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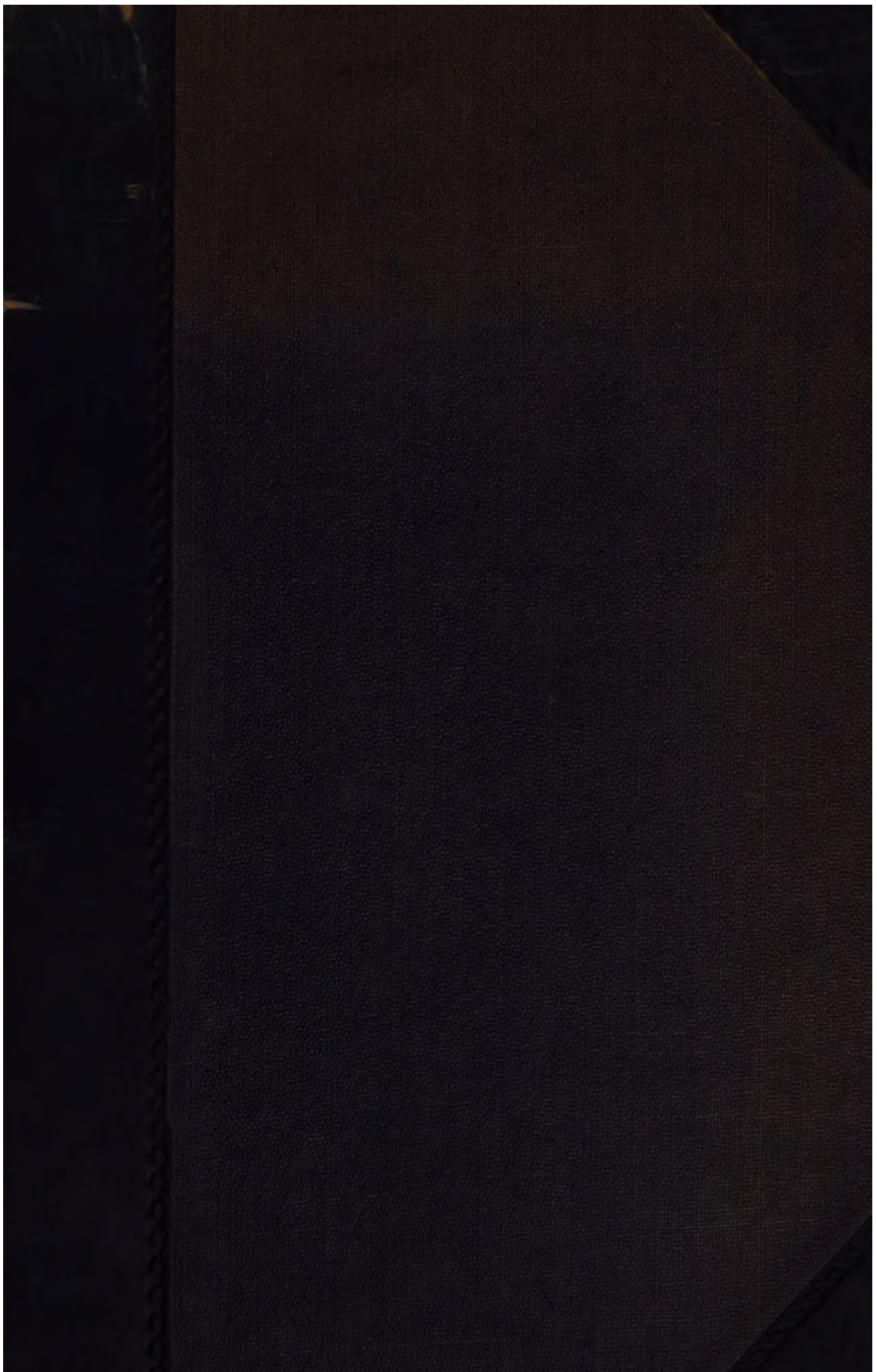
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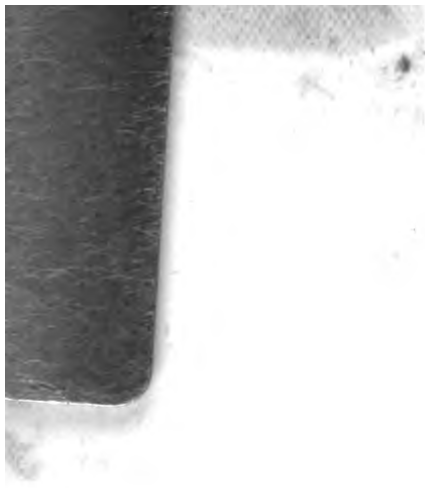
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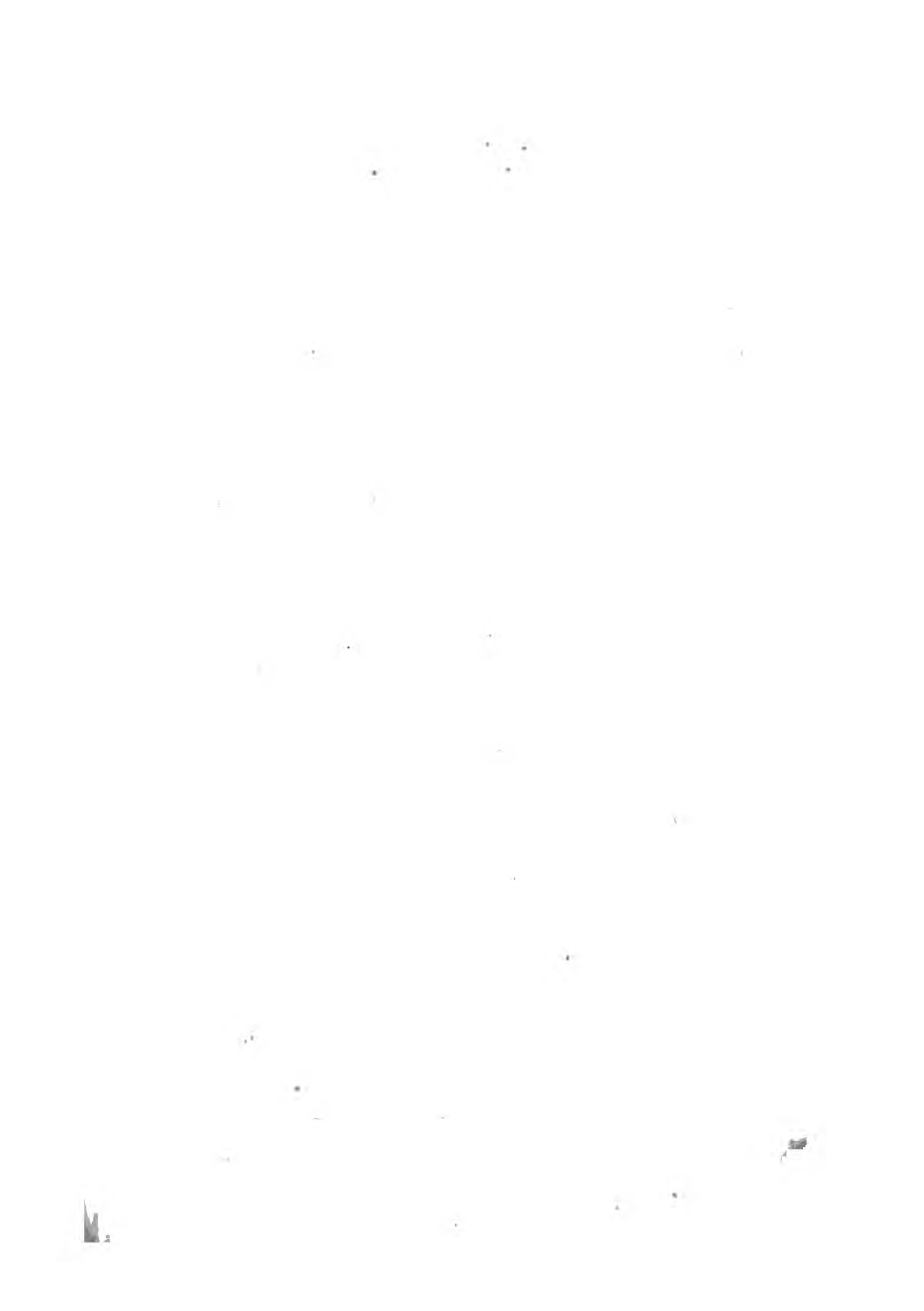
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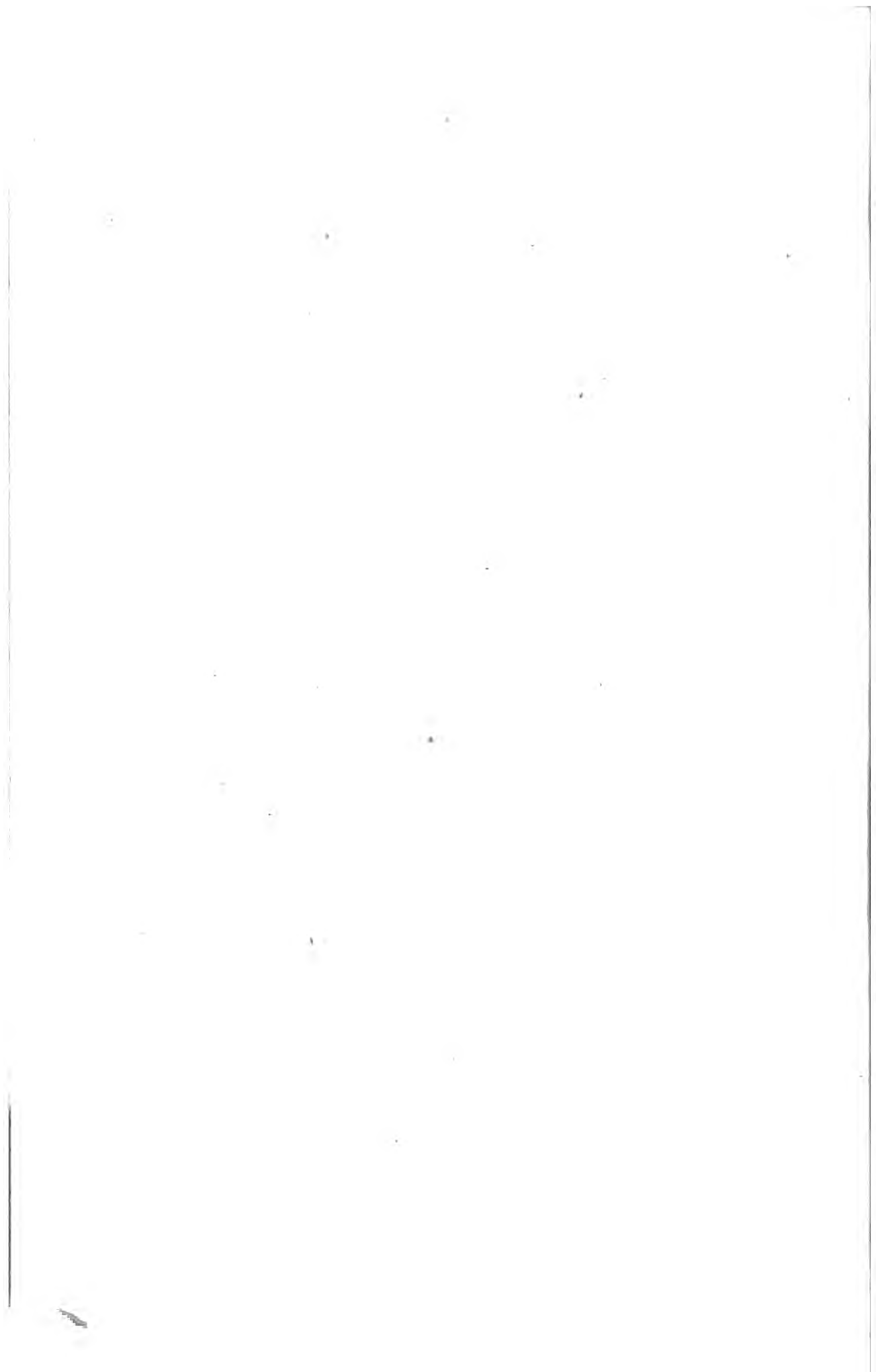


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# Priesthood :

THE TRUE AND THE FALSE.

A TREATISE ON HEBREWS V. 4-6;

BEING AN EXPANSION OF

A SERMON PREACHED AT WILLITON ON JUNE 22, 1873,

BY

JOHN HARRIS,

(AUTHOR OF "REASONS WHY I PREFER CHAPEL TO CHURCH:")

With Notes and Appendices ;

CONTAINING ALSO

*Animadversions on the Bishop of Lincoln's Pastoral*

And an Introductory Letter

TO THE RIGHT HON. W. E. GLADSTONE, M.P.

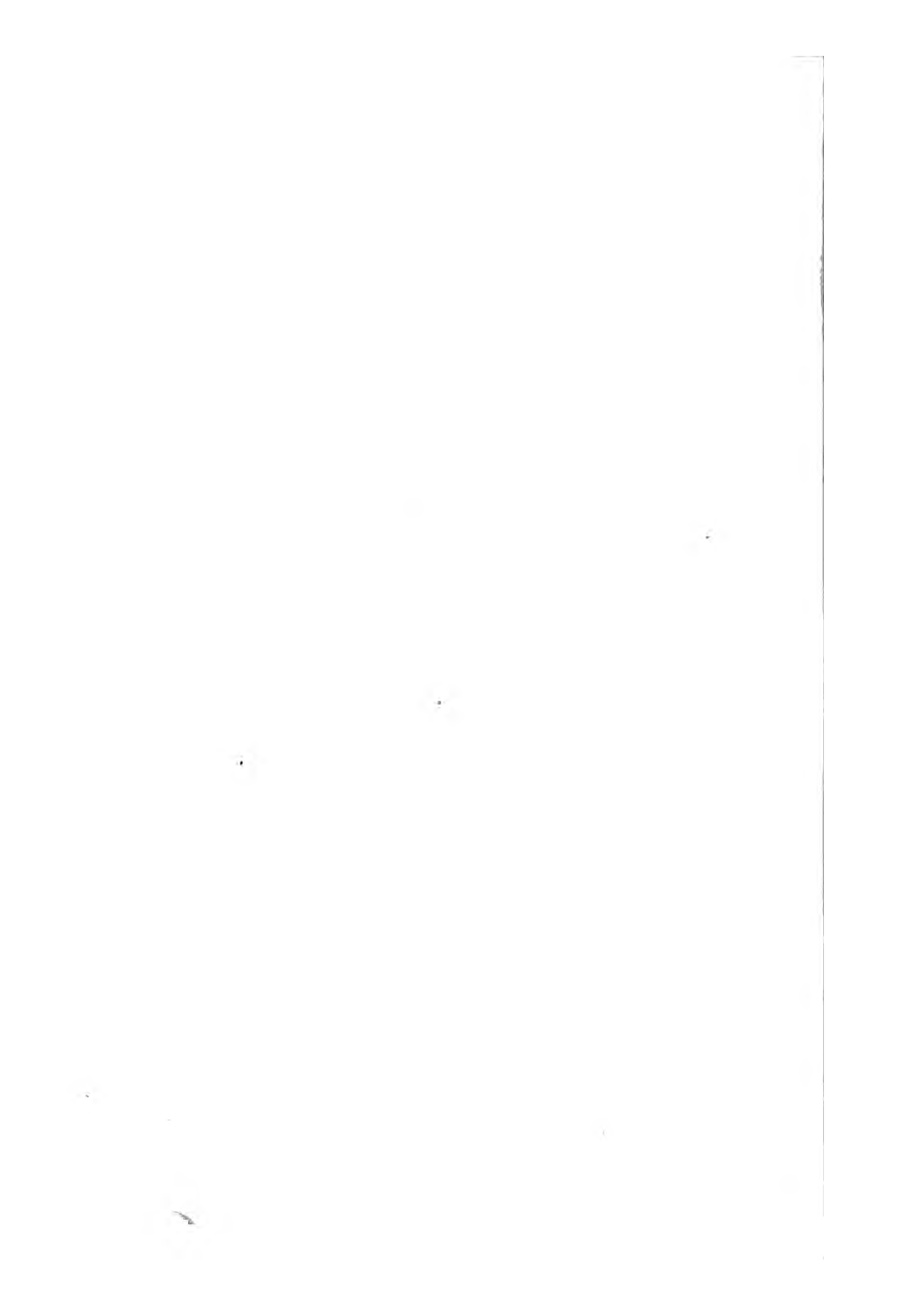
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<b>A PRIEST UPON HIS THRONE.</b>		
<b>I AM ALPHA THE BEGINNING THE FIRST</b>	<b>CHRIST JESUS THE LORD</b>	<b>AND OMEGA, AND THE END, AND THE LAST.</b>
<b>OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID.</b>		



TO MY FELLOW LABOURERS IN THE MINISTRY  
OF THE CHURCH OF GOD  
AS IT EXISTS IN THAT BRANCH OF IT WHICH IS CALLED  
THE WESLEYAN-METHODIST CONNEXION,  
PARTICULARLY ;  
TO THE ENTIRE BODY OF THE METHODIST PEOPLE  
IN ALL THEIR "TRIBES;"  
AND TO "ALL THAT IN EVERY PLACE  
CALL ON THE NAME OF OUR LORD JESUS CHRIST  
(BOTH THEIRS AND OURS)"—  
TO "ALL THE CHURCHES,"  
THIS ATTEMPT TO EXPOUND AND DEFEND THE GOSPEL  
OF GOD,  
ACCORDING AS "THE TRUTH IS IN JESUS,"  
IS DEDICATED  
HUMBLY, RESPECTFULLY, AND IN LOVE TO GOD  
AND MAN.

V.

MOTTOES.

I.

“And whatsoever ye do, do it heartily, as to the Lord, and not unto men.” (Col. iii.)

II.

“For the law was given by Moses, but grace and truth came by Jesus Christ.” (John i.)

III.

“These things speak and exhort, and rebuke with all authority. Let no man despise thee.” (Titus ii.)

IV.

“We would have the utmost charity possible; but we must have honesty too.” (C. H. SPURGEON.)

V.

“Ignorance makes many priests. Faith knows but one..... Christ's priesthood is a theme which time cannot exhaust. It is a theme for which eternity is too short.” (DEAN LAW.)

VI.

“Who is my mother, or my brethren?... Whosoever shall do the will of God, the same is my brother, and my sister, and mother.” (Mark iii. 33,35.)

VII.

“Q. 13. Have we borne a sufficient witness to the truth? Particularly when attacked by the clergy?”

A. Perhaps not. We have generally been content with standing on the defensive.

Q. 14. May not this cowardice have hindered the work of God? And have caused us to feel less of his power?

A. Very probably it may.

Q. 15. How shall we act in such cases for the time to come?

A. Not only refute, but retort the charge. Their mouths must be stopped, (only in meekness and love,) and the eyes of others opened. (Minutes of Conference, 1745.)—See Mark xi. 27—33.

*Of the incomparable Treasure of the holy Scriptures, with  
a prayer for the true vse of the same.*

[\* \* \* Taken from the back of title of "The Bible. 1608." The  
capitalling and spelling are as in the original.]

**H**ere is the Spring where waters flow,  
to quench our heat of sinne :  
Here is the Tree where trueth doth grow,  
to leade our liues therein :

Esai. 12. 3 & 49. 10. reue. 21. 16. and 22. 17. Ierem. 33. 15. psal. 119. 160.

Here is the Iudge that stints the strife,  
when men's deuices faile :  
Here is the Bread that feeds the life,  
that death can not assaile.

reue. 2. 7. and 22. 2. psal. 119. 142. 144. John 6. 35.

The tidings of Saluation deere,  
comes to our eares from hence :  
The fortresse of our Faith is heere,  
and shield of our defence.

Luke 2. 10. Ephes. 6. 16.

Then be not like the hogge, that hath  
a pearle at his desire,  
And takes more pleasure of the trough  
and wallowing in the mire.

Matt. 7. 6, 2. Pet. 2. 22.

Reade not this booke, in any case,  
but with a single eye :  
Reade not, but first desire God's grace,  
to vnderstand thereby.

Matt. 6. 22. Psal. 119. 27, 73.

Pray still in faith, with this respect,  
to fructifie therein,  
That knowledge may bring this effect  
to mortifie thy sinne.

Iude 20. Psal. 119. 11.

Then happy thou, in all thy life,  
whatso to thee befallles :  
Yea, double happy shalt thou be,  
when God by death thee calles.

Joshua 1. 8. Psal. 1. 1, 2. Psal. 94. 12, 13.

**O** Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy Word, assist vs with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne image, to build vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and increasing in vs all heauenly vertues. Grant this, O heauenly Father, for Iesus Christes sake. Amen.

LETTER TO THE RIGHT HONOURABLE  
W. E. GLADSTONE, M.P.

Brynmawr,

South Wales,

May 22, 1874.

Right Honourable Sir,

Will you kindly allow me to submit to your inspection the sheets of my work on "PRIESTHOOD," which is now passing through the press? And may I venture to ask you, (although I know your time is precious), to weigh well the arguments herein adduced upon a matter which is vital as well to the civil liberties of Her Majesty's subjects as to the well-being of the Church of God? I do not know that many of the arguments are new; but I believe them to be unanswerable.

It is needful, Right Honourable Sir, that I should explain that this sermon—(a mere outline of what it now is, of course)—was preached at Williton, Somerset, in June last; and that, being printed at a small country office, it has been nearly twelve months in hand.

I have written the sermon from a sense of duty and from deep and outraged feeling. When we, Nonconformist Ministers of Religion in this country, are told that we are no true Ministers of Christ, and that we have no power to administer the Sacraments of the Church even to the [persons whose] souls in Christ Jesus we have "begotten through the gospel"—(alas! that they are comparatively so few)—it leads us to look at the ground of matters. When, in rural districts, by a union of clergy and landowners or their wives, pressure is not seldom brought to bear on the children of our Sunday Schools and on the members of congregations of non-conforming Christian worshippers, and they are openly abducted from our pastoral charge—(see pp. 82—84)—it is time for us to write and to speak.

What I have written within concerning the established Church is written with sorrow and with anger—anger which I have striven (—how far successfully the public must judge)—to keep within due bounds. It is with grief and with shame that I read and hear of the progress, in a church with which, in the past, Methodism has been so closely connected, of doctrines and practices which are Papal in all but the name. The mischief to souls in time and in eternity is incalculable.

The only efficient remedy, it seems to me, Right Honourable Sir, is disestablishment combined with disendowment of those national funds which were given, by Act of Parliament, for Protestant purposes, but which are misused for pseudo-priestly and Ritualistic or semi-Popish ends. They that were of the sons of Levi who received the office of the priesthood of old, had a “commandment to take tithes of the people according to the law.” But, Sir, I humbly submit that it has been—(and I venture to think that you will, after perusal, agree that it has been)—clearly shown in this treatise, as also in others, that “priesthood” in the common sense (the special, ministerial sense) of the term, is not only unscriptural but anti-scriptural and anti-Christian; because it mystifies, obscures, and pretends, in some shadowy, unintelligible—I will go further and say *anti-intelligible* sort of way, to repeat the one sacrificial and propitiatory offering of the precious body and blood of the Lord Jesus Christ. Therefore as there are NO “PRIESTS” there should be NO TITHES, or rent-charge in lieu of tithes. They are abrogated, scripturally considered, in the abrogation of the Judaic ritual, which is “done away in Christ;” and no commandment of men (not even of the High Court of Parliament) can justly re-impose them. This was done, so far as it appears, for the first time, in the dark ages, “about A.D. 586 (in the reign of King Guntheram) [at] a provincial council, attended by all the bishops of his kingdom [France] . . . held at Maçon.” \*

It is true that there is a general priesthood of Christians to which you, Sir, allude in your correspondence with the late Dean Ramsay in these words: “Also, I

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\* Miall's Title Deeds of the Church of England to her Parochial Endowments: p. 9.

complain of his depriving you of the character of *ιερευς*, which indeed I am rather inclined to claim for myself, as 'He hath made us kings and priests!'" *Daily News*, April 8.) Thus, I praise the Lord that "with the mouth confession is made unto salvation."

I am also thankful, Right Honourable Sir, to learn (through one who is likely to be well-informed, and who indeed claims to be personally acquainted with you, the Rector of Porlock, whose courtesy is mentioned in Appendix H)—that you hate Ritualism. And the appointment of two Lord Chancellors in succession, who are evangelical Christians and Sunday School Teachers, gives corroborative evidence of the fact.

I earnestly pray "the great God and (=even) our Saviour Jesus Christ" may, by these arguments [of the least of his servants], in addition to many others, Right Honourable Sir, with which you are doubtless familiar, lead you to reconsider your determination not to lead the House of Commons on to the disestablishment and disendowment of the Church of England.\* It *must*—it *will* be done: and as the Right Honourable Robert Lowe, upon a memorable occasion once said, so, Sir, would I humbly say, proleptically, in reference to this far larger question—"The Hour is come, and the Man."

I have the honour to be,

Right Honourable Sir,

With sincere admiration and with profound respect,

Your humble and obedient Servant,

JOHN HARRIS,

Wesleyan Minister.

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\* Several paragraphs of this letter were written in June last. "Much has happened since then." But the time, I trust is coming, Sir, (and I, for one, believe, in the Providence of God, it will not be very long in coming), when, if the Ruler of Nations preserve your life—(and, if it be not impertinent in me to say it, I do very fervently desire that He may)—you will be again at the head of a strong, united, and triumphant Liberal majority.

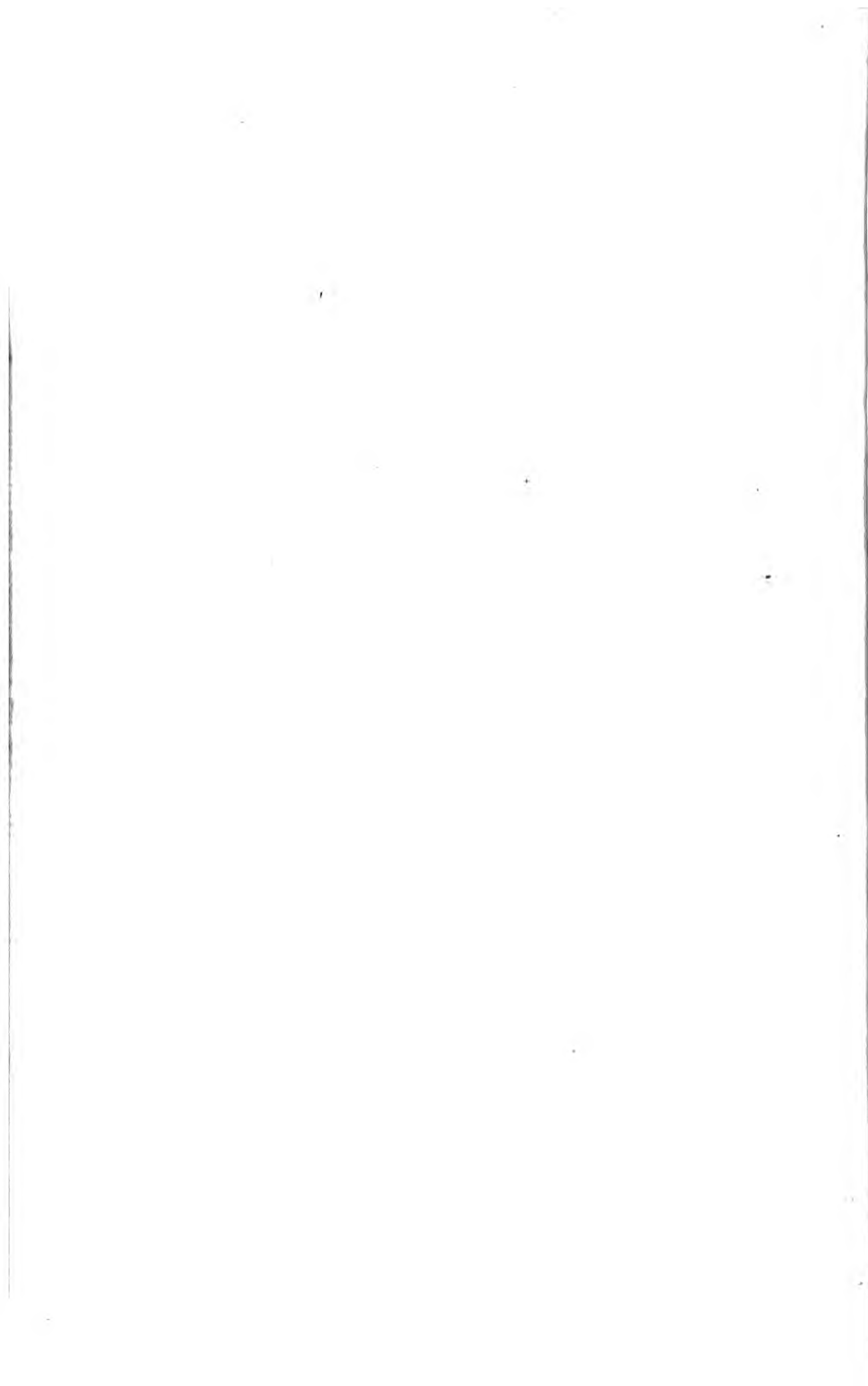
P.S. To obviate misapprehension I think it right to state that I write only in an individual and not in a representative capacity; \* for (to adopt the Dean of Westminster's expression,) the communion of Christians called Wesleyan Methodists, is, *as a church*, non-political. "I speak *as a man*."

[Note. Two expressions in brackets were added after the letter was sent off to Mr. Gladstone.]

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\* Not but that there are many in the Wesleyan Methodist Connexion who think with me, as the columns of both "*The Methodist*" and of "*The Methodist Recorder*" will show.





# Priesthood :

## THE TRUE AND THE FALSE.

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HEBREWS v. 4, 6.

“ And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, [Psalm cx.] Thou art a priest for ever after the order of Melchisedec.”

ON a right understanding of priesthood everything in religion depends. To know and to feel the virtue of the blood of Jesus cleansing us from all sin, brings joy and peace. It is the very life of true religion rightly to apprehend, by faith, the everlasting character of the priesthood of the man Christ Jesus, who is also the only begotten Son of God. So, to understand the falseness of the pretence to priesthood made by a mere man is to be delivered from all the darkness and endless incertitude of ceremonial religions; whose ministers and whose followers are but—

“ Restless wanderers after rest,”

Except in so far as sincere souls among them, (not having received evangelical teaching, and shut out by carefully-instilled prejudice from seeking it,) being led by the compassionate Spirit of God, rise above a vain trust in works of righteousness which they have done, or in sacramental acts which their priests have done, to a full and hearty and abiding reliance on the all-satisfying propitiation for sin (1 John ii. 2) and the all-prevalent intercession for sinners (Heb. vii. 25) made by our most blessed Lord and Saviour, Jesus Christ.

“ O thou ETERNAL VICTIM, slain  
A sacrifice for guilty man,  
By the Eternal Spirit made  
An offering in the sinner's stead;  
Our EVERLASTING PRIEST art thou,  
And plead'st thy death for sinners now.”

To true Christians no word is so full of comfort and peace as the word priest when applied to the Messiah; but both to "the children of light" and to "the children of this world" there is no word so odious—none so connected with all deeds of darkness, and tyranny, and deception, as the word priest when applied to a minister of religion. How is this—that the same word when applied to the God-man is "as incense poured forth"; but when applied to ministers of any church it is an abomination to all people? Italy detests the priests. Spain has been ruined by them. They are the hidden cause of all the miseries of France; whose infidelity is but the strong reaction of the mind from the mystified mummeries of the Romish superstition. And now, having blighted the fairest lands, and having overthrown the proudest and most ancient monarchies of the Continent, they are seeking (although once swept off indignantly) again to batten and fatten themselves on our free and happy England. They have, of late years, largely increased Romish organizations in the land. These we do not so much fear. They are the tents of an open enemy to Protestant truth pitched in a fair field, whose manœuvres we can meet with a watchful and prayerful resistance, "steadfast in the faith," and clad in armour divine. But far more dangerous is the movement commonly called Ritualistic or Tractarian, already so far advanced, and still so swiftly advancing in the established church of this country. Taking a mean advantage of certain expressions in the Common Prayer Book, left there in a time of national commotion and transition, the Ritualists, with a Jesuitical policy, essay to bring back upon this country the dark confessional, (recently petitioned for by upwards of 400 clergymen); to bring back various imposing ceremonies\* and garbs,—and the frequent tinkling of the ritualistic bell—even the dedication of bells, as at Exton church not long ago; on which occasion the preacher of the day (whose text was

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\* Whereof St. Augustine, in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said if he had seen the ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared?" (*Of Ceremonies*, in preface to Common Prayer Book.)

from the Psalms, *Prayer-book version*) said that he admired the book of Psalms: it had many excellences; but there was one defect! Every one, at least, I for one, felt curious to know what this defect was. Reader, canst thou guess? No; not if you sat up till midnight trying to find it out. "We wish" continued the preacher emphatically, "O, how we wish it had contained an allusion to a *peal of English Church bells!*" [sic.] What a pity! And, more ominous still, these men essay to bring back the dogma of transubstantiation in all but the name; (so plain people understand the recent Bennett Judgment:) and all this they do notwithstanding the fact that the Articles of Religion, which they have subscribed, declare that "the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

Nor are the people in certain parishes guiltless in this matter. "Sometimes the churchwardens and the laity generally, who frequent such churches as you allude to [*i.e.* High or Ritualistic churches], connive at or openly support\* the illegal practices of which you complain: sometimes when disapproving of these practices, the parishioners wish to throw all responsibility of opposition on others, appearing to think that they have done enough when they have manifested their discontent, and shrinking from all further action." (Letter of the Archbishops in reply to the recent Memorial of the Church Association, referred to subsequently.)

All these things are matters of profound concern and grief to my soul, arousing an indignation which I do not wish should be tinged with unfairness, and an anger which

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\* A fact illustrative of this has been told me this day (June 27th), by a credible witness, who had it from the lips of the clergyman concerned. This gentleman is a Low Church curate in a parish not far from Dunster. Under constraint, he is, at great pecuniary loss, about to leave the curacy; "Because," said the poor fellow, "I preach a plain sermon; and because it is complained of that I preach too long." The fact is his doctrine is not "high" enough; and so he is politely sent about his business, and some one is sent off to London to get a "priest". What is to be done where the people love to have it so; or, if not the people, some rich and influential patron of a living? Sorrowfully the question is put to all such as are wilfully misled—"What will ye do in the end thereof?"

I pray may be without sin (Eph. iv. 26.) I shall this day, perhaps, in the opinion of some, say strong things ; but I must deliver the warning which loyalty to Christ, love of country, love of truth, and love to souls compel me to do. May God give his blessing !

I shall endeavour to show you, from this text, first, who is THE TRUE PRIEST, Christ Jesus ; and even "He glorified not himself to be made an high priest : " and secondly, who are THE FALSE PRIESTS of every ecclesiastical denomination—Greek, Roman, or Anglican—who take "this honour" unto themselves, and who are, most certainly, "not called of God, as was Aaron." Thou, O my God and Saviour, art a *priest for ever* ; and there is none beside thee !

" Thou standest in the holy place,  
As now for guilty sinners slain,  
The blood of sprinkling speaks and prays  
All prevalent for helpless man :  
Thy blood is still our ransom found,  
And speaks salvation all around."

I. " Consider the Apostle and High-Priest of our profession, Christ Jesus," THE TRUE PRIEST, the " great High Priest" between man and God, (Heb. iii. and iv.)

He is great in his *divine nature*. "Thou art my Son—God of God, Light of Light. "This day have I begotten thee—I have begotten thee from eternity, which, by its unalterable permanency of duration, is one continued, unsuccessive day." (Wesley on Heb. i. 5.) " For it pleased the Father that in him ('his dear son') should all fullness dwell . . . . . all the fulness of the Godhead bodily." (Col. i. and ii.) " The Word was made flesh": "and the Word was with God, and the Word was God." (John i.)

He is great in his *sinless and perfect humanity*. " For such an high priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens ; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's : for this he did once, when he offered up himself." (Heb. vii.)

He is great in the *fulness of his mercy and love to a perishing and ruined world* ; for his vicarious atonement (through personal faith therein) is the one, eternal, predestined means devised by God, whereby his banished should not

be for ever expelled from him, (2 Sam. xiv.) as all those will be who "neglect so great salvation." (Heb. ii.)

" Oh, how he loves !"  
" He left his Father's throne above ;  
(So free, so infinite his grace !)  
Emptied himself of all but love,  
And bled for Adam's helpless race :  
'Tis mercy all, immense and free,  
For, O my God, it found out *me!*"

"Having loved his own which were in the world, he loved them unto the end. . . . . A new commandment I give unto you that ye love one another ; as I have loved you, that ye also love one another." (John xiii.) \* "For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin." "Now of the things which we have spoken this is the sum : We have *such* an High Priest, who is set on the right hand of the Majesty in the heavens." (Heb. viii.) "Let us therefore come boldly to the THRONE OF GRACE, that we may obtain mercy, and find grace to help in time of need." (Heb. iv.)

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\* "When shall this be ?" incredulously asks one who knows Christianity only on the outside, and who is unacquainted with the inner harmony on all the grand doctrines of the faith which is maintained among all true Christians, or with the God-wrought yearning affection towards each other which is felt by all sincere Christians of every denomination. I will not except even the Roman Catholic denomination.

"Behold how good a thing it is to dwell in peace ;  
How pleasing to our KING, this fruit of righteousness ;  
When brethren all in one agree  
Who knows the joys of unity !

\* \* \* \* \*

"Where unity takes place, the joys of heaven we prove ;  
This is the gospel grace, the unction from above,  
The Spirit on all believers shed,  
Descending swift from Christ our Head.

"Where unity is found, the sweet anointing grace  
Extends to all around, and consecrates the place :  
To every waiting soul it comes,  
And fills it with divine perfumes.

"Jesus, our great High Priest, for us the gift received ;  
For us *and all the rest* who have in him believed :  
Forth from our Head the blessing goes  
And all his seamless coat o'erflows."

He is great by reason of *the everlasting efficacy of his sacrifice*: "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered *one sacrifice for sins for ever*, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." (Heb. x.) God's Son, "when he had *by himself* purged our sins, sat down on the right hand of the Majesty on high." (Heb. i.) How utterly out of harmony with the sublime music of these glorious truths is the officious, pretentious, presumptuous intermeddling between the human conscience and its God of a self-styled succession of priests! There is no such succession, for the simple reason that our Lord has never ceased to be a priest; and therefore can have neither successor nor vicar. The pretence to such an office is an invasion of the prerogative of the Son of God, and an insult to his omnipresent energy and everlasting power "to save them to the uttermost that come unto God by him." Thou, O once-despised Jesus, art a priest *for ever* after the order of Melchisedec!

"Seeing then that we have a great high-priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

"How happy every child of grace, who knows his sins forgiven,  
This earth he cries is not my place, I seek my place in heaven.

\* \* \* \* \*

"To that Jerusalem above with singing I repair;  
While in the flesh, my hope and love, my heart and soul are there:

There my exalted Saviour stands, my merciful High Priest,  
And still extends his wounded hands to take me to his breast.

"What is there here to court my stay,  
Or hold me back from home,  
While angels beckon me away,  
And Jesus bids me come?"

Let us now see, first, *in what the office of a priest consists*. Three things pertained to the office of the *ιερευς* (*hiereus*) or sacrificing priest—atonement, intercession, blessing.

1st. *Atonement*; or the offering of a bloody sacrifice as a substitution for the forfeited life of the sinner, to procure remission of his sins: "and without shedding of blood is no remission." (Heb. ix. 22.) "For every high priest taken from among men is ordained for men in things per-

taining to God that he may offer both gifts (*e.g.* unleavened cakes and wafers, Lev. vii.) and sacrifices for sins" (as the young bullock and the goats, mentioned in Lev. xvi., and especially the paschal lamb, Exod. xii.) "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for the soul." (Lev. xvii. 11.) But by whose blood is atonement made? Not by "the blood of goats and calves, but *by his own blood*" Christ Jesus "entered in once into the holy place, having obtained eternal redemption for us!"

The necessity for atonement lies deep in the consciousness of sin in man, especially when his conscience is enlightened with the revealed truth of God applied by the Holy Spirit to the mind; by whom man is led to see the awfulness of each single transgression, as a breach of God's majestic law; and for which transgression, except he be reconciled to God, he feels he shall be lost for ever! All nations have had such a consciousness, in a greater or less degree; and almost every nation has had its priests—Druidical, Egyptian, Hindu, Greek, Roman—to offer sacrifices to propitiate the gods. All this bears witness to the need of an atonement which they felt. Happy are *we* if we have felt this need; mourned our sins; trembled; wept; confessed them to God; and sought his favour through Jesus Christ alone. "Blessed are they that mourn for they shall be comforted."

Now see how Jesus fulfils this part of the office of true priesthood which he sustains; namely, by laying down his life as a substitution for the forfeited lives of all transgressors. "The Good Shepherd giveth his life for the sheep." "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." He, "through the eternal Spirit offered himself (being both Victim and Priest) without spot to God," that his blood might "purge your conscience from dead works," (*i. e.* both works which are in some sense good, and which yet are dead, if they do not spring from living faith in Jesus and from love to Jesus; and still more, all evil works, which are corrupt and dead in themselves, and the desert of which is "the second death" (Rev. xx. 14); but this precious, atoning blood purges the conscience of every one that believes that he may "serve the living God" (Heb. ix. 14); who hath made him to be



sin for us who knew no sin, that we might be made the righteousness of God in him" (2 Cor. v.); "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath SET FORTH to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; (O how great has that forbearance been!) to declare, I say, at this time his righteousness, that he might be JUST and THE JUSTIFIER of him that believeth in Jesus:" (Rom. iii.): "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: *by whose stripes ye were healed.*" (1 Pet. ii.) "He was wounded for our transgressions. . . . he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. . . . for the transgression of my people was he stricken." (Isai. liii.) Thus was the "Eunuch of great authority under Candace, queen of the Ethiopians" reading in his chariot, when Philip, of whom he asked the meaning of the prophecy began at the same scripture, and preached unto him JESUS. (Acts viii.) In heaven they sung a new song to the LAMB who stood in the midst of the throne, saying, "Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. v.) O glorious Lord Jesus!—

"Thy offering still continues new:  
Thy vesture keeps its bloody hue;  
Thou stand'st the ever-slaughtered Lamb;  
Thy priesthood still remains the same;  
Thy years, O God! can never fail;  
Thy goodness is unchangeable."

The Scripture is full of this teaching. It interpenetrates all other teaching. Not John the Baptist alone, but Moses and the Prophets, the evangelists and the apostles cry, with united voice, "Behold the Lamb of God which *taketh away* the sin of the world!" If Jesus takes it away, then it is not imputed to us, (Rom. iv. 3—8.) it shall no more be found, (see Micah vii. 18—20); its condemnation in thy soul and its power over thy life are both removed from thee, whosoever thou art, that now believest in Jesus

with all thine heart. If Jesus takes it away, then there is no more offering for sin. (Heb. x. 26.)

Hold fast this truth above all:—"By one offering, he hath perfected for ever them that are sanctified." (Heb. x.) "Ye are complete in him, which is the head of all principality and power." (Col. ii.) "Sacrifice and offering and burnt offerings and offering for sin" (the endless reiteration of the ancient typical, or of the modern mimic priesthoods) "thou wouldest not, neither hadst pleasure therein; which are offered by the law:" (much less, when offered only by tradition and commandment of men.) "Then said he, Lo, I come to do thy will, O God. . . . . by the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. x.) Then there can be no literal offering of his body in the sacrament again.

"It is finished!" cries the dying Victor over death. "Look unto *me*, and be ye saved, all ye ends of the earth." The work of redemption is finished; \* the price by which we are bought is paid. † O weeping, trembling, penitent sinner—

"Turn to Jesus crucified!  
Fly to those dear wounds of his."

"The God of love to earth he came, that you might come to heaven;  
Believe, believe in Jesu's Name, and all your sin's forgiven:  
Believe in him that died for thee, and, sure as he hath died,  
Thy debt is PAID; thy soul is FREE; and THOU ART JUSTIFIED."

If then Jesus, amid the darkening frown of heaven, the trembling of earth, and the utter ruin and collapse of the principalities and powers of hell (Col. ii. 15.) cried, "IT IS FINISHED!"—is it not sacrilege—is it not a daring reflection upon the sufficiency of our Lord's atoning sacrifice, and a flat denial of his dying words, for a man to pretend, *in any sense*, to repeat the act of offering for sins, and to corrupt the affectingly simple covenanting memorial of our Lord's death into a mysterious re-presentation of atone-

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\* "Father, the hour is come. . . . . I have glorified thee on the earth. I have finished the work which thou gavest me to do." (John xvii.)

† "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. . . . . ye are bought with a price; *be not ye the servants of men.*" (1 Cor. vi. and vii.)

ment for sin, asserting that the bread and the wine are tangibly the very body and blood of Christ, made so by the so-called priest? How brightly does the "good news of God" shine in contrast with this dark sacerdotalism of man:—

" Jesus, our great High-Priest,  
Hath full atonement made:  
Ye weary spirits, *rest* ;  
Ye mournful souls, *be glad* !"

2nd. *Intercession* is also a part of the priestly office of our Lord Jesus Christ. Intercession is offered on the sole basis of atonement. In no other way dare a sinner come to God. When our Lord reveals to us the words of the publican's successful prayer—"God be merciful to me a sinner"—we find, on examination that the full meaning of the plea "Be merciful" is "Be propitious to me through sacrifice." (*ἱλασθητί*)—(*hilastheti.*)

1. He makes intercession "for the transgressors" (Isai. liii.)—for unreconciled men. Oh sinners! you little know that you owe prolonged life, every temporal comfort, and the prevenient operations of God's good Spirit on your souls to this—that that Jesus whom you neglect is pleading for you! As for his very murderers he prayed, "Father, forgive them, for they know not what they do;" so he prays for those who by unbelief, as it were "crucify him afresh," and cry again—"Away with him; we will not have this man to reign over us."

2. He pleads for *saints*—the faithful of every church, of every age, in every land: "seeing he ever liveth to make intercession for them." (Heb. vii.) "These things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins:" (1 John ii.)

" Powerful Advocate with God,  
Justify us by thy blood ;  
Bow thine ear, in mercy bow,  
Hear, the world's atonement Thou !"

"Simon, Simon," said Jesus warningly to Peter, "Satan hath desired to have thee"—and not Peter alone. Satan desires to have every christian (1 Peter v. 8. 9.); but how blessed is the assurance which follows—"I have prayed for thee that thy faith fail not." (Luke xxii.) And so—("Bless the Lord for it, O my soul: and all that is within

me, bless his holy name!")—so for *us* the Saviour ever lives to pray—for the strengthening of our faith; for renewed assurance of pardon for our shameful short-comings and trespasses against him, upon renewed application to the cleansing blood of the Lamb \*—

"Every moment, Lord, I need the merit of thy death;"

for our increase in love; for the perfecting of every grace in all his saints; that we may all be HOLINESS TO THE LORD (Zech. xiv. 20. 21; 1 Peter i. 16; and see Exod. xxviii. 36—38, where Aaron is a beautiful type of our High Priest above); for our faithfulness unto death; and that we may be with him where he is, that we may behold his glory! "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

3rd. *Blessing* is the crowning priestly act of Jesus. It is the outcome and result of both the other acts. Atonement lays the foundation of the spiritual house. Intercession raises the superstructure upon that foundation. And then our great High Priest, in repeated, uninterrupted, kindly, and kingly acts of blessing fills the living household of faith with all manner of good things. He pours his favours on all such sinners as come in humble penitence and childlike faith to God by him—"To whom coming as unto a LIVING STONE, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones, are built up a spiritual house, an holy priesthood." (1 Pet. ii.)

After presenting the sin-offering, "Aaron lifted up his hand toward the people and blessed them.....And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people." So Jesus, after his resurrection from death, came to his disciples, and "shewed them his hands and his side;" *q.d.* "Behold

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\* "In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness: (Zech. xiii.)—*cf.* "Remission of sins...preached in his name among all nations, *beginning* at Jerusalem." (Luke xxiv.) And the elder's statement to John concerning the great multitude in heaven, "These are they which came out of great tribulation, and have washed their robes, and made them WHITE IN THE BLOOD OF THE LAMB." (Rev. vii.)

the prints of the wounds received by me in offering atonement for your sins." "Then were the disciples glad when they saw the Lord." So are we glad only, O Lord Jesus, when by faith we see thy face! (1 Peter i. 8. 9.) "Thou hast ascended up on high; thou hast led captivity captive: thou hast received gifts for men: yea, *for the rebellious* also, that the Lord God might dwell among them. Blessed be the Lord, who *daily loadeth us with benefits*, even the God of our salvation. He that is our God is the God of salvation, and unto God the Lord belong the issues from death!" (Psalm lxxviii.)

"Array'd in mortal flesh, the COVENANT-ANGEL stands;  
And holds the promises and pardons in his hands:  
Commissioned from his FATHER'S THRONE  
To make his grace to mortals known."

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"With gifts his hands are filled;  
We draw our blessings thence."

What blessings?

1. *Pardon of sin.* The insatiable hunger and thirst of the soul for a justifying righteousness, for a sense of acceptance and right standing with God, is met and fully satisfied in Jesus, who is made unto us "Wisdom and Righteousness;" for he is **THE LORD OUR RIGHTEOUSNESS**: on whose flesh and blood we constantly "feed in our hearts by faith, with thanksgiving;" crying, "He loved me; he gave himself for me:" and thus we have eternal life; and he will raise us up at the last day. (John vi. 54.) For his flesh is meat indeed, and his blood is drink indeed; that is to say, the atoning sacrifice of Jesu's sacred flesh and blood on Calvary, as satisfying divine justice for all sins for ever—past, present, and future,—is as meat and drink to the soul. It is our daily food, partaken of with humble joy, in devout contemplation, by appropriating faith. It is, in the higher sense, the daily bread we ask for, even—

"The BREAD of LIFE sent down from heaven."

"I am that Bread of Life," said the Lord: "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." (Eph. i.) "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;" (Acts xiii. 38, 39; and see the warning which follows against despising this salvation through a proud unbelief, v. 40, 41.)

Thus runs the language of the NEW COVENANT or NEW TESTAMENT made with us by God in Jesus, and sealed with his blood—made with the whole "Israel of God," "God's elect," *i.e.* all those, through all time, who are led of the Spirit to believe in the Saviour, "with the heart unto righteousness:" these are "from the beginning chosen to salvation through sanctification of the Spirit and belief of the truth:" (2 Thess. ii.)—"For this is the covenant that I will make with the house of Israel after these 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 will I remember no more. (Heb. viii.)

"*I will be merciful*" saith the Lord, who then are these that arrogate to themselves the power to pardon, asserting that the Lord has given them authority to forgive sins; which they are said to receive at ordination, in the pronouncing of these solemn words—which are either solemn truth or solemn falsehood. Here we join issue with all "priests" of any kith or kin whatever; believing that the eternal welfare of thousands of millions is at stake in the fair and full and fearless exposure of this source of all the evils of priestcraft and ritualism in the land. Men and brethren of all Christian churches, established or unestablished, hear these words pronounced by the bishop in the ordering of priests in the Church of England:—

"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: and be thou a faithful dispenser of the word of God and of his holy sacraments: in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Yes; but does God say Amen to it? "To the law and to the testimony; if they speak not according to *this word*"—(and they are charged, as above, to be faithful dispensers

of it, in all its fair proportions, "rightly dividing the word of truth;" and if they do not so—) "it is because there is no light in them"—"No MORNING," as the margin reads: it is always a "dim religious" *night* with them; a night of dark uncertainty as to the present spiritual state or the future eternal condition of their souls and the souls of their followers. O God, say to them now, "LET THERE BE LIGHT!"

We ask, then, the question asked of old, "Who can forgive sins but God only?" (Mark ii.)—an unanswerable question! But the inference drawn therefrom by the scribes (Mat. ix. 3.) was false, when applied to Jesus; for Jesus was God, and is God; and, as the atoning Son of God and man, HE NOW, and HE ONLY "has power on earth to forgive sins:" in proof of which, he then wrought the miracle of healing on the man sick of the palsy; and he now works millions of miracles of healing on the poor, diseased souls of men. \* O God of glory—

"Millions of transgressors poor thou hast for Jesus' sake forgiven;  
Made them of thy favour sure, and snatch'd from hell to heaven:  
Millions more thou ready art to save, and to forgive!  
Every soul and every heart of man thou wouldst receive."

Who will not join in the heart-surrender that follows?—  
"Father," "Abba, Father,"

"Now accept of mine,  
Which now, through Christ, I offer thee;  
Tell me now, in love divine,  
That thou hast pardon'd me!"

How painful is it to turn from contemplating a source of pardoning love so sure, so true, so good, to expose the intrusive claim of the pretenders to the prerogative of Jehovah alone; who has said, "My glory will I not give to another." That same inference, which the scribes of old drew, we unhesitatingly draw concerning every other man (beside Jesus Christ) who dares to claim an *actual* power

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\* "The conversion of the soul seems to me a *condensation* of all the New Testament miracles. It is recovering of sight to the blind; it is making the deaf to hear and the dumb to speak the praises of God; it is a cleansing of the hideous leprosy of sin; lifting up those that were bowed with the spirit of infirmity; casting out the devil from such as were aforetime led captive by him at his will. Yea! it is even a raising of the dead, and causing them to be alive unto God through Jesus Christ our Lord." ("Passages from a Common Place Book;" by the Rev. Samuel Hayman, B.A.)

of pardon. Be he priest, or prelate, or pope, we say concerning him, "This man blasphemeth!" He *may*—perhaps—sin ignorantly, but he sins all the same. The words of our Lord in John xx. 23, "Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain, they are retained,"\* were spoken, observe, to the apostles in their character of "*disciples*" (see v. 20); and are therefore claimable by ALL DISCIPLES to the end of time, (especially by those to whom God has given the spirit of gospel "prophecy" or preaching,) in the sense of pointing seeking sinners to the seeking Saviour; and, *themselves enjoying the liberty from sin* which Jesus gives to his own, telling such sincere seekers after God that *if* they have truly repented of sin, and *if* they do now sincerely and simply rely on the all-atoning virtue of Christ Jesus' blood *alone* for acceptance with him, *God* does most certainly accept their persons and pardon their sins; † for he has

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\* "*Whose soever sins ye remit.* It is certain God alone can forgive sins; and it would not only be blasphemous, but grossly absurd, to say that any creature could remit the guilt of a transgression which had been committed against the Creator. The apostles received from the Lord the doctrine of *reconciliation* and the doctrine of *condemnation*. They who believed on the Son of God, in consequence of their preaching, had their sins remitted; and they who would not believe were declared to lie under condemnation." (Dr. A. Clarke's Commentary.)

† Nowhere is greater care required than just here. It is one of those crises which decide the soul's eternal destiny. The soul, struggling in the throes of the new birth, should not be injudiciously forced to make profession of having believed; but be borne with till, being made "willing in the day of God's power," it can heartily exercise that faith "which is the gift of God," and can intelligently apprehend the complete, atoning work of Jesus, as satisfying for ever the claims of divine justice against itself, on account of its innumerable breaches of the holy law of God. Nor does God, in this momentous crisis of being—when, perhaps, some sainted mother in the heavens exclaims, in ecstasy, concerning some long-wandering, much-prayed-for son, "Behold he prayeth!" and when, in the presence, also, of the angels of God, there is joy "over one sinner that repenteth"—nor does God, I say, at this all-important moment, when the Saviour "sees of the travail of his soul and is satisfied," leave himself "without witness"; for the "still small voice" of the Eternal Spirit of God "beareth witness", by an inexplicable but delightful persuasion and conviction—gentle as the dawning light, and as clear—that all the hateful, sinful past is cancelled with blood, and that I, even I, am reconciled to God! Oh marvellous light! Oh moment of ecstasy! Oh blessed God, my reconciled Father, in Jesus Christ! Glory, glory be to thee alone!



promised so to do, and "he cannot deny himself." Thus the incipient faith of penitents is often helped, in its first strugglings into existence, in gracious revival-seasons; when experienced, judicious, and loving Christian persons—lay, as well as ministerial; and female, as well as male; (and such as these are, to the best of his judgment, invariably selected by the minister or lay agent conducting the revival service)—such persons, I say, speak from the heart to the heart of those on whom God's good Spirit is working blessedly. Such persons are helpers of the faith of those who are endeavouring to believe; and they are honoured in being permitted to be co-workers with the Holy Ghost, who uses their pointed applications of his own inspired words as means by which he diffuses his own mysterious and gracious influence in the souls of those who truly seek the Lord. (See Romans v. 5.)\* Thus Ananias, who was no apostle, but simply "a disciple at Damascus," (Acts ix. 10.) was honoured by the Lord Jesus to help the divinely-wrought, but new and incipient faith of Saul of Tarsus, in its act of accepting from Christ Jesus the full light and power of the Spirit of God in his soul. "Brother Saul," said Ananias, "the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (*ib.* 17.) Thus was a noble vessel,

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"Who can describe the joys that rise through all the courts of  
paradise,

To see a prodigal return, to see an heir of glory born!  
With joy the FATHER doth approve the fruit of his eternal love;  
The SON with joy looks down, and sees the purchase of his agonies.  
The SPIRIT takes delight to view the contrite soul he forms anew;  
And saints and angels join to sing the growing empire of their  
KING.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: SO IS EVERY ONE THAT IS BORN OF THE SPIRIT." (John iii.)

\* Thus William Carvosso, the Cornish Methodist, is said to have had such a power of the Holy Spirit resting upon him that in the very utterance of the word "BELIEVE" (spoken in the conscious possession of "the full assurance of faith") the inquiring, trembling, penitent sinner to whom he spoke, was enabled, by God's grace, then and there to believe in the Lord Jesus Christ to the salvation of his soul. For, like Stephen, (Acts vi. 5.), and like Barnabas, (Acts xi. 24.), Carvosso "was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."

a "chosen vessel," which had been *built* by God, *launched* on its heavenward voyage and course of unparalleled devotion to Christ through the gracious permission and commission of God, by the feeble instrumentality of man: whose fitting language, after all, is this:—

"A feeble thing of nought,  
With lowly shame I own,  
The help which upon earth is wrought  
Thou dost it all alone!"

Thus in the marvellous condescension of God are we permitted and sent forth to be "labourers together with God;" but, all the while, this entire soul-culture is "God's husbandry:" and the whole structure of Christian character, from basement to battlement, is "God's building." He *only* pardons and saves, absolves from guilt, and then binds fast (in true religion \*) to himself, through Jesus, the souls of all such as trust upon his holy name, even all such as "*by Christ* do believe in God." "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." (Psalm cxv.) "so then neither is he that planteth *anything*, neither is he that watereth; but God that giveth the increase." (1 Cor. iii.) Mark! No declaration of any man, or statement, or persuasion, or assurance, as to the fact of the pardon of one's sins, is of any real value, without the inward attestation of the merciful Spirit of God, corroborated by the manifest "fruit of the Spirit" in the life (Gal. v. 22—25.) For the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii.); and he only, with the Father and the Son, reads the names of those which are written in the Lamb's book of life." † "And,"

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\* *Re (again) and ligo, (I bind.)* Religion then, is the binding of the heart again to God for ever by strongest cords of faith and love.

† "How can a sinner know his sins on earth forgiven?  
How can my gracious Saviour show my name inscribed in heaven?  
What we have felt and seen, with confidence we tell;  
And publish to the sons of men the signs infallible.  
We who in Christ believe that he for us hath died,  
We all his unknown peace receive, and feel his blood applied;  
Exults our rising soul, disburden'd of her load,  
And swells unutterably full of glory and of God.  
His love surpassing far the love of all beneath,  
We find within our hearts, and dare the pointless darts of death.

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saith the Spirit, speaking prophetically of the end of all things, which is at hand—"Whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx.)

The words in John xx. 23 are "wrested unto their own destruction," and unto the destruction of all their followers (saving such of them all as God shall grant repentance unto life) by those clergymen who claim to exercise an *actual power* of pardon: and in proof that such claims are not allowed to lie dormant, see the High Church literature, now so widely disseminated; particularly "Manuals for the People" (published by Hodges, of Frome and London); and the petition of 400 clergymen, before-mentioned, to bring back the Confessional to England.

To understand these words aright let us see how the Apostles themselves exercised the authority thus conferred on them, in common with all disciples, as recorded by the infallible pen of inspiration in the New Testament. Can a single instance be adduced in which an apostle said to an inquirer after salvation through Christ Jesus—"By his authority committed unto me, I absolve thee from all thy sins?" (!!) \* Was ever an apostle known to say anything at all like it? On the contrary is not the whole of the New Testament full of their declaring the ground, the terms, and the results of an absolution from our sins, given us by God alone, through the redemption that is in Christ Jesus? (*e.g.* St. Paul, Acts xx)—"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." (Query: To whom does St. Paul refer in the 29th verse?)

When the trembling jailor came, in heartfelt distress, to Paul and Silas in the Philippian dungeon, saying, "Sirs, what must I do to be saved?"—did Paul say, "Brother Silas, go and see if you can find some sort of a surplice: and do you, my good man, come here, in this quiet little corner, and tell me all that ever you did in your life, that makes you so distressed; and then, I, Paul,

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We by his Spirit prove and know the things of God,  
The things which freely of his love he hath on us bestow'd :  
His Spirit to us he gave, and dwells in us, we know :  
The witness in ourselves we have, and all its fruits we show."

\* The Order for the Visitation of the Sick,—Com. Pr. Book.

will forgive you all, (by authority,) in the name of the Holy Trinity!"—No; no! but "*they* said," (and Silas was not an apostle,) "BELIEVE IN THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED, AND THY HOUSE." (Acts xvi.) Whose soul does not recoil within him at such a profane travesty of the simple meaning of the words of our Lord?

We rightly understand the commission then, when we read it as the apostles read it; and when we act as the apostles acted, in reference to man's piercing need of pardon: and whosoever puts a meaning on those words which the New Testament history and teaching does not support, is as though he added unto the words of this book; and unto whom, if he do it wittingly (after plain warning to the contrary,) "God shall add the plagues that are written in this book." (Rev. xxi.)

2. The second blessing received simultaneously with pardon, is *Renewal, i.e. a New Birth!* This was pre-announced by God, in the prophecy of Ezekiel, xxxvi. 25—27, which is "the gospel in Ezekiel;" saying, "Then will I sprinkle clean *water* upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. *A new heart* also will I give you, and a new spirit will I put within you: and I will take away the stony heart" (that hard, proud, cold, heavy heart of yours) "out of your flesh; and I will give you an heart of flesh" (soft, warm, loving, tender, impressible, and pure "as the flesh of a little child.") "And I will put *my spirit* within you, and cause you to walk in my statutes, and ye shall keep my statutes and do them."

This was the Old Testament promise of the new birth, which Nicodemus had before him, as a "Master in Israel;" and yet he knew not these things. (John iii.) This is what our Lord means by his solemn asseveration, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;"—where, by a common figure of speech, (hen-diadys,) the *same* idea is expressed by *two* different words. It is so in the prophet Ezekiel; it is so in the evangelist John. It is evident from the use of the *sole* expression, "born of the Spirit," by our Lord subsequently, that this was the *one*, the only thing he meant—the grand, inward change in the heart of man, when God opens its eyes,

("the eyes of your understanding being enlightened," Eph. i.,) and thus "turns it from darkness to light," (as at the creation he said, "Let there be light!") "and from the power of Satan unto God," (Acts xxvi.); when he warms its coldness into love, by revealing, through the Spirit, his own eternal love to us (1 John iv. 19, and Jer. xxxi. 3); when he brings a "clean thing out of an unclean," (Job. xiv. 4); for "that which is impossible to man is possible with God;" when he raises the soul "from the death of sin to a life of righteousness," (Eph. ii. 1, 5, 6): in a word when he makes us "new creatures" in Christ Jesus; when "old things are passed away; and, behold! all things are become new." (2 Cor. v.)

This is regeneration; this is that "inward grace," of which baptism is only "the sign and the pledge" that God will fulfil his part of the covenant of grace, when man, in very brokenness of heart on account of sin, and by simple reliance on the atoning blood of Jesus Christ, and by hearty acceptance of him as our Prophet, and Priest, and King, complies with the conditions of that covenant on *his* part. This is that "inward grace," which "has respect to, and flows from a covenant relation to each of the three Persons in whose one name they are baptized—acceptance by the *Father*,—union with *Christ*, as the head of his mystical body, the church,—and the communion of the *Holy Ghost*." (Rev. R. Watson: Theological Institutes.)

This is being "born again;" or, according to another equally significant rendering of *anóthen*, \* in the margin of our bibles, being "born FROM ABOVE." The change is too mighty for any agency but the Divine.

"The thing surpasses all my thought;  
But faithful is my Lord:  
Through unbelief I stagger not;  
For God hath spoke the word!"

"The wind bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

It is manifest that regeneration, as thus scripturally described, differs, *toto cælo*, from the idea which they have

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\* *ἀνωθεν*.

of it, who make it consist in baptism, or tie it down to baptism; and say, after that act has been performed upon an unconscious babe, "Seeing now, dearly beloved brethren, that *this child is regenerate*, and grafted into the body of Christ's church!"—Connected with the outward church, in some sense, the child may be; but he has received only the *symbol* of renewal, and not renewal itself; only the *shadow*, "but the substance is of Christ," as soon as the child, by personal faith, shall rely upon him. "For," says St. Paul, (Gal. iii. 26) "ye are all the children of God by faith in Christ Jesus." Now if *all* are made children of God by faith, how in this world, or how in the church either, can *any* person, young or old, become children of God by any other way?

St. John corroborates the testimony of St. Paul; ascribing the "power," right, or privilege of the new birth to the gift of the Incarnate Word, and connecting it with the reception of Christ himself by faith; expressly denying that it is "of the will of man," but declaring that it is of God. (John i. 11—13.)

We have seen that our great High Priest gives this blessing, through the working of the Almighty Spirit upon our spirits, when we believe in him. We are further taught in scripture, that such agency of the Spirit, and such instrumentality of faith, are both connected with *the word of God*; which is at once the channel of the influences of the Spirit, and the divinely-appointed nourishment on which faith fastens and feeds for evermore: thus it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God; Matt. iv. : and "the word," whether read or preached, does not profit, where it is not "mixed with faith in them that hear it." Thus St. Peter speaks to them who "by Christ do believe in God," as "being *born again*, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth for ever." (1 Pet. ii.) Thus St. Paul says, "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the *washing of water by the word*." (Eph. v. 26.) This is the true "washing of regeneration and renewing of the Holy Ghost"—(Titus iii.)—the *one* thing again expressed by two words, to make so important a blessing plain to all, that all may claim it of the great Giver of every good gift.

One thing more : We have seen that Christ is the Giver, his Spirit the Worker, faith the condition, and God's word the instrumental means of this great blessing of renewal in his likeness. In Acts xxii. it is also connected with *personal prayer*, as a *sine quâ non*. "Arise, and be baptized : and wash away thy sins ; calling upon the name of the Lord ;" baptism being, as aforesaid, only a *symbol* of the effective, inner washing of the Spirit, which ensues upon a penitent sinner's heartily believing in Jesus, and firmly relying on the merit of his all-cleansing blood. For he comes to the individual heart as he came to accomplish the general redemption—"not by water only, but by water and blood." (1 John v. 6. cf. John xix. 34, 35.) And it is only reasonable, that a blessing so glorious as that of renewal in the image of God, \* (from which Adam by

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\* "Godliness writ large is GOD'S LIKENESS ; lost by men in the fall of Man ; restored to the contrite soul by Jesus ; and then as godliness shining in the believer's life. Hayman's "Passages from a Commonplace Book." [Quoted from memory.] See also Dr. A. Clarke's notes on John xx. 22 :—"He breathed on them"—Intimating by this that they were to be made new men"—[Up to this time the apostles had not been made new men apparently. Peter, for instance, was not converted when our Lord addressed him in the words recorded in Luke xxii. 32. But now, receiving the new birth through the Saviour's breathing on them, they were able from experience to preach this great privilege, together with that of forgiveness of sins, as they did on the day of Pentecost. J. H.]—"in order to be properly qualified for the work to which he had called them ; for in this breathing he evidently alluded to the first creation of man, when God breathed into him the breath of lives, and he became a living soul : the breath or Spirit of God being the grand principle and cause of his spiritual and divine life. "Receive ye the Holy Ghost." From this act of our Lord, the influences of the Holy Spirit on the souls of men have been termed his inspiration ; from *in*, into, and *spiro*, I breathe. Every word of Christ which is received in the heart by faith comes accompanied by this divine *breathing* ; and without this there is neither light nor life. Just as Adam was, before God breathed the quickening spirit into him, so is every human soul till it receives this *inspiration*. Nothing is *seen*, *known*, *discerned*, or *felt* of God, but through this. To every private Christian this is essentially requisite ; and no man ever did or ever can preach the gospel of God, so as to convince and convert sinners, without it. 'There are many' (says pious Quesnel) who extol the dignity of the apostolic mission, and compare that of bishops and pastors with that of Christ ; but with shame and fear ought they to be filled, if they do but compare the *life and deportment* of Christ with the *lives and conversation* of those who glory in being made partakers of his mission. They may depend on it that, if sent at all, they are only sent on the same conditions

transgression fell, and drew his whole race after him in the fall, Rom. v. 12—21; and unto which we are restored when we “put on the new man, which is renewed in knowledge after the image of him that created him.” (Col. iii. 10); it is only right that a blessing so indispensable, as that without it a man “cannot enter”—“cannot see the kingdom of God,” (John iii.): it is but reasonable and right, I say, that such a blessing should be given only to them that *ask* for it in wrestling prayer; and Jesus promises that God will give the Holy Spirit to them that ask him.” (Luke xi. 13; so Ezek. xxxvi. 37.) And that Spirit bears testimony to the accomplishment of his own work in the human soul, by working a directly divine impression and persuasion (varying in clearness with variations in the strength of faith) that we are God’s children. “The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; *heirs of God, and joint-heirs with Christ!*” Rom. viii. 16, 17. See the whole chapter where the carnal or unregenerate state, “which is death,” (compare with this carnal state “that which is born of the flesh” John iii.)—is contrasted at length with the state of being spiritually-minded, which is “life and peace.”

Regeneration, then, is the same thing with *conversion*. See Matt. xviii. 3, as compared with John iii. 5; in which places of the Scripture, the one mysterious, glorious change, which is divinely wrought in our consciousness and in our experience—in our affections, in our will, upon our understanding, and in our habits—in our dispositions, in our tempers, in our words, in our very secret thoughts, (arising, spirit-like, in the silent temple of the mind), as well as in our deeds (whether private or public); this complete change, or renewal of our moral nature—this momentous, inexplicably wrought and silent, but most evident revolution in our inmost soul, extending, as it

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and for the same end, namely—to preach the truth, and to establish the kingdom of God, by opposing the corruption of the world; and by acting and suffering to the end, for the advancement of the glory of God. That person is no other than a monster in the church who, by his sacred office, should be a dispenser of the Spirit, and who, by the corruption of his own heart, and by a disorderly, worldly, voluptuous, and scandalous life, is, at the same time, a member and instrument of the devil.”



does, in its influence, to our uttermost action of life, (small or great,)—this change, I say, is in the words of our Saviour, now under consideration, viewed diversely—either as the re-begetting by God of a soul hitherto dead in sin; or, as the turning of a soul to God, by his grace, which has hitherto wandered far, far away; (and absence from him is death: “Without me, or separate from me, ye can do nothing.”) NEW LIFE is the *one* idea common to both aspects of this all-important and indispensable *change of heart*, without which “ye shall not enter” (Matt.) “CANNOT enter (as in the gospel according to St. John)—into the kingdom of heaven—into the kingdom of God.”

Regeneration is also the same thing with *sanctification*—God “*purifying your hearts by faith*,” just as “we are all *the children of God by faith*.” (Acts xv.) Not that we are to conclude that such sanctification is complete *intensively*, *i.e.* as pervading thoroughly and to the roots every single motive, and desire, and volition of the will; for most believers are conscious of the *existence* of indwelling sin: not that sin has *dominion* over us in any wilful act, for we are “not under the law,” Rom. viii. 2—4) “but under grace:” (See the whole argument of the epistle to the Galatians; also Romans x. 1—13, particularly verse 4—“For Christ is the end of the law for righteousness to every one that believeth”—one of the grand, deep, holy, and merciful sayings of God. \* And see 1 Cor. ix. 21;—“being not without law to God, but under the law to Christ.”)—“for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid! . . . . Being then made free from sin, ye became the servants of righteousness” . . . . [Sin is Satan’s web; himself the spider; man the fly] . . . . “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” Rom. vi. 14, 15, 18—23.

“Whoever is born of God doth not commit sin; for his seed remaineth in him: and he *cannot* sin, because he is born of God.” (1 John iii.) Compare with this Joseph’s

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\* “For Christ is the end of the law—The scope and aim of it. It is the very design of the law to bring men to believe in Christ for justification and salvation. And HE ALONE gives that pardon and life which the law shows the want of, but cannot give.”—*Wesley’s Notes.*

strongly-indignant "How *can* I do this great wickedness, and sin against God?" (Gen. xxxix.)—where "that dear fellow," as a friend of mine calls him—that noble saint of God, ("wearing the lily of a spotless reputation, in the strong, white light that beats about a throne,")—where Joseph, I say, expresses the instant repulsion and the instinctive *recoil* of a saintly—(a regenerated)—nature, *from all iniquity*. His daily cry is this:—

"From all iniquity—FROM ALL,  
O God, my soul redeem!"—

Nor does he cry in vain. The seed of God is in him, the "SEED of the woman," and it bruises Satan's head. Nevertheless, "Thou"—(that old serpent)—"shalt bruise his heel." (Gen. iii.) Satan harasses saints; stirs up the remains of the "carnal mind," which lie hidden in the soul as unwelcome seeds in the soil—not as yet uprooted; or, as particles of dross, not as yet fully burnt up in holy flame \*—as they will be when we are, in a more intense degree baptized and re-baptized with the Holy Ghost and with fire, by him "whose fan is in his hand, and he will thoroughly purge his floor."

It is with the heart of man as with a garden. The garden is reclaimed from a wilderness state. It is fenced, dug, prepared: the soil is enriched, and then planted with all manner of choicest plants, and fruits, and flowers—(the *useful* part, however, being usually preferred, by the husbandman, to the *ornamental*: and so it is in Christian character. Yet each has its place.) But when all looks fair, and orderly, and clean—*neglect it*; and the weeds, springing from hidden seeds, or from seeds borne upon the wings of the wind, will rapidly grow. The Lord warns us, therefore, to watch and pray; warns us that "the flesh lusteth against the Spirit, and the Spirit against the flesh." (Gal. v.) To the Corinthian Christians St. Paul while acknowledging them as "brethren," yet said, "I could not speak unto you as unto spiritual, but as unto carnal, even

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\* "O that in me the sacred fire might now begin to glow,  
Burn up the dross of base desire, and make the mountains flow!  
O that it now *from heaven* might fall, and all my sins consume!  
Come, Holy Ghost, for THEE I call: Spirit of burning, come!  
Refining fire, go through my heart. Illuminate my soul.  
Scatter thy life through every part, and sanctify the whole."

as unto babes in Christ." (1 Cor. iii.) The Ninth Article of Religion of the Church of England declares that "this infection of nature" [*i.e.* original sin] doth remain, yea, in them that are regenerated." "The question" says Wesley, (Sermon on Sin in Believers,) "is not concerning *outward sin*,—whether a child of God *commit sin* or no. We all agree and earnestly maintain, "He that committeth sin is of the Devil" . . . . . Neither do we now inquire whether inward sin will *always* remain in the children of God . . . . nor yet do we inquire whether a justified person may *relapse* either into inward or outward sin . . . . but simply this, IS A JUSTIFIED OR REGENERATE man freed from *all sin* as soon as he is justified . . . . so that there is no sin in his heart? I cannot say this; I cannot believe it; because St. Paul says just the contrary, Galatians v. 17. Nothing can be more express. The apostle here directly affirms that the flesh, evil nature, opposes the Spirit, even in believers; that even in the regenerate there are two principles, 'contrary the one to the other' . . . . . (nature and grace) . . . . . Indeed this grand point runs through all the epistles of St. Paul, yea, through all the holy scriptures. Almost all the directions and exhortations therein are founded on this supposition; pointing at wrong tempers or practices in those who are, notwithstanding, acknowledged by the inspired writers to be believers. And they are continually exhorted to fight with and conquer these, by the power of the faith which was in them . . . . . Where the sickness is, there is the Physician,—

'Carrying on his work within;  
Striving till he cast out sin!'

Still, regeneration is *sanctification begun*: and that sanctification is, in one sense, complete, viz: *extensively, i.e.* as extending over the whole region of moral being and doing. "'Thou,' Father, art good, and doest good;' (Psalm cxix.) and so hast thou made us, thy children by adoption, through the grace of Christ, to *be* good, and to *do* good." \* "For we are *his workmanship*, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii.) Blessed be the

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\* "And thus do we take up the strain,  
And send the echo back again!"

name of the Lord! "Old things are passed away; and behold *all things* are become new." (2 Cor. v.) "*Whosoever is born of God*—By living faith, whereby God is continually breathing spiritual life into his soul, and his soul is continually breathing out love and prayer to God, *doth not commit sin*. For the divine *seed* of loving faith *abideth in him*; and, so long as it doth, *he cannot sin, because he is born of God*—Is inwardly and universally changed." (Wesley's *Notes*.)

"The state of a justified person is inexpressibly great and glorious. He is born again. . . . He is a child of God, a member of Christ, an heir of the kingdom of heaven. 'The peace of God, which passeth all understanding, keepeth his heart and mind in Christ Jesus.' His very body is a 'temple of the Holy Ghost,' and 'an habitation of God through the Spirit. . . . he is *washed*, he is *sanctified*. His heart is purified by faith; he is cleansed 'from the corruption that is in the world;' 'the love of God is shed abroad in his heart by the Holy Ghost which is given unto him.' And so long as he 'walketh in love' (which he may always do) he worships God in spirit and in truth. He keepeth the commandments of God, and doeth those things that are pleasing in his sight; so exercising himself, as to 'have a conscience void of offence toward God, and toward men:' and he has power both over outward and inward sin, even from the moment he is justified." (Wesley's Sermon on Sin in Believers.) Believers are commonly called "saints," in the addresses of the apostolic epistles.

Does any one exclaim, "I cannot understand this. I cannot reconcile these two descriptions of one and the same person, who, you say, is born again." I answer, No; you cannot, if you are not regenerated yourself. "Except a man be born again,"—"Verily, verily, I say unto thee—he *cannot* see the kingdom of God." (John iii.) No truth is more strikingly exemplified in every-day life, in popular literature also, (even in much that is called *religious* literature,) as well as in the case of some who are connected with all churches, (so far as I have observed them and known them)—than this, that "the natural man receiveth not the things of the Spirit of God: for they are *foolishness unto him*: neither can he know them, because they are spiritually discerned." (1 Cor. ii.) They are fool-

ishness to him—yet they are the wisdom of God; “yea the deep things of God.” How deplorably sad is this state of man: Life passing; Death coming; Sin preying on him; and Wretchedness, its shadow, following wherever he turns. Sin’s CONQUEROR ready, upon sincere request, to rid the soul of that vampire—that dragon of hell; yet man will not go to him for life;—“will not believe what he cannot understand!”—and all the while the sands of life are running out; and soon the end will come—Cold clay; a shroud; a grave; the gathering friends; the passing bell—and a bed in hell. Lacking the Spirit of God, it is as impossible to make a man understand or to enjoy religion, as it is to get a deaf man to enjoy the sublime music of the *Messiah*; a dumb man to declaim the stately *Lays of Ancient Rome*; a blind man to criticize the masterpieces of Turner; or a dead man to live! The first of all duties to thyself, O Man, (if the grand doctrines in which all churches agree be true—Moral Ruin; Recovery and Salvation by Christ, through the Holy Spirit; approaching Judgment; Heaven; Hell! “Are these things so?”)—then, I say, the first of duties to thyself, O man, woman, or child, is the utterance of the first and most needful of prayers, “Lord, give me thy Holy Spirit, that I may know myself, and thee, and Jesus Christ whom thou hast sent to save me”—

“AND THIS IS LIFE ETERNAL.”

And if you, being evil, give good gifts unto *your own children*: what father’s heart doesn’t know all about this?—how much more will *your heavenly Father* give the Holy Spirit to them that ask him. Then—thus asking and receiving—you will join with us in saying, amid profound joy and gratitude to God, “Now”—Oh blissful possession—“we have received, not the spirit of the world, but the Spirit which is of God; that we might know *the things that are freely given to us of God.*” “And hereby we do know that we know him, if we keep his commandments.” (1 John ii.) For our happiness and solace, it is not enough to *think* that we know him. We must *know* that we know him: the evidence of which is in our keeping his commandments. The *fruit* of the Spirit guards us against a fanatical misuse of the doctrine of the *witness* of the Spirit.

What is termed *entire sanctification* is both a progress and

an outgrowth from this primal grace of renewal in God's image, and it is a believing reception of more and more copious showers of that same spiritual influence from God, till all the heart is filled with love, filled with God. All the channels of the moral powers are filled to overflowing with peace, and joy, and holiest love: and the soul rests content in this glorious fact, determined to know nothing among men beside—"MY SAVIOUR DIED FOR ME: I AM CHRIST'S, AND CHRIST IS GOD'S." —

"Our everlasting Priest art *thou*  
And pleadst thy death for sinners *now*:"  
—And pleadst thy death for *me*.

—a fact felt to be true, by the unerring testimony of the Spirit of God in us; checked, shall I say, by the consciousness in ourselves that we have, through Christ, a constant power over all sin, and—*at last*—(sometimes realized in a single moment, as it, with every other grace, is received by faith only, from the immeasurable depths of the grace of the Heavenly Giver)—the bitter roots (so often causative of tears to us before our God) and the evil seeds of every sin, are all destroyed from out the heart, which, filled with love and dwelling in God, so meekens, and brightens, and intensifies the whole life with a glow of holiness and unselfishness (even the manifestation of *all* the mind which was in Christ; for does not Christ dwell in us? Has he not come, and the Father, and have they not made *their abode* with us?) so that we say at last—after so long a time—"Now *thou knowest* I love thee, Lord; I love thee *with all my heart*, and mind, and soul, and strength, and my neighbour as myself."

This, then, is perfect holiness and perfect love—

"A rest to all God's people known;  
A rest where pure enjoyment reigns,  
And God is loved alone!"

"And they that have believed do enter into rest." A change so superlative, so deep, so thorough, so divine—regeneration intensified a hundred fold—compels even unconverted men, in their blindness, to see a glimmering sheen of the heavenly light, and to say—"This is the finger of God!"

What a blessing it is, my friends, to be formed anew; to feel the prayer of David answered in our own happy

experience—"Create in me a clean heart, O God, and renew a right spirit within me!" (Psalm li.) And then, thankful for the change of a sound conversion, how exhilarating is it, through grace, to press on after the perfecting of "the new creature"—the perfecting holiness in the fear of the Lord." (2 Cor. vi. 14—vii. 1.)

"LOVE DIVINE, all loves excelling,  
Joy of heaven, to earth come down ;  
Fix in us thy humble dwelling,  
All thy faithful mercies crown.

\* \* \* \* \*  
"Finish, then, thy new creation,  
Pure and spotless let us be ;  
Let us see thy great salvation,  
Perfectly restored IN THEE."

\* \* \* \* \*  
"Scatter the last remains of sin ;  
Prepare for thee the holiest place ;  
"Then, O ESSENTIAL LOVE come in,  
And fill thy house with endless praise!"

\* \* \* \* \*  
"And lead us to the MOUNT above,  
Through the low vale of humble love."  
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"For this purpose the Son of God was manifested that he might *destroy* the works of the devil." "For none of us," Christians, "liveth to himself," (*i.e.* for selfish ends and purposes: see 2 Cor. v. 15.) "and no man dieth to himself. For whether we live, we live unto *the Lord*; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For *to this end* Christ both died, and rose, and revived, that he might be—

"LORD BOTH OF THE DEAD AND THE LIVING."

3. Closely connected with the blessing of *renewal* is the giving to a sincere believing soul *constant power over all sin*. Wesleyan Ministers, at least, can never forget the question, "Have you constant power over all sin?" asked of them at the time of their candidature for the service of Christ in the ministry of his church; as it is written, "If any man *serve* me let him *follow* me; and WHERE I AM there shall also my servant be: if any man serve me, him will my Father honour." Why is this question asked? Because of the idea that there is any superior sanctity attaching to the office itself? No: decidedly not. No official position in the church can give sanctity to an act

which, if done by one in any other position or station would be wrong. Why then? In order that the rulers in our "tribe" of the "whole" spiritual "Israel of God," may be certified that those of us to whom they commit the sacred deposit of divine doctrine, the administration of Methodist discipline, and the CARE FOR—not "*the cure of*"—SOULS: for *that* is done by the great Physician alone; and our business is to point the torpid, serpent-stung spirit of man to HIM, who, even "as Moses lifted up the serpent in the wilderness," was also himself "lifted up, that whosoever believeth in him should not perish, but have everlasting life."

"'Tis *all our business* here below  
To cry, BEHOLD THE LAMB!"

\* \* \* \* \*  
"And preach THE DEATH *by which we live.*"

—That those, I say, "who have the rule over us," (simply as *primi inter pares*, [contrast Gal. ii. 9 *with the latter clause of verse 6:*] and not by any assumed superiority of orders above our own,)—may know that the race of Methodist preachers (whom "the Lord of the harvest" alone can truly convert, and qualify, and "send forth into his harvest;" for *which* "succession of faithful men," to act both as local and as itinerant preachers, we all, both ministers and people of this Connexion, should daily pray to Christ. *Never* was gospel preaching *more* needed in England than it is to-day.)—It is sought to be ascertained, so far as a candid judgment and a careful scrutiny of character, of qualifications, and of the record of any "fruit" unto Christ given to the candidate by God, can ascertain it—that they shall be a race of converted or regenerated men—(drawn by the Spirit of Christ to seek to "deliver them that are *drawn unto death:*" (*Proverbs xxiv. 11, 12*)—and thus, as to Christian experience, be *at least* on a level with the people of God committed to their charge.

This constant power over all sin is one of the "Marks of the New Birth;" \* but is worthy of special mention, inasmuch as the birth is instantaneous, but the reception and exercise of this divinely-given power over sin is a

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\* For other scriptural evidences of the new birth, see "The Student's Handbook of Christian Theology," by the late Rev. Benjamin Field; an admirable book.



daily and hourly necessity of the spiritual life : hence the direction given to us to "Pray without ceasing;" and again—"Watch and pray, that ye enter not into temptation." Our High Priest would keep the eye of our soul always upon himself, by making his grace an indispensable necessity to us—"Look unto *me*, and be ye saved" is his direction to us, from the beginning to the end of the Christian life;—"Looking," ("from all other things,") "unto Jesus"—"JESUS ONLY"—from the start to the finish of the Christian race.

*Another* precious *side* of the truth concerning our standing in God's favour and in his family (Rom. v. 2) is this:—that we are "kept by the power of God, through faith, unto salvation ready to be revealed in the last time;" (1 Pet. i.):—that we, "his sheep *shall never perish*, neither shall any man pluck us out of his hand;" (John x.):—that while it is true that we "have known God," we should, for our great comfort and peace, through faith, consider this "rather," that *we are known of God*;" (Gal. iv.):—that "he abideth faithful: he cannot deny himself." (2 Tim. ii.):—"Casting all your care upon him; for he careth for you. Be sober, be vigilant. . . ." (1 Peter v.):—and that he is "Jesus Christ the same yesterday, and today, and for ever." (Heb. xiii.) "Thou art a priest for ever after the order of Melchizedek."

"Our everlasting Priest art thou;  
And pleadst thy death for sinners *now*;"  
—And pleadst thy death FOR ME.

"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks."

Such a constant power over all inward as well as over all outward sin, which habitual *power not to sin* is the "heritage of them that fear God's name"—the heritage of faith—such a power, I say, though conferred constantly on us believing habitually in him who raised up our Lord Jesus Christ from the dead and in Jesus Christ our Lord, "whereby," that is, "by living faith. . . . God is continually breathing spiritual life into our soul, and our soul is continually breathing out love and prayer to God," and so we *do not, cannot* commit sin; "for the divine *seed* of loving faith"—[and of God's holy word, by which incorruptible

seed we were born again at first, (1 Pet. i.); and which "being mixed with faith" also]—"abideth in us; and, so long as it doth, we cannot sin, because we are born of God—are inwardly and universally changed." (*Wesley's Notes.*)

That sublime, that super-angelic power, that is, *as the Angels were at first constituted*, (for they could sin and did sin—"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day: even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, SUFFERING THE VENGEANCE OF ETERNAL FIRE:")—That power, co-ordinate with the power which the angels, under their present and futuritively-eternal constitution, now possess, viz. a *power not to sin*; a power "to keep their first estate" without danger of fall—(an immunity from sin which is *absolute* in their case henceforth; but *conditional* on ours, while here below):—a *power not to leave* "their own habitation;" and God is their dwelling-place, as he is ours, from all generations.—*Such a power*, is it not what we ask for every day, that we may do God's will on earth as it is done in heaven? So, by grace, through faith, we receive a "law" or power *equal to the angelic* in this respect;—"For the law" (or power) "of the Spirit of life in Christ Jesus hath made me free from the law" (or power) "of sin and death:" Rom. viii.);—although, in other respects *as yet*, we are far, far from being "equal unto the angels."

It could not be said of angels at first, 'They cannot sin,' for they did sin; but it can be said of us, when restored, by grace, through faith, to God in Christ, *we cannot sin*, unless, by being guilty of the madness of spiritual suicide (Hosea xiii. 9,) we should deliberately and wickedly relinquish this gracious power, through *forsaking God*. "Be astonished, O ye heavens at this, and be horribly afraid; be ye very desolate saith the Lord." (O God! keep us from the *least* transgression; keep us from wilfully omitting the least duty—from "breaking one of these least commandments" which thou hast given us, or from teaching men so to do; keep us from ever again forsaking thee.) "For

my people have committed two evils ; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. ii.) "Now unto him that is *able to keep you from falling*, and to present you faultless before the presence of his glory with exceeding joy, to the only-wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

One step more : This constant power over all sin, or constant power *not* to sin, is not only a power super-angelic, as the angels were at first ; and equal to the angelic, as the angels are at present ; but it is a power—"let him that readeth " rightly " understand"—*similar* to, and derived from, but not consubstantial with, the holiness of God—(*that* essential holiness is all his own)—but it is a power not to commit sin similar to that eternal power of rectitude and of purity which inheres in "the divine nature," of which, says St. Peter, we are made "partakers ;" "having escaped the corruption which is in the world through lust." And this is because we have obtained "like precious faith" with all God's saints throughout the whole earth and down the long line of all the ages, "through the righteousness of God and our Saviour Jesus Christ. . . . according as *his divine power* hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue : whereby are given unto us *exceeding great and precious promises* : that by these ye might be PARTAKERS OF THE DIVINE NATURE." Thus Satan's most base lie to our innocent first parents—most base because half a truth and half a falsehood, viz. that "God doth know that in the day ye eat thereof then your eyes shall be opened, and *ye shall be as gods*, knowing good and evil"—this lie, I say, by which our first parents were deceived to their utter ruin, and to the ruin of all their posterity, (saving in so far as any who are come to years of discretion, and who have a knowledge of the Son of God, accept, from the heart, *into the heart*, by faith, the salvation and the sway of Jesus Christ ; and saving all who die in infancy,)—This base falsehood of Satan's God transmutes, for all that accept him for all in all in Christ, into the pure truth of golden privilege, by granting us to be *as himself*—one with Christ, as Christ is one with the Father. (John xvii. 20—26.)

We could never have dared such a thought, much less such an assertion, if God, in his great condescension, had not spoken it to us; but he having said it, we firmly believe it, not staggering at the promise of God through unbelief; but being strong in faith, we give glory to God; and being fully persuaded that what he has promised, he is able also to perform: (Rom. iv. 20, 21.)

It should however be carefully noted that Christian perfection must not be confounded with personal infallibility. Alas, that it is not so! It is not here; it will be yonder! Complete sanctification, again, must not be confounded with continuous or uninterrupted sanctification; for as the state of a justified and spiritually "washed" (*i.e.* regenerated) believer in Jesus varies much, with the degrees of his confidence, as to joy and warmth of love (the thermometer of the soul going up and down, perhaps, many times a day,) so the state of a believer who is entirely sanctified may vary. He may retain the perfect gift for ever: he may lose it (as in Acts xv. 39) in an unguarded moment; but he does not want to go to "priest," and tell him every unhappy experience, and every unholy thought, or word, or deed. God forbid! "We have a great high priest who is passed into the heavens;" and the heavens are nearer to faith than a priest would be although he lived next door, or sat in his little box right before an agonized soul, seeking to worm out the secrets of the life of woman; and, by questions, to suggest sins which else it might never have entered into the heart of man to conceive; and, finally, daring the God-like *Ego te absolvo*, which in his inmost heart and conscience he must know to be a lie: for "Who is a God *like unto THEE*," O thou loving, living Pardoners of my sins?—(Psalm xxxii. 5)—

"Our everlasting Priest art thou;  
And pleadst thy death for sinners now;"  
—And pleadst thy death for me.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us *hold fast* our profession!" We have a great high priest who is already fully acquainted with all our case, knowing what is in man (John two, twenty-fifth; and the whole of Psalm cxxxix.); and who is the one only true priest, by whose

presence and advocacy, together with the unutterable pleading for us of God the Holy Ghost, (Rom. viii. 26,27,) the Father is always accessible to us upon exercise of a renewed repentance and faith in him, through grace received, as says the intensely-evangelical apostle Paul speaking of the Lord Jesus to the Ephesians (ii. 18.)—“For he is our peace....For through him we both (*i.e.* ‘the uncircumcision’ and ‘the circumcision’, verse 11,) we both”—[then we all—all the world]—“have access by one Spirit unto the Father.”

“For we have *not* a high-priest who *cannot be touched* with the feeling of our infirmities.” But of these pretenders to that “honour”, it may be said, by reason of their enforced celibacy and non-experience of the tenderest affections of human life, that *they cannot*—how should they?—be touched with human sympathies in human sorrows, and human cares. Yes, I re-affirm it, the Christian believer, fully sanctified by grace through faith, may in an unguarded moment, lose this precious pearl of perfect love; but he may in a moment, brought ‘to himself’ in deepest, self-aborrent shame, (Job xlii. 6), regain the gift of God by faith; and so—[“KEEP BACK thy servant, Saviour, from presumptuous sins; let them not have dominion over me”—] and so be brought once more into the favour of the Lord: now watchful and wary after the fall, more humble and therefore less insecure. Never was the Saviour’s caution more needed by us, Christian brethren, who are wholly given to God, than now—“Be ye therefore wise as serpents, and harmless [marg. ‘simple’] as doves—(Matt. x.)—the serpent being a type of Satan, as the dove is of the Holy Ghost. “Be sober, be vigilant:” (1 Peter v.)—

“But above all lay hold on faith’s victorious shield:  
Arm’d with that adamant and gold, be sure to win the field:  
If faith surround your heart, Satan shall be subdued;  
Repell’d his every fiery dart, and quench’d in Jesu’s blood.

\* \* \* \*

“Stand then against your foes, in close and firm array:  
Legions of wily fiends oppose throughout the evil day:  
But meet the sons of night; but mock their vain design;  
Arm’d in the arms of heavenly light, of righteousness divine.  
Ready for all alarms, steadfastly set your face,  
And always exercise your arms, and use your every grace.

*Leave no unguarded place, no weakness of the soul ;  
Take every virtue, every grace, and fortify the whole.  
To God your every want in instant prayer display ;  
Pray always ; pray, and never faint ; pray, without ceasing pray :  
That having all things done, and all your conflicts pass'd,  
Ye may o'ercome, through Christ alone, and stand entire at last !*"

"Herein" says St. John (1 iv. 17.) "is our love" (marg. 'love with us') made perfect, that we may have boldness in the day of judgment",—and who would not like to have boldness then? when, being seen with the prophetic eye of this same disciple, the scene is described as actually passing before us: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

"My little children, these things write I unto you, *that ye sin not.* And if"—unhappily—alas, alas, if it should be so!—Nevertheless despair not, man, flag not, fail not; fall not out of the race altogether for a single, nor even for a double fall. For is it not true that in time past thou hast

"Grieved him by a thousand falls?"

yet he has had mercy on thee!—

"These things write I that *ye sin not.* And if any man sin"—Hear it all mankind; and thou O bruised heart; and thou O sleeping Samson ('The Philistines be upon thee') wake, awake, awake, "and Christ shall give thee light!"—"We have an ADVOCATE with the Father, Jesus Christ the Righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

"Thou stands't the ever slaughtered Lamb,  
Thy priesthood still remains the same ;  
Thy years, O God, can never fail,  
Thy goodness is unchangeable."

The entire sanctification of a Christian believer may be viewed at a glance in our Lord's words:—"The light of the body is the eye: if therefore thine eye be single, thy

whole body shall be full of light." (Matt. vi.) Here we see the blessing itself, fulness of light; the instrumental means, singleness (purity, simplicity) of the glance of the eye of the mind at Jesus Christ: whose repeated caution, spoken "unto all," is—"Watch and pray—'praying always with all prayer and supplication for all saints'—pray that ye enter not into temptation;" for the Christian in his richest state of grace on earth is not exempt from temptation. How compassionate and half-apologetic are the words which follow: "The spirit indeed is willing; but the flesh is weak."—(The Saviour's words as reported by the Holy Ghost, through the pen of Matthew, chapter xxvi.)

A stimulus to follow after such perfect righteousness, such holiness, "without which no man shall see the Lord," is supplied by St. Peter in his touching allusion to the long-suffering of our Lord, who has borne with our past dulness and deadness of spiritual life, although having "a name to live." Who is there that cannot say, constrained by a grievous remembrance of much sinful unbelief—

"Oh how dead we all have been;  
Lord, revive thy work within!"  
Lord, revive thy work around!

—"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night. . . . the earth also and the works which are therein shall be burned up! Seeing then that all these things shall be dissolved, *what manner of persons ought ye to be* in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." (2 Peter iii.)

"Now, Saviour, now appear, appear,  
And let me always see thee near,  
And know as I am known:  
My spirit to thyself unite  
And bear me through a sea of light  
To that eternal throne."

Is it not wonderful that this regal priestly power, so great, so glorious, so divine, though always conferrible (indeed already more or less conferred) on us all 'who in Christ believe,' should yet be not always jealously

guarded or carefully exercised by us? O marvel of marvels! Shall a prince forget his royalty? Is it possible that a child of God should forget his Father's glory, and his own co-heirship with Christ Jesus through all eternity to come? "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number." (Jer. ii.) Oh, awful possibility of falling from grace! "Therefore be not highminded but fear!"

"O may the least omission pain  
Thy well-instructed soul,  
And drive thee to the blood again  
That makes the wounded whole."

"For to him that hath shall be given; but from him that hath not shall be taken away even that which he hath."

"O that I could in every place,  
By faith behold Jehovah's face,  
My strict Observer see—  
Present *my heart and reins* to try  
And feel the influence of his eye  
For ever fixed on me!

"Discerning thee, my Saviour, stand  
My Advocate at God's right hand,  
I never shall remove;  
*I cannot fall, upheld by thee,*  
Or sin against the majesty  
Of OMNIPRESENT LOVE."

Therefore, my beloved brethren, "Quench not the Spirit. . . Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (1 Thess. v.) This power, then, over every sin—this "right, authority, or privilege" of the sons of God (see John i. text and margin)—is the *Magna Charta* of our glorious liberty, as written in these golden words, "For sin shall not have dominion over you: for ye are not under the law, but under grace." Having, through grace, in our new birth by faith, (—a new birth consciously received, although mysteriously enacted by the Spirit upon our spirits)—having, thus *truly* "renounced the devil and all his works, the vain pomps and glory of the world, with all covetous desires of the same, and the carnal desires of the



flesh, so that we will not follow them, nor be led by them;" being "dead" to these things, and "risen with Christ," and having our life hid with Christ in God, the daily desire of our soul and the daily habit of our life, is to deny ourselves, take up our cross, and follow the Lord; and our daily watch is set in prayer for grace to obey the apostolic precept, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things sake the wrath of God cometh on the children of disobedience; in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth."—(Col. iii. 1—8.) Constant deliverance from all these is the blessing promised us in the ancient promise of God; "saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed;" which is fulfilled in Jesus, as Peter proclaimed to the people in Solomon's porch, saying, "Unto you first, God having raised up his Son Jesus, sent him to bless you"—What with? Silver, or gold, or broad lands, or flocks, or herds, or rank or titles—the honour that comes from man?—No; but "to bless you in turning away every one of you from his iniquities." (Acts iii.) Thus the daily *bent* of the soul (divinely renewed) is *away from sin*. We reckon ourselves "dead indeed to sin, but alive unto God through Jesus Christ our Lord." (See Romans vi.—a divine antidote to antinomianism in any church and in every age.) True, we are still weak in ourselves; but "surely in the Lord have we righteousness and strength." "When I am weak, then am I strong; for I can do all things through Christ strengthening me." "Thou, therefore, my son," says God, to each of us, his children, "*be strong* in the grace that is in Christ Jesus." Who will not reverently and thankfully say, Amen; Lord, so let it be!

"These things," saith the Spirit unto the churches, "have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us whatsoever we ask, we know

that we have the petitions that we desired of him.... We know that whosoever is born of God sinneth not; but he that is begotten of God" [*i.e.* one that is born again of the mystical water, (for the baptismal water is all in vain to this grand end)—and of the Spirit cleansing us by the washing of that mystic water through the word, when that word is mixed with personal faith in them that hear it: he that is thus begotten of God] "keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in His Son Jesus Christ"—the true priest for all mankind in all the earth through all the ages. "This" Great High Priest "is the true God and eternal life. Little children, keep yourselves from idols." (1 John v.)

4. He gives all other needful blessings, upon which the time would fail us to enlarge. (See Psalm lxxxiv. 11, 12.) We can but enumerate some of the chief, as "an unction from the Holy One." (1 John ii.) This is no peculiar privilege of a superior caste, but the common heritage of sincere believers in the Lord Jesus. It is true of every broken-hearted sinner who *now* will try it; (for in all scripture there is no salvation promised a man to-morrow):—

"Soon as *his all* he ventures  
On the atoning blood,  
The Holy Spirit enters,  
And HE IS BORN OF GOD!"

Delightful peace "which passes all understanding" is another gift of the great Priest-King upon his throne in heaven with his pardon and with the inward renewing of our minds in love and purity; and holy purifying hope of future glory, (1 John iii. 3;) purest and brightest joy, ("Rejoice evermore!") humility of mind; "bowels of mercies"—a tender, yearning compassion for others' bodies and souls; meekness under insult; temperance; love, (greatest of all); and finally heaven itself, whose gates the Lord Christ has "thrown open to all believers." And even here—

"He fills them with the choicest store  
He gives them life for evermore."

Say, is not such an high priest worthy our richest gifts of heart and hand : yes, even of the surrender of life itself for him? (Matthew, sixteen, twenty-fifth.) Did not he, the Prince of Glory, love us better than his own life ; and shall not we so love him ? Yes, verily, thou Conqueror of our hearts in tears, and agony, and blood for us poured forth—"for us men and for our salvation." (*cf.* Heb. ii. 9, 10 ; Matt. xxvi. 37, 38 ; Luke xxii. 42—44 ; John xix. 30, 33—37.) "God forbid that I should glory save in the cross"—the passion—"of our Lord Jesus Christ." "O Galilean thou hast conquered," we would say, but in another sense than Julian ; thy conquest, one of love, and not of judgment ; in mercy, not in wrath. Then henceforth take, Oh take for ever, "Saviour dear !" our most unquestioning faith. Our hope for ever and for all we fix on thee, and our most fervent love : and now hast thou fulfilled to us thy words, John, twelve, and thirty-two. Oh soon fulfil them, Lord to all—to all mankind !—

"Master, (will we ever say,) taken from our head to-day,  
See thy faithful servants, see, Ever gazing up to thee.

"Grant, though parted from our sight, high above yon azure height,  
Grant our hearts may thither rise, following thee beyond the skies.

"Ever upward let us move, wafted on the wings of love ;  
Looking when our Lord shall come, longing, gasping after home."

Secondly—Observe that *the priesthood of Christ has swallowed up the Aaronic or Levitical priesthood for ever.* A repetition of Judaic ritual in Christian guise [Guise in guile, or in crass darkness of the mind ; which is it? It must be one of these two, *we know* ; which is it? Answer it, O poor ritualistic drudge, always doing and never done, —doing *without authority*, though all the popes in hades "blessed" thee.]—A repetition of the Judaic ceremonial in a Christian shape is "holding a farthing candle to the sun!"—is—

—"To paint the lily ;  
"To gild refined gold ;—  
Is wasteful and ridiculous excess."

"If therefore perfection were by the Levitical priesthood . . . what further need was there that ANOTHER PRIEST should rise after the order of Melchisedec . . . who is made not after the law of a carnal commandment, but after the power of an endless life!" THAT PRIEST IS COME. Give

place ye fussy, pretentious brood, with your busy idleness—ye that “compass sea and land, to make one proselyte;” and when ye have made him, what? \* \* \*

“The darkness is past.” Would ye put back the clock of time 400 or 4,000 years? “The darkness is past; and the TRUE LIGHT now shineth”—shineth from heaven, so pure, so free, so warm, so good—O glorious Light of Light—Eternal Lamb of God! Read Malachi four, and two—Wilt thou not come to the light thyself, and let the Light come into thee? \* \* \* If not, then hear thy doom, which will as surely come to pass, as if it were reported in the *Times* to-day, in the words which next follow after: (Mal. iv. 3.)

The veil of the temple is rent; the temple itself overthrown: and without altar, without priest, without sacrifice, the Jewish people are scattered and rejected, because they rejected and crucified the Son of God. The Jew dares not do, what “Christians” impiously affect—to offer another sacrifice for sins (which is not another) and to bring strange fire before the Lord.

“Enter’d the holy place above,  
Cover’d with meritorious scars,  
The tokens of his dying love,  
Our great high-priest in glory bears;  
He pleads his passion on the tree,  
He shows himself to God for me.

“Before the throne MY SAVIOUR stands,  
MY FRIEND and Advocate appears;  
My name is graven on his hands,  
And him THE FATHER always hears;  
While *low at Jesu’s cross* \* I bow,  
He hears the blood of sprinkling *now*.”  
\* \* \* \*

“Lord Jesus Christ, true man and God,  
Who borest anguish, scorn, the rod,  
And diedst at last upon the tree  
To bring the Father’s gace to me,  
Let me, a sinner, mercy know.”

[Paul Eber, *Hymn for the Dying*.

—“Dying”; yes, thou too must die: and whither, O whither wilt thou fly, if Jesu’s arms be not around thee, nor his smile upon thy heart?]

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\* His death; his agony of blood; his offering of his sacred flesh for me.

It is said that the peerless Michael Angelo confessed his faith in Jesus thus—

“My one sole refuge is that love divine  
Which from the cross stretched forth its arms to save.”

And an old hymn says :—

“Let mee not perish, Thou that *neuer joyed*  
to see a sinner in his syn destroyed.”

[Oh man, woman, child, whosoever thou art that redest this page, my heart desires thy instant salvation through faith in God. “The gospel,” said a Brahmin, “is *peace to-day*.” So he described it; so mayest thou find it this moment from Jesus Christ the Giver !

“That blood I take, THAT BLOOD ALONE,  
And make the covenant peace my own.”]

“For the law” had but a “shadow of good things to come.” (Heb. x.) Christ is the high priest of those good things themselves : (Heb. ix. 11.) The shadow was imposed on the Jews until the “*time of reformation* :” (*ib.* 10) *i.e.* the time of Christ’s coming to reform the ancient church ; to purge its corruptions, by the spirit of judgment and the spirit of burning ; to fulfil the moral and the ceremonial law, and by dying as a substitute for our guilty race, to establish a new dispensation of grace and truth. Yes, my friends ; and there has been a “time of reformation” since that, when the professing church was corrupt and withered and dead, (except an elect few,) and when, instead of saving souls, it was destroying them as fast as time sped by, by the dogmas of mysterious priestly powers, of transubstantiation, purgatory, indulgences for sin, and a very pestilence of errors. Let me ask, Is not the time come for ANOTHER REFORMATION, by a fearless exposure of the corrupt teaching and pro-papal practice of the established church of this country, under the Tractarian or Ritualistic party ? O for a Luther’s flaming zeal, a Calvin’s logical acumen, a Melancthon’s meekness of wisdom and of love ! May the mantle of these Elijahs rest on some Elishas of this present day ! Oh that there may soon be a spiritual “resurrection” of “the souls of them that were beheaded for the witness of Jesus and for the word of God ;” that is, the raising up by God of such as shall come in the spirit and power of the martyrs and

confessors, as John the Baptist came "in the spirit and power of Elias," and was therefore called Elias: (Matt. xi. 14; xvii. 12.) So will it be in "the first resurrection:" (Rev. xx. 6.)—as I regard it.

"Now pray we for our country—  
That England long may be  
The holy and the happy  
And the gloriously free!"

Observe, thirdly, that *Christ's priesthood is after the order of Melchisedec, i.e.* it is without beginning and without end. It is without beginning, for Jesus is "the Lamb slain from the foundation of the world," (Rev. xiii.); and therefore is Melchisedec said to be "made like unto the Son of God," (Heb. vii.):—and without end, for he "*abideth a priest continually.*" The very glory of the Christian dispensation is its having ONE PRIEST for ever; thus contrasting with the "*many* priests, who were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood (margin—a priesthood which *passes not* from one to another, *απαράβατον, aparabaton, unchangeable.*) If, then, the priesthood of the Lord Jesus is unchangeable, intransmissible, what becomes of the imposing theory of a succession of priests from Christ's apostles, in the name of which such crimes have been committed; to support which such torrents of blood have been shed! Why, the apostles (as we have seen) never claimed to be sacrificing priests—never claimed to pardon sin. They all preached a crucified "Jesus and the resurrection"; preached the *good tidings* of a finished atonement once made for all men and *for all time*, by the which we draw nigh unto God.

What, then, the Saviour never parted with, namely, the priesthood, the apostles could not receive; and in not one of their epistles, nor in the record of their acts is it claimed by them or for them, that they had received or exercised such powers and functions of priesthood, as were claimed in a subsequent age of gradually advancing ecclesiastical darkness and corruption. Let us not marvel at this; for even in the apostolic age itself, St. Paul said, "The MYSTERY of *Iniquity* doth already work." (2 Thess. ii.) My argument is this—What Christ never parted

with, the apostles never received ; and what the apostles never received, they could not possibly hand on to any so-called successors under heaven. (Mark John, five, and thirty-first!) Here, O Puseyite, a little child from a Sunday School shall meet thee and shall overcome thee.

Let us rejoice that Jesus Christ is "the same yesterday, to-day, and for ever:" the same atoning Priest, in whom your father trusted ; to whom your mother prays ; from whom you, too, received a sense of sins forgiven when you believed on him. Oh joy of joys ! He saved me then ; he saves me now ; and he will save me to the end. Amen.

Fourthly: *the only other priesthood known in the New Testament is the COMMON PRIESTHOOD of all believers*, (mentioned 1 Peter ii. 5 and Rev. i. 6.) In this metaphorical sense, the godly working-man is a priest, and the unconverted prelate or even pope is no priest in *any* sense of the word. This royal priesthood of the house of faith offers up "spiritual sacrifices" (not atoning acts) continually, viz:—

1st. The sacrifice of a broken and a contrite heart, which, "O God, thou wilt not despise." (Psalm li.)

*Then*, the sacrifice of praise and thanksgiving (Psalm cxvi.) for the Saviour's atonement once made for all our sins ; in which trusting, and "to whom coming," we receive pardon and life eternal : our wounded conscience is healed by the "balm of Gilead ;" our sorely-distressed heart is calmed and set at rest by "the precious blood" of Jesus, which cleanses us from all sin.

*Then and thenceforth*, constrained by—

—"All thy mercies, O my God,"

—we present our bodies a *living sacrifice*, holy, acceptable unto God which is our reasonable service." (Rom. xii.)

*There is no other priesthood known in the New Testament.* For "CHRIST IS THE END OF THE LAW" of ceremonial sacrifice, at least—"IT IS FINISHED!"

This leads me to notice—

II. THE MOCK PRIESTHOOD of all such in any church and in every age who pretend and presume to stand between the conscience and its God, in the place of Christ, (who is the "*one Mediator* between God and men," 1 Tim. ii,) even though they come like angels of light, into which

Satan himself is transformed, and also these "false apostles," who make their boast of apostolic succession: who, by denying the all-atoning efficacy of the blood of the Lord that bought them, show themselves to be Satan's ministers, "transformed as the ministers of righteousness; whose end shall be according to their works." (2 Cor. xi.)

"*I marvel that ye*" Englishmen, whose fathers, filled with love to Jesus, would burn rather than turn to popery, semi-popery, demi-semi-popery, or popery of any shade or colour whatsoever!—"that ye," my fellow countrymen, for whose salvation I greatly long in the compassions of Jesus Christ—"that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed! As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed!" (Gal. i.) And this imprecation of the apostle is not like the mimic thunder of the Vatican, whose blessing or whose cursing "*urbi et orbi*" is alike unauthorized, presumptuous, and vain; but this imprecation brings on each impenitent offender the most real, lasting, and endless curse of the Almighty God.

If we can suppose, just for a moment, that Satan is not connected with the ritualistic movement,\* we can imagine him saying to these *soi disant* priests—"Jesus I know, and Paul I know, and Peter too, but *who are ye?*" But I must declare my solemn conviction, as just before stated, that they are—in most cases, we may charitably hope, *unconsciously* acting as such; but that does not alter the fact that they really are—ministers of Satan and not of Christ; ministers of darkness and not of light. They

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\* The bigotted partizans of both communions, Anglican and Roman, may well repudiate the name of "sect." They are not worthy the name of a section of the Church of Christ; for they are no members of his mystical body; they have *no part* in the pure and true Church of Christ at all! Let those who make their boast of descent from Peter compare the doctrines of the Council of Trent with Peter's own epistles. On Peter's supposed residence at Rome, see an "Authentic Report of a Discussion" at Rome between Popish "*Priests*" and Protestant PASTORS, translated by the Rev. W. Arthur, M.A.



are repeating the sin of Korah, Dathan, and Abiram, to whom Moses said indignantly, "Seek ye the priesthood also?" And so say we to these their modern successors—"Seek ye the priesthood also?" Do ye pretend to that which is the sole office of the Lord Jesus Christ; for even "Christ glorified not himself to be made a high-priest;" but God gave him that glory, and made him a priest for ever. "Seek ye *the* priesthood?" Can ye not be content with proclaiming a sacrifice *already* offered—an atonement *already made*? Ye are, without controversy, "not called of God, as was Aaron;" for God has called his only Son to an only, an intransmissible, an unchangeable, and eternal priesthood. Who has called you then? Man or devil? Ponder this question, my deluded fellow-creatures: and answer it to your judgment and conscience, as you will have to answer it at the last day before the bar of God.

Time would fail to set forth at due length the characteristics of the claimants, and the consequences of the claims, to powers and prerogatives so exclusive; and of the pretensions to a dominion over souls co-extensive with heaven, earth, and hell,\* and co-eval with the coming eternity, as those which are made by the mock-priests of our holy and truly catholic Christianity. But just look at these:—

The first characteristic of a false priesthood is *vanity*. How it pleases the carnal mind to be looked up to and admired, (especially by some of the more credulous of the fair sex, and by effeminate or grossly-prejudiced minds among the other sex) as "the priest" gesticulates in pretty robes in the congregation!

"To dally much with subjects mean and low,  
Proves that the mind is weak, or makes it so."

"But now, after that ye have known God, or rather are known of God," (if any among you Ritualistic or Romish priests who may come across this sermon, ever have known him, or if you ever—in the long-since past of life, bedewed by the precious pearl-drops of a pious mother's tears, and carefully instructed by a loving father's voice, †—if

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\* See "The Modern Jove," p. 26.

† A friend of the writer's told him the following incident. She was once asked by a very high-church clergyman to what sect or communion she belonged. Unknown to him, she was yet well-acquainted

you have ever been "known of God"—"how turn ye again to the weak and beggarly elements whereunto ye desire to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you....I stand in doubt of you." (Gal. iv.)

Another characteristic feature of the false priests is *pride*. "Stand by, stand by," they say, in effect, to their own followers and to all other denominations of Christians also. "We are holier than you!" "Proud prelate" and "proud priest" are more than verbal alliterations; they represent sad historic and present facts. ["Proud preachers exist among Protestant sects," does some voice inaudibly retort. It may be so; for Satan is not confined to the Roman Catholic denomination. He makes excursions beyond its pale. But greater shame to any preacher of a pure and lowly gospel, if "the foot of pride come against him," and cause him to fall.]

"But," some one may here inquire, "is not the zeal and activity of the new Oxford school of curates very praiseworthy?" Now, let us look at this matter a moment. When "Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails; and when he set the brands on fire, and let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives,"—you would hardly expect the Philistines to gather together at their doors and say complacently, "How very active and zealous our neighbour Samson is to-day!" Would you, now?

Zeal misdirected to a bad end is bad; but "it is good to be zealously affected always in a GOOD THING." See Galatians iv. 18. This whole epistle is strongly protestant against legalism, formalism, ritualism, or Judaism—the one error in various shapes which is for ever opposed to the liberty, purity, life, and peace of spiritual religion—a religion founded in grace, conducted through

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with *his* antecedents, and knew his parents who were pious, God-fearing Methodists. Looking him straight in the face, she replied, "I belong to the sect to which your father and mother belong; in which you were brought up; but from which you have sadly departed." The tears filled his eyes; and, without saying a word, he turned away.

grace, and perfected by grace, both *for* the church collectively in its redemption by *price*, and *in* believers individually in our redemption by *power*. It is all, from first to last, of God's—

“Sufficient, saving, sovereign grace!”

“Stand fast, therefore,” O Protestant England, and thou individual Christian also “in the liberty wherewith Christ hath,” so marvellously and so mercifully made us “free;” and “be not entangled again with the yoke of bondage”—“a yoke which neither we nor our fathers were able to bear.” Far better than the Pharisaical Ritualistico-Romish zeal which blesses itself, and reads a special “form of prayer,” for the perversion of one unstable soul from plain spiritual religion to the meretricious and seductive twin apostacies which have their headquarters respectively on the banks of the Isis and on the banks of the Tiber—far better than such zeal is the quiet discharge of parish duty by honest Protestant clergy of the old school—one of whom I have known to stop and chat with a Methodist preacher; not patronizingly, or with the insult of addressing him as one of the “parishioners infected with that odious thing dissent” (!) but on equal terms of Christian brotherhood and friendship, and as if *he* also were seeking to gather in for the Master some of the teeming crowd of souls, perishing for lack of knowledge. St. John once saw a man casting out devils in Jesus' name, and said to Jesus “We forbid him, because he followeth not us. But Jesus said, Forbid him not. . . . for he that is not against us is on our part.” (Mark ix.) “Read,” my Ritualistic friend and neighbour, of whom I bear thee record “that thou hast a zeal, but not according to knowledge,” simple, saving, God-given knowledge of Jesus through the inner and mysterious birth or washing by the water through the *word* and *Spirit* of the living God; [“God is the Lord who hath shewed us light;—Glory and praise for ever be to his holy name! ]—Read, mark, learn, and inwardly digest the “strong meat” which you will find preserved for you in Matthew, eight, eleventh and twelfth. [“O Methodist teacher, teachest thou not thyself this caution also?” God help me, from my heart through all my life to heed it; and may he bring some of us, ecclesiastically shy of one another here, to be

better friends above ; to which prayer many a dissenting follower of Jesus, I know, will join with me in adding a good, unctious, hearty Methodist *Amen!*—Here for the present the truce ends ; and alas, alas—for I am a lover of peace, and “ Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar! . . . I am for peace : but when I speak, they are for war.”—War, then, be it to the death, with imposture, pretence, chicane, and lies—for that’s the plain old bible word that suits the things which we oppose.

“ Soldiers of Christ arise !  
And put your armour on !  
\* \* \* \* \*  
Courage your Captain cries  
Who *all your toils foreknew* :  
Toils ye shall have, yet all despise :  
I HAVE O’ERCOME FOR YOU !”]

The grand and far-reaching consequence of the preceding argument, the soundness of which I submit to all reasonable men, is the *unauthorizedness* and therefore *false-ness of the priesthood* these men or any other men profess to exercise. “ Oh, hush !” does some timid Christian say, “ you should have charity ; and we are taught to live in peace with all men.” Now, my Christian brother or sister, I would reply, you just do this, will you ? Get your bible : (We, Protestants, do nothing without our bibles)—and open it at 1st Cor. xiii. You have it ? Well. At v. 6. concerning charity (or love) we read that it “ rejoiceth not in iniquity,” and it is the iniquity (historic and actual) of this system of human priesthood that shocks my understanding, and weighs so heavy on my heart that it woke me at two o’clock (or between two and three) this morning, to think, and pray, and write concerning it, in hope that God will bless the word.

“ But rejoiceth in the truth,” the apostle proceeds ; and because I rejoice in Christ Jesus, the Incarnate Truth of God and my own Saviour, therefore I cannot but speak the things which I have seen and heard of him, with the eye of faith to which he has given sight, and with the ear of my listening, enraptured soul. I tell you if I should hold my peace a thousand other voices would be made to speak, and are now speaking the testimony of truth concerning Jesus Christ, that all men through him may believe.

And as that preacher says, for whom above all I give thanks to God, who has called him and so richly endowed him with gifts and with grace from the Lord Jesus Christ—(We glorify God in him, Gal. i.)—"We would have the utmost charity possible; but we must have honesty too."

And as to "*peace*," it is only "as much as lieth in us" that we are to hold our peace. *Personal* injuries, slights, wrongs, a Christian may bear; but if the fire of love to Jesus be anything more than a spark in him, he, like Elijah, will be very jealous for the Lord's honour and glory—When Christ's truth is adulterated with soul-destroying errors, and when our flocks are decimated by the destroyers and politely bland haters of dissent, who would, in the country parts, at least if they could "improve it off the face of the earth!"—is it a time for peace?

"There are two things which I love," once said my esteemed classical tutor at Richmond (the Rev. B. Hellier)—"Peace and a quiet conscience; but *if I cannot keep both, I GIVE UP PEACE.*"

What? Shall we "run with the (hunted) hare, and hold with the (swift-pursuing) hounds?" "Would you blush" asked Wesley once, "to contradict the devil?"

Now there are about 22,000 clergy in the Church of England, and connected with it in the British colonies and dependencies; all of them (except the "deacons" or young curates, and these are "priests" in the bud) called "priests" in the Book of Common Prayer. There are, according to an estimate by one well able to judge, about half-a-million Roman Catholic priests in the world, all directed by one "head,"\* who only three short years ago this day (July 11, 1873) was not to be believed infallible, but two days after (July 13, 1870) was voted by a number of fallible men to be so, and to be believed to be so by all Christians throughout the world, under penalty. (See Appendix B.)

Although even an apostle,—"not a whit behind the very chiefest," (2 Cor. xi. 5,) and "rude in speech"; [Oh, but was not that very impolite, Brother Paul?"]—says "*Not* for that we have *dominion* over your faith, but are helpers of your joy: for by faith we stand," (*ib.* i.); yet here are men—"bishops", not without one hundred and

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\* Contrast with this Ephesians v. 23.

forty of their number protesting (with or without qualification) against the dogma—[Well, I declare,—“protesting”—here are the newest race of protestants in the bosom of “*the church*,” as it proudly vaunts itself to be; resting all on Peter, and there is no proof (nothing but very suspicious patristic *assertion*) that Peter was ever in Rome at all, or that he ever had anything at all to do with the early Christianity of Rome. (Ah! how different from Romanism of the 19th century!) Why do they not take Paul as their patron saint? He was at Rome, we know for certain, for scripture tells us so—“My dear sir, you forget the keys”! Oh, ah, “the keys”— \* \* \*

\* My God, hast thou not seen what cruelties have been wrought in the pretended authority of these same keys! \* \* \* Well, the keys; let's look at them. Show me one. Do you call this “the key of the kingdom of heaven”? Why this is the key of the Inquisition! “House of Mercy,” do you call it? Call it house of tears and shrieks and—*blood!* Look at it, priest, the blood of “these innocents” on the “skirts of thy garments.” Take this key away, with the keys of all the prisons and dungeons in which the victims of your church have been incarcerated. “And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant:” notwithstanding “Pharoah” hardened his heart, and God hardened it too, till the Red Sea overwhelmed him and all his host. The blood of Sadowa and the blood of Sedan were but some of the on-coming waves of a red sea of divine wrath that shall whelm thee O thou hoary, (Would you prefer the word spelt, O “priest,” with a letter near the end of the alphabet?)—thou blood-stained system of the papacy!

And all this cruel “dominion” over faith arises from your bold, bad “wresting” of our Lord's simple figurative intimation to Peter, that he had elected him to the great honour of announcing the way of faith (“the gates of the kingdom”) to the Gentiles as fulfilled in the tenth chapter of Acts: Cornelius being the first of an ever-augmenting host of Gentile Christian soldiers—

“Marching as to war,  
With the cross of Jesus  
Going on before!

Fling away the rusty, bloody keys, O priest, the gates of the kingdom of heaven are open to the Gentiles through faith, and neither thou nor thy master can shut them; and the keys will be never wanted again.]

Well, but about this Vatican Decree. "We teach and define it to be a dogma *divinely revealed*"—Oh, I see; you have modesty enough to contradict the Spirit of Truth (see Revelation twenty-two, eighteenth), and hardihood enough to dare the plagues which are threatened there by one who never breaks his word: for "he is not a man that he should lie."

And then the decree says "*We* teach and define it to be" so and so—Oh, is that it? I must be very obtuse, I fear; for I really thought the pope was master and chief teacher; but you, gentlemen, for yourselves, for the 147 "new protestants," and for all Christendom [Can you give account for each individual soul in the day of judgment? See Romans, fourteen, twelfth] delegate him supreme didactic authority and "dominion over the faith" of men: which is as though the Communists in Paris two years ago (since so mercilessly punished) should have elected one of their number Emperor of France! "Absurd." "I thank thee," priest, "for teaching me that word." This decree of your set—well then, we'll say "*sect*" (proudly claiming catholicity or universality, with all Greek Christendom and all the Reformed Christendom of Germany, of England, and of the United States laughing at this conceited "Italian band," from side to side)—this decree of papal infallibility, I say, is the greatest act of absurdity committed in this 19th century.

I think we need not pursue the examination of your decree further, except to ask why the last clause therein—"and not by reason of the Church's consent"—which "was *not* in the decree as voted upon in the Council on July 13th, 1870, was inserted when it was read in public without discussion on the 18th" (Friedrich's *Documenta ad illustrandum* p. 318, II. *Abtheilung*: Note B in "The Modern Jove") O ye wise men of Rome can you not see that the tail of your serpent stings the head? For if such and such "definitions" of the Roman Pontiff are in themselves irreformable, *and not by reason of the church's consent*, how could the consent or nonconsent of the church, through the bishops, affect the question at all? "Oh but,

Sir, the Church gives up its power over dogma to the Pontiff."\* Oh, indeed; but what does the MASTER of the Church say to that? "Have ye not so much as heard whether there be any Holy Ghost," whom the Lord promised should abide with "*his disciples*" (not that vague word "the church," † *cf.* John xiii. 35 with xiv. 16, 17)—"for ever"? And is that grand old book, the

"Precious bible, book divine"—

grown obsolete? ["Authenticated by the church," interjectest thou, O priest? What, art thou holding thy farthing candle to the sun again? Shines not God's *word*, like God's WORD, ("the Sun of Righteousness,") by its own *self-evidencing* light?] "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away: but the word of the Lord endureth for ever. And this is the word which *by the gospel* is preached unto you."

But all this is a digression. I was saying just a little while ago that it is estimated that there are half-a-million Romish priests, ("*urbe et orbe*") How many Buddhist and Brahminical and other priests there are I have no means of ascertaining; but suppose we put down all the "priests," self-called, mark you! (The "royal priesthood" of God, called by his Spirit to faith in the Messiah, the Prince of Glory, being "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ"—is as far superior to the "beggarly elements" of Judaic, Greek, Roman, or Anglo-Catholic (Qy. "narrow-minded") priesthood, as the Prince of Wales is to the king of the gipsies. Nothing is said about the sprinkling with baptismal water in infancy, or signing with the sign of the cross. Would the signing with the sign of a

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\* Then what is to hinder the Pope from decreeing black is white. Must all men believe it?

† "The Saviour is treated with dishonour, when the church which he has established is made to usurp his seat, to receive his homage, to perform his office, to be virtually the author of salvation instead of the channel through which salvation flows. This is in truth the deposing of him from his throne, and to invest his subjects with the authority which belongs to himself." *Archbishop Longley* (as quoted in the *Methodist Recorder*, July 11th, 1873.)



crown make the dear little child a king? and will the sign of the cross in baptism make him a Christian, or seal him so? It is the cross taken up and clasped to itself by a loving heart, "choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season, and *esteeming* the reproach of Christ greater riches than the treasures of Egypt"—and not the baptismal cross, that Jesus loves)—To you, beloved Christian brethren, of all evangelical churches "scattered throughout" England, Ireland, Scotland, Wales—throughout Europe, Asia, Africa, America, and the uttermost parts of the earth—to you, my brethren, "called" with me to God's kingdom and glory; "faithful" I trust, we may say, in greater or less degree, to him who hath called us, [as for me I confess, with shame, the degree of my faithfulness is a very small degree indeed, yet still I have, *through favour*, obtained power, *through faith*, to be faithful "in that which is least;" and "by the grace of God I am what I am."] Oh that the central word of these three may be true of us when the Chief Shepherd shall appear—"chosen." Let us have grace to give diligence to "make our calling and election sure": to you, and to me, even to-day the heavenly benediction comes from our great high priest above—"Grace unto you, and peace be multiplied": 1 Pet. i.)

I resume—suppose we put down all the "priests" of all religions in the world at three millions. Now if these pages should happen to fall into your hands—and if you will read anything from a "sect" which has shared the glory—(May the glory never depart from "the people" [of God] *called Methodists* " [by man,] until all the world is converted to God: and the whole earth be filled with his glory. Amen and Amen!)—a "sect" like the "sect of the Nazarenes"—"everywhere spoken against." And now, O "religious" man that art called a "priest," may the Spirit of truth help me to plead with thee, as though face to face, and mayst thou listen to reason (for art thou not a man?) and to Scripture, for art thou not, we will suppose, at least a nominal Christian?

Now, I would have you bethink yourself what you will answer to the *One Master* of us both in "that day" that is fast approaching, when He shall challenge the validity of thy "orders;" and ask who called thee to "this honour;"

and how thou darest step into his place between man's guilty conscience, and man's offended God. For one to call himself "Vicar of Jesus Christ" in the church is as impious as for one to call himself vicar of Almighty God in the government of the universe!

"I was brought up in the faith I hold," dost thou say? Ay, there's the root of much of all this evil. If thou hast sinned ignorantly, may God lead thee to repent of thy sinful office, and forswear "priesthood" for ever—"For the times of this ignorance God winked at, but now commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts xvii.)

"My bread"—dost thou further say?—"How about my daily bread" Ay; that's the old plea (1 Sam. ii.) Why, man, if I did not from my heart believe all the great and saving doctrines which that branch of the church of Jesus Christ to which I belong, holds and loves to hold, enjoys and longs to enjoy, in all their "sweetness and light," still more and more, I tell thee I would rather return to composition "at case," or turn even to breaking stones upon the road-side—(easier work than breaking stony hearts of men, except the Spirit deal the blow with the hammer of his word. Lord send the power upon us all to soften and break—

"An adamantine heart.")

Dost thou not know that man "shall not live by bread alone"?—and that the true bread of life is Christ's flesh and blood once offered up for our sins, on which we feed, mystically yet savingly, in our hearts, moment by moment, and know that we have eternal life in Him. And as to this priesthood—In thy case I will not call it priestcraft, for thou hast done it ignorantly; (but woe will be in the day of eternity to those who have "sinned wilfully," and especially after having received knowledge of the truth)—as to this priesthood of various "religions" so-called, "knowest thou not yet that Egypt is destroyed" thereby? Hast thou no pity on the souls of men, women, children kept by you priests from a simple, *direct* access to the High-Priest of our salvation in the heavens?—Who

has said that "as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life. For God so loved *the world*"—

"Come all the world ; come sinner thou,  
All things in Christ are ready now !"

And thou, even thou who art a "priest" mayst come and cease thy weary labours by resting thy soul in his wounds who promises then to give thee rest—(Matt. xi.)—"For God *so* loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved." (John iii.) Hear the divine wish—that the twelve hundred millions of men, women, and children now in this world should be saved ! 1,200,000,000 of human beings ; and yet you three millions of priests cannot save one out of all that number. But the One True Priest above can save the twelve hundred millions, and you three millions also ; if you will but repent, if you can but believe in Jesus Christ. "He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but"—read the rest of the sentence for yourself, and ponder it, and flee from that which it reveals—for these are the true sayings of God.

We, Christian believers of all the churches, whom God has called, and called to be a royal priesthood, we have *no priest* but Jesus ; we trust no sacrifice but his most precious blood. We "determine to know nothing among men but Jesus Christ and him crucified."

Most musically does Bishop Ken sing—surely no "Ritualist" he—

"When our redemption was complete,  
Thou, Jesus, didst to heaven retreat,  
And on the Throne Divine,  
Make up the Godhead Trine :  
There heaven thy glorious body shall retain  
Till thou at judgment shalt the world arraign.  
\* \* \* \*

"Glory to Jesus, at God's right  
Enthroned in majestic light,  
Yet to converse art prone  
With saints below alone !  
Live, Lord, with me, and when thou wilt return  
Take my soul with thee, and my dust inurn."

God help us to live and die humble and obedient Christians of the holy and true catholic faith, contained only in the sacred scriptures, "once delivered to the saints;" and in which God the Holy Spirit has, by the hand of the inspired prophets and apostles written to us of "*the common salvation.*" (Jude 3.)

The first verse of our text is objected against the character of the orders of the ministers of Christ in any other than in episcopal churches. Now as to episcopal orders. It is well known that, in the New Testament, the order of presbyters (or elders) and that of bishops (or overseers) is one and the same thing, under different names; as we say indifferently two-shilling-piece or florin. Thus in Acts xx. 17 we read that Paul sent to Ephesus, and invited the "elders" (*πρεσβυτέρους—presbyters*) of the Church to meet him at Miletus, to hold a sort of Conference. "And when they were come to him, he said unto them. . . . Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you [presbyters] overseers (*ἐπισκόπους—bishops*) to feed the church of God, which he hath purchased with his own blood." (vv. 18 and 28.) Now, sirs, where is the superiority of your episcopal orders over my presbyterian? "Ecclesiastical history," quoth ye? Yes, and pretty history you, and such as you, have made it, and are making it to-day, to your shame.

On this subject of the mock priesthood, let it be observed that the word *ιερεὺς* (*hierews*) or priest is never applied to a Christian minister in the New Testament. Even Richard Hooker, the justly-renowned champion of the established church of this country, admits—"In truth the "word *presbyter* doth seem more fit, and in propriety of "speech more agreeable than *priest* with the drift of the "whole gospel of Jesus Christ. For what are they that "embrace the gospel but sons of God? What are "churches but his families? Seeing therefore we receive "the adoption and state of sons by their ministry whom "God hath chosen out for that purpose; seeing also that "when we are the sons of God, our continuance is still "under their care which were our progenitors, what better title could there be given them than the reverend "name of *presbyters* or fatherly guides? The Holy Ghost

“throughout the body of the New Testament, making  
 “so much mention of them, doth not any where call them  
 “priests....St. John therefore beheld, sitting about the  
 “throne of God in heaven, four and twenty presbyters,  
 “the one half fathers of the old, and the other of the  
 “new *Jerusalem*.” (Hooker’s Ec. Pol. bk. v. sec. 78.) \*

Read Acts x. 42—45. Where is there any “priestly”  
 acting here? Where the laying on of hands? The  
 present “believing” of “the uncircumcision” in him  
 who died for them, is followed immediately by remission  
 of sins, and the falling of the Holy Ghost from heaven  
 upon their hearts, “while Peter yet spake these words.”  
 Then, after the Spirit had been given, the symbolic rite  
 of baptism was administered, and received as a public  
 confession of faith in Christ, (iv. 47, 48.)

As corroborative of the unscriptural and anti-christian  
 character of human “priesthood” now Christ is come,  
 I quote the following remarks from “The Doctrine of  
 Christ” by Dr. Steane:—“A prophet is the messenger of  
 “God to men.....a priest.....is the messenger of men  
 “to God, and with God accordingly the business of his  
 “mission is transacted....Where there is no propitiatory  
 “sacrifice, there is no priest. A priest must always ap-  
 “pear before God with blood.....as the appointed  
 “expiation for sin.....It is consistent in the Romish  
 “*church*” [?] “to call her functionaries priests, and to ap-

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\* On this same point, I have received from an esteemed clergyman  
 in Ireland the following:—“Your subject ‘Priesthood’ appears to  
 me to take up one of the vital questions of the day. Romanism here  
 —Ritualism on your side of the Channel—supersedes Christ in his  
 great priestly office; and wicked men are thrusting themselves into his  
 room, between God and sinners. The Irish Church, in her new phase  
 of existence, is striving might and main against such false doctrine.  
 Already she has authoritatively affirmed that wherever, in the Prayer  
 Book, occurs the word ‘priest’ she doth there understand ‘presby-  
 ter;’ thus cutting the very root of the sacerdotal system.”—[But  
 would it not be better still to discard the word ‘priest’ altogether?  
 (as applied to a Christian minister.) “Pull down the nest,” as was  
 said of old concerning those dens of darkness, the monasteries and  
 the nunneries: “and the birds will fly away;” so expunge “priest”  
 from the book of Common Prayer, and “the unclean thing” must  
 depart from the churches. God bless the Irish Church, (see Appen-  
 dix C.), and make it abundantly useful in winning souls to Christ  
 Jesus! And may God bless also those new Protestants, the “Old  
 Catholics” of Germany !]

“point their ministrations at an altar, since it is maintained”—[with imperturbable effrontery, and with most subtle and serpentine, *circular* arguments; *e.g.* Romish priests say that “the church” gives canonicity and authority to scripture, and scripture says “Thou art Peter” to their church—so we come round to just where we were before :]—“it is maintained,” continues Dr. Steane, “that they have a sacrifice to offer” [!] “But for Protestants, who utterly and with abhorrence disown the Mass, and renounce the very notion implied in it as a blasphemy, to retain this phraseology, and to evince a partiality for it, as some do, is at once a weakness and a fault.” (Doct. of Christ. p. 107.) To which very mild rebuke of Dr. Steane, I feel constrained to add that such partiality for the term “priest,” and such hankering after the “forbidden fruit” of priestly prerogatives and powers, is not only “a weakness and a fault,” as in the case of the ignorant—(scripturally ignorant; for what is a classical education to being “mighty in the scriptures?” “What is the chaff to the wheat? saith the Lord:”)—of the ignorant, I repeat, (experimentally ignorant of the in-wrought and out-wrought salvation of God, Phil. ii. 12, 13)—and of the thoughtless among the clergy; but it is a burning sin and shame in all who designedly cling to it for ulterior purposes of domination over conscience and over citizenship alike. \*

We repudiate—we Methodists, we Protestants, we Christians, repudiate the claims of all human priesthoods. We have no priest but Jesus!

“None but Jesus  
Can do helpless sinners good.”

Pardon me, gentle reader, if I detain you still on this point. It is the very root and core of the twin heresies of Oxford and of Rome: (and are not these two one?) We refuse, I say, their false doctrine of salvation by sacraments, of salvation by works: for “by grace are we saved through faith; and that not of ourselves: it is the

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\* For some excellent remarks on the proper expiatory virtue of the blood of Christ, which is the true sacrifice for sins; and also on the figurative use of the expression “making a sacrifice,” as applied to his assumption of human nature, with all the indignities attaching thereto, see “The Doctrine of Christ,” p. 108.

gift of God : not of works, lest any man should boast." (Eph. ii.) It is "by grace, through faith"—a faith that accepts from the Saviour, as a gift, salvation-peace and salvation-power, by which we work the works of Him who loved us while it is day ; for "the night cometh when no man can work." How beautifully simple is this word of direction for salvation—"Come unto me,"—it is the true Priest speaking, not the false—"all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you"—Ah! how unlike the cumbrous, galling yoke of "the priests," is the "reasonable service" of Jesus Christ in the pathway of his pure commandment—"and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls." (Matt. xi.) "Let not your heart be troubled : ye believe in God, believe also in me." (John xiv.)

"O how unlike the complex works of man,  
Heaven's easy, artless, unencumber'd plan!  
No meretricious graces to beguile ;  
No clustering ornaments to clog the pile :  
From ostentation as from weakness free,  
It stands like the cerulean arch we see,  
Majestic in its own simplicity.  
Inscrib'd above the portals from afar,  
Conspicuous as the brightness of a star,  
Legible only by the light they give,  
Stand the soul-quickenng words—BELIEVE AND LIVE."

The words of the first verse of our text condemn all who claim for themselves the honour of priesthood. Yet these same words are sometimes strangely objected against the validity of the ministrations of Baptist, Independent, or Methodist preachers. "You are not called to preach, or to administer the sacraments," the objectors say.

I answer first,— "It is observable, Aaron did not preach at all ; preaching being no part of the priestly office." (Wesley.) I observe, secondly,—Who are you, to make this assertion, that men whose motives it is impossible you should scan, and into the region of whose experience you have not penetrated, are not called of God to preach his word, nor to administer his ordinances? How will you dare to tell us, who know that God has sent us to preach his gospel, and to bear "rule," or to be "the guides" (see margin Heb. xiii. 7) in his church, that we are no ministers of Christ?

But now, gentlemen, since you have drawn forth the comparison, let me say, that many of the honourable brotherhood of local preachers in the Methodist Connexion would stand such a test in an examination in the theology of the Bible as few Ritualistic clergy of the Church of England could do ; \* and would, by God's grace, sustain their part in theological discussion against twice their number of "priests" of the "holy, Roman Catholic and Apostolic Church"—every one of which names (nouns-adjective and nouns-substantive together, excepting only the "Roman") I undertake to show to be—not according to fact. Thus—

"*Priest*," as is shown in the entire argument of this sermon, can apply to Christ alone. Any one else that uses it, in any other sense than that of the common brotherly priesthood of all saints, uses it—not according to fact.

"*Holy*." So far as *doctrine* is concerned, judged by a biblical standard, the Roman Catholic church is corrupt. Its *practice* I do not judge. I know that there have been, and I believe that there are now, true saints of God in the church which is named of Rome ; but so far as its doctrines are concerned, how can a church be holy or pure which, unsupported by, or contrary, to scripture testimony, teaches the worship of images ; the invocation of saints ; the immaculacy of the Virgin-mother of our Lord, (as if the Power that wrought the miracle of the Incarnation could not prevent, by miracle, the contamination of the holy child through original sin ;) the purging of souls by fire after death ; the possibility of doing works over and above what God requires, so that after all we have done, we should be able to say, "We are" *not* "unprofitable servants !" (Luke xvii. 10 ;) indulgences for sin, ("the

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\* Even a chapel steward (or poor-steward, or society-steward ; it matters not to the purpose of this argument) once gave me such a lesson in theology as I never forgot. Being then a local preacher, I had been preaching the gospel in one of the London chapels, and, led away by the ardour of the subject, had used an incautious and incorrect expression to this purpose—"If the love of the Father was so great in giving his Son, how much greater was the love of the Son in giving himself." On entering the vestry after service, my friend corrected me ; for any man who will shew me (in a right spirit) that I am in error is my friend.



abominable thing that God hateth ;”) the exalting the opinions and traditions of men (“the fathers”) to at least an equality with the word of the living God! the transubstantiation of a creature, by the act of a creature, into Deity ; and, last of all—(so far has “development of doctrine” proceeded : what next we shall hear of I can’t imagine)—the exaltation of a fallible mortal to a level (in matters of doctrine, and doctrine always, more or less, affects practice) with the only-wise God and infallible Judge of all the earth—how, I ask, can such a church be *holy* ? It is impossible ; therefore to call it so is—not according to fact.

“*Roman.*” Up to a recent period this adjective, at least, among them all was true ; but, by the over-ruling Providence of God, French aid being withdrawn from Rome, Italy demands her natural capital, and pushes Pio Nono into the Leonine Quarter—(Europe, beware of the old lion, who though almost toothless, and “stiff in the joints,” as Bunyan said, is yet as cruel and as crafty as ever.)—This word only, then, is still, to some extent—according to fact.

“*Catholic.*” This is, of all its names, the most boasted, but the most unreal ; for by excluding the Greek, the Armenian, the Anglican, the Lutheran, and other Protestant churches of Christ in England, in Germany, in Norway and Sweden, in the United States, in Australia, at the Cape, in Madagascar, in India, in China, and in the ends of the earth, how is it possible for the Roman communion or sect, in truth, to claim catholicity, totality, or universality ! Therefore concerning this word—a noble word rightly understood and rightly applied to “all who in every place call upon our Lord Jesus Christ, both theirs and ours ;” to “all them who love our Lord Jesus in sincerity ;” (Eph. vi.) and who, because of that love, are “endeavouring to keep the *unity of the Spirit* in the bond of peace. (Eph. iv.) There is one body,” (but it is not the Roman Catholic, nor any other single denomination,)—“and one Spirit, even as ye are called in one hope of your calling . . . . till we all come in the *unity of the faith*”—(and that unity is far more real than apparent. Where is the Calvinist, for instance, who trusts his salvation to an electing decree, and not to the blood and righteousness of

God's elect and well-beloved Son? \* And where is the Arminian who dare trust in anything that he himself has done, may now do, or shall in future do, and not rely entirely on God's all-

“Sufficient, sovereign, saving GRACE?”)

—“and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” (Eph. iv.—Reader, continue the quotation for thyself in v. 14, [To whom does the last clause refer?] vv. 15 and 16; and may God grant us grace to observe v. 26 and vv. 30—32.)—Therefore, concerning this word “Catholic,” as claimed by, and applied to, the Church of Rome exclusively, we say it is—not according to fact.

“*Apostolic?*” What of that? Can a church which denies all the doctrines of grace which the apostles of Christ taught; to preach which, they lived; to show their unwavering faith in which, they died by bloody deaths—can such a church be apostolic? “To the law and testimony!” “What saith the Scripture?” Let us enquire of the apostles successively, by searching their writings, which are “given by inspiration of God.”

1st. *Peter*—this “stone” or “fragment of a rock,” on which Romanists build so much. It ought to be a good, strong foundation, then; did it not? Ay, but their rock is not as our Rock, even our enemies themselves being judges.” (Deut. xxxii.) “For who is God, save the Lord? and who is a rock save our God?” (2 Sam. xxii.) “But Jeshurun....waxen fat....grown thick....covered with fatness....forsook God which made him, and lightly esteemed the rock of his salvation.” Surely that Rock also was Christ! But Peter we have left standing without at the door all this while. Well, Peter, come before us. What hast thou to say concerning the doctrines and practices of those who claim succession from thee, although the bible gives not a hint of thy being ever at Rome; and although there is strong coun-

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\* *E.g.* Take the portion I have just been reading at family worship from Mr. Spurgeon's “Morning by Morning” (July 17)—“Knowing, brethren beloved, your election of God.” How very little is there in the exposition of these words to which an evangelical Arminian would object!

ter-evidence, \* witnessing to the impossibility that thou shouldst ever have been there? Well; and what is the testimony of St. Peter? As to the foundation, he says that God has placed "in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." (1 Peter ii. 6.) As to the alleged co-ordinate authority of the views of the early fathers and of the decisions of ecumenical councils with the authority of the word of God—(Many of the members of which councils were doubtless good men; but these never dared individually to claim infallibility: and if the individuals are fallible, the whole cannot be infallible. No multiplied number of glass beads which are blue in colour will ever make a heap which is *not* blue; so no possible number of fallibles can ever make an *in*-fallible.)—St. Peter says, "If any man speak, let him speak [It is what I have been endeavouring to do] as the oracles of God." (*ib.* iv. 11.) With regard to bishops, he calls Christ Jesus "the Shepherd and Bishop of our souls" (*ib.* ii. 25.) With regard to the various inventions in dogma, ["Developments" do you prefer to call them? † Very well: developments, as the spider developes his web from his own bowels.]—of successive ages of spreading mental and moral darkness, (the "Mystery of Iniquity" working, by the marvellously-exercised permissive Providence of God)—such inventions as have been before adverted to, what has Peter to say? Speaking of himself and of his fellow-apostles and fellow-disciples, he says, "*We* have not followed cunningly-devised fables." (2 P. i. 16.) And with regard to succeeding races of ministers in the Christian church, he says, "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." Now this is that (in effect, not in form, not in so many words: the

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\* See "Authentic Discussion" on this point lately at Rome, between Protestant Pastors and Popish Priests—(W.C.O.)

† "The answer is that *all* the peculiarities of Popery are unauthorized *additions* to the gospel of Christ; and some of them are direct *contradictions* of it. The worship of the Virgin stands in palpable opposition to the solemn declaration of our Saviour: "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. iv. 10.) *A Warning against Popery*, by Thomas Jackson: p. 30. (W.C.O.)

“priests” are too wary for that,) with which we charge the Romish priesthood and the fast-multiplying Tractarian priesthood in the established church of this land, viz. with denying the Lord that bought them with his blood, by denying the sole and sufficient atoning merit of that blood, and adding to his “one sacrifice for sins once offered” ten thousand thousand more, pretending to offer another sacrifice, in some sort, for sins; “which is not another.” \*

We need not call up the evidence of Paul. We all know the strong antagonism of the teaching of God by him to human merit—to a resting on or glorying in “works of righteousness which we have done” in any form. If Paul were living now (and would to God that the noble and fearless spirit which dwelt in him might be reproduced in us, combined with his love to Christ, his learning, his self-sacrificing devotion to God in Christ and to the souls of all mankind!)—would he not serve the self-entitled (John v. 31.) and the self-vaunted successors of Peter as he served Peter himself, saying, “When Peter was come to Antioch, I withstood him to the face, because he was to be blamed.” (Gal. ii.)

We need not call the witness of John, of Jude, or of the rest of the apostles. Their evidence lies in print before the eyes of all the world. I call upon you, then, my fellow-countrymen, to say, upon evidence adduced, whether this church of Rome be apostolic or not. “I speak as to wise men, judge ye what I say.” What then is your verdict, as thoughtful, intelligent men, believers in God’s word, of all classes and from all quarters? Is it not this?—“We find that the claim of the Church of Rome to be the holy, catholic, and apostolic church is—not according to fact.”

We have found, then, that the proper title of a minister of the ancient, widely-spread, and admirably-organized, but ambitious, worldly, and corrupt religious community now under consideration, is this—“A *no*-Priest of the *un*-holy, very nearly *un*-Roman, altogether *un*-catholic, (by

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\* The “priesthood” may plead perhaps that they only repeat “the same sacrifice” which the Lord Jesus offered. If this be needful, then when the TRUTH said “It is finished!” (*i.e.* the sacrifice for sins he was then offering,) it was not finished. Which are we to believe, man or God?

reason of exclusiveness of spirit,) and glaringly *un-apostolic*—"church" shall we call it? My God, can this be, that there is a community of men, claiming the sole rightful possession of the most honourable title of "the church of God"; bitterly and bloodily persecuting for centuries all in its power who disputed its predominancy in sacred things; and so making non-Christian races of men, and masses of people even in nominally Christian lands, to hate the name of "the church," as synonymous with bigotry, with unmercifulness, with luxury, and with pride—Can it be that *this is no church at all*; but a grisly, bony skeleton, dressed up in scarlet robes, "having a name to live," but being really "dead in trespasses and sins?" Can it be? Let us see how far this is a true reading of the character and history of the Romish communion.

Church=*ecclesia*=*ἐκ καλέω*=those "called out." So runs the etymology of the word. Now, I ask, from whom has the preponderating mass of the communicants of the Church of Rome, [excepting an elect few within its pale, choice, humble, meek, and pure in heart, whom God will save, (in spite of errors in doctrine which cling to them,) because they have trusted in his holy name; but for the rest—] I ask again, from whom have they been "called out?" Not from the *world*; for its sinful vanities and amusements; its proud display in attire, in equipage, and in all other pomps and shows belonging to it—these things, it is evident, \* are the daily occupation and delight of the multitude of the communicants within its pale. [A voice: "Are all Protestants guiltless?" No, verily; would that they were! But this I say, that if any such presented themselves to communicate at the table of the Lord, in that one of his churches which is by men called Methodist, they would be privately, kindly, and faithfully admonished to repent and turn afresh to God in Christ, the living Pardoner of all transgressions, the living Priest for all transgressors: otherwise they would have neither place nor name amongst us more; and we could say before God and men, (being set to "watch for souls"—the Lord help

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\* Witness the Lord's day in France—mass in the morning; merry-andrewing in the afternoon; theatre at night. Who can deny the fact?

us to be faithful!—"as those that must give an account,")  
"We have delivered our own souls."]

Or have they been "called out"—and God only can effectually and savingly call a single soul to himself by Jesus Christ; according to the Saviour's deep and pride-mortifying asseveration, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, *And they shall be all taught of God.* Every man, therefore, that hath heard and hath learned of the Father cometh unto me:" (John vi.; with which compare John xiv. 9—11)—Have they, then, been "called out" from the *flesh*? "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, *idolatry*, witchcraft, hatred, variance, emulations, wrath, strife, *seditions*, HERESIES, envyings, *murders*"—(witness the massacre of the Huguenots on the day of St. Bartholomew, August 23 (at night,) 1572,—*a saints' day* indeed—Rev. xvii. 6)—drunkenness, revellings, and such like: of the which 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.)

Or have they been—(I speak still of the multitude of the adherents of the Communion of Rome)—"called out" from the embrace of *the devil*? "*We know*—"by faith, we know;" by holy, purifying hope; and by the indwelling Spirit of God)—"We know that we are of God; and the whole world lieth in wickedness;" or "*in the wicked one*—Void of life, void of sense. In this short expression the horrible state of the world is painted in the most lively colours; a comment on which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men." (1 John v. 19—*Wesley's Translation and Notes.*)

If, then, the great body of the adherents of this communion,—omitting the choice few, secretly, and sweetly, and powerfully drawn of the Father; with consent of their will thereto—

"Among the faithless,  
"Faithful only they"—

If the great majority in this communion named of Rome, then, are not "called out" from the world, the flesh, or

the devil; if they have not "come out from the ungodly;" and are not "*separate*" from the world (Gal. vi.); I ask whether this so-called "church" is anything else but "*the world*," which has feignedly submitted to the sway of Christ Jesus, borrowing the brilliant plumage (so far as its titles are concerned) of the true spiritual Church of Christ, to hide its own deformity and ravenousness? Is it any thing else than the old tale of the wolf putting on the fleece of the sheep, the more effectually to deceive—if not "the lost sheep of the house of Israel;" yet those other sheep of Christ's which are among the nations, to seize them and to devour them in secret places? "Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search," (by "digging," as the margin reads, *sc.* to find the martyrs' graves,) "but upon all these." (Jer. ii.)

O "young England" of this nineteenth century, so easy and so secure; for you have not felt the yoke your fathers felt: the "iron" is not "entered into your soul"—O England, so latitudinarianly liberal, toying with the beast of prey; playing with the spotted serpent, which is only waiting his chance to encircle thee, thy sons, thy daughters, thy liberties, thy laws, in his cold, slimy, deadly embrace—"Awake! thou that sleepest, and arise from the dead; and Christ shall give thee light." The Lord grant us national mercy, national re-conversions upon the largest scale! And upon these adherents of the Communion of Rome, O Lord Jesus Christ, send the blessed light of thy word and of thy Spirit, and the healing truth of the one redemption once made for their souls, whose virtue is obtainable from thee without "priest," "without money, and without price." But upon the men among them who "speak peace to their neighbours, but mischief is in their hearts;" who seek to bind again this land "fast in their slavish chains," lay thy arresting hand:—

"Confound their politics,  
Frustrate their knavish tricks;"

Turn the counsels of their Ahithophels into foolishness; "scatter the men that delight in war;" and oh, may it please thee to grant them repentance unto life!

The persecution of the Protestants in Piedmont in 1655

drew forth from Milton the well-known and the well-answered prayer \*—

“Avenge, O Lord, thy slaughter'd saints, whose bones  
Lie scatter'd on the Alpine mountains cold!”

What a wonder it is—a living wonder—that the church of God, so bitterly persecuted by pagan and by papal Rome, should still exist on earth—a bush burning and not consumed. So the existence of the Jewish people is a living wonder. The first a living witness of God's mercy and power to save; the second a witness of God's judgment and wrath, till it shall turn to the Lord; when “the fulness of the Gentiles shall come in” . . . . and “all Israel shall be saved!” (Rom. xi.) Now who has thus preserved the church? Who but he that “upholdeth all things by the word of his power,” as well in the region of psychic force as in the realm of physics—“All power is given unto him in heaven and in earth.”

“The Mediator's Godlike sway  
His church below sustains;  
Till nature shall her Judge survey  
The KING MESSIAH reigns!”

Now having weighed the Romish communion, and found her “wanting,” let us put the Church of England into the scales of the sanctuary, and weigh her with her own weights. In the Homily for Whit Sunday, Part II, she thus says—“It,” *i.e.* the church, “hath always three notes or marks whereby it is known—pure and sound doctrine, the sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline.” I only remark—

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\* “Strange,” says Mr. Arthur in “The Modern Jove”, a keenly satirical review of the collected speeches of Pio Nono, “that the son of those sires who sleep on the shores of Lake Bourget, and who at the voice of popes, their spiritual lords, like faithful huntsmen, led the hounds after the few shorn lambs, . . . . strange that their son should now stand on the banks of the Tiber, on the one hand bidding the Tiara no more to decree war, but to let men live in peace, holding the boon his sires so much detested—freedom to worship God; and on the other, bidding the few sheep left of the hunted Alpine flock to “go in and out and find pasture” around the mouths of the Catacombs. . . . . Does such birthright for a nation ever come out of conformity to well-clad corruption?”



1. That if this Church has in her articles and homilies sound doctrine, why is it allowed to remain a dead letter, and this sacramentarianism poured like a flood over all the land? It has been estimated that only 2,000 out of 22,000 of her clergy preach gospel doctrine.

2. That the sacraments are *not* administered according to Christ's institution; for he says nothing of *baptismal* water regenerating its recipient; and nothing of the bread and wine being made his very, real, and tangible body and blood, his true "flesh, soul, and divinity!"

3. As to ecclesiastical discipline, the chief dignitaries of the church speak for themselves (See Appendix J.)

I submit, then, that there is great reason for doubting whether, judged by its own standards, "*the*" Church of England, *as at present manned*, is much of a church at all.

There is no ministerial priesthood, I repeat; and this matter must be repeated till England has once more a Reformed Church! He who claims to be a priest in any sense superior to that in which the humblest believer is a priest, is *no minister of Christ*. He takes an honour unto himself that God has called his only-begotten Son to sustain, to sustain alone, and to sustain for ever unchangeably, intransmissibly, or so as "*not to pass from one to another*"—(Psalm lxxxix. 15, 16.) Language could not more plainly negative all high-church \* or pro-papal claims on this matter.

Yet these are the men who scorn true ministers of Christ in all Protestant Christian Churches, saying they have no authority to administer sacraments; saying to our people (Yes: the people whom God has given us in charge, to watch for their souls, as those who must give account: to bid them "beware of" Ritualistic "dogs," and of the Romish "concision" (Phil. iii.) "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Substitute "baptism" for "circumcision" in this verse; which is in exact accord with its spirit; and this is our answer to proselytizing "high" churchmen; who say to our people—"You can never know that you

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\* We commonly find "high" church means "low" Christ—Christ regarded or trusted but little; and "the church, the church, the church"—first, midst, and last.

have either of the sacraments of Christ:” “your state is therefore exceedingly dangerous:” “your ministers have no spiritual authority whatever.” \*

It is often thrown up to Wesleyans (as in the dishonest anonymous letter just mentioned, and in Bishop Wordsworth’s “Pastoral to Wesleyan Methodists:”—Wesleyan Methodists, I suppose, ought to feel honoured in being noticed at all by a bishop; even if the notice be a kick with the episcopal foot)—by those whose fathers threw out John Wesley from their church, that Wesley had a great love for the Church of England, and that he repeatedly warned his followers not to separate from it.

It is in vain to remind these gentlemen, (as is done so recently as in the *Methodist Recorder* of July 18, 1873)—of Mr. Wesley’s words spoken *on the other side* of the question. In 1784 he said: “Lord King’s account of the Primitive Church convinced me many years ago, that bishops and presbyters are the same order, and consequently have the same right to ordain.” In 1785 he said again: “I firmly believe I am a Scriptural *episcopos* as much as any man in England or Europe. For the uninterrupted succession I know to be a fable, which no man ever did or can prove.” † In 1788, only three years before his death, speaking of the *organic* separation (which does not necessarily imply separation *in spirit*, as the whole past history of the patient bearing of Methodism

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\* Quoted from “A letter to the Members of the Methodist Society in the Parish of———from the Clergyman of the Parish;” (Masters, Aldersgate St., London.)—a pamphlet giving a most unfair and one-sided statement about Mr. Wesley’s relation to the Church of England. Similar audacious statements are made in “Plain Teaching on Church Principles,” and in “Church or Chapel: one or both?” being Nos. 4 and 6 of “Manuals for the People” (Hodges, Frome and London:) also “Apostolic Succession” by Rev. D. J. White, “Assistant Priest.”

† “It is no extravagance to say that there is scarcely a scholar in Europe worthy of the name who does not agree with Mr. Wesley on the ‘uninterrupted succession.’ No one knows better than Bishop Wordsworth with what scorn it was received in the Congress of the Old Catholics at Cologne, and he cannot have forgotten with what applause Professor Reinkens was greeted when he said, ‘The kingdom of God does not consist of bishops and priests. It is no dead external mechanism, but a living power in the hearts of men. WHEREVER JESUS CHRIST IS, THERE IS THE CHURCH.’” (*Meth. Rec.*, July 18.)

in this country towards the church by law established testifies)—of the Methodists from the communion of the State-church, from which communion both he, and his brother, and his followers, had been again and again repelled: so that in self-respect they had to come to the resolution that with “any man” that is “called a brother,” (in the establishment) but being “covetous, or an idolater, or a railer, or a drunkard, or an extortioner;—*with such an one, no not to eat*”—at the Lord’s table, or spiritually to eat the word of life together, in divine worship, with such a “brother” ministering. (1 Cor. v. 11.) In 1788, then, Mr. Wesley said: “But a kind of separation has already taken place, *and will inevitably spread*, though by slow degrees. Those ministers, so called, who neither live nor preach the gospel, I dare not say are sent of God. Where one of these is settled, many of the Methodists dare not attend his ministry; so, if there be no other church in that neighbourhood, they go to church no more.”

The men who “cast out” John Wesley “knew not what they did;” for, as Joseph said, “So now it was not you that sent me hither, but God;” (Gen. xlv.) and again, “But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, *to save much people alive.*” (Gen. 1.) So I am not ashamed to say: “ye Anglican ‘priests’ have compelled me” (2 Cor. xii.)—that God, foreseeing the great dearth of the bread of life which was coming on all the land through the so-called “Catholic revival” of the nineteenth, begat the evangelical revival of the eighteenth century, by the working of his Holy Spirit on the minds of the Wesleys, of Whitefield, and other godly ministers in the Church of England of that day—(How different from “the Church” of this day!)—“to save much people alive” in all the earth!

Yes: it was God who thrust out that single-minded and self-crucifying, (“with Christ,”) that man-loving, devil-defying, and God-fearing spirit into highways and hedges, and barns and buildings, un-“consecrated” by episcopal benediction—[rather provocative of the “priestly” *male-than bene-diction*] but consecrated with the presence and blessing of him who said “For where two or three are

gathered together in my name, there am I in the midst of them ;” (Matt. xviii.)—consecrated by the blessing of the true and only Priest of the Christian dispensation, in deep convictions for sin, with flowing tears, by fervent prayers ascending from the heart, and in permanent conversions to God through the soul being really and truly born again of the streaming “water” of the powerful word and Spirit of God ; and not deceptively so, as the unauthorized “priest” unauthorizedly *says it* in infant baptism.

It is said sometimes, (something like it has been said to me,) “Oh, Wesleyanism has had its day ; done its work ; and now you should all return to the bosom of ‘the church’ ” [A comfortable “bosom” it is, isn’t it?—with snug rectorial incomes of £500, and episcopal of £5,000 a year !]

Now, when will you Sacramentarians and Toyers with “succession,” “confession,” and all other things which come from *the same quarter* (you know where)—when will you hear the words of the Holy Ghost, the SPIRIT of our LIVING HEAD, as fixed for us, (not *petrified*, and not ossified [bones we leave to the bony church before described—how many of the martyrs’ can she count?—“And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? . . . Rest yet for a little season.” (Rev. vi.) “The Lord is at hand!”]—but broken to our hearts daily as “living bread”)—When will you hear and understand the words of the Spirit in the writings of that once proud, once fierce, and “sect”-despising Pharisee ; but now humble, regenerate, loving, and catholic-spirited Paul, (to whom God gave, as to Solomon, “wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore :” 1 Kings iv.—a little of which “largeness of heart” would do those who boast of their catholicism good. If you are Catholics show your catholicity, or drop the name :)—“Wherefore I give you to understand”—it is the voice of him who is, “as a Son, over his own house ; whose house are we, if”—What ? If we belong to this or that particular body of Christians or “follow” just with Cephas, or Apollos, or—say, Judas Iscariot ?

Nay ; but we are Christ's house, if we hold fast the confidence " which we have in him," and not in any man, nor in any system, simply considered ; but in him, as Head over all the churches of his saints, by whatsoever human name described,—“ and the rejoicing of the hope firm unto the end.” (Blessed be God for the rejoicing grace of his Spirit through obedient faith! )—“ Wherefore ” saith the Lord, “ I give you to understand ”—Have you understanding, men ? Then use it ; if you are honest men, and have the girdle of truth about your loins, (which is the *first* piece of armour required by our Commander, Eph. vi.)—Understand, then, “ that no man speaking by the Spirit of God calleth Jesus accursed : and that *no man can say that Jesus is the Lord, but by the Holy Ghost.* ” (1 Cor. xii.)

Now I ask, is it true or is it false that we Nonconformists to the established church of this country ; because we believe it to glory in what it has *not* received, as though it had received it, viz. priesthood ; because we believe its doctrines, as at present inculcated, *ad nauseam*, by her clergy, to be uncatholic and unapostolic doctrines ; and that thus, by the enormous stress which is laid upon sacramental and other ceremonial acts, the people are led into a worship which it is extremely difficult, if not impossible, for the human mind (with the eye bewitched by colour, and the ear by sound,) to present to God “ in spirit and in truth ”—therefore we do not “ conform : ” being also, (and let us never forget the co-equal importance of this side of our nonconformity) “ not conformed to this world ; ” but having been, “ by grace, through faith,” born again of the mystic (not the baptismal) water and of the Holy Spirit ; and being also, through favour of God shown us in our most blessed Lord and Saviour Jesus Christ, the Priest and King of saints, daily baptized in spirit with the Spirit ; and being thus incessantly and with intensifying brightness, ever “ *transformed* by the renewing of our mind,” *sc.* in true regeneration and daily sanctification, “ that we may prove what is that good, and acceptable, and perfect will of God.” (Rom. xii. 1, 2 ; and do not overlook—O thou, whoever thou art that objectest ; it matters not to me. “ Let me not, I pray you, accept any man's person, neither let me give flattering

titles unto man. For I know not to give flattering titles ; in so doing my Maker would soon take me away." (Job xxxii. *cf.* Acts xii. 21—24.) Consider, I say, O man, whether the third verse of Romans xii. is applicable to any body at all now living.) "The writer?" quierest thou. I pray God's grace to keep him from it! "The reader?" I pray that grace may keep thee too! Who then?—

I ask once more, Is it true or is it false that we Nonconformists—Search our hymn-books, (Watts's and Wesley's and the rest;) read our literature, that you may judge; even, to make sure,—enter just for once in your life, man, an unpretending Methodist chapel, or a quiet Dissenting meeting house, or the still quieter gathering of the "Friends." You start! "Oh, I could not think of such a thing!" What then, is it a pest-house? Is it a Mohammedan mosque? Is it a heathen pagoda? Dare you *hint* it? Dare you *think* it? God will judge us all!

For the third time, I ask you honourable clergy of the establishment, (for are you not "all, all honourable men,"—Is it true or is it false that we Nonconformists call Jesus Christ accursed? Do we not "say that Jesus is the Lord?" And do not the *lives* of the preponderating mass of Christian communicants (not of all adherents) of nonconforming churches say also that Jesus is their Lord? And can this be but by the Holy Ghost?

I press you for an answer. I keep you, who challenge the validity of our orders; the efficacy of sacramental acts as we perform them, and as we understand them; and the eternal salvation of ourselves and of our children in the flesh and in the Lord—I keep you to this point. Answer me! Can we say, in the habitual confession of our lips, and in the equally habitual confession of our lives that Jesus is the Lord—can we say it, and can we do it, but by the Holy Ghost?

Now have a care what you answer, lest you sin the sin the Pharisees once sinned! But an answer I challenge any one to give me; and we have a right to be answered in this matter. We Wesleyans have not provoked this controversy. Were we not going on quietly in our own way, trying to do good and to get good—the chiefest ecclesiastical duality of duty known to the heart of a true

Methodist? We were not hostile to your church; but you compel us to stand upon our defence. You take the children from our Sunday schools, because, being the stronger, you have the majority of the day-schools in rural parts—the stronger directly or indirectly coercing the weaker—(Is this chivalrous? I ask)—whether by hinted threat or promised bribe or gift, what matters it? You coerce, you know you do, the cottager's child, the workman under the great landowner, and the humble poor; and all to get them to "go to church" and to keep away from chapel. Anywhere else; they may go, I suppose,—to the card-table, to the public-house, to the theatre, to the devil—Well, you may as well say it as think it, or—

"Damn us with faint praise."

Some of you do speak it out, as one of your number in Lincolnshire mentioned below. \* The Bishop of Lincoln, too, in his pastoral of July, 1873, to Wesleyan Methodists, [I did not know that he was shepherd to the Methodist fold of Christ's one flock] says "Brethren, beloved in Christ," [That must be the members; it cannot, surely, be the Wesleyan Ministers;] "would to God that another John Wesley might arise" [Ay, ay, Dr. Wordsworth, other hearts than yours would welcome him, and that, I opine, more readily than yourself] "to preach a sermon on Wesleyanism!" [Nay, nay; Wesley was not one who preached himself, but Christ Jesus the Lord." Suppose we say "Ritualism" or "Romanism" instead.] "He would tell you," continues the Bishop, "in plain words, derived from holy scripture, that wilful schism is a deadly

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\* A clergyman of a parish in Lincolnshire, in the Wainfleet Wesleyan-Methodist Circuit, meeting a poor woman who had ceased to attend church, inquired of her the reason. She said the reason was that she could get more good to her soul by going to chapel. The clergyman lifted his hand in wrath, and, swiftly dropping it, said, "They are going to hell, every one of them!"—Let the public weigh the whole matter (reluctant as the general public is to listen to theological controversy,) in the "scales of the sanctuary"—the "just weight and balance" of the Old and New Testaments; for this is a matter—I mean the whole subject of this discourse—which intimately concerns the life of the nation, both for civil interests and for spiritual; both for this fleeting present and for the advancing and everlasting future: and then decide on this vitally important subject, which is more pressing than any merely political measure whatever.

sin. . . . . Wilful schism is always a deadly sin" [O thou terrible, horrible bug-bear sin of schism! Thou monster, brought forth by that "fellow" Martin Luther! Art thou not worse than the sin of formality, (for that is a somewhat genteel sin;) or covetousness, (for that is a lucrative sin;) or ambition, (for that is an honourable sin;) or mental reserve in subscription to articles, (for—what is that? Oh, quite another thing!)—We will speak a little concerning this "schism" directly; but first hear the Bishop condemn himself out of his own mouth:—] "Wilful schism is always a deadly sin"—[Poor Lutherans; poor Huguenots; poor Church of England! What! Art thou numbered with schismatics? Oh fie! Ah, "but," says Dr. Wordsworth—] "The guilt lies with those who *commit* the sin, and who *cause the separation*, not with those who *suffer* from its commission." [Very well; then it was your church who "committed" the sin of schism, by "causing the separation" of Wesley and his followers from communion with your fold; and the fault (if fault there be, in this 1873, about a matter done above one hundred years ago, before any of us were born) you say lies "not with those who *suffer* from" the commission of the sin of schism. Then, if we *are* suffering, as you seem to think; (but it is strange that we don't perceive it ourselves at all)—the fault or the sin, by your own confession, my learned antagonist, rests not with the Methodist church.]

"He would tell you" [We are still listening to the supposed sermon of a supposititious "John Wesley"—a favourite *argumentum ad hominem* of a clergyman in controversy with a Wesleyan,]—"He would tell you" says Bishop Wordsworth, "that the essence of schism (which means division)" [Thank you, my—No; not "*my lord*:" it is this "lordship" over God's heritage that is forbidden by commandment of the Lord in 1 Peter v. 3. Do the bishops of "*the*" English church confess their sin in violating this command of God, (by Peter too!) in accepting the title "My Lord?" "Ah, but, sir, you see that is a sin not committed, but suffered by the bench—very patiently. That is far more venial than this indescribably dreadful and troublesome sin of schism—troublesome, because it sets us thinking on the reasons of the separation; and stirs us up to more diligence in duty." (Oh then,



here is *some* good resulting from a "deadly" evil)—A long digression, gentle, and, I am sure, very patient reader, if you have followed me thus far. "When will this sermon end?" I am sure I can't tell you; I wish you could tell me. \* \* \* What I was going to say just now was "Thank you, Sir, for the information just imparted."]

"The essence of schism (which means *division*)"—[Did you ever, my Christian brother, (for a bishop should be a Christian, of course,) read in a certain old book, anything about a "house divided against itself"?] \* "is to make a separation or rent in a church." [Now let us compare the opinion of the real Wesley with this. He says somewhere—I quote now from memory—that schism, in the scriptural sense, is *rather* a division of feeling existing *in* a church, than a separation *from* a church. So if he could preach us all a sermon now, he would tell you, O learned Christian superintendents, overseers, or bishops, *rather* to heal the *internal* schism existing among your own "priestly" and somewhat unruly co-pastors than to write "pastorals" to berate your inoffensive Christian neighbours who, "as much as lieth in us," wish to live peaceably with all men, to befriend all, and to oppose none but "priests" and devils.]

—"That it," *i.e.* schism, (to return to the Lincoln "Pastoral")—"consists in setting up altar against altar," [Now, here is a fundamental mistake. There is but one altar, and that is in the heavens; and but one sacrifice, and that is the body of Jesus Christ, presented ever on that altar above, "as it had been newly slain." We have an altar, whereof they have no right to eat which serve the tabernacle," *sc.* the Judaizing party and their modern "successors"]—"and priesthood against priesthood" [Another grave, fundamental, soul-destroying heresy, the

\* "There is no church in Christendom more distracted at this moment by the spirit of schism than the Church of England. In one parish you may hear a Rationalist denying the divine inspiration of Holy Scripture, and the vicarious efficacy of the death of Christ; and in another parish you may hear a Ritualist discoursing on baptismal regeneration and the real presence; and this, forsooth, is the church which we are asked to join in order to secure the blessedness of unity in truth! Methodists 'dare not attend the ministry' of such men without guilty complicity with soul-destroying error."—The "*Methodist Recorder*" leader, July 18, 1873.

root and core of all corruption in the church of Christ since the death of the last of the apostles.]

In the rest of Dr. Wordsworth's letter, in which he quotes my text against ministers not episcopally ordained; [Is the bishop's ordination, then, an infallible index of the "call of God"?] and in which he brings up poor, wretched "Korah and his company"—the bishop is but digging a pit for himself; for if there is no ministering priest but the living Saviour, "a priest on his throne"; then it follows that all who wilfully take to themselves this honour and profess and call themselves "priests," do thereby repeat the sin of Korah, Dathan, and Abiram; and, if they repent not, with deep self-abhorrence, for their wicked presumption, it is *they*, and not we, who will "perish in the gainsaying of Core." (Jude 11.)

[Since writing the last paragraph I took a quiet walk, in company with my little step-daughter, to a certain spot in Dunster churchyard \* \* \* On turning away, my little girl said, "See, pa, here is something new!" And looking in the direction indicated, I saw something new indeed, in a Protestant churchyard—two ugly crosses—(All crosses are ugly, shameful things, with God's curse attaching to them, Gal. iii. 13: the "cross" St. Paul gloried in was *not the form* of a cross, but the *fact* of the stupendous death which ONE once endured thereon)—with a mortuary inscription on the top, (near where the "accusation—IESUS NAZARENUS REX IUDAEORUM"—once stood) and with "R. I. P." at the bottom, for "*Requiescat in pace*" which, being interpreted, means "May he," or she, "rest in peace!" There's purgatory for you! For it cannot refer to the poor clay; that will rest "in peace" enough. It must be the soul, which is meant—The soul in eternity! Now, this prayer for the soul is needless, if it is in heaven: there it is for ever "in peace." And it is useless if the soul be in hell, tormented in that flame, (Luke xvi. 23—26,) for "there is no peace, saith my God, to the wicked." Then it must be an allusion to the old lucrative Popish fable of Purgatory, so terrifying to ignorant and sinful souls! Very well, gentlemen; but why do you call yourselves Protestants? And why do you insult us with your overtures for comprehension, when we detest your doctrines from our hearts? And—

“ Why will ye folly love,  
 And throng the downward road?  
 And hate the wisdom from above  
 And mock the sons of God ? ”

One word: if your bishops will not deal with you, the English people will, and that before long; for John Bull likes straightforwardness above all things, and has a blunt way of speaking his mind, when he can clearly understand what priestly plotters are trying to do. Oh! my native land, may God arouse thee before the deadly work of these un-catholic “ catholic priests ” is done: and thou art fallen, as Spain has fallen, and as France has fallen. It is easy for thee to pooh-pooh the maladroit warnings of a Member for *Peterborough*, or the—perhaps, tedious Protestant advocacy of a country Methodist preacher; but it is *not* easy to rise when one is fallen, bleeding, and bound.]

“ But is not this a sermon, friend ? ” Just so—plain, serious talk on a momentous, eternally-important matter. [Not “ a sermonette,” this time, at least; brother F \* \* \* \*] “ Pull the velvet out of your mouths, gentlemen ! ” once said the brother whose praise is in all the churches, except, perhaps, the “ sect ” which happens to be by law established; and which can be also, very easily, by law disestablished. A simple vote of the House of Commons taken at one o’clock in the morning; and the thing is done!

I ask all men to hear and pronounce upon this plain statement of facts. In the out-lying hamlet of Alcombe, (containing a population of 258 people,) in the parish of Dunster, in the county of Somerset, we Wesleyans had a small Sunday School, numbering, in March, 1872, thirty-four children and nine teachers. In March, 1873, on scheduling (as is customary) all the Sunday and Day Schools, I find that at Alcombe there is the same number of teachers, excepting one, (*i.e.* eight instead of nine;) but only seven scholars instead of thirty-four, a decrease of 27; or *more than 75 per cent.* on the number of the scholars in our school the year before—On enquiring of the friends at Alcombe the reason of this enormous diminution, I am told that the Dunster clergyman has established a rival Sunday School (in a hamlet, mark, of 258 souls, all told;) and not content with gathering the outcast in, or those children who did not previously attend a place

of worship, this great established church of the land (through its official ministers, for there are two, I believe, in this parish) brings its leviathan influence to bear on the poor cottager parents of our Sunday School children; and having just opened a handsome day-school in Dunster, tells the parents that if they send their children to the "church" day-school they must also send them to the "church" Sunday-School. Hence the loss to us; the gain to them: but what is the gain to the common cause of our common Lord? And what will the common Master of all his servants say about it by and by? This is Fact, No. 1.

Fact No. 2 is to the same purpose. In the hamlet of Wheddon Cross, in the parish of Cutcombe, in this same county of Somerset, we Wesleyans have a small chapel, and until lately had a small Sunday-School, which in March, 1872, numbered nine scholars and three teachers. In March, 1873, on inquiring for statistics I find the school is extinct! Several causes had combined to bring about this result, as removals and backslidings; but the chief cause was adverse clerical influence—the clergyman all the while speaking as though he appreciated, to some extent, the Wesleyan denomination [What think you, candid reader, of kissing and cursing?] I give, in his own words, (as near as possible,) the account furnished to me by one of the ex-teachers of the school. "The number of scholars," said he, "gradually dwindled down. I went Sunday after Sunday to the school; till at last there was only one child left; and the clergyman was not content until he had induced the parents (by threat or hint of depriving them of the benefit of some petty clothing club) *to take the last child away!*" And so the last little lamb was stolen—for that's the word which the Great Shepherd will apply to the transaction in the coming Day of Judgment! "Prepare to meet your God," O ye ministers of the religion of charity, (not "loaves," but love;) of large-heartedness (not "Catholicism," [For "*cism*" shall we say "*schism*?"] but *catholicity* of heart, and of lip, and of life.)

Fact No. 3 follows. A young person, living in the town of Dunster, was in the habit (as is the case with numbers of other people in the same town,) of attending "church" service in the former part of Sunday, and the

Methodist chapel at night, where, having a good voice, she sang in the choir. A "confirmation" service coming on, she, (I suppose thinking it might do her some kind of good) wished the bishop's hands to be placed on her head. Here was my neighbour's opportunity. "Capital! Yes; you may be confirmed; (In what?)—but *after confirmation*—[That holy, holy thing] you must not go to chapel again!" [That place where naughty Nonconformists meet!] Now, to make sure that these things were so, I called on the parents of the young woman to enquire particulars; and I found that it was the vicar's expressed wish to her *not* to attend chapel. And though I was told she had not given a formal promise to that effect; yet the result is the same. She has ceased to attend divine service as conducted by the body of Christians whom men call "Methodists;" and which (if numbers are compared) outflank the Episcopalian regiment in the army of Christ by a long, long way. (See the President of Conference's estimate, Appendix G.)

I debated within myself. Shall I go to my neighbour, the vicar? But I argued again, To what purpose would that be? If it were a personal slight, or wrong, I should know what to do. Here is the law (Matt. xviii. 15—20,) applying to offences as between man and man, and as between one member and another in the same church. But this was not a personal offence; it was not intended to be; it was *only an insult to my church*. Personally, my neighbour is neighbourly and "*suave*;" ecclesiastically, he "smites me under the fifth rib." Besides, at the time I was passing through a great sorrow; and was disinclined for theological controversy.

Another young lady in this town used to attend the Wesleyan Sunday School as an occasional teacher. Her visits are discontinued. The reason? She, too, has crossed the Rubicon of "confirmation;" and must not now "look back" to pestilential nonconformity; to hated Methodism. "Nonconformity is a spreading weed in the fair garden of England. Oh that it might be uprooted!" "We don't say so." But your *actions* say it for you.

Wouldn't some of you gentlemen of "the church" (God forgive you for prostituting that sacred name!)—like to have the power to *compel* attendance at the parish-

building of brick and mortar (for carpenters' and masons' work is not a church—*its* "builder and maker is God!")—as the Irish "Catholic" "priests" used to overawe their flocks who crowded to hear Gideon Ouseley, threatening them with the lash of a whip? Or, by imprisonment, as your fathers did to the richly-gifted Baptist Bunyan? Or, even with faggots and with fire, as in the case of the noble Cranmer, whose "unworthy hand" was splendidly held in flame; for though "for a small moment" he was forsaken, in an act of vacillation, yet "with everlasting mercies" has God gathered him; and with everlasting renown will England crown him.

Read, gentlemen, and ponder the Christian catholicity of the spirit of the entire chapter which I have quoted in part, (1 Cor. xii.) I think I see some young Oxford curate take a gold eye-glass, and closely scan verse 25, and pass it on to me. Very well, my friend—"For am I become your enemy because I tell you the truth?"—Here you put your finger on a hissing word composed of five consonants and a vowel, and you ask me what meaneth this? And I also will ask you one question, which if you answer me, I also will tell you what this serpent-like word of one syllable means. Look abroad on the state of the religious bodies in England at the present day! Who laid the foundations of the great Nonconformist schism of Independency, broad and deep, by the ejection of about 2,000 godly, earnest clergy from the establishment, on the day of St. Bartholomew in 1662? The Church of England. Who persecuted the honest Quaker Fox and his followers, instead of heeding his faithful remonstrances against hypocrisy and formality; thus driving them to set up separate places of worship, and then taunt them with schism? The Church of England. Who persecuted, with fierce mobs, led on by clergy, fresh from delivering a bitter diatribe in "pulpit, drum ecclesiastic," a man, with

— "Honour'd name;  
"Sacred beyond heroic fame!"—

A man who clung with passionate attachment to your church; but you cast him out! And now you turn round to us and say—"Oh, come back, good (?) people, come back; for if Mr. Wesley were living now he would wish you all to go to church."

Thus we have historic evidence to show that the Church of England has been the parent of the chief schisms which exist in England to-day; and there is contemporary evidence to show that this same church as by law established, is itself a very hotbed of schism at this very moment. Here, my friend with the gold eye-glass, take back this one-syllable word of five consonants and a vowel; and betake yourself to a train of reflection on a popular proverb which says something about those who live in glass houses not throwing stones.

Let me suggest, also, another theme for reflection. It is this question: Is the Church of England what it was when Wesley esteemed it so much, 100 years ago? For so long, and longer, has God been grafting the good fruit-bearing branch of Methodism into the one tree of righteousness, which for nearly 1900 years has blessed the world: only "the birds of the air" have lodged in the branches of it, at times; and a flight of them has alighted on one particular branch, (a very particular branch, in its own estimation) within a recent period of time.

Was not that Church in Wesley's days, to a good degree, soundly, honestly Protestant; and are not the beams of the house thereof now almost eaten out with the dry-rot of sacerdotalism—the spirit that exalts *man* in *God's* house; which by crosses hides the glory of "the cross of Christ;" by material water, the power of the mystic and divine; by forms, the saving action of simple faith; and which obscures the glory of the True Eternal Priest, by the mountebank performances of those "who are not suffered to continue by reason of death!" Take care! thou who takest to thyself (because some daring inventor of evil and man of sin, some fifteen hundred years or so ago, took it to himself, and then transmitted the succession in the theft to others) "THIS HONOUR"—the very glory of heaven; the study of angels; the key-note, the melody, and the harmony of the oratorios of eternity—subject, fugue, and counter-fugue—the glorious and endless theme of the twice ten million times ten million singers, and of all the players on instruments that shall be there—"Thou," O Christ Jesus, the blessed, the meek, the pure, the lowly, the holy one of God—"THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC!"

O happy place! O joyful song! O blessed company of saints and angels too! My heart is with you; and, with my "tribe" in Israel, I am journeying towards you; but for a little while longer on earth I must be content to bear the reproach of schism—"Oh horrid, rigid, frigid schism; so low, you know; so vulgar; such common sort of people; such uneducated teachers; who, to speak one's mind out plain, are really 'wolves in sheep's clothing!'"—*My God!* hear this—that we who seek and feed thy scattered sheep, toiling till ready to drop through fatigue, along the dusty roads, or up the innumerable steeps of this hill-country of West Somerset and elsewhere through the land, (while you who traduce us, perhaps pass by us in a carriage and pair,)—to seek and to save also them that are lost, by preaching a present salvation, through present grace, by present faith in a present Saviour; that we should be called "wolves in sheep's clothing." Saviour! I thank thee for this honour of men's reproach; for was it not said of thee "He hath a devil, and is mad; why hear ye him?"

Hear it, gentlemen, and heed it—The schism which the Lord abhors, like the baptism which the Lord approves, it not that which is outward and nominal; but that which is internal and real, [Mark the spirit of Romans, two, twenty-eight and following verse,]—even the schism or rending of the heart from himself by unbelief (Heb. iii. 12) and by sin (Isai. lix. 2—15.); and the schism in affection from one another in a single church, or from those who are equally your brethren in the Lord in other churches; for God hath received them. (Rom. xiv. 3—5.)

John Wesley—let us never forget it—was but a feeble instrument in the hands of Almighty God; and he delighted to give honour to God, or else God would never have given such honour to him: (1 Sam. ii. 30.) "The work of God" was the name which Wesley and his collaborators, and the converts to righteousness added to them in thousands by God, (Acts ii. 47.)—"The work of God" was the name which they all gave to (so powerfully was his presence felt and seen in) that movement which unfriendly lips called Methodism. Yet the Lord has turned the name which was given in reproach into a name of honour. "Methodist" is a word which is a constant



reminder to us of Christian belief and Christian practice, or in one word, Christian duty.

For what is genuine Christianity but just these things? —1st. A living, God-wrought faith in the grand, eternal, pre-destined *method* devised by God the Father (2 Sam. xiv. 14) for the salvation of all sinners, by the incarnation, crucifixion, resurrection, ascension, intercession, and administration of the Son of God. (Rom. viii. 28—39 compared with 1 Tim. ii. 4—6 and iii. 16.)

And then, secondly, genuine Christianity, as enjoyed by all believers, in every church, through all lands, from the day of Pentecost till now, consists in a gracious and humble acceptance of the *method* and in a hearty use of the *means*, authorized by God, by which each sinner may *avail himself* of the bliss and the purity of a redemption so great and so precious as this; viz. by asking the Father for the gift of the Spirit of his Son (Matt. vii. 11,) that we may truly repent us of our sins: the right *method* of which repentance is by an impressed conviction in the soul, and an expressed confession to God in Christ alone, of our heinous offences, shortcomings, and unrighteousnesses—of their countless number, their ceaseless reiteration, and their *all but* omnipotent hold upon us, till the Almighty himself deliver us, through the faith we repose in his Son, our great High Priest above. (Acts xx. 21 and v. 29—32.)

And then, thirdly, and as an invariable consequence and outward evidence of this mysterious but mighty work of the Spirit within, (James ii. 14—26,) genuine Christianity —“pure religion and undefiled before God and the Father” (*ib.* i. 27.)—consists in a careful, watchful, prayerful, and loving obedience (disclaiming all meritoriousness or self-praise even as much as the billionth part of an atom, Psalm cxv. 1,) in the various appointed modes or *methods* of service in good works, “which God has before ordained that we should walk in them.” (Eph. ii. 10 and see Titus iii. 8.)

So then all Christians are, in this general sense of the word—Methodists. What Christian believer, in any church, can but say, from the heart, with glad alacrity of faith:—

“To the blest fountain of thy blood, Incarnate God, I fly:  
Here let me wash my spotted soul from sins of deepest dye:”

And then with willing, entire, and habitual self-surrender add—

“A guilty, weak, and helpless worm, into thy hands I fall;  
Be thou my strength and righteousness, my Saviour, and my all!”

“What hath God wrought!” was the watchword of Wesley’s life; and “The best of all—God is with us” was his glad exclamation and thankful acknowledgment in death. (See Appendix E.)

And now let us hear a little more concerning Wesley’s thoughts upon the relations then actually subsisting, or possibly subsistent in future, between Methodism and Episcopalianism in this country, while he was yet alive on the earth; since his opinion on one side of this question is so ceaselessly reiterated in our hearing. What he would do now is not for the opponents or the critics of Methodism outside it, nor for us who love it and serve it within, to say. But this, I think, may be safely affirmed, that if Mr. Wesley could descend from heaven to preside at the approaching Conference in Newcastle-on-Tyne; and if he were to say to the preachers in the presidential charge, or to the Methodist people in the pastoral address—“Go back to the established church!”—there is not a man among us—I speak with the fullest confidence in my brethren in this ministry, which we have received of the Lord, *and not at the hands of man*; I speak, I say, with the fullest confidence in them; but in no sense do I presume to speak for them. Each one of us holds his own opinion; and utters it without fear (*sc.* on such matters as this particular subject now immediately under notice.) Speaking then simply in my own defence, and in defence of the Methodist people, (till abler pens and more eloquent lips than mine shall speak out on all these matters,) I repeat, I do not believe there is a man amongst us, who would abandon this church of our fathers; this church in which we were born of God; this church of our early choice and of our more mature, and settled, and intelligent preference, (without hinting a breath of disparagement towards any other Protestant Christian community)—once for all, I say, not one of us will leave this glorious, scripturally orthodox, truly catholic, evidentially apostolic, and evangelically pure church of the Lord Jesus Christ for the cold, cloistered shade of our ancient step-mother.

If there should, by possibility, be one so inclined, let him say so and go out from us; for with the mix-medley of doctrine and of practice now taught and carried on in that church, he is no true Methodist, he is not "of us," who has a hankering after man-priesthood, slighting the divine; or after a higher status in social respectability than the old-fashioned, heavenly-minded Methodist preacher has—whose joy it is to sing—

"A stranger in the world below, I calmly sojourn here;  
Nor can its happiness or woe provoke my hope or fear:  
Its evils in a moment end; its joys as soon are past;  
But, oh, the bliss to which I tend eternally shall last."

And this plaintive minor-strain, again—

"And *let* this feeble body fail, and *let* it droop and die;  
My soul shall quit the mournful vale, and soar to worlds on high;  
Shall join the disembodied saints, and find its *long-sought* rest,  
(That only rest for which it pants,) in my Redeemer's breast.

"In hope of that immortal crown, I now the cross sustain,  
And gladly wander up and down, and smile at toil and pain:  
I suffer out my three-score years, till my Deliverer come,  
And wipe away his servant's tears, and take his exile home."

I am only one out of three thousand, three hundred Wesleyan-Methodist Ministers of the Gospel of our Lord Jesus Christ in connexion with the British, the Irish, and the affiliated Conferences; I am only one; but I have spoken my mind and my heart.

Do any of the Episcopalians say, "O, but if we had lived in the days of our fathers, we would not have cast out Mr. Wesley or his followers." \* Perhaps so; perhaps not so. But do you not see that you hereby confess yourselves to be the children of them that persecuted that man of God—that New Testament "prophet," if ever one existed on earth? It is well if you do not answer to the character, and if through mercy (which may God grant you, through a thorough repentance) you escape the doom described and denounced in Matt. xxiii. by ONE who did *not* always dwell "perpetually in a serene atmosphere of perfect peace," as is asserted in a leading article in a well-known weekly; for did he not say "My soul is exceed-

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\* And I certainly have heard or read something like it—Where I do not just now remember.

ing sorrowful, even unto death?" (Matt. xxvi.) Did he not warn us all—"Think not that I am come to send peace on earth: I came not to send peace, but a sword?" (Matt. x.) Did not the pure and perfect Saviour once "look round about" upon the hypocritical Pharisees "with anger, being grieved for the hardness, [marg. blindness] of their hearts?" (Mark iii.) [Then let not the Editor of the "*Christian World*" be angry with Lord Shaftesbury for being angry with the men who seek the ruin (perhaps ignorantly, perhaps *not*) alike of the church and commonwealth of Protestant England.]

I have been cheered this evening by a report in the above-named paper, (of date, July 18,) of a private conference of members of various Christian churches, at the National Club, Whitehall-Gardens, held July 10, under the presidency of the Earl of Shaftesbury, "with reference to the spread of Popery in the State Church." The Hon. E. V. Bligh, rector of Birling, said, "The Ritualists were spiking the Protestant guns in all quarters" [Thanks be unto God that it has not yet come to spiking the Protestants, as in days of old] "and the Romish leaning was spreading amongst the clergy and laity." The Rev. Dr. Donald Fraser, Presbyterian minister, said that "in a question where the national faith was imperilled, he felt it was his duty to set aside mere Presbyterian or denominational feeling, and to make the preservation of the Protestantism of the country the great consideration." After reading a letter from Dr. Stoughton, (Congregationalist,) sympathizing with the object of the meeting, Dr. Fraser "also said that there must be such a revision of the Prayer-book and formularies as would remove language that the Ritualists alleged as justification of their teachings and practices; and in common speech they must drop the use of phrases about priests and altars, and things of that sort." The Rev. W. Arthur said "it must be understood he only spoke for himself, and not for the Wesleyan Methodist Connexion, for whom nobody could speak authoritatively in a matter of that sort—not even the President.\* He said they could oppose

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\* For the information of non-Methodist readers, I may just explain, that no authoritative deliverance, on any question, can be pro-

“Romanism with success in Spain, France, Italy, and in  
 “any country except one—England, and that on account  
 “of the work done for it in the Church of England. It  
 “was true the Ritualistic evil had arisen in that church;  
 “but the issues of Ritualism were being felt in all their  
 “churches. Ritualists were getting hold of their young  
 “people, and the class whom Methodists used to con-  
 “vert was being cut off from them by the Popery in  
 “the Church of England. The Protestantism of England  
 “was thus at stake, and the Church’s Popery was raising  
 “up a future Roman Catholic population.” Mr. Arthur  
 said further “that the Wesleyans did not trouble them-  
 “selves with the questions of establishment and disesta-  
 “blishment; but he was convinced that, if the Protestant  
 “faith was to be perverted in the way they saw—if the  
 “cause of Christ was to be betrayed (as was now the  
 “case,); and if something effectual were not done by the  
 “members of the Church of England—the Wesleyans  
 “would go in passionately for disestablishment.” Mr. S.  
 Morley, M.P. and Mr. Holt, M.P. both expressed sympathy  
 with the object of the meeting. The Rev. Mr. Russell  
 said “that the evil was so alarming that Churchmen must  
 “not wait for others, but must rely on themselves.  
 “Churchmen had already waited too long *with the building*  
 “*burning from the foundation to the top story.*” The Rev.  
 G. Jones, (Lady Huntingdon’s Connexion) spoke of “a  
 “lady who had herself built a church, but who said to  
 “him that if auricular confession was to be sanctioned,  
 “either directly or indirectly, she would at once leave it.”  
 Dr. Davies (of the Religious Tract Society) said that “*the*  
 “*laity were the Church of England,* and their support must  
 “be obtained to the movement in which they were en-  
 “gaged.” The Rev. Capel Molyneux “quoted the words  
 “used in the service for the Visitation of the Sick, and  
 “in the Ordinal, and added, let the Evangelicals have the  
 “boldness, the courage, he would say, without offence,  
 “the downright honesty, of insisting that these statements  
 “be altered or removed. For himself, he would a thou-

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nounced by any one minister, or by any number of ministers in the  
 Wesleyan Connexion (considered as individuals); but only by the  
 collective Conference of Wesleyan Ministers, whose sessions are held  
 annually in twelve English towns, in rotation.

“ sand times rather see disestablishment than the continuance of the present state of things.” A somewhat simple remark was made by Major Malan, according to the account in the *Christian World*, from which I am condensing these speeches. “ He implored the Evangelicals to issue a declaration to the effect that the ordination of other Protestant Churches was valid, and that the ministers of these churches were equal to those of the Church of England.” [I can assure the Evangelicals that they need not waste one sheet of paper about that. So far as I know the mind of my brethren in the Christian ministry in all the churches, we *know* we are called of God to preach his word and administer his ordinances; and therefore the patronizing of us by other ministers would be regarded as an insult.] “ The noble chairman, in conclusion, said that the union of Nonconformists with members of the Church of England was a novel thing; but *it was a most important one*. He differed from Mr. Bligh in thinking that the evil had extended to the rank and file of England: there was an amount of true Protestant spirit among the people that they would be surprised at. In reply to a vote of thanks coupled with a reference to his Exeter Hall speech on the confessional, Lord Shaftesbury said that he found that there was not a paper but had condemned him for his speech; *that he never felt so happy in all his life*; and for the reason that he knew he was right when they were all against him.”

I devoutly thank God for that meeting. But this is a long digression; and we have kept Mr. Wesley's testimony on the relation of Methodism to the Church of England standing over all this time—I return to this subject, at the risk of seeming wearisome, because I want you gentlemen who twit us so with Mr. Wesley's attachment to the established church, to hear Wesley himself in another mood. I quote Wesley against Wesley on this matter.

In a letter to a “ Rev. Mr. Walker, Sept. 24, 1755, published in the *Arminian Magazine*, 1779, and quoted by Dr. Abel Stevens in his “ *History of the Life and Times of John Wesley*,” (from which I copy it) Mr. Wesley, “ alluding to the arguments of Methodists who advocated

“open dissent, says: ‘I will freely acknowledge that I cannot answer these arguments to my own satisfaction.’” [A striking admission for so powerful a logician.] “‘As yet we have not taken one step further than we were convinced was our bounden duty.’” [In which cautious and sound line of action, successive Conferences have followed Mr. Wesley’s example.] “‘It is from a full conviction of this that we have preached abroad, prayed *extempore*, formed societies, and permitted preachers who were not episcopally ordained. And *were we pressed*’”—These are Wesley’s own words, mark you, gentlemen objectors, “‘*on this side*; were there no alternative allowed’”—[and I humbly submit to my brethren in the Wesleyan ministry, that such a pressure from the Ritualistic clergy is now exerted on Methodism, in the rural parts particularly, as should lead us to abandon the position of friendly neutrality so long maintained by us towards the Church of England; and of which such unfair advantage has been taken in many ways; and that we should join with the Evangelical party within, and with evangelical Christians without, and (to use Mr. Wesley’s words on another matter) “either *mend her*, or *end her*,” as an establishment.—“‘We should judge it OUR BOUNDEN DUTY RATHER WHOLLY TO SEPARATE FROM THE CHURCH than to give up any one of these points; therefore if we cannot stop a separation without stopping lay preachers, the case is clear, *we cannot stop it at all.*’”

Now contrary to this emphatic declaration we are asked to believe that if John Wesley were, by special power of God, raised from the dead this 22nd of July, 1873, he would disband the Christian societies which bear his name, and merge them in that vague generality which *men* call “the church;” that he would loose the bonds of love which bind lay or local preachers to their work, (without pay,) to each other, and to us ministers, (*who all began our ministry as local preachers,*) and to the great Prophet of our God and “the Priest upon his throne!” (Zech vi. 13.) We are asked to believe that John Wesley would cut this bond, divide this living union, and scatter the ten or twenty thousand local preachers of Methodism “every one to his farm and to his merchandize,” and leave the

poor, scattered sheep of Christ's flock (in hundreds of thousands), and the tender lambs (who, in Wesleyan-Methodist Sunday and Day Schools in Great Britain alone, number 654,577) to be "soft-sawdered" by the false "priest" of the parish in which each may respectively reside; the teacher closing his book and his mouth together; and the superintendent locking up both his desk and the school: the grass being let to grow in the path leading to the house of prayer where our fathers worshipped God, and where of multitudes now living on earth and living in heaven the word has been fulfilled which says, "This man was born there. And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there." (Psalm lxxxvii.)

No, *never!* Not even if Wesley said it, would we do it; for, with all the respect and love we bear to his name, we are "*not* the servants of men," but of the living God: we "serve THE LORD CHRIST," and "occupy" our talent, (if it be but one, and that a feeble one,) till he come, who bought us with his blood, to claim us (with all his saints) as his

"Friends, and love, and bride,"

At his own glorious appearing, "which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

So much may suffice, just now, upon the question of the bearing of the Wesleyan-Methodist Church of Christ in England towards the Church which is, for the present, by law established.

We now turn again to the subject proper of this discourse, the iniquitous imposture of "priesthood," which has been so long tolerated by the human race, and by the Christian church, with the bible in its hand, acknowledged *in words* to be of supreme authority. We must have it so in deed and in truth; and if no man can show me the word, or *the thing*, "priesthood," in the Scriptures of the New Testament applied to Christian



ministers, no man shall stop me from hating it \* with an intensity in exact proportion to the love which I bear to our only Priest above, or from denouncing it as a lying imposture, and as the very depth of "the mystery of iniquity." (2 Thess. ii.)

It is the merest trifling with a grave matter to say that the word "priest" may possibly be but a contraction for "presbyter." It is not so meant by these men: it is not so understood by their dupes. Read a specimen of their preaching, in a statement given by a correspondent of the *Western Mercury* of May 10, (as quoted in *The Christian*,) — "Whoso trusts in Christ alone for salvation is in a "delusion, believing a lie—a lie of the devil."—There's a little "anti-christ" for you! Hear this, O ye heavens; and be astonished, O earth! I, a needy, helpless sinner, must not trust in the omnipotent arm, in the loving heart, in the atoning sacrifice of God's eternal Son alone; but must, I infer, add to it, (or does the "preacher" mean to say I must *replace* it by?)—a trust in a frail, fallible, sinful mortal (though he call himself "*holy!*") to whose keeping I am asked to commit my conscience, and the conscience and the purity of my family; and to whose decisions and the decisions of *his* "*church*" I am required to submit my understanding in all things!

O Divine Redeemer!—  
 "God ever blest! We bow the knee,  
 And own all fulness dwells in thee."  
 \* \* \* \*

"Lord, that I may learn of thee, give me true simplicity;  
 Wean my soul, and keep it low, willing *thee alone* to know.  
 Let me cast my reeds aside, all that feeds my knowing pride;  
 Not to man, but God submit, lay my reasonings at thy feet."

"For one is your Master, even Christ: and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven." (Matt. xxiii.) The calling of a "priest" *father*, as is commonly done, is in direct violation of this command; and the giving the sacred title "Holy Father" to the Pope is blasphemy; for it is reserved and applied in scripture by the eternal Son to the eternal Father alone. Yet these are the men who boast themselves to be the only true church, in the

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\* As it is written "Abhor that which is evil; cleave to that which is good." (Rom. xii.)

*Petrine* succession, (as they suppose it to exist.) What, then, became of the fruit of the unparalleled labours of St. Paul, and of all the rest of the apostles? \*

All priesthood, then, but that of Christ Jesus and that of Christian believers generally (the divine Head and the mystic Body) is an infamous and blasphemous imposture. The idea of "priesthood" is to a religion of ceremony as the gas which inflates a balloon. Prick it; and the bubble bursts. Priestcraft is a craft of Satan; and "for this purpose the Son of God was manifested, that he might destroy the works of the devil," (viz. all sins, all errors, and all negations and adulterations of the truth of God.) 1 John iii.

A pamphlet was put into my hands last evening, entitled "A Letter to the Working Classes on Ritualism: by G. W. Soltau, Magistrate for Devon, and a Member of the Established Church," on reading which, I find it to be a fearless *exposé* of that "unclean thing."

On the subject of the Confessional, Mr. Soltau gives this plain warning—"The next dodge of the "priest," or his "juvenile curate, is to suggest, and ultimately *enforce* your coming to him to confess your sins, whatever they may be in thought, word, or deed. He screws everything out, even the most hidden thoughts and feelings of your wife, your daughter, or your affianced bride. What a mighty *power* you have now placed in his hands. He can wield you at his pleasure. Under the threat of exposure, he can make you do *anything* he orders that may best suit his purpose. Your wife or daughter are not safe in such keeping. Mind, the black cloak covers but a sinful man—a man of like passions with other men; as lustful, as capable of yielding to temptation, as the squire or the ploughman. . . . There is a book (that I have before me) which these "priests" use when they take their rounds through the parish;" and concerning which class of "manuals for devotion!"—(O God of heaven, how pure

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\* For further examination of this notorious falsehood of apostolical succession, which is asserted and re-asserted, *always without proof!* and concerning which, a writer, in the "Oxford Tracts for the Times," No vii. p. 2. has the hardihood to tell *this untruth*—"Every link of the chain is known, from St. Peter to our present metropolitans!"—see Dr. George Smith's "History of Methodism," Vol. ii. pp. 148—158 (Longmans, 1858 ed.)

and patient thou must be to suffer this so long!)—Mr. Soltau quotes from a letter of the Rev. Lord S. G. Osborne's to the *Times* as follows:—

“I have known of these books through the daughter of a friend, who gave it up, and it came into my hands. I burnt it. It was of a nature so detestable that I could only conceive it possible any woman would study it, on the assumption that she had rendered up every womanly feeling of self-respect to the *command* of one of these *spiritual* (?) *teachers*.”

And see page 9 of this pamphlet, (4th edition, Stock,) the paragraph at the bottom of the page, beginning, “He becomes familiar”—Englishmen, how long *are* you going to stand this? If the sturdy, independent, God-fearing spirit of your fathers be in any degree still given to you, then *arise*, and make an end of this abomination which is creeping stealthily upon you; and which once established, is not easily uprooted; while the polluting results, even on a single child's soul, will burn in to it for ever.

Mr. Soltau preserves (for which I thank him) the following choice specimen of cool impudence, contained in a leading article of the *Church Times*, of March 24, 1872:—

“We are contending, as our adversaries know full well, for the extirpation of Protestant opinions and practices, not merely *with the church itself*” [Oh, Mr. Editor, how can you be so unkind as to “extirpate” your own church]—“but *throughout all England*. What we want is” [and don't you wish you may get it?] “not to force a Close or a Mc Neile into a Popish vestment, but to make Closes and Mc Neiles as extinct as the Dodo. We do not care one solitary straw whether a man preaches in surplice, gown, or shirt sleeves, so long as he does not preach any sort of Protestantism.”

Thank you, Mr. Editor, for your candour. How sweet does your Protestant butter eat, after this, as you bite it with your Protestant bread, but not, (evidently) with Protestant teeth? Is this some little toy-Jupiter, *another* “Modern Jove,” with an unlimited supply of thunderbolts at his right hand, and with the power of “breathing forth threatenings and slaughter,” fire and brimstone, from his proud stomach, on the devoted heads of those who are accounted of him as “sheep for the slaughter,” and are wished, “wanted,” I think, is the word—to become “as extinct as the Dodo?”—Ah, Mr. Editor of the

*Church Times* (Thank God these are *Chapel* times as well as "Church")—others before you, and, without knowing all your mental or other qualifications, acquirements, and powers, let me say, others greater and mightier than you, my fellow-mortal [Yes! *mortal*: six feet six, by three feet three, will soon contain us both. Thinkest thou of this, (if indeed thou art yet alive,) thou whose mouth utters such "great swelling words" against the saints of God?] Have you heard of Hildebrand, and Dominic, and "bloody" Mary? Would you, my *gentle* Mr. Editor, like another Duke of Alva to execute your "priestly" will?

If it were possible to conduct a process of psychical analysis as accurately as the analyses of chemical substances are carried on, I feel sure that it would be found that no such element of bitterness against two such godly men as Dean Close and Mr. Mc Neile, and against all Protestants and all Protestantism, could possibly be precipitated but in the heart of a renegade from evangelical principles, and a pervert from the catholic church.

Let me tell the Editor of the *Church Times* that "this is the word which the Lord hath spoken concerning *him*," and concerning all who are "in the succession" of a spirit of opposition like his, against "the whole Israel of God," from the days of Sennacherib, king of Assyria, whose armies—

—"Came down like the wolf on the fold,  
And his cohorts were gleaming in purple and gold;  
\* \* \* \* \*  
But "the angel of death spread his wings on the blast,  
And breathed in the face of the foe as he pass'd;  
\* \* \* \* \*  
"And the might of the Gentiles, unsmote by the sword,  
Hath melted like snow in the glance of the Lord!"

—Unto the day of Robert E. Lee, general of the slaveholders' armies of the Southern States; and unto the day of Benedek, commander-in-chief of the hosts of his most catholic [*your kind* of "catholics," Sir,] Majesty the Emperor of Austria, on the field of Sadowa; and unto this day of Marshal Mac Mahon, President of France, and head of her armies: whose prowess was humbled by "the God of forces" at Sedan—"This is the word which the Lord hath spoken concerning," not Sennacherib alone;

but concerning all his enemies through all the ages, including Mr. Henry Edward Manning, Dr. Pusey, Mr. Paul Cullen, Signor Antonelli, Signor Mastai Ferretti (your little god—your “living christ,” as the Editor of his speeches calls him. Then he must be an Anti-christ, since our Saviour Jesus is “alive for evermore, Amen, and hath the keys of hell and of death.” Rev. i.)—I tell you, sirs, (for you are but *men*, poor, puny, weak, and sinful men)—as I would tell a congregation of unruly youths in a village Methodist chapel—“Except ye repent ye shall all likewise perish!” You will find it twice written in Luke xiii.

—“The *virgin*, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.” Even the Sunday Scholar shall confute thee, who “from a child hath known the Holy Scriptures, which are able to make thee wise unto salvation.” Even the godly ploughman, versed in scripture, (as one of the Protestant martyrs predicted,) is more than a match for all the Popish doctors: John Hunt, of Fiji, to wit!

“Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.”

And hear what was said of another enemy of the meek and lowly, pure and holy, and persecuted (2 Timothy iii. 12) church of God—“Speak and say, Behold *I am against thee* [A fearful antagonist for a man to have; Heb. x. 30, 31.]—Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.” [And one would think “the church” and this little sea-encompassed island were both “made” for you, or by you. No Non-conformist ever had anything to do, I suppose, with the diffusion of the light of the gospel in England or in Scotland! Ireland, you “priests” have had pretty well in your own power for centuries; and a pretty muddle you have made of it, gentlemen!]  
—Read the next two verses in Ezekiel xxix. for yourselves. I prefer you should do it; and compare Rev. xii. 3—9 and also the famous 17th chapter of the same book, as sure a foundation of the church’s hope of coming victory, as the 17th chapter of St. John is of the church’s peace.

What my fellow-Christians, what my fellow-Protestants, what my fellow-Methodists may think about it all, or what they intend to do, I do not exactly know. I cannot say that I do not care; for *next* to the love of the Saviour the love of the brethren is prized by every true Christian; by the reciprocal exercise of which we are known to be Christ's disciples, (John xiii. 34, 35.) But "this one thing" I have resolved and vowed, in the strength of grace divine, that while my hand can use a pen I will write (if need be); that while I have a tongue I will speak; and while I have breath I will pray against the soul-destroying delusions which flow forth from the Romish and Tractarian heresy, which is as bad as the Arian heresy; for Arius thought it "robbery" in Christ Jesus to "make himself equal with God" in the highest sense, in the sense of co-eternity and consubstantiality: and I arraign you before all Christendom and before God on a charge of robbery of the priesthood and sacrifice of Christ; rendering it of none effect to the peace of the guilty conscience through the intervention of your own baneful intermeddling with such consciences; obscuring the efficacy and glory of the one sacrifice, by pretending to a power of endless repetition of sacrifices; hindering direct access to Christ and to God by him, by your own presumptuous and false mediation and unauthorized priesthood. In effect—consider your own selves, whether this be not so—you make the commandment of God that we should believe on the Lord Jesus Christ and be saved "of none effect through your tradition." And this heresy, I affirm—let others judge—is as bad as the Arian, as having practical consequences equally destructive to the soul's peace in time, and to the soul's bliss and salvation in eternity. My life you cannot touch; for that is daily given as a living sacrifice to Him who gave his life for me, because he loved me; therefore do I love him more than my life; believing his word (John xii.)—"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." (Luke xii. 4, 5.)

Observe, secondly, that to support their pretensions the false "priests" work "lying wonders," as Scripture says; and it adds with awful force—enough to make one tremble and weep—

“God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” (2 Thess. ii.) Now these are some of the “lying wonders” pretendedly wrought in the Church of England and in the church of Rome\*—(I do not now advert to winking pictures of the blessed Virgin; or to the liquefaction of the blood of St. Januarius; although how soon similar impostures may be attempted on the constantly enlarging credulity of those who love the darkness rather than the light, I cannot say)—I now refer—

1st. To the so-called *priest's pretended changing a child of man into a child of God* by administering the ordinance of Christian baptism. This I call a lying wonder. See the “Ministration of Public Baptism of Infants” in the Common Prayer-Book, throughout the office, particularly these declarations after the act of baptism—“Then shall the ‘priest’ say, We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church.”

Now here I throw down the gage; take it up who may:

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\* “The Roman Catholic Bishop Hay, (*‘Sincere Christian,’* vol. i. p. 362,) in defiance of every principle of God’s Word, does not hesitate to pen the following: “Question. What becomes of young children who die without baptism? Answer. If a young child were put to death for the sake of Christ, this would be to it the baptism of blood, and carry it to heaven;” [Observe how this man quotes no scripture; but expects people to believe his statements as *ipse dixit*:] “but except in this case, as such infants are incapable of having the desire of baptism, with the other necessary dispositions, if they are not actually baptized with water, THEY CANNOT GO TO HEAVEN.”—Quoted in “The Two Babylons; or the Papal Worship proved to be the worship of Nimrod and his Wife;” by the Rev. Alex. Hislop, p. 188.

How far off this truly horrible doctrine concerning those of whom Jesus testifies “of such *are* the kingdom of heaven”—[To contradict Christ or Scripture seems nothing difficult to a “bishop” of the R. C. “Church”]—How much difference is there between the above-quoted and the undermentioned, doctrine?—(considering the *inferences* apparently to be drawn from it,) viz:—“It is certain by God’s Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.” (Com. Prayer Book.)

Scripture alone to decide the combat ; and not the opinions of the fathers—not *any* human authority whatever. I assert that each of the clauses of the solemn prayer offered to God, as just now quoted, is false ; not only *not proved* by Scripture ; but *disproved* by facts.

Such a power, if real, would be a tremendous power, exalting man to God ! Well does Wesley say, “ Only the “ Power that made a world can make a Christian.” And again he says, “ Baptism is not the new birth. Many “ indeed seem to imagine they are just the same ; at least “ they speak as if they thought so. And as the new birth “ is not the same thing with baptism, so it does not always “ accompany baptism. They do *not* constantly go together.” (Art. “ Baptism ” in the Rev. J. Farrar’s Biblical and Theological Dictionary.)

This last paragraph is true if understood of the baptism of adult Christians, as on foreign mission stations, and as in the Baptist churches. It cannot be scripturally understood of infants’ baptism ; for, as we have already seen, the new birth is a conscious change, received by personal faith in Jesus ; a passing from death to life, from darkness to light. It is a “ spiritual change,” says the late accomplished Theological Tutor at Didsbury, Dr. Hannah, “ which is wrought in *believing man* by the Holy Spirit of “ God, and which though it may be mysterious and inexplicable in its process, is sufficiently plain in its effects.” (MS. Lectures quoted in Field’s Handbook of Theology. Mr. Farrar also (in the article before-named) says that baptism “ is not regeneration, but a symbol which exhibits the necessity of inward purification.”

Hear Watson also (in the Theological Institutes) on this matter : “ Regeneration is that mighty change in man “ wrought by the Holy Spirit, by which the dominion “ which sin had over him in his natural state, and which “ he deploras and struggles against in his penitent state, “ is broken and abolished ; so that with full choice of will “ and the energy of right affections, he serves God freely, “ and runs in the way of his commandments.” Hear also another devoted servant of God, John Angell James, who “ being dead, yet speaketh ”—“ Regeneration is that “ entire change of our moral nature, which is effected by “ the Spirit of God, *through the word received by faith*, when



“the corrupt and fallen nature which we inherit from Adam is taken away, and the holy and spiritual nature which we receive from Christ is imparted.” (Quoted in Field.)

Some very weighty words of Dr. Steane’s are given in the note below.\*

“What is the harm,” some one may say, “in teaching baptismal regeneration?” The harm is this, Sir, that whenever the Spirit of God, by his word or by his ministers, warns such as are living in a carnal state, that they must be born again. “Oh,” says the deluded and too willingly deceived mind, in reply, “but we *have been born again in our baptism*”: and thus they seek no deep, thorough, spiritual restoration and renewal in the image of God. So they die in their sins, and where Christ is never can come. They die in their sins; but their blood will be required of the “watchmen’s” hands who cried “Peace, peace” to their souls (through the passive reception of a mere act of ritual) “when there was *no peace*.” If one think that he is already regenerated in baptism, then will his heart be impenetrable as a rhinoceros-hide, or a triple shield of brass, to the following keen thrusts of the poet of Methodism—

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\* “There is no error more zealously inculcated by large numbers of the clergy of the established church, under cover of the book of Common Prayer, than that baptism, if it is not itself regeneration, is at least its sacramental cause. By baptism the recipient of the rite—unconsciously or willingly is all one—is” [said to be] “engrafted into Christ, and cannot without it become a member of the church. Baptism is thus made to usurp a place nowhere assigned to it in the New Testament. Than the words of Jesus nothing can be plainer, ‘I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. Notwithstanding these plain words, the doctrine in question affirms baptism to be the door; and that in a double sense. For first it is the way of access to Christ; and next it is the way of entrance into the church. . . . Christ is the way; Christ is the door: then the “priest” is not the door; then the church is not the door; then morality is not the door; then self-righteousness is not the door; then the work even of the Holy Spirit in the heart is not the door; then God’s fatherly love is not the door. Christ is the door; and Christ alone. . . . O enter, proud and priestly man, “enter into the rock, and hide thee in the dust; for fear of the Lord, and for the glory of his majesty: the lofty looks of man shall be humbled. . . . and the Lord alone shall be exalted in that day!” Isa. ii.—The Doctrine of Christ.

“—What must be done to save a wretch like me?  
“How shall a trembling sinner shun that endless misery?  
“I must this instant now begin out of my sleep to awake;  
“And turn to God, and every sin continually forsake;  
“I must for faith incessant cry, and wrestle, Lord, with thee:  
“*I must be born again, or die to all eternity!*”

What, then, is the meaning of Christian baptism as administered to the children of believers or of nominal Christians at least? And what is its value? “When your children shall say unto you, what mean ye by this service?”—What answer shall be given them? (Exod. xii.)

It is far from being an insignificant and useless form. It is an expressive and beautiful sacramental ceremony and symbolic ordinance (as most Christians understand it) of Christ himself. (Matt. xxviii. 19, 20, compared with 1 Cor. i. 16; Acts xvi. 15, 32, 33.) It is a rite which, in the Christian church, while administered to adults only upon their profession of personal faith in the Lord Jesus Christ, (Acts viii. 36—39 and Mark xvi. 15, 16) and that probably either by sprinkling or by immersion, as might be most convenient; yet, in the case of infants, silently, and without any express scripture warrant in which children are named, it superseded the ancient rite of infant circumcision; baptism standing in the same relation to the New Covenant as circumcision did to the Old: so much we conclude from Colossians ii. 11 and 12, where being buried with Christ in baptism is put in apposition with circumcision, and is indeed called “the circumcision of Christ.” Equally silent, so far as any express command of scripture is concerned, is the transfer of the observance of the seventh day sabbath of the Old dispensation to the hallowed rest, the Christian employment and enjoyment of the Lord’s day: yet the obligation to sanctify the day is equally binding now as of old.

A significant saying of our Lord respecting children is the well-known invitation, “Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven.” (Matt. xix. Mark x.) But here is nothing said about baptism; although the passage is appropriately read in connection with the administration of baptism. But totally irrespective of any baptismal ceremony, the broad fact is stated by one who knows all things in heaven and earth—“Of such *is* the kingdom.”

So, again, in the baptismal hymn—

“Jesus the ancient faith confirms, to our great father given :  
He takes our children to his arms, and calls them heirs of heaven.”

Yes ; but they are not made so by baptism—They were quite as much so before that act as after it : only baptism *recognizes* the relation to the Lord Jesus Christ previously subsisting between all infants and himself, because they are redeemed by his precious blood. By his one atoning sacrifice our great Redeemer has once for all graciously secured a reversal of the imputation of original sin so far as all infants are concerned, who may die, baptized or unbaptized, before the age of accountability. (Rom. v. 15, 18 ; 1 Cor. xv. 22.)

As guilt on account of Adam’s transgression was imputed unconsciously to the child, so is the merit of Jesus’ redemption imputed unconsciously to the child also ; and if it die before the age at which responsibility begins, (that age varying, perhaps, in different children, according to natural temperament and according to tuition given or withheld)—the child, whether baptized or not, is eternally saved ; for “of such is the kingdom of God.”

So much may be said as to the relative change in the case of those whom God takes away from earth before they become accountable ; but what of the real change in such ? It is one of the deep and hidden things of God ; but can we conceive of it as anything more than this?—that as the child receives most truly, yet unconsciously, the transmission of depravity from the first Adam, so a change most real, and yet unconsciously received, direct from the Spirit of God, passes on the child’s soul, through the redemption effected by the Second Adam. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit.” (John iii.) Thus it is true of all, “Ye must be born again ;” yet still baptism has nothing to do with this change. The unconscious infant offender, who has been unconsciously reconciled by the blood of Jesus, and unconsciously regenerated by the Spirit of Jesus alone, first wakes to conscious existence amid the bright light, and high and holy joys of heaven.

Do we love our children less, because we thus speak,

and deny regenerating power either *in* or *with* the baptismal water? God is our witness how we love them! It is because we would teach the child, at the earliest possible period, to use the prevenient grace imparted by the Spirit, and in conscious self-surrender of faith, give its youthful heart to God, that we seek to explode the antiquated and unscriptural superstition of regeneration taking place in baptism.

In baptism, also, a child is dedicated or given back to God by the parents, who received the child from him; and an implied pledge is also given, both by the church in whose behalf the minister acts, and by the parents, that the child "shall be trained up in the doctrines, privileges, and duties of the Christian religion."

Baptism may be further regarded as a seal, or visible token, of that gracious relation to the Second Adam in which the infant is placed, as aforesaid, through the atoning work of the Saviour, by which atoning work the guilt of original sin is cancelled, in the case of infants who are "appointed to die" before they "know their right hand from their left," and the basis laid for the invitation, "Suffer little children to come." Still this is quite another thing from baptismal regeneration; for the seal or sign of baptism *does not confer* the gracious relation to Christ spoken of, but only *recognizes* a previously-existing relation—a relation which exists in absolute force with respect to all children born into the world (John i. 9) whether the parents be Christians, Jews, Turks, heathens, or infidels, till the period of accountability arrives; when the child passes from the passive and relative attitude towards Christ and God, which it has hitherto held, into one of an active character: and as "that which is born of the flesh is" only "flesh"—a carnal, unregenerate heart and mind, "which is enmity against God," hence follows the need of a positive, conscious, inward change, so strongly insisted on in the word of God, as the commencement of that "holiness, without which no man shall see the Lord." (Heb. xii.)

The administration of baptism should also remind all of us who see it or do it, of our daily need of being washed with water through the word; and of being daily baptized with fire; and that, as the great name of Father,

Son, and Holy Ghost has been named upon us, we should devote ourselves wholly to him.

Baptism, then, is chiefly a *symbol* of that subsequent inner change which the Holy Spirit alone can work upon a conscious and willingly-receiving subject. The rite admits an infant to be numbered with the ranks of nominal Christians; which, however, is of no more avail toward actual salvation than was the outward connection of the Jew with his church by circumcision.—“For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” (Rom. ii. 28, 29.)

So regeneration, or the new birth, baptism most certainly is *not*. For he is not a Christian, who is one outwardly; neither is *that* the baptism which saves us, which is outward in the flesh (“not the putting away of the filth of the flesh, but the answer of a good conscience toward God,” which a mere infant cannot have. 1 Peter iii. 21.) It is the daily inner baptism of the Holy Ghost and of fire, the gift of Jesus, and the sprinkling of his blood that saves us, producing the “answer of a good conscience toward God.” For he is a Christian which is one inwardly; and baptism is that of the heart, in the spirit, and not in the letter; “whose praise is not of men, but of God.”

It is this effectual inner baptism of Christ—(the baptism of the soul with the Holy Ghost and with fire, Matt. iii. 11)—which the Spirit, by the hand of Paul, refers to in Gal. iii. 27, (“For as many of you as have been baptized into Christ have put on Christ.” *cf.* the verse before)—and not to the mere outward rite administered by man; of which St. Paul made so little account that he scarcely condescended to do it at all, saying, “For Christ sent me not to baptize, but to preach the gospel.” (1 Cor. i.) But here (Gal. iii.) so significant are the terms used that the baptism must be understood to be the Master’s own act, and not the act of any of his servants. “For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

And if ye be Christ's, [then are ye Abraham's seed, and heirs according to the promise . . . *And because ye are sons,* God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Now I submit to the judgment of any unprejudiced Christian mind, whether it is possible fairly to interpret this entire passage of the baptism of an infant by man, and not of the baptism of the soul of a penitent sinner by Christ Jesus himself "with the Holy Ghost and with fire," (Matt. iii. 11.) when such a sinner believes in Jesus "with the heart unto righteousness." (Rom. x.) For we have before seen, (Division I. of this sermon)—that this blessing of heirship or sonship is in verse twenty-six of this same chapter (Gal. iii.) positively and exclusively connected with personal faith in Christ Jesus. The baptism therefore referred to in verse twenty-seven, as admitting to the *same privilege* of heirship (v. 29) or sonship by adoption (chap. iv. 5.) must be a spiritual and not a ritual act; the substance and not the shadow; the antitype and not the type; the Master's act and not the servant's; a being "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i.) *This* inner, higher, and heavenly "*baptism*," which is connected with a change in one's character and habits so marked as to be expressed by no less strong a phrase than that of putting on Christ (Compare Rom. xiii—"But put ye on the Lord Jesus Christ," and Phil. i. "For me to live is Christ, and to die is gain:")—*this baptism*, I say, must be a conscious spiritual experience from the Saviour, and cannot be that act of baptism performed by man upon a mere babe, which is without mental perception, or with such perception existing only in a very rudimentary degree. It is by personal faith or reliance that we come to Jesus; and in that same moment he sheds forth the Holy Ghost upon our hearts, and we are "baptized into Christ," and have "put on Christ;" and henceforth it is not we that live, but Christ lives in us: (Gal. ii. 20)—Christ in us, "the hope of glory." (Col. i. 27.) And thus, with devout gratitude, and with profound self-abasement before him,

and with holy joy, can I say, through grace, with the apostle Paul, who gives his own experience in his *per-evangelic*, or shall I say *ultra-evangelical*, epistle to "*the churches of Galatia*"—(and in these days "the soft Laodicean ease" of style in writing, or of heart in living, in Christ's kingdom, will, I feel persuaded, do just nothing at all; for the leviathan adversary with whom we fight, like his prototype in Job xli., "laugheth at the shaking of a spear." "Canst thou draw out leviathan with an hook?"—[as a child lands a minnow from a brook]—"or his tongue with a cord which thou lettest down?"..... "Will he make many supplications unto thee?"—[when he has once got thee into his power, as many a poor, it is to be feared, deluded girl, has found to her bitter cost, after once "taking the veil," and disappearing from society in the living grave of a convent. And how do we know, but that there is—well, we will say *just one* such case—to put an extreme supposition; for there is more likely to be a score, or a hundred, or a thousand cases—who knows, and *who cares?* for British law carefully keeps the doors of two hundred and thirty-one convents closed against an impartial inspection, on plea of "religious liberty," (!)—two noble words *prostituted*: for where is the religion or the liberty of one who is shut up, when the Master says "Let your light shine *before men*." "But may not one be allowed the liberty of withdrawing from the world?" Yes; but there is quite another sense in which that may be done. (John xvii. 15.) But the question now is, *not*, May a woman withdraw herself from the world; but, May she, or, Can she possibly *return* to the beautiful sunshine, and fresh air, and to the family circle, and to evangelical activities (not popish, "sister-of-mercy"\* proselytizing activity, under cover of a basin of broth given to an invalid?) You, the "priestly" party, say, "Oh, but it is such a secluded Paradise, in which our sister dwells, that she has no wish to resume the strifes and cares of daily life." I answer, it may be a Paradise, or it may be a hell (in every sense of that word, gentlemen,); but *that* is not the question. *How do we know*, how do the public know, whether there is, or is not,

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\* Surely a half sister, or a very, very distant relation. Or is it "Sister" of the "*House of Mercy*" again?

one single woman, young or old, wishing, hoping, longing, praying to be free; confined in some cold, dark, subterranean cell, and seeking for freedom in vain: while the majesty of British law guards the door, and the tyranny-hating British public streams past that door, unpitying, un-helping, because not knowing or not believing in the existence of such a case? Do you "priests," or do your devotees, say, "What business is that of yours, O Methodist preacher?" I reply that I am a man, and that there is "nothing which concerns humanity but it concerns me also." "*Civis Romanus sum,*" was once a declaration inspiring respect and procuring liberty: (Acts xvi. 37—39.) You, gentlemen, and your forefathers "in the succession" (in the theft of the priesthood of Jesus, and in the *monopoly* of the general priesthood of saints,)—you have *minified*, have degraded, and made mal-odourous the name of "Roman" to all mankind!]

To return, gentle reader, to "leviathan"—"Will he speak soft words unto thee?" [*This "leviathan" knows well how to do; insomuch that, "if it were possible," (which, thank God, it is not!) "he would deceive the very elect," Matt. xxiv.*] "Will he make a covenant with thee?" [Oh, yes; a thousand—and break them all "for the good of the church;" \* and for "the greater glory of God!" Witness "leviathan's" desire to nullify the "safe-conduct" granted to Luther to attend the Diet of Worms; "and witness the actual nullification of the "safe-conduct" granted to John Huss by the Emperor Sigismund, at the notorious Council of Constance, which decreed "that no safe conduct whatsoever, granted by Emperor, Kings, and other secular Princes to heretics, or to persons under the infamy of heresy, thinking to recall the same from their errors, by whatsoever obligation (*quocunque vinculo*) they may bind themselves, either can

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\* Mr. Wesley gives an instance somewhere in his writings, the substance of which I quote from memory. A godly woman is in conversation with a Roman Catholic "priest"—a sensible man apparently. He hears her statements of religious experience, as well as her confession of all the articles of the catholic faith of Christ's church. He cannot but admit that she is a true Christian, though not a Roman Catholic. "Then, Sir," asked the woman, "would you burn me as a heretic?" "Oh, no," replied this man (?) or devil (John vi. 70)—"oh, no; *unless it were for the good of the church.*"



or ought to cause any prejudice to Catholic faith, or obstruction to ecclesiastical jurisdiction; but that it is lawful, notwithstanding . . . to *punish them* as far as justice (!) shall require"—(Binii. Conc. Gen. et Provinc., tom. iii., pars. 2: conc. Const. Sessio. xix. Translated by Dr. Rule in "Martyrs of the Reformation"—a soul refreshing book.] "Wilt thou take him for a servant for ever?" ["A servant," oh yes; the member of the "Society of Jesus"—(Oh, blessed Saviour! how pure and patient *thou* must be, to suffer thine own name to be taken by those who have made its diminutive a synonym for all treachery and cruelty, and therefore to be execrated of all mankind!)—Yes, "S. J." will serve you, Sir, or you, my fellow-countrymen, in Parliaments, (by proxy,) or in prisons; in colleges or in schools; in the world or in "*the church.*" Can all the members of the "Society of Jesus" in England, from the general, or deputy-general of the order, down to the latest neophyte, muster truth enough and honesty enough among them to make an affidavit to this effect?—"We, the members of the 'Society of Jesus,' hereby solemnly declare that we have nothing to do, and that we never have had anything to do, with the origin, or with the conduct of that great ecclesiastical movement, which is commonly called the Puseyite, the Tractarian, the Ritualistic, or the Anglo-Catholic movement indifferently; and which sprang up in the University of Oxford some five and thirty years ago."—"A servant?" Yes: until he can get to be your master.] I have not space in a pamphlet-sermon, which has far outgrown its originally intended limits, to pursue the questioning of Job concerning "leviathan," by the Lord himself, answering Job out of the whirlwind. One could preach thirty-four "sermonettes" out of this single chapter. But I content myself, at present, with simply quoting the last clause of the last verse as applying exactly to the "leviathan"-apostacy from the truth "as the truth, is in Jesus," and having thus departed from the truth, consistently lying in its asserting itself to be "the holy, catholic, and apostolic church"—"a king over all the children of pride!"

To return to the *ultra-evangelical* epistle to the Galatians—(and we must have, I am thoroughly convinced, *ultra-*

*evangelicalism* to shatter *Ultramontanism*, whose "scales are his pride, shut up together as with a close seal." "None is so fierce that dare stir him up:"—[Is this the reason of that "tameness" of which the Rev. Charles Prest so justly complained in his speech at the last annual meeting of the Wesleyan Missionary Society in Exeter Hall—"tame Parliament, tame press, tame people, tame everybody!" I make no apology—the reader, if he has had patience enough to follow me thus far will not desire one; and I do not believe Mr. Prest will claim one—for sounding forth again the following trumpet-notes of warning from the lips of one of the foremost *evangelically Protestant* leaders \* of the church of Christ in England (Would that God would raise up 10,000 more!)—(Matt. ix. 37, 38)—

The Rev. Charles Prest, (Secretary of Wesleyan Home Missions) said, "I am going to speak to-day, my Lord," [the Right Hon. Lord Napier and Ettrick, K.T., P.C. being in the chair,]—"about Protestantism and about Popery. But some people say, 'You must be very cautious.' That is just the delusion which has come upon this country. We are all to be cautious, we are to be very mild, we are not to say strong things about this Popery!... *We are not the children of John Wesley* if we have any coolness, any of the modern mistaken Jesuitically-excited liberalism" [*i.e.* not true, but bastard liberalism] "of this day about it... Our fathers perceived the mischief of Popery! our fathers would not submit to it. They were men, my Lord;— what some of us are in this day I hardly know... I am going to quote Lord Macaulay, and... I venture to say that nothing stronger, or *what he calls* in some other parts of his writing more *bigoted*, than this was ever uttered on this platform. He says; "For the authority of law, for the security of property, for the peace of our streets, *for the happiness of our homes*, our gratitude is due, under Him who raises and pulls down nations at his pleasure, to the Long Parliament, to the Convention, and to William of Orange." [Mr. Prest quoted in proof of what Popery would do from Melfort's letter to Mary of Modena; which, gentle reader, please read for thyself, and see as in a mirror what Popery would like to do to-day, for is it not always the same?"] Mr. Prest continued, "The glory of this country—its security,—is now in danger." [Simperest thou out an incredulous smile, O well-to-do tradesman, O large employer of labour? Away with thy cheap and easy laugh! Laughing at danger does not disprove its existence; nor does it conduce to sturdy preparations for turning it aside. These words are re-written now, as they were first spoken, in an earnest spirit to earnest *men*.]—"We have a noble constitution... a kingdom worthy of our admiration... But I say it is endangered. What by? By Ultramontanism in the Church of

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\* "Flattery, O preacher?" To flatter or to be flattered, I alike detest: therefore flattery the preacher leaves to "flats."

Rome, where you may expect it, and *in some other places* where you have no right to expect it. . . . Now what is this Popery? People call it the Church of Rome. It is very polite of them. I say it is no Church at all. . . . and never has been since the Council of Trent; and it was more unchurched than ever in the Council and Syllabus of the Vatican lately. What is it? A great anti-christian political confederation, seeking and aiming at universal rule over all civil and national authority throughout the world. . . . But I have heard it said, that there is a great deal that is good. . . . in Popery: it has the fundamental doctrines, and therefore we should be chary about it. So much the worse. Would a man take poison if the poison were palpable! . . . Here we are with this evil before us, and a mighty set of tame preachers we are in this country, and a mighty tame legislature, and a mighty tame Government, and a mighty tame—everybody; and we Methodists of late years have been as tame as the rest, and a great deal tamer than we ought to have been. Now here is this Ultramontanism set at nought in little Switzerland. . . . Ultramontanism has been lately attacked or resisted in Germany. Set at nought as *a proved mischief*, and a mischief that was painfully felt by the civil government and the social order in Italy. And in this country, what? Cowered before." [*Can this be? God help us if it is so!*]"—"What are we to do? . . . You know there is an election coming. . . . Two gentlemen come to me: one of them is of my political sentiments; out and out, whatever they may be. . . . The other is opposed to my political sentiments; and *the man of my political sentiments*, not having any religious character or any Protestant sympathies, *caring nothing about them*, and the man *opposed to my political sentiments, being a good Protestant and a well-conducted man*—to whom would I give my vote? TO THE MAN WHO WAS A SOUND PROTESTANT, THOUGH OPPOSED TO ME IN POLITICS. Are we prepared to do that? . . . Dr. Manning says, 'I am a "Catholic," first of all, and all the rest comes after.' 'I thank thee,' *'priest,'* 'for teaching me that word.' Take it, you Methodists: be Protestants first, and let the whole secular politics go to the wind."—Wesleyan Missionary Notices.]

"None is so fierce that dare stir him up: *who then is able to stand before me!*"—saith the Lord God Almighty.

A dozen MS. pages back I began to say, desiring to speak it simply to the glory of the grace of our Lord Jesus Christ and the Father, with his servant (Gr. *doulos* "slave") St. Paul that it has "pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among" the people. And this inward "revelation" of Jesus, (Galatians i.); this dwelling of Christ in my heart by faith, (Eph. iii.); this putting on the Lord Jesus Christ, making not "provision for the flesh, to fulfil the lusts thereof," (Rom. xiii.)—is what I understand by being "baptized unto Christ:" "for," not the writer only (who has

been of all Christ's servants, I believe from my heart, the most unprofitable) but—*ye* christian disciples "*are all the children of God by faith in Christ Jesus.* For as many of you as have been *baptized into Christ*" [not into "the church" of Christ] "*have put on Christ.*"

If any one will still say, after all, that infants who have received the sprinkling of water in baptism are, at least in a nominal sense, baptized into Christ; if this be contended for, we will not now object to it further than by saying this: Let it be remembered that if we are only baptized into a nominal connection with Christ, then we have only a nominal religion, a nominal profession, which will not save us from a very real and burning hell! (Matt. iii. 12, compared with all the "parables" in chap. xii., and with the bitter, bitter portion described and predicted by "THE TRUTH" in the eighth chapter and the twelfth verse.)

The importance of the subject must be my apology for quoting the following clear, succinct, and scriptural account of baptism, from the pen of the Rev. John Farrar, Governor of the Headingley branch of the Wesleyan Theological Institution: which quotation will be succeeded by another from the pen of the late Rev. R. Watson, for a purpose which will presently appear. Mr. Farrar says:—

"As circumcision was a sign of the covenant with Abraham, so baptism is a sign of the new covenant. It shows the placability of God; it is the initiatory rite of a covenant which promises pardon and salvation to true faith; it is a *symbol* of regeneration, the washing away of sin, and the renewing of the Holy Ghost,"—[received *not* by the infant when baptized; but subsequently, consciously, experimentally, by personal saving faith in our Lord Jesus Christ: as it is written "Except a *man*" (intelligent and willing "*man*", however early such will of the little "*man*" may be lovingly guided towards the Saviour,)—"be born again, he cannot see the kingdom of God," John iii. 3]—Mr. Farrar continues:—"It is also a sign of peculiar relation to God. In addition the new covenant promises the Holy Spirit in his fulness to believers; and of the effusion of this power from on high, baptism was made the visible sign. In like manner, baptism is a *seal* or *confirming sign*. By the institution of circumcision a pledge was constantly given by the Almighty to bestow the spiritual blessings of which the rite was the sign—pardon and sanctification *through faith* in the future 'SEED' of Abraham; peculiar relation to him as 'his people;' \* and the heavenly inheritance. So

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\* In a nominal sense only, as is evident from Rom. ii. 28, 29.

baptism is the pledge of the same blessings, along with that higher dispensation which it specially represents in emblem. In baptism there is, on the part of God, a visible assurance of his faithfulness to his covenant stipulations." (Farrar's Biblical and Theological Dictionary. Art. Baptism.)

The Rev. Richard Watson says :—

"To the infant child, it" [*sc.* baptism] "is a visible reception into the same covenant and church—a pledge of acceptance through Christ—the *bestowment* of a title to all the grace of the covenant as circumstances may require, and as the mind of the child may be capable, or made capable, of receiving it; and *as it may be sought in future life by prayer*, when the period of reason and moral choice shall arrive. It conveys also the present 'blessing' of Christ, of which we are assured by his taking children in his arms, and blessing them;"—[But it seems to have escaped the notice of this generally acute theologian, that this blessing of Christ's was not given on the occasion of the administration of baptism to children, but quite irrespective of it, and antecedent to it, as before observed.]—"which blessing cannot be merely nominal, but must be substantial and efficacious." (Theological Institutes.)

It is with reluctance and with diffidence that the opinion of so able and usually orthodox a divine as Mr. Watson is, is questioned, by my own mind, as to the employment of a single word in the foregoing quotation, the word "*bestowment*." Yet as the interests of truth demand it, and as we dare call no man our Master or "Rabbi;" nor indeed suffer ourselves to be so called; (Matt. xxiii. 8.)—*q.d.*—No man on earth may either pay to another or suffer to be paid to himself an unquestioning submission of the understanding in matters of faith (*i.e.* a submission to what a religious teacher says, *because he says it*, rather than because God's word sets forth the truth; \* which word the teacher may however, render into equivalent terms, making it also the basis of sound argument, every step of which must be also provable by the same infallible word, "which liveth and abideth for ever:"=1 Peter i. 25. "Heaven and earth shall pass away;" says the great Teacher, "but my words shall not pass away." Such unquestioning submission of faith, then, belongs to the Lord Jesus Christ himself alone, for he has revealed the mind of God in his word; "for ONE is your Master, even

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\* I am by no means to be understood as objecting to creeds or *formulae* of faith, which are very useful, and indeed indispensable to the churches, as at present circumstanced.

Christ, and all ye are brethren." (Matt. xxiii. 8; and 1 Peter iii. 15.)

Moved by these considerations; actuated by great jealousy for the truth; and deeply concerned for the prevalence of Ritualistic error in the land, to which I would not that a *single word* of Methodist teaching should give the slightest countenance; I suggest the following query as to the use of the expression that "to the infant child, it" [that is, baptism] "is...the bestowment of a title to all the grace of the covenant:"—Now is baptism (in this aspect of it) any more than the symbolic *recognition* of a title to covenant grace which title is *already bestowed absolutely* on all infants by the grace of God? I trow not. The entire train of argument in this sermon, concerning infant baptism, goes to prove that the "*title* to all the grace of the covenant" of our Lord Jesus Christ is already existent, being, by favour of God, already given unconditionally unto all the irresponsible part of our race, unto all who are in infancy, whether baptized or unbaptized. For "*as*," (*i.e.* by an act to which men could not possibly contribute a positive, wilful share; *yet*)—"by the offence of one judgment came upon all men to condemnation: *even so*" (*i.e.* again by an act to which men cannot possibly contribute any share or part whatever, namely, the sacred, atoning, sacrificial, and vicarious act of blended righteousness and mercy which Jesus did once for all, in the offering of himself as "a propitiation for our sins, and not for ours only, but *for the sins of the whole world*"—"a propitiation through faith in his blood" (1 John ii; Rom. iii.)—and in this solemn act, says the divine Redeemer, "of the people there was none with me," Isai. lxiii.)—"even so, by the righteousness of one the FREE GIFT came upon ALL MEN unto justification of life." (Rom. v. 18.)

The word of the Lord by St. Paul in the first epistle to the Corinthians (xv. 22) is to the same purpose. "For *as* in Adam all die, *i.e.* in so far as the transgression of Adam causes death, antecedent to and irrespective of the will of any of his posterity; "even so in Christ shall all be made alive;" *i.e.* all shall be made alive again by the redeeming "righteousness," *sc.* the righteous death (let him that reads this understand me)—of our blessed, pure, and spotless, and

most merciful Saviour Jesus Christ, standing in the place of us guilty transgressors, and "made sin" for us, although he "knew no sin"—in consequence of this one atoning act, I say, *all* shall be made alive again, antecedent to and irrespective of the will or the act (sacramental or otherwise) of any of Adam's posterity, *in so far*, and *only in so far* as all are made partakers of sin and death because of Adam's transgression. In other words no creature breathing, and no creature that ever has breathed, is or has been damned because of original sin, but only because of his own actual offences, or because he has not believed in the only-begotten Son of God.

Therefore it is *not true* that baptism bestows or confers a title to the grace of the covenant; else the children of the heathen, of infidels, of Mohammedans, of Jews, even of Baptist Christians (!) dying in infancy are lost for ever—are for ever burning in hell; for all talk about "uncovenanted" mercies is unscriptural and most dangerous. There is no uncovenanted mercy, so far as God informs us; and who is he that will dare to go beyond the word which the Lord has spoken, good or bad? No; this is *not true* Wesleyan theology\* as expressed by Charles Wesley in Hymn 129—

"ADAM, descended from above!  
Federal head of *all* mankind."

And again in this well-known line, singing of Jesus, Charles Wesley says—

"Our title to heaven HIS MERITS WE TAKE."

"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision";—neither baptism availeth any thing, nor "un-baptism;" (as Thomas Jackson taught us to say, at Richmond;) but faith which worketh by love." (Galat. v. 6.) Again is the same sentiment recorded by the Holy Ghost in this intensely evangelical and anti-Ritualistic epistle, (vi. 15.) "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision"—neither baptism nor non-baptism—"but a new creature." (Witness the salvation of the penitent thief upon the cross which stood hard by the cross of Jesus.)

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\* Though it may be *apparently* so.

“For if the trumpet”—in these days of stirring warfare with the false “church,” (self-styled,) and with the ungodly “world,” (and these two are one,) and with the deceitful “flesh,” and with the devil—a being to whom I do not apply any descriptive epithet: his own name betrays his character sufficiently \*—(and these three are one—a counter-trinity of evil, as opposed to the eternal and most blessed and divine Three-One Jehovah.)—“for if the trumpet give an uncertain sound” on a doctrine so vital, so fundamental as the “doctrine of baptisms” is—(Mark, “of baptisms,” viz: of the water symbolic, and the “water” mystical, the first baptism being ceremonial and only nominal; the second baptism being of “the Holy Ghost and of fire,” effectual, and real, and saving; “not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration”—not of baptism—“and the renewing of the Holy Ghost; which he shed on us abundantly (marginally) through Jesus Christ our Saviour; that *being justified by his grace*, we should be made heirs according to the hope of eternal life.” (Titus iii.)—The first baptism being the act of man; the second the work of God: the first being an isolated form; the second a living reality, a continual privilege, a perpetually renewed, repeated, and ever-augmenting blessing.) “*For if the trumpet give an uncertain sound, who shall prepare himself to the battle?*” (1 Cor. xiv.)

This is a vitally important matter to all who have merely been baptized—no matter by whom. Even though a godly old Methodist preacher has baptized you, your baptism does not save you. Much less does the baptism of an unconverted, heretical Romanistic or Ritualistic “priest” (falsely so-called) “avail anything” towards your salvation. “Ye must be born again;” born *from above*; “of water and of the spirit;” or you cannot see the kingdom of heaven. Bear with me while I address you as rational and eternally-existent fellow creatures—existent, that is to say, for all the tremendous future of eternity, either in happiness and honour, or in sorrow and in shame! Be not as those mentioned in Matthew, thirteen, fifteenth, with gross hearts, with dull ears, with

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\* See the ninth verse of Jude.



eyes closed, lest, says God, (as if it were a thing to be shunned) "lest they should be converted, and I should heal them;" (as though that were a calamity, or misfortune, by all means to be carefully avoided! O Father why will men keep away from thee, and from Jesus Christ whom thou hast sent? Why will they fly the touch of thy healing hand, and refuse to seek thy soul-converting grace, which is the stepping-stone to bliss, and peace, and "honour that descends from God?" "Ye will not come unto me that ye might have life," sighs the Life-Bringer to the soul, the Life-Begetter in the soul, "the Lord and Giver of Life" with and by the Holy Ghost!

Let me remind thee, reader (unknown to me, indeed, but greatly desired and longed for for my Lord. I long for your salvation; man, woman, child, whosoever thou art that readest this page. I seek "*not yours, BUT YOU,*" for my Lord :) let me remind you, then, I say that a day is coming when the tares of nominal profession will be carefully separated from the wheat of genuine Christianity; when it will be seen which were truly born again, those who have been born of the Spirit, or those who have known only (in truth have not "known" so much as) the baptism of water; those who were "born of the incorruptible seed of the word of God which endureth for ever" or those who have been not so born again; and who, therefore, have lived and died in their sins: for "that which is born of the flesh is flesh"—and "if ye live after the flesh ye shall die; but if ye *through the Spirit* do mortify the deeds of the body ye shall live." (Rom. viii. cf. Galat. vi. 7—9, and ponder deeply Matt. xiii. 37—43) "What meanest thou, O sleeper?"—Meanest thou to perish? *No?* Then "arise and call upon thy God!" For if thou meanest to be saved, then *thou must be born again.*

2. The *second lying wonder* I refer to is one more awful still. It is no less than a claim to a power *to change a piece of bread into God himself!* Oh infamous, horrible thought! that a sinner should make the most Holy One; a creature create the Creator! "Pass over the isles of Chittim and see; and send unto Kedar, and *consider diligently, and see if there be such a thing.* Hath a nation changed their gods, which are yet no gods? But my people have changed their GLORY for *that which doth not profit.* Be astonished,

O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils"—["My people;" not the "priests" only: these would soon cease their pranks, if the people were enlightened and bold enough to resist them. O my God, show them all, both "priests" and people, the light as thou hast shown it to me! Praised for ever be thy name!

"And let the 'priests' themselves believe;  
And put salvation on!]

—"They have forsaken me, the FOUNTAIN OF LIVING WATERS, and hewed them out cisterns, broken cisterns, *that can hold no water.*" (Jer. ii.) So neither can one or the other of the two only sacraments, or ordinances of Christ, "hold" or convey any living water of grace, when thus wickedly perverted.

How can the offering of the sacred body and precious blood of Jesus Christ be *in any sense* presented again to God—either boldly as "the mass," or in more subtle and refined senses of sacramental efficacy, maintained, it is to be feared, in most cases, with *the same object*, viz: "*priestly*" domination over the human conscience, and "*priestly*" intrusion in the most sacred things—in the conscience, in the home, and in the sinner's way of access to God: (John xiv. 6:)—How, I ask again, can the vicariously sacrificial "offering" of the body of Jesus Christ be said to be, in any sense, presentable again to God for men on earth, in the face of statements of God's own, so explicit as these?—"For this he did *once* when he offered up himself." "But now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself. "So Christ was *once* offered to bear the sins of many." "By the which will we are sanctified through the offering of the body of Jesus Christ *once* for all!" (Hebrews vii. 27; ix. 26; *ib.* 28; and x. 10.) "Behold the Lamb of God, *which*"—which Lamb, the true Priest, and not any one, nor any multiplicable number, of "false priests"—(O Lord Jesus, forgive them, forgive them; for surely they know not what they do! *Can they know?*) —"TAKETH AWAY THE SIN OF THE WORLD!" (John i.)

To the same purport is the testimony of the Holy Spirit by St. Paul in the letter to "*all that be in Rome,*" (vi. 9, 10)—"Knowing that Christ being raised from the

dead *dieth no more*; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." For a beautifully clear light cast upon another side of the truth now under consideration, see the subjoined note\* from the pen of the Rev. H. W. Williams, Assistant-Secretary to the Wesleyan Conference.

The testimony of the Spirit, "One and Seven," in the first epistle general of Peter (chap. iii.), is likewise to the same sure end and purpose—"For Christ also hath *once* suffered for sins, the just for the unjust, that he might bring us to God;" and having ratified in blood the covenant that "I will make with them after those days, saith the Lord:" [which is this]—"I will put my laws into their hearts. . . . and their sins and iniquities WILL I REMEMBER NO MORE. *Now where remission of these is THERE IS NO MORE OFFERING FOR SIN.* Having therefore, brethren"—[*We all, ministers and people alike, "a royal priesthood, a holy nation, a peculiar people,"—having*]—"boldness" (Thank the Lord for that word! How else

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\* "Still the Apostle lingers, with devout interest, on the truths, that the death of the Lord Jesus completed his penal suffering as the substitute of our guilty race, and that his resurrection, consequently was his entrance upon a life that should know no humiliation or sorrow. The statement which he makes respecting the Redeemer, that "the death which he died, he died unto sin once," or "ONCE FOR ALL," well merits our attention. Though the phrase "unto sin", or "in relation to sin," is in one sense indefinite, it is yet most significant and comprehensive. St. Paul had already shown, in preceding passages of this epistle, the light in which he regarded the death of the Lord Jesus. He had spoken of it as a propitiatory offering for the sins of men, appointed by the Eternal Father; (iii. 25;) as a death endured "on account of our offences;" (iv. 25.) and as one in which the Redeemer took our place, and suffered in our stead (v. 6—8) These views were doubtless present to his mind when he wrote the words before us; but these words give prominence to another thought,—that when the Redeemer died, he effected a *complete atonement*, so that his *relation to sin*, to the penalty of which he had, for our sakes, subjected himself, *was now severed*. He had done with sin. No more were the iniquities of men to rest, as a heavy burden, upon his spirit, or to subject him to penal suffering. When he rose from the dead, he rose the victorious Mediator, to whom "the path of life" was opened by the Eternal Father, who was to be enthroned at the Father's right hand, and in whose whole administration the Father's glory was to be displayed."—Williams's Exposition of St. Paul's Epistle to the Romans. (W. C. O.)

could a guilty sinner have presumed to come to his infinite Majesty?)—"to enter into the holiest by the blood of Jesus, by a new and *living* way, which HE HATH CONSECRATED FOR US, through the veil, that is to say, his flesh; and having an high priest over the house of God, whose house are we," (true Christians of all religious denominations, who are "led by the Spirit of God," impressed, and drawn, and enlightened, and subdued, and taught, and witnessed to, and sealed, and sanctified by the same seven-fold Spirit of the living God and of Jesus Christ whom God hath sent to be the Saviour of the world)—"if we hold fast the confidence and the rejoicing of the hope firm unto the end: LET US DRAW NEAR!" (Oh, of how little value is all knowledge, all controversy, all profession, without the habitual drawing nigh of our souls to God! (Heb. x.)

"VICTIM DIVINE, thy grace we claim,  
While thus thy precious death we show :  
Once offered up, a spotless Lamb,  
In thy great temple here below,  
Thou didst for all mankind atone ;  
And standest now before the throne!  
\* \* \* \* \*  
Thy blood is still our ransom found,  
And speaks salvation all around.

The smoke of thy atonement here  
Darken'd the sun, and rent the veil ;  
Made THE NEW WAY TO HEAVEN appear,  
And show'd the great INVISIBLE !  
Well pleased in thee our God look'd down,  
And calls his rebels to a crown."

How totally different from the Evangelical view of the Lord's Supper as a simple and beautifully symbolic, covenanting, memorial ordinance of the Lord Jesus Christ to all his sincere disciples, believing in him to the salvation of their souls, or penitently and earnestly longing and endeavouring *so to believe*; and to such *alone* the command comes, to take and eat and drink the separated wine and bread which commemorate to us the one offering, once made, for the one mass of sins\* (considered in their filthy and abominable catholicism, universality, or totality)—of the

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\* "*The sin of the world.*" (John i. 29.)

one entire race of mankind in all the lands and through all the ages: for "Jesus Christ the righteous" is "the propitiation for the sins of the whole world." (1 John ii.)

"This do," said He whose body was not yet offered, but was about to be presented to God in an atoning, a sacrificial, and a substitutionary death for all mankind, (specially for his sheep: compare John x. 11 with 1 Timothy iv. 10.)—"This do in remembrance of me." (Luke xxii. 19.) and again it is written, "For as often as ye eat this bread ye do shew the Lord's death till he come."—[Mark you, gentlemen—"priests," "*this bread*;" words which were spoken of that one typical element used in the Lord's Supper *after* our Lord had consecrated or set it apart for this special ordinance. How could it, then, have been transubstantiated when he said "This is my body?" 1 Cor. xi. 26 compared with verse 23—25.]—"and *drink this cup*"—[Where is your bare, "beggarly," literal interpretation here, O ye errorists of Oxford and of Rome? Thanks be to God most high, that ye are not terrorists to us as your forefathers were to ours—the Lollards, the Hussites, the Waldenses, and the Reformers, whom your "fathers" burnt with fire!] \*

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\* Let us take one instance out of thousands upon thousands:—

"The woman-haters of the Hague consummated their infamy by the murder of a widow lady, Wendelmoet Klaas, or Klaasen, of of Monickedam, (usually called Wendelmutha,) known and beloved for every Christian excellence. Her they caused to be imprisoned in a castle in her neighbourhood, and then brought before themselves. Their interrogations drew forth an undaunted confession. The host, she told them was but a PIECE OF DOUGH. Saints could not mediate for her, but only Jesus Christ. Threatened with torture, she calmly answered, 'If this power be given you from above, I am prepared to suffer.'

"'You do not fear death,' said one, 'because you have not tasted it.'

"Her Master gave her the ready answer: 'That is true, neither shall I taste it; for Christ has said, If a man keep my sayings, he shall never see death.'

"From the magistrates she was remanded to prison; and ladies with whom she had formerly been intimate, were sent to subdue her constancy, if possible. A noble lady, who had long been one of her most valued friends, entreated her to be silent. Silence, not apostasy, would save her life, and she could still cherish the love of Christ in her heart, and at the same time enjoy life, and hidden communion with God.

How different, I say, from this view is the conception of the Lord's Supper formed by a Papist or a Ritualist, with his gross and carnal,—however subtilely (not to say, in every case, subtly) refined, (defined, undefined, ill-defined, or indefinable,) yet still *carnal* view of that sacrament—a knowing “Christ *after the flesh*” which is forbidden to be done in the book of the law of the Lord (2 Cor. v. 16.) This transubstantiation, or change of the substance of bread and wine into the sacred substance of our Lord's very, real, tangible, edible, and potable body and blood—all of which is contended for by “the priest”—What is this but another version of heathen transmigration, only applied to the body of the only-wise God our Saviour instead of to the souls of mere mortal men?

Midway between these eternally-irreconcilable conceptions of the ordinance of “the breaking of bread” in the

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“‘Ah, my sister,’ said she, ‘you know not what you say. *With the heart man believeth unto righteousness; with the mouth confession is made unto salvation.*’

“From the dungeon she was taken before the Senate, a yet superior court, and heard an exhortation to be converted, (!) and retract her error.

“Her reply was unsurpassed in dignity: ‘I CLEAVE TO THE LORD MY GOD, WHOM I NEVER WILL FORSAKE FOR THE HOPE OF LIFE, OR FEAR OF DEATH.

“Pluming themselves on long-suffering, in protracting her conflict for so long a time, they gave sentence of death, with confiscation of goods, and the favour of a bag of gunpowder to put her quickly out of pain. During her last moments she was rudely assailed by a monk, who would have laid a crucifix on her lips, that she might kiss it.

“Turning away from the idol, she said, ‘I do not know this wooden Saviour, but Him who is in heaven, at the right hand of God the Father Almighty!

“Would she confess? he asked.

“Again she refused. ‘I have confessed all my sins to Christ my Lord, who takes all sins away. If I have offended any of my neighbours, I humbly ask them forgiveness.’

“With a cheerful countenance she placed herself against the stake; and, while the executioner bound her to it, bade him see that it was firmly set. Then, clasping the bag of powder to her bosom, she closed her eyes, and meekly drooped her head, as if to shun the vulgar gaze, *and fell asleep*. The flames arose, and death was instantaneous. (November 20th, 1527.)—From Rule's Martyrs of the Reformation, p. 114, ed. 1851; in which the authorities for the narrative are given, viz. Brandt, Low Countries, book ii.; Gerdes., Hist., tom. iii., p. 62; Foxe, book vii.

Supper of the Lord, lies the Lutheran theory of consubstantiation, or a mysterious sort of spirituo-literal presence of the Saviour's heavenly body *with the substance* of the bread and wine, which yet remain unchanged. This view, although far preferable to the Papistical dogma, is yet,—with all deference to the memory of a noble man, who, *like other leaders of great religious movements* found it hard to cast off at once all vestiges of the Egyptian bondage from which the Lord had led them and their people out: such vestiges clinging to those leaders sometimes unconsciously—this consubstantiation-theory of Luther's seems to me to be incapable of being scripturally substantiated. "To the law and to the testimony," let us fly, whoever may be the speaker (*ex Vaticano, ex cathedrâ, aut ex rostro*), after the example of the noble Bereans of old.

How wise was Queen Elizabeth's answer, when questioned, (with a purpose,) concerning the meaning of "This is my body" in the Lord's Supper, before she came to the throne!—

"God was the Word that spake it;  
The Word was God that brake it;  
And what that Word did make it,  
That I believe, and take it!" \*

*Q. d.* "There, O 'priest,' get at me, through that fence if you can."

Can those "priests" who sweep up a whole parish to get any and every one they can persuade, to come to the table of the Lord, including the ignorant, the profane, and the unholy; whose habitual conduct shows that they are not truly penitent for sin, neither have they a "living," saving faith in Jesus,—can such "priests," or can such communicants have read the warning words of the merciful Spirit of God by the lips of St. Paul (1 Cor. xi. 29) —"For he that eateth and drinketh unworthily, eateth and drinketh damnation [judgment or condemnation] to himself, not discerning the Lord's body?"

Does a man say, "I do discern the Lord's body; I have it here in my hand, on my tongue?" I reply, No; you have it not so. We do not *so* discern the Lord's body. We discern it, by faith, in two conditions, at two epochs; once as crucified for us on earth; and now as glorified for

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\* Quoted from memory. Perhaps, therefore, somewhat inexact.

us also in heaven. And we, in the beautiful words of the Communion Service of the Methodist Church and the Anglican alike, "feeding upon him in our hearts, *by faith*, with thanksgiving," are nourished and sustained in our souls with life everlasting. For "he that eateth me," saith the Lord, "even he shall live by me." (John vi. 57.) And again, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (verse 53.) And this we do, not in the participation of bread and wine in the Lord's Supper, but by the act of faith in Jesus. It is not our lips which kiss the Saviour, but our *love*; it is not our mouth that eats him, but our *heart* that feeds upon him; it is not sense that apprehends him, but *faith*: and faith exercised not on the sacramental occasion merely, but habitually, hourly, momentarily. And thus, thou adorable Son of God, thou loving Son of Man, we eat thy flesh, and drink thy blood, and know we have eternal life; and thou wilt raise us up at the last day. For thy flesh is meat indeed, and thy blood is drink indeed, to our inmost souls. (John vi.) It is thus we have the "real presence" Jesus—

"In the *heart*, not in the hand."

"Christ in us, the hope of glory," and Christ with us—Immanuel—for evermore! For his *real* presence is not to be discerned by the outward senses of touch or of taste; but to be apprehended by the humble in heart, through the contact of faith, and the spiritual taste—"O taste and see that the Lord is good: blessed is the man that trusteth in him!" (Psalm xxxiv.)

"THE OFFERING smokes through earth and skies,  
Diffusing life, and joy, and peace:  
To these thy lower courts it comes,  
And fills them with divine perfumes.  
We need not now go up to heaven  
To bring the long-sought Saviour down;  
Thou art to all already given,  
Thou dost even now thy banquet crown:  
To every faithful *soul* appear,  
And show thy real presence here!"

"For I have received of the Lord Jesus, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it and said, Take eat: this is



my body, which is broken for you." (1 Cor. xi.) Now, is it possible that the bread was our Lord's literal and tangible body? If so, then he had two bodies, one held in the hand of the other. If so, (and if he transmitted a similar, supposed power of transubstantiation) then, whenever the sacrament of his supper is administered, as it is, simultaneously, in hundreds of thousands of churches and chapels, to thousands of thousands of Christian believers, in almost every land; as each one partakes of the bread which it is said is our Lord's very body itself—it follows that there are myriads of such bodies existing at one and the same time! Which of these is Christ?

Again; our Lord said "This...is broken for you." Was it, then, already broken? No; it was spoken proleptically, in sure and certain prospect of approaching death. Then, if a figure of speech (prolepsis) must be admitted in the second clause of the sentence, why should a simple simile be considered inadmissible when we understand the first clause thus: "This is an emblem of my body?" *q.d.* "This piece of bread, which I, your Lord and Master, have taken from this supper table, is appointed henceforth to be to you a *covenanting memorial token* of my body, which is about to be broken, and bruised, and offered up for you all to make atonement for for your sins: therefore do this in remembrance of me."—Similarly at the institution of that ordinance which was the precursor of the Lord's Supper, the LORD said,—the very same LORD who said "This is my body," said of the paschal lamb, "It is the LORD's passover." (Exod. xii. 11.) Was the lamb, then, literally, the passover? No; but it commemorated the Israelites' grand temporal salvation from Egypt, and was eucharistically eaten; as we, with thankfulness, eat the bread and drink the wine which symbolize the sacred flesh and the precious blood of Jesus Christ the Lover of our souls.

What is there unusual in such a mode of speech? When Jesus says, (John x.) "Verily, verily, I say unto you, I am the Door of the sheep," is he really a moveable piece of wood! Does it not mean, I am like a door—the only means of access to God in heaven and to his churches on earth? So bread is like our Lord's body: the one, bruised and crushed for the use of man, who, by partak-

ing of it, is strengthened to do and to suffer; so Jesus. "It pleased the Lord to bruise him, he hath put him to grief;" on whom, as thus offered for us "once for all" (for all our sins—for all mankind)—we constantly feed, with thanksgiving, by faith. "The *life* I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."—(Gal. ii. 20.)

What then, it may be inquired, is the special advantage of partaking of the sacrament of the Lord's Supper, if we may always eat his flesh by faith? The special advantage is this, that faith is *assisted in its exercise* by the visible tokens of our Lord's body and blood, which tokens are present to the sight and to the touch. The whole scene lives again before us—Gethsemane, Gabbatha, Calvary! The present little gathering is linked with the gathering hosts of God—the Lord of Sabaoth; and thus we show the Lord's death, *at his command* until his coming again.

In hope of convincing some Romanist or Ritualist (God granting his grace); or, perhaps, of *preventing the perversion* of some from the *ancient faith* of Christians as contained in the New Testament (far older than a hundred Romish novelties in doctrine and practice), I pursue the subject further. When our Lord speaks of one entering not by the door into the sheep-fold, is the church really a sheep-pen; or only like one? And when he calls such a one as "climbs up some other way" than by a God-wrought, sin-abhorring repentance and a personal Christ-receiving faith, into the fold of the church of God, "a thief and a robber," is the false intruder truly a thief and a robber, or only like a thief and a robber? (See Gen. xl. 12, 18; xli. 26, 27; John xv. 1; and particularly 1 Cor. x. 4.) Wanting a book for reference while composing this part of my sermon, I said to "the dearest friend I have on earth"—my mother, "Have you Cowper?" Would any man in his senses dream that I was a seeker after familiar spirits to raise the gentle poet from the dead?

We need not pursue the argument at length. The same line of thought is illustrated in the words, "This cup is the New Testament in my blood." Then, was the cup itself the covenant which God was now actually about to make with all believers in Christ's vicarious death

(although he had from all eternity been devising this august redemption of our souls by blood)—was that cup, I say, really and literally the New Testament? Absurd, you say; then equally absurd is it to say of a wafer or of a piece of sacramental bread, "This is the real body of Christ."

It is noteworthy that our Lord *after* saying "This is my blood" still calls that which was in the cup "this fruit of the vine:" (Matt. xxvi. 28, 29.) And St. Paul, in a similar way, speaking of the other element of the Lord's Supper, referring to the very act of its use as a sacred symbol calls it "bread" ("But let a man examine himself, and so let him eat of that bread.")

A favourite text of the Transubstantiationists is 1 Cor. x. 16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?" With which we will take, if the Transubstantiationists please, verse 17, "For we being many are one bread and one body: for we are all partakers of that one bread."

Now here, to begin with the last word, that which Romanists say is changed into the real "body, soul, and divinity of our Lord," is called by St. Paul "bread" simply—a sufficient answer to sacramentarian theories. And so, upon examination of its other parts, this text gives not one particle of support to the Tractarian or papal heresy.

"*'The cup of blessing which we bless'*—'We,' not merely ministers, but also the congregation. The minister 'blesses' (*i.e. consecrates with blessing*) the cup, not by any 'priestly' transmitted authority of his own, but as representative" [or pastor] "of the congregation, who virtually, through him, bless the cup. The consecration is the corporate act of the whole church." (Jamieson, Brown, and Fausset's Commentary.)

"*Is it not the communion of the blood of Christ?* What? Is "it" (*i.e. the cup itself*) the communion? Nay; no more than in Luke xxii. 20, the *cup itself* is the new testament. In each case "the cup," with the wine it contains, is only the *symbol* or *visible pledge* (1) of the new covenant which was about to be ratified in blood, and (2) it was an external or visible *symbol* of the communion or

participation of believers in the sprinkling of the blood of Jesus, and in all the blessings of the covenant which it ratified: the one cup being a symbol of our oneness with each other and the Lord. So "the bread which we break, is it not [the symbol of] the communion of the body of Christ" on whom we are feeding "*in our hearts, by faith, with thanksgiving,*" and know that we have eternal life through him.

Now take the next verse, "For we being many are one bread." What, are we, Christians, literally made into bread? Or are we even mystically one *with* the bread? Nay: we are bound to interpret the passage figuratively, as Mr Wesley does:—"For it is this communion which makes us all one. *We being many are yet, as it were,* but different parts of *one* and the same broken *bread*, which we receive to unite us in one body." (*Notes.*) So, then, neither does this passage yield proof of sacramentarian dogma.

Query: Why does any one dare to act contrary to our Lord's plain command, "Drink ye *all* of this?" Where is the *literal reading* here? (Matt. xxvi. 27.) And why is a tongue "not understood of the people" (the Latin language) used in public worship, contrary to express apostolic command, except there be an interpreter? (1 Cor. xiv. 28.) And how very like "an unknown tongue" is the dreary and monotonous sing-song intoning of prayers in English episcopal churches, which has, of late years, become so fashionable!

Being in Minehead yesterday (July 24) to fulfil a preaching appointment, I called at a certain shop on business; and was accosted by a young lady as follows: "Do Methodists believe in the Real Presence? It is asserted that we do." I replied, "It depends on what is meant by the Real Presence; but in the ordinary sense of that expression I answer, Most certainly not." The matter was still pressed, and Hymn 550 from the Wesleyan Collection was handed to me.

Now what is a minister of a church to do when a member of society asks for information or explanation on a hymn contained in our own books? I had never pointedly considered that hymn before—always, I suppose, instinctively passing it by.

Does any one say, I am not "wise" in mentioning this subject? Will that prevent other people (and a very sensible, godly, and well-informed gentleman, an ex-minister of the Church of England, had called my young friend's attention to the hymn)—from talking of it? It has been said of my preaching this sermon at Williton, it was "not wise," as the clergyman was so very high-church. And on re-delivering it here in Dunster—a place dying through sacramentarian heresy—a friend (a thorough Protestant, too) remarked to me that he did not know what good it was to preach so! One word to all such friends: (for friends they have shown themselves to be:) "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self." (1 Cor. iv.) "Then I said, I have laboured *in vain*, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work (my reward) with my God." (Isai. xlix.)

There are two wisdoms, a false and a true; as there are two catholicisms, false and true—a catholicism of ever-developing error, "waxing worse and worse," and a catholicity in spirit, in truth, in faith, and in love, among all true Christians of every denomination;\* and as there are two priesthoods, the true and the false. The one wisdom "descendeth not from above, but is earthly, sensual, devilish." The true wisdom, "that is from above, is *first* pure"—Mark that, O ye Christians of every name!" ["And thou, too, O preacher?" God help me]—"then peaceable." (James iii.)

Now, then, as to this hymn. Let us look at it:—

"Come, Holy Ghost, thine influence shed!"

Amen, I say to that, "Lord, shed it abroad in my heart!" Of what use is it shed anywhere, or on anything else, than on the hearts of Christians?

"And realise the sign;"

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\* I'll warrant you that if the Rev. Dr. Punshon, of the Methodists; the Rev. Dr. Binney, of Congregationalists; the Rev. Mr. Ryle, of Evangelical Churchmen; and Mr. C. H. Spurgeon, of the Baptists met together, they would

"All be of one heart and soul,  
And only love possess the whole."

That is an ambiguous line, on which I will not stay to comment.

“Thy life infuse into the bread,  
Thy power into the wine!”

Concerning which, with very much respect and love to the memory of Charles Wesley, of whose hymns I am devotedly fond; and with yet greater respect and love for the memory of John Wesley; but with greater love still for truth; I say, concerning the last-quoted couplet, with “Mr. Burchell,” “Fudge.” [“Gently, O my *Wesleyan* friend; for is not the wisdom from above also gentle; and are we not to live in peace with all?” To which, I answer in God’s strength, “Get thee hence Satan! For God’s wisdom is first *pure*—first, before *all considerations*.” “But still,” *another* may say, “wisdom *is* gentle.” “Very well, then, my friendly remonstrant; I will say “Fudge,” as gently as I can; but still that “fudge” or “stuff” it is, I do maintain.]

I affirm (*desiring* to do so with all meekness—the good Lord forgive me if I trespass in the yielding to a spirit of bold, bad presumption!—yet with the firmness of assured conviction, I maintain)—that this prayer is unwarranted by holy scripture; and that it is likely to yield countenance (which I am sure must be far from the wish of the “rulers” in the Methodistic “quarter” in the “city of Zion”)—to the swiftly-spreading and “damnable”—[soft words will not do to use concerning these bold and unscrupulous men any longer, so here is an epithet from their favourite saint, and (to judge by the strain of their arguments) *sole* apostle, practically so, fisherman Peter; 2 P. ii. 1]—“damnable heresies” of Oxford and of Rome.

What is not provable by Scripture, I must hold, (although at the risk of seeming disrespect to the memory of an earthly teacher; because of loyalty to the infallible and heavenly Teacher, Jesus Christ)—to be an unwarrantable prayer, and (to use the mildest term) a dangerous *mistake*. One familiar with the high-church manuals, (calling on me this July 28th), says they teach that when “the priest” utters the “prayer of consecration,” in that same moment, God breathes into the bread and it becomes a living Christ! How many more “living Christs” are

we to have, I wonder ? With one at the Vatican and one in every high-church mass-house, we shall be flooded with false christs. Away with the whole system of corrupted doctrine ! And away, I say, for one, with every vestige of it, from a church so evangelically pure as is the church of God called "Methodist" by men : exposing us—hear this, men, fathers, and brethren, throughout all Methodist Christendom !—exposing us to be insulted by the claim of the High-Church party as agreeing with them, in this abominable doctrine of Transubstantiation ; or if they like the term better (I wonder they are not ashamed to take anything from Martin Luther)—Consubstantiation.

Even if it were not Charles's, but my own beloved and truly revered John Wesley's teaching, I must still say, (in the absence of express scripture support, and in the face of the whole teaching of the spiritual worship and good news of God)—that to pray for life to come into bread, and power to come into wine, is an absurdity ; is, in plain Saxon, "stuff," *i.e.* "*matter in the wrong place.*"

We do not want life in the bread but in our *hearts*. We do not want power in the wine, but in our *souls*. [What is to become of that surplus quantity of bread and wine, (after we have "blessed" God for it) not required for immediate use ? Shall the "priest" or minister drink it, at the risk of getting drunk ? Or shall he convey it away by a waste-pipe into "*consecrated ground* ?" Rather shall he not, as I have seen William Morley Punshon do in Stanhope Street Chapel, London, (if my memory does not deceive me) kick aside a piece of bread which accidentally fell from the plate as he was distributing the "bread." "Living Christ !" Don't, gentlemen, blame the heathen for worshipping their gods in wood, if you worship yours in bread !

*When* shall we—all Christians—learn thoroughly what Stephen told the "priestly" Jews ? (Acts vii. 48-50.) "Howbeit the Most High dwelleth not in temples," [or as I am informed the *Codex Sinaiticus* reads, "dwelleth not in *things*"]—"made with hands ; as saith the prophet, Heaven is my throne, and earth is my footstool : *what house will ye build me ?* saith the Lord : or what is the place of my rest ? HATH NOT MY HAND MADE ALL THESE

THINGS ? ” [I pray God the 51st verse be not applicable to any of us, If so, woe be to us, Churchmen, Methodists, or any Christians beside !] No ! God does not dwell in the “thing” bread, which simply nourishes our frail corruptible bodies ; and then, in natural course, is “ cast into the draught ; ” (Mark vii. 19 ; ) but in the contrite, believing *heart* (2 Cor. vi. 16.) “ For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, *with him also* that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” (Isai. lvii. 15.) No ! We do not “ labour ” in wrestling prayer, and in pleading faith, for animated or deified bread, or “ meat which perisheth ; but for that meat which endureth to everlasting life, which the Son of man ”—the true Priest—“ shall give unto you : for him hath God the Father sealed ” to that office and work of atoning alone for sins, and feeding alone (although deigning to use the feeble instrumentality of man) the *souls* of his people with the “ bread of life ” (John vi.) Would it be honest in me, who believe myself led of the Spirit of God to a zealous *attempt* to expose deadly ritualistic error in the Romish and in the Anglican communions, when suddenly confronted, in the very midst of such endeavour, by what *looks* very much like the same thing in an obscure and disused corner of our own formularies (and I very much doubt if there is one Wesleyan minister out of the three thousand who uses the verse)—would it be *honest* in me to speak soft words about it, or, ostrich-like, to hide my head in the sand ?

It is noticeable that this hymn was “ not in the editions published during the life of Mr. Wesley ” ; and I do think he never would have put it in. No one knows how much his brother’s poetry is indebted to the careful criticism and revision of John Wesley.

Is it possible that I can have been a Methodist eight and thirty years, and a Wesleyan Minister fourteen, without knowing what sound Methodistically Protestant teaching on the question of the Sacraments is ? Let us look at Wesley’s Notes (for it is to the great evangelical doctrines contained in these and in the “ four volumes of sermons ”, that we pledge and re-pledge ourselves as ministers annually. On Matt. xxvi. Mr. Wesley says : “ This bread



“is, that is signifies or represents, my body, according to the style of the sacred writers, Gen. xl. 12, Gal. iv. 24, Exod. xii. 11 . . . . . “The cup” . . . . . “This is the sign of my blood, whereby the new testament, or covenant is confirmed.” So on Mark xiv. “This is my blood of the new testament—That is, This I appoint to be a perpetual sign and memorial of my blood, as shed for establishing the new covenant; that all who shall believe in me may receive all its gracious promises.” And in the crucial passage, 1 Cor. xi. 27—“*Whosoever shall eat this bread unworthily*—That is, in an unworthy, irreverent manner; without regarding either Him that appointed it, or the design of its appointment. *Shall be guilty of profaning that which represents the body and blood of the Lord.*”

If, after all, it were conceivably possible that a majority of my brethren should think me wrong, our discipline is neither expensive, nor slow, nor inefficient. But if I am *right*, then, brethren, let us expunge this, (putting the very mildest construction on it), dangerously-ambiguous hymn, in all future editions of *John Wesley's* hymn-book.

3. A third *lying wonder* of the Romano-Ritualistic or modern Judaical sect of heretics—[“Hard names, O preacher, to use!” I answer, It is hard facts, or rather brazen fictions, with which we have to deal; and thousands of souls are dying in their sins and going to the end of the broad road—destruction, *every day*, because of these “damnable heresies *privily*”—so very *privily*, brought in again to England. The insidious advice—

“Speak gently of our sister's fall!”—

Has led those who owned Rome as a sister-church to fall with her into spiritual whoredom with error and pomp and vanity of this world; which yet in their boasted baptism they renounced!—A third “lying wonder,” I say, is the *false unity* claimed for Rome because of its *uniformity* of error from the truth, of hatred to the truth, and of resistance against the truth for getting on (*getting on*, thank the Lord) 1260 years! To say that there can be no unanimity where there is not uniformity, is as if one should say that the various lands of this earth are not one globe, because the treacherous sea divides them into continents and lovely islands. A day will come when “there

shall be no more sea," and no more "Roman" catholicism, the great enemy of unity, calling itself one, despite the notorious facts of historic rivalries between pope and pope, between Dominicans and Franciscans, and among the members of its councils, of Trent, to wit, and recently at Rome.

"Rome shall perish! write that word  
In the blood that she has spilt.  
She shall perish,  
Deep in ruin, as in guilt."

4. These three, with the pretended power to pardon sin before animadverted upon, are the "Quadrilateral" of the false priesthood, behind which it is entrenched, and from which it has gone out to deceive the whole earth \* Briton, Anglo-Saxon, awake from thy slumber! Christian, watch and pray, and witness for Christ by lip and by life! Preacher of "the word," lift up thy voice, "Cry aloud, and spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins" (Isai. lviii.) Men of prayer, to your knees! Men of wisdom, to your councils! Gentlemen of the press, *write it down*. [It was asserted in my presence recently that the newspaper press was in the pay of the Popish propaganda—that speeches in Parliament against Popery were condensed to a minimum, or wholly left out. I said I could not believe my countrymen guilty of this baseness of being bribed. But is there not, gentlemen-editors, reporters, and compositors, too much indifference to papalism, and disbelief in its mischievousness; perhaps, even a kind of fear of its fierce and treacherous spirit? And "the fear of man bringeth a snare: *but whoso putteth his trust in the Lord shall be safe, (margin, set on high.*") Proverbs xxix. 25.]—Then I say again, let us *write down*, and may God strike down, not the poor deluded men of the system, but *the system itself*, by exposing its untruth,

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\* "Eighty-four years ago there were 25,000 Roman Catholics in the United States; there are now 9,600,000; with 4,890 'priests,' 383 convents of women, and 848 young men studying for the "priesthood." Within the last 95 years the population of the country has increased 14.33 per cent., but the Romanist population has, during the same period increased nearly 39000 per cent., and the proportion of Catholics to the rest of the population (9,600,000 to 39,000,000) is almost as 1 to 4."—*Echo*. [Yet we are told to deal gently with this spreading plague.]

with all its attendant and consequent delusions and horrors; and all the endless mischief and harm which it works to mind, and soul, and body, to the churches and to the nations, in time and through all eternity!

One may expect these things to be taught in the *anti-church*, for it is not worthy the name of church, of *Rome*; because it "persecuted the CHURCH OF GOD," as St. Paul once said of himself\* One may expect such claims from thence; but the presentation of them in a church historically Protestant, by those who receive Protestant funds, and who have subscribed Protestant articles of religion, is shocking to the moral sense. Such funds, or endowments, as were designed for the spread of Scriptural and Protestant truth are justly *forfeited to the State*, when used contrary to the donors' or founders' wishes. †

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\* There is a remarkable similarity between the case of the apostle Paul and the apostolic Wesley. Before their conversion, they were both among the most zealous of High Churchmen. See St. Paul's testimony in Acts xxvi. 5; and John Wesley, after making a similar confession, says "How have I been since well beaten with my own stick!" Yes: and Wesley's followers also, as many a brother in country circuits can testify, are now "beaten", and our people, and the children of our Sunday Schools also, with the Ritualistic "stick", of exclusiveness, proselytism, and bigotry.

But we know who has said "Marvel not if the world hate you: ye know that it hated me before it hated you."

After the conversion both of Saul of Tarsus and of John Wesley, see their career sketched (and not theirs only) in 2 Cor. vi. 1—10. But let no one think that we Christians of the Wesleyan-Methodist Church exalt Wesley to a level with St. Paul. St. Paul was inspired: Wesley, though a great and good and marvellous minister of Christ, was a mere uninspired man, just like the early "fathers" of the Christian church—brave heroic men; but men whose opinions it is impiety to exalt to an equality with the Holy Scriptures, which are "given by inspiration of God." This is to repeat the precise error of the High-Church party of Judea (the Scribes and Pharisees) to whom our Lord said, "Thus have ye made the commandment of God of none effect by your tradition." (Matt. xv. 6.) And hear the judgment pronounced upon their worship, (for all the loftiness of their claims to Abrahamic, as of others in these days untruly to apostolic descent)—the very Being they ignorantly worshipped thus judges them and their worship together, saying, "This people honoureth me with their lips, but their heart is far from me.... But in vain do they worship me, teaching for doctrines the commandments of men." (Mark vii.) See, just as a curiosity, Hymn 94.

† Mr. Soltau, in the pamphlet before mentioned, says, on this point—"You are doubtless aware that the Church of England, as by

5. *All history attends the awful moral corruption and civil disturbance caused by the craft and cruelty of priests.* Witness the abominations unavoidably (while human nature is what it is) connected with the Confessional; where man "sitteth as God, in the temple of God" *i.e.* assuming the divine prerogative to hear confession of sins, and to grant absolution for the same. Witness the execrable Inquisition; the tender limbs of women torn and tortured; cruel flames lighted to burn fellow-creatures who believed in the *True Priest* upon his throne in heaven, and not in the false priest-king on earth, his dogmas, his "blasphemous fables and dangerous deceits." Oh heaven! what a spectacle!—"The souls of them that were slain for the word of God and for the testimony which they held. And they cried with a loud voice, saying, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*" (Rev. vi.) God is avenging their blood on papal countries as recent history shows. \*

What must we do then? Looking for grace from God, let us—

(1) *Trust* the True Priest, the blessed Jesus, with all our heart and with all our soul, with all our guilty load of sin, with all our concerns and all our cares, in all circumstances of this transitory life, as it is written, "O Lord of

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law established, is supported and maintained by the people at large; consequently every individual throughout the land has a right to see that the enormous revenues, which are mainly paid by the people, are appropriated in such a manner as will best secure the well-being and true happiness of the masses. Pray bear well in mind—

"A breath can alter what a breath has made."

\* For a coincident line of argument with that of this sermon see a little book, (which was brought to my notice only two days ago, by a gentleman at Minehead,) entitled "Who is your Priest?—A Question for the Times:" (S. W. Partridge)—an excellent little thing, containing 24 condensed Scriptural arguments to show the inutility and impiety of man-priesthoods, with confirmatory extracts from Justin Martyr, Origen, Ambrose, Augustine, Wickliff, and the Lollards, Martin Luther, Latimer, Hutchinson (1555), John Bradford, (1555), with Bishops Bale and Jewell, Dr. Fulke, Dr. Neander, Leighton, Bullinger, Foster, Mather, Dr. R. Vaughan, and Dr. Chalmers—all this, with a piece of poetry "Absolvo Te"—for a merely nominal price.

Hosts, blessed is the man that trusteth in thee." (Ps. lxxxiv.) "Do not distrust him," said a sainted one, now in Paradise, "do not distrust him: *it hurts him so.*"

(1 a.) But *distrust* the False Priests, however smiling in countenance, however honeyed in speech; however erudite or accomplished they may be. They are deceivers—in many cases, we are forced to the conclusion that they are conscious deceivers, who shut their eyes to the "great light," the Lord Jesus Christ, and his saving work, and the simple way of our benefitting by it unto salvation, through faith in him, as most clearly set forth in his word; and as even Clement of Rome, (who, by "a general concurrence of opinion is identified, as the fellow-labourer of whom St. Paul speaks with so much love and confidence in Phil. iv. 3, and . . . who speaks of St. Paul and St. Peter as belonging to his own *generation*, and as having suffered martyrdom quite recently"—\* saying nothing, however, about Peter's ever having been in Rome, nor about his being "bishop" there, nor about his having been martyred there. This fable of Peter's connection with Rome is believed by Papists on the *bare assertion* of Eusebius, "the principal authority for the ecclesiastical history of the church during the first three centuries;" and who says, "We are totally unable to find even the bare vestiges of those who may have travelled the way before us: unless, perhaps, what is only presented in the slight intimations which some in different ways have transmitted in certain partial narratives of the times in which they lived." † Now I put the question to any intelligent Roman Catholic, Can a position, on which consequences of such importance are rested, as are based on the assumed presence and presidency of the apostle Peter in Rome, be maintained, on the mere supposition of a learned man who lived three hundred years after the imagined event? Any one who should sit down to-day to write a so-called history of what took place 300 years ago—say, a history of the revolt of the provinces of

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\* Introduction to Mr. B. Harris Cowper's Translation of "The Epistle of Clement of Rome to the Corinthians," (Rel. Tract Society.)

† Quoted in Dr. G. Smith's "History of Wesleyan Methodism, Vol. ii. ('The Middle Age,' which, by lapse of time, is fast merging into a simply sub-primal age:) p. 151.

Holland and Zealand from the Spaniards in 1572—with no better material than Eusebius had, would justly be considered mad if he expected people to believe all that he said ; and especially to believe some fundamental statement involving far-reaching consequences (or professedly involving such consequences), affecting religion, laws, government, and the entire structure of modern society !

To return to the testimony of Clement of Rome, an un-inspired writer, but probably writing his epistle “from A.D. 78 to A.D. 86, or from the ninth year of Vespasian to the fifth of Domitian,” his epistle to the Corinthians, (in which he assumes no “lordship,” but simply gives advice,) will be the very earliest Christian document, next to the inspired, which we possess. “If we assume these dates as true, he must have exercised the pastoral office during the life of the Apostle John, and his epistle to the Corinthians have been anterior to the fourth gospel.” \* Clement, it is probable, succeeded his friend and “fellow-labourer,” Paul, in the office of presbyter or bishop † of Rome ; where we know St. Paul was (Acts xxviii.) from A.D. 61—63 ; and where, “it was the unanimous tradition of the church . . . that he underwent a second imprisonment, and at last was put to death by the Emperor Nero . . . probably A.D. 65.”—(Watson’s Bib. and Theol. Dict., art. Paul.

Clement, at any rate, by common consent, was one of the very first bishops, or presiding elders of the new-fashioned and unpopular “sect” of Christians in the imperial city of Rome : and this is his testimony concerning the way of salvation, in which he makes everything to hinge, not upon any act of man in the church, but upon the sole act of the GOD-MAN in the heavens : “This “is the way, beloved, wherein we have found our salvation “(or Saviour) Jesus Christ, the High Priest of our offerings, the patron and helper of our infirmity. Through “him we gaze into the heights of heaven ; through him “we see, as in a mirror, his spotless and most glorious “face : through him were the *eyes of our heart opened* :

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\* Introduction to Mr. Harris Cowper’s Translation of Clement’s Epistle before mentioned.

† There were no “priests” in that day, only “bishops and deacons.” See Clem. Ep. Cor. (as above) sec. 42.

“through him our foolish and darkened understanding flourishes again in his marvellous light; through him the Lord has willed that we should taste of immortal knowledge; and he, being the brightness of his majesty, is as much greater than the angels, as he hath obtained a more excellent name than they.” \* (How contrary is this to Romish teaching of 1873.)

Some two or three paragraphs back, I was saying, that we are shut up, by historic evidence, and by that copious contemporary history which is supplied by the daily and weekly press, to the conclusion that many of the false priests have been and still are conscious deceivers of men’s souls in the most sacred things, namely, pardon of sin on earth, and the *promise* (ah! how delusive) of heaven hereafter. It cannot but be so, with God’s word saying one thing so plainly and so repeatedly; and yet these men say and do just the contrary. (See a “Layman’s” account of his visit, on Sunday week, to the Church of St. Mary Steps, given in the *Daily Western Times*, and quoted in *The Rock* of July 18. †)

In other cases, we may charitably hope, that these false priests are themselves simply deceived by others more bold and more clever than themselves. Still the result on the souls of the people, especially of the unlearned and unconverted poor in rural districts, and of the generous, impulsive, and brave, but uneducated and “priest-ridden” Irish in manufacturing towns, is the same.

“All the simple and unlettered poor  
Admire their learning, and almost adore.  
Whoever errs the “priest” can ne’er be wrong,  
With such fine words familiar to his tongue.”

Thus, whether deceiving or being deceived, the blind leading the blind, “except they repent,” (Luke xiii.) both will “fall into the ditch.” (*ib.* vi. 39.)

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\* Harris Cowper’s translation (as above) sec. 36.

† *E.g.* “The sermon—preached by the curate, was designed to to impress upon the audience that the voice of the ‘priesthood’ was the voice of God; hence the paramount importance of implicit obedience to our spiritual pastors and masters under the severest penalties. At Bovey Tracey, the same layman heard transubstantiation advocated, and at Kenn advocacy of the Confessional and the power of men to forgive sins.”

(2) *Love* the True Priest "with all your heart, and with all your mind, and with all your soul, and with all your strength." "We love him, because he first loved us." (1 John iv.) "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." (1 Pet. i.) "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

(2 a.) But *hate*—not the persons of these "priests," but their practices; not the men, but their manners, their tenets, their proud pretensions, their corruptions of New Testament Christianity, and their entire system of additions \* to the word of God. (Rev. xxii. 18.) Hate all

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\* Read the following list of unauthorized additions and corruptions in doctrine and practice, compiled by the Rev. R. H. Blair, M.A. of Worcester:—

"To the 3rd century belong the origin of hermits; the use of wax tapers; . . . . . the rite of anointing in baptism; with a tendency in general to imitate pagan ceremonies in Christian services.

"To the 4th, a first movement towards the doctrine of Transubstantiation, and the elevation of the bread and wine . . . . . the use of incense; the invocation of saints; the use of images and the worship of the cross; and the first idea of purgatory.

"To the 5th, 6th, and 7th, the development of the foregoing, with the invention of a mass of foolish fables, and the introduction of the worship of the Virgin Mary, and a statement of the truth of the doctrine of purgatory by Gregory.

"To the 8th, the advance of papal pretensions; the kissing of the pope's toe (!); image and relic worship authorized by second Council of Nice; solitary or private masses; and masses for the dead.

"To the 9th, development of transubstantiation and the sacrifice of the mass, the festival of the assumption of the Virgin Mary, canonization of saints.

"To the 10th, baptism of bells, the rosary, with a multitude of other profane follies.

"To the 11th, baptism by three immersions, foundation of Cistercian, Carthusian, and Whipping friars.

"12th, the scandalous traffic of Indulgences begins; the cup in the Lord's Supper withheld from the people.

"13th, the power of creating bishops, abbots, &c., claimed by the popes, to increase their own wealth; the Inquisition established; the adoration of the host introduced by the edict of Pope Honorius III., various fables invented, new festivals, transubstantiation made an article of faith;" [By such slow degrees only was so monstrous a



these things with what Mr. Arthur has called a "Christian hatred," in a sermon on Rom. xii.—9. "Abhor that which is evil; cleave to that which is good." But as for the men who hold and teach these untruths, pity them, and pray for them, for their souls are in awful danger; yea, one step further still, the divine injunction goes, (Matt. v. 44.) "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Yet the Spirit of Him who uttered these words says also the words just quoted, "*Abhor* that which is evil." Therefore abhor the *avarice* of the "priests," of which one glaring instance is reported in the same thoroughly Protestant paper just quoted from:—

"THE WILL OF BARONESS WELD. The Baroness whose will was disputed, was a Protestant by birth, but was converted to Popery by a course of sermons that she was unlucky" [qy. temerarious] "enough to hear Dr. Wiseman preach in the Moorfields Mass-House in the year 1836.....In this case, the Romish "fishermen" landed a valuable prize. All through life she appears to have answered to the spiritual helm of her father-confessors in most exemplary fashion, and at her death it transpired that these amiable and reverend gentlemen had played their cards so well that, beyond a miserable pittance to her aged mother, the whole of her property—amounting to no less than fifty thousand pounds—had been virtually left in their hands."

Again, let us abhor the *moral pollution* of the false priests. Lord Oranmore, in the debate in the House of Lords, of July 14, exposed a work called "*The Priest in Absolution*," which is described as "reeking with obscenity." "Abhor that which is evil; cleave to that which

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dogma swallowed by the enormous credulity even of the Romish community itself];" auricular confession.

"The Council of Trent, which began its sessions in 1545, should have swept away those and other follies and evil doctrines; but instead of that, they were confirmed, and some of them converted into articles of faith, to be believed, under the threat of eternal punishment.

"And inventions still go on, or are from time to time, being raised from being mere fancies to be imposed as necessary to the salvation of man. The doctrine of the Immaculate Conception of the Virgin Mary, for instance, was ratified in the year 1854, and that of the Infallibility of the Pope, in the year 1870."—(*The Rock*, July 18.)

is good." \* "Mark them which cause *divisions* and *offences* contrary to the doctrine which ye have learned, and avoid them;" (Rom. xvi. ;) and the "priestly" party have caused divisions enough in the Church of England of late, and in Nonconformist congregations also.

"Mark them"—those 400 men (see the Archbishops' letter, Appendix J.) who advocate the re-introduction of confession to "priests;" "and AVOID THEM!" For saving the *mutual* confession one to another, (only in so far as is meet for edification, and in a purely voluntary manner, James v. 16,) as is done in that most precious means of grace, (when Jesus is "in the midst")—the Methodist class-meeting; beside *this confession to each other*, combined with praise and thanksgiving to God, there is no confession lawful but confession to God only, (Rom. xiv. 11; cf. 1 John i. 9. See also Ezra x. 11, and Psalm xxxii. 5—"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions *unto the Lord*; and THOU FORGAVEST the iniquity of my sin.")

Mr. William Nutt, my grandfather, who was the first Methodist class-leader in South Molton, used to be jeered at, as he passed along the streets, in these words:—"There goes Pope Nitt," [Devonian for Nutt] "who pardons sins for a penny a week!"

Now if there should be any, in these enlightened days, still so much in the dark as to confound Methodism and Romanism (essentially and eternally antagonistic as these systems are), let me, in one sentence, contrast the two confessions. The one, the Methodistic, is public; the other the Romanistic, private or auricular; the one, voluntary—[attendance at class is expected of members; but there need not be confession of faults, but praise, and thanksgiving, and devout expression of desire after God's pardoning mercy and after holiness of heart and life]; the other, *once begun*, is compulsory; for the "priest" has the most intimate secrets of the life; and, by hint of an

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\* A taunt is sometimes thrown out, with a slightly contemptuous sneer, at *odium theologicum*. The "*odium*" the sneerers may know a little of; but concerning "*theology*," I fear, their knowledge is far less. To all such I submit this paradox, viz. that it is only a "good" hater that can make a good lover.

untraceable and circuitous exposure, binds the poor devotee (male or female) for ever "fast in his slavish chains:" the one is a confession of man to man; the leader, even if he be a minister, beginning the meeting (after singing and prayer) with a statement of his own religious experience, including, often, *his confession* to the members, (and our God knows how often we have faults to confess); the other is the confession of man to a "priest," who does *not confess in return*: the one (the Methodistic confession) is always made in very general and guarded language, frequently before a mixed class of male and female, young and old; the other (the Romanistic) is catechetical, and in detail, of man or woman alone with the "priest." \*

As, while attending on Methodist preaching, we "continue steadfastly in the apostles' doctrine" (Acts ii.); so in the class-meeting we continue steadfastly in "fellowship," and in "the communion of saints;" at the table of the Lord, "in breaking of bread;" and always, whether in business, or in the closet, in the family circle, or in the sanctuary, we continue in "prayers." Not seldom godly "fear" comes "upon every soul;" and sometimes (not as often as we wish) "signs and wonders" are done, even those "greater works" of the miraculous healing of human souls, in true conversion, "by grace, through faith," which are wrought by the Lord Jesus, and the Holy Spirit, upon sinners who with tears would wash the Saviour's pierced feet. (John xiv. 12.)

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\* One word here on two subjects—a boast and a reproach, both often in the mouths of our ecclesiastical opponents (which opposition does not necessarily involve *personal* antagonism; but antagonism of systems, and doctrines.)—The *boast* is an unfailing line of descent by ordination from the apostles. To those who trust in *that*, (which for one I do not value one button—no; not one brass button: knowing I am called by my glorified Saviour, by his Spirit, to preach his holy word)—I recommend a passage in Joshua, eleven, fifteenth; against which, I see I have written, years since, in the margin of my bible—"Apostolical succession, *the true*." The *reproach* is the divisions existing among Protestants, among Methodists particularly. Why, do you know, Signor Italiano, that we Methodists have an idea that "the division" of a circuit tends to multiplication, both of members and ministers? which idea usually embodies itself in fact. Curious ecclesiastical arithmetic, you say. Well, we are "a peculiar people"—that friends and foes alike agree to say of us.

The following instances of the Holy Spirit's work, in connection with the Christian ministry, are taken literally "by chance,"—(Luke x. 31—a providential "chance")—from the "Life of the Rev. Thomas Collins" by the Rev. S. Coley. The book opened first to my hand at an interesting instance of conversion (soul conversion from sin to holiness, and not "conversion," from tenet to tenet\*)—

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\* "It is not our care, endeavour, or desire, to proselyte any from one man to another, or from one church (so called) from one congregation, or society to another" [Can Rome or can Oxford say the same? Come now; that is a fair challenge!]"—"(We would not move a finger to do this; to make ten thousand such proselytes,) but from darkness to light, from Belial to Christ; from the power of Satan unto God. Our one aim, is to proselyte sinners to repentance, the servants of the devil to serve the living and true God. If this be not done in fact, we will stand condemned; not as well-meaning fools, but as devils incarnate. But if it be, if the instances glare in the face of the sun, if they increase daily, maugre all the power of earth and hell: then, my lord, neither you nor any man beside (let me use great plainness of speech) can oppose and fortify people against us, without being found even to fight against GOD.

"I would fain set this point in a clearer light. Here are, in and near Moorfields, ten thousand poor souls for whom Christ died, rushing headlong into hell. Is Dr." [The name in my copy of this letter, is blacked over; but there is a letter N in the margin]—the parochial minister, both willing and able to stop them? If so, let it be done, and I have no place in these parts. I go, and call other sinners to repentance. But if, after all he has done, and all he can do, they are still in the broad way to destruction, let me see if God will put a word even in my mouth. True, I am a poor worm that of myself can do nothing. But if God sends by whomsoever he will send, his word shall not return empty. All the messenger of God asks is Δὸς ποῦ στῶ; (no help of man!) καὶ γῆν κινήσω. The arm of the Lord is revealed. The lion roars, having the prey plucked out of his teeth. And there is joy in the presence of the angels of God, over more than one sinner that repenteth.

"Is this any annoyance to the parochial minister? *Then what manner of spirit is he of?* Does he look on this part of his flock as lost, because they are found of the Great Shepherd?—My lord, great is my boldness toward you. You speak of the consequences of our doctrines. You seem well pleased with the success of your endeavours against them" [This might have been written in 1873,] "because (you say) they have pernicious consequences, are big with pernicious influences upon practice,—dangerous to religion and the souls of men. In answer to all this, I appeal to plain fact. I say once more. What have been the consequences (I would not speak, but I dare not refrain) of the doctrines I have preached for nine years last past? By the fruits ye shall know those of whom I speak: even the cloud of witnesses, who at this hour experience the gospel I preach

under date, "Dudley, Nov. 20, 1841," (p. 175) which I commend to the notice of all lovers of "the marvellous."

The second place at which the book opened (still quite without search on my part; but, doubtless, under the

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to be the power of God unto salvation. The habitual drunkard, that was, is now temperate in all things. The whoremonger now flees fornication. He that stole steals no more, but works with his hands. He that cursed or swore, perhaps at every sentence, has now learned to serve the Lord with fear and rejoice unto him with reverence. Those formerly enslaved to various habits of sin, are now brought to uniform habits of holiness. These are demonstrable facts. I can name the men, with their several places of abode. One of them was an avowed atheist for many years; some were Jews; a considerable number papists: the greater part of them as much strangers to the form, as to the power of godliness.

"My lord, can you deny these facts? I will make whatever proof of them you shall require. But if the facts be allowed, who can deny the doctrines to be (in substance) the gospel of Christ? For is there any other name under heaven given to man, whereby they may thus be saved? Or is there any other word that thus commendeth itself to every man's conscience in the sight of God?"

"But I must draw to a conclusion. Your lordship has, without doubt, had some success in opposing this doctrine. Very many have, by your lordship's unwearied endeavours, been deterred from hearing it at all; and have thereby probably escaped the being *seduced* into holiness, have lived and died in their sins. My lord, the time is short. *I am past the noon of life,*" [The writer was 44 years of age, at the time this was written:]—"and my remaining years flee away as a shadow. Your lordship is old and full of days, having past the usual age of man. It cannot therefore be long, before we shall both drop this house of earth, and stand naked before God: No, nor before we shall see the great white throne coming down from heaven, and him that sitteth thereon. On his left hand shall be those who are shortly to dwell in everlasting fire, prepared for the devil and his angels. In that number will be all who died in their sins. And among the rest, those whom you *preserved* from repentance. *Will you then rejoice in your success?*" [And I, an unworthy follower of such a "prince and great man in Israel" as Wesley was, repeat, in all sadness of anticipating for *you* that are misleading others, or that are yourselves misled—"Eternal judgment" (Heb. vi.); and everlasting destruction from the presence of the Lord, and from the glory of his power! 2 Thess. i.—"Will you then rejoice in your success?"]—The Lord grant it may not be said in that hour, 'These have perished in their iniquity: But their blood I require at thy hands. I am, your lordship's dutiful son and servant,

London, June 11, 1747.

JOHN WESLEY.

[Extract from Wesley's "Letter to the Rt. Reverend the Lord Bishop of London: occasioned by his lordship's late charge to his clergy. Original edition MDCCLVII.]

superintending providence of God, to whom the fall of a sparrow, or the numbering of a hair, is equally easy with the guidance of the mighty revolutions of the planets, or the vast sweep of comets in their pathway through the heavens)—I give *in extenso* (or nearly so) for a purpose which will soon appear.

“Sunday, October 10th, 1841, will ever be dear to me.” [It is Mr. Coley that is speaking here of himself.] “It was my earliest opportunity of enjoying the teaching of this beloved kinsman. His morning text in Tipton Chapel was Jer. xiii. 27, “Wilt thou be made clean? When shall it once be?” Unction richer than was wont even came down. Such power I had never felt under any ministry; nor, after the lapse of these years, have I ever yet again experienced anything approaching to it. The journal of the date beautifully says:—‘There was such a shaking and such a cry, that I could not finish my sermon. It seemed as though every child of God would get his Father’s image there and then.’”—[*Sc.* a deeper impression of that moral and spiritual likeness to the character of God; such as is prayed for by every true child of God, if not in the words, yet in the spirit, of the following prayer:—

“With clearer light Thy witness bear,  
And deeper stamp thyself the seal!”]

“These simple words,” continues Mr. Coley, “I will somewhat supplement. At the urging of the query, ‘When shall it once be? The loving FATHER says, Now. What do you say?—

“‘Now,’ breathed audibly from pew to pew.

“‘The SON, who gave his cleansing blood, says, Now. What do you say?’

“At this reiteration of appeal, ‘Now,’ louder and more earnest, encircled me in answer.

“‘The waiting Sanctifier, THE SPIRIT OF HOLINESS, says, Now. What do you say? When?’—

“Twice the response, though it moved my inmost heart, had passed, leaving me, trained in the school of order, silent; but with that third questioning came a gush of influence irresistible.” [Was that anything like “irresistible grace,” brother Coley?] “I could keep my lips no longer, but, like the rest, cried ‘Now!’ What is more, and bet-

ter far, my soul, that blessed moment, as certainly said, Now, as did my tongue." [Blessed be thou, O Lord; one more is sanctified wholly in body, soul, and spirit. Another witness is upraised by power divine, to testify by pen, and lip, and life, thine utmost power to save! And

"Shall I for fear of feeble man  
The Spirit's course in *me* restrain?—  
"Refuse THY righteousness to impart,  
By hiding it within my heart?—

"No: though the ancient Dragon rage,  
And call forth all his host to war;  
Though earth's self-righteous sons engage;  
'Them and their god alike I dare!  
JESUS, the sinners' Friend, proclaim;  
JESUS, to sinners still the same."

[And therefore I do proclaim it now, to the glory of his grace that he saves me. O praise the Lord, he saves me from all my sins, and breathes the breath of life into my soul. Thanks, thanks be unto God, who giveth me the victory over sin, over Satan, and *over death*, through Jesus Christ our Lord. Victory, victory, victory through the blood of the Lamb!—a triple victory over a triple foe, through the three-fold band of graces (1 Cor. xiii. 13) from the THREE-ONE GOD! "Hallelujah, for the Lord God omnipotent reigneth:" and all his adversaries shall lick the dust (Ps. lxxii. 9.)

[I prefer, for various reasons, not to give, before the general reading public, a statement of all I felt in my own heart, at the time of writing the preceding paragraph in the parlour of Mill Cottage, at Twitchen. My mother's house became my Heavenly Father's palace, and my heart his loved abode. Suffice to say that Hymn 431 of the Wesleyan Collection was realized, that pure and peaceful sabbath morning, in my inner consciousness; and that I was also conscious of the Holy Spirit within me: for none but God can do the works of God.

["Looking unto Jesus," is now the one habitual, either conscious or unconscious, act of my soul; "dwelling in love and in God," my present state, through grace; "the joy of the Lord," my strength, through faith; and heavenly glory at the end of this, poor, fleeting, vain, and, *in itself*, (when not 'hid with Christ in God,') most

wretched, troubled, and unsatisfying life; but soon—oh so soon!—

—“*My spirit*, in his hands,  
“Shall stand where my FORERUNNER stands!”—

And meet beloved ones *there*! Blessed, thrice blessed be the ever-holy name of God the Father, God the Son, and God the Holy Ghost—“as it was in the beginning, is now and ever shall be, world without end.” “And let every creature say, Amen!

[And thus *I gave all*, and *still do give all*, to Christ; and thus *I took all*, and *still*, daily *look for all* from Christ Jesus, my Lord and my Love; for he is all in all to me. I take him for all in all, “who of God is made unto *me* wisdom, and righteousness, and sanctification, and redemption.” I take him entirely, him *alone*, without a rival, in all his offices—my PROPHET, who is “the Truth”; at whose feet I sit, and at whose throne, with his word spread open before me, I kneel, to learn of him who *cannot* lie: (Titus i. 2)—him, I say, I take, and only him, positively, absolutely, and for ever; calling no man “*Master*,” neither in any other church, nor in our own Methodist branch of the wide-spreading, ever-multiplying, (not self-multiplying, God forbid the thought!) banyan tree, as it were,—a tree of righteousness,” (*God’s* righteousness), of whose fruit—is it not “the bread of life”?—nations take and eat, (*sc.* the gospel of Christ, not that this is ministered in the Methodist church *alone*; but in all sister-churches of the saints who are also in Christ Jesus)—“with gladness and singleness of heart,” having favour with one another; (as England with America in that splendid precedent of peaceful arbitrament of state questions *versus* the doubtful, senseless, bloody, devilish arbitrament of war—the *Alabama* case as decided at Geneva)—“And *the Lord* added”—is adding, and shall add, through Jesus’ prevalent intercession on high, by the “foolishness of the preaching” of his *cross*—(The material thing? or any mimicry, or representation of it, in ivory, in ebony, or in aught beside?—God forbid! for what is this but to transfer to a creature—the old idolatry in another, cunning, Satan-fostered form—the worship, trust, love, *notice*, which we should present, exercise, manifest, and *take* of the GREAT CREATOR alone! “A help to devotion?” says one. “It is false,



Satan ; I know thy voice, thou father of lies ; as he, my Saviour, who is Incarnate Truth has called thee." *A hindrance* to devotion it is, a hindrance to pure, spiritual worship, as well thou knowest. So, if a Christian missionary taxes a Hindu with idolatry in bowing down to gods of wood or stone, he replies, "I worship *not* the wood or the stone ; but the god who is present *in* or *with* the wood or the stone ! So runs the common lie the wide world round, beginning in Christendom)—"By the foolishness of the preaching" of his cross, his death, "his blood"; the church also helping the pastorate by prayer, fervent and heaven-piercing in earnestness, bringing down heart-piercing convictions in sinner's hearts ; (James v. 16, 19, 20;) by living faith; by "fervent charity (love) among yourselves"; by mutual forbearance in all matters which do not involve a sacrifice of Christian principle ; (for *that* must be maintained at all hazards, even of life itself: as it is written, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, *yea, and his own life also,* HE CANNOT BE MY DISCIPLE. *And whosoever doth not bear his cross, and come after me,* CANNOT BE MY DISCIPLE." Luke xiv. 26, 27)—by all these needful and co-operating means, "the Lord is adding to his church such as shall be saved," (if they "abide" in Him "whom they have believed"): He has added (Glory to his name alone!) above one thousand souls *net*, this past year, in the elder Methodist branch of the ONE LIVING TREE of his church below, which his own right has planted, and which twelve legions of angels guard : (Heb. i. 14) *yea, better still,* our reconciled Father says, "I the Lord do keep it ; I will water it every moment : *lest any hurt it,* I will keep it night and day !" (Isai. xxvii.) See also Psalm xci. 2 ; Isai. xxxiii. 15, 16 ; and John xvi. 33.

[I take him, I say, as my only Prophet, and as my only Priest, and as my gracious, merciful, kind, long-suffering, but pure, and righteous, and glorious King ; "whose I am, and whom I serve"—And thus at last, *at last* "my foot standeth in an even place :"—Oh ! may it be *unto the last*—that my foot shall stand, as now it stands, upheld by grace. "In the congregation will I bless the Lord"—in the congregation of his *despised saints* below, and in the congregation of his glorified saints above. "My feet

shall stand within *thy* gates, O New Jerusalem ; because  
“ GOD IS MINE HELPER.” ]

But we left Mr. Collins, a long while ago, preaching in Tipton chapel. In answer to the inspired question concerning entire sanctification to God, “ When shall it once be ? ”—and in answer to the preacher’s question, “ What do *you* say ? When ? ”—Mr. Coley has told us how, while he was musing, “ the fire burned, and then spake he with his tongue ; ” and I have told you what great things the Lord has done for my soul, through his marvellous *loving-kindness* and his *tender* mercy shown me in Jesus Christ, my merciful High Priest. And now : What say all of you that hear, that read these words ? “ When shall it once be,” with you, and you, and you, my sister and brother, my father and mother, in “ the Israel of God ? ” What say you this glad, sabbath morning ? \* Shall it be this moment ? \* \* \*

All this is a digression from the caution I was giving you, gentle reader, against the filthy—inconceivably and indescribably filthy Confessional which was *petitioned for* (!) by those 483 “ priests.” “ Mark them ; avoid them,” and their churches, their papistical dogmas (without having the honesty to avow allegiance to the pope) and their idolatrous rites.

“ A man that is an heretic, after the first and second admonition reject ; ” (Titus iii. ;) and if I have not shown in this sermon that the doctrines and practices of the Romish and Ritualistic “ priests ” are heretical, then there is no force in words, and there is no truth in Scripture !

3. *Obey* the True Priest, Christ Jesus, Obey all his commands from the least even unto the greatest, (Matt. v. 19.) “ Whatsoever he saith unto you, *do it.* ” (That was advice once given by the Virgin-Mother of Jesus : observe it, you who profess to honour her so ; but we worship God, and God alone.) “ Be ye doers of the word, and not hearers only, deceiving your own selves.” (James i. 21—27.) O beware ! there is a way to hell from Protestant

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\* The experience I have recounted above was vouchsafed to me on Sunday, July 6, 1873. For the “ greater works ” than miracles, which took place on Oct. 10, 1841, see Mr. Collins’s Life by Mr. Coley, under that date.

churches, as well as from the Romish communion. There is a back-way to hell, says Bunyan, from the very gate of heaven! Concerning the pre-incarnate SON, the FATHER said to the Old Testament church, "Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. *Beware of him, and OBEY HIS VOICE,*" (Hebrews iii. throughout,) "provoke him not; for he will not pardon your transgressions: for my name is in him." (Exodus xxiii. 20—25.) And in the New Testament the same VOICE speaking of the same PERSON says, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the AUTHOR OF ETERNAL SALVATION (*cf.* Heb. ii. 10.) *to them that obey him*; called of God an high priest after the order of Melchisedec." So then, it is a choice of obeying this priest, or all or any other priests "falsely so-called." Both you cannot serve, my fellow-countrymen: no one in the world can obey both. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God, and mammon." Christ is God; and the priesthoods of all religions are very closely connected with "mammon," the money-loving and money-seeking spirit of blindness which curses so large a part of the human race. See how this is connected in 1 Timothy vi. with false teaching. Read from verse 3 to the end of the chapter; and then say if these things which I testify are not so. Therefore "*take heed!*"—a caution given to us at least fifty times over in God's word; and yet God has to complain of us thus, "Israel doth not know" (as much as she ought to know even theoretically, and still less experimentally of the heights and depths of the love of Christ.) "My people doth not consider." (Isai. i. 3.) Therefore take up thy cross daily; deny thyself; and follow Me—so the Lord commands us; saying if we do it not, we cannot be his disciples. And let us ponder, with quaking of heart, and smiting of knees, with streaming eyes, and with uplifted prayer of faith to Jesus, the closing words of the Sermon on the Mount! Let us obey the Priest-King Jesus. (Observe how contemptuously the Thessalonian Jews spake of him in Acts xvii. 7; and it is the thought of the

world about the Saviour *unto this day*, excepting those who are enlightened of the Holy Spirit!) “*One Jesus!*” Yet he is KING OF KINGS AND LORD OF LORDS; as he is also the Great High Priest of the royal Priesthood of his saints, and the Teacher sent from God. Therefore beware of him, and obey him, and provoke him not.

(3a) But *oppose* and *resist* with all your power, (with God’s power resting on you. Eph. vi. 10); *singly* and *in combination* (even if it be but with one other; for thus saith the Lord, “That if two of you shall agree on earth *as touching anything* that they shall ask, it shall be done for them of my Father which is in heaven”: Matt xviii. 19—there’s a “power of the keys” offered to simple, sincere, unworldly followers of Jesus Christ!) But by all legitimate Christian means, endeavouring to preserve the Christian spirit, and trusting in the omnipotence of Jesus, Matt. xxviii. 18)—oppose these ungodly men, who, uncalled of God, take to themselves “the priesthood,” and who dare to class some of the holiest ministers of Christ who ever lived (as William Bramwell, Thomas Collins, and James Hargreaves not to mention a thousand others equally devoted to God, who “sealed” their labours with *his* approval and authority, in making them instruments in converting multitudes of sinners to the righteousness of faith and to holiness of life,)—with Korah, Dathan, and Abiram.\* God’s word being the sole judge,

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\* “The Wesleyans, at least may have the advantage of learning from this address,” [the Lincoln Pastoral,] “the genuine views of a high ecclesiastical dignitary in relation to them, and they may have the further satisfaction of knowing that *he has only expressed what a great many others feel*, but are afraid to say. Dr. Wordsworth’s is unquestionably the clerical view of their position; *and if they are wise* they will take its revelations to heart, and act accordingly. They have been often courted, caressed, and complimented at the expense of other Dissenters, and probably have been led to believe that they were regarded with more friendly eyes by the clergy. The bishop is determined they shall be undeceived. Whatever their great community may be, it is not a church! and, as if to add cruelty and insult to the injury, the authority of their founder is cited to prove that it is not a church, and that, by endeavouring to constitute it such” [No; Dr. Wordsworth, the Lord God has done that for us. “He has made us a people who were not a people”; but, in all fidelity, and with deep concern for the religious future of my fellow-countrymen (so large a number of whom still adhere to your com-

these men, ministers of the Church of England and ministers of the Anti-church of Rome, are NO PRIESTS;

munion); let me say, that if the rulers in your church (clerical and lay) do not purge out this old leaven (1 Cor. v. 6—8) of Judaism *revived* under the *modern* shape, (with all its lying boast of Christian antiquity, and with its fathering its bastard theories on the apostles of Christ)—of Romish Ritualism; and that if they are not quick about it, (as one would put out a fire, when a house is “burning from the foundation to the top-story”)—the Lord God of the holy prophets and of the evangelical apostles: (they were nothing if not evangelical, being commanded to go and “preach the gospel”: yes, and any professed servant of Jesus Christ in any church is nothing, and worse than nothing, except he proclaim the gospel—

“The joyful news of sins *forgiven*,  
Of hell *subdued*, and PEACE WITH HEAVEN.”

“Peace to-day,” as the Brahmin said:—the Lord, I tell you boldly, will unchurch your church; and will make you who were a people of his, (and no one can look back without admiration on what the English Protestant Church suffered for Christ’s truth in the Marian persecution), yet he will make you to be *not a people*, as the Risen Lord said to a very similar church, (Rev. ii.) the Ephesian, after recognizing, in the second and third verses, past fidelity to the truth, and the present zeal manifested, to some extent, against “them which are evil,” and “them which say they are apostles, and are not,” having “found them liars,” the Lord says “Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, *and will remove thy candlestick* out of his place, EXCEPT THOU REPENT.

[Wherefore, my fellow-countrymen, and all ye my fellow-subjects of the British Crown, let me give you the advice which Moses gave to all Israel in the wilderness. “Depart, I pray you from the tents of these wicked men, *and touch nothing of theirs*, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram *on every side*: So will England, Scotland, and Wales, by and by, depart from those who have departed from God: when his Spirit is “poured out from on high, and the wilderness becomes a fruitful field.” (Isai. xxxii. 15—20.) So will Ireland, “the emerald isle;” so will fair France, so will Austria, and Spain, soon, it may be, (May God hasten the time) get up from “the tents,” from the so-called “altars,” from the mumbo-jumbo “mass” of the crafty hierarchy and heresiarchy of Rome; and when *this* sure word of prophecy, which shines as a light on us, in these dark sacerdotal days, and “whereunto ye do well that ye take heed” (ye great men of the Anglican and of the Romish communions, to whom I *dare not* give “flattering titles”)—“And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate

then let England say to them, "You have deceived us; and you shall have NO TITHES! For thus it is written

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and naked, and shall eat her flesh, (as at the Lutheran Reformation, as at the Cromwellian "Rebellion," and as in the English, and as in the French Revolutions)—"and burn her with fire"—(as she has burnt myriads of pure, and gentle, and Christian men and women, "called, and chosen, and faithful unto death:") "For *God hath put in their hearts*" (Mark this, ye cardinals and bishops of the Romish communion, *the statesmen on whom ye lean*, although they are at present too much for you, God can *in a moment*, turn against you! "The king's heart,"—and in these days, when we are rapidly approaching the last quarter of the 19th century, "*uncrowned kings*" have more power, by a long way, than the crowned ones; who yet *together* constitute the powers that be, and which are "ordained of God:" Rom. xiii. 1.—"The king's heart," whether crowned or uncrowned, "*is in the hand of the Lord*, as the rivers of water: HE TURNETH IT WHITHERSOEVER HE WILL." Wherefore have a care all ye that fight against God, and against a harmless, *non-political* people, that you goad on to speak in self defence:—)—"For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, *until the words of God shall be fulfilled.*" Of which fulfilment read in Rev. xviii. throughout. "Rejoice over her, thou heaven, and ye holy apostles and prophets; for *God hath avenged you on her!*""]

—"As if to add cruelty and insult to the injury, the authority of their founder is cited to prove that it," [the Wesleyan Methodist Connexion,] "is not a church, and that, by endeavouring to constitute it such, they are guilty of schism; while their preachers, by assuming a right to minister in holy things, such as the Sacraments of the Church without a due call and mission," [transmitted through such popes as Alexander VI. who is described as "a monster of obscenity"] "have involved themselves in the transgression of Korah. Even the fact that they have done good,"—[How high a magnifying power must the lens have had by means of which this fact was, at length discovered!]"—"by this unauthorized ministry [Thanks be unto thee, O God, that we Wesleyans are *not* authorized by Pio Nono, nor by Messrs. Tait and Thomson, at present of Canterbury and of York!—Without intending *personal* disrespect to these two Christian brethren, who may be amiable and good, I yet cannot, and will not, *for myself* give them a title—"arch"—or chief "bishop" or shepherd—which is a name *reserved* for my Saviour Jesus Christ; 1 Peter v. 4; and look, you who *suffer yourselves* to be called "*Lord Bishops*," at the third verse of that chapter again:]—"proves nothing on their behalf: for even Balaam and Caiaphas may have edified some by their prophecies," and yet they themselves were "*objects of God's wrath*. The pleas which they might urge in defence of their separation from '*the*' church, are put aside as of no weight, and they are counselled at once to return" [To what *we* never left, at least; but from what

in the book of the Lord, 'And verily *they that are of the sons of Levi*, who receive the office of the priesthood, *have a commandment to take tithes* of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises" (Heb. vii.)} It is Christ, then, the true priest, who is to receive "tithes" or even still more liberal voluntary offerings from his people; and let the Ritualist "priest" do what his less dishonest Romish brother does—trust to the voluntary offerings of those who believe in his pretensions. But let there be no more tithes, nor rent-charge in lieu of tithes; but after satisfying the claims of the lay impropiators, and commuting *only* for existing life interests, let landlord and tenant share equally in the benefit of remission of tithes, or rent-charge in lieu of tithes; and let Parliament both DIS-ESTABLISH AND DISENDOW THIS UNSCRIPTURAL, YEA, ANTI-SCRIPTURAL "PRIESTHOOD" OF THE ECCLESIASTICAL ESTABLISHMENT OF ENGLAND: and take the balance to liquidate the national debt! How arrogant these men are to all "who follow not with them!" Is it not a shame that you respectable farmers, you Christians, children of the living

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*we would*—Well, *I would* (for I am only speaking for myself) leave *the thing* to-day; if I belonged to it!]

"Apparently with the idea of furnishing an additional argument for this course, and as if bent on reaching the climax of folly, the bishop ventures to inquire from his Wesleyan friends, "whether, even in secular respects, their position is secure." "If I rightly apprehend the matter," he says, "*the tenure of your places of worship depends on the fulfilment of certain 'prescribed terms and stipulations.'*" This anxiety about the property of the Wesleyans may seem to the bishop himself a very benevolent feeling; but others will probably think that it would be in better taste if he allowed Wesleyans to attend to what are, after all, their own private affairs, especially when there are matters nearer home about which he might more profitably and suitably exercise himself. *There are those who doubt* whether his own church *fulfils the conditions of tenure* on which she holds THE PROPERTY OF THE NATION; and a bishop would do well to see to that before troubling himself with the private concerns of his neighbours. . . . The bishop is a type of the "priestly" class who are dominant in rural villages, and have been invested by a Liberal Government with the control of education in them. It is for the Wesleyans themselves to decide how long they will quietly submit to such a system." [Article from the *Christian World*, with comments interspersed.]

God, by faith in Jesus Christ, should have to worship him in a place of worship which is *rented as a stable!* Well; the Saviour was born in a manger; and "the servant is not above his Lord:" but let it not be said that this is a free country while "priests," in combination with landlords, have power to prevent a respectable congregation of Christians from obtaining a bit of land, on which to build a chapel, *as a chapel*; but must rent it *as a stable*, lest it should offend the olfactory nerves of high-church magnates. What about the olfactory nerves of their brother Englishmen, "their own flesh and blood?"\*

And now let us leave the political aspect of this theme; and turn again to a more congenial train of thought—

"Turn to Jesus crucified;  
Fly to those dear wounds of his!"

No: blessed Saviour—"thou most righteous Judge eternal"—they are no priests; because thou continuest ever in the saving exercise of "an unchangeable priesthood." "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Psalm cx.) Thou art my Priest, my Lord, and my God!

"And I am thine by sacred ties,  
Thy son, thy servant, bought with blood."

Sinner! fly thou to this refuge—

"The wounds of Jesus for thy sin  
Before the world's foundation slain."

Fly now; fly quickly, for lingering thou wilt perish (Luke xiii. 1—9) "Remember Lot's wife!"

Although the time is far spent, yet we must devote a little while longer to a *personal application* of this subject. No Methodist sermon, you know, is considered complete

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\* After morning service, I was informed, that some time ago, in the village of Williton, when a piece of land was offered for sale, the Methodist friends resolved to purchase the ground as a site for a more commodious sanctuary, and attended the sale for that purpose. The agents of the landowner of the neighbourhood were, however, present to buy it up, at any price, on purpose to prevent a larger Methodist chapel being built; and they secured the land at two or three times its value. When the lot was knocked down to these his friends, the clergyman of the parish rubbed his hands, and gleefully said to our Methodist friends, "You're defeated! You're defeated!" (Appendix H.)



without a faithful and affectionate application, (which may God help me closely to press home upon your understanding and conscience alike.)

And *first* I apply this subject to THE SINNER, the unregenerate child of man, not necessarily guilty of flagrant transgression, but not turned in heart to God; rather turned from him with ever-deepening aversion, and in ever-widening separation, despite some seasons of swiftly-passing "ineffectual repentance." O why wilt thou not humble thyself to seek thy offended God? Ought it to be too much for thy pride to submit to pray when thy Maker submits, through his ambassadors, to beseech thee to be reconciled to him? (2 Cor. v. 10—21.) Think over this solemn and repeated asseveration of THE TRUTH—"Ye must be born again!"

By your first birth you are a "child of wrath" (Eph. ii. 3) "even as others." To become a "chosen vessel of mercy" and a "child of grace", that knows his sins forgiven—you must be born again of God the Holy Ghost by faith in Christ Jesus. By your first birth you are a mere, sinful child of man—

"Of man; an heir of death! a slave  
To sin! a bubble on the wave!"

By the new, the second birth, or birth "from above, of water and of the Spirit" (as before explained,) through simple, yet divine, faith in Jesus, you are made a child of God (with his Spirit to tell you of it, Gal. iv. 6, and very sweetly to commune with your spirit, 2 Cor. xiii. 14;) the possessor of "life eternal," (John xvii. 2, 3 compared with Rom. vi. 23; 1 John v. 9—13, and John v. 24, 25;) an heir of immortal glory, (Rom. viii. 17 with *ib.* ii. 7;) a conqueror, through Christ who dwelleth in us, of sin and of the world, (1 John v. 4—6); enjoying "peace with God, through our Lord Jesus Christ"—"being," (at the same time, as thou art born again, and by the same means—simple faith, reliance, trust of thine heart in God's mercy, as shown in the redeeming blood of the Lamb, and in God's *promise* to save "to the uttermost" all that come unto himself by Christ Jesus)—"being justified," as well as regenerated "by faith;" having "access by faith into this grace wherein *we stand*;" rejoicing in hope of the glory of God; and having many more spiritual (including

not a few temporal) and eternal privileges; (for an account of which see the New Testament from end to end:)—all this “*with persecutions,*” says “the Faithful and True Witness,” (Mark x. 30) and “the First Begotten from the Dead,” who does not wish to *entrap* you into Christianity. Mark that! But he bids you rather to count the cost (Luke xiv. 28—33.) But who that believes the bliss of heaven will shrink from some storms of sleet or hail; or from some days of scorching sunshine, on the way thither? Who, believing the love that God hath to us, will hesitate to “endure hardness as a good soldier of Jesus Christ?”

“The fashion of this world *passeth away*; but he”—(and thou, too, O man, whoever thou art that now surrenderest thyself to God)—“that doeth the will of God *abideth for ever*”—(1 John ii)—even as our great Redeemer abideth a priest for ever “after the order of Melchisedec;” for we are one with him, as a living body is one with its living Head.

By your first birth—stagger not at it, through incredulity,—you are a “child of the devil, and an enemy of all righteousness.” (Acts xiii. 10.) “Ye” said our merciful but *faithful* High Priest to the unbelieving, unregenerated Jews, who were “uncircumcised in heart” (although all of them recipients of the outward rite)—“Ye are of your father the devil; and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because THERE IS NO TRUTH IN HIM. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” (John viii.) Repudiating their claim to call God Father, “Jesus said unto them, *If God were your Father, ye would love me*: for I proceeded forth and came from God; neither came I of myself; but he sent me. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.” (*ib.* 38.)

O how true this is, as evidenced by the entire “course of this world,” under the assumed lordship of the “god of this world”, and its “prince”, who is “judged.” (John xvi. And let us ponder 1 John ii. 15—18.) Thanks be to God that “the prince of this world is judged” by the Judge of the whole earth—even the Lord Jesus Christ, who, by the victory of the blood of his cross, (“through

death")—"spoiled principalities and powers," making a "shew of them openly in IT," *i.e.* in HIS CROSS." (Col. ii.) The Son of God took our "flesh and blood . . . that through death he might destroy him that *had* the power of death, that is, the devil; and deliver them who, through fear of death, were all their life time subject to bondage." "Thanks be to God which giveth *us* the victory"—transferring it to us, from Satan, from sin, from death, the grave, and hell—that five-fold league of the "powers of darkness"—transferring it, I say; robbing them of the fell tyranny they exercised over us; and *giving* us the victory through our Lord Jesus Christ! Glory, glory be to God!

It may occur to the mind of the person or persons whom I am addressing to ask, "Are, then, children, *in no sense*, permitted to call God Father?—children, baptized or unbaptized, but not yet consciously renewed by a second birth, or birth from the skies?" (John iii. 3. marg. "from above.") To which I answer, Certainly they may do so, in a sense: for "we are the offspring of God," (Acts xvii.) And this was said to a heathen people, the men of Athens, in which city an altar had been erected with this inscription, "TO THE UNKNOWN GOD."

As the Athenians, then, ignorantly worshipped God, so do our little children now; although continual influxes of the prevenient grace of the Spirit of God (according to the precious promise, "I will pour my spirit upon thy seed, and my blessing upon thine offspring:" (Isai. xlv. 3)—difference their state, materially, from the state of non-Christian peoples of the earth. "Else were your children unclean; but now are they holy," (1 Cor. vii. 14,) that is, *comparatively* holy. \* But not till they intelligently rely

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\* If the reader be a bachelor, let him pass over this note: or if the reader be one of the honourable and useful sisterhood of maiden ladies; [Maiden aunts may read it;] or if the reader should be married, but, unhappily, childless, I think such a one had better pass it by. To all other readers, I say, picture to yourselves this incident.

Place, London; time, evening, July 27th, 1873; scene—A mother sitting at home with her children, who are holding a "service" themselves. Karl, "the organist," (aged, say five years or thereabouts;) Sylvia, "the congregation," (eight years old;) and Cynthia, "the preacher," (about seven.) This is the "preacher's" prayer, reported verbatim:—"O God, we come to thee, through Jesus Christ. Dear

on Jesus as their Saviour, and so love him, which they may be taught (but *must be taught*) to do at a very, very early age: not till then are they made, by the *reality* of the new birth, (and not by a deceiving simulacrum of it,) *positively* holy—"holy unto the Lord." For "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John iii.)

There is, then, a fatherhood of God, ("the Father of spirits," Heb. xii. 9; "Behold, all souls are mine," Ezek. xviii. 4)—based upon the exertion of his *creating power* upon us; and on which he grounds appeals to the disobedient, "the unthankful and the unholy," to whom yet he is marvellously, patiently *kind* in ten million ways; which should touch thy heart, O reader, if thou art not yet reconciled to God." (2 Cor. v. 20; and ponder well Romans ii. 4: concerning verse 5 beware thou do it not!) "Hear, O heavens, and give ear, O earth; for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know; my people doth not consider. Ah sinful nation!—" (Isai. i.)

There is also a relation of *constructive paternity*, which God sustains to all infants who live and die under the age of accountability, as before argued, irrespective of any

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Lord, come and dwell in all our hearts! Dear Lord, bless all the people; *make them all to love thee!* [To which *this* preacher says, for one, *Amen!*] Dear Lord, bless all our friends, for Christ's sake. Amen. Our Father, which art in heaven; Hallowed be thy name, &c., &c."

"This," says "Ma," who sat by, apparently engaged in reading; but looking at them through her fingers,) "was said with such earnestness and reverence, that evidently showed the dear child meant what she said; and her 'audience' felt it; for Karl" [Would that all "organists" and choir-leaders were the same. Don't be offended with this plain preacher, friends; too plain, I almost fear, in some parts of his *apparently* interminable sermon—(I can't help it. I "cannot but speak" the things I feel)—But to my fellow-musicians I would say, Take kindly a hint which is kindly meant]—"Karl and Sylvia were as reverent as possible." And "Ma" could not help weeping to hear the darling praying in such a way as showed that she was drawn by the Holy Spirit. ["A fancy sketch, O preacher?" Nay; but with alteration of names, a fact.]

fulfilment of conditions on their part, (that being impossible;) or on the part of their parents, (that being often impracticable;) and irrespective of any sacramental act, which some times it might be inconvenient to have done: but simply on account of the redeeming work, on the cross, of Him who said concerning little children "of such *is* the kingdom of heaven." So, then, "from their earliest infancy," we may teach our children to say, "Our Father, which art in heaven!"

But that blissful and *realized* sense of fatherhood in God, which, "when the fulness of the time was come, God sent forth his Son, (made of a woman, made under the law,") to effect and bring to pass, having redeemed them that were under the law, "that we might receive *the adoption of sons*;"—*that* sense of fatherhood, I say, which stands in correlation to the purifying sense of personal acceptance with God and of sonship by adoption, is only received consciously, when the penitent sinner believes in Jesus; the good Spirit of God "working in us to will and to do of his own good pleasure." And "*because we are sons*, God has sent forth the Spirit of *his Son* into our hearts, crying Abba, Father."

"So then they that are in the flesh," *i.e.* having the carnal mind, "cannot please God:" Rom. viii. (Will the unregenerate reader thoughtfully ponder these statements?) "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. *Now if any man have not the Spirit of Christ he is none of his* . . . . Therefore, brethren, we are debtors, not to the flesh to live after the flesh. For if ye live after the flesh *ye shall die*"—["Ye shall not surely die;" such was the lie told our first parents by Satan; and such the same lie with which he fills men's minds to-day, who think they can live on in sin, *and yet not die!*] "ye shall die:" die to happiness, die to goodness, die in character, and ultimately, (though not perhaps for a while) die in reputation also. For character is what *we*, by God's grace, make it; but our reputation is the construction which *others* put upon our motives and actions; the conclusions they come to accordingly; and then the impression which they naturally express in words concerning us. Such a *present death*, considered only as it effects ourselves and our kind, should

be enough to appal one at the least thought—the very “appearance of evil ;” but when to this we add the consideration of a death of holy desire after God ; the death of love toward the loving Saviour himself—followed naturally, by inexorable operation of law, (for you have refused the good news of the grace of God)—followed, saith the word of the Lord, by the casting of the wicked “into the lake of fire, which is *the second death*”—(Rev. xx.)—when all this is considered, should it not make us tremble at God’s word, and “to our ways *take heed?*” (Psalm cxix. 59.) Should it not make us “turn, with zealous haste, and run into the outstretched arms of God?” (Luke xv. 20)—

“Turn to JESUS CRUCIFIED ;  
Fly to those dear wounds of his ?”

“O God, of good the unfathom’d sea !  
*Who would not give his heart to thee ?*  
Who would not love thee *with his might,*  
*O Jesu, Lover of mankind ?*  
Who would not his whole soul and mind,  
With all his strength to thee unite ?

[O God ! why, *why* will men slight thy love, and die ? “O Lord, revive thy work” in the world, by the church ; and pour out thy Spirit from on high, upon thy saints more copiously, and on sinners also abundantly, that they may be saved : for “the residue of the Spirit” is with thee, (Mal. ii. 15) and a copious, present, available “supply of the spirit of Jesus Christ.” Phil. i. 19.]

O my fellow-men !—“*dead already* ; dead within ; spiritually dead in sin !” (Eph. ii. 1, 5 :)—Why, oh why, are you “greedy of eternal pain ?”

“Dead to God while here you breathe,  
*Pant ye after second death ?*”

*Stop !* Let me pray you, before you further go. Bow down your head in shame, your heart in subjection before the Lord ; and call upon his name ! “For,” thus it is written, “*whosoever* shall call on the name of the Lord shall be saved.” (Rom. x. 13.) And do but hear this word—the Lord Jehovah *complaining* that we do not pray towards his holy presence, upon the altar-throne on high ! Read it in Isaiah xliii. 22. And now hark ! “The gospel news is sounding”—far and wide, o’er land and sea !

[And what, O reader, if the messenger who preaches it "follow not," either with thee or with me? What if some preach Christ "even of envy and strife?"—hateful as those passions are. Some preach him also of good will. "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." So wrote Paul the apostle "to all the saints in Christ Jesus which are at Philippi, with the bishops" (no "priests," mark you!)—"and deacons"—evincing a *slight* difference between a real apostle and modern "false apostles"—Well, we'll say, then, the "successors" to the false apostles.] ["The Sword and the Trowel," friendly reader, thou seest one has to use alternately, in stirring days; (metaphorically, of course.) Neh. iv. 13—18.]

Hark! I say, to the good news of God's mercy *given* (not bought; not bought by us, but bought *for us*, "with a price")—given to millions, literally for the asking; to millions, once lost and fallen as thou art, O man, O woman, *whoever thou mayest be*; millions once as wretched and ruined, yes, even *abandoned*—abandoned by man, abandoned to grossest sin, left to Satan's undisputed sway! Undisputed, did I say? Thanks be unto God there is One who disputes possession with the fiend within thy soul, even now—one that takes "the prey out of the hand of the mighty!"—one who is stronger than "the strong man armed"—and JESUS IS HIS NAME! "Neither is there salvation *in any other*:" (Mark it! and be not deceived by those who profess exclusive propriety in that name, and come to you *therein*, yet denying, both in doctrine and in endless practices, the whole gospel of grace, which is, salvation by faith in the blood of the Lamb. "And Jesus answered and said unto them, *Take heed* that no man deceive you. For many shall come *in my name*, saying *I am Christ*"—almost the very words of the editor of Pio Nono's speeches, who says of him he is "the living Christ!"—"and shall deceive many:" Matt. xxiv. 4, 5)—"for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.) "And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee." (Blessed God! here is one who can testify that this

is true.)—(Psalm ix. 9—12. And ye shall seek me, and find me, when ye shall search for me with *all your heart*," (Jer. xxix. 13.) And take this promise to thee, O man, spoken first to Judah captive in the land of the Chaldeans; but appropriate also to thee captive in the hands of thy foes, "And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart." (Jer. xxiv. 7: *cf. ib.* iii. 10; Psalm cxix. 2, 10, 58, 145, and also 34, 69.)

Then why, (put it to yourself, quietly but seriously)—why will you neglect the great Redeemer, why "neglect *so great salvation?*" (Heb. ii. 1—4.)

"Why will *you* resolve to die?  
God, your Maker, asks you why?  
God, your Saviour, asks you why?  
God the Spirit, asks you *why?*"

*Secondly*, I apply my subject to A CONTRITE SINNER. Now you, whom God has already "bruised," have nothing to do but to ask him at once to "heal you." "Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. . . . Then shall we know, *if we follow on to know the LORD*: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." (Hosea vi. 1—3) You have but *one thing* to do to obtain immediate relief to a wounded conscience and a burdened soul. It is thus set forth in the Old Testament:—"Who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour;" (*cf.* Rom. iii. 26 and 1 John i. 9);—"there is none beside me. *Look unto me*, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isai. xlv. 21, 22: read also vv. 24 and 25; and see what is said in v. 20 about those that "set up the wood of their graven image, and pray unto a god that cannot save.")

The same direction is given you in the New Testament in words before quoted from Acts, sixteen, thirty-first. Let me introduce to your notice, gentle reader; (if you are not already acquainted with it; and if you are, it will bear reading over again and again)—the following advice



of Christian David, one of the Moravians, who, as a religious community, were so helpful to Mr. Wesley when "sick unto death" in his high-church fever:—

"You must be humble before God: you must have a broken and a contrite heart. But observe, this is not the foundation! It is not this by which you are justified. This is not the righteousness—It is no part of the righteousness—by which you are reconciled to God. This is nothing to your justification. The remission of your sins is not owing to this cause, either in whole or in part. Nay, it may hinder justification, *if you build anything upon it.*

"To think you must be more contrite, more humble, more grieved, more sensible of the weight of sin before you can be justified, is to lay your contrition, your grief, your humiliation for the foundation of your being justified; at least, for a part of it. Therefore it hinders your justification: and a hindrance it is, which must be removed.

"*The right foundation* is not your contrition, (though that is not your *own*;) not *your* righteousness; nothing of *your own*; nothing that is wrought *in you* by the Holy Ghost: but it is something *without you*—THE RIGHTEOUSNESS AND BLOOD OF CHRIST. For this is the word, 'To him that believeth on God that justifieth the ungodly, his faith is counted for righteousness.' This, then, do, if you would lay a right foundation. Go straight to Christ with all your ungodliness. Tell him, Thou, whose eyes are as a flame of fire searching my heart, seest that I am ungodly! I plead nothing else. I do not say I am humble or contrite; but I am ungodly: therefore bring me to him that justifieth the ungodly. Let thy blood be the propitiation for me!

"Here is a mystery; here the wise men of the world are lost: it is foolishness unto them. Sin is the only thing that divides men from God: sin—let him that heareth *understand*—is the only thing that unites men to God"—[This is too strongly put, I venture to think]—for it is the only thing which moves the Lamb of God to have compassion upon them; and by his blood to give them access to the Father. This is the word of reconciliation which we preach: this is the foundation which

“can never be moved.” (Quoted in Southey’s *Life of Wesley*, vol. i. p. 205.) \*

Perhaps you have, in a manner, been seeking God a long time. The sigh escaping from your breast, if it could be made vocal, would be interpreted thus, “O that I knew where I could find him!” Yet truly he is not far from every one of us”—(See Acts xiii. 38, 39; xvii. 27; xv. 7—11; and Rom. x. 1—13.) Wouldst thou see a “vision” of peace effected, and of mercy secured thee, “Behold the Lamb of God!” Seek still, through him alone, the knowledge of thy sins forgiven: “though it tarry, wait for it; because it will surely come, it will not tarry.” (Hab. ii. 3.) “*And your heart shall live that seek God.*” (Psalm lxix. 32 and 33.)

And now, O fellow-sinner, fellow-mortal, yea, fellow-immortal (either in deathless joy, or in endless woe—that death “that never dies!”)—O all ye my “kinsmen according to the flesh,” to whom I have appealed, as rational, accountable creatures, and with whom I have reasoned (“out of the scriptures”) and pleaded on behalf of my God that ye all might be saved, by being “buried with him” (being “dead indeed to sin,”) and if dead, then also buried with Christ Jesus in the real, effectual “baptism” † of the Holy Spirit, received at first, and

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\* “Wesley, in his old age, said, ‘We preach assurance as the common privilege of all believers; but we do not enforce it, upon pain of damnation denounced on all who enjoy it not.’” (Southey’s *Wesley*.)—[Nevertheless as it is “a common privilege”, (Gal. iv. 6) contrite sinner, ask God to give it thee, through Jesus Christ.]

† “Buried with him in baptism, wherein also ye are risen with him, *through the faith, of the operation of God*, who hath raised him from the dead. And you, being dead in your sins . . . hath he quickened together with him, **HAVING FORGIVEN YOU ALL TRESPASSES.**” (Col. ii. 12, 13.) Both the death and burial here spoken of, together with the rising, seem to me to be mystical or spiritual. But hear what Mr. Wesley says on the point:—“The ancient manner of “baptizing by immersion is as manifestly *alluded to* here,” [which does not exclude a mystic burial with Christ to “the world” and to sin also,]—“as the other manner of baptizing by sprinkling or pouring water is, Heb. x. 22. But no stress is laid on the age of the baptized, or the manner of performing it, in one or the other; but only on our being **RISEN WITH CHRIST**, through the powerful operation of God in the soul; which we cannot but know assuredly, if it really is so.” (Wesley’s *Note, in part, on Col. ii. 12.*)

received continually, by faith in God, of which the symbolic or sacramental baptism—"the putting away the

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In the part of the note which is omitted, I differ from Mr. Wesley, because he seems to countenance a theory of baptism which, believing it to be unscriptural, I steadfastly oppose. Is it a trace of that same high-church fever, before spoken of, unconsciously remaining on Mr. Wesley's theology? For it is certainly opposed, *toto cælo*, to the doctrine of the new birth by which he, and his preachers after him, (till this Neo-Catholicism arose to curse the land) shook all England to its centre, and, under God, converted tens of thousands of sinners from the error of their ways. Therefore I must differ from Mr. Wesley here, unless he means the powerful *baptism of the Spirit* consciously received through personal faith, which may, perhaps, be understood of "which he wrought in you," at the beginning of the note; but can hardly be so understood of the latter part, except by regarding the sacrament or ceremony of baptism as symbolic of a change to be subsequently received—the view I have taken of it all through this sermon. For surely it will not be maintained by any that "We cannot but *know assuredly*," (which is what is referred to in "If we do not experience *this*, our baptism has not answered the end of its institution")—can be construed as having reference to an *infant*! Then the view taken here of baptism is, after all, symbolic and covenanting of a *general* grace already conferred absolutely in Christ Jesus on the child, and of a *special* (or regenerating) grace to be conferred subsequently through faith; which makes Mr. Wesley consistent with himself; *e.g.* in his sermon on "Sin in believers," he uses the word regenerate as equivalent to justified—"Is a justified or regenerate man freed from all sin?"

If any complain of me because of what I have said, I reply, What would you have, gentlemen—a blind subjection of the understanding to *every minute point*, which a great religious leader incidentally advances? I do not so understand the pledge which we Wesleyan Ministers give to each other and to the Lord Jesus our Head every May District Meeting: for that would be to introduce Popery into Protestantism, which is a contradiction in terms.

A man (I believe he was a clergyman: it is most likely) once came to Wesley, and offered to preach in his chapels. "What are your opinions; what doctrines do you hold?" asked the modern apostle of England. "Oh" replied the clergyman, [Is he *very* much unlike some clergymen who might be named in the present day?]"—"Oh, I will preach anything you please, Sir!" It is needless to say that John Wesley did not employ *him*.

Fifteen years ago an old Methodist at Hope, in Derbyshire, said wistfully to me, (in substance,)—"How is it that we do not hear from the preachers now, (as we used to do,) good rousing sermons on the text, 'Ye must be born again?' " say such a sermon as that of Mr. Wesley on "The Marks of the New Birth," in which the trace of "the fever" is at once more marked than in the Colossian Note before considered, and yet at the same time virtually and *as if with*

filth of the flesh")—whether received in infancy or in manhood, is only a faint adumbration; and which is, of itself, in either case, powerless for good and *ineffectual for salvation*.

Compare this passage in the second chapter of the epistle to the Colossians further with the third verse in the third chapter—"For ye are dead, and your life is hid with Christ in God"—as the remains of our beloved are "hid", by burial, from our loving gaze—; but their life also, with ours, is hid "with Christ in God." "Wherein," namely, in the antitypical baptism of the Holy Ghost and of fire—the Master's own act, (of which the so much boasted, and so much disputed outward rite is a mere shadow,)—"Ye are risen with him through *faith of the operation of God*"—(Compare, "It is the gift of God," Eph. ii. 8.) Will you not then ask him for it,—ask him for His Spirit to work that faith in your heart, you also exercising it as given to you: for the power is God's; the act is man's in conjunction with God. Would you be saved? Thus, then, may you breathe out your soul in prayer:—

"Author of faith, to thee I lift  
My weary, longing eyes:  
O let me now receive that gift!  
My soul without it dies."

"And 'surely thou canst not let me die,' who seek thee with my whole heart—Lord thou know'st I do!" Surely—

"Eternal life to all mankind,  
Thou hast in Jesus given;  
And all who seek, in him shall find  
The happiness of heaven."

St. John, in the gospel, speaking of the signs which Jesus wrought, and only a very small part of which are recorded,

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*horror* abandoned, viz. in Div. IV. secs. 2, 3, 4, and 5; showing the diametrical opposition of Mr. Wesley's teaching to that of the Romish and Ritualistic heretics. And I would ask—(You, gentlemen of the Anglican communion, have put us upon asking such questions), *If Mr. Wesley were now living*, as we unhappily live, under the falsely-called 'Catholic' revival—(falsely-called catholic, if we rightly understand that noble word; but truly called catholic if by catholic be meant Romish)—would he not have *purged* his theology from every trace and taint of Popish error? for Popery is the real source of all this deadly sacramentarian poison.

says, " But these are written that ye might believe that JESUS IS THE CHRIST, THE SON OF GOD; and that believing ye might have life through his name."

3. But if you *will not* believe; if you are resolved—(or, what is far more common, if you are influenced by irresolution on the most momentous of all subjects—your own eternal destination)—to refuse " him that speaketh from heaven " (Heb. xii. 25—29)—*to you*, in his word, as though the whole Bible was written and printed for your sole salvation; and *in your own conscience* God is also speaking—(your " thoughts the mean while accusing or else excusing one another"—Is it not so?)—then " prepare to meet thy God! "—prepare to meet the inevitable and most awful result of such neglect—" the vengeance of eternal fire," \* in " hell...the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." †

These piercingly-painful words are the calm, grave, judicial utterance of him to whom the Father has committed all judgment; whose name is *Love*, and whose chosen symbol is *the Lamb*, (Rev. vi. 16, 17.) "*Herein* is love"—(" Consider this, ye that forget God, lest he tear you in pieces, and there be *none to deliver!*")—*Here* is love, in that " God sent HIS SON to be the propitiation for *our sins*;" (1 John iv. 10; iii. 16, 17, 18; iv. 9, 11): "*Herein.*" All talk of " love " in God, other than as it is shown in the salvation of Christ, and shed abroad in purifying influences in the hearts which believe on his name—all conception of " love " other than this, being *not warranted* by Scripture, is a delusion and a snare: it is Satan's nineteenth-century version of his lie told to our first parents forty centuries before Christ, saying " Ye shall not surely die."

Not the minister,—Oh do not think that *we* threaten you. We " judge " you not; there is *One* that judges us all—even He who is " the Judge of all the earth." (Gen. xviii. 25; Psalm l. 6; lxxv. 7; Acts x. 42; James v. 8, 9.) But we warn you, and plead with you, and pray for you; desiring to speak as with faithfulness, so with gentleness, (which combination of virtues was found in him, whose

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\* St. Jude.

† Mark ix. 43, 44, 46, 48.

divine example we seek to imitate,)—"shewing all meekness unto "all men. For *we ourselves*" (who "also are men of like passions with you:" Acts xiv. 15; James v. 17)—"also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, *hateful* and hating one another. But after that the kindness and love—(or pity) of God our Saviour toward man" [*philanthropia*] "appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and =*even* [*kai kai*] the "renewing of the Holy Ghost;" [Not two things, but one and the same thing being meant, by these expressions; the terms being varied to show more clearly to us the nature of so important a crisis in our moral being: again, it may be remarked, that it is impossible to interpret "the washing of regeneration" of infant baptism, because it is expressly said to have taken place "*after*" our being "sometimes deceived, serving divers lusts and pleasures, and *living* in malice and envy," until we were "washed....sanctified....justified," (simultaneously, by one act of faith) "in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 11]—"which he shed on us abundantly (richly) through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life," (Titus iii.)

"Knowing therefore," (by long and bitter inward experience, when in the awful moral state just adverted to,)—"the terror of the Lord, we PERSUADE men; but we are made manifest unto God; and I trust also are made manifest in your consciences." (2 Cor. v. 11.) Not the minister, I repeat, a feeble and fallible fellow-mortal, (but an heir, through grace, of endless glory)—Not man, but God the Son, (who is "the Way, the Truth, and the Life")—[O will you yet refuse to yield yourself, unpardoned, unregenerated reader; falling down at the feet of the Eternal Son?]-says, "He that believeth and is baptized shall be saved; but he that believeth not SHALL BE DAMNED." (Mark xvi. See the cause in Psalm x. 4; and see also 2 Thess. iii. 2 and i. 6—10; Matthew xxv. and iii. 7—12; 1 Peter iv. 2—7; Revelation xx. 6—15 and xxi. 1—8.)

4. A word to the IRRESOLUTE, the SELF-CONFIDENT, and the PROCRASTINATING. Have you ever seen a man walking leisurely towards a railway station? Others are hurrying past him; but he, with great nonchalance, saunters still. He too is going by train; that is, he *intends* to go. But, saye he, there is plenty of time: and he stops to look at a book-stall, or to scan a print-shop, or to chat with a friend. One, who has a slight acquaintance with him, passing by, says, "Are you going to the city?" "All right," he replies. "You'll be behind," urges his acquaintance. "All right," somewhat shortly the self-confident man rejoins; and then (to himself) says, "What business is it of his? I a'n't an old woman, to be waiting about at the station half-an-hour before the time."

By and by he comes there; but a dead silence reigns on the platform; and far off, in dim perspective, he perceives a curling cloud from the engine of the receding train. How is this? He *thought* he had plenty of time! The reason is, that his watch is just five minutes slow; and therefore he is too LATE. Reader, apply this parable as thou thinkest of it. (See Hebrews iii. 7 on to iv. 9 inclusive.)

*Fifthly.* But thou art, perhaps, a poor, wretched, naked, blind, half-dead, and half-damned BACKSLIDER. (See Revelation iii. 14—22.) And yet thou hast not been struck down! *Almost* hast thou passed the gates of hell, which passing once, thou repassest nevermore! (Luke xvi. 26; Mark ix. 43—48; Rev. xxii. 11.)

"Who enter here leave hope behind!" Almost thou'st been *in hell*! Consider Hebrews vi. 4—8 and x. 26—31; and compare with these solemn words of warning, the state of the wretch which Christian saw—the Man in an Iron Cage.—("It is of the Lord's mercies that we are not consumed, because his compassions fail not!")—O fearful, glorious truth—"THERE REMAINETH NO MORE SACRIFICE FOR SINS"—Sinner, beware! Trifler, beware! Mocker, beware!

[“Ho, such a one! turn aside; sit down here.” (Ruth.) If thy glance (purely by accident?)—falls upon this page, as thou art waiting in the house of some Christian man, or, perchance, art looking over the piles of publications on a bookseller's stall, read (if thou will read so old-fash-

ioned a book as the Bible)—then read and heed Acts, thirteen, thirty-eighth and thirty-ninth; 2 Timothy, three, first to fifth. (Is it so—*can it be*, that verse fifteen is true of thee, and yet that thou disbelievest the statement in the very next verse?)—And ponder what the Lord says, and *not man*, in 1 Thessalonians, the fourth chapter, and the eighth verse.

[Read this warning from the cold tombstone, beneath which thou too must lie; *soon lie*; but not for ever: for “*the hour is coming in the which all that are in the graves shall hear his voice and shall come forth!*”—Unto what? Read the answer in the word of God by his servant John (v. 29.) :—

“Whoso him bethoft \*  
Inwardly and oft  
How hard it were to flit  
From bed into the pit—  
From pit into pain  
That near shall cease again—  
He would not do one sin  
All the world to win.”

[Take the advice of a stranger to you, but a friend. Break away from thy infidel companions—rationalists, secularists, positivists, (very ‘positive,’ generally, they are too, Prov. xxvi. 12,) materialists, or whatever denomination of *free-thinkers* they belong to: for has not Antichristendom its different denominations and schools of thought, as well as Christendom?

[“Little children,” said the aged and loving apostle John, to whom all the saints seemed but as children—fellow-children with him of God, by faith—“*it is the last time*: and as ye have heard that antichrist shall come, *even now* are there *many antichrists*; whereby we know that it is the last time. They went out from us....” The worst antichrists, or agents of the unseen spirit of evil who controls them, and who is the one commander-in-chief of all the hosts that ever have been, or that ever shall be, gathered together “against” (*i.e. anti*) “the LORD,” *i.e.* JEHOVAH, God of God, “*my God*,” says JEHOVAH’S EQUAL—“the Man that is *my fellow*, saith the Lord of Hosts:” Zech. xiii; and John xx. 16, 17; *q.d.* “*My God*, Mary, in a sense in which he is not your God;

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\* Bethought.



and my Father, in a sense so unique, and by a relationship 'whose goings forth have been from of old, from everlasting,' so unspeakably glorious (compare John xvii. 5 with i. 18)—that with all the preciousness you feel in that name, he is infinitely more precious to me"—these hosts, I say, which are gathered and *gathering* "against the LORD and against (*anti*) HIS ANOINTED (*i.e.* CHRIST)"—as written in the second Psalm—the worst amongst them all, the most bitter against Christian truth, are the men that "went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

["But ye," my fellow-Christians in deed and in truth, of all the different branches of the one tree of the Lord's right-hand planting—the *truly* catholic church of the whole earth and of all time—the one living and true "people" of the one living and true God—(Heb. viii. 10)—"But ye have an unction from the Holy One, and ye know all things. I have not written unto you, because ye know not the truth, but *because ye know it*; and that NO LIE IS OF THE TRUTH. Who is a liar but he that denieth that Jesus is the Christ! He is antichrist that denieth the Father and the Son." (1 John ii.) And what matters it whether such denial be open or covert,\* *viz.* by substituting

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\* Is it not part of the strategy of a great genius in the art of war, to mask his batteries; to place a detachment of troops in ambush, and then, from an unexpected quarter, to hurl them at the foe? And we are Satan's foes, and he knows it; and he is ours, and *we* know it; and God the Son is on our side to fight him; and he will "bruise Satan under our feet shortly" (Rom. xvi. 20.) Christ Jesus will give us the victory again and again—"Victory all along the line!" "Hallelujah!" Shout it forth—"Hallelujah, the Lord God omnipotent reigneth!"

"Come near," said Joshua to "all the men of Israel, and to the captains of the men of war" which went with him to the great battle of Gibeon, in that day when "the sun stood still in the midst of heaven, and hasted not to go down about a whole day"—"Come near": It is our JEHOVAH-JOSHUA that speaks it to us—"Come near,—

"Ye humble souls that seek the Lord  
Chase all your fears away"—

"Come and put your feet *upon the necks of these kings*"—"not..... flesh and blood, but.....principalities," and "powers", and "the

for the sole sufficiency of the grace of the Son, a trust (either in whole or in part) in works of righteousness which we have done, or which others have done for us; or, by substituting for the one sacrifice of the Son of Man\* an endless repetition of vain and *officious* (not official) acts of a race of self-styled priests of any communion under heaven?

[Break away, my friend, if I may call thee so, from *un*-believers and from *over*-believers; for there is as much soul-wrong done by believing too much through credulity, as by believing too little, or believing nothing at all, through incredulity. Pure, God-given, noble, living Christian *Faith* walks the golden *via media* between the miry "ditch" on either side in which the faith-blind stagger-

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rulers of the darkness of this world," and "spiritual wickedness (marg. wicked spirits) in high places." Believer, see the charter of thy victorious freedom written in these words, "If thou canst believe, all things are possible to him that believeth." (Mark ix. 23, compared with John viii. 34—36.) Claim it; use it; hold it fast (by holding fast thy confidence in *Him* who spake it: Heb. x. 35—39)—and

"The world and the devil fall under thy feet."

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"Trampling down sin, death, and hell,  
To the third heaven we go."

(Rev. xii. 7—12.)

\* "Popery makes void the word of God by her traditions; inculcates the worship of created beings; denies the doctrine of justification by faith; upholds an order of '*priestly*' intercessors, who claim the high prerogative of having been empowered to forgive sin; virtually denies the perfectness of the sacrifice of Christ, by upholding the necessity and virtue of the sacrifice of the mass, which she has substituted for the commemorative ordinance of the Lord's Supper; and deceives the souls of her victims by lying legends respecting Purgatory, Confession, Absolution, and Extreme Unction. Popery maintains the headship of the Roman Pontiff, not only over the church, but over all nations of the world; and ascribes to him the dignity of being the vicegerent of God upon earth. He assumes to be the High Priest, the Vicar of Christ, the Head of the body, *i.e.* of the church, etc., with other names of gross and horrible blasphemy. There is a *compactness* and *consistency* about the whole system which serves to consolidate its terrible strength," [not terrible to us who fear the living God alone, Phil. i. 28, 29; Luke xii. 4—9:] "and indicates the presiding and pervading energy of him 'who worketh in the children of disobedience.'"—The late pious and learned Mr. Henry Craik, of Bristol: ("Passages from his Diary and Letters," by W. E. Tayler, p. 288.)

ingly lead the blind. Break away, then, (seeking help of God,) thou whose re-embodied spirit I must meet before his bar—break away from thy evil companions. Will they profit thee? Will they help thee when thou hast spent all thy substance in riotous living, and beginnest to be in want? Is it not to thy Father's house that thy spirit turns; and to the children of thy Father's family for help? And no *true* Christian of any church, Roman Catholic or Protestant, will refuse to help thee, *if it be in his power so to do*. For so has the MASTER, who has gone away "a little while," (soon, soon to return—O happy, happy day!)—So, I say, has the Master left orders with us, saying, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away;" saying further, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me:" *q.d.* "Put it all to my account."

[Thou, therefore, tell thy former companions in sectarian Antichristendom, whosoever they may be, deistic, "theistic," or atheistic, Socinian or Unitarian, Comtist or neologist—what matters their name or their philosophical school, if they "honour not the Son as (*i.e.* in precisely similar degree, and with absolutely equal honour, as co-equal and co-essential in majesty, in power, in glory, and in eternity, with the Father)—"they honour the Father?" (John v. 23.)—tell them openly, and honestly, "I can meet with you no more. I must leave you, except you will come with me to heaven, and Christ, and wisdom; for—

"Wisdom, and Christ, and heaven are one."

"You, my former companions, can do as you please; 'but as for me and my house, we will serve the Lord.'" (Joshua xxiv.) And then take with you words and turn to God in His Son, saying, "I will arise and go to my Father; and will say unto him Father, *I have sinned!*" "Pardon mine iniquity; for it is great." "I thought upon my ways," said one, "and turned my feet unto thy testimonies." "Wherefore, O king," once said a noble prophet to a mighty monarch, "let my counsel be acceptable to thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." (Daniel iv. 27; with which compare Matt. iii. 8.) Ask for the

Holy Spirit; (*cf.* Matt. vii. 7—14 with Luke xi. 13 :) repent thee truly of all thy sins and wickedness, and begin to cry, "God be merciful to me a sinner!" *q.d.* "Be propitious to me, a wretched offender, O my offended Father; be propitious to me through sacrifice;" (So the word *ἰλασθητι* etymologically considered, means, as before observed)—and *what other* sacrifice is there but the sacrifice of the Son of God?

[“Oh! but you ministers are *paid* for what you say.” Well: Is no secularist, or teetotal, or political lecturer paid also? Is not every body on earth, “from the least to the greatest,” paid for what he does? How else is the man to get food for himself, for his wife, and for the little ones? Don’t talk nonsense.

[“But there is so much mystery about the doctrines of religion. Who can understand the doctrine of the Trinity for instance?” I echo your enquiry, Who can understand the doctrine of the TRINITY of PERSONS in the ONE GOD?—

“The undivided Three,  
And the mysterious One:”  
Here “Reason fails, *with all her powers*,”  
But “Faith prevails, and Love adores!”

Here all illustrations and all analogies drawn from human experience or from natural phenomena fail utterly. But is it reasonable to expect that the finite *can* grasp the *mode* of the existence of the Infinite? Can we explain even the secrets of the modes of his working? Can a child with a silver thimble—or shall we say, with one of brass—dip the ocean dry? (Job. xxvi. 14.)

[Then let us submit this proud, aspiring intellect to God: “for he made us, and not we ourselves.” Is it so unreasonable for my spirit, or for yours, to bow before—

“That great mysterious *God unknown*,  
Whose love hath gently led us on  
E’en from our infant days?

“And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. *Whosoever therefore shall humble himself* as this little child, the same is greatest in the kingdom of heaven.” (Matt. xviii. 2—4, 5—14.

[It is thus, by humbling ourselves to *God* (which humbling is truly noble) he lifts us up for ever ; by submitting to, be converted or born again of God the Holy Ghost, and thus becoming *as little children* (the “ dear children ” of God, Eph. v.)—thus, the Saviour says, and thus only shall ye “ enter the kingdom of heaven—the kingdom of God ”—which is “ not meat and drink,” (not earthly food ; neither needless and unprofitable disputes about what it is lawful or what it is unlawful to eat, or to drink, or to wear ;) “ but righteousness : ” (“ Their righteousness is *of me*, saith the Lord.” Isai. liv. “ Surely shall one say, in the LORD have I righteousness and strength,” Isai. xlv. Compare with these places of the scripture, the first six chapters of the epistle to the Romans :)—“ and peace, and joy in the Holy Ghost : for he that in these things serveth Christ is acceptable to God, and approved of men.” Rom. xiv.]

But oh, perhaps thy soul is bruised already : and thou thyself too keenly dreatest—

“ Lest the wrath divine  
Which bruises now thy sinful soul  
Should bruise this wretched soul of thine  
Long as eternal ages roll.”

God forbid that I should add a feather’s weight to the heavy load thy spirit bears—that I should grieve whom God has grieved ; or strike whom he hath stricken. “ Will he—*Can* he have mercy on me ? ” you say, or rather groan in voiceless agony of mind—“ on *me*, a sinner of the deepest dye, and that have long and fearfully backslidden from him— —”

*He can* ; for he has had mercy on *me*, who am of sinners “ chief ; ” and who once, like thee, had backslidden in heart and in life from God. But oh ! mercy of mercies, he saves me by Jesus Christ, my great High Priest above ; and he saves thee, even now, who trustest thy contrite soul on him that made thee and died for thee, that loved thee, and gave himself for thee.

“ His blood can make the foulest clean,  
His blood avail’d for *me*.”

Reviewing all the past so barren and unfruitful, the question springs forth—

“ Whence to me this waste of love ?  
*Ask my Advocate* above ;

See the cause in Jesus' face,  
Now before the throne of grace.

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*There for me* the Saviour stands ;  
Shows his wounds and spreads his hands !  
God is love ! I know, I feel ;  
Jesus weeps and loves me still !

O blessed, blessed Jesus!—

“Thou never, never wilt forsake  
A helpless worm that trusts in thee.”

\* \* \* \*

“Ah, *wherefore did I ever doubt ?*  
Thou wilt in no wise cast me out,  
A helpless worm that comes to thee,  
With only sin and misery.”

[And now, O God, if ever thou didst, grant me discernment, that I may neither “daub with untempered mortar,” crying “Peace, peace, when there is no peace;” nor yet that I should “with lies make sad the heart of the righteous whom thou hast not made sad;” neither strengthen “the hands of the wicked that he should not return from his wicked way by promising him life!” (Ezek. xiii.) Have mercy, O my God, on this poor, crushed and contrite soul that reads these words, and longs to find its God—its God!]

Why art thou spared, if it be not that God may have mercy on thee. Read for thy encouragement Lamentations iii. 1—58. Is it not a mirror of thy state? And it is a mirror of what thy state shall be, “waiting patiently for the Lord,” and trusting in his holy name. Be of good cheer! “Rise, he calleth thee!” (Psalm xxvii. 14.)

“Wilt thou break a leaf driven to and fro?” Such is the contrite sinner’s dumb appeal; and this its answer from the Lord—Read it in Isaiah lvii. 15th and 16th verses. “Yes, my God, I am thy creature; simple, sinful, lost; but Jesus died for me! Art thou not the Father of my spirit—of the spirits of all flesh? But I have rebelled against thee. Oh *adopt* me, through the great redemption, into the family of thy pardoned and saved ones; that I may dwell in my Father’s house, where there is bread enough and to spare; while I perish with hunger!” \*

\* \* Ho! dost thou not see? See, the Father is coming to meet thee; and the Son also is come “to seek and to save that which was lost!”

“Who is among you that feareth the LORD, that obeyeth the voice of his SERVANT, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.” (Isai. l.) This is spoken to the humble and meek, the tender conscience; trembling, fearing, waiting, hoping—all but believing; simply, savingly, unwaveringly resting on God! Oh this delightful “*rest of faith*; this sabbath of God’s love.” We are indeed “*saved by hope*,” if it encourage our souls to trust upon the Lord, and cry unto him, and wait patiently for him, till he incline his ear unto our feeble prayer. *Do not despair!* Twenty-six times in one psalm—the 136th—the Holy Ghost, by the mouth of the Psalmist says that “His mercy endureth for ever.” (Count them over for yourself.) Has he not waited long for us? Have we not made him to serve with our sins, and wearied him with our iniquities? (Isai. xliii.)

But see! “Thy light is come”: for the LAMB is thy Light; “and the glory of the LORD is risen upon thee!” “God is the LORD, which hath shewed us light.” O blessed light! “*Bind the sacrifice*” of thy contrite, humble, simple soul, with the “*living sacrifice*” of thy body, (Rom. xii.)—bind thyself, body and soul, with “*CORDS*” of faith, and hope, and love (a “*threefold cord that never can be broke*”)—“*even unto the horns of the altar*” in the heavens—an altar and an anchor “*within the veil, whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedek.*” “*Looking unto Jesus.*”

“Oh that my life might be  
One looking up to thee!”

Have you ever seen the upward, longing, loving look upon the face in the portrait of Polycarp, martyr for Jesus? (as in the frontispiece to Mrs. Parker’s *Annals of the Christian Church.*) Or upon the face of John Fletcher of Madeley? Grant, O Lord Jesus, that so—

“Our life *may* be  
One looking up to thee,”

Thus hasting onward, and ever looking upward, homeward, Christ-ward, God-ward, say—

“Now rest!—

—My long-divided heart  
Fixed on this blissful *Centre* rest;  
Nor ever from thy Lord depart;  
With Him of every good possest.” \*

*Sixthly.* To the RESTORED, the REGENERATE, the Redeemer says, “Behold I come quickly!”—“Occupy till I come!” “Hold that *fast* which thou hast.” “Sell it not!” “Say unto wisdom, Thou art my sister; and call understanding thy kinswoman.” “My son,” says God to thee, now adopted by him and reconciled to him through the blood of his SON, “My son, keep my words, and lay up my commandments with thee”—Behold, Are they not written in thine heart? “Keep my commandments and live; and *my law as the apple of thine eye!* Bind them upon thy fingers,” (metaphorically, not Pharisaically)—“write them upon the table of thine heart”—deeper and deeper still, while thy Father guides thine hand.

“My son, forget not my law”—of holiest, meekest love. For, says Jesus, “He that hath my commandments and keepeth them, he it is that loveth me.” “And *this is love*, that we walk after his commandments. This is the commandment that as ye have heard from the beginning ye should walk in it.” (2 John 6.) “He that saith, *I know him*, and keepeth not his commandments is a liar, and the truth is not in him; but whoso keepeth his word, *in him, verily, is the love of God perfected*: hereby we know that we are in him.” (1 John ii.)

“My son, forget not my law; but let *thine heart* keep my commandments. For length of days, and long life, (years of life,) and peace shall they add to thee. Let not *mercy* and *truth* forsake the: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding”—margin, “GOOD SUCCESS.” Young man, is this that which thou wouldst have, in the true, in the highest sense—*Success?* In the highest region, *that of soul*, success is perfect love to God and man. In the lower region, *that of mind*, success is “a

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\* “How can this be?” says one, who is superciliously critical. “Here is a confusion of metaphor—motion and rest in one breath! How can this be?” Read Proverbs, twenty-four, seven, and thou wilt, perhaps, know *why* thou dost not know.



good understanding." In the lowest region of all, that of *bodily possessions*, success is, first, health; and next—the having just what God is pleased to give us, as his blessing on our industry, frugality, and *liberality*: (Proverbs iii. 9, 10.) For *gain is not godliness*; but "GODLINESS, with contentment, IS GREAT GAIN. For we brought nothing into this world; and it is certain we can carry nothing out. And having food and raiment let us be therewith content." (1 Timothy vi.)

"Hear ye children, the instruction of a father; and attend to know understanding. For I give you good doctrine, forsake ye not my law." [Is it only Solomon's voice that is speaking here? Is there not, in an undertone, "like the voice of many waters," the voice of him who said when walking on this planet, "A GREATER than SOLOMON is here!"]—"For I was my Father's Son; tender and only beloved in the sight of my mother...." [Read the whole of the second, third, and fourth chapters of the book of Proverbs, down to verse 13.] "Take *fast hold* of instruction; let her *not go*: keep her; *for she is thy life!*" And, like a sweet refrain of a pleasant song, this music, all the while, shall charm thy soul:—

"I need thee, precious JESUS! I need thee day by day,  
To fill me with thy fulness; to lead me on my way.  
I need the cleansing fountain, where I can always flee:  
The blood of Christ most precious, the sinner's *perfect plea*.  
I need the *heart* of Jesus, to feel each anxious care;  
To tell my every want to; and all my sorrows share.  
I need the *light* of Jesus, to tread the thorny road,  
To guide me safe to glory, where I shall see my God.  
I need the HOLY SPIRIT to teach me what I am;  
To show me *more of Jesus*; to point me to the Lamb.  
I need thee, precious Jesus; and hope to see thee soon,  
Encircled with the rainbow, and seated on thy throne!"

VIA CRUCIS, VIA LUCIS!

"As it was in the beginning" of the gospel, "is now and ever shall be. Amen!"

Ponder well Revelation, sixteen, fifteenth; and Hebrews twelve, fourteenth to twenty-ninth: and be this thy steadfast purpose, through the mercy of God given thee—(It is mine; the Lord being my Helper)—even this determination of Paul, (who says of himself, with the true mod-

esty of Christian humility, "Of sinners I am chief;" and as concerning God's people, "I am less than the least of all saints." With equally-true self-respect and consciousness of the magnitude of his office, he says, "I suppose I was not a whit behind the very chiefest apostles:"—His determination, in which I would have you all, my (invisible) audience, join with me, is that which is expressed in Philippians, three, seventh to fifteenth; and in the first to the Corinthians, chapter two, and second verse.

"Behold, thou art made whole: sin no more lest a worst thing come unto thee." (John v.) SIN NO MORE! *Never, NEVER MORE* look upon "*the Wine* when it is red; when it giveth his colour in the cup; when it moveth itself aright. *At the last*, it biteth like a serpent, and stingeth like an adder. . . . Yea, thou shalt be *as he that lieth down in the midst of the sea*; or as he that lieth in the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again!"—See here the danger of trifling, for a moment, with "the thought of foolishness" which is sin! May the Lord preserve thee from *all evil*; that thou mayst walk before him and "be perfect, even as thy Father which is in heaven is perfect."

This leads me, *seventhly*, to utter a word of expostulation and a note of warning to the HARDENED, the IMPENITENT, and the APOSTATE (if it be not too late!) May God, in mercy, help me to "pull some out of the fire"—But as for those who "*will not come*" to Him, there is nothing more to be said: their doom lingers not!

"The history of Pharaoh makes it evident that the hardening of his heart was owing to the continual return of his cruelty (after all his relentings and promises of compliance with the divine will,) as soon as ever he was '*raised up*' from the judgments that subdued him. . . . It is clear from various parts of Scripture that a period may arrive in a man's life, when all warnings have proved fruitless to his amendment," [And is it not so with fallen churches too? Rev. ii. 5:]—"and all calls and overtures of mercy having been trampled upon and rejected, a sentence goes forth for the suspension and cessation of all further influences of that nature; so that his heart settles into a state of callousness, and his character becomes adamant. The

voice of righteous judgment has said, He that is filthy let him be filthy still.

“The possibility of a surrender to such a state in this life is apparent from these declarations of Scripture : ‘My Spirit shall not always strive with man.’ ‘To-day if ye will hear his voice, harden not your hearts.’ ‘Lest I swear in my wrath, they shall not enter into my rest.’ ‘If thou hadst known, even thou, in this thy day, the things which belong unto thy peace ! but *now* they are hid from thine eyes.’” \*

I return to Proverbs xxiii. 31—“Look not thou upon THE WINE :” literally so, if you cannot use it temperately, but are given, or are driven, (*alas for thee!*) “to add drunkenness to thirst ;” (Proverbs xx. i.) Mystically so ; understanding the prohibition to extend to *all sin*, which in its very nature is intoxicating ; and the habitual language of whose slaves is, “I will seek it yet again.” Particularly is this true of all sins of *the flesh*. It is also true of sins of the *intellect*, in its daring revolt from God and the things of God : this is the intoxication of pride.

It is emphatically true, also, of that *intoxication of the soul* which is produced by all false, formal, and ceremonial religions ; that is, religions which project “religious” ceremonies, fulminate irreligious curses, † and obscure

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\* From “Remarkable Facts, illustrative and confirmatory of different portions of Holy Scripture ;” by the late Rev. Dr. Leifchild : in which a striking case is given from Dr. Leifchild’s own pastoral experience. *Just one word.* Let no person, however deeply fallen, lightly *shut himself up* in despair ; and let no minister relax effort to “win” to Jesus Christ, by the grace of God, even the vilest of the vile.

† Signor Sciarelli, a converted friar from Rome, speaking at the Wesleyan Missionary Committee of Review, on July 29th, said :—“Not only our celebrated Machiavelli, but your celebrated Macaulay, has said that the Italian people have seen for a long time, and too near, how ‘miracles’ are done....how the blessings of the popes really do no good, and how their maledictions do no harm. Italian people have seen the spectacle from behind the scene, whilst the other nations of Europe have seen what has transpired before the scenes, and trembled ; so that if the other people, who have seen what has passed before the curtain have trembled, the Italian people have not, because the Italian people saw the very faces of the actors ; they saw the very machinery by which the scenes descended. The Italian people have argued wrongly, from the fact of seeing the scenes so

evangelical verities; and which attach a falsely mysterious and an enormously exaggerated importance to sacramental ordinances, as opposed to the simplicity and sincerity of the worship of Christ and of God "in spirit and in truth" (John iv. 24.) He "seeketh such" as worship him *thus*, and in no other way. To all other worshippers the Son says, "Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, *and now is*, when the true worshippers shall worship—neither in this" Samaritan "mountain, nor yet at Jerusalem" exclusively: neither in the Church of St. Sophia, at Constantinople; nor in the Church of St.

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close; and they have made the mistake of confounding Roman Catholicism with the Gospel. They have not been able to believe the Catholicism, and they have refused to accept the Gospel; and thus become a people without religion." (From the *Methodist Recorder* of this day, August 1.)

See what the antichristian priesthood has brought Italy to. The same thing may, to a great extent, be said of France: not to speak of other nations which have been long under Papal influence. The fact is, *This false priesthood is the curse of Christendom.* Just as the army of Israel "fled before the men of Ai" in shameful defeat, because of the "accursed thing" which was found hidden in the tent of Achan, viz. "a goodly Babylonish garment, and 200 shekels of silver, and a wedge of gold of 50 shekels weight;" so the Christian Church these 1800 years, amid some blessed conquests, has yet, on the whole, not made that real progress in the *spiritual* transformation or regeneration of human nature, Rom. xii. 2, (viewing the world at large,) that it would have done but for that "accursed thing"—the false, unchristian priesthood of a *caste*, which from Achan's and Korah's day till now, has been fond of *power* (Korah's sin,) fond of *pride*, (the "Babylonish garment,") and fond of silver and gold; which is a well-known "priestly" sin, "from China to Peru:" (1 Timothy vi. 9, 10.) An oriental proverb, which I lately met with, says something like this:—"When the priest visits your house, do not rejoice over much: he will soon be asking you for money."

A very clearly-argued little book, entitled "The Sin of Korah: who commit it?" (Rel. Tract Socy.) was put into my hand yesterday; in which the view that I have taken of that matter is ably maintained. Yet "the false priests" (a bishop among them) accuse Wesleyan and other Ministers of Jesus Christ, (who *never claim* a sacerdotal priesthood,) of "seeking the priesthood also!" Have you ever been in a crowd, of which one man has lost, say, his watch. There is a fellow, with stentorian lungs, running hither and thither, crying, "Stop thief!" Would you believe, now, that that same fussy, officious, honest-seeming gentleman is himself "the thief and the robber?"

Peter's at Rome ; nor in St. Paul's Cathedral : neither in the King's Weigh House Chapel ; nor in City Road ; nor in the Metropolitan Tabernacle, exclusively—"But *the hour cometh* ;" O that it may soon be fully come—that hour of universal *spiritual* worship ; "*and now is*," I praise God for it—in a few choice, humble, loving, "noble, gentle and unselfish" Christian people, (catholic in spirit, and *not Catholic only in name*,)—the people "whose praise is not of men, but of God ;" and with whom is the invisible Presence of JEHOVAH-JESUS, KING OF KINGS AND LORD OF LORDS !

"The hour cometh and now is, when the true worshippers shall worship THE FATHER"—(*My Father*, "*Our Father who is in heaven*")—"in spirit and in truth ; for the Father seeketh such to worship him. God is a Spirit : and they that worship him must worship him in spirit and in truth." (John iv. 21—26.)

Contrast with this, the gorgeousness, the pomp, the ceremonialism, the bewitching, intoxicating, unspiritual, and untrue (because unscriptural) and histrionic worship of the Papal system ; and that poor, meagre, water-colour imitation of it which is conducted by the Ritualistic or Tractarian "priesthood" in the Church of England—"the *echo* of Romanism." And consider the description of the mystic "woman" in Revelation xvii, as opposed to the queenly "bride" of the LAMB—"the KING's daughter, all glorious within." (Rev. xix. Psalm xlv.)

"Ye pure in heart, obtain the grace  
To see without a veil, his face!  
Ye that have here received  
The unction from above ;  
And in his Spirit lived,  
Obedient to his love ;  
JESUS shall *claim you* for HIS BRIDE :  
Rejoice with all the sanctified !"

"Let us be glad and rejoice, *and give honour to him* : for the marriage of the Lamb is come ; and his wife hath made herself ready."

In contrast with this consummation of all our hopes below—

"A consummation  
"Devoutly to be wished !"

“Read, mark, learn, and inwardly digest” the Lord’s prophetic description of one who is the exact opposite of a pure, loving, and faithful wife,—as given in these words:—

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with *the wine* of her fornication.

“So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked (marg. gilded) with gold and precious stones and pearls, having a *golden cup* in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS (marg. reading, which is here preferable, reads, of FORNICATIONS)—AND ABOMINATIONS OF THE EARTH.

“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great” astonishment, (*θαυμα, thauma*).....“And here is the mind that hath wisdom. The seven heads are seven mountains on which the woman sitteth.....And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.....And *the woman* which thou sawest is *that great city*, which reigneth over the kings of the earth.” (Rev. xvii.)

Now these are words of holy writ; and I ask all thinking men,\* What do these words so boldly printed, in the Book of the Holy Ghost, in large capitals mean? It is but a few words that are so printed, at the instance of the translators of the Bible, in the English version—all such words being important, *e.g.* “THE LORD OUR RIGHT-

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\* “Consider of it, take advice, and *speak your minds.*” (Judg. xix.)

EOUSNESS" and "HOLINESS UNTO THE LORD:" (Cause and Effect.)

But these words in "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants *things which must shortly come to pass*;" What do they mean? Has God put them here in vain? Should man pass them over *sub silentio*, (for "fear of provoking religious controversy")—\* when the Spirit speaks them to the churches in this book, saying, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand;" and "*the Scripture cannot be broken.*" (John x. 35.)

Once more, with advancing Popery all around us, either open or covert, I ask, What do these words mean? Let the scholar in his quiet study; let the statesman, who ponders "the signs of the times;" let the watchman on the walls of Zion; let the Protestant and the Romanist alike, consider it well and carefully; for the welfare of millions is involved:—consider it candidly; "Is there not a spirit in man? and the inspiration of the Almighty giveth him understanding:"—consider it seriously, for eternity is at hand; and *now* for "every one of us must give account of *himself* to God;" and *not of or for another*. Let the candid among Romanists ponder *the spirit* of the 52nd verse of chap. seven of St. John's gospel.

I ask, What great city was that which reigned over the kings of the earth in A.D. 96—the date (there or thereabouts) at which this book was written? And what city of this world "sitteth on seven mountains?" There is only one answer which truth can give to both questions. It is the *City of Rome!*

Let the reader mark the following evidence collated by the Rev. A. Hislop in "The Two Babylons:"—"Thus Virgil refers to it: 'Rome has both become the most beautiful (city) in the world, and alone has surrounded for herself seven heights with a wall.' † Propertius in the same strain,

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\* "The fearful" are put in a dreadful category in chap. xxi.—with "unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars;" who "shall have their part in the lake which burneth with fire and brimstone: which is the second death." See Luke xii. 1—5 again.

† Scilicet et rerum facta est pulcherrima Roma

speaks of it (only adding another trait, which completes the Apocalyptic picture,) as 'The lofty city on seven hills, which governs the whole world.' \* Its 'governing the the whole world' is just the counterpart of the divine statement—'which reigneth over the kings of the earth,' (Rev. xvii. 18.) To call Rome the city 'of the seven hills' was by its citizens held to be as descriptive as to call it by its own proper name. Hence Horace speaks of it by reference to its seven hills alone, when he addresses 'The gods,' " [whom St. Paul boldly calls "devils," 1 Cor. x. 19—21,]—" 'who have set their affections on the seven hills.' † Martial, in like manner, speaks of 'The seven dominating mountains.' ‡ . . . . In leading proof of the Babylonian character of the Papal Church, the first point to which I solicit the reader's attention, is the character of *Mystery* which attaches alike to the modern Roman and the ancient Babylonian systems. The gigantic system of moral corruption and idolatry, described in this passage under the emblem of a woman with a 'golden cup in her hand,' (Rev. xvii. 4) making 'all nations drunk with the wine of her fornication,' (Rev. xvii. 2,) is divinely called 'MYSTERY Babylon the Great,' (Rev. xvii. 5.) That Paul's 'MYSTERY of Iniquity,' as described in 2nd Thessalonians ii. 7, has its counterpart in the Church of Rome, no man of candid mind, who has carefully examined the subject, can easily doubt. Such was the impression made by that account on the mind of the great Sir Matthew Hale, no mean judge of evidence, that he used to say, that if the apostolic description were inserted in the public 'Hue and Cry,' any constable in the realm would be warranted in seizing, wherever he found him, the Bishop of Rome, as the Head of that 'Mystery of Iniquity' . . . . The grand distinguishing feature of the ancient Babylonian system was the Chaldean 'MYSTERIES' . . . . Now, if it be inquired, what was the object and design of these ancient 'Mysteries,' it will be found that there was a wonderful analogy

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Septemque una sibi muro circumdedit arces.

(*Georg.*, lib. ii. v. 534, 535.)

\* Septem urbs alta jugis toto quæ præsidet orbi.—(Lib. iii. Eleg. 9, p. 721.)

† Diis, quibus septem placuere colles.—*Carmen Seculare*, v. 7, p. 497.

‡ Septem dominos montes.—Lib. iv. Ep. 64, p. 254.



between them and that 'Mystery of Iniquity' which is embodied in the Church of Rome: (Jer. li. 7.) Their primary object was to introduce privately, by little and little, under the seal of secrecy and the sanction of an oath, what it would not have been safe all at once and openly to propound.....The Apocalyptic emblem of the Harlot Woman with the cup in her hand was even embodied in the symbols of idolatry derived from ancient Babylon, as they were exhibited in Greece; for thus was the Greek Venus originally represented; and it is singular that in our own day, and, so far as appears, for the first time, the Roman Church has actually taken this very symbol as her own chosen emblem. In 1825, on the occasion of the Jubilee, Pope Leo xii. struck a medal, bearing on the one side his own image, and on the other, that of the Church of Rome symbolized as a 'Woman,' holding in her left hand a cross, and in her right a cup, with the legend around her, '*Sedet super universum*' 'The whole world is her seat!'" \*

Will any one be at the trouble to compare the characteristic features of Roman Catholicism, as portrayed historically and contemporaneously, with the "six things" which the LORD hates, as set forth in Proverbs vi. 16—19? And also with the character of the "wicked man," vv. 12—15?

"MYSTERY"—of the "holy sacraments," of the "holy priesthood," of the "holy father," of the "holy water," and of the "holy wafer;" [but *not* the wine—the "cup of the New Testament" in our Saviour's blood—that is withheld from the laity; and another "cup" is given in its stead, through which both mind and will, and intellect, and affection—the whole body and soul of man, even the "kings of the earth" and "the inhabitants of the earth have been *made drunk with the wine* of her fornications." And art not thou my country, *O my country!*—getting slowly habituated to the mystic drink? As the habitual tippler slowly—sometimes all at once—slides into the habits of the drunkard; so is it with the intoxicating *dalliance* with Ritualism, by which an over-mastering craving and appetite is formed for the *strong drink* of Ro-

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\* Hislop's Two Babylons.

manism. \* “Wine is a mocker! *Strong Drink* is raging! *And whosoever is deceived thereby IS NOT WISE.*” What is he then?—

“MYSTERY”—of “holy pilgrimages,” of “holy coats,” “holy rags,” and “holy bones,” “holy teeth,” and “holy hair”—Out upon it all for a mass of imposture, “lying vanities” and wonders, which if men “observe,” they “forsake their own mercy.” (Jonah ii.)—mercy purchased for them by blood, “by blood divine.”—

“By blood divine of Him we made our foe!”—

“THEIR OWN MERCY,” which no man has a right to traffic in, or pretend to dole out as a “charity!”—Mercy offered to them “by grace, through faith;” (Eph. ii. 8 again)—and receiving which from God, we sing—

“Now I have found the ground wherein  
Sure my soul’s anchor may remain :  
The wounds of Jesus, for my sin  
Before the world’s foundation slain ;  
Whose mercy shall unshaken stay,  
When heaven and earth are fled away.”  
\* \* \* \* \*

O Love thou bottomless abyss !  
My sins are swallowed up in thee :  
Cover’d is my unrighteousness,  
Nor spot of guilt remains in me,  
While Jesu’s blood, through earth and skies,  
Mercy, free, boundless mercy, cries !”

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\* The following statement appears in the “*Catholic Register*”—  
“In England the work of conversion has continued during the past year with steady and not very slow steps. The number of converts” [*sc. perverts* “going over” to *destruction!*]—“in London alone has been upwards of 2,000 during the past year. . . . Out of every 20 Anglicans who joined “*the catholic church*” [“Fine feathers make fine birds”]—not less than 17 have been prepared for the step by the teaching they have heard from Ritualistic pulpits; and by the practices they have got accustomed to in Ritualistic churches.” (*Leisure Hour*, April, 1873, p. 276.)—With which connect the following account of “ways and means.” The “Society for the Propagation of the (*Romish*) Faith” reports this year an income of £224,106, collected in half-penny subscriptions (!) from Europe, Asia, Africa, America, and Oceania; considerably more than half of which sum (*viz.* 3,660,000*f.*) comes from France alone.—(*West Somerset Free Press*, June 28.)—[“*Fas est et ab hoste doceri.*” I understand that the mode of collecting is this: one person collects 10 half-pence weekly,

“When my soul fainted within me I remembered the LORD; and my prayer came in unto thee, into thine holy temple. They that observe *lying vanities* forsake their own mercy”—Mercy so dearly purchased; and so freely and lovingly offered as “THE GIFT OF GOD!”—Yet it is *not claimed*—a rich inheritance “forsaken,” *lost!*—“But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD”—*not* of “the priests.”—“COME OUT OF HER, my people”—come out of the harlot-church, with her *false* priesthood—“that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and *God hath remembered* her iniquities. (Jonah ii; Rev. xviii. 4, 5.) “Come out of her”—as M. Hyacinthe, the eloquent preacher, has done; as the Old Catholics are seeking to do. The Lord help them, and help *you*, gentle reader, if you are a follower of Rome to consider her ways, and forsake them for the paths of truth and love in Jesus Christ, “*the Way*” to God and heaven. For “why will you die?” Why *should* you die, when He has died? Why *will* you be damned, since Christ has been “made a curse for us! For it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles *through Jesus Christ*; that *we* might receive the *promise of the Spirit through faith.*” (Gal. iii. 1—14.)

“MYSTERY!”—of *descent*: “Fables and endless genealogies” are divinely “joined together;” and “no man” can put them “asunder;” (1 Tim. i. 4:)—Mystery of descent: “*Dissent*” from the dogmas and domination of this “*quean* among the nations,” is horrible, terrible, perdidible! But descent—“*succession*” from the holy apostles—Name them not, thou whore! For what are they to thee, or thou to them? Didst not thou shed their blood, thou “great city” which reignedst, in their days, “over the kings of the earth?” And didst thou not, by Pontius Pilate, thy Procurator in Judea, consent to the death of the Son of God, “the Faithful Witness, the

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paying the amount over to another who receives 10 such weekly totals; and he, in his turn, remits the 100 half-penny weekly subscriptions to his superior.]

First-begotten of the dead, and the Prince of the kings of the earth?"

[It is not *persons* considered *per se* upon whom I animadvert. Some of them, nay many of them, may be *sincere*: so was John Wesley, in 1738, the most sincere and zealous of Ritualistic ecclesiastics; but unsaved, unconverted, and unhappy in prospect of death! \* They may be *conscientious*: so was Saul of Tarsus, even when he was bitterly and bloodily persecuting the saints of God! *Some* of them may be even *saintly*, as were the Port Royalists. Yet for all that THE SYSTEM is a "Mystery of iniquity;" and it is that system, in any shape or form, and in any church, which, God being my helper, I am resolved to do *what I can to oppose*.—Alas! I know how little that is; but he who used the stone of the sling of a youth, slung "in the name of the LORD of hosts, the God of the armies of Israel," 1063 years before Christ, to bring big boasting Goliath of Gath to his end, may be graciously pleased, amongst other means at his command, to direct the flight of this "stone" from the sling of one who can also say to the gigantic Philistine of Rome—[*Roma=amor* reversed=lust, the reverse of honourable love]—1873 years after the birth of Christ, "Thou comest to me with a sword" of controversy and *division* amongst my fellow-countrymen, [Is it to be "with a sword" literally, O ye "priests;" if ever you should have the power "given" unto you, by the mysterious permissive providence of God? John xix. 11.]—"and with a spear" of arrogant pretence; "and with a shield" of multifold mystery: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast"—a thousand years—"defied" †—

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\* "Tuesd. Jan. 24, 1738—I went to America, to convert the Indians; but O! who shall convert me? *Who, what is he* that will deliver me from this evil heart of unbelief? I have a fair summer religion. I can talk well; nay, and believe myself, while no danger is near: but let death look me in the face, and my spirit is troubled. Nor can I say, 'To die is gain!'

'I have a *sin of fear*, that when I've spun  
My last thread, I shall perish on the shore.' "

—(*Journals*: Wesley's Works, vol. i. p. 70; 11th edition. With which, however, compare his notes on next two pages.)

† It is the Romish boast ("wresting" the promise given to the

“MYSTERY” of “holy orders” of popes, of cardinals, of patriarchs, of vicars-general, of “priests,” of “fathers”; with monks, and nuns, and friars, and sisters of “mercy,” sisters of “charity,” sisters of “the sacred heart,” brothers of the order of St. Vincent de Paul, [Surely if Paul were permitted to speak from heaven, he would say, Let *my* name alone, if you please, gentlemen:—members of the “Society of JESUS!”\* [Blessed Jesus! Why do they take *thy* name in vain—that Name

“To sinners dear ;  
THE NAME to sinners given:”—

Oh, how cruel, thus to nail thee to thy cross again, and put thee to an open shame!]

“MYSTERY” of “holy,” man-imposed, *excessive*, inutile, and futile fastings; the poor, miserable, starvation-diet of ascetics, contrasting (as the antagonistic papal and evangelical systems contrast also as to dearth and abundance of spiritual food)—with the temperate and grateful use of all things which God has given us “richly to enjoy”; for the use of which “indulgences” are granted during the “holy” season of Lent. Who made it “holy?” And who, if eating flesh at such a time *be* a sin, has the power to make a sin *not* a sin? The same that claims to make his Maker out of paste? Surely this is to sit as God in the temple of God.” (2 Thess. ii.)

Very different from this is the simple and cheerful Christian fasting or abstinence, which is observed, in prudent measure and without ostentation, (Matt. vi. 16—18), by Christian people, through that holy longing to meet the Saviour at his coming again which is a spiritual hunger and thirst—which act is not regarded as in any sense meritorious; nor to be trusted in as a good work at

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church of Christ to support the pretensions of the church of the Pope)—that “the gates of hell shall not prevail against it”; (Matt. xvi.)—which is true, for the reason that Satan will not cast out Satan! “Dearly beloved,” said a fervid yet gentle spirit, “avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.” (Rom. xii. 14—21)

\* “Let every one that nameth the name of Christ depart from iniquity.” Tried by this test, let the Muse of History say what right the Jesuits have to touch the sacred name.

all ; but simply as expressive of the desire of the chaste and blood-washed bride for the coming of the Lord. "Come, Lord Jesus! come quickly!"—"Yet a little while; and he that shall come will come, and will not tarry."

Thus prays, and thus soliloquizes the pure, true, unworldly, quiet, meek, spiritual "house of God, which is the church of the living God, the pillar and ground (marg. *stay*) of the truth. And without controversy great is the MYSTERY of GODLINESS: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory!" (1 Timothy iii. 16.)—

"MYSTERY" of the "holy" Inquisition, reverberating with groans and reeking with human blood; yet named *The House of Mercy!* \* And the crowning "mystery" out of "the depths of Satan," is the mystery of "holy"—(Why, that word is used to cover every act, every dogma, every order, down to the very garments and utensils: the name is *here*: but where is the *power* of holiness? that power over sin, or power not to sin, given by the True Priest and King of saints to all who trust with all their hearts in him?)—Hear it, and be astonished, O thou earth, here, in this "mart of souls," has been offered for traffic holy "indulgences" for sins, that is, *holy unholiness!* Surely the force of falsehood "can no further go."

"Come out of her, my people," saith your God! [It is not we now living that are concerned alone in "witnessing" for the truth, "as the truth is in Jesus;" it is for our children's sake, the offspring of our own body, that we cry mightily to God against the re-dominancy of the smooth-faced and smooth-tongued "priesthood" of Rome] "Come out. . . . that ye receive not of her plagues, which shall come *in one day*; death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God that judgeth her." (Rev. xviii.) How wilt thou like *that auto-da-fe*, thou who persecutedst the church of

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\* There is One of whom it is written, "When *he* maketh inquisition for blood he remembereth them: he forgetteth not the cry of the humble (marg. *the afflicted*.)" Psalm ix. 12,

God?—Thou seven-hilled “city,” thou mystic “*Woman*,” thou “*Man of Sin!*” (Rev. xviii. 20—24.)

“For the mystery of iniquity doth already work: only he who now letteth (hinders) will let, until he be taken out of the way. And then shall that Wicked be revealed, whom”—i.e. the “man of sin” (mystically considered) who would seem to be the same with the woman: not twain but “one flesh;” one carnal personification of hatred and antagonism to spiritual truth, to the Lord, to his anointed Son, and his anointed saints: (just as the lean kine and the thin ears in Pharaoh’s dream were one:)—“whom the Lord shall consume with the spirit of his mouth”—(Compare “Out of his mouth went a sharp two-edged sword” Rev. i. What is this but the Bible?—the two-edges, the Old and New Testament; the truths of which, *breathed upon* the soul with the breath or “Spirit” of Jesus, smite keenly the consciences of men)—“and shall destroy with the brightness of his coming”—Not literal, or *in the body*: no; not yet. Would that it were so! but *that* will be at the end of the 1000 years of gospel blessedness in all the earth, which are inaugurated by this figurative “coming” of the Lord; as elsewhere the expression is used, Psalm ci. 2; Isai. lxiv. 1; xiii. xix. xxx. (See Field’s Handbook of Christian Theology.) But though *not yet literal*, none the less *real* is the Lord’s coming in “brightness” of lightning-like judgments upon the ancient foe of the Church of God which wears that church’s sacred name. (2 Thess. ii.)

Oh my fellow-countrymen! “Be ye not unequally-yoked” again to a mind-enslaving, conscience-hardening, (1 Tim. iv. 2, 3,) Christ-dishonouring superstition. “For what fellowship hath righteousness”—that “righteousness” (springing out of a believing obedience to gospel truths) which has “exalted” this Protestant “nation,” (through the favour of God)—“with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with *Belial*? Or what part hath he that believeth”—in the pure, simple truth of the gospel, as set forth *alone* in the perfect word of God—“with an infidel” church: a church guilty of infidelity to “the faith” once delivered to the saints; of infidelity to “charity” for she un-churches and un-christianizes all

who "follow not" with *her*—the attitudinizing, mincing, gesticulating thing, guilty of infidelity to CHRIST JESUS the LORD, of whom she *professes* to be the spouse, yet all the while living in adultery with "the world." (James iv. 4.)

"And what agreement hath the temple of God with idols?"—with *any* idolatry—of images, or of pictures (Exod. xx. 3—6); of "sacred" places, or "times," or seasons, "days," or "months," or "years," (Gal. iv. 9, 10; Col. ii. 16, 17); with idolatry of a woman, (even of one so "highly favoured"; marg. graciously accepted, or much graced; as was the Virgin-Mother of Jesus); or of man; fallible, mortal man—

"Proud man,  
Drest in a little brief authority—"

(*Usurped* authority,) in the *church of the living God*—with idolatry of self, the most subtle of all idolatries; indeed it constitutes an omnipresent danger, (Phil. ii. 21: the cure for which disease of undue self-love is the observance of the two great commands, with Mark viii. 34. The danger-guard against self-idolatry is Rom. xii. 16;) or with idolatry of intellect, or of genius; of wealth, or of *power*, (the most attractive to capacious minds.) "And seekest thou great things for thyself? Seek them not." (Jer. xlv. with 2 Cor. x. 4, 5.)

O my Roman Catholic brother, my Roman Catholic sister! Art thou, whom I am addressing, even a "priest?" Consider what I say; and the Lord give thee understanding in all things. O come out! (Rev. xviii. 4.) It is a voice from heaven which speaks it to thee. My soul grieves for thee; and "I could wish that myself were accursed from Christ," with any *temporal* judgment, "for my brethren" in the Roman communion—for you, my fellow-countrymen, my own "flesh and blood," as ye all are. (Acts xvii. 26.) Forgive me, if I speak "*as a fool.*" (2 Cor. xi. 1, 16, 23.) It is with deep compassion for your souls that I lift a warning voice. Necessity is laid upon me. I am pressed in spirit thus to speak. "Yea; woe is unto me, if I preach not the gospel!" And there is a gospel of warning, as well as of testimony and invitation.



And now, *lastly*, let me give a GENERAL INVITATION to everybody in the world to come to Jesus Christ our Lord.

“COME, ALL THE WORLD ; come, sinner, *thou* ;  
All things in Christ are ready now.”

\* \* \* \* \*  
“Come, and partake the *gospel feast* ;  
Be saved from sin ; in Jesus rest :  
O taste the goodness of your God,  
*And eat his flesh, and drink his blood.*”\*

\* \* \* \* \*  
His love is mighty to compel ;  
His conquering love *consent to feel* ;  
*Yield* to his love’s resistless power,  
And fight against your God no more.”

\* \* \* \* \*  
*The mercy I feel, To others I show,*  
I set to my seal that Jesus is true :  
Ye all may find favour, who come at his call ;  
O come to my Saviour, His grace is for ALL.”

Come ye “who are Israelites to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom as concerning the the flesh Christ came, who is over all, God blessed for ever. Amen.” (Rom. ix. 4, 5.)

Come, ye sons of Ishmael, (who have been long deluded by the false,) to the true Prophet, the “Teacher come from God.” (John iii. 2.) The “sons of the bondwoman” may *now* be “heirs with the sons of the free,” *i.e.* with all that have the faith of our father Abraham. In the new creation (Col. iii. 10, 11) “There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free : but Christ is all in all.”

Come Parsee, cease thy worship of created fire ; and walk in the light of the uncreated “Sun of Righteousness” Jesus Christ ! (Mal. iv. 2.)

Chinaman, come ; with thy filial reverence for thy parents : yet honour “Our Father who is in heaven,” by honouring his Son Christ Jesus also (Isai. xlix. 12.)

Ethiopia, come “stretch out thy hands unto God !” Come, all ye worshippers of idols, “cast them to the moles and to the bats ;” for know ye not that they are

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\* Not sacramentally, but habitually by faith.

devils\* whom ye worship by means of idol-gods! "O come let us worship, and fall down, and kneel before the Lord *our Maker!*"

India, come to Jesus! Forsake thy half-incredulous faith in legendary "incarnations" of the false gods, for a living, loving, and full reliance on the Incarnate Son of God. And by experience of a true new birth from God by faith in his Son, learn the falseness of the Brahminic "second birth" (so called,) by the "ceremony" [Ritualism again]—"of putting on the thread." (See Appendix K.)

Come, Germany—land of Luther and of the shield of God raised up for him, Frederic, Elector of Saxony—Come *closer* to Jesus! Free thy Lutheran church from the trammels of state connection; and it shall be "well with thee," and it shall be well "with the child."

Come, fair, bleeding France; come to Jesus Christ the Priest of God! And free thyself from the mock-intercessors, who come in Jesus' name. Come "put thy armour on"—even the girdle of truth; the helmet of salvation; the shield of faith; and the sword of the Spirit which is the word of God (Eph. vi.) All thy chivalry shall find ample scope in the spiritual battles with sin and Satan to which the Lord of Hosts shall lead thee on "from conquering to conquer."

Come Ireland, land of brave hearts but priest-ridden minds; come thou to Jesus. Cease to dream that "Home-Rule" will cure "all ills" political under the sun; and accept the rule of Heaven from the ONE Priest who sits upon His Throne of Grace. (Heb. iv. 16.)

Come, all ye different ranks and orders of men. Come

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\* "St. Paul finds no difficulty in affirming that the things which the Gentiles sacrificed they sacrificed to devils (1 Cor. x. 20.) Under the image of the idol-god the demon lurked, and appropriated to himself the worship ostensibly paid to it. Moloch, Ashtaroth, and Dagon were devils; Velus, and Daphne, and "the great goddess Diana," Jupiter, Mercury, and Apollo were devils: and Buddah, Siva, and Juggernath are devils. All heathendom worships devils; as well the proud and metaphysical Brahmin as the cannibal of the South Seas, and the fetich worker on the coast of Africa. But when Satan the arch-deceiver is cast into the abyss, all his satellites will be extinguished." (Dr. Steane's Doctrine of Christ.)

thou honest, hard-toiling working-man to “*the Carpenter*” of Nazareth, who is “*the King of Glory*”—

“Art thou weary ; art thou languid ?  
Art thou sore distrest ?  
*Come to me*, saith ONE ; and coming  
Be at rest !” \*

(Matt. xi. 28—30.)

Come ye rich, and mighty, and eloquent ; come ye nobles, and even ye also, O ye priests ! For the Lord Jesus Christ, (who, “*though he was rich, yet for our sakes became poor,*” himself shall make you “*rich in a more precious treasure, and eloquent in a more sublime language, nobles by the right of an earlier creation,*” (Gal. iv. 5.)—“*and priests by the imposition of a mightier hand !*” Rev. i. 6. (Lord Macaulay, Essay “*Milton.*”)

“*Be wise now therefore, O ye kings,*” saith God : “*be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss THE SON, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*” (The Second Psalm.)

Come, all ye arts and sciences, and with the wise men from the East, pour your treasures at the feet of Jesus !

Come sublime, pure, rainbow-tinted *Poesy* ; and place, with Milton and with Cowper, and many another honoured name, your sweetest, choicest lays at the service of the Son of God and of his chosen people, “*betrothed*” unto him in “*righteousness, and in judgment, and in loving-kindness, and in mercies.*” (Hosea ii. 19, 20.)

Come *Music*, and let thy strains be all hallowed by His Spirit. Bring the grandeur and richness of Beethoven, the sweetness of Haydn, the plaintiveness and power of Mendelssohn, and enjoy it all sitting at the feet of Jesus. †

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\* Rest of soul in his all-cleansing blood (1 John i. 7;) sweet rest of body in sleep (“*So he giveth his beloved sleep;*”) rest of thy body, after life’s short scene is over, in an honoured grave ; rest of thy soul, that same day, with him in Paradise ; and rest of the glorified body and soul together through all eternity, after the great judgment-day.

† A dear uncle of mine, Mr. Joshua Nutt, who enjoyed entire devotedness to God, (and who was once well known in Stanhope Street Wesleyan Chapel, in Hinde Street Circuit, London ; but now is passed home to Jesus)—said after hearing *The Elijah* performed,

But as to the rich and gorgeous music set to the masses used in the Romish worship, we have a divinely given rule in the 1st Epistle of Paul to the Corinthians on a similar matter, viz. "Concerning the eating of things offered in sacrifice to idols," as this music is offered in an act of idolatrous worship, viz. to the wafer in the mass.

Now, "we know that we all have knowledge." It is easy to say that the music of Mozart's 12th, or of Haydn's 1st Mass is neither better nor worse for being composed on such an occasion. Very true; and when alone, or with a few musical friends, I can enjoy it as much as any one: for "We know that an idol is nothing in the world, and there is none other God but one;" and so we know that a mass-wafer is "nothing in the world" but a little prepared flour, God's creature, and not God. "There is no other God but one;" no other Christ but one; (notwithstanding Don Pasquale de Franciscis' bold, blasphemous assertion in the "Discorsi del Sommo Pontefice Pio ix.," that the Pope—Hear it Latitudinarian and Laodicean Christians in all the churches of God—a man, like any one of the rest of us conceived "in sin," and "shapen in iniquity," (Psalm li.)—is called by a fellow-sinner "the living Christ of the church of God!"\*)

Now if I were to go to a Roman Catholic chapel, to hear a musical mass performed *that* would be to make this liberty (power) of mine "a stumbling block" to weak, Protestant consciences; and "through my knowledge" my weak, Protestant brother might "perish;" either by being drawn to share in that which he could not "eat" without "offence;" or else by giving up all faith, through witnessing what he would think to be inconsistency with my professed and strongly-held convictions. "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth; lest I make my brother to

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it had been a means of grace to him—"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, (marg. void of judgment.)" Titus i. 13—16. (There is a Biographical sketch of Mr. Nutt in "The Wesleyan-Methodist Magazine," Vol. xc. (1867) p. 569.)

\* Arthur's Modern Jove.

offend"—lest I sin so "against the brethren, wound their weak conscience, and sin against Christ."—(1 Cor. viii.) Perish every Romish Mass rather than this! "Little children, keep yourselves from idols." (1 John v.)

Come *Painting*, take thy choicest subjects from the sacred page. But *come not* the rich and gaudy robes in divine service, which detain the eye on man, when the heart should be with God: for Worship, like Truth, is

"When unadorned adorned the most."

["A long sermon, O preacher," does any one interject? Yes, I feel as Paul must have felt at Troas, "upon the first day of the week, when the disciples came together to break bread"—It is not said "to take the sacrament;" (Who first used that expression?)—The act was, undoubtedly the commemoration of redeeming mercy showed to us in blood.—And "Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."—A long speech that; but he had something to say, and said it. And I also feel that God has put it in my heart to say something which concerns the welfare of human souls and bodies to *all eternity!* For before each one lies this dread alternative:—

"I *must* from God be driven;  
Or with my Saviour dwell:  
Must come at his command to heaven,  
Or else—depart to hell."

"*Book-maker*," says one. Now when wilt thou drop that everlasting sneer on all things sacred or profane, human or divine! Is nothing "clean" to thee, man? Is there nothing concerning which you say to yourself and to others. "Touch it not—Pass that by"—A mother's love? A wife's devotion to thee, O sometimes not too kind? A daughter's innocence and joy? And are not God, and Christ, and the Holy Spirit, and heaven sacred to thy mind? (See Phil. iv. 8, and ii. 1, 2.) God knows this subject has pressed me in spirit, absorbing my time and thought by day, and wakening me morning by morning. He knows that it has been written not without tears and prayers to God that every line of it He would bless to many—would bless it now to thee. Not for profit, (it may involve considerable loss;) and not for praise of man, (it

is likely to expose me to not a little blame)—do I launch this little adventurous bark on the fickle tide of public opinion; but as a grateful effort to advance his kingdom in the earth, “whose I am, and whom I serve,” and for his glory all alone, do I desire to do this, and “every work I do below.”

May He accept the work; and send forth with every copy of these words his true and lasting blessing!

For what amount of human imperfection may here be found, (for “what man is he that liveth and sinneth not?”—though ignorance and by reason of “infirmity,” *i.e.* not by act of moral rebellion or wilful sin; but by error of judgment, or of prejudice, unconsciously felt; or by any wrong thoughts, and consequently wrong conduct, such as showing coldness to others, arising from misconceptions about them, from misinformation, or from misconstruction of their motives or of their conduct)—for what of any of this imperfection, gentle reader, thou mayest find here (the author *not knowing* of any such, or, of course, he would not allow it to remain)—impute the blame to him; but for what is spoken according to Truth, and Righteousness, and Love, give glory to the only-wise and most merciful God; who has had mercy on me, and “who will have, [*i.e.* wills to have *θέλει thelei*] all men to be saved, and to come unto the knowledge of the truth,” 1 Tim. ii. 4—6. He is “the Saviour of all men, specially of those that believe.” (1 Tim. iv. 9—11.)

And now, my fellow Christians, of all designations and persuasions, come and join in praising Christ the Lord. And let us not “give place to the devil” or “sport to the Philistines,” by making our differences on subordinate points an occasion of controversial strife. “*Let us not therefore judge one another: but judge this rather that no man put a stumbling-block or an occasion to fall in his brother’s way. . . . Let every man be fully persuaded in his own mind.*” (Rom. xiv.)

Come then all who form the band of men whose hearts the Lord has “touched,” (1 Sam. x.); whose hearts the Lord has “opened.” (Acts xvi.) Let there be a truce to controversy, and a mutual challenge to prayer, to which the Master challenges *us*, (Matt. xviii. 19), naming the very smallest number that can make a “congregation.”

Let there be an end of strifes and contentions as to "which shall be greatest;" (so paltry, that is!) \* Let not "Ephraim envy Judah;" and let not "Judah vex Ephraim:" but let our fight be with sin; with "principalities and powers of darkness;" and with the poverty, the ignorance, the profanity, the drunkenness, the sabbath-breaking, and with all other vice around us. With poverty, (the everlasting condition of some while time endures,) by "not defrauding the hireling in his wages;" nor "grinding the faces of the poor;" as well as by "not withholding that which it is in the power of thine hand *cf.* Gen. xxviii. 22 with 1 Cor. xvi. 1 and 2, and with Col. iii. 5, 6)—to do for thy poor brother "that hath need." (1 John iii. Matt. xxv.) With ignorance, by diligent instruction of souls in the things of God, first at thy own fireside; then in the Sunday and week-day schools; and also in visitation from house to house with religious tracts, as circumstances permit, showing all courtesy to all men. With profanity, by reproofing the curser or the blasphemer, with firmness and with love to his endangered soul. With drunkenness, by sitting an example of strict "sobriety....given to hospitality.... *not given* to wine;" (1 Tim. ii. and iii;) by legislative enactments seeking to lessen the fearful facilities to intoxication which now exist; and by seeking to "convert" as well the drunkard as every other "sinner from the error of his way," saving their *souls* from *death*, and hiding a multitude of sins. (James v. 20.) With sabbath-breaking by remembering the sabbath day to keep it holy, and getting others to do the same, if we can persuade them. With vice of all kinds by "letting our light shine before men;" by "not being overcome of evil," (seduced by abounding iniquity into waning love to him who so loved us;) but overcoming evil with good." (Rom. xii. throughout.)

Such the fight; and "the weapons of our warfare are *not carnal, but mighty* through God" [Inference: then

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\* How beautiful is the following name displayed in Chinese characters upon a Methodist chapel recently erected in Melbourne—"THE HOUSE OF THE SOUND OF PEACE!" (Wes: Miss: Notices. 4th series, No. 44.)

carnal weapons are *not* mighty]—who hath “given a banner” to them that fear him “that it might be displayed because of the truth;” (Psalm lx.)—and this is its inscription:—

“ONE LORD, ONE FAITH, ONE BAPTISM,  
ONE GOD AND FATHER OF ALL!”

Come all “the churches of God which” in England and in all the earth “are in Christ Jesus” (1 Thess. ii.)—Come Roman or Greek Christian, if thou retest *solely* on the priestly offering and mediation of Jesus Christ, and devotest thy life and thought to him: Come Episcopalian; come Presbyterian; come Baptist; come Congregationalist; come “Brethren;” come “Friends;” come “Bible-Christians;” and fellow-Methodists of every name—New Connexion, Association, Primitive, Free Church—Free Church of Scotland, Free Church of England—yea all everywhere whom “THE TRUTH” has made free—and let us join—all the saints on earth with all the saints in heaven—in the new, eternal song:—“UNTO HIM THAT LOVED US AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, AND HATH MADE US KINGS AND PRIESTS UNTO GOD AND HIS FATHER; TO HIM BE GLORY AND DOMINION FOR EVER AND EVER. AMEN.”

*Dunster, August 5, 1873.*





## **Appendices.**

## APPENDIX A.

### *Statistics of the Church by law established and of Popery in England.*

1. In the Church of England, and connected therewith in British colonies and dependencies, there are 2 "arch"-bishops, 80 bishops and suffragan-bishops, and about 22,200 clergy. Its annual foreign missionary income is £251,301, including the Propagation Society's receipts. Besides the clergy, there are 3,240 other agents (paid and unpaid) on mission stations, and about 46,702 communicants.

2. The Pope of Rome has in Great Britain alone 20 bishops, 1,804 "priests," 1,227 chapels and stations, *two hundred and sixty convents (!)* and 77 "religious" houses for men: being *an increase*, within the past 30 years, (parallel with the rise and progress of the Tractarian movement)—of 1,114 "priests," 671 chapels and stations, 239 convents or houses for women, (Mark that! ye British mothers, wives, and daughters:)—and 74 houses for men. Are not these illegal? None of them are open to Government inspection.

Can this be true of the noble British and Irish Parliament, that I read in the *Methodist Recorder* of July 11, 1873? "The Monastic and Conventual Institutions bill was *lost* in the House of Commons on the 2nd inst. by 227 votes to 96.....No member of the Government deemed it advisable to speak on the question."—(Statistics compiled from the *Wes: Meth: Kalendar*, 1873.)

## APPENDIX B.

The *Dogma of Papal Infallibility*, voted at Rome, July 13, 1870, in a council of Romish bishops, is as follows:—  
"We teach and define it to be a dogma divinely revealed that the Roman pontiff when speaking *ex cathedrâ*, that is, when in the exercise of his office of pastor and teacher of all Christians, by his supreme apostolic authority he defines a doctrine touching faith or morals, to be held by the universal church, is endued through divine assistance

promised to him in the blessed Peter"—[With whom there is not a single line of holy writ to connect him]—"with the same infallibility whereof it pleased the Divine Redeemer that his church should be possessed"—[One would like a scripture proof or two for some of these high-sounding claims]—"in defining doctrines touching faith and morals, and thus such definitions of the Roman pontiff are irreformable." (From "The Modern Jove," by the Rev. W. Arthur, M.A.)

#### APPENDIX C.

Statistics of the Church of Scotland, the Scottish Episcopal Church, and also of the Disestablished Protestant Church of Ireland.

1. The Church of Scotland (Presbyterian) has 16 synods, 84 presbyteries, and 1,250 congregations.

2. The Scottish Episcopal Church has 7 bishops, about 163 churches, and 193 clergy, who of course are dissenters. How do their brethren this side the Tweed like the sound and the odour of that?

3. The Irish Church has 2 "arch"-bishops, 10 bishops, and about 2,200 clergy. (Wes : Meth : Kal : 1873.)

## APPENDIX D.

Statistics, in Decades, of the Rise and Growth of British and Irish Wesleyan Methodism, as organized under the sole headship of the Lord Jesus Christ in heaven, and under the oversight of the Wesleyan Conference and of Affiliated Conferences in various parts of the world: (but *not* including the Methodism of the United States, of which I have not reports at hand.)

\* \* This table is drawn up from the Minutes of Conference, 1744—1872.

“What hath God wrought!”

Year of our Lord	No. of Circuits	No. of Ministers and Missionaries	No. of Church Members, not including other Communicants
1739	1	2	10
1749	12	No record.	No record.
1759	No list.	” ”	” ”
1769	46	112	28,263
1779	62	167	42,486
1789	99	278	56,195
1799	171	442	120,582
1809	286	711	171,590
1819	469	948	244,335
1829	543	1,159	310,035
1839	741	1,635	420,178
1849	890	1,906	492,509
1859	1,267	2,470	507,997
1869	1,639	3,157	598,614

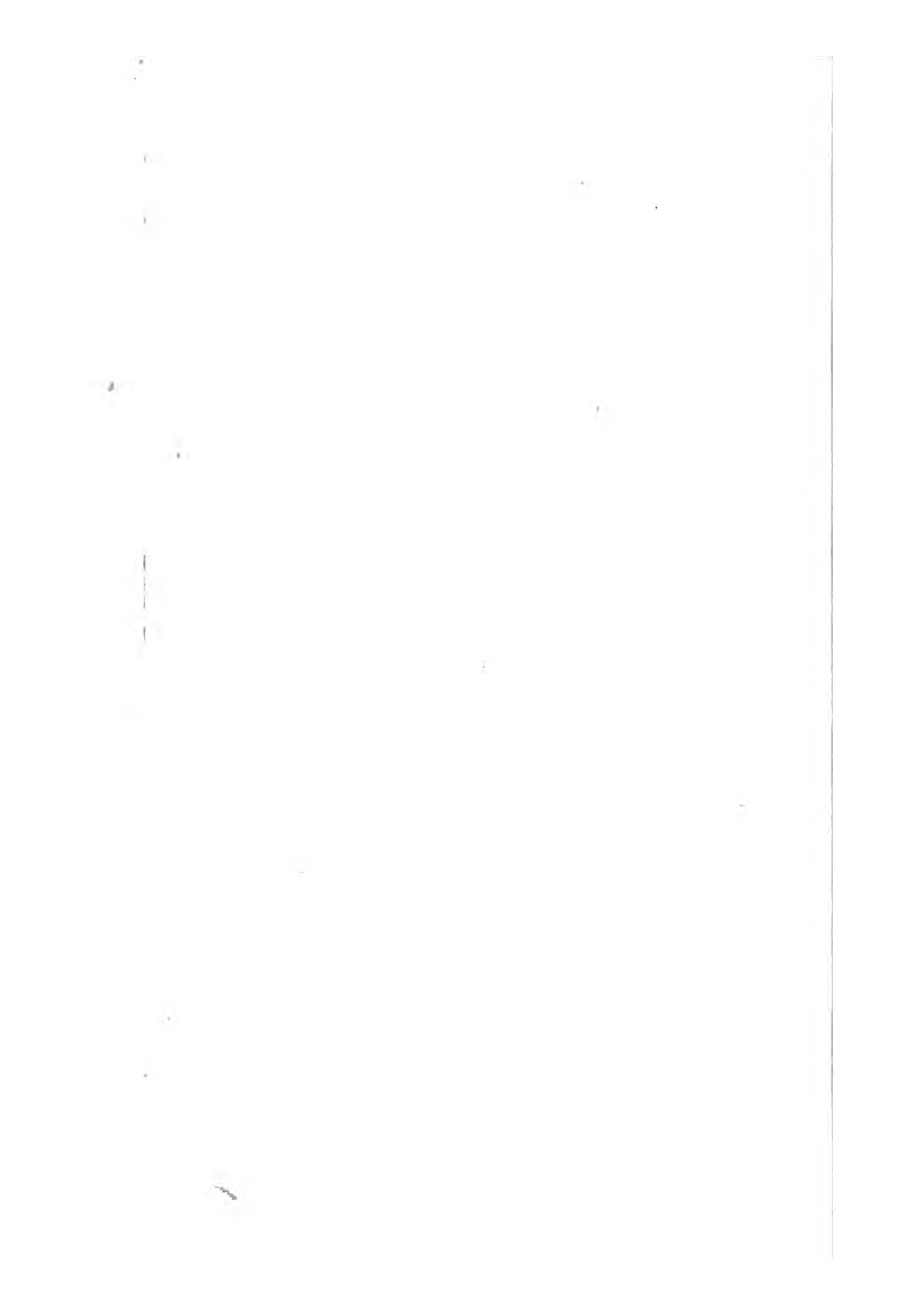
“The best of all God is with us.”

of Direction in the United  
n Foreign Stations. (Com-  
e number of church officers  
sincerity." (Eph. vi.)—In

mate. It includes Local or Lay  
d various Stewards, or Financial

No. of Weekday and Sunday Scholars	Annual Income for Christian Foreign Missions
* 375,000	£111,517
* 365,082	31,834
* 21,031	* 14,021
* 75,000	* 45,000
* 45,000	* 20,000
* 3,750	* 2,000
* 19,800	* 10,000
* 6,000	* 2,000
3,991	20,854
20,000	— —
* 75,000	* 12,000
919,226	170,965
* 50,123	* 8,354
48,351	* 6,751
290,141	* 40,366
158,005	* 17,992
.....	354,550
2,475,500	£868,204

OF THE LIVING GOD. And Jesus  
ion of faith, "revealed unto thee  
against it."—(Matt. xvi.)



## APPENDIX F.

Extracts from Speeches bearing on the subject of this Treatise, delivered in Special Committee on Primary Education, (appointed by the Wesleyan-Methodist Conference of 1872,) held in December of that year at the Wesleyan Centenary Hall, London: The President of the Conference (the Rev. L. H. Wiseman, M.A.) in the chair.

The Rev. Dr. JAMES, (Ex-President of the Conference,) said: ". . . . Let me say first of all, that in my opinion if ever there was a body of men elected, truly representing the opinions of the constituency, the London School-Board is such a body. . . . and with a marvellous result. . . . Here we find Clergymen, Wesleyans, Baptists, Independents, Nothingarians, and even avowed Sceptics, who for one reason or other agreed that whatever else was done, it was not only possible, but most necessary that THE BIBLE, and instruction therefrom, suited to the capacities of children, should enter into the education over which that Board exercises control." Dr. JAMES concluded by moving a resolution to this effect—that the Bible, with instruction therefrom, should not be excluded from any National System of Education. (P. 17 of "Report" published at the Wesleyan Conference Office.)

The Rev. JAMES CLAPHAM: "Mr. President. . . . I would ask, do I commit myself by voting for this resolution to the support of 'religious education' in 1500 Roman Catholic schools? and to the support of 'religious teaching' in thousands of Ritualistic schools? This, with me, is a conscientious question. I can support our Methodist schools with all my heart. . . . but I cannot be a party to any course that would commit us to shake hands over national money with the Man of Sin." (P. 19.)

The Rev. W. ARTHUR: Some one has said that he was very much struck with the language of" [the resolution.] "So am I. Thank God, I miss out of it the Romish terminology, 'Religious Education.' . . . the very language with which the Jesuits have plagued, and pestered, and tried to upset every Government in Europe, and the language on which every Government in Europe is obliged to fight them if it means to be free. . . . Give me the Bible; secure that. . . . But if you go in for 'religious education' and forget the Bible, that will be the ruin of you. . . .



‘Religious education’ means the upsetting of the supremacy of the Crown, the ascendancy of the ‘priest’ in the school, and the subordinancy of the temporal power to him whilst finding for him the temporal means.” (P. 22.)

The Rev. F. E. TOYNE: “I submit there may be *exigencies* of national life, in which it may be necessary to put all Ministers of religion outside the day-schools, and even the Bible itself. . . . There are times when people have to fight for their lives. . . . Many of us believe that religious education could be given outside the school walls; and I would rather that that were the case, than I would have the Bible travestied by Rationalists and Romanists in the hearing of my child.” (P. 24.)

MR. ISAAC HOLDEN: “In my opinion, the Resolution will, if it passes this meeting, cover the whole ground that the Church of England people and the Roman Catholics want . . . for it is with them” [the Ritualists] “an essential point to impress upon the minds of the children the words which Christ spoke to Peter, and to teach them that Christ gave to Peter the power to administer the sacraments, and to convey salvation to mankind. . . . If we do anything that will allow the teaching of Romanism, we may just as well give up all our missionary efforts on the Continent of Europe.” (P. 27.)

Rev. W. ARTHUR: “I have always been decidedly in favour, not only of the Bible in the school, but of the liberty of the teacher to teach out of the Bible, just as I have always been opposed to any compromise with Rome. *I know that there is nothing that Rome fears so much as united Protestants around the symbol of their common faith. . . .* Some one said in our Conference—and I have heard it repeated over and over again—‘Well; but we have not bound ourselves not to testify against popery.’ No, thank God, we have not. But *what a thing it is, we have come to this, that we have to say that.* Could the Methodists of fifty years ago have supposed it possible for the time to come when it would be necessary to say in the Wesleyan Conference, ‘We are not bound not to testify against popery?’ You will find, on reference to the Report of the proceedings of the Committee in 1870, that Mr. Bunting said to Mr. Hall: ‘There is no use in referring to the testimonies in favour of Protestant education and against Romanism

of twenty or thirty years ago, we have dropped them." Now that is very serious, and I think every one will feel it to be serious. . . . There are schools where a child may be told not to go to certain other places, in some such words as these: 'It is not a nice place, not a respectable place. It is not the place where the gentry go to, *and not the place to get the right sacraments.*' Now the Minister of Education may stand up and say, 'There is no use in trying to make children theologians; you cannot make them theologians if you wish; all that runs off like water from a duck's back! That is a great mistake; at any rate, you can teach them, at the age of ten years, that to go to a Methodist chapel is the way to go to hell.' (P. 48.)

[Words precisely similar to these were actually used in a certain churchyard, on occasion of some sort of festivity, about five or six years ago, by a lady whose name has been given to me. This *gentle-woman* said "Now you 'church' children come on my right hand; and you 'chapel children' go to the left. To the former, she said, "You are going to heaven;" and to the latter, "And you are going to hell." J. H.]

MR. S. D. WADDY: "The Roman Catholics will tell you, not that they object to your particular version; the great heresy of your Protestantism is that you have a Bible at all; that the Bible should be taken as the rule of faith instead of the authority of the church. . . . Are you going to require every village in India to arrange that the Bible shall not be used there? . . . I do not disregard our vested interests, our realized property, and our Connexional trusts; but if every one of our school-houses were, to-morrow, to pass out of our possession, that would be an exceedingly cheap price to pay for a united Methodism, for a hearty concurrence of our people, and for *an open and unrestrained Bible*. If the resolution"—["That future legislation, while showing just regard for existing interests, should aim at gradually merging the denominational system in one of united unsectarian schools with the Bible, under School-Boards"]—"be passed, some may say, 'Yes; that is all very well, but it is practically impossible, because the Roman Catholics will not accept it.' *I am prepared to accept that issue.* I am prepared to say that *it is high time we fought the Roman Catholics*" [Surely

this witness is true ; if there be truth in Scripture] “ We have not done so for many years past. Almost ever since the time when Dr. Osborn entered his protest, we have let them have their own way. . . . It is now high time to make a stand. We should ourselves say, and we should support any Protestant Government in saying, “ Whatever may be the difference as to minor matters, we will at any rate stand by the Bible, and insist upon the Bible going into every school ; and then, we should see if for once, *the united forces of Protestantism cannot beat the Pope and the devil.*” (P. 55.)

Mr. N. B. DOWNING (Cornwall) : “ The Act of 1870 has vastly extended the denominational system, and has put the Nonconformists, throughout the length and breadth of the land, under extreme disabilities, to which they were not formerly subjects.” [“ Give it a fair trial,” say those who are poisoning the minds of a whole generation with sacramentarianism, and robbing our Methodist Sunday and Day Schools at the same time. J. H.]—“ That act is now in full operation ; and its operation, I venture to say, is most mischievous to the religious interests of our land, and most mischievous to us as a religious community. That being the case, the sooner such a system is terminated the better. . . . I boldly assert that the operation of of the Act has been, to a considerable extent, to hand over the rural poor of Cornwall to the influence of the clergymen of the Church of England—an influence which is not always for good. I say that advisedly and with the greatest pain—an influence that is not always for the religious benefit of the children brought under the power of the Church of England ” (P. 57.)

The Rev. S. COLEY, in moving an amendment that “ it is inexpedient to adopt any course which would tend to impair the efficiency of the existing Connexional Day Schools ”—said : “ I as much detest popery as any man in this room. I as much detest Ritualism as any man in this room ; and if I suppose that what I should say would tend to the increase of those evil things, of course I should not be inclined to say it. Let us at once, give each other credit for all these feelings on each side ; for *we are all Methodists ; all of us hate Popery ; and all agree in our love of the Bible.* There is no question about that. . . . This

nation of ours is the *land of Denomination*. . . . There is another point. . . . Your great and terrible enemy is not Popery. Popery is a mighty evil ; but God has been hitting it hard lately. The great evil that you are to be afraid of is infidelity. (P. 64.)—[But, Sir, are not these two one? Are they aught else than the right and left wings of the one army of whom “the god of this world” is commander and prince? Beat one, and you also check the other.]

Mr. W. W. Pocock in seconding the amendment said : “ . . . I know I shall be told that these schools are all ‘Sectarian,’ and that sectarianism is a bad thing. Of this I do not feel so sure. We sometimes find in our dictionaries a good as well as a bad sense given to a word. Now, though sectarianism in a bad sense busies itself mainly with the narrow interests of the sect itself ; in a good sense it cares only for the sect *as an enclosure and protection for the good it contains*. . . . Uniformity I do not believe in. It is not found in nature, it is hideous in art, and the attempt to discover it is the nightmare of science. . . . What has uniformity in government and discipline done for the church, but produce the deadness of the dark ages? . . . Our existence as a body is *a protest* against uniformity. It was only when the dispersion of the Greeks from Constantinople, and the voice of Luther in Germany, had invaded the uniformity of learning and religious opinion, that the mind of Western Europe awoke from its long slumber ; and it was when Wesley and Whitfield refused to conform to the received notions and practices of their own day,” [under the leading, and enjoying the regeneration of the Spirit of God]—“that England was again roused from the lethargy that had stolen over her.” (P. 66.)

The Rev. W. B. POPE : “What is the Christian church but a congregation of communities? I accept it as the will of God, because I perceive that he administers the church through its various denominations. I may be bolder still, and say that he administers *them*. What means their experience of grace, and the energy of their work, and the blessing that accompanies them, if he does not administer them in sects? Then let us not be ashamed of that word. Why not take the better meaning of the term, and hold to it, and make it a principle to bring as

many children as we can under our influence?" (P. 73.)

Mr. SIBLEY (Taunton): "While Mr. Pope was speaking, two or three sayings of Richard Watson came vividly to my recollection. The first was, that 'Methodism is in its very nature, abhorrent of sectarianism'; and another was, 'The great province of Methodism is to revive and extend vital godliness among all the churches of the land'; to which he often added another, '*The great characteristic of Methodism is the love of the brethren.*'" (P. 81.)

Mr. H. H. FOWLER (Wolverhampton): "Mr. President . . . I am not ashamed to say on what platform I stand here. I am sorry to hear Mr. Coley say that this movement is supported by Nonconformist jealousy of the Church of England. I am one of those who hold that the relation of Methodism to the established church has been, is, and I trust ever will be an open question amongst us. . . . I appreciate and admire and love Nonconformists, and I appreciate and admire and love the Church of England, although I deplore and lament that leaven of Popery which is now spreading through it, enfeebling its energy and destroying much of its power. But do not understand me for one moment to wish the destruction of the Church of England. I wish its reform. . . . No sophistical reasoning should induce us to desert our brother Protestants in Ireland. . . . let us stand by them and be prepared to say, 'Sooner than hand over the children of Ireland to the control of the Romish 'priesthood', let every Methodist school perish throughout the land.' . . . I object to handing over the education of the people of one part of the British Empire to a faith which recognizes a power superior to all law—a faith which believes that one man, as 'Arch'-bishop Manning says, 'reigns alike in the halls of legislation, in the palace of the Sovereign, and the cottage of the peasant'; that he is the final judge of right and wrong." (P. 93.)

Dr. JOBSON: ". . . *Methodism was cradled and strengthened amidst insults and persecutions, and will survive them still. . . . The Church of England is not firm and fixed in truth; though I, for one, will not lift a hand against it, the mother-church of Wesley, any more than I would against any other church of Christ. There is need for all Christian churches in their several spheres,*

and Methodists, by their own watchwords, are 'the friends of all, and the enemies of none.' " (P. 111.)

[Concerning which justly prized and historically verified, but I hope not solely possessed principle of Methodism, (*i.e.* said Dr. Chalmers, "Christianity in Earnest": God grant that description may never become obsolete, nor even obsolescent!

"Spirit of Faith come down!  
"Spirit of *finished* Holiness!  
Spirit of PERFECT LOVE!")

—Let me, to prevent misconception, say this: I understand "*Friends of all*" from the lips of Methodists to mean, "Friends of all true Christians; yes, and friends of all sinners, ("the vilest and worst") in the sense in which the Lord is termed "the Friend of sinners," (Luke xv. 1, 2.) But it does not, of course, mean that we are "friends of the world" (James iv. 4); not even if "the world" come to us, comfortably clad in "*sheep's clothing*," with "THE CHURCH" branded, in bold letters, *on the skin*. "*And enemies of none*;" no, neither in body, nor in mind, nor in spirit: no; but *for that very reason* we are enemies to the words and ways of all those who are inimical to our own, to our children's, or to our neighbours' (Luke x. 29—37) present and everlasting welfare—"God being our helper!" J. H.]

Dr. JOHNSON continued: "I would rather pray for the established church, that it may have *renewed* power and strength to drive away heresies and false doctrines, as its clergy, high and low, are solemnly pledged to do. If it falls, as I have said to some of its dignitaries, it will fall, not by assaults from without, but from weakness and heresies within. Nor can it reckon on sympathy from Wesleyans, if it is seen to be *the covered way to popery and infidelity*. . . . But are all outside the pale of the Church of England firm in the faith on the divine inspiration of the scriptures, on the vital doctrine of the atonement, on the perpetual and universal obligation of the Sabbath, and on everlasting punishments? . . . . If we merge our schools, will the Church of England merge theirs in consequence? Will the Romanists merge theirs? No. Then let not Methodism cut off its own arms and leave others to retain theirs. . . . I think there is *a common ground* upon which the

Committee can meet and stand together firmly and consistently on this subject." (P. 111.)

The Rev. CHARLES PREST said: "...John Bull is a very grumbling, very patient, burden-bearing sort of creature, though it is certainly possible to try him too far.... Now my opinion is, that the aid of public funds should only be given to schools of the British and Foreign School Society's plan—which is unsectarian, but not secular—religious, but not denominational,—the Bible, without curtailment and without compromise, being the only book of religious instruction.... I think that if denominational schools are to be maintained and increased here, we cannot on any grounds that will be likely to secure Parliamentary recognition, refuse the same to Ireland, with all the following pernicious consequences. I think Government grants should *not* be made the rule so far as denominational schools are concerned—especially with the disloyal action of Romanism, and in the present distracted and schismatical condition of the established church: all the good which is done therein by godly men being, in my opinion, *more than counteracted* by popish and 'rational' teaching and influence in it." (P. 98.)

Mr. DINGLEY (Devonport): "...Loyalty to Methodism is, I may say, a part of my nature; but it does not blind me to the necessities of the community at large..... We have been told that the Education Act of 1870 will not hurt us in the villages. But I know by experience that it does hurt us, and is very painful to us.... It has been said that if School Boards were established in the rural parts, they would come under the influence of the parson and the squire; but we ought to remember that there is a great difference between a voluntary school supported mainly by the clergyman, and one supported by rates. The meanest peasant would soon discover the difference. I have no wish to destroy our existing schools; but I do not want us to receive the few thousand pounds we now get from the Government at the expense of *error taught and endowed all over the country.*" (P. 114.)

Mr. SIZER (Colchester Circuit): "I am greatly afraid lest anything should be done to throw discredit upon the denominational system; for the effect of that would certainly be to discourage those friends who are now support-

ing our Methodist schools. I implore the meeting to stand by our educational staff. I have myself assisted in establishing seven village day schools that are now in full work. I will, at all costs, cast in my lot with the Rev. S. Coley, W. B. Pope, Mr. Pocock, and Dr. Rigg." (P. 115.)

The Rev. JOSEPH HARGREAVES: "This is to me, as a Methodist preacher, a very important question, and in considering it I feel that we have arrived at an important point in our Methodist history, and we have need of all the prayer, considerateness, and brotherly feeling which, thank God, we have had manifested here to-day.... Mr. Fowler, in that characteristic speech of his... has, for instance, declared his Protestantism. *It is time every Methodist declared that everywhere.*" (P. 115.)

Mr. JOSEPH BENNETT (Lincoln): "Down in our parts Protestantism is become a bye-word, and it is the fashion to sneer at the great Reformers and glorious Martyrs.... Many of the clergy call themselves 'Anglican Catholics,' and falling back upon the Bishop of Lincoln's championship of apostolical succession, they teach the people that such clergymen as they are the only authorized teachers of the people, and *that the Methodists are not an integral part of the church of Christ*.... Very recently in Louth where I live.... a special service was arranged in the morning *for women only*; and during that service many of the dogmas of Rome were put into as nice a form as possible, and not only *set forth*, but *enforced*." ["It is lawful," again to quote the old proverb, "to learn even from an enemy."—Methodist Ministers of Christ, and all ye Protestant Pastors of his people, let us "go and do likewise," in respect to "the doctrines, the privileges, and the duties of our holy religion:"—"*Enforce them*" on the conscience, with all the fervour of the "love of the Spirit", as well as "*set them forth*" before the judgment with all the clearness of His light.].... "I am sorry to say that in many of our Lincolnshire villages our Methodist people are sorely put to it. They have striven hard"—[May the Lord help them and bless them! 1 John iv. 4—6; 2 Kings vi. 15—18: therefore fear not!] "to keep up religious ordinances in places *where they are not allowed to have a chapel*; but some of our friends have already



been given to understand that when the present tenants die there will be no more Methodist services in those parts....It is notorious that the clergy have conspired with landlords to get rid of Methodist tenants out of their parishes. I may say further, while I am on this subject, that a clergyman calling on an old woman told her very distinctly"—[Being himself a believer in "profane and *old wives'* fables": 1 Tim. iv. 1—7]—that there was no chance of heaven for her, except she were connected with "*the church.*"—[I suppose that ought to be with a big *C.*]—"She said, I have been a Methodist for many years.' 'No matter' replied the clergyman"—[No, not a bit; not even if she were in heaven itself! If he had the power, this little "lord" (1 Peter v. 3) would evidently order her out; if he did not do as another, of kindred spirit, once said he would do—"When *I* get to heaven, if there are any Methodists there, *I will take up my hat and walk out again.*" N.B. This consequential gentleman did *not* belong to the Church of England, so far as I remember. H.]—"No matter; that won't do: you must be received into the church of *which I hold the keys;*" and then added, 'Methodism won't serve you: for John Wesley himself is in hell.'" (P. 120.)

Mr. BENNETT said further: "I understand also that the screw is being put upon church schoolmasters in the shape of diocesan inspectors and bishops' standards of religious instruction, and this with the view of getting out of the schools a greater amount of 'church' teaching, which I take leave to call sectarianism. Some of these teachers have been informed that the amount of their salaries will be made to depend upon the *reports of the 'religious' inspectors;* and as these schools, largely sustained by the Government grants, are thus being turned into *adjuncts of the 'church,'* and the masters used as servitors of the clergy, I fail to come to any other conclusion, than that by means of educational money, *the already heavily-endowed Church of England is being re-endowed at the national expense,* and that we, as a church, are helping this forward by our share in the present denominational system." (P. 121.)

To the same effect, substantially, spoke Mr. Barlow, (Bolton,) p. 125; Mr. Falconar, (Newcastle,) p. 128; Mr.

Lewis, (Bangor,) p. 134 ; and Mr. Hunt, (Bristol,) p. 142.

Mr. J. W. GABRIEL asked: "How about Maynooth—£30,000 a-year given to the Papists for charity—and then, forsooth, they must have the price of dis-establishment—£450,000?"—[Will it be so, in a little time, when the Church of England, as a political establishment, comes to the ground with a crash? (Mark iii. 25.) Will not its "priesthood"—(By what subtle physiological law is it that "priests" are all so barefaced?)—want their price in commutation of grants from the public money? Reader, see if this is not the case. Trust a "priest" for getting all the money he can.]—"Trust them if you will; you will not outwit them, though you try your best, for there is the Jesuit, and *his master* is in the Jesuit." (P. 140.)

#### APPENDIX G.

##### *Estimated number of Adherents of the leading Denominations.*

The Rev. L. H. Wiseman, President of the British and Irish Wesleyan Methodist Conferences, speaking at the Cork Conference recently, while "cautioning the audience against trusting in the arm of flesh, or making a boast of mere numbers, gave some statistics which were striking and highly encouraging, as showing how wide-spread has become that revival of Apostolical Christianity which began little more than a century ago.

"The following is the President's estimate of the numbers of the *adherents* of the different confessions among the English-speaking peoples of the earth only. The figures are but roughly stated, and are therefore only approximately correct; but they are sufficiently so for purposes of comparison:—

Protestant Episcopalians.....	12,500,000
Presbyterians .....	11,500,000
Baptists .....	10,500,000
Congregationalists .....	7,500,000
Methodists.....	15,000,000
Roman Catholics .....	10,000,000

"Surely if the adherents of the various evangelical churches, as they all have the word of God in their hands, had also the Spirit of Christ in their hearts *English-speaking Romanism could not survive for another generation.*"—(Methodist Recorder, June 27, 1873.)

## APPENDIX H.

THE following incident presents such a striking contrast to the treatment usually accorded to Methodists and other Nonconforming Christians, that I deem it worthy of preservation. It is narrated in a letter to myself from my colleague the Rev. J. Bourne Jones, dated Porlock, June 28, 1873.

“My dear Mr. Harris....Yesterday the Rector of Porlock told me that the Government had decided that Porlock must at once take steps to provide proper school accommodation; and he wished to know my views on the matter. I had an interview this morning. He acted very fairly, having told me the day that he received notice through a private source, and expressed his intention of taking no steps without consulting me, and promised to hold a public meeting when I could attend.”

## APPENDIX J.

The Archbishops, the *Pall Mall Gazette*, and the *Times* on Church Affairs.

1. “The reply of the Archbishops of Canterbury and York to the memorial, with 60,200 signatures, against Romish teaching in the Church of England, presented to them at Lambeth Palace on the 5th of May, 1873, by the Church Association, has just been published.” The following are extracts from the reply:—

“Lambeth Palace, June 16, 1873.

“Dear Sir,—We have carefully considered the memorial . . . .There can be no doubt that the danger you apprehend of a considerable minority both of clergy and laity among us desiring to subvert the principles of the Reformation is real; and it is not unnatural that you should appeal to us for counsel and support. Since we had the honour of receiving your deputation our attention has been directed to a petition presented by upwards of 400 clergymen to the Convocation of the Province of Canterbury in favour of what they designate as sacramental confession. We believe that through the system of the confessional great evil has been wrought in the Church of Rome, and that our Reformers acted wisely in allowing it no place in our

Reformed Church, and we take this opportunity of expressing our entire disapproval of any such innovation, and our firm determination to do all in our power to discourage it. We feel justified in appealing to all reasonable men to consider *whether the very existence of our national institutions for the maintenance of religion is not imperilled by the evils of which you complain...* The laity in many parishes possess a power, more effectual than any dread of prosecution, of preventing improper changes in ritual and extravagance in doctrine; and we must add that they occasionally show a great reluctance to use their power..”

“ We remain, dear Sir, your faithful servants,

A. C. CANTUAR.

Thos. R. Andrews, Esq.

W. EBOR.

2. The *Pall Mall Gazette*, in an article on the late Ritualistic Bishop Wilberforce, defines the present state of the Church of England as one of “ anarchy, dissembled under timid compromise,” and then says:—“ The Bench of Bishops has scholars, but their scholarship either goes to sleep for fear of being aroused into uncomfortable polemics with Colensos and Renans, or expends itself in criticizing those minutiae of ecclesiologic pedantry which would merely excite a smile, were it not that those who put them forward do so with the consistent [?] object of insinuating the doctrines typified by Ritualism. It possesses men of the world; but their acuteness is wasted in mere endeavours to preserve their balance, and keep well with all sides, to demonstrate to the world that if things go wrong it is not their fault, and that complaining Protestants ought to take care of themselves. But scholars like Thirlwall, logicians like Whately, men of the world such as Wilberforce, it will not again secure.” [The pure and true catholic church, as organized among non-conforming Christians, O Mr. Editor, does not desire “ men of the world ” within its fold, except they “ be converted and become as little children.” \* (Matt. xviii. 3.) Peter the fisherman, in whose name such lies have been told, and whose sanction is claimed by the most

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\* The prayer of the Methodist Church to God is—

“ Never let the world break in:  
Fix a mighty gulf between ! ”

worldly community that ever dared to take the name of 'church,' addresses the members of the primitive and truly apostolic church as "strangers and pilgrims," beseeching us as "dearly beloved" to "abstain from fleshly lusts, which war against the soul:" 1 Pet. ii:]—

"In fact such acquisitions are on principle disavowed. It was only the other day that a prelate—apologizing for the behaviour of certain Regius Professors at Oxford who had been engaging in the important controversy whether or not non-communicants should be detained in church while others received the communion—is reported to have declared that the fault in these matters lay with the authorities who persisted in appointing to high offices men of 'strong opinions.'

"There spoke the spirit of the day. The 'Church' is to be, not saved, but kept afloat, until possibly the tide abates, by the absence of all such disturbing influences as are produced by men of 'strong opinions.' And if men of 'strong opinions' were eliminated from her higher ranks, what would the 'Church' become? But it is to this wretched consummation that it is approaching, if the present counsels of fear prevail. No Churchman of sense and spirit wants the exclusion of men of 'strong opinions.' What they do want is that a man of 'strong opinions' shall not be allowed to enforce those opinions on others through the introduction of ritual practices either illegal or novel. This is what the Bishops are asked to prevent, *and what they refuse to prevent*, deeply lamenting the necessity which has arisen for somebody's interference, but laying the fault on the laity, on patrons, on Government, on any one but themselves."

3. The *Times* commenting on the enthusiastic anti-confessional meeting in Exeter-hall, under the presidency of Lord Shaftesbury, says: "It is very significant of the intense indignation provoked by the Ritualists that in a large and respectable meeting, including not a few persons of position, such language as that used by Lord Shaftesbury should have been applauded to the echo. It is a sign that the temper of the mass of the laity with respect to the excess of the Ritualists is rising to a heat which threatens a dangerous explosion. If the practices denounced on Monday cannot be checked within the Church

of England, she is in imminent peril of a great convulsion. If the Ritualists as a party are determined to introduce the confessional, the only question remaining is whether they shall be expelled from the Church of England, or *whether they shall break up her communion*. . . . The Church of England is not to be Romanised. If the bishops cannot prevent it, *the laymen must try*, and, if they fail, the end of the experiment is near at hand."

## APPENDIX K.

EXTRACTS (bearing on the topics discussed in this Treatise) from Speeches and Proceedings of the Wesleyan Conference and of its Preparatory Committees, held at Newcastle-on-Tyne in July and August, 1873. (Taken from reports in the *Methodist Recorder* :)—

July 26, *Theological Institution Committee*. Mr. JOSEPH AGAR (York) had had much pleasure in noticing the influence of [the] young men upon the home mission part of their work which they had undertaken, and the great desire they had for the salvation of souls. They not only preached, but they stayed long and wrestled with the people who desired to give their hearts to God.

Mr. T. P. BUNTING remarked: John Wesley said they had nothing to do but to save souls. . . . When were souls saved? When they first found peace with God? Were they finally saved then? . . . . Let them construe John Wesley's saying according to its meaning, and let them take it as a certainty that men would not be saved by an ignorant incapable ministry, whose only gift it was to stir up religious feelings, blessed and essential as that incipient portion of the work was.

Mr. DOWNING (Penzance) said: They must have men who were *thoroughly penetrated* by the power and presence of the Holy Spirit, and who would stand up and do their duty in the great work of saving souls.

The Rev. WM. ARTHUR asked: Where not many of the mightiest men of God that ever preached the gospel since the days of the Apostles made of the rude men, who, when they began, could not put a sentence together, but who were taught by John Wesley and the men who took their tone from him *to teach themselves*, so that some of those men who began utterly ignorant ended learned men.

He had no fear at all that they would deteriorate the zeal of the men or spoil them by their learning something. Quite the contrary.

Mr. ELKANAH HEALEY (Liverpool) expressed a conviction that never in the history of their church were the valuable services rendered by the Institutions more needed. *Whilst there was so much teaching abroad that was unsettled and unsettling*, it was incumbent upon them to see that no *uncertain sound* issued from Methodist pulpits.

*The Lord's Day Committee.* The Rev. W. GIBSON said : Many a time he had seen on the Sabbath afternoon, between the Arc de Triomphe and the Place de la Concorde such a sight as it had deeply grieved his heart to witness. He believed that God had a controversy with those nations that did not keep his holy day . . . Many of them [the Protestants of France] bought and sold on that day exactly as the Roman Catholics did ! [*Such Protestantism is of no real value.* For them that honour *not* God, God will not honour. But saith the Lord (and let me ask, Does the change of the day of the week sanctified, weaken by one atom the force of the sanctifying commandment? No more than the force of the second commandment is weakened by being set at nought in a Romish mass-house instead of a heathen pagoda.)—To Christians as well as Jews—“*For man*”—is this word spoken :—“If thou turn away thy foot from the sabbath, from doing *thy* pleasure on *my* holy day ; and call the sabbath a delight, the holy of the Lord, honourable ; *and shalt honour him*, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words : *then* shalt thou delight thyself in the LORD ; and I will cause thee to ride upon the high places of the earth,” (Is not this true of England? If we wish to be where France is now, humbled, crushed ; let England treat *the Lord's day* as France does :)—“and feed thee with the heritage of Jacob thy father : for the mouth of the Lord hath spoken it.” (Isai. lviii.) H.]

July 28. *Chapel Committee.* The Rev. C. PREST was sadly afraid that they had not been building churches of living men so extensively as they had built material erections, and he supposed the object of all Methodist erections was to create by God's blessing a church of converted men . . . He would answer the Bishop of Lincoln by sending a great many more Methodist preachers.

Sir F. LYCETT said: Great efforts were made by the Ritualistic party to stamp them out in the villages, and unless they did something in the way of creating a larger fund to assist in the erection of chapels, he was afraid they would have to deplore still greater losses in their societies. Sir FRANCIS moved a resolution to the effect that it is desirable to raise a large fund to assist and encourage the erection of new chapels in necessitous localities; for the enlargement of the resources of the Home Mission Fund; and if necessary, the funds of the Theological Institution. This resolution was supported by Mr. MEWBURN, Mr. W. W. POCOCK, and the Rev. C. PREST. It then passed unanimously.

A beautiful tribute was paid to the memory of the late Mr. FERNLEY by the Rev. W. B. POPE, who concluded by earnestly praying God to baptize the laity of Methodism and all of them with more of the Spirit with which Mr. Fernley was baptized—the Spirit which crowned his death, and received him into the presence of his Lord.

*Metropolitan Chapel Building Fund Committee.* The Rev. Dr. NELLES (Canada) said: It was sad to read a statement that a large number of people in our large towns were never seen in a house of God. It was sadder still to learn that the number was increasing, so that it would appear that whilst they were sending missionaries to the ends of the earth to destroy the heathenism of China and India, they had a kind of heathenism [And yet most of these citizens have been baptized] growing up at their very doors. Nothing could be of more pressing importance than to bring these people to the house of God: [Particularly to the living “house” (1 Tim. iii. 15) or “household of God....built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone....in WHOM ye also are builded together for an habitation of God through the SPIRIT.” (Eph. ii. 19—22.)

Mr. BERRY (Manchester) said: They must never forget that they had to build up a Church of Christ of living stones—[God being our helper. Of the mystic “house” on earth as of the holy “city” in heaven, we rejoice to know and to feel that its “Builder and Maker is God.” Yet he condescends to engage us in co-operation with himself, reserving all the glory, (for he is a jealous God) to



himself—Blessed be His Name! See 1 Cor. iii. 5—17.]

July 29. *Missionary Committee of Review*. The Rev. W. GIBSON (from Paris) said: At the present moment there was an opportunity for evangelistic work in France such as had never occurred. [Let us retaliate the too true, too sadly *real* papal aggression on England by a bold, united, *evangelically* Protestant campaign in France, spending not the £5,000 extra which Mr. Gibson asked but *ten times that sum* annually; thus returning good for evil.] There was a great arousing of the conscience of the nation.... The people thought that the disasters of the late war were partly owing to their conduct, *and they were willing to listen to any one who would preach to them the glorious truths of the Gospel*. If there was a city in the world that might be termed a heathen city that city was Paris, the most civilised, but the most heathen. A comparison had been made between Paris and Athens, but the comparison was certainly to the disadvantage of Paris, for in Athens there were altars to every god, but in Paris *the majority of men were infidels*.... There is a Macedonian cry from the other side of the Channel!

Signor Sciarelli's speech has been already given. The Correspondent of the *Recorder* says of him: Signor Sciarelli is slimly built, with a thin, intellectual face, finely-chiselled lips, moustache, beard, but no whiskers. The moment he was called a sharp discharge of hand-claps gave him welcome. Such was the reception of a converted friar from Italy. Now let us find a corner for one of the most touching stories of conversion to God I ever read—that of a converted Brahmin from India, Mr. N. SUBRAHMANYAM AYAR, B.A., LL.D; who said: He had the privilege of belonging to the very highest caste among the Hindus.... the Brahmins.... Whilst living at home he underwent what was called amongst them the ceremony of putting on the thread, *which signified a second birth*—[Another lying simulacrum of Satan's].... Upon the stimulus given (in 1854) to English education his parents determined to send him to an English school (that of the Missionary Society). ..He had tried to think what it was that gave him the first impression of Christianity.... If he were asked whether it was the teaching in the class or whether it was *the personal and holy influence*

*outside the class*, he should unhesitatingly say it was the personal influence of the three men (De Monte, Evers, and Simpson) to whom he had referred. He began to think he was in the City of Destruction, and that he must flee from the wrath to come.... There was then an impression that a lad under 16 had no liberty of conscience, and could not do what he liked except in Madras. He determined therefore to go there. It was a very great sacrifice.... It was to leave a home where he had been comfortable, where he had been very happy.... for from the moment he became a Christian he could never put his foot indoors.... He was an outcast.... He thought he should be able to get a living by begging, and even at this sacrifice he resolved to quit his parents that he might be a Christian in Madras.... He resolved to walk the distance of 200 miles on foot in the hottest part of the summer.... When he got to the end of his journey his feet were so blistered that he could scarcely put them to the ground.... He found a comfortable home with Mr. Stephenson and Mr. Burgess in the mission-house.... In the course of a few days he received his baptism side by side with a woman of the lowest caste. He then describes his father's and mother's entreaties that he would forsake Christ—all in vain. Will this convert from the heathenism of the East shame any of us "children of the kingdom" in the last day? (Matt. viii. 11, 12.)

The Rev. W. ARTHUR said: These were but "first-fruits;" but there was a glorious harvest behind; and that wonderful cross which drove the Brahmin boy away from home through the towns and villages on sore feet, was only the fulfilment of the words, "And I if I be lifted up, will draw all men unto me.".... He could not help thinking how beautifully the co-operation of different societies was shown in the converted Brahmin. He had a wife: she was not the fruit of their labours, but the daughter of an excellent native minister belonging to the Free Church of Scotland.

The Rev. GEO. PIERCY (from Canton) would just like to say that there were 10,000 Protestant converts in China—and out of those there were 2,000 converted Methodists, (belonging to three Methodist churches).... There were changes, turnings, and overturnings now taking place in

China, all of which, without exception, almost, had issued in the furtherance of the Gospel.

July 28. *Home Missions.* The Rev. C. PREST presented the Committee's report in which it was remarked that the Committee are more deeply concerned than ever for our English villages. In too many of these it is notorious that High Church Ritualism and Popish teaching "pestilential errors" are active in the public services and in family visitation, as well as in the schools. Mr. Prest added: They might call him bigoted, or what they liked, but he maintained that the country was in danger of Popery everywhere; in Parliament, in the Government, in the pulpits of the Church of England, in towns, in villages, and in nonsensical but excessively mischievous pastorals, and in every form. What are we to do with it?

Mr. JAMES DYSON (Sheffield District) believed they would best meet Ritualism and sacramental teaching in their villages, and everything else that interfered with the things of men's salvation, by continuing to teach their old doctrines—repentance towards God, and faith in our Lord Jesus Christ, as the only means of salvation. . . . *They must cultivate more fully the sympathy of their leaders and members in all villages where a society existed, and keep up the means of grace, which he believed was the best means of sustaining village Methodism. They might have difficulties to encounter; but their fathers planted Methodism amid difficulties. [Glory be to God that ever it was planted in South Molton; or the writer might have been to this day a dead man walking about its streets.] Then there was a defiant opposition, which they did not now meet with; and he believed that Methodism in the villages would be resuscitated, upheld, and extended by the good old plan.*

There followed a kind-hearted proposition by Mr. MAY of Bristol, of a practical character, which, if carried out, will strengthen many a poor struggling country minister in body and soul, (the presence and blessing of the Lord Jesus and His Spirit being also given,) both to build Zion's walls and to fight Zion's foes, "without distraction of mind."

July 30. The Conference opened. About 500 ministers were present. The Rev. G. T. PERKS, M.A., was elected President by 320 votes; and the Rev. GERVASE SMITH, Secretary, by 182. The PRESIDENT, receiving from his

predecessor, (the Rev. L. H. Wiseman, M.A.,) the Conference seal, and also *the Bible* used by John Wesley *in his open-air preaching* (Where would Methodism have been but for this?)—said: . . . . Since I commenced my student-life under the direction of my beloved friend Mr. Farrar, on my right, the theological thought of this country has undergone considerable transformations. Mr. Wesley's University has given rise to two schools, represented by the Oxford "Tracts for the Times," and the "Essays and Reviews." And the mind of this country is very largely oscillating between these two poles of thought. I feel thankful that in the midst of all these collisions of sentiments and systems we have been enabled to stand firm to the old doctrines of Methodism. We are *evangelical* Arminians. We have no sympathy with the Arminianism of the Remonstrant school, which was so Pelagian in its tendency, but with that of Arminius himself, as it was understood and interpreted by Mr. Wesley. That is substantially our creed; and it is found in one sentence, "Salvation by grace through faith." . . . . Our fathers were accustomed to speak of Methodism as "a great work of God." It began with personal conversion, and it completed itself in perfect love. With our fathers the kingdom of God came not with observation; it was within them; it was the enthronement of a living Saviour in the intellects and consciences and hearts of regenerated and sanctified men; and they were anxious to maintain every institution which was calculated to foster the *inner life* of Methodism. And let me say, we must stand fast to the old class-meeting. (Cheers.) I believe that if we forsake this we shall lift our anchor and drift away at once. But . . . . it can only be appreciated by those who are earnestly seeking the salvation of their souls, or who are walking in close and constant communion with God. If this be so, then we should strive to seek, by more united and earnest prayer, *the baptism of the Holy Ghost*—the Spirit of power, and of love, and of a sound mind. May I be permitted to say that in these critical and perilous times, when our common Protestantism is menaced in all directions, we must maintain a friendly attitude towards all the Evangelical churches of this country.

July 31. The Rev. W. B. Boyce said he stood on the

platform as the representative of the Australian Conference. . . . There were now (in Australia) 2,000,000 Europeans, who, generally, were more English than the English themselves. . . . Nearly 300 years ago an officer in the employment of Philip II., King of Spain, discovered Australia, and he wrote to his Sovereign, begging him for God's sake, and the blessed Virgin's sake (leaving out the Lord Jesus Christ) to colonise that new continent, and keep out those heretics the English and the Dutch. Now, thank God, those heretics were in possession of the whole continent. One could not but wonder at and admire the providence of God when they thought of poor Richard Baxter, of Kidderminster, two hundred years ago, groaning in spirit to think that Protestantism was about to be extinguished, and then thought of the wonderful extent of Protestantism at the present day.

Dr. PUNSHON replying to the PRESIDENT's welcome to him on his return from Canada, said I am here at the disposal of the Conference. . . . So long as the Lord gives me strength I hope to employ it in the service of what I consider to be the purest and most needed form of Christianity in the world. \*

Aug. 6. The EX-PRESIDENT (Mr. Wiseman) delivered a charge to the newly-ordained ministers from 1 Tim. iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." The Ex-President said: "The ministry of the word we recognise as having been instituted by the

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\* On July 29 the Rev. B. GREGORY delivered the Fernley Lecture on "The Holy Catholic Church, the Communion of Saints" from Eph. iv. 1—17. St. Paul, said the Lecturer, describes the church as "All that in every place call on the name of our Lord Jesus Christ, both theirs and ours." It was the organ by which He still went about doing good. It had to carry on the great war against the evils of the universe, and gather in all the estranged populations of the world. Christ was. . . the sensorium of the Church as Head of the body. Each member was in *direct* and continual correspondence with *him*. As Christ "loved the Church and gave himself for it," so "He loved me and gave himself *for me*." The Church could no more do with a vicarious Head than the body could do with a vicarious brain. Of the apostate Church of Rome it might be said, her child dies in the night because she has overlain it, and she is ready to cut the living child in pieces with a sword because it is not her own offspring." (See the whole of the lecture.)

Lord himself; and the ceremony of ordination or dedication to that ministry by prayer and imposition of hands is sanctioned by apostolic authority. . . . We do not speak of ordination as a sacrament. . . . Nor do you believe in sacramental grace, in the sense in which that phrase is usually understood. . . . The phrase, 'Once a priest, always a priest,' involves a *double error*. It assumes that there is in the Church of Christ an order of priests distinct from the general body of the faithful—an assumption contrary to the teaching of the New Testament: and it affirms that when a man has once been invested with this office it is impossible for him to cast it off. . . . By 'prophecy' in the text we are chiefly to understand that prayer and *exhortation*—in which sense, as you know, the word "prophecy" is used in holy writ—accompanied the solemn act by which Timothy was set apart. In addition . . . there was "the laying on the hands of the presbytery," or body of elders belonging to the congregation in which he was ordained. . . . St. Paul himself took part in the ceremony. . . . (2 Tim. i. 6.)

"It may not be unseasonable if I here call your attention to two points—first the validity of the ordination you have received; and second, its consistency with the teaching of John Wesley, with whose theological views you have declared yourselves to be in general agreement. . . . Validity of ordination implies not only a commission recognized by the ordaining body within their own limits, but a recognised commission as a true minister of the Church of Christ.

"It is here that we come into conflict with the views of the Anglican, and indeed of the whole of the so-called Catholic school. . . . According to [an Anglican] the Church of Christ is governed by a hierarchy; there are three orders of clergy, bishops, "priests," and deacons;—the bishops are a separate order, to whom alone belongs the right to ordain; the consent of the laity is in no way essential; all who have received ordination at the hands of a lawful bishop are true ministers of Christ; and all other pastors, whatever may be their personal excellencies or usefulness, are intruders into the sacred office, and are in danger of sharing the fate of Korah.

"In opposition to these views we affirm that there is no

evidence of all this in the New Testament....The word hierarchy and the idea which it expresses are abhorrent to our notions, and contrary to the spirit and letter of apostolic teaching—*one of those doctrines of men which have overlaid and superseded the word of God.* What can be clearer than the evidence furnished by our text?....

“If time permitted....it would be easy to show that the first reformers and founders of the Church of England did not pretend that the superiority of bishops over elders was of divine institution....They contented themselves with showing (what no one could dispute) that it was in accordance with the custom or ordinance of this realm. The same ground has been taken by many of the most eminent writers of that church—Whitgift, Hooker, Chillingworth, Bridges, Hales, Stillingfleet, and others.... By whomsoever the doctrine of the exclusive right of the prelates to ordain may be upheld, it cannot be logically upheld by bishops of the Church of England as by law established. *Themselves regarded as mere unconsecrated laymen* by the church from which they separated three centuries ago, there is something ludicrous in their pretention to be the sole depositaries of the gift of ordination; especially in the face of the declaration to the contrary of some of the most illustrious divines of their own church..

“Another point is the consistency of our proceedings this day with the views and teachings of John Wesley. it is alleged that we are recreant to his principles; that he vehemently protested against his societies leaving the established church; that he considered his preachers to be but laymen, and strictly forbade their administering the sacraments; in short, that were he to revisit us, he would be transfixed with indignant astonishment.

“Is it so, my brethren? Is it true that you are ministering in Methodist chapels, and eating the bread of Methodism, while unfaithful to its trusts? I tell you it is not so....You are not acting unfaithfully toward the name and memory of Wesley. On the contrary you are following a course for which he distinctly and elaborately made provision; and *you may hold up your heads as honest men, who are neither directly nor indirectly violating or evading a trust....* By the most solemn act of his public life [the execution of the “Deed of Declaration”] John Wesley

left the preachers and people free to act upon their own judgment with reference to the Church of England . . . elsewhere . . . Wesley declares the uninterrupted succession to be a fable, and asserts that he was a scriptural bishop, having the right to ordain (*Works*, vol. 13, p. 220)—a right which he actually exercised by ordaining ministers for America and Scotland. It is true that he frequently exhorted both preachers and people not to leave the Church of England, and that in one published sermon (not in the standard series) he employs strong language on this subject. But we must remember what he himself called “the vehement prejudices of his education” (*Ib.* vol. 2, p. 6)—we must remember his protestations that it was “for peace sake” he gave such counsel (*Ib.* 219.) And personal preferences, or considerations of expediency, a century ago, cannot outweigh the great facts I have mentioned . . . If he were now amongst us he would doubtless apply to English Methodism the language which, during his lifetime, he applied to American: “As our American brethren are now totally disentangled both from the state and from the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the scriptures and the primitive church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free.” (*Ib.* vol. 13, p. 219.)

(For most valuable remarks on the true nature of the Christian ministry and its scriptural authority, see the latter part of the sermon; in which Mr. Wiseman clearly shows that Methodist theology (“the best extant—the nearest approach to the pure and undefiled scriptural truth”) is “Catholic in the true sense of that word, and therefore it is Protestant—radically and essentially Protestant. It rejects not only the supremacy of the pope, but the whole theory of hierarchy. *It rejects especially that mother-heresy, sacerdotalism, with all her prolific brood of Romish, Greek, and Anglican errors, directing the troubled conscience of the sinner, not to the church, not to ‘the priest,’ but to Jesus the Saviour.*”)

One more extract (far from being the least interesting) and I must close this appendix. On Tuesday, August 5, 1873, (a red-letter day,) in accordance with a previous



arrangement, the Conference received, upon its platform, a deputation of brother-nonconformist ministers, consisting of the Revs. G. Bell (Presbyterian), G. W. Brown (Presbyterian), H. Robjohns (Congregational), J. Mursell (Baptist), J. Thompson (Presbyterian), J. H. Watts (Presbyterian), W. R. Skerry (Baptist), R. Brown (Presbyterian), and A. D. Griffiths (Congregational). The DEPUTATION were introduced by the SECRETARY of the Conference.

The PRESIDENT, on behalf of the Conference accorded to them a most cordial welcome.

The Rev. G. BELL, who said, that he had spent forty years in Newcastle, briefly stated the object of their visit. He said—"I am very glad to be here. I can say with a clear conscience that Britain and the world have been greatly indebted to Wesleyan Methodism, and to Methodism of all sections; and I have the feeling, and that feeling is growing, that times are arising when the different denominations must draw closer together. (Hear, hear.) We shall be driven to close our ranks and to prepare for action to combat the common enemy. (Hear, hear.) I will not detain you longer, but call upon my brother (Mr. Mursell) to read an address." (Cheers.) The address which the Rev. J. MURSELL read is ordered to be printed in the Minutes of the Conference (which see).

The Rev. H. J. ROBJOHNS, after remarking that the honour of suggesting that visit belonged to Mr. Skerry, said: "The presence of the Conference here in Newcastle has awakened the deepest interest and the kindest feeling in all our churches towards, not only this body, but towards the church which is represented by it. (Hear, hear.) I may say for myself, and I am sure I may say for my brethren, that we have never met, from the time that we were immediately anticipating the meeting of this great body, either in our public services or in our prayer meetings, without most devoutly and earnestly commending you to Christ. (Applause.) I may also say that it has come to my knowledge that there have been references in our public addresses and our sermons to the great and glorious mission which the Wesleyan body has been permitted of God to undertake, *and which it will carry through to the glorious end*; and I may also say to that still

higher and more august matter, to that mighty power which we believe to lie at the back of this great Christian communion—I don't refer to John Wesley, but to the living power of that Almighty Christ which we believe to be in the midst of this great assembly. (Renewed applause.) Reference has been made to that great fight which is thickening daily, as I believe, both in this country and on the Continent of Europe and in America—I mean the fight that lies between the Gospel of Christ on the one side and *the allied foe* on the other—*Rationalism and Priestism*. (Cheers.) I can only say to you, brethren, we on our part are perfectly assured where *you* will be found when the cloud thickens and the battle comes; and where you are you may rely with confidence that there too *we* shall be found. (Loud cheers.)...For myself and my brethren I can very sincerely say this, that though... 'absent from you in the flesh, we are present with you in spirit,' and we joy to behold your order and the steadfastness of your faith in Christ." (Applause.)

The PRESIDENT addressing the Deputation said: "I may venture, I am sure, on behalf of the Conference, to say that we most cordially reciprocate those kind and catholic sentiments which have been expressed in your address, and embodied in the very admirable and appropriate memorial which you have read to us this morning [literally afternoon.] All true Christians must long for the greater manifestation of Christian union; not, however, unions founded upon anything like a hollow compromise, but upon an intelligent recognition of the present truth as it is in Jesus. (Hear, hear.) We have our differences, as you have said—our differences of creed, of government, and worship, but *these with us are as mint, and anise, and cummin*, compared with those GRAND ESSENTIALS OF CHRISTIAN TRUTH in which WE ARE ALL ONE. (Hear, hear.)

"It is, of course, very gratifying to us to hear your testimony to the services of our great Founder, John Wesley, and we shall try and prove ourselves to be the worthy descendants of that great and good man. In you we recognize, in some sort, the descendants of those glorious men of 1662, who fought and won the great battle of religious liberty in this country, which has left its impress upon all our social, national, and religious institu-

tions. (Cheers.) We rejoice to hold this fraternal intercourse with you, and we pray that your churches, and all the Evangelical churches of this land, may flourish more and more. I say emphatically "the Evangelical Churches," *for we have no sympathy with any churches*" [so-called; self-called: being "not called of God;" and therefore not really *ecclesiæ*. H.]—"of Rationalism or Ritualism; and when the day of battle comes you will find us 'contending earnestly for the faith once delivered to the saints.'" (Applause.)

[May I venture to ask whether the battle is not already upon us? Are we not in the fight? I feel, for one, as though I were. True the battle may grow fiercer; but, in this locality, it certainly is begun. Our one comfort and strength for battle is to hear within us the "still, small Voice" of our COMMANDER-IN-CHIEF saying "Lo I am with you alway, even unto the end of the world." Amen: So be it, gracious Lord; nor man nor devil, nor ten millions of either or of both, shall daunt us. "*God is mine helper.*" H.]

Mr. ARTHUR, on being called upon by the President, first addressed the leading members of the deputation by name, and then spoke to the following effect: "Speaking less officially than the President has spoken, I think I may say to you, and in the name of every Methodist preacher here, we thank you for the act whereby you have come amongst us; we thank you for the address which you have read to us; and we thank you for the spirit in which that address has been followed up in the speech of the excellent brother whom we have heard. You feel that in giving to us the right hand of fellowship and brotherly salutation you are greeting not only us but many people struggling in the infant missionary churches and missionary brethren scattered throughout the world; and your act to-day, while it comforts us, will strengthen them. (Hear.)

.. "You have approached us as 'Christian brethren.' Will you allow me to say that you have spoken to us as Methodists, not as partisans; but you have taken it for granted that we are what we profess to be, a set of Methodist preachers *who have no business but to save souls*..

.. You have addressed us as your brethren, not merely individually, but *as a church*. We always rejoice, exceed-

ingly rejoice, in union with other denominations as brethren. But there is yet a higher joy and a purer one, one more fruitful of future promise, when the communion passes beyond the mere acknowledgment of christian qualities in brethren, and becomes a union of Church with Church, which feel themselves to be one in spite of differences, and to have the same Lord, the same faith, the same baptism, the same God and Father of all, the same sonship by the same adoption of grace, notwithstanding the little diversities which only tend to illustrate and more gloriously to develop the unity. (Applause.)

“ We thank you for this. We feel it and we enter into it. For our own part, we never mind very much having schism inflicted upon us ; but *God forbid that we ever should inflict schism upon others.* You have alluded more than once, in terms that are those we ourselves feel, to the thickening conflict of the day—(hear, hear)—to the *apparently opposite, but really twin enemies*, Sacerdotalism and Rationalism, the modern representatives of the two historical forms of irreligion—the one that denies God, and the one that substitutes God. (Hear, hear.) You say that the battle is thickening. *It is thickening*, both at home and abroad. You have said you know where *we* shall be found in the combat, and where we are you will be found. I trust that these words uttered to-day, will be blest by the Spirit of grace and unity to the hearts of your brethren and our brethren, of your churches and our churches ; and that the thicker the struggle to come, the closer we shall be found one to another ; and that in every decisive moment of the struggle, where you are, we shall be found, and where we are, you will be found. The battle is the Lord’s.” (Loud applause.)

The President and Secretary, in the name of the Conference, shook hands very cordially with each member of the deputation (all the ministers present rising to their feet,) who then withdrew.—(Condensed from report in the *Methodist Recorder.*)

#### APPENDIX L.

THE following richly evangelical lines are inserted here by express permission of the author.

[\*.\* If I have, to any extent, trespassed on the rights

of others by my frequent quotations (justificative or corroborative), I ask pardon for so doing. I would not willingly transgress in this or in any other matter. Acts xxiv. 16, is the rule whereby, through the grace of God in Jesus by His Holy Spirit, I *endeavour* day by day to walk. J.H.]

“I WANT THE PRIEST!”

By the Rev. SAMUEL HAYMAN, B.A., *Rector of Carrigaline, Co. Cork.*

I.

I want the PRIEST! I'm dying fast—  
O bring the Priest to me!  
I want to make confession full—  
Get absolution free:  
I want anointing, to remove  
My soul's impurity.

II.

I want the Priest, to plead with God  
In earnest prayer for me:  
I want his strength, to bear my load  
Of shame and misery.  
I want his heart, to beat with mine  
In tender sympathy.

III.

No; *no!* Not *he*—A mortal man  
Is not the Priest for me:  
He needs forgiveness for himself  
Forgiveness full and free—  
How can a *sinner* stand between  
The soul and Deity?

IV.

Beyond the clouds, within the veil  
Is the fit Priest for me:  
He came from heav'n my soul to save;  
He died on Calvary:  
He liveth now for evermore  
To intercede for me.

v.

JESUS, God's well-beloved Son,  
JESUS is Priest for me:  
To Him I make confession full,  
And ask for pardon free.  
He speaks the gracious words I want—  
“*Ego absolvo te!*”

vi.

Anointing, too, from heaven above  
He bringeth down to me;  
The unction from the Holy One  
Gives life and liberty.  
I want no more: for CHRIST is made  
ALL AND IN ALL TO ME!

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7. Joy .....	”
8. Humility .....	”
9. Compassion .....	”
10. Meekness .....	”
11. Temperance .....	”
12. Love .. .. .	”
13. Heaven .....	”
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## Corrections.

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- Page 21. For 1 Pet. ii. read 1 Pet. i. 23.
- „ 25, line 22. Before “heart” put “regenerate.”
- „ 60, line 15. For iv. 47, 48 read *ib.* 47, 48.
- „ 53. Instead of—  
“With the cross of Jesus  
Going on before,”  
Read—  
“With the cross of Jesus  
Gleaming from afar.”
- „ 80, line 30. Omit “newly.”
- „ 86, line 2. After “schisms” insert “so-called.”
- „ 86, line 32. For “some fifteen” read “perhaps twelve.”
- „ 100, line 2. Insert “perhaps” before “Mr. Henry Edward Manning,” &c.
- „ 101, line 17. After “you” read “‘priests.’”
- „ 106, line 16. After “redemption” add “to some extent.”
- „ 110, lines 13, 14. Let “it is to be feared” come after “de-  
luded girl.”
- „ 139, line 1. For “attends” read “attests.”

