



Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



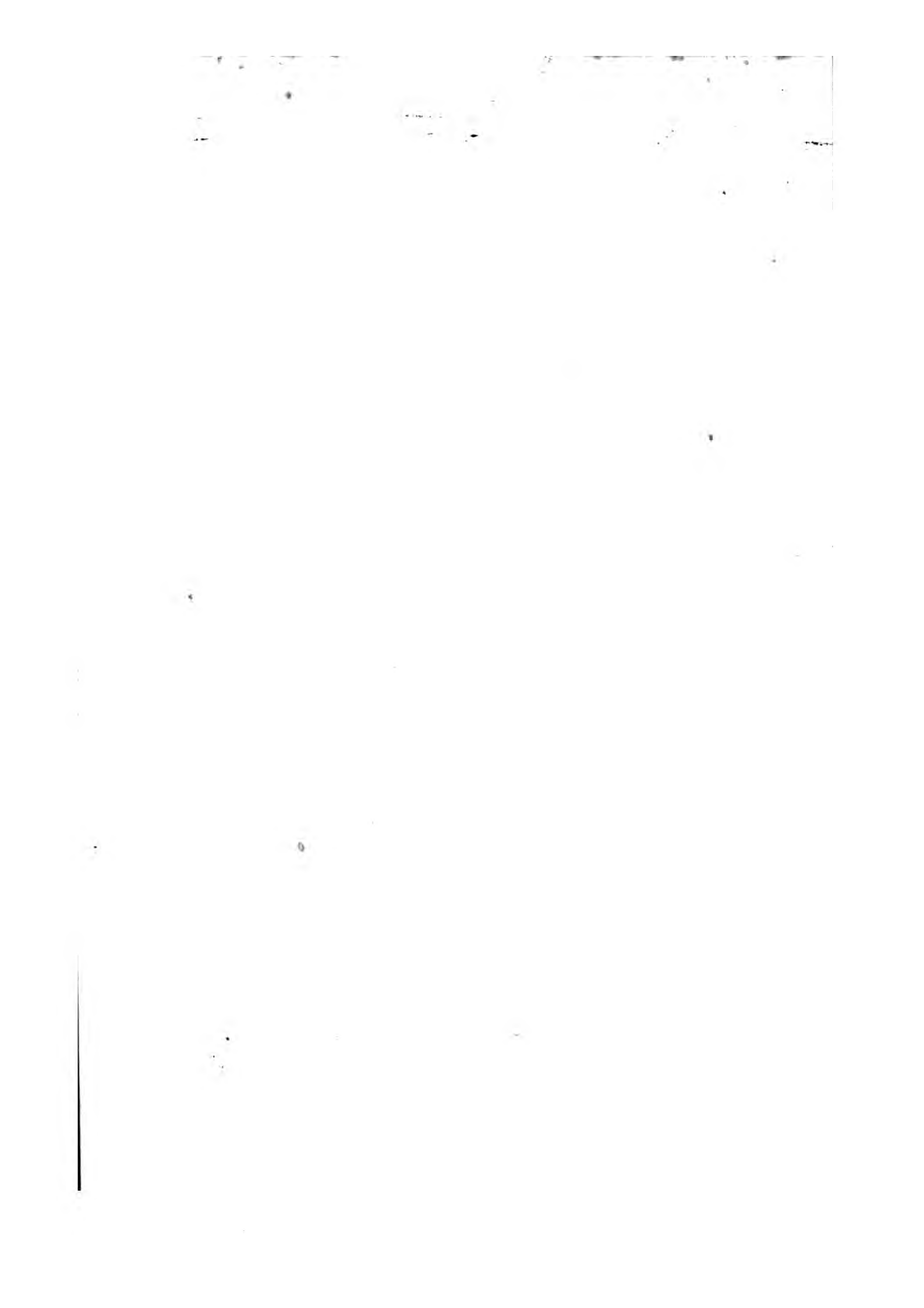
This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

Shall we go back to Rome?

JOHN KENNEDY, M. A.







Shall we go back to Rome?



Shall we go back to Rome?

LECTURES.

BY THE

REV. JOHN KENNEDY, M.A.,

Minister of Stepney Meeting-House.

Lecture First.

URGENT REASONS FOR ASKING THE QUESTION.



LONDON :

J. SNOW & CO., 2, IVY LANE, PATERNOSTER ROW.

1866.

100. S. 233.

THIS Lecture, which was delivered on the evening of November 4th in Stepney Meeting-House, and of November 11th, in the Congregational Church, Burdett Road, Stepney, is published at the earnest request of many who heard it. The interest and importance of the subject to all classes of Englishmen render it unnecessary that I should offer any apology for complying with the request.

It will be perceived that this Lecture is for the most part introductory. The other Lectures of the Course will be published as soon after delivery as possible.

J. K.

Stepney, November, 1866.

Shall we go back to Rome?

THIS is a very grave question, and one that should be gravely answered. The claims put forth by Rome are very different from those put forth by any Protestant communion. I may and do hold my Independency to be more Scriptural than any other form of government, but I can sit down at the table of the Lord with an Episcopalian or Presbyterian, or Wesleyan or Baptist, and, instead of doing violence thereby to my conscience, my conscience impels me to it, and I can rejoice in the opportunity of thus shewing my oneness with all who love the Lord Jesus Christ. There is no doubt a right and a wrong in the matters that separate Protestant communions from one another, but they lie on the surface, and you have not to dig far in order to discover underlying them a substantial accord in reference to the one Saviour and the one salvation.

But between these Protestant communions and the Church of Rome there is a wide gulf, and the question whether I shall cross that gulf and go over to Rome, is one of the gravest I can ask. The claims of Rome are such that either she is guilty of impious presumption in making them, or we are guilty of rebellion against Christ in rejecting them. Rome claims to be the one true Church, and all who are outside her pale are in a state of schism. She claims to be the only channel by which certain virtues and powers, supposed to be necessary, have come down from apostolic times, and we, who are separated from her, are like the branches separated from the vine—lifeless and fruitless. The Bishop of Rome claims to be the representative of Christ

in the world, sitting in Christ's seat, standing in Christ's stead, invested with Christ's authority : we may be unable to discern the likeness of Christ in His representative ; neither the voice nor the hands of the Roman bishop may seem to us like the voice and the hands of Him whose image remains to us in the gospels. No matter—declining subjection to Rome we put ourselves in antagonism to the King of kings and the Lord of lords.

Is it not, then, a grave question whether we should go back to Rome ? If the Bishop of Rome is not a usurper, and a usurper of the very worst order, we are rebels. If the pretensions of Rome are genuine, our sacraments, our baptisms, our worship, our praises, our prayers, our ministry, our Christianity, are all shams. Let there be no uncertainty about this matter. The opposition between us and Rome is clear and defined. We cannot draw near to Rome and greet each other as brethren as Protestant communions do. The breach between us is deadly, and cannot be healed. Either we are in great sin in our separation, and must go and do penance before the Papal throne and ask forgiveness, or Popery must continue to be in our eyes what our fathers called it, the masterpiece of Satan, against which, with a clear conscience, we may wage perpetual war.

Shall we then go back to Rome ? The only wonder is that 300 years after England has broken with Rome there should be occasion to ask the question. But occasion, you know, there is. The original breach with Rome was anything but complete. And the motives which immediately led to it, so far as Henry VIII. is concerned, were not such that Protestants can recall them with any satisfaction. England did go back to Rome in the days of Henry's daughter, Mary, and bloody work did Rome make of her recovered power. The furrow which she then ploughed in English history will never be effaced. The reigns of Elizabeth, James I., Charles I., Cromwell (for though he wore no crown Cromwell *reigned*), Charles II., and James II. followed. The second James was a devotee of Rome, and it was only the

revolution which sent him into exile that saved England from being again trampled under the foot of the Roman power. Nearly 200 years have passed since then, and we have accustomed ourselves to think of England as for ever Protestant. We have trusted to the feeling embodied in the proverb—"Burnt children dread the fire." How *could* Englishmen forget the wormwood and the gall of their country's bondage? How could they forget the civil and spiritual tyranny from which their redemption was wrought only through long years of mortal conflict? With a Bible fully open before them for 200 years, raising its perpetual protest against the pseudo-Christianity of Rome, how could they dream of accepting afresh the corruptions of former ages, and thus prepare to place themselves again under the yoke which was too heavy for their fathers? Alas! Burnt children sometimes do forget the fire. The Sicilians at the foot of Mount Etna forget that again and again the fields they cultivate have been desolated by floods of burning lava, and may again, even while they are asleep securely in their beds. The Englishmen of to-day have had no personal experience of what their fathers saw and suffered when England was overrun with monks, when the Bible could not be opened without peril to liberty and life, when family peace and sacredness were at the mercy of foul confessors, when conscience and judgment were surrendered together into the hands of priests. And it is not, perhaps, to be wondered at if the men of to-day, forgetting these things, or but half alive to their danger, should dally with a system which has ever been the greatest enemy to light and liberty.

But where or whence the danger? it may be asked. There is no Philip II. preparing an armada to invade our coasts and save us from our deadly heresies in spite of our own folly and wilfulness. There are no signs of a disposition on the part of our Legislature to abridge our liberties, or meddle with the rights of conscience. Nor is it clear that the progress of avowed Popery is such as should occasion alarm. What that progress is it is difficult to

ascertain. How far it is real or only apparent, I cannot say. But without in the least encouraging a false security, even with reference to Popery so-called, it is not here that I find occasion for alarm. My eyes are turned not to Rome, but to Oxford, not to Papist cathedrals and chapels, but to the parish churches of England. It is within the pale of the Established Church that I see the cloud gathering, already much larger than a man's hand, which threatens disaster to the people of England. Troy maintained her defence against the armies of Greece until the Greeks succeeded in introducing within the walls of the besieged city a huge wooden horse, filled with armed men who, when night came, rushed out of their hiding-place and opened the gates to their companions. The Protestantism of England is in no danger from external assault. Her enemies are within her own borders. There is treason in her camp. And the traitors are becoming daily bolder—so bold, indeed, as to pull down the colours under which they have taken service, and to put up the colours of the enemy. And the Church to which they belong wants either the courage or the power to cast them out.

But to look at this matter more closely.

I make no appeal to ignorant prejudice. There is no cry with which I have less sympathy than the cry of bigotry and party politics which has often been raised—the cry of “No Popery.” I have no wish to draw a line around our forms of worship, and say, “all within this line is Protestant, all beyond it is Popish.” If I and mine don't use a book in public prayer, I have no wish to call the use of a book Popish. If I and mine don't chant in praise, I have no wish to call chanting Popish. If I pray and preach in the common coat of an English gentleman, as I often do, or in the silken gown, which for hundreds of years has been the professional dress of a public *teacher*, as distinguished from a *priest*, I have no wish even here to be over strict, and to designate every other dress, more peculiarly cleric, as Popish. Take what latitude you may consider reasor-

able, and free your minds from all narrow prejudices—the ground on which I stand and raise my protest against certain practices and doctrines that are now rife in the Church of England will remain as firm and urgent as ever.

Let this be quite understood. The question is not one of more or less of music in public worship—although here we should not forget that music, *as such*, is not worship. Let it be sweet as the notes of the nightingale, it is in itself no better than if it were hoarse as those of the raven. But if song in the house of God become a performance which is to attract and please men by its musical excellency, instead of being the expression of the sentiments of praise that are in the hearts of those who sing, “it is naught,” “it is naught.” Nor is the question one of more or less of form and ceremony in public worship—although we cannot forget that plainness and simplicity are the true characteristics of Christian worship. And outward modes and forms may become so numerous and complicated as to engross the thoughts of the worshippers, and overlay and crush the spiritual. The questions which are now forcing themselves on public attention are not, however, questions of more or less of form, or more or less of music.

I. The first point on which I remark with reference to the practices now rife in what used to be considered Protestant Churches, is the fact of their remarkable similarity, if not identity, with those of the Church of Rome. Whether right or wrong, such similarity does exist. What is called the “Ritualist” party has set itself to study Roman missals and manuals of devotion, and to ransack the records even of the middle ages in order to acquaint itself with the forms of what it would fain hold up as pre-eminently the ages of faith, and is conforming itself to these as far as it dares—and there is scarcely anything from which its daring shrinks. So rich have been the fruits of its research, that a Directory has been published to assist English clergymen to understand them; and among other things

this Directory provides a glossary of more than two hundred words, representing each of them some feature in the renovated ritual. We have holy oil and holy water aspersoriums and christmatories, pomes and reliquaries. The priest has his acolytes, and his epistolers, his gospellers, and his thurifers, his servers, sub-deacons, and directors of the ceremonies. There are five colours which are considered holy in relation to priestly vestments and ecclesiastical adornings,—white, red, violet, black, and green, while gold and rose-colour may interchange as permitted variations. A description of the dresses which have been adopted, or even an enumeration of their names, would be more amusing than edifying, and I refrain.

As to their modes of worship, the published reports are so numerous and bulky that one scarcely knows where to begin, or where to end. One of their own representative papers filled some thirty columns in one week with descriptions of the services held on last Good Friday. One of these began with the words:—“Any one who doubts the vitality of religion in the Church of England, and of the attraction which her services and offices afford to her children when set forth in a truly catholic manner, should have attended the Holy Week and Easter services at this magnificent church.” And then, after minute descriptions of what was done, and what was to be seen and heard on Good Friday, Easter-Eve, and Easter-Day, it concludes thus:—“A priest who was present [*i. e.*, of the Church of England], lately returned from the city of Rome, remarked, that as a majestic and impressive service, it was not to be surpassed by what he had seen abroad.” That which is to be “seen abroad,” and especially “in the city of Rome,” is thus held up as the ideal of what Anglican worship ought to be, and Anglican worship is regarded as “majestic and impressive” as it approaches this ideal.

Even in what may be regarded as the most vulgar and ignorant superstitions of the Church of Rome, the aim of our Ritualists is to copy her forms. The Directory to

which I have referred contains, among other services, one for Palm Sunday, in which the priest is to perform the ceremony, or work the miracle of driving the devil out of the flowers. A number of palm-leaves are to be collected, and placed on a table near the altar; a sub-deacon, in an alb, is to stand on the altar-step, on one side, and read the first lesson; a deacon takes his place, and reads the Gospel for the day; and, the gospel finished, a priest vested in a red silk cope stands upon the third step of the altar, turning towards the east. The palms and flowers are removed from the table to the altar, or altar steps, and the priest then says: "I exorcise thee, creature of flowers and branches, in the name of God, the Father Almighty, and in the name of Jesus Christ His Son our Lord, and in the person of the Holy Ghost. Henceforth, thou whole might of the adversary, thou whole army of Satan, and whole power of the enemy, be rooted up and pulled out from these creatures of flowers and branches, that thou pursue not with thy wiles the footsteps of those hastening to attain unto the grace of God through Him who shall come to judge the quick and the dead, and the world by fire. Amen." If there is one thing on earth into which we should have thought the devil had never entered, it is the flowers of the garden and of the field. Certainly He who came to destroy the works of the devil seems to have been unconscious that the flowers which surrounded Him had fallen under the dominion of the prince of darkness. He found in them visible teachers of the care and love of the Heavenly Father, but never did He find an evil spirit hiding in their leaves or blossoms. But those who now arrogantly claim to be His only authorised representatives on earth, profess to find demons where no demons are, and to have power to cast them out

This is a specimen of the depths into which a large section of the Church of England would drag us if it could.

But it is the natural fruit of the priestly pretensions which lie at the root of the Ritualistic movement. And therefore I remark:—

II. That the studied likeness of Anglo-catholic practices to those of Rome is not an accident, or a whim, or a fancy, or a matter of antiquarian taste, but is based on a similarity or identity of doctrine. Members of the Church of England were at first loath to believe this. Bishops declared they could not believe that certain things against which complaints were lodged, were meant to be symbolic of doctrines which it was supposed the Church of England had long repudiated. But it is now beyond all question that the outward is but the sign of the inward. Ritualistic clergymen do not hesitate to declare that the practices in which they differ from others are nothing to them, if they cannot have them as sacred tokens of divine mysteries which to them are the very essence of Christianity and of Christian worship. What care they for the adorning of a mere piece of furniture, whether of wood or stone, whether called a table or an altar, if that piece of furniture be not consecrated into a real altar, if the bread and wine do not become the very body of the Lord Jesus, so that after the words of consecration the Lord Jesus is present in that bread and wine in the very sense in which He is present on the throne of heaven? What care they to kneel and bow and tremble as they approach and stand by the altar unless they may believe that Christ lies on that altar, and that when they break the bread they are offering Christ in sacrifice? They hold the doctrine which is the very core of the Roman creed, and, in spite of the 28th Article, some of them venture to call it "Transubstantiation." And, holding the doctrine, they plead for outward signs that shall be correspondent therewith. Genuflections and ablutions, bowings and crossings, standings-up and kneelings down, such as they practise in what we should call a most extravagant manner, would be meaningless, they confess, unless it were true that God Himself is on that altar around which they are performed.

On the doctrine itself I shall have something to say in my next lecture. What I call your attention to at present is the fact that the Roman forms which are now introduced into

Anglican worship are distinctly recognised as the signs of Roman doctrine. But for this they might be laughed at as the vagaries of a day, bubbles which to-morrow's wind will burst. But they have a root, deep and firm, in principles which those who practise them hold sacred. And these principles go far beyond what is ordinarily known as the Sacramentarian System, the system which ascribes a mystic efficacy to the sacraments ; they are, as I understand them, little less than idolatrous.

III. A third fact, which seems to me to render the present state of things of very grave moment, is, that it cannot be regarded as a mere outburst of fanatical passion, but is the fruit of many years of most industrious and unremitting labour. Many of us remember well the storm of popular indignation which the Oxford Tracts for the Times evoked, when No. 90 made its appearance five-and-twenty years ago, and how that storm seemed to wreck the projects of their authors. But while, for a time, lighted candles on the Communion table, and other practices identified with Rome, became impossible, the seed which had been sown was not rooted up or destroyed. Some of the leaders went over to Rome, and are now the most prominent men in connection with English popery, such as Dr. Newman and Dr. Manning, and many of their disciples followed them. But the greater part remained in the Church of their fathers, and younger disciples of later days have not relaxed for a moment their hold of what are called Catholic doctrines, or their zeal in teaching them. And we are now reaping the fruits of their quiet and persevering devotion.

When the storm to which I have referred was at its height, "a young member of the University of Oxford," addressed a letter to a French newspaper in which he expressed affectionate veneration for the see of St. Peter, declared that neither the English formularies nor the decrees of Trent presented any obstacle to the restoration of the Church of England to the Roman communion, and ex-

pressed the most ardent desire to witness a termination of the schism created by the reformers. He and his friends, indeed, were not intending to return at once to the ancient Fold. They had a duty to perform to the English people. In the Anglican Church there were thousands of devout men hesitating between Catholicism and Protestantism, but so completely under the dominion of hereditary prejudices that the very idea of reunion with Rome filled them with horror ; for their sake, and for the sake of the English nation generally, it was expedient for true Catholics to remain in the Church of England until their countymen had been accustomed to hear the name of Rome pronounced with reverence. It would be a slow process, this writer said, to convert the English nation to Rome, man by man. " I profess to point out a method by which to reap the whole kingdom at once, and to carry the harvest into the granaries of the Church." Let Rome exhibit herself among us in her most saintly and august form ; leave the true Catholics in the Church of England to develop and perfect the movement which is already advancing with such unexpected and unparalleled rapidity ; let France pray for us ; " and I am persuaded that, before many more Lenten seasons have passed by, we shall be singing together our Paschal hymns, in those sublime accents which through so many ages have been used by the Divine spouse of Christ."

This was probably regarded at the time as the rash effusion of a young enthusiast. But he was a true exponent of the hopes and aims of those who had learnt Anglo-Catholic doctrines at the feet of Dr. Pusey and Dr. Newman. And to-day we are reaping the fruits of their persistency and earnestness.

IV. The crisis is all the graver that it cannot be denied that the Anglo-Catholics do find in the formularies of their Church a certain amount of support for their peculiar doctrines, if not for their peculiar rites. With reference to their aim to carry their Church back to Rome, I have not

hesitated to call them traitors. But that there are Romish elements in the standards of their own Church, no candid person can deny. The constitution of the English Church is a compromise between Popery and Protestantism. Speaking of its settlement in the days of Queen Elizabeth, a recent writer says correctly :—“The Liturgy was semi-Catholic ; the articles were Calvinist ; the Church organisation Erastian.” “As long as Elizabeth lived, the arrangement worked moderately well,” this writer says, “but the Stuarts, lukewarm Protestants all of them, developed the Catholic side of the formularies till they provoked the Puritan revolt, and the Prayer-book was destroyed. It came back at the Restoration *with the leaven unremoved* ; but the revolution of 1688 tacitly [only tacitly] corrected the mischief. England, again heartily Protestant, interpreted its Prayer-book according to the intentions of its framers ; the superstitious expressions lost their meaning through neglect, and for 150 years the Established Church fulfilled [according to this writer] substantially and healthily, its proper functions as a common-sense guide for English Christians through life to death.” *

But these 150 years of salutary neglect have not destroyed the vitality of the superstitious elements in the standards of the Church, nor deprived them of legal force. And so long as they remain where they are it will be to the serious danger of the Protestantism of the Church.

V. Further, let it be understood that the present movement towards Rome and Roman doctrine has the sanction of some of the most eminent men in the Church of England. Dr. Pusey, of whom one cannot speak but with respect, notwithstanding the position he has so long held in connection with the semi-Popery of the English Church, has published a volume entitled, “The Truth and Office of the English Church ; or the Church of England a Portion

* *Fraser's Magazine*, September, 1866.

of Christ's One Holy Catholic Church, and a Means of Restoring Visible Unity. An Eirenicon,"—that is, a Message of Peace. In this volume he has done good service to the cause of truth by the evidence which he has "collected of the extent to which in the modern Roman Church, the mother of our Lord has been invested with the incommunicable perogatives of Divinity, and exalted to that place in the religious thought and life which can belong only to God himself." But, at the same time, the chief aim of his book is to reconcile the Thirty-nine Articles of the Church of England with the decrees of the Council of Trent—and in the substantial agreement which he thinks there is between the doctrinal standards of the two Churches he finds the basis, not indeed for an immediate and unconditional union, but still for a union which he deems most desirable, and which he hopes will one day be accomplished.

All this might have been expected of Dr. Pusey. But what shall we say of the Archbishop of Canterbury? The papers tell us that he has accepted as an important contribution to English ecclesiastical literature, a volume entitled "Essays on the Church and the World," edited by one of the foremost men in the Ritualistic movement. In an essay on the reunion of Church, English Churchmen are taught that they are not Protestants, and have no connection with Protestants. Reunion does not mean reconciliation with Dissenters, with the Kirk of Scotland, or with the Lutheran churches on the Continent. All these are outcasts from the mystical body of Christ; they are without the apostolic succession, without a priesthood, without sacraments. The spiritual affinity of English Churchmen is not with them, but with the Romanists from whom they parted at the Reformation, and with the Greeks, from whom they are divided only by a speculative difference, rather formal than substantial, as whether the procession of the Holy Ghost is from the Father or from the Father and the Son. The worship of images, the worship of the Virgin, the belief in transubstantiation, and the adoration of a piece of bread—the theories

and practices which our fathers called idolatry—appear, some of them, as precious possessions, and others as at least not creating any insuperable difficulty in the way of union with Rome.

The author of this essay finds in Luther a heretic, a person fit to be named in the same sentence with Joe Smith ; and the Archbishop of Canterbury approves—at least accepts the volume with approval. “ This is something,” says *Fraser’s Magazine*, “ for the chief pastor of a once-called Evangelical Church.” “ We are to cease to call ourselves Protestants ; we are to abjure as heretical every essentially Protestant doctrine, especially and above all the Protestant conception of the Eucharist.”

In another of the essays we are told that the elements, after being consecrated by a priest, are to receive adoration. Another writer says—“ that here (at the altar) is the point where heaven and earth meet, and where God incarnate, under the form of bread, joins our manhood in His with the Godhead.” And much more to the same effect. Putting the teaching of these essays into a few terse sentences, an able writer says :—“ God stays away from the world till He is brought locally back into each parish church by the priest, and takes his place, in the shape of bread, upon the altar. This once achieved and acknowledged, the whole of the rest of the system follows by inevitable consequence. If the clergy can be so lifted above their fellow-men as to be able in a real sense to create their creator, there is no limit to their pretensions, no limit to their rights ; they are the supreme arbiters of human affairs, and as the author of one of these essays puts it, they are no longer our sinful fellow mortals, but the representatives of God himself.”

The last Archbishop of Canterbury would have spurned from him a volume containing such Popish teaching, the present receives it with favour.

More than this, there has existed for some eight years, at the least, a society called “ The Association for the Promotion of the Unity of Christendom ”—that is for the

union of the Greek, the Roman, and the Anglican Churches. This society has been working secretly and with great results. At the beginning of last year it numbered upwards of 7,000 members, of whom 6,000 are members of the Church of England, and many of them clergymen. The declaration, which is signed by every member, is as follows : —“ I willingly join the Association for the Promotion of the Unity of Christendom, and undertake to offer the holy sacrifice once in three months (this clause being signed, of course, only by priests), and to recite daily the above prayer for the extension of the same.” The chief promoters of the association are Anglicans, but “ the Holy Father gave his blessing to the scheme when first started,” and “ the Ex-patriarch of Constantinople and other Eastern prelates have approved of the association.” And well they may, for they have everything to gain and nothing to lose by an effort which proposes to hand England back, so far as these gentlemen can do it, bound hand and foot, to the superstitions of the middle ages and the authority of the Papacy. It is a fact to be wondered at and to be mourned, that 6,000 English gentlemen, including among them clergymen and laymen of high position, should have deliberately lent themselves to such a scheme. And though no bishops have yet enrolled themselves in this association, it is quite understood that some of them, perhaps many, yield it their sympathy and support.

The secretary of this association, if I did not mistake the name, took part in a celebration in a church in this parish of Stepney some twelve months ago. And a High Church paper, giving a detailed account of the great things that were done in this celebration, stated that Protestantism and Dissent—meaning by “ Protestantism ” Evangelical Churchism—had hitherto been rampant in the east of London, but that true Catholic feeling and true Catholic doctrine were now making progress such as would gladden the hearts of true Churchmen in other places.

VI. The last thing I remark on as adding to the gravity of the occasion is that the authorities of the Church of England are utterly paralysed, and either can do nothing or will not. They are like men that dream and stare at each other in utter bewilderment. Lawyers are consulted, and great men among them are prepared to give decided opinions against, and equally great men are prepared to give decided opinions in favour of, the novel ceremonies of the Ritualists. Some bold Protestants in the Church threaten their brother churchmen, the Romanists, with an action before the Privy Council ; and the Romanists stand at bay and say, "Do it if you dare." They make no secret that the moment they are attacked they will take the offensive and raise an action against the Evangelicals for their violations of the Rubric, especially in the way of omitting to do what the Rubric requires. And thus we have the prospect of the confusion being more utterly confounded. The helplessness of the Church of England to right itself in this great crisis is a spectacle over which not only her own sons, but also all true-hearted Englishmen, may weep.

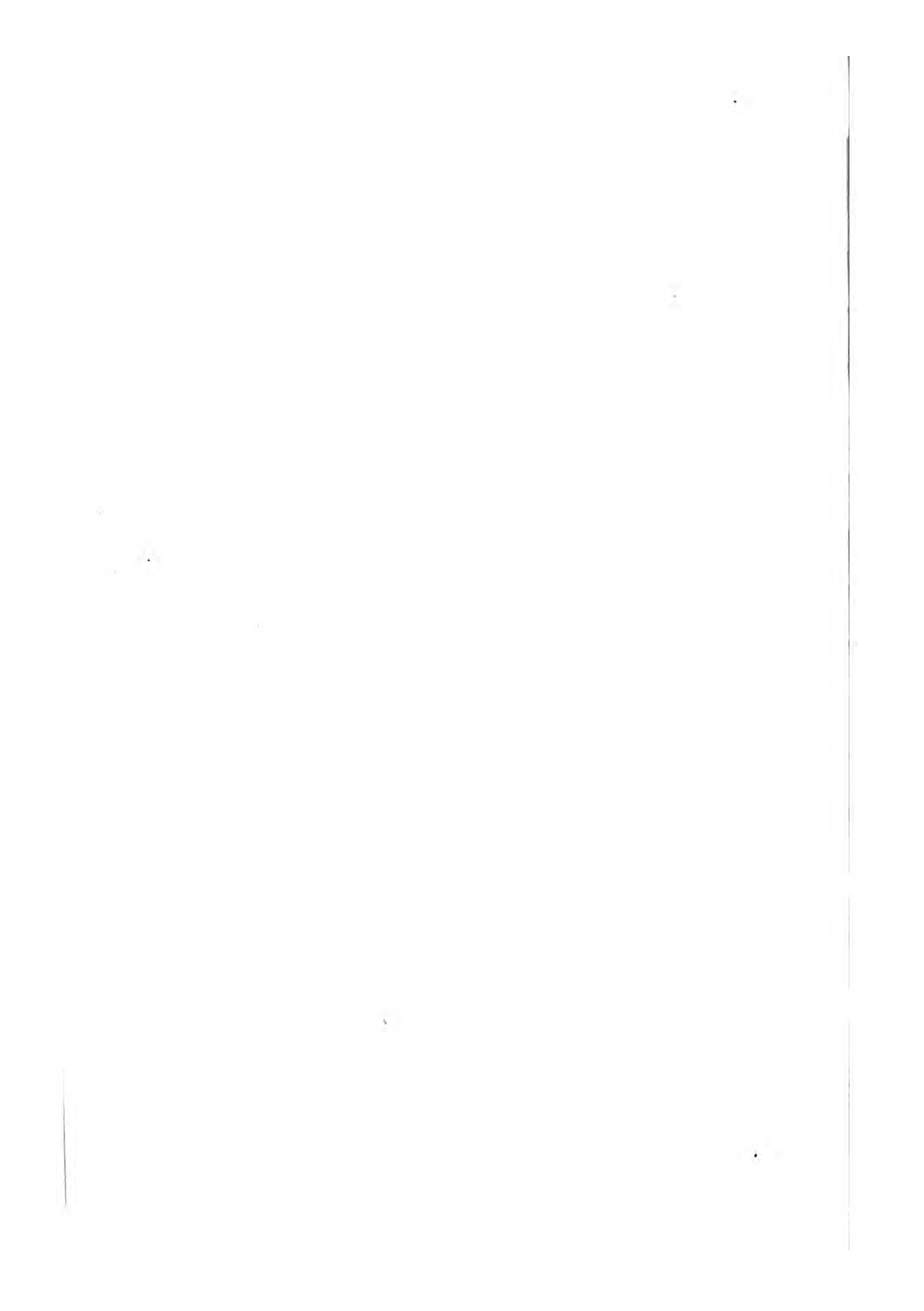
What, then, is to be done ? There is a large amount of true Protestantism in the Church of England. If it knew its strength and awoke to its duty we should have no fear. Let the Evangelicals of the Church, and those of their brethren who sympathise with their Protestantism, say fearlessly—"At whatever cost we shall not fraternise with those who would drag our Church and our country to Rome ; either they are false to the fundamental principles of our Church or we are ; let the question be decided ; they shall go out or we shall go out ; by decision of the Privy Council or by Act of Parliament or by our own voluntary deed, the present confusion must come to an end." Let this ground be fearlessly taken, let the pay and the *prestige* of the State be cast to the winds, if necessary ; let Evangelical Episcopalians make their appeal to the heart and conscience of England, and the plague will be stayed.

I cannot say that I see any signs of this course being

taken, and I can only hope that the Providence of God will in some way or other render it impossible for sound-hearted Evangelical men in the Established Church to remain in communion with Anglican Romanists. At present they are powerless. Once free, their power would be immense.

Meantime our duty is plain—the duty of all free Protestants to resist error and to defend truth, and to do all in the name and strength of our Divine Lord. If ever the Church of England was what she boasted herself to be, the bulwark of Protestantism, she has ceased to be it. The strongest aspiration within her bosom now, at least that which in these days finds the loudest expression, is to be reconciled to the Roman power against which she has been so long and so wickedly protesting. We are not ashamed of our Protestantism. Its truths are the life of our souls. The spiritual freedom and the civil freedom which it has won for us are our most precious heritage. And England would cease to be for us a home and a joy if it ceased to be Protestant.





Shall we go back to Rome?

LECTURES

BY THE

REV. JOHN KENNEDY, M.A.,

Minister of Stepney Meeting-House.

Lecture Second.

THE CARDINAL DOCTRINE OF THE ANGLICAN
RITUALISTS UNSCRIPTURAL AND FALSE.

LONDON :

J. SNOW & CO., 2, IVY LANE, PATERNOSTER ROW.

1866.

This Lecture was delivered in Stepney Meeting House on November 18th, and in the Congregational Church, Burdett Road, Stepney, November 25th, 1866.

LECTURE SECOND.

The Cardinal Doctrine of the Ritualists Unscriptural and False.

SHALL we go back to Rome? is my general theme, the question being forced upon us by the doctrines and practices of a large class of clergymen and their followers in the Church of England. To-night I am very anxious to get at the heart or core of what these men believe and teach, and if I fall into any error on the subject, it will not be through want of a most honest endeavour to understand them. That they have a meaning in all that they are now doing, and that it is one to which they attach immense importance, is certain. "Ritual," they declare, "is valuable only as the expression of doctrine, and as a most important means of teaching it, especially to the uneducated and the poor." And the doctrines of which the new Ritual, or the old Ritual now restored, is the expression, are, they further declare, "no mere unimportant speculative theories, they are, and are by thousands among us felt to be, most deeply and essentially practical, nay, absolutely vital."

It is this that gives to the controversy which is now filling the land its intense interest. More or less of music in worship, more or less of form, are, as I have already said, not the questions which now demand settlement. These are trifles to the great issues that are involved in Anglo-

Catholic doctrine. And the only difficulty I feel in stating and discussing that doctrine arises from the vagueness with which some aspects of it are stated, and from self-inconsistencies to which it is driven, as it seems to me, in order to avoid a verbal and palpable contradiction to the words of Holy Scripture and of the Thirty-nine Articles. But let us try.

A well-known clerical advocate of Anglo-Catholicism, the Rev. Mr. Skinner, said recently in a letter to the *Times* that if any attempt to stop the Ritualists from teaching the following three things as "vital truth," were made, more than three-fourths of them would leave the Church of England as no portion of the Church of Christ at all:—"1. That there are priests in the Church of England. 2. That the priests of the Church of England hear confessions and give absolution. 3. That the memorial of the death of Christ which the priests of the Church of England make in the celebration of the Eucharist, is a sacrifice which they offer commemoratively, not to men, but to God." The clergy are priests: as priests they hear (that is, have a right to hear) confession and give absolution: as priests they offer a sacrifice to God when they celebrate the Eucharist.

Another able exponent of Anglo-Catholic doctrine, the Rev. G. P. Medd, says in an elaborate essay on the Eucharist, after referring to certain admitted aspects of the Lord's Supper:—"The use of these words—priest, sacrifice, and altar—in connection with the Holy Eucharist, points to another aspect of that holy ordinance, perhaps not so frequently dwelt upon amongst us, but none the less necessary to be borne in mind, that we may not fall below the standard of God's whole truth in our estimation of this exceeding mystery. Now the central and important word of the three is the word 'sacrifice.' On this the others depend. The 'priest' is a priest, as St. Paul says, because he offers 'gifts and sacrifices,' and the altar is an altar because gifts and sacrifices are offered upon it."

All that is peculiar to Anglo-Catholicism centres in the Eucharist as a true sacrifice, offered to God by a true priest.

Reject this doctrine, and it matters not what else of truth you hold. Retain this doctrine, and whatever abuses may accompany it, its own preciousness will more than compensate the wrong. Thus one of the Ritualist essayists says—"Granted all manner of abuses present on their side [the Roman] and absent from ours, [the Anglican] nothing can ever make up for that perpetual Presence [on the altar of the Eucharist], or for the practical change which has turned our clergy from a sacrificing priesthood into a preaching ministry." The true character of the clergy is not, then, that of a "preaching ministry," but of a "sacrificing priesthood." And their priesthood is exercised when they offer the sacrifice of the Eucharist. There is no doubt that it is here, at this point, we reach the heart and core of Anglo-Catholicism.

And it will perhaps conduce to clearness of thought and argument if I speak separately of The Offerer of the so-called Eucharistic sacrifice—that which is offered—and the relation of the offering to the offering on Calvary. And the conclusions which I shall maintain with reference to them all is that Anglo-Catholicism is false.

And first as to THE OFFERER of the alleged sacrifice in the Lord's Supper—the "celebrant" as the Ritualists call him, the clergyman if you will, the Christian minister. Is the Christian minister a priest? You would suppose this question to be easily answered, and so it is if men would but seek the answer in Holy Scripture. Did the apostles then hold themselves to be priests? And did they recognise the bishops, or presbyters, or pastors of the Churches which they founded as priests?

Before I answer the question, I wish to observe that it is doubly important from the fact that, admit the theory of an official priesthood in the Christian Church, and you are required to admit certain powers as of right belonging to that priesthood which were never claimed by any Divine priesthood that has gone before. Admit that the minister is a priest, and it necessarily follows that he has a sacrifice to offer. But no more. This is the essence of the thing.

There is neither less nor more than this involved in the idea of priesthood. But both Anglicans and Romanists claim for the priesthood, *as such*, a great deal more. And chief of all they claim for it the right to grant absolution of sin. The Bishop of Salisbury in a recent letter maintains that those who have been ordained according to the forms of the Church of England "have had committed to them the same powers which the priests of the rest of the Catholic Church, both in the east and the west, have ever claimed as their inheritance"—that is, (not to stretch his words beyond his own probable intention) with reference to this particular matter "the absolution of sin," to which he says "the literal and plain meaning of the words [of ordination] point." Now, he is right, we think, in saying that the words addressed by the Bishop to the man whom he is ordaining do, in their plain and literal meaning, imply a full right to sit in judgment on men, and to grant to them or withhold from them absolution from their sins: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain, they are retained." This power is claimed by the priests of the Roman Church, and we know what a terrible use, full of blasphemy and wickedness, they have made of it. And the same power, without stint or abatement, is claimed by the priests of the English Church.

But my argument is, that even if you prove Christian ministers to be priests, and as such to have a real sacrifice to offer, it does not follow that they have a right to forgive sins. There were priests of old, ordained of God as such, and they had divinely appointed sacrifices to offer, but they did not receive from God any power to forgive sins, and I cannot find a single instance in which they so much as professed to have the power. When our Lord said to a man whom He was healing, "Son, be of good cheer; thy sins be forgiven thee," the Jews murmured and objected. But what was their objection? Was it that Jesus, not being a

priest, dared to perform a priestly function? that, being of the tribe of Judah, and not of the tribe of Levi and of the house of Aaron, He had no right to forgive sins? Not at all. They had no idea that priesthood involved this right. They never sought forgiveness of sins at the hands of their priests. Their objection to the power which He professed to exercise was not that He was not a priest, but that He was not God. They did not charge Him with intruding into an office which did not belong to Him, but with blasphemy against God. And Jesus assented to the soundness of the principle which lay at the foundation of their objection, namely, that none can forgive sins but God only. *He* forgave the sins of that paralytic, not as being a priest but as being God manifested in the "Son of man."

Other powers are claimed for priests in these times which have no parallel in the ancient priesthood. They claim the power of working spiritual miracles as distinguished from physical miracles. Now let me say at once that I believe in spiritual miracles, properly so called. In the first epistle to the Corinthians, I read these words: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (I Cor. vi. 9—11.) The change wrought in these Corinthian adulterers and thieves and drunkards was a spiritual miracle, that is, a work wrought by the grace or Spirit of God. But it was not wrought by priests but by preachers, not by priestly acts but by the ministry of the Word. And then, it was a miracle that could be seen, that showed and proved itself before the eyes of men. When the man in Gadara was dispossessed of the legion of devils, the change wrought in him was very manifest; instead of being so fierce that no man could tame

him or even bind him with chains, he was found sitting at the feet of Jesus, clothed, and in his right mind. Equally manifest and visible was the spiritual miracle wrought upon the Corinthians, when, instead of being sensual, bestial, and almost devilish in their character and practices, they became virtuous and pure, partakers of the holiness and love of the Divine Nature.

But what are the spiritual miracles which modern priests claim to have power to perform? "Baptismal regeneration," to use the words of a foremost advocate of Ritualism, "forgiveness of sins through absolution, and the saving of souls through the Eucharistic sacrifice." Now it so happens that two of these alleged spiritual miracles are of a kind which it is impossible to test. Whether souls are saved by the Eucharistic sacrifice we have no means of knowing—no visible means. The region of the miracle is the eternal world into whose secrets we cannot look. And if we ask the Bible to throw light on the subject, we shall not be far wrong in fearing that souls, instead of being saved by the Eucharistic sacrifice, are ruined and lost by their confidence in it.

"The forgiveness of sins through absolution" is another alleged miracle which we have no means of testing. We have no access to the records of heaven; and no voice nor other sign from heaven tells us, when the priest pronounces absolution, whether our sins are forgiven or not. A miracle that does not in any way show or prove itself is not one on which we may stake our eternal destinies. Let our priests follow Christ's example when His forgiving of sins was called in question. He wrought a palpable visible miracle in attestation of that which was impalpable and invisible. "Whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?" It was far easier to say, "Thy sins be forgiven thee" than to say "Arise and walk," because the former could not be tested in this world, and the latter could be tested at once, then and there. Any impostor or blasphemer could claim the power of forgiving sin, because

neither the right nor the wrong of the claim could be demonstrated. But let a man claim the power to heal the sick or raise the dead, and he can be at once confounded if he do not possess it. Our Lord saw this more clearly than even His objectors did, and He consented to have the easier claim tested by the more difficult—His claim to forgive sin tested by the results of His claim to heal the sick. He brought the matter to an issue by at once saying to the sick of the palsy, “Arise, take up thy bed, and go unto thine house.” And the man arose and went.

The inference from this is not that those of old who had power to heal the sick had power to forgive sin likewise, for it was not so; but that if a man claimed to have power to forgive sin, and if God when appealed to wrought a visible and easily tested miracle, such as healing the sick, to substantiate the claim, that claim must be genuine. Now let our modern priests submit to this test; let them follow the example of Christ. We stand in doubt of their power to forgive sins. We deny it. Are we in error? Are we disowning a true divine authority? We are not conscious of being sceptical—we are willing to receive evidence; but we dare not and we will not risk our eternal all on the unsupported word of a man. What if the priest’s claim be a lie? Will it be our defence in the day of Judgment that we *believed* the lie? We do then demand that those who profess to have power to forgive sins prove it even as Christ proved His, or prove it by the plain evidence of Holy Scripture. Till this is done we shall go to Christ Himself and not to the priest for the forgiveness of our sins.

It so happens that one of the alleged spiritual miracles which priests claim to have power to work is one which may be tested by ordinary visible signs—the spiritual miracle of baptismal regeneration. The words of the Church Catechism are well known. But I appeal now rather to the peculiar claims of the Ritualists. In what may be regarded as their authorised manifesto, the “Essays on the Church and

the World," they say that man is brought into union with God "by means of the gift of God in Holy Baptism." "That that sacrament is the means of conferring on the recipient a new and spiritual life, similar and parallel to the natural life into which every infant enters at birth ; so that it is called regeneration, or the new birth." Now here is something we may test, something not hidden among the secrets of heaven, but within the scope of our own observation on earth. A child is born. He enters in birth into a natural life. The priest baptises the child in the name of the Father, and the Son, and the Holy Ghost, and by baptising him works a spiritual miracle, whereby he imparts (or God does it through him) a new life, a spiritual life, similar and parallel to the natural life which was imparted in birth.

Now let us test this. Life is a great mystery, we cannot explain it or say what it is ; but every kind of life shows itself by signs or fruits proper to itself. Life in a plant or tree shows itself in its own way. So does life in an animal. A child is born. Is it dead or living ? Sometimes its death is undoubted ; sometimes its life. Sometimes there is a doubt. But the doubt is soon removed. The chest heaves, the lungs breathe, the eyes open, the limbs move,—there is life. Or there is no breath, even when artificial means are used to inflate the lungs and stimulate respiration, the eyes are closed or fixed, the limbs are motionless, the child is dead. Where there is life, the first signs which proved its existence continue, and where there is health as well as life, the child grows, and the signs of its life multiply. So much for natural life. A spiritual life, which is parallel and similar to it, must have its manifestations likewise. Now what are the true and proper manifestations of spiritual life ? "The fruit of the Spirit," says an apostle, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." (Gal. v., 22). Or more briefly it is said

elsewhere, "The fruit of the Spirit is in all goodness, and righteousness, and truth." (Eph. v., 9). So long as infancy lasts the child is incapable, we know, of manifesting these moral qualities. But when reason dawns, and instinct gives place to affection and to conscience, then do moral qualities, good or evil, manifest themselves; and if there be in the soul a new life, a spiritual life imparted by baptism, the character of the moral qualities of the baptised child will be "in all goodness and righteousness and truth." We need not expect or demand that there shall be perfect goodness and righteousness and truth, because the spiritual life may not be perfectly healthy any more than is the natural life. But the prevailing character of the baptised child, if he is a partaker of spiritual life, must be goodness, righteousness, and truth, for such is the fruit of the spirit.

Now is it so? Can you trace in baptised children these proper signs of a spiritual life, parallel and similar to their natural life? There are three great branches, we are told, of the one Catholic Church—the Greek, the Roman, and the Anglican. The priests of the three inherit, it is maintained, by unbroken succession, true priestly orders. And one of the prerogatives of all true priests is to impart a new spiritual life to those whom they baptise. The adherents of the three are baptised, and being baptised are regenerate. Russia then is one great mass of regenerate men and women; Spain, Italy, France, are all regenerate. England is regenerate, one-half of it at the least, and that the half which comprehends, for the most part, the outcasts of our streets, the convicts of our gaols, the irreligious who know no Sabbath but that of the idler or the drinker, aye, the very scorners and infidels of our land. In that wide Christendom, which has received a new life in baptism, you will find thousands of spots, of which you may say as you say of heathendom, "Every prospect pleases, and only man is vile." But man in these places is very vile. Where you should find those virtues and graces, which are the fruits of the Spirit, you find only those vices and sins, which are

the fruits of the flesh. "For the works of the flesh are manifest," says Paul ; "which are these : adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like ; of which (he adds) I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. v., 19—21). Now what can be the good of a new birth, a spiritual life, which leaves the man just what it found him ? of a regeneration, notwithstanding which his heart, his lips, his hands, his whole practice is characterised by the fruits of the flesh, and not by the fruits of the Spirit ? and notwithstanding which he shall not rise to heaven, for it is written, that they which do such things shall not inherit the kingdom of God ? What, I demand, is the use of a spiritual life, which produces not the fruits of the Spirit, but the fruits of the flesh ? Are we not shut up to the conclusion that it has no existence, that those who profess to impart it in baptism are under a delusion, and that those who believe they have received it are involved in the meshes of a fatal snare ?

Remember that this, of baptismal regeneration, is the only spiritual miracle that Anglican priests profess to work which we have the means of testing. And when we do test it, what is the result ? It is, I am bold to say, that no such miracle has been wrought. Stand by the bier of the still-born child, and claim to have the power of giving it natural life. Pronounce your sacred words over it, and then tell the sorrowing mother that her child lives. She looks and gazes and watches, and continues to look and gaze and watch, but there is no sign of life, no pulse, no motion. Still you assure her that life is there. Hoping against hope, she still watches, but, instead of signs of life, the signs of death become so manifest that even the mother asks that the precious body may be removed from her sight and laid in the grave. Are we unreasonable if we judge of the existence or non-existence of spiritual life in the same

way? You pronounce your sacred words over our child, and you say you have imparted to it a spiritual life. We look in due season for the fruits of such life, and we find none. On the contrary, we see nothing but the fruits of the flesh—and this not in a few instances, which from some unexplained cause might be exceptional, but in whole nations of men. We must forego reason and common sense before we can believe that your baptism, be it the truest that has ever been administered, has imparted spiritual life to those who, according to every test that character and scripture furnish, are still dead in trespasses and sins.

In all this I may seem to be forgetting the question whether Christian ministers are priests. But it is not so. Even if they were priests, it would not follow, I have argued, that they have power to forgive sin, or power to impart to children a new life in baptism; the only thing proper or essential to priesthood being the offering of sacrifice. But seeing that Roman and Anglican priests claim most mysterious, if not divine, prerogatives in virtue of their priesthood, it is all the more important that their claims be sifted, and that it be ascertained whether the very fundamental idea of an official priesthood in the Christian Church be not an error and a lie.

The question whether the minister of Christ is a priest is easily answered, I have said, if the authority of Holy Scripture be acknowledged.

The New Testament honours all Christians with the title of priests. "To whom coming, as unto a living stone * * * ye also as living stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous life." (1 Peter ii. 4, 5, 9). But the designating of all Christians as priests, instead of favouring the notion that ministers are priests in virtue of their office, proves the

contrary. Ministers and people are priests in one and the same sense, and as priests they offer together the same spiritual sacrifices. Where do you find authority for calling ministers priests in any other sense than that in which the humblest Christian is a priest? or for believing that they have any other sacrifice to offer than that which the meanest Christian offers, when he offers his praise and his willing and loving service to God his Saviour? Authority there is none.

God called the Jews "a royal priesthood and an holy nation," (Ex. xv. 5), but He appointed at the same time an official priesthood, whose functions none might perform but the sons of Aaron. Find us a parallel to this appointment in the Christian Church. Jesus Christ was made a priest, a High Priest, by a special ordinance of God, He having sprung out of Judah, "of which tribe Moses spake nothing concerning priesthood." (Heb. vii. 14). And He continues to be the Priest of His redeemed Church to mediate between God and man. But show to us where any of His ministers are called priests, or are invested with functions which only priests can perform. "No man hath a right to take this honour to himself, except he that is called of God as was Aaron" Even "Christ glorified not Himself to be called a priest," but was appointed to the office by His Father. It must then be held to be high presumption on the part of any man to assume the office of a priest, if he be not clearly called of God to it. We demand of those who call themselves priests, and claim to have functions in which others may take no part, to produce their deed of appointment. It is not to be found in any text of Holy Scripture.

Do the Ritualists find authority for their pretensions in the example and functions of the earliest ministers of the Risen and glorified Saviour? Far otherwise. In not one instance do you find a New Testament minister of any order designated a priest, or described as exercising any function peculiar to the priestly office. When Christ

ascended on high, he led captivity captive, and gave gifts unto men ; he gave some to be apostles ;* and some prophets ; and some evangelists ; and some pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv. xi. 12). Did he give to His Church no priests, representative of himself the High Priest in heaven, which is the idea of our Ritualists ? If he did, the apostle Paul was not aware of it, and did not himself claim to be one of them. Anglicans maintain that the very unity of the Church depends on a priesthood, which can trace its mysterious powers to primitive times ; disown this priesthood, or refuse to accept the gifts which it alone can impart, and you do not belong to the Catholic Church of Christ. But it is some consolation to know that Paul held this theory of the unity of the Church as little as we do. "As we have many members in one body, and all members have not the same office : so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether [priesthood, let us offer sacrifice—no—not so but whether] prophecy, let us prophesy according to the proportion of faith ; or ministry, let us wait on our ministering ; or he that teacheth, on teaching ; or he that exhorteth, on exhortation : he that giveth let him do it with simplicity ; he that ruleth, with diligence ; he that showeth mercy, with cheerfulness." (Rom. xii. 4, 9). Here again it is evident that Paul knew nothing of an earthly priesthood in the Church of Christ. To not one of the many members of the one body of Christ does he ascribe any priestly function. "Who is Paul, and who is Apollos," asks Paul himself, "but ministers by whom ye believed ?" not priests by whose offering of sacrifices ye were brought nigh to God, but ministers by whom ye *believed* the word of God.

* This is the meaning, as every reader of the Greek Testament knows, but my argument is not in the least dependent on the translation.

Peter and John are as innocent of all knowledge of a human priesthood in the Church on earth, representative of Christ's priesthood in heaven, as was Paul. And yet we are called to believe at the very peril of our souls, that Christ "appointed a priesthood in His Church, whose office is to celebrate those 'mysteries' which are the means and channels of grace and communion between Christ and His body." And nothing can make compensation for the damage that has been done by Protestantism, "in the practical change which has turned our clergy from a sacrificing priesthood into a preaching ministry." We repudiate the theory, and deny the alleged damage. With Paul and Peter and John on our side we need have no fear. They were not members of a "sacrificing priesthood," they gloried in belonging to a "preaching ministry." The Bishops or Presbyters of the Churches which they founded, were not members of a sacrificing priesthood,—they were teachers and rulers, but not priests. You must come down to a far later age, before you find the ministers of Christ claiming to be priests, and that claim, now held to be essential to a Catholic Christianity, we deem to be false and anti-Christian.

II. It is now time that we should proceed to a second point, and endeavour to ascertain whether the doctrine of the Ritualists regarding it is true or false. You will remember that I proposed to speak of three things, the offerer of the alleged sacrifice in the Eucharist; that which is offered; and the relation of the offering to the offering of the cross. I have spoken of the offerer, and have shown that the Christian minister is not a priest. If this be true, it follows that there is no sacrifice offered in the Lord's Supper. But let us look at this matter in another aspect. What is that which the Christian minister gives to the people when he administers the Lord's Supper, and which the priest professes to offer in sacrifice?

Bread and wine, you reply. Yes, bread and wine when the minister receives them; but are they still bread and

wine and nothing more when the minister pronounces what are called the words of consecration, and when he gives them to the communicants? This is a question around which a large controversy has gathered, and I must reserve some things which I have to say on the subject till I consider the superstitious and idolatrous practices of the Ritualists, but there are some things which I may say now.

We know what the Council of Trent said of the bread and wine in the Eucharist, or Lord's Supper. That Council "declared" "that by the consecration of the bread and wine, there is effected a conversion of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which conversion is fitly and properly termed by the Holy Catholic Church, transubstantiation." The council further said, "If any one shall deny that in the most holy sacrament of the eucharist there are contained truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and therefore the whole Christ, or say that He is in it only as in a sign or figure, or by His influence, he is accursed." We know likewise what the Twenty-eighth Article of the Church of England says on the subject—"Transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord, cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." In the same article, and in the form of administration there are words, I confess, which have a semi-Popish aspect, and really Protestant members of the Church of England cannot but regret their existence. But still I think that the Protestant doctrine is the only one consistent with the words—"The body of Christ is given, taken and eaten, in the supper, only after an heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the supper is by faith." And then—"Take and eat this in remembrance that Christ died

for thee, and feed on him in thy heart by faith with thanksgiving." And again :—" Drink this in remembrance that Christ's blood was shed for thee and be thankful."

Now what does Dr. Pusey say? He holds that the anathema of the Council of Trent does not really touch those who consent to the English Articles. " My own conviction is," he says, " that our Articles deny Transubstantiation in one sense, and that the Roman Church according to the explanation of the Catechism of the Council of Trent affirms it in another."* If so, the framers of the Twenty-eighth Article—forgive my saying it—were either fools or knaves. They had the doctrine of the Council of Trent before them, and they framed an article in express denial of it. Take Dr. Pusey's ground and that denial must have been the fruit either of ignorance or of deceit.

It would be impossible for me in a public discourse to sift the varied forms of expression in which Anglican Ritualists set forth their idea of what the bread and wine become by consecration, and to determine wherein it agrees with, or differs from the doctrine of the Council of Trent. Enough for my present purpose that they themselves argue for a substantial agreement. Dr. Pusey maintains that a " real change " is wrought by the words of consecration, so that Anglicans " confess " a " true, real, substantial, Sacramental Presence of our Lord and His flesh, the very flesh which was born of the virgin Mary, and is now glorified at God's right hand." A " Sacramental " presence, I may remark in passing, is inconsistent with the idea of a " substantial presence." And " substantial " presence is the essential idea of the Anglo-Catholics. " What the Anglican divines condemned in the [28th] Article (says one of the Ritualist essayists) is, the gross and carnal notions current in the sixteenth century ; notions which were very considerably rectified by the Council of Trent." So far rectified, we are left to infer, that this English clergyman would have little difficulty in

* " Truth and Office of the English Church," p. 229.

subscribing to it. Another apostle of the creed is bold enough, in a volume which is accepted by perhaps thousands of clergymen as a "Directory," to use the terms "mass" and "transubstantiation" without a word of explanation or apology. This author gives elaborate instructions as to what is to be done if a priest should faint or die while in the act (as we should say) of administering the Lord's Supper. "If a priest faints or dies before the Canon, it is not necessary for another priest to complete the mass. If, however, another priest is willing to celebrate, he ought to recommence the mass from the beginning, and go through the whole rightly. But if he faints in the canon, some actions having been already performed, yet before the Transubstantiation and Consecration of the Sacrament, then another priest ought to recommence from the place where he left off, and to supply just so much as is omitted."

These words, remember, are not taken from a Romish but an Anglican Directory. And whatever shades of difference there may be between the Anglican doctrine as held by English Clergymen of the Ritualist school and the doctrine of the Council of Trent, they agree in this that some great supernatural change is wrought on the bread and wine by consecration, a change in virtue of which the very body of Christ, born of the Virgin, now glorified in heaven, is present in the bread and wine in a real and substantial sense. Now on this doctrine I have two remarks to make

I. It has not the shadow of a foundation in Holy Scripture. I say advisedly, "not the shadow of a foundation"—with a perfect remembrance of the words "This is my body." It is insisted that we should take these words literally. Then take them literally. Christ holds bread in His hand and says, "This is my body." Then it follows that at that moment Christ had two bodies, and held the one of them in the right hand of the other! Further—if we must take the words literally that bread was only His body, nothing more than His body, not His soul, not His divinity, not Himself. And yet you insist on our believing that that

bread, once consecrated, becomes the very Christ, the whole Christ, that is now glorified in heaven! Then as to the wine, our Lord said, as reported by Luke, "This cup is the New Testament in my blood." He did not say "This wine is my blood," but "this cup," that which held the wine—and not strictly even that but "This *Cup* is the *New Testament*." And yet it is demanded of us that we take the words literally. The thing is impossible. No one does it. And our reverence for Christ revolts against the thought that He meant them to be so understood.

What our Lord really meant is as plain as day. There is not a shade of obscurity about His words. Figurative speech is as intelligible as literal, and far more common. In the Old Testament you read, "The seven kine *are* seven years,"—"The ten horns *are* ten kings." And in the New you have,—“The seven stars *are* the angels of the seven churches; and the seven candlesticks *are* the seven churches.” Then our Lord himself said, "The field *is* the world; the good seed *are* the children of the kingdom; the tares *are* the children of the wicked one; the reapers *are* the angels." Yea, more, Christ Himself said, "I am the true vine," "I am the door,"—words, which though figurative, did not create a moment's difficulty. If a key be needed then to the understanding of Christ's words "This is my body," you have it in His own everyday speech. That bread represented his body, it was a figure or symbol of the one body which was broken for us. Any other interpretation would lead to the absurdity that Christ when He spoke had two bodies, and that from that time until now He has received ten thousand times ten thousand bodies. The words of Scripture, I conclude, do not furnish the shadow of a foundation for the doctrine that a miraculous change is wrought on the bread and wine by what are called the words of consecration.

II. The only other remark I will make on the subject now is, that this doctrine of a real change of the bread and wine into the very body of Christ, or into the very Christ himself,

is so far from having a Scriptural foundation that we can trace its progress historically towards the form in which it is now stereotyped in the Church of Rome. Dr. Wiseman speaks of it as "the most important, the most solemn, the most beautiful, the most perfect of all" the doctrines of his church ; and says that "to every Catholic it is the most consoling, the most cheering, and in every way the most blessed portion of his creed." And Anglo-Catholics speak of it with similar rapture. It is the pivot on which their whole system turns. It is the foundation on which their fabric of faith and worship is built. It is because our blessed Lord, to use their own words, is "present in his Divine and Human nature in the Holy Eucharist on the altar of His church, that they practise an august and solemn ceremonial.

Now the blessedness and glory of this great doctrine were unknown to many centuries of the early Christian Church. And it was only in the ninth century that it received its perfect development. There were "several gradations from the more spiritual to the more sensuous mode" of apprehending the Lord's Supper among professed Christians before this period. But in the ninth century, to use the words of Neander, "the predominant tendency to sensualize the objects of religious faith, the inclination to the magical in religion, the idea of a sacerdotal order in the Christian Church corresponding to the priesthood of the Old Testament ; and, connected with this, the notion of a sacrificial function belonging to the new order of priesthood, all contributed to open the way for a general admission of the doctrine of transubstantiation, although this could not be brought about without a struggle with the opposite and more spiritual mode of apprehending the Eucharist. The doctrine was expounded and defended by an abbot named Radbert in 831. A great sensation followed, and kings, and popes, and divines were drawn into the controversy. It required two centuries to establish Radbert's view of the Lord's Supper as the true Roman doctrine, and even then

(A. D. 1078) it was not a general council, but Pope Gregory VII. and a local synod that condemned Berengarius for not holding it. And it required nearly other two centuries to invent the term "transubstantiation," and to consolidate and confirm the doctrine by the decision of a general council. This was done in A. D. 1215.

Transubstantiation thus came to the birth in the ninth century. For a long period it was doubtful whether it would survive the perils of childhood; but the atmosphere in which it was born was very congenial to it, and many earnest and devoted friends surrounded it, and covered it with the mantle of their zeal and love, till in the eleventh century, it had strength to crush its enemies, and in the thirteenth the crown was put upon its head, with the title of "Transubstantiation."

It was in the face of these well-known facts that the Council of Trent had the audacity to say that the doctrine "had been always believed in the Church of God." And it is in the face of these facts that men who used to wear a Protestant uniform, and who still eat the bread of a Protestant Church, tell us that it is at our peril we reject the doctrine that Incarnate God is upon the altar of the Church in the form of bread and wine.

Brethren, I have done. The men with whom we are in conflict are not divinely-appointed but self-constituted priests. That which they profess to offer when they hold bread and wine in their hands is not the True Christ, not a fresh Incarnation of the Christ, nor even an "extension," as they vaguely, if not impiously, call it, of the Incarnation. It is only bread and wine—the symbols and memorials of the once-dying of our Lord on Calvary.

Thus we reach the conclusion that their fundamental doctrine is false by two lines of argument. Proving them first to be no priests, we prove that they can offer no sacrifice. Proving that they really have no sacrifice to offer, we prove that they can be no priests. It remains that we exa-

mine the explanation they give of the relation in which their professed offering stands to the offering on the Cross, and that we show that the practices to which their doctrine has led them are superstitious and idolatrous. This we will do, if God permit, in our next lecture.

NOTE.—The following is an extract from a lecture delivered by the author in 1851, on “Romish Perversions of the Lord’s Supper,” and is added to explain a text to which both Romanists and Ritualists appeal with great confidence—“Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you” (John vi., 53):—“Our Lord feeds thousands by the supernatural increase of a few loaves, and takes occasion to speak of himself as the bread of life, which came down from heaven. Towards the end of the discourse, he speaks of his flesh and blood, as given for the life of the world, and insists on the necessity of eating his flesh and drinking his blood. It is admitted by Dr. Wiseman, that in the first part of his discourse, our Lord spoke figuratively and spiritually: ‘I believe the first portion of our Saviour’s discourse, to refer to faith,’ he says: ‘The ideas of giving bread and of partaking of food were (he tells us) commonly applied to teaching and receiving instruction; consequently there was no misunderstanding them.’ But when Christ proceeds to say: ‘Except ye eat my flesh and drink my blood, ye have no life in you,’ it is insisted that Christ introduces an entirely different subject, and that nothing else than literally ‘eating his flesh’ in the Lord’s Supper. But this interpretation is utterly unfounded. The Lord’s Supper was not instituted for twelve months after the delivery of this discourse; and no intimation had been given of it. But the blessings which our Lord offered to his hearers were available while he spoke, and the duty of partaking of them was a present duty.

“The words are their own interpreter. That our Lord does not discourse of two different things, is evident from the very words in which he is supposed to pass from the subject of faith to the subject of the Eucharist. ‘The bread that I

will give is my flesh, which I will give for the life of the world.' (v. 51.) Thus Christ himself declares, the 'bread' of the first part of his discourse, and the 'flesh' of the second, to be the same. Instead of passing from one theme to another, he identifies the two. If by eating of the bread of life which came down from heaven, be meant faith in Christ, eating that flesh which Christ himself said was this bread, must be faith in him likewise. The only difference is, that the former expression is more general than the latter. 'Christ is the bread of life,' is a very general proposition. But when it is said, 'Christ is the bread of life, in that he gives his flesh for the life of the world,' the proposition is explained, and we are directed to the atonement of our Lord, as that in which we have eternal life. The only difference between the two parts of our Lord's discourse is this then—that the one explains the other. We 'eat the flesh and drink the blood of the Son of man,' when we believe in that great atonement which was effected by his broken body and shed blood, and partake of those blessings which flow to us through it. To use the language of Augustine, on the words of Christ: 'It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak to you, they are spirit, and they are life.' 'Christ himself here says, that he spoke of his body and blood, not in the proper, but in the improper spiritual sense; he pointed away from the flesh to the spirit—from carnal sight to spiritual understanding.'"

Shall we go back to Rome?

LECTURES

BY THE

REV. JOHN KENNEDY, M.A.

Minister of Stepney Meeting-House.

Lecture Third.

THE PRACTICES OF THE RITUALISTS IDOLATROUS
AND SUPERSTITIOUS.

LONDON :

J. SNOW & CO., 2, IVY LANE, PATERNOSTER ROW.

1866.

This Lecture was delivered in Stepney Meeting House on Lord's Day, December 2nd, 1866, and in the Congregational Church, Burdett Road, Stepney, on Lord's Day, December 9th, 1866.

LECTURE THIRD.

The Practices of the Ritualists Idolatrous and Superstitious.

THE cardinal or central doctrine of the Anglo-Catholic Ritualists is to be found, you will remember, in their idea of what we call the Lord's Supper and what they call the Eucharistic sacrifice. The words priest, sacrifice, altar, are the chiefest words in their theology, and that not as applied to Christ Himself and His atoning work on the Cross, but as applied to his earthly ministers, and to what they do when they administer the Supper of the Lord. In my last lecture I proposed to consider in order (1) their ideas of the offerer of the alleged sacrifice ; (2) that which is offered, the bread and wine which they suppose to undergo a real change into the very Christ, a change which some of them venture to call transubstantiation, and (3) the relation in which the alleged sacrifice on the Eucharistic altar stands to the sacrifice of the Cross.

Of the offerer and that which is offered I have already spoken. And I need not now recapitulate the arguments by which I endeavoured to prove that the Christian minister is not a priest, and can therefore have no real sacrifice to offer, and that the bread and wine are not changed into the Christ, that the Christ is not on the altar to be offered, so that the minister having no sacrifice can be no priest.

It now remains that we consider (3) the relation in which the alleged sacrifice of the Eucharist is supposed to stand to the sacrifice of Calvary.

Here our Anglo-Catholics find it no easy thing to settle matters with the apostle Paul. He, in his epistle to the Hebrews, proves that in the Christian Church there is no priest but Christ, and no sacrifice but that which Christ offered on the Cross. The Hebrews had been accustomed to a priestly service and priestly sacrifices, and the absence of these from Christian worship was a stumbling-block to them. And Paul meets their difficulty, not by telling them what Anglo-Catholics must have told them on their theory, that they were quite in mistake in supposing that there was no priesthood and no sacrifice in Christian worship, that on the contrary the Lord's table was a real altar, that the bread and wine upon it was the very Lamb of God, and that the Christian minister was a truer priest than Aaron himself. Paul admitted the fact to be as the Hebrews supposed, that there was neither priest nor sacrifice in Christian worship and gave good reasons why there should be neither. The Old Testament sacrifices were not sufficient to cleanse or perfect the worshippers who offered them; it was, therefore, necessary that they should continue to be offered year by year to keep the worshippers in constant "remembrance" that sin was still unatoned for. But Christ by the one offering of Himself, the offering of Himself once for all, hath made perfect atonement for sin, and therefore instead of offering Himself often, sitteth on the right hand of God. This the Apostle sets forth with a clearness which cannot be mistaken, and with an emphasis on the word "once" and "once for all" which stands greatly in the way of what is called the Catholic doctrine of the Eucharist.

Now, how can the doctrine that Christ was offered once for all on the Cross be reconciled with the doctrine that Christ is still offered in sacrifice on the altar of the Eucharist? You would suppose that there is a palpable contradiction between the two. And I believe there is. But it is

with no small pleasure I quote the words of Dr. Pusey, words which, if they do little credit to his logic, do great credit to his heart. "One thing alone the Church of England is jealous of [it were well if all her children were like her], that nothing should seem to overshadow or interfere with, or supplement the meritoriousness of the one sacrifice of our dear Lord upon the Cross. This is what she everywhere guards: 'The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the world, original and actual, and there is none other satisfaction for sin but this alone.'" And what he pleads for is not that the Eucharistic sacrifice "acquires something propitiatory in itself," but that it "applies what was merited once and for ever by the one sacrifice of our Lord upon the Cross." In another part of his "Eirenicon," Dr. Pusey quotes the words of Cardinal Du Pin, who maintained that "the sacrifice of Christ is not only commemorated but *continued* in the Eucharist, and that every communicant offers Christ with the Priest;" and to show how near Roman and Anglican divines come to each other, he says that the words, "We still *continue* and commemorate that sacrifice, which Christ once made upon the Cross," were used by the Anglican Bishop Cosins also,—guarding himself by "pre-supposing, of course, the fundamental truth, that that sacrifice was finished upon the cross, and that nothing can add to its infinite value. We can but plead It and Its merits."

I am anxious to make it thus plain that Dr. Pusey holds it as a fundamental truth that the sacrifice of Christ was finished upon the Cross, and that nothing can add to its infinite value. In the sacrifice of the Eucharist we only plead and apply its merits. But surely it cannot be necessary to "continue" the sacrifice of Christ in order to plead and apply its merits. Dr. Pusey himself admits that we plead and apply the merits of the One sacrifice when we end each prayer with "through Jesus Christ our Lord." If by prayer "through Jesus Christ" we obtain an application to ourselves of the merits of the One sacrifice, why should the

sacrifice itself be continued? Inspiration argues that if righteousness come by the law Christ died in vain. That is, if by any other means we could be justified and saved, Christ died in vain,—He died without sufficient reason. The only defence (so to speak) of that most marvellous miracle, the Incarnation of the Son of God, and of that most marvellous sacrifice, the death of the Son of God on the Cross, is, according to Paul himself, that in no other way could sinners be saved. Granted another way, and the Incarnation and the Cross were “in vain.” Carry out this argument. It is admitted that the merits of the One sacrifice may be applied to us otherwise than by the “continuing” of the sacrifice itself, even by faith and prayer. Why then should it be “continued?” Is not the “continuing of it” in vain?

This is not a mere matter of logic. A spiritually-minded man may hold by the distinction between the idea that the Eucharistic sacrifice is in itself propitiatory, and the idea that it only applies the propitiation of the one sacrifice of Calvary. But the distinction is not practically and generally held. Nor can it be. Teach men that the service of the Eucharist is a real sacrifice, and you cannot teach them that its object is only to apply the merits of a sacrifice offered 1800 years ago. If it be a real sacrifice, its object must be much more than this. And the general effect of a belief in its reality is to withdraw attention from the one sacrifice, and to direct it to the many sacrifices which are offered day by day continually. The perfect oblation of the Cross is forgotten, and the hopes and confidences of men rest on what their priests do for them when they offer the sacrifice of the mass.

Besides, the explanation which we are now examining, of the relation in which the alleged sacrifice of the Eucharist stands to the sacrifice of the Cross, does not in the least get rid of the difficulty which is created by the argument of the Apostle Paul. He maintains not that the continuance of the sacrifice of Christ should add nothing to the virtue of that sacrifice as offered on Calvary, but that there should be

no continuance of it, that such was its perfection that, offered once for all, it accomplished all the ends for which it was offered. And the idea of a continuance of it is as directly in opposition to his teaching as the idea of a repetition of it. The very words of our Oxford divine are contrary the one to the other. The sacrifice of Christ was *finished*—finished on the Cross, he says. And to the fact that it was *finished* he attaches, you have observed, the utmost importance. But if “finished,” how can it be “continued?” Is not the one idea simply contradictory to the other? Its merits, its fruits, its consequences, may be continued. But if it is itself continued, it is still unfinished.

The essayists to whom I have so often referred protest against the notion of “a renewal or iteration,” or “repetition” of the sacrifice of the Cross. They only “perpetuate,” they say, the one sacrifice of Calvary. What they do when they stand by the altar is the counterpart of what Christ is doing in heaven. The sacrifice of Christ is “perpetuated” by Himself, they believe, when, as the High Priest of His Church, He makes intercession for us. And “under the earthly conditions of place and time,” His representative, the priest, does in the Church below what Christ is doing in the Church above.

This seems to me to be playing with words, but it is playing after a dangerous fashion. Christ “perpetuates” the sacrifice of the Cross in heaven. There is no question that the merit or virtue of the sacrifice is perpetuated, or rather is perpetual. Its merit or virtue can never cease, and it is a lamb that had been slain, as one that had been offered in sacrifice, that our High Priest pleads for us us before the throne. The one ground of His intercession is the perfect propitiation offered on Calvary. But we confound things that totally differ if we say that the sacrifice itself is perpetuated either in heaven or on earth. Is our Lord still dying for our sins? Does He still hold in His hand and still drink the bitter cup from which He prayed in Gethsemane to be delivered?

Little do men think what they say when they talk of offering Christ on their altars ! If they do *really* offer Him—and a merely *figurative* offering they spurn,—instead of reaping the joy that was set before Him when He endured the Cross, He is daily torn down from heaven to suffer on earth ; He is now more than ever “ a man of sorrows,” and the wider His kingdom extends in the world, and the more numerous the altars that are reared in His name, the more frequent and terrible shall His agonies be to the end of time.

Nothing can relieve us from this revolting conclusion. We are charged to believe that the true Christ, born of the Virgin, now glorified, is offered in sacrifice by Romish and-Anglican priests. We know from Scripture what that offering must be, if real, whether repeated or continued ; and if the Anglican theory be according to truth, Christ is still the greatest sufferer in the Universe.

Christ's sacrifice, we are bold to say on Bible authority, is not “ continued ” or “ perpetuated ” either before the throne on high or by Christian priests on earth. It is our joy to know that “ the blood of Christ shall never lose its power,” that it will continue from age to age to cleanse the guilty from their sins, but it is the blood that was shed on the Cross and cannot be shed again. True, our priests are careful to tell us that Christ is now offered after an unbloody manner. But this is impossible. If offered at all, His *blood* must be offered. This is essential to His sacrifice. Without the shedding of blood there is no atonement and no remission. And if you rob the sacrifice of that in which it most of all consists, you must call it by some other name than sacrifice, and turn from the impiety of regarding it as a perpetuation of the sacrifice which Christ offered when He bore our sins in His own body on the accursed tree.

You do not lessen the difficulty in the least by saying that the sacrifice is offered “ commemoratively.” You only create a new difficulty. The idea of “ commemoration ” is so prominent in our Lord's institution of the Supper, that it cannot be entirely ignored. But it is plainly in-

consistent with the idea of "continuance" or "perpetuation." A thing cannot be continued or perpetuated to commemorate itself. If continued it is a present reality, and needs no commemoration. That which commemorates an event or transaction must be something different from the event or transaction which is commemorated. Besides, you might as well argue that the lambs which were offered of old to *prefigure* the sacrifice of Christ became the real Christ himself, and that the offering of them was a real offering of Christ, as argue that the bread and wine which *commemorate* the sacrifice of Christ become the real Christ, and that the priest offers in or by them a real sacrifice.

There is no end to the perplexities and confusions in which the Anglo-Catholic theory involves you, and to do justice to them I should discuss them at much greater length. But enough has been said, I trust, to justify our conclusion that no means can be found of reconciling the doctrine of a real and proper sacrifice in the Eucharist with the teaching of the Apostles regarding the one offering, once for all, on the Cross. The apostolic words seem as if they were designed by their explicitness to exclude the possibility of the idea of an earthly priesthood whose work should be to offer new sacrifices, or to repeat the old, or to continue and perpetuate the one. Christ having an unchangeable priesthood "is able to save them to the uttermost that come unto God by Him, seeing"—seeing what? According to Anglicanism it must be, "seeing He hath given priests unto men on earth who shall represent His heavenly priesthood, and perpetuate His sacrifice, and make application of it to men by the great mystery of the Eucharist." But this it is not. Paul knew nothing of this mode of continuing and applying the great sacrifice. According to him our now glorified High Priest "is able to save unto the uttermost all that come unto God by Him, *seeing He ever liveth* to make intercession for them. For such an High Priest became us who needeth not daily as those High Priests [under the Jewish law]

to offer up sacrifice, first for his own sins, and then for the people's : for this [the offering of sacrifice for the people's sins] he did once when he offered up himself." (Heb. vii. 25-28. See also viii. 1, 2, and ix. 23-28.)

We thus arrive by a third line of argument at the one verdict already given, that the cardinal doctrine of the Ritualists is unscriptural and false.

We have now to proceed to what, to my own mind, is a very painful part of the subject, the superstition and idolatry of Anglo-Catholic practices. You may think the words too strong, but let me remind you that they are taken from the formularies of the Church of England, where they are applied, as I believe, to practices of essentially the same character as those which are now common in Ritualist churches.

Thus in words quoted in my last lecture :—" Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy writ ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." Again, in the same article :—" The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." Now the worship which is rendered to that to which worship is not due is idolatry.

The Thirty-fifth Article mentions certain homilies which contain "godly and wholesome doctrine," and which it requires "to be read in churches by the ministers diligently and distinctly, that they may be understood of the people." We do not know whether these homilies are ever read in our English churches, but we should certainly like to hear a Ritualist clergyman read the homily "against peril of idolatry," and the homily "on the worthy receiving of the Sacrament of the body and blood of Christ." The first of these homilies enters at great length into an examination of bible-teaching respecting images and image-

worship, idols and idol-worship, regards these as one and the same, and sifts and condemns every pretence by which men try to justify the offering of any kind of reverence and homage to any visible representation of the invisible object of all true worship. The teaching of this homily, which you will remember is a part of the authoritative creed of the Church of England, would explicitly condemn every bowing of the knee to such images of Christ as you find on the crucifix in Ritualist churches, as idolatrous. And we think it is right—Holy Scripture being the judge. The homily “on the worthy receiving and reverent esteeming of the Body and Blood of Christ” is remarkable for this, that it absolutely ignores that which the Ritualists regard as the most essential idea of the Lord’s Supper, its sacrificial character, and treats of it as true Protestants are accustomed to think of it, as a commemoration of the once-dying of our Lord and a means of grace through faith in Him. And yet it scarcely ignores the other idea, for it refers to it and its invariable accompaniments as the fruits of ignorance of the true nature of the ordinance. After quoting the Apostle’s words in 1 Cor. xi., it says:—“Ought not we then by the monition of the wise man, by the wisdom of God, by the fearful example of the Corinthians, to take advised heed, that we thrust not ourselves to this table with rude and unreverend ignorance, the smart whereof Christ’s church hath rued and lamented these many days and years? For what hath been the cause of the ruin of God’s religion, but the ignorance hereof? What hath been the cause of *this gross idolatry*, but the ignorance hereof? What hath been the cause of this mummish massing, but the ignorance hereof? Let us, therefore, so travail to understand the Lord’s Supper, that we be no cause of the decay of God’s worship, of no idolatry, of no dumb massing, of no hate and malice; so that we may the boldier have access thither to our comfort.” This, observe you, is “the godly and wholesome doctrine” to which the thirty-fifth article refers. Ignorance of the true nature of the Lord’s Supper has led to the

“gross idolatry” of the mass, the worship that is offered to the bread and wine as being the very Christ, the son of Mary, and the Son of God. This, too, is our belief, and if we use strong words, they are words which are furnished to us, you perceive, by the authoritative homilies of the Church of England.

We do then charge our Anglican Ritualists with idolatry. They use at least one image in their worship—an image of Christ. Describing the “Altar-cross,” the “Anglicanum Directorium,” says, “It is often jewelled, and not unfrequently has upon it an engraved representation in *alto rilievo* of our Lord’s passion.” For a “representation in alto rilievo,” read “image,” for they are one and the same. Again, of the archbishop’s crozier, which is a cross borne on a staff, it is said:—“The crozier ought according to Catholic custom to have a figure of our Lord hanging nailed to the rood on each of its two sides. Thus one figure of Christ crucified looks towards the archbishop as he follows it, whilst another meets the eyes of those in front.” Where else it may be deemed Catholic to have a figure of Christ crucified, I do not know. But if at all, why not in connection with all our devotions, both public and private? What bowings or other forms of reverence before the crucifix may be deemed Catholic by our Anglicans, I cannot say. But judged of in the light of the second Commandment, every representation of the Invisible object of worship, and every form or degree of reverence paid to it, is idolatrous.

The meaning of the second Commandment is often missed by those who read it. “Thou shalt not make unto thee any graven image, or *any likeness of anything that is in heaven above*, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them.” This cannot be a mere repetition or paraphrase of the first Commandment:—“Thou shalt have no other gods before me.” There must be in it something new and distinctive. And what that is,

it is not difficult to ascertain. When the people made their golden calf at the foot of Mount Sinai, they said, "These be thy gods, O Israel, which brought thee out of the land of Egypt." And when Aaron saw it, he built an altar before it, and made proclamation and said, "to-morrow is a feast to the LORD." The feast celebrated around the altar which was "before the calf," was to be a "feast to JEHOVAH." What then was the calf? Not another god, such as was forbidden by the first Commandment; but a representation of the true God, such as was forbidden by the second. The earliest form of idolatry, at least of image-worship, was no doubt that which intended the image to be not itself God, but the representative of God. And the second Commandment is directed against the use of images under any pretence, or for any purpose in the worship of God. The worshipper is not to say:—"I will worship Jehovah alone, but I want the aid of something visible to enable me to realize that which is invisible, and I will make to myself an image embodying in the worthiest form possible some of the conceptions which I have of Him who is invisible, and will worship *Him* when I bow myself before *it*." It forbids images not only when they are worshipped as very gods, but also when recognized as representatives of the one living and true God.

The history of the world shows how strong the necessity was for the prohibition of all visible representations of the invisible. The worship of the invisible through the visible has everywhere degenerated into a pure and absolute worship of the visible itself. It has been so in Christian as well as in heathen forms. And you will find in many Roman Catholic regions as low and sensuous an idolatry as on the plains of India. The English homily to which I have referred, maintains these sentiments with the utmost force and earnestness. "It is not possible," it holds, "if images be suffered in churches and temples, either by preaching of God's Word, or by any other means to keep the people from worshipping of them, and so to avoid idolatry." "Our

images in churches have been, be, and ever will be, none other but abominable idols, and be therefore nothings indifferent." Images of Christ, of the blessed virgin, and of persons of notable holiness, "are of all other images," this homily says, "most dangerous for the peril of idolatry, and therefore greatest need to be taken that none of them be suffered to stand publicly in churches and temples. For there is no great dread lest any should fall to the worshipping of the images of Annas, Caiaphas, Pilate, or Judas the traitor, if they were set up."

On the authority of the Church of England herself then we maintain that the setting-up of the image of Christ and the bowing to it in worship or reverence, is idolatry, and is the highway to a grosser idolatry still. How far our Ritualists might be disposed to go in this direction, but for the authority of the Thirty-nine Articles, I cannot say. But I find one of them congratulating himself on the mildness of the Twenty-second Article, which says, "The Romish doctrine concerning purgatory, pardons, worshipping, and adoration, as well of images, as of reliques, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." "This," he says—omitting in his description of the Article, the plain English words, "worship" and "adoration," and substituting a soft Latin word, "*cultus*," "this is certainly very mild, and is different from the language usually held by Protestant controversialists on these points. . . . It may mean a great deal or it may mean very little." But mild as the Articles are, hear how they are spoken of by these men. "First of all," that is as a difficulty in the way of re-union with Rome, "come the XXXIX Articles, those Protestant Articles tacked on to a Catholic Liturgy, those forty-stripes-save-one, as some have called them, laid on the back of the Anglican priesthood. How are they to be got over?" And then this Essayist vigorously sets about "getting over" them. To me it is most plain that these men are insensible to the danger of idolatrous worship, and

have but little appreciation of its sinfulness, and moreover that they are in a mood, and have entered on a course which, if unchecked, would soon develop itself in the lowest superstitions, and, what their own homily calls, the "most abominable idolatries" of the Church of Rome.

There is another direction in which their idolatry is already fully developed, and to that I must now call your attention.

You will remember the idea which these men have of what the bread and wine become by virtue of the words of consecration. Some do not hesitate to use the forbidden word, "transubstantiation." And even Dr. Pusey does not hesitate to say that the difference between Rome and England is more in appearance than in reality. The now aged Bishop of Exeter, for many years regarded as the boldest and most advanced of High Churchmen, has, it is pleasant to know, republished an old book of his, as his dying protest against the attempt to reconcile the Thirty-nine Articles with the Council of Trent. His doctrine is that there is a real change effected by the words of consecration, a change however, not of substance, but of use: and that there is a real presence of Christ in the sacrament, a presence, however, not in the bread and wine, but in the soul of the communicant. But this, in the judgment of our new High Churchmen, is rank Protestantism, that is, rank heresy. The change for which they contend is in the bread and wine, and the presence for which they contend is in the bread and wine when thus changed. I have already stated their views in their own words. Let me give you a very fair, mild and dispassionate statement of it, in the words of a periodical edited by the Dean of Canterbury:—"Professing to reject the dogma of the Romanist, which gets over all difficulty by asserting that the bread and wine, when consecrated, become literally and actually flesh and blood, which conveys spiritual strength, the Ritualist adopts the alternative that, at the moment of consecration, Christ descends into the bread and wine; that though intangible,

He is really there ; that, though invisible he has come from a distance into the visible elements ; that He restricts His presence to that portion of the bread and wine upon which the priest has laid his hand, and that the least crumb and drop of this contains Christ so literally, that in eating and drinking it the communicant eats His flesh and blood, which without any more exercise of the recipient's faith than a belief that he is eating it, coupled with a fervent desire to receive the benefit conveyed, nourishes his soul as truly as bread and wine nourish the body." "But two chief things," continues this writer, "flow from this theory of the Ritualist. If Christ be there in person, within the elements of bread and wine, He may be adored as truly as if He were present in human form upon the altar. The congregation are as near Him [physically] as the multitude were who sat upon the shore while He taught them out of the boat. The attendant priest and deacons are as near him [physically] as the apostles were at the Lord's Supper."*

Now it is here we have the perfect development of Anglican idolatry. Christ is in that bread and wine personally as he is on the throne of heaven. So that you not only may, but ought to fall down before the bread and wine, as Peter did before the person of Christ when he exclaimed, "Depart from me, for I am a sinful man, O Lord," and so that you not only may but ought to adore the bread and wine as Thomas adored the living Christ when he exclaimed, "My Lord and my God." This is no mere inference of ours ; it is their own explicit teaching. They have various societies or fraternities for the very purpose of giving effect to these views on the subject. Thus they have the "Society of the blessed sacrament" formed in 1860, the objects of which are, "1, To repair the injuries and insults offered to our blessed Redeemer in the most holy sacrament of the altar. 2. To render the homage and love which is due to our blessed Redeemer in the most holy sacrament by ritual and cere-

* The Contemporary Reviews, December, 1866, p. 547.

monial." "This Society unites in a bond of prayer, fasting, and almsdeeds, members of the English Church, in order that by such acts of devotion they may have kindled within them a more perfect devotion to Jesus, veiled in the adorable sacrament of the altar ; and it was further instituted for the conversion of all Christians who are not members, and who have not submitted their reason to this wondrous mystery."

You will understand these words better through a distinction very properly pointed out by the Bishop of Exeter. The word "sacrament" is sometimes used to describe the rite or ordinance of the Lord's Supper as a whole, and sometimes to describe more restrictedly the sign or matter used in the ordinance, namely, the bread and wine. Now it is in this last sense it is used in the words I have just quoted :— "The adorable sacrament of the altar." The "adorable bread and wine" would sound rather awkwardly, but it is the "bread and wine" that is meant, the Son of God being in them as He was in the human nature that was born of the virgin. And here is a society of English Churchmen for the purpose of converting all Christians to the worship of "the adorable sacrament." There are other two Societies at the least with kindred aims. One of them states its object to be "The adoration of our blessed Lord under the sacramental veils by works of mercy." In their controversial writings and in their books for popular use, you have the same thing. One of the latter in my possession speaks of the "sacraments" as "extensions" of the Incarnation, which must mean that the human nature of Christ is "extended" into the bread and wine ! And it teaches the communicant to say,

" Down in adoration falling ;
Hail, sweet Sacrament divine ;
Jesus hail ! our souls are calling ;
Thou art ours, and we are Thine."

and again ;

" Humbly I adore, hidden Deity,
Which beneath these figures art concealed from me. . . .
Though Thy wounds, like Thomas, I behold not now,
Thee, my Lord confessing, and my God, I bow."

Is this idolatry or is it not? The framers of the Thirty-nine Articles must have believed it to be, for they said :— “ The sacrament of the Lord’s Supper [that is, the bread and wine] was not by Christ’s ordinance reserved, carried about, lifted up, or worshipped.” This is “ mildly ” enough expressed, certainly. But the same article says that the doctrine of a change of the substance of bread and wine “ hath given occasion to many superstitions ;” and this is the crowning superstition to which it hath given occasion, the “ worshipping ” of it when “ lifted up ” by the priest. Now if it be not a lawful object of worship, the worshipping of it is idolatry.

But it will be said, setting aside what these articles or homilies may or may not have meant, these men worship only Christ. They regard Christ as personally present in the bread and wine, (not, be it remembered, spiritually, as he is in the midst of all who truly worship Him, but) as He is on that throne around which angels bow, He has united Himself with the bread and wine, so that the bread and wine, though they have still the properties of bread and wine, are really an extension of the Incarnation. It is not, therefore, bread and wine they worship, it is Christ Himself. By all means let them have the benefit of this way of putting it. There are among them devout men who can maintain this distinction clearly, and may thus save themselves from the spirit of idolatry, if not from its form. But this neither settles the question nor diminishes the danger of their practices.

The main point to be determined, it will occur to you, is whether it be really true that a mighty miracle has been wrought by which, as it were, the Son of God becomes afresh Incarnate on our so-called altars. Now, on this point I have already given my reasons for holding that no such miracle is wrought. And I will not now traverse the same ground.

But this I may say, if such a miracle is wrought, it is unlike every other miracle of Holy Scripture. The miracles of Scripture were all such as could be taken cognizance of in some way by the senses. And I imagine that if any one professed to work a miracle not cognizable by the senses he

would have been laughed to scorn. Only suppose our Lord to have done this at the marriage in Cana of Galilee. The servants draw the water out of the water-pots, and the guests when they drink, find the water to be water still. And Christ says to them, "That of which you drink has the appearance of water, the taste of water, indeed all the natural properties of water, but still, believe me, it is really, truly and substantially wine." Would they have believed Him? *Could* they have believed Him? Would such a miracle have manifested forth His glory? Could it have manifested aught but presumption and folly? Christ's miracles were not objects of faith, but of sight. When a supernatural effect was produced by His power, it was a palpable reality. The blind eye really saw, the deaf ear heard, the palsied limb became strong, the dead arose.

As a miracle, this of the Eucharist, then, is utterly wanting in every attribute of Bible miracles. And as a manifestation of God it is wanting, we contend likewise, in every attribute of those manifestations of God which we have in the Bible. On several occasions God manifested Himself of old in the human form, as to Abraham and to Joshua, evidently in anticipation of His coming in the fulness of the times to dwell in our nature. But on these occasions it was made manifest by various signs that God indeed was there, speaking through human lips. To Moses, God manifested Himself in the bush which burned and was not consumed. That God was really there was made manifest by the voice which came out of the fire, saying, "I am the God of Abraham." But observe, that while in a sense God was in the fire, the fire was in no sense God, and in no sense to be worshipped. God was not incorporated in the fire or embodied in it. The fire was fire, and nothing else, except that God used it as a sign that He was in that place. The same remark may be made of the Shekinah or cloud of glory in the most holy place of the tabernacle and temple. That Shekinah was light and nothing but light, not to be worshipped as in any sense God. It was but a sign that God was present.

Now in these two cases, observe how different the manifestation of God was from that which is said to take place on the altar of the Eucharist. The sign in each of these cases was itself a miracle, the fire in the one, the light in the other. These were not produced by natural causes, they were the immediate work of the Almighty God. And yet they were in no sense God, nor embodiments of God, so as to be worshipped as veils in which God hid Himself. Now turn to the Eucharist. The bread and wine are purely natural, as were not the fire and the light of old. And yet we are to believe that God in some mysterious way incorporates Himself in the bread and wine, as He never did even in the light and fire created by miracle,—that he reveals Himself under the form of bread and wine, so that the bread and wine are “adorable.” Whereas the fire and light in which God did really appear of old, did not thereby become adorable.

Now take the last and most perfect manifestation of God, in our nature, in the person of Jesus Christ. “God was manifest in the flesh.” Lay your emphasis on the words ‘*was manifest.*’ Jesus was true man. But that true God was in union with true man in him, *was manifest.* The world was not asked to believe this without fitting and sufficient signs. The disciples *saw* His glory, the glory as of the only begotten of the Father, full of grace and truth. “Without controversy great is this mystery.” But God was *manifested* in Jesus of Nazareth. And to this day men can find no explanation of the singular character and life and teaching and death of Jesus but in the admission that He was God.

Turn now to the bread and wine of the Eucharist. Is God *manifested* there? Is He *revealed*? Where or what are the signs of His being in that bread and wine? Christ requires faith of us, but not without evidence. When the disciples doubted the reality of the human form that stood in their midst, and were affrighted when they saw what seemed to be, and yet they thought could not be, the Jesus that was crucified, He said to them, “Why are ye troubled?

And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have." (Luke xxiv. 38, 39.) He blamed Thomas afterwards, not for requiring evidence but for not accepting the sufficient evidence that had already been given of His being risen from the dead. Of the reality of the risen body Christ aimed to give evidence which could not afterwards be questioned.

But where, we again ask, are the signs that the risen Christ is before us in the bread and wine? They are not to be found. There is absolutely no *manifestation* of Christ here. And the Gospel, which is the enemy of credulity as well as of scepticism, forbids our believing in a manifestation in which nothing is manifested, as it forbids our believing in a miracle by which no change is wrought, either natural or supernatural.

Every test we can apply to this matter brings us to the same conclusion, that the Christ who is now in heaven is not on the altar under the form of bread and wine, and that the worship which is rendered to the "adorable sacrament," as it is called, is idolatry.

Still it will be said these men believe that Christ is there under that form, and it is to Christ Himself they offer their worship. As to their belief, I can only say that to their own Master they stand or fall. They may believe that a carved figure in *alto rilievo* attached to a cross is a fitting representation of the Saviour, and as they bow before that figure they may in their hearts worship the unseen Saviour. But that figure and that bowing are, according to the Second Commandment, idolatrous. And I cannot imagine any visible embodiment of the Christ for purposes of worship, that is not forbidden by the spirit if not by the letter of that commandment.

No better proof can be had of the essential idolatry of the worship that is offered before the altar of the Eucharist than

the many superstitions to which it has given birth. Well did the framers of the Twenty-eighth Article declare that the doctrine of the change of the substance of bread and wine is not only "repugnant to the plain words of Scripture," but "hath given occasion to many superstitions." In our day, and notwithstanding all the safeguards which the intelligence of the age furnishes, this doctrine still gives occasion to many superstitions. I know that superstition is a thing not easily defined. But I will leave it to your own Christian sense to determine whether the practices of the Ritualists are superstitious or not.

The presence of Christ on the altar is held to be a reason why there should be the most august and elaborate and painstaking ceremonial and ritual around that altar. But such, we say, is not the sort of worship which the true Christ required of the early Churches. And if the voice of the true Christ could be heard from that altar it would be to say, "Who hath required this at your hands? God is a spirit, and they who worship Him must worship Him in spirit and in truth."

I can give you no idea of the minute prescriptions which are given as to the proper construction and adorning of the altar, and of all its surroundings, or as to the various dresses of the celebrant, the epistoler, the gospeller, the thurifer, and others, dresses which I am sure it would require a long apprenticeship to be able to make. But let us suppose all things now ready. The altar is complete. The two lights are there, symbolising the two natures of the God-man. The altar cross is there with its representation of the crucified Lord, "jewelled," if the wealth of the worshippers can afford so to adorn it. The piscina is at hand, or stone basin for water, in which to wash the priest's hands. Care has been taken in the construction of the chalice, that the foot of it shall extend considerably beyond the bowl to prevent the possibility of its being upset. The hour may be from break of day till twelve o'clock,—the communicants are or ought to be fasting, for the holy bread

and wine, containing the Body and Blood of Christ, should not be mingled with ordinary food. The priests are in their places. What "reverences" they are to make as they approach the altar, and what steps they are to occupy, and what sides of the altar, I shall not seek carefully to define, but they are in their places. The service book is to be laid on the palm of the left hand of the celebrant and held steady with the right. The place in which every part of the service is to be read, on what side and at what corner of the altar is particularly prescribed. The number of collects used must be *uneven*—it may be *one*, in honour of the One God, *three*, in honour of the Trinity, *five*, in honour of the fivefold passion of Christ, or *seven*, in honour of the seven gifts of the Holy Ghost, but never more than seven. In reading the Creed, at the words "Maker of heaven and earth," the priest should join his hands. At the words "And was made man," he will either bow profoundly or genuflect (bend one knee)—as will also the deacon and sub-deacon. At the words "worshipped and glorified" all three will bow reverently : and at the words "Resurrection from the dead," they are to draw the sign of the cross on their breasts.

I hesitate to proceed with a description of the service as laid down in the Anglicanum Directorium. But there are some things which I cannot omit. At a certain stage of the service the priest is to wash his hands, "a very proper and highly typical ceremony," and it is to be done not by the immersion of the fingers but by an assistant pouring water on the four fingers and thumb of the celebrant. Great care is to be taken that the sign of the cross, which often occurs, —sometimes on the forehead, the mouth, and the breast, in succession—shall be properly made, so as not to form a circle in the making of it. The very finger or fingers to be used in making it are prescribed. In reciting the words of the Institution, at the words "Body" and "Blood," the priest should make a cross over the elements. At the words, "Who, in the same night," he should rest his elbows on the

altar, bowing down. After the words "This is My Body which is given for you," the "Hostia" (a slight disguise for "Host," the Roman name for the transubstantiated bread) should be placed on the paten, and the celebrant with his assistants should reverently genuflect. Then rising, the celebrant should at once elevate IT with the first finger and thumb of both hands, for the worship of the faithful, (I am using their own words), while he is saying "Do this in remembrance of me." "The lay assistants at the altar and members of the choir should be instructed to bow profoundly at the consecration and elevation." After the consecration prayer "it is most desirable that no person passes before the Blessed Sacrament, without genuflecting, bowing, or some token of reverence."

I will not recite the provision which is made for the consumption of any portion of the consecrated bread and wine which may remain after the communicants have partaken—how "any particles of the Blessed Body and Blood which may have adhered to the priests' fingers," are to be "reverently removed over the cup,"—how the chalice is to be rinsed with water which the celebrant is to drink, until not a particle shall remain unconsumed. Nor will I recite the instructions that are given for various emergencies, as when the priest remembers after the words of consecration that he is not fasting; when a spider, or fly, or any such thing chances to fall into the chalice; and many other things. But one extract I must give you. I shall do it without the omission or addition or change of an iota. I cannot do it without deep pain, but I do not know how otherwise to exhibit the superstition in which Ritualism is steeped.

"If the consecrated Host on account of cold or any other cause, slips from the priest's (hands) into the chalice, whether before or after the dividing of IT; he ought not to take it out of the Blood, nor to reiterate anything by reason of this, or to change ought concerning the celebration of the Sacrament; but he must proceed in making the sign of the cross and in other matters as if he held It in his hands.

“ If the Eucharist hath fallen to the ground the place where it lay must be scraped, and fire kindled thereon, and the ashes reserved beside the altar.

“ Also : if by negligence any of the Blood be spilled upon a table fixed to the floor, the priest must take up the drop with his tongue, and the place of the table must be scraped, and the shavings burnt with fire, and the ashes reserved with the relics beside the altar, and he to whom this has befallen must do penance forty days.

“ But if the chalice have dropped upon the altar the drop must be sucked up, and the priest must do penance for three days.

“ But if the drop have penetrated through the linen cloth to the second linen cloth he must do penance for four days. If to the third, nine days. If the drop of Blood have penetrated to the fourth cloth, he must do penance for twenty days, and the priest or the deacon must wash the linen coverings which the drop has touched three times over a chalice, and the ablution is to be reserved with the relics.

“ Also, if any one by any accident of the throat, vomit up the Eucharist, the vomit ought to be burned, and the ashes ought to be reserved near the altar. And if it shall be a cleric, monk, presbyter, or deacon, he must do penance for forty days, a bishop, seventy days, a laic, thirty.

“ But if he vomits from infirmity, he must do penance for five days.

“ But who does not keep the sacrament well, so that a mouse or other animal devoured It, he must do penance forty days.

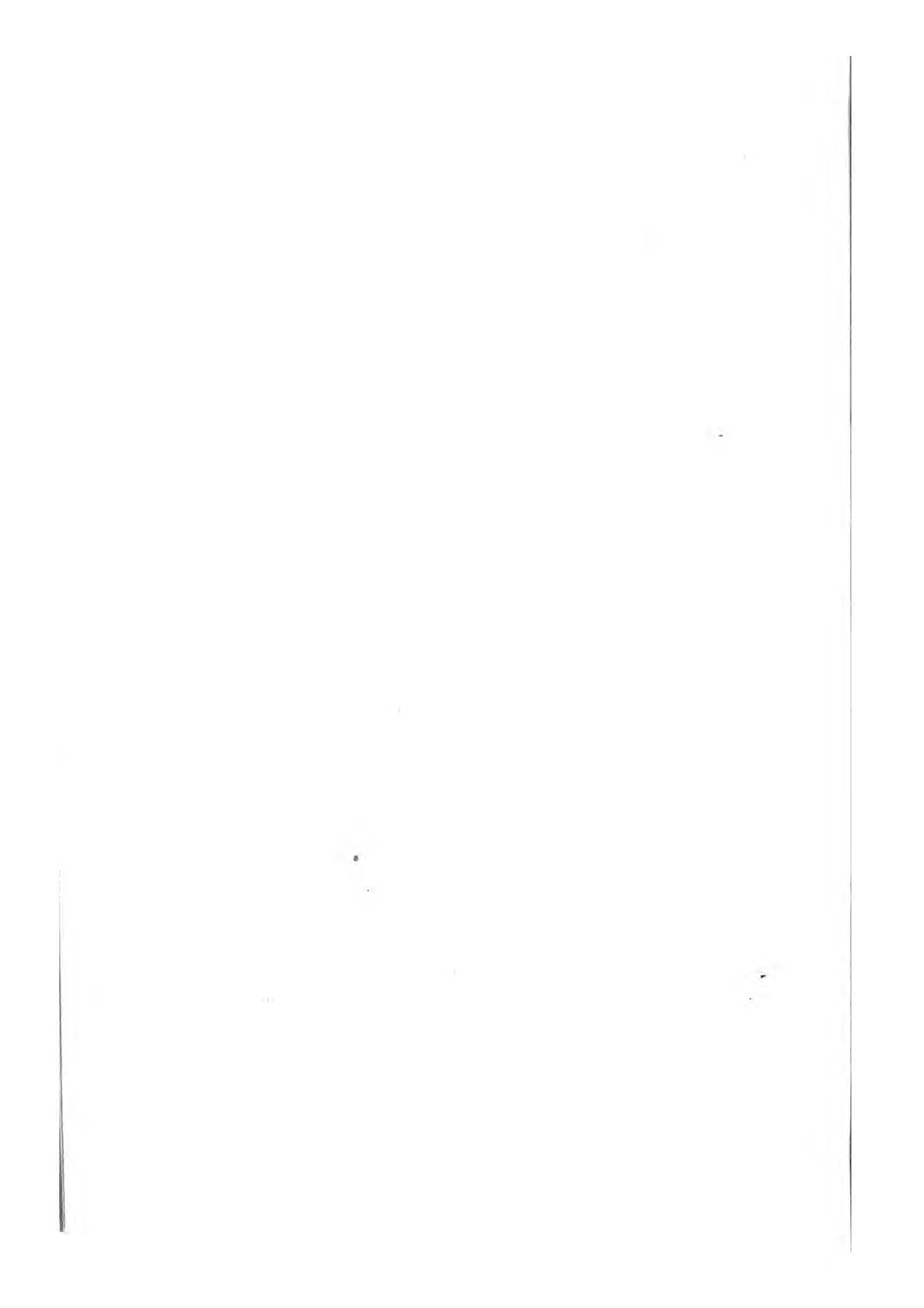
“ But whoever hath lost it, or if part thereof have fallen and cannot be found, he must do penance thirty days. That priest is worthy of the same penance by whose negligence the consecrated hosts have become corrupted. But during the aforesaid days the penitent ought to fast, and to abstain from communion and celebration. However when the circumstances] of the fault and person have been weighed,

the aforesaid penance can be diminished or increased according to the judgment of a discreet confessor. But this is to be observed, that wherever the *species* of the sacrament are found in their integrity, they are severally to be consumed ; but if this cannot be done without risk, they are still to be reserved for relics.”*

There is more of the same order, but I forbear. Is this, I ask you, a true Christainity or a degrading superstition ? Where shall we find its parallel ? Not in the minutest directions of the Levitical Rubric, far less in the simple worship of the New Testament. Some parallel may be found to it in that intolerable pharisaism on which our Lord pronounced His severest anathema. But a complete parallel to it is to be found only in the lowest superstitions of the middle ages. It is in fact but a reproduction of these superstitions. No wonder that the men who do these things yearn for re-union with Rome. Their proper place is in the Church of Rome, and not in the Church of England. May God deliver our country from their evil influence, and from what their own Articles call “blasphemous fables and dangerous deceits.”

* The Directorium Anglicanum ; Third Edition. Edited by the Rev. Frederick George Lee, D.C.L., pp. 114—116.





Shall we go back to Rome?

LECTURES

BY THE

REV. JOHN KENNEDY, M.A.

Minister of Stepney Meeting-House.

Lecture Fourth.

- I. ON REMITTING AND RETAINING SINS.
 - II. ON ANGLICAN RITUALISM AS TREASON
AGAINST PROTESTANTISM.
-

LONDON :

J. SNOW & CO., 2, IVY LANE, PATERNOSTER ROW.

1866.

**This Lecture was delivered in Stepney Meeting-House on
December 16th, and in the Congregational Church, Burdett
Road, Stepney, on December 23rd, 1866.**

LECTURE FOURTH.

I. On Remitting and Retaining Sins.

II. On Anglican Ritualism as Treason against Protestantism.

BEFORE I proceed to the special topic of this lecture, I must ask your attention to certain words of our Lord, on which the priestly claim to the prerogative of forgiving sins is based. "Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained."—John xx. 23. You will remember that I have already shewn that, even if the clergy be priests, it does not follow that they have power to forgive sins. Such power was never conferred on, and never claimed by, that Jewish priesthood which was unquestionably ordained of God. It was not as a priest Christ forgave sins when on earth, but as being God, even while He was the Son of man. And to prove that He was not acting without due authority, He wrought an immediate miracle of a visible and palpable character in support of this claim. Till our modern priests follow His example in the working of a similar miracle, we may safely question, I have already argued, their power to forgive sin.

But our Anglican clergy make their appeal so boldly and solemnly to the words of Christ as their authority, that I return to the subject with a view to set forth their true meaning.

The question for us to settle is not what the framers of the English ordination service meant when they instructed the bishop to say to the priest, "Receive the Holy Ghost, for the office and work of a priest in the Church of God, now committed unto thee by the imposition of hands. Whose sins thou dost forgive, they are forgiven : and whose sins thou dost retain, they are retained." Whether we have here one of those compromises with Popery on which the English system is based ; or whether the words only convey authority to preach that Gospel which declares the conditions of forgiveness, on the one hand, and of condemnation, on the other, I will not stay to inquire. The former, is to my own mind, the more natural interpretation ; and I am not surprised that the High Church clergy claim the ordination service as on their side.

But *our* question is, what Christ meant. There are three passages which we must put together as having a relation to the same subject. Our Lord said to Peter, "I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. xvi. 19.) Not long after He addressed similar words to the apostles collectively : "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. xviii. 18.) The only point that admits of reasonable question, as to the meaning of these words, is whether, as last spoken, they did not include acts of discipline performed by the Churches of Christ when assembled in His name. As to all else, the words are plain. The terms "binding" and "loosing" were in constant use among Jewish teachers, as Rabbinical writings abundantly shew, to signify "prohibiting" and "permitting." To bind a thing was to place a "ban" upon it, to forbid it, or declare it unlawful. To "loose" a thing was to declare it lawful, or to grant permission to use, or to do it. When Christ told His apostles that whatsoever they should bind on earth should

be bound in heaven, and whatsoever they should loose on earth should be loosed in heaven, He constituted them the authorised lawgivers and teachers of His Church. They should bind, and they should loose. They should forbid, and they should permit. Their "nay" should be the Divine "nay," and their "yea" should be the Divine "yea." From their word there should be no appeal. That word was not to be their own, but His that sent them.

We bow to our Lord's will in this matter. We sit at the feet of His apostles, and accept their teaching as divine and authoritative. What they have "bound" we will not do; what they have "loosed" we will. Nor will we let councils, or fathers, or ecclesiastics of any country, or of any age, stand between us and the apostles. We shall brush them all out of the way, and hear for ourselves "what the Spirit saith unto the Churches," through those men to whom the Head of the Church said, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

Now for the third passage to which appeal is mainly insisted on. The disciples were assembled together on the evening of the day on which Christ rose from the dead, and Jesus came and stood in the midst and said, "Peace be unto you. And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you; as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John xx. 20-23.)

The "disciples" were assembled, and to the "disciples" Christ addressed these words—the "disciples," and not the "apostles" alone. This, however, does not settle the point at issue, for it cannot be denied that there was a gift and authority imparted, or at least promised, by Christ on this

occasion, which do not belong to all disciples or believers in Christ. The fact, at the same time, is important and significant. It seems to me, that Christ regarded His *whole Church* as then assembled, and declared by sign and by word what gifts and prerogatives His Church should possess, leaving it to the facts of the future to "manifest" what these gifts and prerogatives were, and by whom, in particular, they should be exercised. When Christ breathed on His disciples, and said, "Receive ye the Holy Ghost," He does not seem to have actually imparted the Holy Ghost, but to have given them a fresh assurance by sign as well as by word, that they should receive from Him, and that very speedily, this great gift. They were to wait in Jerusalem till they should receive it. So far were they from having received it now, from having received that Divine illumination which the Holy Ghost when given as promised should impart, that on the very day of His ascension they betrayed their ignorance by saying, "Lord, wilt Thou at this time [now That thou art risen] restore the kingdom to Israel?" And Christ, in rebuking their ignorance, referred them to a day then near at hand when the promise He had given before His death, and which He had renewed so significantly on the evening of His resurrection-day, should be fulfilled—"Ye shall receive power after that the Holy Ghost is come upon you."

When we read the history of the day on which this promise was fulfilled, we understand why Christ did not separate the apostles from the other disciples, before He breathed on them and said, "Receive ye the Holy Ghost." The supernatural endowments of the Holy Ghost were not confined to the apostles. "This," said Peter, to the multitude on the day of Pentecost, "is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens, I will pour out in those days of my Spirit; and they shall

prophecy." Now, let the history explain the promise. "Receive ye the Holy Ghost : whose soever sins ye remit, they are remitted unto them." Christ put these two things together ; let not us put them asunder. Whosoever received the Holy Ghost, whether apostle or other disciple, had right to exercise the power—whatever that was—conveyed in the words—" Whose soever sins ye remit, they are remitted unto them." No one on whom the Holy Ghost was not bestowed could claim this right. The two must be regarded as inseparable.

Now what was this power of remitting and retaining sins ? The history of Pentecost will surely give us some insight into it. It cannot be that the power which Christ bestowed was in abeyance for many centuries, and called into exercise for the first time in an age of ignorance and superstition. It must have been used by the apostles and other disciples from the hour that the Holy Ghost came upon them. What, then, was it ? The very word in which Peter described the fruit of the Spirit is a key to it—" *They shall prophesy.*" That is, "they shall be divinely inspired to declare God's counsel." Foretelling of future events was but a small part, sometimes no part, of the prophet's function ; his chief work was to reveal God's mind with authority. This is true of both Old and New Testament prophets. And whosoever, whether apostle or other disciple, whether male or female, was inspired, and therefore authorised of God to " prophesy," or to infallibly announce and declare Divine truth, was in a position, and no one else was, to exercise the function described in the words—"whose soever sins ye remit, they are remitted unto them."

Let us see, then, how they did it—for they must have done it—then and onwards. The assembled crowds were pricked in their hearts by what they had heard, "every man in his own tongue," and especially by Peter's explanation of the marvels of Pentecost, and said, "Men and brethren, what must we do ?" Peter replied, "Repent, and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the

promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." And with many other words did he testify and exhort, saying, "Save yourselves from this untoward generation." I shall not cumber my argument with any question as to the relation of baptism to the remission of sins; my own belief is that baptism was commanded simply as an open avowal of their repentance and faith in the now risen and glorified Christ. But this question aside, we find in Peter's words the explanation of the authority—"whose soever sins ye remit, they are remitted." Peter, holding the keys which Christ had given him, now opened the door of the kingdom of heaven, even to those Jerusalem sinners who had crucified the Lord of Glory, and gave assurance to them of "the remission of sins," on repentance, and the avowal of their faith in Him. He exhorted his hearers with many words to "save themselves from this untoward generation," to separate themselves from the impenitent and unbelieving, to turn from the Pharisaism and Sadduceeism and deep carnality of that generation, to Him who was "both Lord and Christ." If they did not thus turn, they must remain in their sins and perish. Thus did Peter, filled with the Holy Ghost, exercise the great prerogative, "Whose soever sins ye remit, they are remitted; and whose soever sins ye retain, they are retained."

If this explanation does not satisfy you, we ask you to find, if you can, any other way in which Peter remitted or retained sins on the day of Pentecost. He cannot have left his Divinely-given powers unused. It cannot be that 3,000 persons slipped into the Church of Christ, and that with the sanction of the apostles themselves, through some other door than that which Christ Himself ordained, when He said—"Whose soever sins ye remit, they are remitted." Depend upon it, there was no irregularity and no omission. Christ had said—"Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted." The apostles were now "filled with the Holy Ghost;" and how they exercised their prerogative of remitting and retaining sins, the history unfolds.

If you will study the entire book of the Acts of the Apostles, you will find this, and only this, method of remitting and retaining sins. This same Peter said to the Jews, a few days after Pentecost, "Repent ye, and be converted, that your sins may be blotted out." "Unto you first, God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities," (iii. 19, 26.) And on another occasion, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other ; for there is none other name under heaven, given among men, whereby we must be saved." (iv. 11, 12.) It was after this same fashion that the Apostle Paul remitted and retained sins. Having preached Christ to the Jews, in Antioch of Pisidia, he concluded, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins ; and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets : behold, ye despisers, and wonder, and perish ; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (xiii. 38-41.) Would you know in full how this great apostle of the Gentiles remitted and retained sins, you have only to study his Epistles to the Romans and to the Galatians. In the latter, you will find, moreover, how jealously he guarded his doctrine on the remission of sins, and disallowed the right of man or angel to teach any other. "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel which is of another. . . . If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i. 6-9.)

If this does not seem to exhaust the meaning of our Lord's words you must find out what is wanting. They had reference, as it appears to me, to predictions and promises which went before. One of the prophets

of the old covenant foretold the new in these words: "This is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know Me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." (Jer. xxxi. 31-34; Heb. viii. 10-13). As if with reference to this promise, the Head of the new covenant said to His chosen ambassadors, the chosen expounders and lawgivers of the new covenant, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted." They received the Holy Ghost, and they fulfilled the office committed to them by authoritatively expounding the way of pardon and life. Beyond this, there is not a trace of anything else in all their history or in all their writings. In not a single instance do you find them acting the part of a priest or of a confessor. Never do you hear them say, as their Master did, "Go in peace, thy sins be forgiven thee."

That I have given you the true Bible doctrine might be much more fully shewn, if I had time to sift and expose the pretensions that are founded on a different interpretation. It might be shewn that these pretensions are based on a series of fictions. The true ministers of Christ are those who have been consecrated to their office in a certain outward fashion; those thus consecrated are true ministers, be their character what it may; those not thus consecrated are not true ministers of Christ, should they be holy and enlightened as Paul himself. This is fiction number one. The consecrated priests of the Church of England can trace up their consecration in one unbroken line to the apostles themselves. This is fiction number two. At the head of this line, nearest to the apostles, there were bishops of the episcopal kind, that is, superior to presbyters or pastors, to

receive the holy consecration from the apostles' hands, for it is only bishops of this superior order that have power to ordain. This is fiction number three. Whatever powers were conferred by Christ on His immediate and inspired apostles belong of right equally to the true ministers of His Church to the end of the world. This is fiction number four. Christ conferred on His apostles the power of sitting in judgment on men ; acting as confessors, to hear men confessing their sins ; and, in Christ's stead and name and authority, to remit or retain these sins. This is fiction number five. The crowning fiction. We have seen how baseless the doctrine is. The New Testament knows nothing of it.

In one thing I agree with Dr. Pusey. The power given by our Lord, "Whosoever sins ye remit, they are remitted," is as permanent as baptism and the Lord's Supper. But the question is, what the power was, and where it is now lodged. It was not the confessor's power to absolve, but the authoritative teacher's and lawgiver's power to declare God's will respecting pardon, on the one hand, and condemnation, on the other. And this power is lodged now, not in the hands of self-constituted priests, bearing the seal of a fictitious consecration, but in the hands of the apostles themselves, who, being dead, yet speak to us in their writings with the authority with which they spoke to their contemporaries. Their power in this matter is sacred and exclusive, and the words of the apostle, "If any man preach any other gospel unto you than that which ye have received, let him be accursed," are as a wall of fire round about it.

It is more than time that I should proceed to make good my assertion that Anglican Ritualism is treason against English Protestantism.

By this I do not mean that their principles are inconsistent with, or even hostile to, those of Protestantism. The principles of Popery are, of course, hostile to Protestantism ; but Papists are not traitors to Protestantism ; they are open, avowed, and honest enemies. I may promulgate opinions

contrary to those of the Protestant Episcopal Church of England ; but this would be no treason on my part, for I am not an officer or member of the Church of England, and I owe to her no allegiance. But those whose principles we have been considering in these lectures are members and officers of the Church of England, and, if they act in a manner subversive of the fundamental principles of the Church, their conduct is treasonable.

The Church of England is declared by Act of Parliament to be "Protestant," and, on the ground of its being Protestant, the State has given to her the revenues formerly possessed by the Church of Rome in England. The Ritualists participate in these revenues. But they boldly deny that they are Protestants, denounce Protestantism as a schism, and claim to be Anglican Catholics. If this is not treason what is it? Their own defence is this :—"The unfortunate word 'Protestant,' which so often occurs in Acts of Parliament, is employed solely in the sense of non-Roman. It does not connote any religious belief, any particular creed or form of Church government. *It only means that which does not acknowledge the Papal political supremacy.*"* Open your ears and hear. The Church of England may hold every doctrine of the Church of Rome without the diminution of one iota, or the divergence of a hair's-breadth ; only let her decline to be subject to the Pope's political power, and she will still be Protestant in the sense of our Acts of Parliament ! On this principle the most Romish Churches in Europe are as Protestant as our own. There is not one of them that acknowledges, or is permitted to acknowledge, the political supremacy of the Pope. Only imagine Louis Napoleon permitting the French Roman Catholic Church to bow to the political supremacy of the Pope. Even the Spanish Church, although the Queen is the veriest tool of the priests, is subject politically to the Spanish Government, not to the Pope in Rome. But it cannot be necessary that

* *Essays on the Church and the World*, p. 200.

I should reason this point. The Queen of England is the Head of the English Church. The Act of Settlement requires that she should be a Protestant. Does that mean that she should not acknowledge the political supremacy of Pius IX? On the contrary, let her become a Roman Catholic, and accept the mass at the hands of Archbishop Manning, and her crown is forfeited. She may not only refuse to be subject politically to the Pope, but may wage war against him, as the most Romish sovereigns of Europe, like Charles V. and Philip II., have often done. Nothing will save her crown. It is by law a Protestant crown, and can be worn only by a Protestant. The Church, of which the Queen is the Head, must be Protestant in the same sense. And those ministers who serve at her altar and eat her bread, and yet deny and denounce her Protestantism, cannot be screened from the charge of treason against her very life.

This, obvious as it is, is but a small part of the ground on which we charge our Anglican Ritualists with infidelity to the position which they occupy in the Church of England.

To my mind one of the most painful things in their writings is the manner in which they explain away, or tone down, or apologise for the worst corruptions of the Church of Rome. All honour, indeed, to Dr. Pusey that he has given a bold, clear utterance on the worship of the Virgin Mary, and the exaltation of her to a co-partnership with her Son in mediation and redemption. He sifts the matter thoroughly, enters fully into the history of the recent and still growing development of the Marian doctrine, and concludes that the question of reliance on the Blessed Virgin, as now taught by Rome, is a practical one, "affecting our whole eternity. 'What shall I do to be saved?' The practical answer to the Roman Catholic seems to me [he says], to be, 'Go to Mary, and you will be saved;' in our dear Lord's own words it is, 'Come unto Me;' in our own belief it is,

‘Go to Jesus, and you will be saved.’” How, in the face of such convictions, which, doubtless, are perfectly sincere, Dr. Pusey can bear the thought of re-union with Rome, far less desire it, and labour towards it, is a great mystery.

One of the Anglo-Catholic essayists characterises the Romish doctrine regarding Mary as “the great difference between the two communions of Rome and England,” and admits it to be a “seemingly impassable barrier” in the way of intercommunion. “The openly expressed purpose to inaugurate an ‘Age of Mary’ is [he says] simply shocking and abhorrent to the mind of English Catholics [Catholics, I suppose, of the English *Protestant* Church !], and seems to forbid any *rapprochement*. This is true, but *we must not judge too hastily*.” And then he proceeds to consider how the difficulty is to be “got over.” But I will not follow him. The very idea of intercommunion with a Church which practically puts Mary in the stead of Christ, is treason against Christianity, and, for the honour of the Church of England, I should like to consider it treason against her as well.

This matter of the worship of the Virgin is the only point in the Church of Rome on which I find Anglo-Catholic writers speaking strongly. And even here, as you have heard, the barrier to intercommunion, is only “*seemingly* impassable.” In regard to other Roman corruptions, the language is that of apology, or connivance. They congratulate themselves, as I shewed in my last lecture, that the language in which the Twenty-second Article condemns “the Romish doctrine concerning Purgatory, pardons, worshipping and adoration, as well of images as of relics, and also invocation of saints,” is “very mild,” and, while “it may mean a great deal, may mean very little.” If their ideas of Roman doctrines and practices are correct, they are right in regarding our English separation from Rome as a great evil, if not a great sin. But then how can those who have declared their “unfeigned assent and consent to all and everything” in the English Prayer Book and Articles, think and speak thus, and still be honest men ?

If there is one point more than another on which it is commonly supposed that Protestantism stands opposed to Popery, it is in regard to prayers for the dead. But our Anglo-Catholics not only tolerate Romish doctrine, but find a place for it in their own service. In the Communion Service there is a prayer described as being "for the whole state of Christ's Church militant here on earth"—a title which you would suppose very explicitly to exclude Christ's Church in heaven, or in any portion of the invisible world. But hear our Ritualists. "The Church militant here on earth is, indeed, the title and *main* subject of the prayer, but it is not necessarily the *exclusive* subject; the whole Church; and those departed in faith and fear, are also its objects, if the subsequent words are sufficiently large to comprehend them, *which they are.*" Again, "in the Post-Communion Collect, the dead in Christ are emphatically prayed for, not merely prayerfully remembered. Blessed be God, the English Church still supplicates for those who have gone before when she prays that we and ALL THE WHOLE CHURCH may obtain *remission of our sins*, and *all other benefits* of His Passion."* English Churchmen, were you aware of this? Did you know that every time you joined in the Communion Service you offered prayers for the dead? I trow you did not. And, though I am not one of you, I will join you in resenting, as an insult to your understanding and your honour, the assertion that you did. You prayed for Christ's "whole Church." But, in the face of the expression already used in the Communion Service, "Christ's Church militant here on earth," and in the face of your Church's repudiation of "the Romish doctrine of Purgatory" and "pardons," to foist into this expression a reference to the dead, is worthy only of an Old Bailey special pleader. And such reasoning even at the bar of the Old Bailey would excite only laughter and contempt. Let the Anglo-Catholics pray for the dead if they will, but let them first

* Directorium Anglicanum p. 67.

pull down their Protestant colours, and hoist those of Rome.

Passing by their advocacy of celibacy as the higher and holier estate, especially on the part of the clergy, and their advocacy of the ascetic life, with solitude and self-inflctions and mortifications, as the divinest and most exalted life which can be attained, I remark that there is one point on which, so far as I have found, they are dumb. That is, the intolerance of the Church of Rome, her deliberate and avowed hostility to religious liberty. Protestant Churches have been guilty of persecution. And such is human nature that you cannot safely put the sword of state into the hands of any Church. But persecution is not the *creed* of any Protestant Church. It *is* the creed of Rome ; avowed in our own day by Roman authority, as boldly as in the days when Rome had the power to kindle her fires over all the nations of Europe, and in the only state in which the Roman bishop is the temporal as well as the spiritual ruler, religious liberty is unknown. A citizen of Rome dares not utter a thought contrary to the doctrines of the Church of Rome. He dares not have a copy of the Scriptures, other than that which the Bishop of Rome approves, in his possession. He dares not perform an act of worship, or join in an act of worship, that is not Roman Catholic. Let an Italian of the Roman State come to London ; and, in the face of our Protestantism, and with the sanction of our Protestantism, he may believe as he pleases, and pray as he pleases, and preach as he pleases. Let an Englishman go to Rome, and he is at once struck dumb. He may pray to God in his chamber. He may join his fellow countrymen in a religious service in one obscure place, which is jealously guarded lest any Italian should enter. But let him put a Bible into the hands of a Roman citizen, let it be known that he has opened his lips to a Roman citizen, in opposition to any dogma of the Roman Church, or by way of instruction in the truths of the Gospel, and he is immediately banished,

and may think himself fortunate in escaping severer punishment. The Roman citizen who dares to differ from the Pope does not escape so easily. If, in the face of the present public opinion of Europe, no *auto da fè* can now be kindled even in Rome, the dungeons of the Inquisition still exist. And let a man once find himself there, and he may bid adieu for ever to the light of the sun. What becomes of him is one of those secrets that shall be made manifest when the hidden things of darkness are revealed in the great Day.

Let it not be supposed for a moment that I grudge to the Roman Catholic in London, the liberty that is denied to the Protestant in Rome. He has as perfect a right to liberty as I have. Let there be any attempt to abridge it, and I will stand by his side and fight his battle with him. But those members of our English Established Church who are panting and toiling for re-union with Rome, should tell us what they think both of the Roman practice in this matter, and of the Roman teaching, which declares the doctrine of religious liberty to be one of the great heresies of the age, and pronounces it to be anathema. Do they believe with Pope Paul IV. that the Inquisition was an especial inspiration of the Holy Ghost? or do they believe, with Protestants, that hell itself never invented anything more wicked or more cruel? But they don't tell us. Dr. Pusey, indeed, in relating instances in which infallibility is claimed for the Pope, mentions the doctrine, that "corrective force" (such as was exercised by the Inquisition, or in the reign of Henry VIII., or Queen Mary) is essential to the maintenance of the Catholic faith. And the form in which he mentions it, justifies us in believing that he does not himself hold the doctrine. In another place he says incidentally—"Probably, too, there is an hereditary dread [in England] of the renewal of the fires of Smithfield, the sinfulness of which has never been disavowed." Implying, certainly, that he believes these fires to have been sinful.

So far, well. But these are the only utterances on the subject I have met with. The most zealous advocates

of re-union with Rome, do not think it worth their while to refer to it. They labour hard to "get over" the difficulties which the Articles raise in their way. But the unchangeably intolerant and persecuting spirit of Rome seems no difficulty at all. What if Rome did deluge the nations with blood when she had the power? What if she has the will to do the same now, only that she wants the power? Her mass is a true sacrifice; her ministers are true priests. She is at least the chiefest branch of the true Church of Christ. And come what will, let us be restored to her communion.

In all this I see treason against Protestantism. Happily, Englishmen have what Dr. Pusey calls "an hereditary dread of the renewal of the fires of Smithfield." They need only to have their recollections of the past revived, and to know that the spirit which kindled those fires still lives in the Papacy, to make them say, "England and Rome shall never again be one."

Let me add a word of explanation. I do not mean to say that every Ritualist and every Romanist is at heart a persecutor. There are many of them who would as little touch me as I would touch them. But this does not in the least affect the avowed principles of the Roman Church, or the danger which accrues from these principles to the liberties of England.

There are other respects, and these of vital moment, in which Anglicanism is unfaithful and hostile to the first principles of Protestantism. Its whole tendency and teaching exalt the outward and ritual, above the inward and spiritual. I do not refer now to its complicated and costly rites and ceremonies which, instead of truly expressing the spiritual, crush and bury it. Let what I have already said on this subject suffice. My reference now is to its ideas of what personal Christianity is, and wherein a true Christian ministry consists.

How does a man become a Christian, and thereby united to the body of Christ. Protestantism says "by personal

faith in the Lord Jesus Christ." Anglicanism says, "by baptism." I know and mourn the sanction which Anglicanism finds for this doctrine in the services of the Church. But this, by the confession of the truest Protestants within the Church, is one of the compromises with Romish error, perhaps the chief, on which the constitution of the Church is unhappily based. Evangelical Protestants within the Church try hard to harmonize the baptismal service with the doctrine which they cherish, that they only are true Christians who are personally and spiritually believers in the Lord Jesus Christ. But Anglicanism distinctly sets the one against the other ; put them in contrast as the representatives of totally different theories of Christianity ; and, holding by the former, they reject the latter. They take all the consequences of their choice. There is no union with Christ except through union with the Church ; union with the Church is effected by an actual bestowment of Divine grace through the Church's ordinances, administered by the Church's priests. There is no union with the body of Christ in any other way, and the union thus created cannot be destroyed. "Two sons are still brothers, though they may have each vowed the other's death ; no enmity of theirs can break the relationship. . . . Thus the Greek, the Roman, the Anglican, are all portions of the one Catholic Church, because they hold the common faith ; and they retain the one priesthood, and consequently are still one body, though intercommunion is interrupted. . . . So also the Protestant bodies in Europe [that is, for example, German Lutherans, Scottish Presbyterians, and English Non-conformists of all names] form no portion of the one Body, because they have renounced the one Priesthood. . . . They have cut themselves off from the participation of the one SPIRIT, as living in the Church, and flowing through the Sacraments, which are the veins and arteries of the One Body." How far individual members of these communions may receive grace that shall save them from perdition, the writer whom I am quoting declines to discuss.

But you perceive how miserably outward, and therefore un-Protestant, his notions of Christianity are. The baptized may be heathenish, hateful, and hating one another; but they are brothers in Christ notwithstanding. You may not find in them a single trait of Christ's image, but they are Christians notwithstanding. The unbaptized, or the schismatically baptized (that is, baptized by others than those who claim to be the true priests of the Church of God), may have in their heart, and manifest in their life what an apostle calls "the fruit of the Spirit—in all goodness, and righteousness, and truth;" they are no members of the body of Christ! The wonder is, and I cannot explain it, how those who are said to "have cut themselves off from the participation of the one Spirit as living in the Church" should have attained to a purity and love and beauty that speak themselves Divine, while many who have had all the advantage of "participation in the one Spirit as living in the Church," should continue to be earthly, sensual, and devilish.

This is not the only way in which the un-Christian, not to say un-Protestant, outwardness of the Ritualist system shews itself. You find it likewise in the Ritualist theory of the Christian ministry. Who is the true minister of Jesus Christ? The man who can trace his "orders," as they are called, back, through an unbroken line to the apostles; the man who has been ordained and consecrated in a particular way by a bishop; which bishop has been ordained and consecrated in the same way by another bishop; which other bishop was so ordained likewise; and so on, till you come to those bishops who were ordained by Peter, and John, and Paul, and the other apostles. I have already called this theory a fiction. And I will not stay to prove that such a succession cannot be established as a fact, that the very first link of the chain is wanting, that which should connect it with the apostles, for no such bishops as the theory requires, bishops superior in order to presbyters, existed in their days. Nor will I

stay to remark on the absence of all authority, in the teaching of Christ and of His apostles, for this idea of a true and valid ministry. My point, at present, is the miserable and un-Christian outwardness of the notion ; how it shuts out the spiritual and pure, or renders them unnecessary and of no avail, and substitutes for them what is mechanical and merely outward, seeing it may exist without any one grace of the Spirit of God. Examine the alleged line through which the apostolic authority has come, and you will find in it, and that not as rare exceptions, men of character so debased and loathsome, that you would not let them sit at your table. You will find, even on the Papal throne, as chief bishops of the so-called Catholic Church, men than whom none more infamous ever stood in the criminal dock of the Old Bailey. I am not speaking at random, or saying a word that is not literally and historically true. But we are asked to regard these men as true ministers of Christ, successors of Paul, and Peter, and John, empowered to speak in Christ's name, to hear the confessions of poor sinners like themselves, and grant them absolution ; all because they are supposed to have stood in a certain outward relation to the apostles. Would Christ have acknowledged them as His servants ? As well say that He would acknowledge Judas to be still an apostle, after he had betrayed Him with a kiss, as acknowledge to be successors of the apostles, men, who, to all the covetousness and villany of Judas, have added the lowest and most degrading vices. And yet this is what the Anglo-Catholic and Roman Catholic theory requires us to believe. Men may be hirelings such as Christ described ; they may be such as Peter speaks of,—men who, through covetousness, make merchandise of their disciples ; they may be those who, in the language of Paul, have a form of godliness, but deny the power thereof, yea, whose God is their belly, whose glory is in their shame, and who mind earthly things. And yet we are told that, having been consecrated in the true apostolic succession, they are true ministers of Christ. Again, I ask, would Christ Himself recognise them

as such ? Did He not say, “ Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. . . . Wherefore by their fruits ye ye shall know them.” (Matt. vii., 15-20.) “ By their fruits ” yeshall distinguish true prophets from false ; “ *By their fruits,* ” not by any outward forms or visible relationship to an imagined or real apostolic succession. To men who are personally unfit, morally and spiritually, for the service of the ministry, Christ can have nothing to say but this—“ Depart from Me, I know you not. When ye spread forth your hands, I will hide Mine eyes from you ; yea, when ye make many prayers, I will not hear.”

There is nothing more palpably anti-Christian in the Anglo-Catholic system than this exaltation of the outward over the spiritual. It is the intensest Pharisaism. It is the spirit against which Christ waged unceasing war throughout His personal ministry. It is that against which prophets contended before Christ’s coming, and apostles after His ascension. That an outward form, even if it could be proved to be apostolic, should constitute a man a true and authorized steward of the mysteries of God, whatever his personal character ; and that a man who has not been the subject of this form is no true minister of Christ, though he have the zeal of a Peter, the devotion of a Paul, the love of a John, and the gifts of an Apollos,—aye, though he be the means of turning many to righteousness, and be thus heir to the promise that he shall shine as a star in God’s firmament for ever,—is simply incredible, and argues a miserably erroneous conception of the true nature of the Christian faith.

There is another point in relation to which Anglicanism plays false to the first principles of Protestantism, and that is the right of private judgment. “ Holy Scripture containeth all things necessary to salvation ; so that whatsoever

is not read therein nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary for salvation." Such is the language of the Sixth Article. And the Twenty-first tells us that general councils may err, and sometimes have erred, even in things pertaining to God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, "unless it may be declared that they be taken out of Holy Scripture." So that a man may prove for himself whether the decisions even of general councils, which even Roman Catholics for the most part believe to have more authority than the popes themselves, be in accordance with Holy Scripture. A local High Church almanac for 1866* quotes the following good and true words from one of the Homilies: "There is nothing that so much strengtheneth our faith and trust in God, that so much keepeth up innocency and pureness of heart, and also of outward godly life and conversation, as continual reading and recording of God's Word. The books of Holy Scripture, therefore, ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts." So far the truth—wholesome truth. But immediately after comes the poison, from a favourite High Church manual. "They read it [the Bible] in pride, who think they can find out the faith by themselves, and judge the Church by their own notions. The Church is the judge of the meaning of Scripture; the creeds and all her other teaching should guide us to understand it, and shew us its real sense." No Roman Catholic ever denied the right of private judgment, or asserted the authority of the Church as the interpreter of Scripture, more clearly than does this Church of England manual. Time will not allow me to discuss now the question between private judgment and Church authority. But there is something very ludicrous in this assertion of Church authority by members of our

* The St. Paul's Bow Common Almanack, 1866.

Established Church. Where shall we find the interpretation which their Church has given of Holy Scripture, if not in their Prayer Book and Articles. But the moment I begin to inquire, I find the Church divided against itself—one party clinging with the fondest devotion to the Prayer Book and offices, and scarcely able to endure the Articles, submitting to them only after they have tortured them into unnatural senses; and another party clinging to the Articles fondly and devoutly as the truest expression of the Church's mind, and mourning, to say the least, that there are in the offices of the Church unscriptural and Romish elements, which they would do everything in their power to purge out. Which of these parties is the Church? Whose interpretation of Scripture am I to accept? How can I determine this question, except by an act of private judgment? Providence casts my lot, I shall suppose, in a parish whose Incumbent is Evangelical. I have my Bible in my hand, but I am a poor man, and have little leisure and little time, and I go to my pastor to ascertain from him how the Church would have me understand the Bible. He tells me,—or rather, perhaps, he says the Church has no authority in the matter—he is willing to give any help in his power, but he instructs me that I must search the Scriptures for myself, and pray for the promised teaching of the Holy Spirit. Providence removes me to a neighbouring parish. I go, as in duty bound, to the Church's representative. He is an Anglo-Catholic, and comes at once into collision with the most cherished notions of my former pastor. *He* says the Church *has* authority; and he, in the name of the Church, dictates to me what I am to believe and do. In my humility and teachableness, I bow, and believe and do as I am told. But I remove into another parish, and dutifully place myself under a new pastor. He is a Broad Churchman. And, to my great dismay, I am told that, although I have already yielded myself to the guidance of two authorised representatives of the same Church, I am in great error. The Evangelicalism of my first pastor, and the Ritualism of my second, are both

wrong, and I must learn a better way ; and I do, and become as Broad Church as my teacher. But another change comes. I go to live on the other side of the street, and I find myself in a different parish. Now, every man should go to his own parish church. I am poor, and may some day have to ask the clergyman's charity. I am unlearned, and will not venture to judge for myself. I will go to the pastor the State has been kind enough to give me, and seek instruction. But judge of my amazement ! This man's fellow-representatives of the Church have utterly misled me. Their instructions must be erased from my mind, and I must now become a disciple of Dr. Colenso. What shall I do? Why—just what I am bid. The Church is the interpreter of Scripture.

I have imagined all this, as the result of my removing from one parish to another. But it may take place in the same parish. These four men may follow each other in succession. I have no voice in the choice of my own pastor. People wiser than myself send me my pastors—it may be the Bishop, or the Prime-Minister, or the Lord-Chancellor. It matters not who sends, or who is sent. No man can be sent who is not episcopally ordained, and all who are episcopally ordained are successors of the apostles, and have all equal authority to teach me. And the consequence is that under one pastor I am Evangelical, under another I am High Church even to Ritualism, under a third I am Broad Church, and under a fourth I am next door to an infidel. And no wonder that I should land there. This is a process fit to make any man an infidel. If I am to receive as truth what Church authority dictates, and not what approves itself as such to my own mind and judgment, it is most natural that I should in the end regard truth itself as a pretence, and seek rest where no rest is to be found,—in utter unbelief.

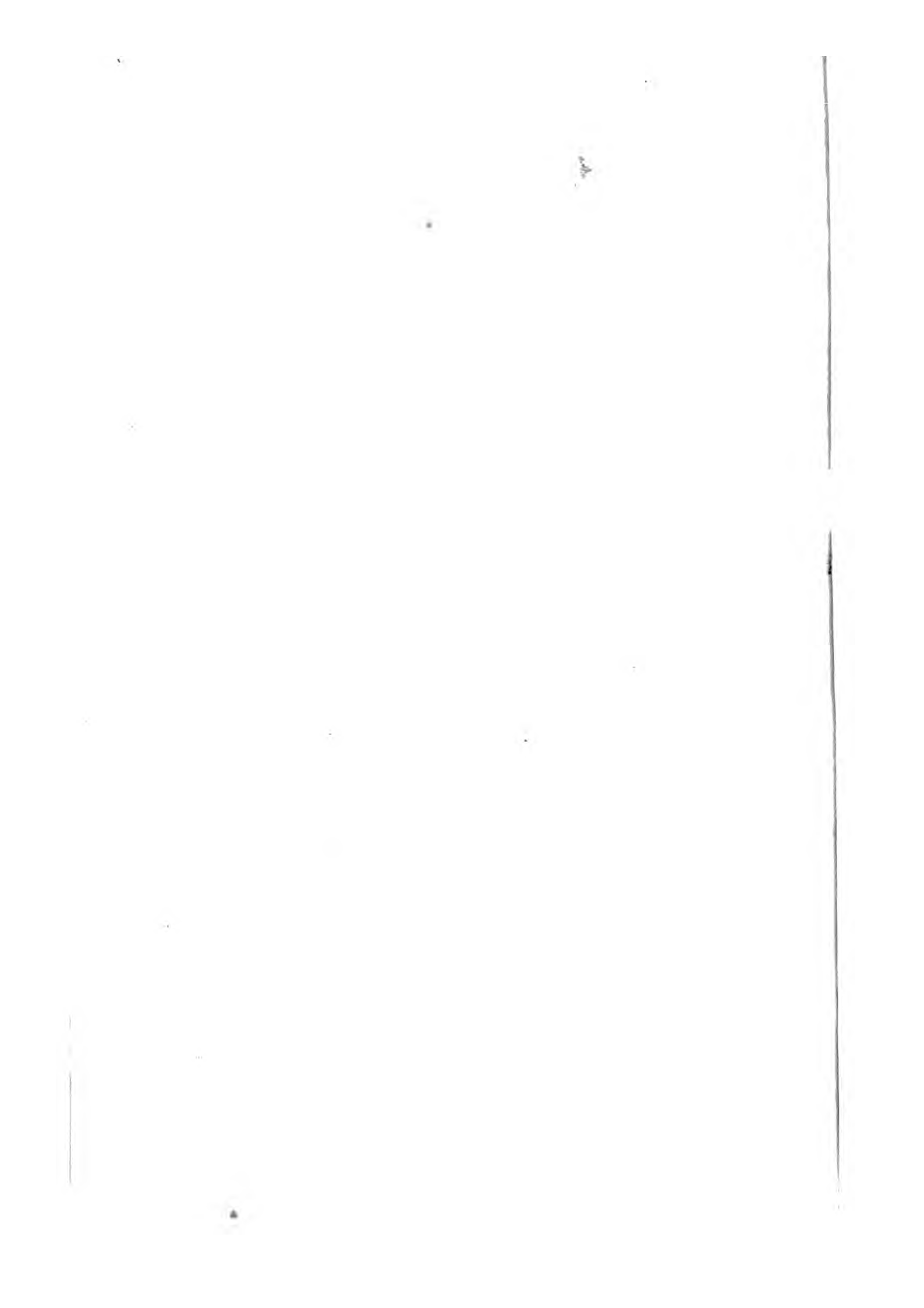
Those members of our English Church who, in the face of their own Articles, which assert the sufficiency of Holy Scripture, and maintain that even general councils have erred, still teach that "the Church is the judge of the

meaning of Scripture," and that "they read it in pride who think they can find out its meaning" without the guidance of the Church, are, as it seems to me, traitors to their own Church, and to the first principles of Protestantism. They labour to bring us to this: Submit your conscience to the direction of a confessor; submit your judgment to the guidance of the Church, which practically is the guidance of the parish priest,—until you have neither conscience nor judgment of your own left to you.

The directest and soundest way of striking at the root of such teaching is that of a poor blind woman, whose name—Joan Waste—is honoured with a place in the Book of Martyrs—"Will you," she said to a priest, who required her to believe what the Church told her, "will you then answer for me at the judgment-seat of Christ?" Alas, no. "Men may believe by proxy," to use an old quaint saying, "but they must be damned in person."

Your patience, dear friends, must be gone: and I will not trespass upon it so far even as to sum up the principal topics which have occupied us in these four lectures. The men who are now teaching Catholic doctrine in Protestant Churches would make England as priest-ridden as she was in the darkest ages of Romish ascendancy. May the spirit of the Lord lift up a standard against them!





Vertical line on the left side of the page.

Vertical line on the right side of the page.

