

**THE CHURCH IN THE
WORLD: OR, THE LIVING
AMONG THE DEAD**

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The Church in the World: Or, the Living among the Dead by John Bainbridge Smith

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JOHN BAINBRIDGE SMITH

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WORLD: OR, THE LIVING
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CHURCH IN THE WORLD:

OR,

The Living among the Dead



BY THE

REV. J. BAINBRIDGE SMITH, M.A.

FORMERLY OF ST. JOHN'S COLLEGE, CAMBRIDGE;
PROFESSOR OF MATHEMATICS AND VICE-PRESIDENT OF KING'S
COLLEGE, WINDSOR, NOVA SCOTIA.

"O pray for the peace of Jerusalem: they shall prosper that love
thee."—PSALM cxxii. 6.

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1851.

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LONDON:
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ST. JOHN'S SQUARE.

TO

His Father,

THE REV. J. B. SMITH, D.D.

RECTOR OF MARTIN AND SOTBY,

AND HEAD MASTER OF HORNCASTLE GRAMMAR SCHOOL,

This little Volume,

THE FIRST FRUITS OF HIS PEN,

IS INSCRIBED,

AS AN OFFERING OF LOVE,

AND TRIBUTE OF WARMEST GRATITUDE,

FOR PATERNAL CARE AND KINDNESS,

BY HIS AFFECTIONATE SON,

THE AUTHOR.

KING'S COLLEGE, WINDBOR.
NOVA SCOTIA, NOV. 26, 1856.

P R E F A C E.

TO THE READER.

THE present Work lays small claim to originality; indeed, the Doctrines of the Church being ever the same, it has not been the aim of the Author to introduce any new dogma of his own. Still, however, as they are capable, like the colours in the kaleidoscope, of being seen under a variety of beautiful aspects, it has been his desire to present a portion of them under one such pleasing form. If this has been in any way attained, and no sacrifice of truth has taken place in the attempt, his design will have been amply fulfilled.

The works of other authors have been consulted, especially Keble's "Christian Year;" and their language has, in some instances, been employed. Wherever this is the case, it is acknowledged in a note.

KING'S COLLEGE, WINDESOR,
Nov. 26, 1850.

POSTSCRIPT.

WHEN the present publication was already in the press, the act of the Pope of Rome, in intruding schismatical Bishops into a Country already occupied by the English Episcopate, took place. The Author feels it incumbent on him, under the circumstances, to express his warm indignation at the measure; inasmuch as it ignores the very existence of the Church whose Orders he (however unworthy) bears; and also is in utter defiance of a decree of the third Œcumenical Council, held at Ephesus, A. D. 431.

It is an instance of Papal aggression, he conceives, only too consistent with that spirit of overweening ambition, which pervades the whole Ecclesiastical system of modern Rome, and prompts it to overleap every obstacle that is opposed to its will.

How far, however, the principles that have influenced the short-sighted policy of Government, of late years, may have been conducive of such a result, is a question well worthy of consideration. When Roman Catholic Prelates, in

other parts of the British dominions, have been fostered and caressed, as in Ireland and in the Colonies, we cannot feel surprise that the Pope should imagine that a like treatment would be extended to them in England. It is to the departure from the ancient fundamental laws of our Constitution, that the obnoxious occurrence would seem to be mainly owing.

Is it not a time, the Author would ask, when the English Church is bound to declare her mind *synodically* on the subject; and *formally* to take such steps as are necessary, at this crisis of her history? For in the full exercise of those Constitutional powers which are the heritage of the Church, but which for various reasons have for so long a period been denied her, exists, as he humbly believes, her most effectual instrument (if not, indeed, her only one) against the proud assumptions of Rome. A policy that silences her voice, and withholds from her the freedom which *every other* Christian body, nay, which *every secular* corporation enjoys, ignores her existence almost as much in effect, as the Papal Bull of the 24th September, 1850.

KING'S COLLEGE, WINDSOR,
Nov. 29, 1850.