laying on them no greater burden" than they are able to bear, requiring of them, to begin with, only a few necessary things; and then (3) setting before them, nevertheless, the law of a perfect restoration: to remember what they originally received, and to return to first works and to first love.

1. Let us look at these ideas, briefly, in detail. Sardis has a name to live, but is dead. Yet "there are a few names," only a few, even in Sardis, "which have not defiled their garments." In these few the MASTER recognizes a seed of "life from the dead." They are very dear to Him. "They shall walk with Me in white, for they are worthy." And to these He addresses His precept of reforma-

tion: "Be watchful, and strengthen the things that remain."

Indirectly Melito of Sardis was thus addressed, as one of the early successors of the Angel, or Apostle, of this Church, and we see in his zeal for the Scriptures a response to such counsels. In maintaining the Canon of Inspiration he is a witness of primary importance, and his labours have profited the Church to this day.^a

2. And note the compassion and forbearance of CHRIST in His rule as to the processes of reformation. "Hold fast the memory of what thou hast received, and repent; strengthen the things which remain, *that are ready to die*; for I have not found thy works perfect before GOD." Just so in another case: "Thou hast a little strength: hold fast that which thou hast." And in another: "I will put upon you none other burden; but that which ye have already hold fast till I come." Always this skill and wisdom of the Good Physician—not to cram the starving; but to restore him little by little. A little life is very precious. It must be tenderly dealt with. A mere spark may kindle a great fire of light and love; while a little rudeness may put it out forever. We must not exact too much. We must not expect too much. Apply the Balm of Gilead. Learn from the Great Healer; and, first of all, "strengthen the things that remain, that are ready to die."

3. And, very briefly, observe the fundamental law and pattern in the Mount: "First faith, first love, first works." Go back to the primitive and the true. However gentle in the first demands, keep the standard of perfection in view. "I have not found thy works perfect"; "Remember, therefore, from whence thou art fallen, and repent, and do the first works"; "I have somewhat against thee, because thou hast left thy first love." The process of reform may be slow. Primary steps may be incomplete, but the perfect standard must be the aim. And, withal, this is the grand idea: Reformation, to be real, must be restoration. Set up no new Creed. Make no new Gospel. Go back to the first principles enforced by St. Jude—"to the Faith once delivered to the Saints."

If we are called, then, to do a work in Mexico and for Mexico, here are laws laid down by the MASTER himself by which we must be guided. Alas! a divided Christianity and a

^aSee Note I.

wretchedly dwarfed result testify against much that was done in the sixteenth century in the name of reformation; and I think we may trace it all to a neglect of these laws. Too many of the reformers, great and good as they were, failed to see how very precious was the little life that remained in the Churches of England and France and Germany, and other Churches of Europe. They failed also in not copying the tenderness of CHRIST; the forbearance and love with which He is content at first to exact no great burdens, and to enforce only the holding fast and strengthening of things that remain. By more closely observing this rule, we think, according to the wisdom given unto them, the English reformers secured a grand advantage, and left a more complete and lasting work than those on the Continent. There was a time when the tides of reformation had risen above the mountains and were pouring down into Italy.^b They reached even Rome, and seemed to promise a baptism and a cleansing of the Vatican itself. But there was haste and impatience. Intolerance about mere trifles led to a sacrifice of grand principles; and while the reformers quarrelled among themselves, the enemies of truth and light found time to rally.^c Thus reaction began, and the purifying tides flowed back. Half of the conquest was regained to the Papacy, and ever since divided counsels and scattered forces have given over great portions of Europe to unbelief and others to reactionary superstition, of which "the last state is truly worse than the first." God grant we may profit by such sad examples, and in our own work for Mexico may free ourselves from the truly American fault of impatience. Let us avoid that fatal disposition of our people to demand quick returns, and, even in ventures of faith, to seek greedily for something to exhibit, in a spirit of vainglory.

In all I have said so far I have kept in view the great fact that we are not founding a new Church in Mexico. Much less are we planting a sect there, to impair and eat out, like a canker, the little strength that remains. We acknowledge the existence of a Church of CHRIST in Mexico; of a candlestick which CHRIST has not yet removed, and which He calls, like Sardis, to the task of restoring herself to primitive completeness.

True, this Church was not planted in primitive purity; the evils that have predominated in

her history were generated with her and in her, as the disease of a leper is transmitted in all its deadliness, even with the life he communicates. But even a born leper, who is healed, must be considered as restored; and like the normal condition of humanity, in such a case, the primitive estate of all Christians must always be borne in mind.

A leprous Christianity, indeed, was that which came with the cruel hordes of Cortez; and in cruelty and ferocity was it afterward organized, according to the spirit of anti-reformation which prevailed at Trent, and which swept with fire and sword through Spain and all her colonies, to root out and to destroy truth, under the name of heresy. Yet the very violence and crimes of the Spanish Inquisition testify to the multitude of names in that Sardis who yet walked in white and were worthy. If among the victims of Torquemada and his successors there were thousands of Jews and Mohammedans, yet, surely, there were multitudes of Christians, whose only heresy was "first faith, first works, and first love." I quote a valued friend of this Mission, who says:^d "In Spain, for fifty years, during the middle of the sixteenth century, the full powers of the Inquisition, backed by the government, were taxed to repress the efforts for a true reformation that were made by many high in station, foremost in purity of character and in culture, and of Spain's best blood." We must not forget the Spanish doctors at Trent, who, in the spirit of their Mozarabic antiquity, fought bravely and suffered severely for a remnant of truth. God be praised, the triumphing of the wicked is not forever. The labours of Perez, De Reyna, and Valera to provide a Spanish version of the Holy Scriptures were not all ineffectual. To Valera's Bible, marvellously carried to Mexico in the melancholy expedition of Maximilian, we owe, under God, the work which we are endeavouring to strengthen this day. The evidence that God had not deserted His Church in Mexico is found in the fact that this reformation began from within. "There were a few names in Sardis" of men better than the darkness that was in them, which they had mistaken for light. To them CHRIST's message came: "He that hath ears to hear, let him hear." He showed them an open door through an open Bible. "The entrance

^b See Note II.

^c See Note III.

^d See Note IV.

of God's words giveth light"; and Aguilar stood forth, like Antipas, CHRIST's faithful martyr. Called suddenly to die, he sent for his friend, Hernandez, and pointed to the Bible. "I am sinking rapidly," he said. "Be faithful to this cause, and press it on." Hernandez answered, "With the LORD's help, I will." "I die in peace," said Aguilar. And so he expired. Then GOD raised up Aguas and others, and the work *was* pressed on. It has been given to many in Mexico, as in Philippi of old, "in the behalf of CHRIST, not only to believe on Him, but also to suffer for His sake." Let our Church be modest in contrast. We hardly *live* for CHRIST; they *die* for the testimony of JESUS. Forty martyrs are already numbered in the brief records of this restoration, and confessors by hundreds they have had from the first. The rest you know: what, by GOD's blessing, our Brother-elect has already accomplished; what was done by my Right Reverend and beloved Brother who presides in this Consecration; and how the feeble Church in Mexico has been, to this day, labouring to strengthen the things which remain. Truly, to her applies the language of the Blessed JESUS, "I know thy works, and tribulation, and poverty; but thou art rich. And I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."

Now, if it be the duty of this little Church to strengthen the things which remain, I hold it to be quite clear that it is the duty of CHRIST's servants everywhere to remember them in love and prayer: and if to pray for them, then, surely, to help them; and if to help, then to impart to them such spiritual gifts as are lacking to their work and to its perfection. In this conviction we are here to-day to provide it with an Apostolic Episcopate; for that is now its first want, deeply felt alike in its own sore experiences of widowhood and orphanage, and recognized in our own principles of Scriptural organization.

But just here we encounter an apparent conflict between our proceeding and Catholic Constitutions. The Episcopate is governed by laws which forbid intrusion, and it may be asked, Is not Mexico already furnished with Bishops whose valid ordination may be regarded as unquestionable? Such is the scruple of some, in whose opinion it presents

a Gordian knot. They see no practical solution of difficulties which arise in such movements as ours, among Churches, however corrupt, which possess an Episcopate derived in historical continuity from the Apostles, provided they hold verbally the Common Creed.

No need to cut such a knot. It is easily untied by a little patience in the application of Catholic principles and analytical thought. Let me state the case even more forcibly than it is ordinarily presented. "Let us admit," says the scruple, "that the Church in Mexico is as bad as those described in the Apocalypse, that Satan's seat is there, and the doctrine of Balaam, and abominable idolatries, and Jezebel's harlotries, and the doctrines of the Nicolaitanes, which CHRIST hates. Admit all this; but yet the MASTER bore with all this in the Seven Churches of Asia, and held their stars, nevertheless, in His right hand. In a word, He recognized their Bishops, and only commanded them to repent." The inference is that we should utter a similar call to repentance, and then mind our own affairs and leave Mexico to take care of itself. It is a very plausible argument, and I have endeavoured in fewest words to state it in all its force.

But, "Adam, where art thou?" Is there a Mexican Episcopate in the Mexican Church? Is there any one there, as there was, for example, in Pergamos, who recognizes his true relations to his flock, and who can be reached by a call to repentance under the great message: "Let him hear what the Spirit saith to the Churches"? Is there a Mexican Bishop in Mexico, having such mission and jurisdiction there as the Canons of the undivided Church, and the Laws of CHRIST's Gospel, enable us to identify? Is there an "Angel of the Church" there who acknowledges his immediate responsibility to our Great High Priest as his only Supreme Head? We are forced to reply in the negative.

The nominal Bishops in Mexico refuse to govern themselves by canonical law as Catholic and Scriptural Bishops of the Mexican Churches. They have abdicated and renounced alike the Apostolic order and the constitutional independence of true Bishops. They consent to hold office from a foreign usurper, who gives them mission as *Presbyters*; their Episcopate

See Note V.

See Note VI.

See Note VII.

being merely a delegated authority to be his representatives.^h They are, in their own profession, Presbyters only, with certain Episcopal functions; the mere vicars of one Universal Bishop, who presides at Rome, by whose permission and during whose arbitrary pleasure they continue in Mexico for the purpose of enforcing his usurpations upon a national Church—a Church which owes him no allegiance whatever, and which is entitled to the liberty wherewith CHRIST makes all His Churches free. There are absolutely no Bishops in Mexico such as are defined by the Scriptures and by the original Constitutions of the Catholic Church.

Let us look into the matter a little more particularly. To the superficial observer, who, like most of our popular writers,ⁱ takes no pains to examine the case in the light of history, or as it is seen in careful analysis, the whole question turns upon the claims of "the Roman Catholic Church" to be a true Church. But the Catholic cannot admit that there is any such Church, except in name. No such Church appears in history till very lately. There was a Papacy lording it over certain Churches of the West, but there was no Papal Church. The ancient Councils never heard of such an anomaly. Scientifically examined, it is a modern society, formed artificially, since the Council of Trent, by a fusion of National Churches and Jesuit Missions, in violation of all Canons and Constitutions. The Jesuits are its authors, and this novel reconstruction is based upon certain claims of the Bishop of Rome, which the Eastern Churches have always pronounced subversive of the whole system of Catholic law, as received from Holy Scripture and the four great Councils of primitive Christendom.^j In refusing to give this artificial system the character it claims, and in reducing it to its constituent parts for practical purposes, we stand upon the old and consistent ground of the Churches of the East, which are older than Rome, and which maintain to this day the primitive Synodical Constitutions of the Church of CHRIST.^k

These Constitutions knew nothing of a Pope, much less of any Papal supremacy; and, if possible, still less of any Papal infallibility. The confederacy known as the "Roman Cath-

olic Church" was organized in the sixteenth century, to enforce such pretensions. But nobody can be a Catholic, much less a Catholic Bishop, who, instead of the Catholic Church of the Nicene Creed, takes up with this schismatical association, and, under its remorseless yoke, carries on a persistent warfare with all Churches that adhere to the good old ways.

But, in ultimate analysis, this confederacy is found to enfold individual Churches, which may be recognized as such when considered apart from their subjection to the Papacy. Thus, the Churches of France and Germany and Spain are visible churches, and so is the Church of Mexico; but none of these Churches possess a Catholic Episcopate. They have been abandoned and betrayed by their nominal shepherds; if not long before, then certainly at this late "Vatican Council," as has been made evident by the testimony and clear expositions of the Old Catholics.^l None of these abdicating Bishops have any position in the national Churches of Europe and America which can be maintained by Catholic laws.^m

To the Old Catholics all this is a recent discovery. It has been forced upon them by the working out of fallacies which they only recognize in their reduction to the absurd. But it was given to the restorers of the Anglican Church to see the results beforehand; and thoroughly are the principles on which they took their noble stand three hundred years since vindicated by the action of the late Vatican Council, which is only a logical sequel to that of Trent.ⁿ We apply these principles to-day to the case of the Church in Mexico; and God hasten the time when, on similar principles, the Churches of Europe may return to primitive freedom and truth.

So, then, it is only with the Mexican Church that we are called to deal. In Mexico we have nothing to do with the Church of Rome, or any pretended Bishops who act by its authority. For what business has Rome in Mexico? Where and by what Catholic canons has an Italian Bishop any warrant to meddle with our affairs in America? Search antiquity with candles, and you will find not one word which authorizes any Bishop thus to extend his jurisdiction over foreign Churches beyond seas. The reverse is the case, as we

^h See Note VIII.

ⁱ See Note IX.

^j See Note X.

^k See Note XI.

^l See Note XII.

^m See Note XIII.

ⁿ See Note XIV.

learn from the history of the African Churches.⁶ The Church in Mexico awakes to this truth; and, with no claim of dominion nor any desire for it, we respond to her invitation to provide her with a Catholic and Scriptural Episcopate, which is willing to "hear what the SPIRIT saith to the Churches."

The law for such cases we have found in Holy Scripture. It is also clearly defined by Catholic antiquity. At one crisis, says Vincent of Lerins, "nearly all the Bishops of the Latin tongue, misled partly by compulsion and partly by fraud," adhered to another gospel. And in so great and universal a defection he recognizes as Catholics only the faithful few "who preferred the old Faith to the new perfidy." By this rule we identify the Catholic Church of Mexico in the faithful few who have elected our brother to be their Bishop, and who have entreated us, as Bishops of the nearest sister Church, to invest him with the Apostolic Order and Office, that he may return to them and impart to them those spiritual gifts which their necessities so imperatively require.

It was, at least by implication, on such principles that the venerable Primate of Holland lately consecrated the first Bishop of the Old Catholics in Germany. On such principles the hundred Bishops at Lambeth virtually took their stand last summer, and, in so doing, opened, as I humbly trust, a new era of Catholic restorations. For thus they only recognized the ancient landmarks and followed the great heroes of primitive triumphs over heresy and schism. Bitterly does St. Basil reproach the Western Bishops of his day for the supine spirit of apathy in which, like Meroz, they came not to "the help of the LORD against the mighty." He urges their duty to interfere on grounds essentially the same.⁷ And so the great Nazianzen hesitated not to visit the dioceses of heretical Bishops in behalf of the few scattered sheep that implored his help. He did this even in the Second See of the Christian Church; and, in so doing, he was not only sustained by the Orthodox Bishops, but, against his will, he was forced to treat the See as vacant, and to sit down in its patriarchal chair as the true and only Bishop of Constantinople.⁸

⁶ See Note XV.

⁷ See Note XVI.

⁸ See Note XVII.

⁹ See Note XVIII.

Thus, in his person, they enthroned the living spirit of Catholic law above its dead letter. They refused to enforce canons in favour of Bishops who had betrayed their flocks and corrupted the truth which canons were enacted to support; and they left us an example to go and do likewise, whenever and wherever nominal shepherds prove themselves "wolves in sheep's clothing," devouring the very flock they were appointed to feed, to protect, and to keep safe in the true fold of CHRIST.

Such, then, is the law of CHRIST and of His Church, as applied to the "few names" in Mexico who "have not defiled their garments." In them we are bound to recognize the Catholic remainder of their National Church, and for them we must "strengthen the things that remain, that are ready to die." For, observe, their nominal Bishops excommunicate and anathematize them only because they refuse to accept "the new perfidy," and thus to betray "the Faith once delivered to the saints." If Chrysostom, if Augustine, if Athanasius were in Mexico, and should now teach and practice as they did in the old time, they too would be excommunicated and anathematized by the nominal Bishops. The powerful remonstrances of Aguilar and Aguas press this fact on the Mexican Vicars. It is by such remorseless violation of all Catholic laws that these Papal Vicars enforce a creed of novelties and a discipline wholly unknown to the Primitive Church. But they who lend themselves to such a despotism only excommunicate themselves. "Woe unto thee, heretic and prevaricator," said St. Hilary* to a Bishop of Rome, who had denied the Faith and anathematized the faithful: "I say unto thee, Anathema." And now shall we sit still because they who persecute our faithful brethren in Mexico call themselves Bishops? Shall we permit them to claim canonical immunities in order not only to excommunicate, but even, under pretext of extirpating heresy, to slay the faithful? Alas! under such Bishops, heretics may live in all security, and even Priests grossly immoral in their lives, if they but accept new dogmas and submit to a foreign usurpation. It is only when Christians become witnesses for truth and righteousness in this modern Sardis that they are cast out and destroyed. And have we no duty to CHRIST's faithful at

*See Note XIX.

such a time? The house is burning, and shall we hesitate to go in and save life, because, forsooth, we might seem to disregard the statutes against burglary? The murderer is in the field, to waylay and to destroy. Must we first consult the lawyer about trespass before we break through the hedge and rescue the threatened victim? When ties of nature bid us to succour our spiritual kindred, shall we presume to excuse ourselves by ingenious duplicity, like that of the Corban? Our neighbour has fallen among thieves. Shall we refuse to imitate the Good Samaritan because Priests and Levites have passed by on the other side, fortified, no doubt, by a scrupulous deference to the Mosaic Rubrics touching defilement? In a word, David's men are starving. Shall we palter about Holy Bread, instead of obeying Him who says, "Go ye and learn what that meaneth—I will have mercy, and not sacrifice"? Thank God, instructed by the MASTER Himself, we know our duty. We remember how He rebukes the Pharisee who pleads the Sabbath-day in behalf of forbidding to heal; how He chastises the hypocrisy that strains out the gnat of a ritual scruple to swallow the camel of a gigantic wrong. If ever the Papal Vicars in Mexico shall abjure their partnership with the crime and false doctrine of the Vatican, or whenever they claim the character and the work of true shepherds, God knows how willingly and lovingly we shall embrace them, and retire from any field where we might embarrass or annoy. As St. Augustine was ready to deal with the Donatists, so we are ready to give up anything but our primary obligations to CHRIST and to His Church for their sakes. The only anathema we utter smites their chains and not them. While they curse, we bless; but till they return to a right mind, we must leave them loaded with the schism and heresy of which they are the abettors. And so, in the name of God, and as we shall answer at the great day, we proceed to do for Mexico what we are persuaded is the MASTER'S will, for has He not ordained, "As ye would that others should do to you, even so do to them"?

TO THE BISHOP-ELECT.

My Reverend Brother, the Bishop-elect, there is an emphatic word which introduces the text, and which I have reserved for this address to you. "Be watchful." The LORD is calling you to be a watchman and to be chief among other watchmen, and what He says unto all

He says unto you with special significance: "Watch." In these seven Epistles—which, with those to Timothy and Titus, I venture to remind you, will be your best directory and guide in your trying post of duty—it is to be noted how this call to watchfulness is repeated; and the same Apocalypse reveals to us what we must watch for and how we must do it. Watchful over self; watchful over the flock; watchful for the MASTER: such is the MASTER'S charge; and oh, how great the trust He commits with it into your hands this day! It is an overwhelming responsibility. Who is sufficient? Surely they only whose sufficiency is of Him who alone makes able Ministers of the new Covenant. Yours will be a stewardship so great, and not less so because it is, indeed, the day of small things; a day of poverty and affliction. We dare not promise you grand results; yet we recognize the providences that have furnished you with exceptional gifts for this field, and we would fain believe they are like the prophecies that went before on Timothy. For the first time the Church of CHRIST in Mexico will see in you a Bishop of its own choice; a Bishop in all the freedom of his Apostolic Commission, and wearing no yoke of foreign bondage; a Bishop, indeed, owning no supremacy save that of the great High Priest of our profession, and invested with full power to "set in order things that are wanting, and to ordain elders in every city." For a time we hope to labour with you—not as dictators, much less as "lords over God's heritage"; but as fellow-stewards and counsellors, working under a common MASTER, and "by one spirit," in obedience to the inspired precept: "All of you be subject one to another, and be clothed with humility." For this also we wish even your perfection; and confessedly much yet remains to be done to set in order things that are wanting. As a Bishop this will now be your appropriate task, and we are but your yoke-fellows and companions in labour.

For in all that I have said I have been deeply impressed with two governing thoughts: our feebleness and CHRIST'S sufficiency. This day's work will come to naught if it be our work. If it be of Him, who can calculate its importance? With tremblings I do yet rejoice in the thought that this extension of the Catholic Episcopate to Christians of another race and another speech will give us a sister Church on this Continent to strengthen our own faith and inspire us to new endeavours

in conquering new realms for CHRIST.¹ I dare not, indeed, turn these longings into predictions; yet I venture to think that, in answer to prayer, this day's work may yet extend itself with regenerative force and reduplicating energy from Mexico to Cape Horn. The promise of a latter-day glory seems to be forced upon our attention by the events of our age and by the rapid developments of human progress. The LORD seems to be "hastening it in its time"; and I feel deeply, in a new and spiritual sense, what one of the world's own poets has said, in words sufficiently trite, but which I would baptize this day and edit with Christian significance:

"I feel as 'twere some watcher of the skies
When a new planet swims into his ken;
Or like Balboa, when with eagle eyes
He stared at the Pacific, and his men
Looked at each other with a wild surmise,
Silent—upon a peak in Darien."

Nay, I am touched with a solemn awe, reflecting that, should you be spared as was our patriarchal White, you may live to see what I shall not—a Church in Mexico greater, stronger, purer, more Christian, and more Catholic than our own; a restored Church, indeed, stretching forth CHRIST's hand to heal, in Cuba and in South America; nay, perhaps succouring our Church, in turn, in the

¹ See Note XX.

dark and evil days which I fear are yet before us—in the fiery trials we must expect from Him who says, "As many as I love I rebuke and chasten." And what if it be God's will that the many martyrs of Castile and Arragon should find the answer to their prayers in what may yet be done by Mexico for old Spain? Who knows but your hands may yet ordain another Aguas, another Aguilar, to go back with a pure Gospel to the Iberian peninsula? to reverse the "westerling wheel" of progress, and to bear over the Atlantic, eastward, the regenerating gifts of the SPIRIT, which may restore to herself that ancient Church, that child of St. Paul's old age, that fruit of his journey into Spain, which illuminated its coasts from Catalonia to the Tagus? Oh, grant it, gracious God! grant all this and more, establishing this day's work; yea, the work of our unworthy hands, establish thou it. Heal the divisions of Christendom and revive Thy work, as in the day when there was, indeed, one flock and one Shepherd. And upon this Thy servant, as on Elisha, send down a sevenfold portion of Thy SPIRIT. Work with him and with his people, O HOLY GHOST, SPIRIT of Power: even as with Ezra and Nehemiah, those restorers of paths to dwell in, who wrought to rebuild the walls of Jerusalem that were broken down, and the gates thereof that were burned with fire. Amen.

NOTES.

NOTE I.

In adopting the exposition of the judicious Hooker, and regarding the "Angel of Sardis" as none other than the "Bishop of Sardis," I follow the leading divines of both schools in our Communion, and therefore might naturally suppose that no defence of my position is requisite. But I may as well say, that although a very eminent authority has lately given some currency to another idea, he advances it only in support of a theory which is exploded, and to which Chillingworth gave a death-blow by his famous demonstration. That theory was unluckily acted upon by some of the reformed in the sixteenth century, and hence there is a constant disposition to say all that can be said in its behalf. On the other hand, it is but the heresy of Aerius, revived by the Schoolmen to build up the Papacy, and it is now the dogma and law of Romanism. It is based on the ambiguity of the title *Bishop*, which is the equivalent of the *Pastor*, and is used in Scripture alike for the "Angels" who preside over Dioceses and for *Presbyters* who preside over single flocks, whether in collegiate cure or otherwise. It would be quite as wise, because some of our Bishops are *rectors*, to infer that Presbyters who are rectors are of the same order. Such is the whole force of the argument: *Rector* is a term applicable alike to Bishops and Presbyters; therefore the orders of both are the same. But, consult the Seventh Book of Hooker.

The scholastics who wished to exalt the Papacy used this subterfuge to extinguish Bishops as an order, leaving them only the office of representing the one universal Bishop at Rome. They were thus reduced to the order of Presbyters, to be called *Bishops*, only as mere Vicars under the Papacy. The Society of Jesuits cunningly enforced this theory, because it was their plan, by managing the Papacy, to take command of the whole Papal communion. The Spanish Bishops, smarting under their insolence, fought resolutely at the Council of Trent, for seventeen years, to get the primitive doctrine of the Episcopate recognized and restored. But they were beaten and trampled upon for their pains. What till then was only "school doctrine" now became Roman dogma; and the primitive doctrine remains, so far as the West is concerned, in

the Ordinal of the Anglican Communion only. The Greeks adhere to it, however, precisely as we do. Those who wish to understand the whole theory and its history may consult Father Paul's History of the Council of Trent on the subjects of "Order" and "Residence."

NOTE II.

Ranke shares the misfortune of the great mass of literary men who have undertaken to write about "Romanism" and "Protestantism," without any study of the normal Catholicity from which both so widely departed. But most instructive are his pages to a truly Catholic mind, who sees the truths that underlie his superficial observations. See his important chapter on the "Oratory of Divine Love," and the following chapter on "Attempts at Internal Reform." "History of the Popes," Vol. I., p. 101, etc.

NOTE III.

Ranke, speaking of the counter-reformation begun by the Jesuits, remarks that "this effect was, without doubt, produced because the German theologians had never arrived at any clear understanding among themselves, and were not sufficiently magnanimous to endure minor differences in each other," etc., etc. Vol. I., p. 418. When will earnest Christians ponder these things, and set themselves, even now, to repair the breach by the operation, with them, of the HOLY GHOST?

NOTE IV.

The friends of this Mexican work cannot do a better thing, perhaps, than to read and circulate the unpretending but very able little work from which I make this extract, viz.: "Papers on the Church Reform in Mexico," by J. H. Hobart, D.D.; published by Whittaker, New York.

NOTE V.

The words, "an Apostolic Episcopate," are here used to bring out clearly the contrast between the "Papal Vicariate" and an Episcopacy which is real, because Scriptural and derived from CHRIST only, by the HOLY SPIRIT, working according to the promise, through human instruments, for the perpetuation of the apostolic line of witnesses. "I am with you always" — *i. e.*, with you Apostles. Surely, apart from the extraordinary gifts which were necessary to the founding of the

Church, the Apostolic Commission was to be perpetual in the Church. The other Orders were produced by delegation of subordinate functions, as clearly appears from the "Acts of the Apostles" and the Pastoral Epistles. The scholastic theory confines the apostolic succession to the Popes, and makes the Episcopate an after-thought, the Pope conferring some of his functions on certain Presbyters, with power to act for him and only by his permission. This theory, which every page of authentic history contradicts, and which the organization, as well as the acts of the great councils, proves to have been utterly unknown to Primitive Christianity, was, logically enough, acted upon by Calvin, whose scholasticism predominated in everything. His rejection of the Papacy, therefore, left him only Presbyters and Deacons as a necessary consequence. But that such a theory should have been revived by Anglican Churchmen is amazing. The true idea of Apostolic Episcopacy is fatal to the pretensions of the Papacy and to the entire organization of modern Romanism, while that theory, which some favour as *liberal*, was invented by the Schoolmen, and adopted by the Popes, for the very purpose of destroying a genuine Episcopacy and erecting their usurpations on its ruins. This is the fundamental principle which distinguishes the late Vatican Council from all councils, even of the West, that have preceded it.

NOTE VI.

Some respectable persons have imagined that by going into Romish countries, on such missions as ours in Mexico, we weaken our own protest against Papal intrusions, and lay ourselves open to a charge of inconsistency. But a little reflection will convince anybody that such is not the case.

For what is it we do when we appeal to God and man against Papal aggressions?

1. We protest against the intrusion of a foreign Bishop into our Dioceses, with an asserted right thus to intrude upon any Diocese, in any part of the world, however orthodox, and to compel submission on pain of eternal damnation.

2. We protest against the assertion of a foreign supremacy which dictates as well in matters of faith as of discipline, and orders all Christians to submit on pain of excommunication.

3. We protest against the creation of

schisms within our Dioceses on the ground of such claims to supremacy and infallibility, and for the purpose of imposing the novel creed of Pius IV. with the supplemental dogmas of Pius IX., which are "another gospel."

4. We protest against any intrusion into Dioceses where the Nicene Creed is professed, where the Holy Scriptures are read and preached, and the Sacraments duly administered, as in the times of the Apostles and their primitive successors.

5. And we protest against the whole system of the Papacy as a fraud and a heresy, and as the source of innumerable schisms, which have disorganized Christendom, and given apparent victory to the enemies of truth.

Now, it is just because we protest against invasions of this kind that we are logically bound to succour other Churches which are not only corrupted morally, but absolutely denied the privilege of professing orthodoxy, under the fatal consequences of such invasions. When we go to foreign Churches, not to succour, but to assert dominion and to subjugate, then we shall be open to charges of inconsistency; but, not till then.

Besides, our protest against Romish aggressions are made for moral ends, only. We know that Rome will not listen to them; but, we bear our testimony against her remorseless outrages, and leave our appeal with the consciences of enlightened men, and with a just God, till in God's time the awakening and the restoration shall come.

NOTE VII.

The Romanists hold the Nicene symbol, and hence retain essential vitality under the creed of Pius IV., which is the creed of "the Roman Catholic Church," so called. But, practically, the latter is their test of orthodoxy; so that the use of the great symbol as the *tessera* of Catholicity is forfeited by them, and they are schismatics by this test alone; while, by the adoption of a new creed, which thus defeats one grand object of the ancient Synods, they incur the censure of the Council of Ephesus in its Seventh Canon, and so, in a matter of faith, deprive themselves of the Catholic character.

NOTE VIII.

Let it never be forgotten that it is the dogmatic teaching of the Council of Trent that the *three holy Orders* are "sub-Deacons, Deacons, and Presbyters." See Chap. vii., Quest. 12,

Catechism of the Council of Trent. In the same chapter (Quæst. 22) it is affirmed, "The third and highest degree of all the Holy Orders is the Priesthood. Persons endowed with it are distinguished by two names, that of *Presbyters* and *Priests*."

To content the Gallicans and others who fought against the attempt to make a dogma virtually abolishing the Episcopate, it was defined that this Priesthood has "divers *degrees*, such as Bishops, Metropolitans, Patriarchs, and, beyond all these, the sovereign Pontiff of Rome." See same chapter, Quæst. 25. Thus, like the dignity of Metropolitans, the Episcopate is only a *degree* in a divine Papal hierarchy, and has no essential existence by itself as a "Holy Order," much less as the root of the entire Christian Ministry.

Not only do the Romish Bishops accept this degradation dogmatically: it is forced upon them, practically, in every function. And not as a mere ceremony, but most significantly, were the first days of the late Vatican Council taken up by the tedious work of making every Bishop recite the creed of Pius IV. as preliminary to sitting in council under Pius IX. He thus *abdicated* the position of a Bishop as understood in the ancient Councils, and consented to sit as a mere Presbyter, in the *degree* of a Bishop, or, in the language of the Trent Catechism, under "the father and governor of all the faithful, of Bishops and of all other prelates, be their office and power what it may." After this they could not complain that they were reduced, as Archbishop Darboy said, to a "Council of Sextons," and sent home under the yoke of a new dogma, which their consciences disowned, but which their master told them it was none of their business to discuss. See "The Church of God and the Bishops" (London: Rivingtons, 1870), to which I refer, rather than to other works, because the author, Señor von Liaño, is a Spaniard, and has written in the spirit of the Spanish doctors of the sixteenth century.

NOTE IX.

Guizot, in his "History of Civilization," and in some of his other writings, commits himself to baseless theories, and proceeds upon assumptions the most erroneous, simply because he has taken no pains to understand the primitive Constitution of the Church Catholic, the true history of the Papal schism, and the revolution operated in the Western

Churches of Europe by the Council of Trent. Ranke recognizes this revolution. Michelet, in his "Ultramontanism," states it more emphatically; but all these writers fail to observe the position, as respects the original Constitution of the Church, to which such a revolution necessarily reduced its subjects and adherents.

NOTE X.

Of this we have the overwhelming evidence very admirably collected and arranged by the Abbé Guettée, in his "Papauté Schismatique," of which a translation has appeared in America—New York, 1867. "Rome," he says (p. 325), "insists upon a recognition of her sovereignty, and the Eastern Church, *always appealing to the doctrine of the first eight centuries*, . . . knows that such a concession would be criminal in itself, and must result in subjection to an autocracy condemned by the Gospel and by Catholic doctrine."

NOTE XI.

It is worth repeating here that the Greek Churches entirely coincide with our Anglican doctrine as expressed in the Ordinal. See "Théologie Dogmatique Orthodoxe," by Macarius, Bishop of Vannitza, Vol. II., p. 254. Paris: 1860.

NOTE XII.

Weighty, indeed, are the words of Dr. Döllinger in his famous letter to the Archbishop of Munich: "The Episcopate of the ancient Church is dissolved; . . . the primary authority in the Church is reduced to a mere shadow. Every one can understand the impossibility of having two Bishops in the same Diocese, the one a Pope and the other a simple Bishop—in effect less than that, for a mere Vicar or diocesan commissary is neither Bishop nor a successor of the Apostles" (Wallon, "La Verité sur le Concile," p. 126. Paris: 1872).

NOTE XIII.

Señor von Liaño says (p. 72): "The Bishops are his Vicars, representatives, or delegates, whom this monarch has set over the provinces of his empire. . . . And the Bishops who receive his commands, receive them unconditionally, or, if not, they are *regulated* in every possible manner—nay, the ideal striven after is, that they shall be deposed without further ceremony, or *de facto* superseded by a so-called coadjutor, who would only leave to them the name of the exalted

stewardship to which they have been called by the HOLY GHOST."

NOTE XIV.

"I acknowledge the *Holy Catholic Apostolic Roman Church* for the mother and mistress of all Churches." Compare this clause, from the Creed of Pius IV., with the language of the Apostles' Creed, or the Nicene, and note how marked the contrast. This Creed, only three hundred years old, was put forth by the sole authority of that Pope to sustain the decisions of the Council of Trent; but the Bishops who came to the Vatican Council were forced to recite it as a condition precedent to a share in its sessions.

NOTE XV.

The African Churches renounced the communion of Rome for a hundred years, because, contrary to the Canons and Constitutions of the Church, that See encouraged appeals to her against local discipline. St. Augustine died in the African Church during this separation, and so did many other saints and martyrs. St. Cyprian had gone through a like experience before him. All which is admirably shown by Laud in his "Controversy with Fisher," p. 192. Oxford: 1849.

NOTE XVI.

"Antiquam fidem novellæ perfidiæ præferendo." See the "Commonitory" of Vincent, chapter IV., section vi., p. 10. Baltimore: 1847.

NOTE XVII.

See St. Basil's Letters, notably LXX., Op. iii. Paris: 1638. "The one crime," he says, "that is violently punished is for any one firmly to adhere to what we have received from the fathers"—the apostolic and primitive faith, that is. And in such case, he holds, all true Christians are bound to make common cause with those who are persecuted for the truth's sake.

Concerning the neglect and supercilious conduct of the Westeras, see Basil's Letter to Gregory, Opera iii., p. 54.

NOTE XVIII.

The history of Gregory's position in these affairs is somewhat diversely related by the

ancient Church historians, but is well digested by Cave in his biographies of St. Basil and his friend Gregory. The answer usually made to such facts as are referred to in the sermon is that the Arians and others concerned were formal heretics, who had violated the synodical decisions of the whole Church. But has not the Bishop of Rome trodden under foot the Third Canon of Constantinople, which defines and limits his place and powers? Has not the Roman schism formally incurred the taint of heresy by imposing a novel creed as the test of communion, contrary to the Ephesine Canon? Also, by framing the late monstrous dogmas as tests of communion—the one corrupting the fundamental doctrine of the Incarnation, and the other abrogating the rule of faith? Must we wait for new Councils to settle again what has been settled for ages? Meanwhile, must we let the wolves rend and devour the sheep? And all with respect to the mere letter of disciplinary Canons, which Gregory pronounced "long since dead," even in his day?

NOTE XIX.

The fragment of Hilary from which this is quoted is regarded as genuine by Guettée, and by not a few in the Papal Communion. It is undoubtedly a fragment of Antiquity, even if not Hilary's.

NOTE XX.

Everything indicates that the providence of God has enlarged the Anglican Communion for a great work in the world. No longer insular, more spread abroad than the ancient Church ever imagined could be the case even with the whole Church of CHRIST, and standing at this time on the old Catholic ground, and free from the trammels with which Latins and Greeks still encumber Catholicity, it is her mission to go forward in love and without ambition, to do for CHRIST what others cannot do. Her Episcopate is the most indisputable apostolic succession under the sun, because, while its history has been the most sifted, nothing has successfully impeached it. She has nothing now to do but to use her liberty in all charity, leaving results to God.