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P R E F A C E.



AT a time when the divisions of the christian world are so woefully numerous, and daily increasing, it becomes the peculiar duty of those who are happy in adhering to "the truth as it is in JESUS," to unite themselves by every tie that may bind them more closely to the profession of that truth. From the just sense of a duty so imperiously demanded by the levity of the present age, arose the measure, which led to the production of the following Sermon.

The Bishops and Clergy of the Scotch Episcopal Church having resolved to meet together, for the purpose of exhibiting some public testimony of their agreement in doctrine and discipline with the UNITED CHURCH OF ENGLAND AND IRELAND, it was thought proper, after offering up the morning prayers of the Church, that the business of the Meeting should be opened by a Discourse from the pulpit. The Author had the satisfaction to receive the thanks of his Brethren, who were present at the delivery of it, and was requested by them to cause it to be printed with all convenient speed. He
has

has now complied with a request, which does him honour : and if the Sermon preached on such a solemn occasion, and designed to shew the expediency of the measure, which was then adopted, can thus serve to promote the edification of the Church, by being put into the hands of its members, and recommended to their perusal, the end of its publication will be completely answered: the Author will have all his wish, and may God have all the glory !

SER-

S E R M O N.

2 TIM. i. 13.— *Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.*

IN addressing that venerable audience, before which I have now the honour to appear, many are the pleasing reflections, which offer themselves on such a happy occasion; and in which, I am persuaded, my reverend brethren here present will not fail to participate with me. Looking back with a serious eye to the dark depressed situation, in which our church was placed for a whole century, with the cloud of oppression perpetually hanging over it; how can we but admire and extol that gracious care and protection, by which it has been so happily supported, and brought at last to see some brighter days begin to dawn upon it? The change, which a few years has produced, must be visible to all who behold these things with the attention which they deserve; and those older members of our communion, who witnessed the gloomy period to which I have been referring, cannot fail to perceive how gradually, to use the words of the prophet, “our light “has been rising in obscurity, and our darkness be- “coming as the noon-day.”

Various instances might be adduced, to evince the truth of this observation ; and one standing testimony in its support, is the very house in which we are now assembled ; reared, as we know it was, by the munificence of one, who at an early period of life was required, in his judicial capacity, to inhibit that same religious worship and service, to which, in mature old age, he was pleased to give his public sanction, by raising this edifice, and making, besides, a lasting provision for the due celebration of it *. It is therefore a just, though very small tribute of respect, that we now pay to his memory, by holding this solemn assembly in the village founded by his patriotic benevolence, and where our bishops and clergy have formerly met together, as finding it the most centric and convenient place to which they could all resort, for any such important purpose as that which has now brought us to it.

The design for which we have been called to meet here this day is of very great importance indeed, and such as may well justify all the solemnity which we can possibly attach to it. Ever attentive to the call of duty, we have obeyed the welcome summons ; and having already in this house of prayer, offered up our
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* The expence of building the Episcopal Chapel at Laurencekirk was chiefly defrayed by the proprietor of the village, the late Lord Gardenston, one of the Judges of the Courts of Session and Justiciary, who also settled a certain annual stipend of meal and money, to be paid from his lands in the neighbourhood, to the clergyman officiating in the chapel. When acting as Sheriff-depute of Kincardineshire, about fifty years ago, he was obliged, in consequence of direct information, to put the law in execution against some of the nonjuring clergymen of that county ; and afterwards assisted, with the utmost readiness, in procuring the repeal of that severe and unnecessary statute.

fervent supplications to the throne of grace, humbly imploring the direction and assistance of our blessed Lord and master, we shall soon, I trust, be prepared, as his faithful servants, to enter on the discussion of a subject very closely connected with the credit and character, the support and permanence, of that part of the christian church, in which we have been called to exercise our ministry. That we have been duly and regularly called to the work, in which we are engaged, is a truth, to which we all solemnly gave our assent at the time when we received our ordination, and were thereby invested with authority to discharge the duties of our sacred office. The source of that authority we can trace upwards to the commission given by Christ to his apostles, flowing down to us in the way of lineal succession; and as the immediate channel, through which a share of that apostolic commission has been transmitted to us, we gratefully acknowledge the reformed church of England, where the bishops, from whom we derive our orders, were duly and canonically consecrated, after having given every satisfactory proof of their holding the same religious principles by which that church was distinguished.

This happy agreement in professing the one faith of the gospel, and supporting the one communion of saints, afforded the means of mutual edification to both the established churches of England and Scotland, till the fatal breach took place, occasioned by that political struggle, which cut off our national establishment from all its temporal rights, and left nothing to its shattered remains, but the possession of those spiritual powers,

by which alone the church of Christ was upheld, for the first three centuries after its foundation. Thus torn from that civil relation, which had formerly subsisted between the two Episcopal churches of the British island, our ejected prelates and pastors, and their successors in office, were still anxious to preserve that spiritual bond of union, by which all the sound parts of the body of Christ ought to be knit together in one holy fellowship.

With a view to the preservation of this sacred tie, the English liturgy was introduced into this part of the united kingdom ; and the daily service of our church, for near a hundred years, has been regulated by the order for morning and evening prayer contained in that liturgy. The form of consecrating bishops, and of ordaining priests and deacons, appointed for the church of England, has also been made use of in our church, with as little variation as our circumstances would admit ; and as by this means we have testified our agreement in discipline with the English church, so by the daily use of her excellent liturgy, we express our general assent to her doctrine, as far as her doctrine is delivered in that admirable composition.

But as she has thought it necessary to give a more full and particular account of her religious principles, in a form established by public authority, it becomes a matter worthy of our serious consideration, whether a laudable zeal for preserving the unity of the faith, and putting an end, if we can, to needless separation, ought not to produce, on our part, a compliance with what is now proposed to us. This is the subject, my brethren,
which

which we are this day met to discuss, in a proper and becoming manner : the purpose of our meeting, as expressed in the intimation issued for calling us together, ‘ being to exhibit, in the most solemn manner, a ‘ public testimony of our conformity in doctrine and ‘ discipline with the church of England, and thereby ‘ remove every remaining obstacle to the union of the ‘ Episcopalians in Scotland.’

Such is the design of our assembling here this day : and it being part of my official duty to open the business of our meeting, I have thought proper to do it in this way, by delivering a discourse on the words of the apostle, which I have just now read before you, and from which I intend, God willing, to draw a few observations suited to the present occasion, and which will sufficiently explain my own opinion, in regard to the matter now submitted to our consideration. The text which I have chosen contains a solemn injunction, given by St. Paul to Timothy, and enforced by that apostolic authority, which makes it equally binding on all the succeeding bishops and pastors of the church : “ Hold fast the form of sound words, which thou hast “ heard of me, in faith and love, which is in Christ “ Jesus.”

By this “ form of sound words,” we are, no doubt, to understand, a draught, sketch, or abstract of that sound and salutary doctrine, which St. Paul had delivered to Timothy, as a sacred trust deposited with him, for the benefit and instruction of that portion of the church of Christ which had been committed to his charge. In his epistle to the Romans, the same apostle speaks

speaks of a “ form of doctrine which had been delivered them * :” and another apostle, St. Jude, exhorts all christians to “ contend earnestly for the “ faith which was once delivered unto the saints †.” From the peculiar manner in which this exhortation is expressed, it is evident, that by the faith once for all delivered to the church, we are to understand, not an inward conviction of the truth of the christian doctrine, or that assurance of faith, which some of our modern enthusiasts boast of, as their peculiar privilege ; but something that could be *delivered* in an outward and public manner, could be read or heard like the *form of sound words* mentioned in the text, which Timothy was directed to *hold fast*, that so he might hand it down to the christian church, as a model of what was to be professed and believed in that church, to the end of the world.

It was thus that the several articles of a christian’s belief, dispersed through the holy scriptures, were collected together into certain short summaries, which could be easily remembered, and readily appealed to, as the evidence of a right and sound faith in those who embraced them. At the period, indeed, to which we are now looking back, every bishop had authority to prescribe a formulary for the use of his own diocese, by which the converts or catechumens were instructed, and the neighbouring bishops satisfied that their brother’s faith was pure and uncorrupted. In the history of the primitive church, we find several of these formularies recorded, varying a little in the mode of expres-

* Rom. vi. 17. † Jude, 3.

pression, but all agreeing in substance, as to the great truths of religion.

This unanimity of sentiment, however, which so gracefully adorned the early ages of christianity, was soon defaced by the introduction of various discordant opinions : errors and heresies, of many different kinds, began to spring up, even at no very distant period from the apostolic æra, and these made it necessary to establish some public standard of faith, to which recourse might be had, as often as innovations were attempted, or any departure from the truth was likely to take place. As a mark of distinction, peculiar to those who *held fast*, or retained the faith of Jesus in its native purity, the orthodox creeds, repeated in their religious assemblies, constituted a very instructive part of public worship, and gave every devout christian an opportunity of “ confessing with his mouth,” what he “ believed in his heart,” respecting the God of his salvation.

But as these public creeds, for the sake of being thus solemnly used in the congregations of the faithful, were necessarily drawn up in very concise and general terms, it became expedient, in process of time, to provide a more particular guard against those erroneous tenets, which were continually assailing the faith that had once been delivered to the saints, and ought ever to be regarded as the most sacred and solemn trust. In “ contending,” as St. Jude had directed, for this ancient faith of the gospel, those who were more immediately called upon to appear in its defence, were obliged to keep a constant watch against the enemy of God’s truth, and to secure it more especially in those
points,

points, where it was most artfully and strongly attacked. This precaution was more imperiously demanded, in these latter ages, by the long continued usurpation and tyranny of the church of Rome; and the few national churches, which had the happiness to effect a sound and salutary reformation, were laid under the necessity of securing themselves against any future invasion of their rights, by a direct renunciation of the errors of popery, and such a full and complete declaration of their faith as might shew their abhorrence of the Romish corruptions, in all time coming. This was peculiarly attended to by the wisdom and piety of those reformers, who appeared, with such distinguished lustre, in the southern part of this island, and set an example worthy of being imitated by all who were groaning under the yoke of popish superstition.

But as every thing that is good and precious, is apt to be debased by a mixture of that which is evil and vile, the sad effect of human depravity, it was soon found, that the reformation itself gave rise to many wild and extravagant opinions, from the infection of which it was equally necessary to guard the reformed churches. Those of the protestant persuasion were unhappily split into a variety of sects and parties, according to the titles and tenets which their several leaders thought proper to impose; and so many deviations from the truth required that steady, correcting hand, which was no where held out with more skill and judgement, than in the church of England. Finding so much cause to break off from the Romish communion, and at the same time being equally desirous

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to avoid those errors and irregularities into which that separation might lead, she composed what are called her *articles of religion*, agreed upon, we are told, by her bishops and clergy, for the express purpose of ‘avoiding of diversities of opinions, and for the establishing of consent, touching true religion.’

To these articles, therefore, I would now wish, my brethren, to direct a little of your attention, which is certainly due to the pious and laudable object they are said to have had in view, the accomplishment of which, I have no doubt, we shall find they have all the tendency to promote, which can well be expected in any such human expedient. With the history of these thirty-nine articles, I presume you are all sufficiently acquainted, and know well when and how they were introduced into that church which has adopted them as the standard of her christian doctrine*. That we may take a more clear and distinct view of them, we shall consider them as divided into three classes; the first containing those which are designed to point out what we are to believe, concerning the persons of the adorable Trinity; the rule of faith as laid down in the holy scriptures, and those orthodox creeds, which are founded on the authority of divine revelation.

In this class, comprehending the first eight of the articles, we find a very faithful representation of our belief in the ever-blessed Three who are one God, in whose name we are baptized, and particularly of what has been done and suffered for us men, and for our salvation, by that divine person, the very and eternal
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God,

* See Bishop Jolly's account of them in the Appendix.

God, who was manifested in the flesh for our redemption, and as the apostles creed expresses it, ‘ was crucified, dead and buried, descended into hell, rose again the third day, ascended into heaven, and there sitteth at God’s right hand, till he return to judge all men at the last day.’ Here, too, we find a very just account of the sufficiency of the holy scriptures for salvation, that is, for instructing us in every thing necessary to salvation ; ‘ so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.’ Then follows a correct list of the canonical books of scripture, as distinguished from those that are apocryphal, which, though read by the church ‘ for example of life, and instruction of manners, are not applied to establish any doctrine.’

The very next article gives an admirable description of the purpose and design of the Old Testament, which, we are assured, ‘ is not contrary to the new ; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man’ in one person : ‘ wherefore,’ says the article, ‘ they are not to be heard, which feign that the old fathers did look only for transitory promises.’ Happy had it been for the interests of true religion, if some modern authors had been less heard, and less rewarded with popular fame, who have been at no small pains to recommend this strange, unbecoming fiction ; unbecoming surely in any christian divines, who might be supposed

posed to pay some more regard to the account given of this matter by an apostle of Christ, who, speaking of these old fathers, tells us expressly that, instead of looking only for transitory promises, they “all died in faith, confessing that they were strangers and pilgrims in the earth, and therefore desiring a better country, even an heavenly.” Such good reason have we to applaud the truly christian spirit of the framers of this article, who have left on record such a noble testimony of the just sense they had of the antiquity of their faith as christians, and of the support which it derived from the writings of the Old Testament; those very scriptures, which, according to Christ’s own account of them, “testified of him *” as the Saviour of the world †.

The second class of these articles may be supposed to include those that come between the eighth and the nineteenth, and which seem to comprehend those doctrines that affect christians in their individual capacity, as part of the sinful posterity of Adam, to be redeemed, if they are fit for redemption, by the mercy and merits

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of

* John v. 39.

† In the Bishop of Lincoln’s exposition of this article, we meet with the following clear and concise illustration of the subject.—“There is not only the most perfect harmony, but the closest connection, and mutual dependence between the Old and New Testaments; they are parts of the same system; they explain and confirm each other: the great plan of universal redemption, announced and typified in the one, is perfected and completed in the other; it was declared to Adam; it was promised to the patriarchs; it was typified by the law; it was predicted by the prophets; it was fulfilled in Christ. It was the eternal decree of God; it was gradually carried on through a long succession of ages, according to the dictates of his unerring wisdom, and was finally executed in his own good time.”

of Christ. Here, first of all, we meet with a very just and scriptural account of original sin, or that corruption of nature derived from our first parent, in whom as all have died, or are liable to death, so in him must all have sinned in some sense or other, without which transmitted guilt, death could have had no power but over the actual sinner: yet infants die, and must therefore have something of the nature of sin about them, otherwise they would not be mortal: being all, by nature, children of wrath, they must be acknowledged to stand in need of a redeemer; and from what can they stand in need of being redeemed, but from sin, as implying the fault or corruption of nature, which they bring with them into the world? So well founded is the doctrine of this article on original sin, in opposition to the Pelagian heresy of old, and the Socinian vanity of the present day; and no less just the conclusion, that, notwithstanding the sinfulness of our nature, ‘there is no condemnation for them that believe and are baptized;’ for so said St. Paul, “there is therefore now no condemnation for them that are in Christ Jesus *.”

The two following articles, ‘of the free will and ‘justification of man,’ are both supported by the express words of scripture; and to the necessity, both of preventing and co-operating grace, the language of our liturgy bears constant testimony, acknowledging always, that it is from God, that ‘all holy desires, all ‘good counsels, and all just works do proceed.’

The nature of these just or *good works*, is very properly

* Rom. viii. 1.

perly pointed out in the next article, which describes them as ‘ the fruits of faith, and following after justification ;’ that is, after our being placed in a state of justification, by our admission into the church, and partaking thereby of the privileges and promises of the gospel. That such good works, thus performed through faith, and by the assistance of God’s good spirit, ‘ although they cannot put away our sins, or endure the severity of divine judgement, are yet pleasing and acceptable to God in Christ,’ we have the best ground to believe, and therefore every encouragement to “ work out our salvation with fear and trembling ;” and as a writer on this subject well expresses it, ‘ doing all in the name of the Lord Jesus, ever trusting in him, and giving thanks to God by him.’

But, now, if it be true, as we are sure it is, that “ without faith it is impossible to please God *,” we need not wonder at the doctrine laid down in the article immediately following, that ‘ works done before the grace of Christ, and the inspiration of his spirit,’ that is, before men are admitted to the state of justification provided by the gospel, ‘ are not pleasant to God, for as much as they spring not of faith in Jesus Christ :’ we need not, I say, be any way surprised at this doctrine, since it is a necessary consequence of the apostolic maxim just now quoted, that “ without faith it is impossible to please God ;” and of what the same apostle says in another place, that “ whatsoever is not of faith is sin †.” Sinful indeed must every attempt be to claim God’s acceptance of any works

* Heb. xi. 6. † Rom. xiv. 23.

works that are not done, as he has willed and commanded them to be done; and therefore, we may justly say, in the words of this article, that ‘we doubt not ‘but such works have the nature of sin,’ having so much in them of the natural pride and presumption of man.

The same observation may be applied to the popish doctrine, which admits of works of supererogation, so justly condemned in the very next article, and on no less sure ground than a positive direction given by Christ himself, that “when we have done all that are “commanded us, we must say, we are unprofitable “servants, we have only done that which was our duty to do.”

The article which follows next, is entituled, ‘of ‘Christ alone without sin,’ and being expressed almost in the very words of scripture, cannot be considered as liable to the least objection.

The same may be said of that which declares, that ‘every deadly sin, willingly committed after baptism, ‘is not sin against the Holy Ghost and unpardonable, ‘for which reason the grant of repentance is not to be ‘denied to such as fall into sin after baptism;’ and the article concludes with observing very properly, that ‘they are to be condemned which say, they can ‘no more sin, as long as they live here, or deny the ‘place of forgiveness to such as truly repent.’

Yet something of this kind seems to be done by those who maintain the doctrine of absolute election and reprobation; and therefore, of all the articles now under our consideration, none has afforded more scope
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for criticism and controversy, than the *seventeenth*, on the subject of predestination ; some contending very strenuously, that it ought to be understood in the rigorous, exclusive, calvinistic sense ; and others shewing, with much more clearness of evidence, that this is not the sense which the church of England has ever attached to it. The latter opinion, has of late been so ably supported by some eminent writers of that church, that we might justly consider the question as fairly laid to rest, and no room left for stirring up any farther dispute in regard to it : yet I suspect, there is too much reason to fear, that the mistaken abettors of that violent party, who have lately arrogated to themselves the title of *true churchmen*, will still continue to insist, like true sons of Calvin, rather than of the church, that God has from all eternity predestinated one part of mankind to everlasting happiness, and the other to endless misery, and has done so, as they are pleased to say, by his own good pleasure, and for his greater glory *. But that such an arbitrary, uncondition-

* It is wonderful to observe the great champion of this party, Mr. Overton, endeavouring to *ascertain*, that the disciples of Calvin are the only *true churchmen*, yet compelled by the force of truth to make the following acknowledgement. " The articles, the homilies, and liturgy of our church," says he, " are three distinct species of writing. They were composed at different times, and in some respect for different purposes : and yet in point of doctrine, they uniformly breathe the *same spirit*, and express themselves with the *same degree* of force. No one of them contradicts the ideas, or by any means lessens the import of the rest ; but when compared with honesty, and understood according to the common rules of interpreting written composition, each mutually illustrates and confirms the full and natural force of the others." Now this harmony of the articles, liturgy, and homilies, the Bishop of Lincoln has incontestibly proved to be as opposite to Calvinism as light is to darkness. " The articles," says he, in his Charge, " contain not a single expression, which can be considered as limiting the redemption purchased by

ditional, exclusive scheme of salvation, is not the doctrine of the church of England, has been so fully and satis-

“ the blood of Christ. They mention the effects of Christ’s death only three
 “ times. In the second article it is said, Christ suffered to reconcile his fa-
 “ ther to us, and to be a sacrifice, not only for original guilt, but also for
 “ actual sins of men : original guilt belongs to all men, and therefore the actu-
 “ al sins of all men must be understood. In the fifteenth article it is said,
 “ Christ came to be a lamb without spot, who, by sacrifice of himself once
 “ made, should take away the sins of the world ; an expression taken from
 “ scripture, and too comprehensive to be adopted by those who meant to
 “ assert the doctrine of partial redemption. And in the thirty-first article,
 “ the doctrine of universal redemption is plainly and unequivocally asserted.
 “ The offering of Christ once made, is that perfect redemption, propitiation
 “ and satisfaction, for the sins of the whole world, both original and actual.
 “ Can then any one contend, after reading these words, that it is consistent with
 “ our articles to maintain that Christ died for the sins of only a part of the
 “ world, and that it is impossible for the rest of mankind to attain salvation
 “ through the merits of his death ?” With respect to the liturgy, the Bishop,
 having proved from the absolution in the morning and evening service, from
 the prayer of consecration in the Communion-Office, and from that expression
 in the Catechism which I have quoted, that it is completely anticalvinistic,
 adds these just remarks—“ In the book of common prayer, redemption is ne-
 “ ver declared to be irrespectively partial ; human co-operation is never ex-
 “ cluded, when the influence of the divine spirit is mentioned ; divine grace is
 “ never considered as irresistible or indefectible ; good works are never re-
 “ presented as unnecessary to salvation, and sensible impulses of the spirit are
 “ nowhere acknowledged.” So also in regard to the homilies, the Bishop
 states very confidently—“ Not one of the peculiar doctrines of Calvin is men-
 “ tioned in either book of Homilies. The word *predestination* does not occur
 “ from the beginning to the end of the Homilies ; the word *election* occurs on-
 “ ly once, and there it is not used in the Calvinistic sense : the word *reprobation*
 “ does not occur at all ; nothing is said of absolute decrees, partial re-
 “ demption, perseverance, or irresistible grace. Both books are pronounced
 “ by the 35th article, as containing a godly and wholesome doctrine, necessa-
 “ rily for these times, that is, *for the times in which they were published*. If Cal-
 “ vin’s opinions had then been prevalent, the framers of these Homilies would
 “ have thought it *necessary for these times*, to have entered more fully into these
 “ subjects, and to have offered a confutation of what they manifestly consider-
 “ ed as erroneous doctrines ; they would have exposed the new errors of Cal-
 “ vin, in the same manner as they have exposed the old errors of popery.”

satisfactorily evinced by the now Archdeacon of Salisbury †, the Dean of Peterborough, and the still greater authority of the Lord Bishop of Lincoln, that, for my own part, I see not the least ground left for any solid objection to the true and genuine sense of this article, especially when guarded with this very just and appropriate conclusion, that ‘ we must receive God’s promises in such wise, as they be generally set forth to us in holy scripture ; and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God :’ and no truth, I am sure, is more clearly revealed in that word, than that
 “ God sent his son to be the propitiation for the sins
 c “ of

† Mr. Daubeny, who in his *Vindiciæ Ecclesiæ Anglicanæ*, gives this very satisfactory account of the seventeenth article. “ In drawing up this article, “ it is acknowledged on all hands, that our reformers have almost transcribed “ the words of St. Paul, their opinion of which was undoubtedly not Calvinistic ; for the private writings of our reformers maintain, in most unequivocal language, the doctrine of universal redemption : and the doctrine of predestination, referred to in the article, is to be received in conformity with ‘ the promises of God, as they are generally set forth in holy scripture.’ But “ the Calvinistic doctrine of redemption is totally incompatible with the promises of God, as they are generally set forth in holy scripture ; it is not ‘ either read therein, nor may be proved thereby ;’ consequently it was not the “ Calvinistic doctrine of predestination, which our reformers meant to establish as the doctrine of the church of England.” On this subject, too, Dr. Kipling, the Dean of Peterborough, observes with great truth — “ It is only “ when an article of religion corresponds with what Calvin has written on “ the same subject, that that article can be called Calvinistic, or said to be “ subscribed in the Calvinistic sense ; and if any article militates against Calvin’s system, that article must be deemed anticalvinistic, and subscribed in “ an anticalvinistic sense.” Now all the articles, which are commonly represented as Calvinistic, Dr. Kipling has clearly shewn to be directly contrary to Calvin’s system, in so much that what he affirms, they positively deny, and what he denies, they as positively affirm.

“ of the whole world †,” and that “ Jesus Christ gave
 “ himself a ransom for all †.” According to which
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† John ii. 2. † 1 Tim. ii. 6.

¶ Well then might St. Paul affirm, (1 Tim. ii. 4.) that “ God will have
 “ all men to be saved, and to come unto the knowledge of the truth:” and
 with such express declarations of the divine will, it is the duty of christians to
 be fully satisfied, without seeking to be wise “ above that which is written,”
 or plunging into the mysterious depths of the decrees of heaven. “ Rather
 “ than bewilder ourselves,” says the Bishop of Lincoln, “ in the inextricable
 “ difficulties of such contemplations, to which our limited faculties are by no
 “ means competent, we should exclaim with the pious and humble psalm-
 “ ist, “ Such knowledge is too wonderful and excellent for us, we cannot
 “ attain unto it.” On this subject we have the following strong and conclu-
 sive reasoning, from the pen of that deeply learned casuist, Mr. Charles Leslie—
 “ If, as all parties must admit,” says he, “ there be no succession of time
 “ with God ; if eternity be but one enduring instant ; if past, present, and to
 “ come, be all one with God, and all things be present with him, then it must
 “ follow, that *foreknowledge* and *predestination* are words only fitted to our ca-
 “ pacities, who cannot comprehend duration without succession of time,
 “ which measures all duration to us ; and there being no past or future with
 “ God, consequently though he knows all things, yet he *foreknows* nothing,
 “ and though he has *decreed*, yet has he not *predecreed*, and there is no such
 “ thing as predestination with God, that is, not properly and in the strictness
 “ of the thing, though the word is used in holy scripture, as many others are,
 “ only to comply with our weakness, who could understand nothing of God
 “ from words spoken of him properly and strictly, according to his incompre-
 “ hensible nature. There are now no such words among men, nor intelli-
 “ gible among them, and therefore we must not argue strictly and philosophi-
 “ cally from such words, more than from “ God’s coming down to see whe-
 “ ther men’s sins were according to the cry of them, which had gone up to
 “ him, and such like.” See this, and a great deal more of most valuable mat-
 ter, in an admirable sermon, entitled, “ The History of Sin and Heresy,”
 preached on the feast of St. Michael, and bound up with Mr. Leslie’s other
 theological works.

Since this discourse was put to the press, the Lord Bishop of Bangor has
 very politely sent to its author, a copy of his excellent sermon on the same text,
 preached before the University of Oxford, at St. Mary’s, February 14th,
 1804, from which the following passage is extracted, to justify the references
 that have here been made to the promises of God, as “ set forth to us in holy
 “ scripture.”—“ If it be said, that there lies no presumption against the Cal-

declaration, every child of the church of England is taught to say, ‘ I believe in God the son, who hath re-
 ‘ deemed me, and *all* mankind.’ How then can it be
 said, that he has only redeemed a few, and left the rest
 to perish, by an eternal, irreversible decree ? To say
 or think so of the God of all mercy and compassion,
 must certainly be worthy of some anathema, or cen-
 sure from the church ; and it would look as if the
 church of England thought so, from the manner in
 which she has introduced her next article, connecting
 it, as it were, with the former—‘ For they *also*,’ says
 the *eighteenth* article, ‘ are to be had accursed, who
 ‘ presume to say, that every man shall be saved, by
 ‘ the law or sect which he professeth, so that he be
 ‘ diligent to frame his life according to that law, and
 ‘ the light of nature : for holy scripture doth set out
 ‘ unto us only the name of Jesus Christ, whereby men
 ‘ must be saved ;’ there being no other name given
 under heaven for that purpose, as there is but “ one

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“ vinistic sense of this article, from any such references as these to scripture,
 “ which the Calvinist has been accustomed to reconcile with his notion of elec-
 “ tion and predestination ; I answer, that evident references to these passages
 “ of scripture at least form another difference between the language of our
 “ reformers, and that of any others ; and that this taken together with their
 “ forbearance to state predestination and election as absolute and irrespective,
 “ in which also they stand alone, cannot but powerfully contribute to refute
 “ the opinion, that the articles of our church were formed upon strict prin-
 “ ciples of Calvinism ; an opinion, to which it was the attempt of a party to
 “ give a public authority, in the very reign in which these articles were
 “ agreed upon, by the addition of several new propositions (the Lambeth
 “ articles), all of which were said to be either openly asserted, or necessarily
 “ deducible from those already authorized. The project, however, was pe-
 “ remptorily rejected by royal authority.”

“ mediator between God and man, the man Christ
“ Jesus.”

We have now to consider the third and last division of these articles, which have a reference to christians, as members of a religious society; and the first of these defines very properly, what is to be understood by the name or title given to this society, which is called the *visible church of Christ*; that is, a congregation, or gathering together of faithful people into that one society, ‘ in which the pure word of God is
‘ preached, and the sacraments be duly ministered according to Christ’s ordinance, in all those things that
‘ of necessity are requisite to the same.’ Thus the sacraments instituted by Christ are here represented, in their regular administration, as essential to the very being of his church; and by this article, the church of England expresses her belief of what is certainly true, that as there can be no christian church without the sacraments ordained by Christ, so neither can there be any sacraments without a church, the one necessarily including and requiring the other. This article concludes with observing very truly, that as other churches have erred, ‘ so also hath the church of Rome
‘ erred, not only in their living and manner of ceremonies, but also in matters of faith.’

And now, after describing, with great precision, in the three following articles, the *authority* of the church, and of general councils, and those instances of Romish superstition, enumerated in the twenty-second article, as grounded on no authority of scripture, ‘ but rather
‘ repugnant to the word of God;’ the compilers of the
articles

articles proceed to point out the nature of that authority which is necessary to the office of public preaching, and ministering the sacraments ; and ‘ those,’ they say, ‘ we ought to judge lawfully called and sent to execute the same, which be chosen and called to this work by men, who have public authority given unto them in the congregation to call and send ministers into the Lord’s vineyard.’

These are the words of the *twenty-third* article, the meaning of which, we know, has been strangely misrepresented by those writers, who cannot bear to be told of any authority in the church, but what is derived from the people ; and a late learned professor of that stamp * doubted, it seems, whether this article had any meaning at all, although all the doubt and difficulty about it, had evidently arisen from the not recollecting or adverting, that the word *congregation*, at the time when the articles were framed, had the very same meaning as the word *church* ; and those who have public authority given unto them in the church, can be no other, in the sense of the church of England, as evidently appears from the preface to her Ordination-Offices, but her bishops and governors, who have the only lawful or regular authority to call and send ministers into that portion of the Lord’s vineyard, just as the bishops of the church in Scotland, are there the only persons, who, on Episcopal principles, have such authority.

The following articles, respecting the worship and sacraments of the church, the nature and design of these
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* See Dr. Campbell’s *Lectures on Ecclesiastical History*, vol. 1. p. 94.

venerable institutions, and the abuses to which they have been exposed in the church of Rome, must all meet the approbation of every sound and regular part of reformed christendom. In the *twenty-fifth* article, it is very truly declared, that ‘ there are two sacraments ordained of Christ our Lord in the gospel, ‘ that is to say, baptism and the supper of the Lord :’ and it is equally certain, that those five, commonly called sacraments in the church of Rome, are not to be counted as such, since ‘ they have not the like nature ‘ of sacraments with baptism and the Lord’s supper, ‘ having not any visible sign or ceremony, ordained of ‘ God.’ Yet we know, that in the church of England, as well as in the church to which we belong, confirmation is acknowledged, and reverently used, as an apostolic ordinance, and in one of the prayers appointed for the administration of it, the laying on of the bishop’s hands, *after the example of the holy apostles*, is declared to be, for the ‘ certifying’ the persons confirmed, ‘ by *this sign*, of God’s favour and gracious goodness ‘ towards them ;’ which plainly shews, that what is said in this article of confirmation, ‘ having no visible ‘ sign ordained of God,’ is not meant to detract in the least from the regard that is due to this truly primitive and venerable rite, or to insinuate, that it is one of those, ‘ which have grown of the corrupt following of ‘ the apostles,’ but only to prove, that it is not to be considered as a sacrament, in the strict and proper sense of that word, as applied to those distinguished means of grace and salvation instituted by Christ himself, baptism, and the Lord’s supper. The considering
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it as such, and laying aside the apostolic form, in which it ought to be administered, is that *corruption* of the Romish church, which this article alludes to, and condemns. But confirmation is still to be received as a sacred ordinance used by the apostles, for blessing and sanctifying the members of Christ's body, by the gift of the holy spirit; the benefit of which is frequently alluded to in scripture as the '*sealing of christians*;' a benefit, which we cannot but suppose to be of very great consequence, when we find St. Paul, in one of his epistles, mentioning it next to baptism, among the fundamental '*principles of the doctrine of Christ* *.'

If, then, there be no ground for any difference of opinion among the reformed churches, in regard to the true meaning of this article, as little can those be objected to, which relate to the '*marriage of the clergy, the discipline and traditions of the church, the riches and goods of christians, and the lawfulness of taking an oath before a magistrate, in a cause of faith and charity,*' that is, when faith or truth is to be established, and charity, or goodwill among men, may by this means be promoted. In the article, indeed, which treats of the *traditions of the church*, we find a truth asserted, which ought to be always kept in view by every friend of ecclesiastical order and unity, that '*every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the church, ordained only by man's authority, so that all things be done to edifying.*' The Bishop of Lincoln con-

* Heb. vi. 1. 2.—See Bishop Jolly's just remarks on this subject, in the Appendix.

concludes his exposition of this article, with a very appropriate quotation from an epistle of Augustine, the application of which, every clergyman would do well to make to his own case, in regard to the different rites and usages of different churches: ‘ Si quid aliud
 ‘ hujusmodi animadverti potest, totum hoc genus re-
 ‘ rum liberas habet observationes: nec disciplina ulla
 ‘ est in his melior gravi prudentique christiano, quam
 ‘ ut eo modo agat, quo agere viderit ecclesiam ad quam
 ‘ forte devenerit. Quod enim neque contra fidem,
 ‘ neque contra bonos mores esse convincitur, indiffe-
 ‘ renter est habendum, et propter eorum inter quos
 ‘ vivitur societatem, servandum est.’

We have only farther to observe, that the three remaining articles, ‘ Of the Homilies, the consecration
 ‘ of bishops, and ordering of priests and deacons,’ and that which treats of the ‘ supremacy of the chief magi-
 ‘ strate,’ are all peculiar to the established religion of England, and with respect to other national churches, can be considered only as articles of union, by agreeing to which in the form of subscription, they testify their approbation of what has been done, for establishing order and uniformity in the church of England. This appears to be the only sense, in which these three articles can be subscribed by the clergy of other churches; and where they contain any reference to *Edward the Sixth*, to *Elizabeth our Queen*, and to *this realm of England*, it is evident that every such reference admits of no direct application to the state of our church in Scotland; and therefore the subscription required from us, can imply no more than our assenting to what
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is thus expressed, as a thing right and proper in the realm of England, and so far as it can be applied to our situation in Scotland.

Both the books of Homilies, referred to in the *thirty-fifth* article, we may justly consider as ‘ containing a ‘ godly and wholesome doctrine,’ very suitable and ‘ necessary for the times in which they were written,’ and such as may still be studied with advantage, and fitted for general use, by a proper alteration of the language in which they were composed.

It has been already mentioned, that the *form* of consecrating bishops, and of ordaining priests and deacons, referred to in the *thirty-sixth* article, has always been used in our church, since it was deprived of legal establishment, with no other variation than what our circumstances necessarily require. And as to the *thirty-seventh* article, entituled, ‘ Of the civil magistrates,’ it has ever been the doctrine of our church, as well as of the church of England, that the King’s Majesty, having the chief power in every part of his dominions, has a right to ‘ rule all estates and degrees committed to his ‘ charge by God, whether they be ecclesiastical or temporal, and to restrain with the civil sword the stubborn and evil doers.’ To this doctrine we do steadfastly adhere, and never fail, as in duty bound, to recommend a conscientious submission to our sovereign Lord King GEORGE, and to all who are put in authority under him; for whom also we do not cease to offer up our fervent supplications and prayers to God’s divine Majesty, ‘ that they may truly and indifferently ‘ minister justice, to the punishment of wickedness and

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‘ vice,

‘ vice, and to the maintenance of his true religion and
‘ virtue.’ Such is our desire to be ‘ godly and quiet-
‘ ly governed,’ under the King whom God hath set
over us, and to promote, as far as we can, both the civil
and religious interests of his united empire.

The articles of religion, which we have been now
considering, are declared to contain the true doctrine
of the church of England, agreeable to God’s word;
and the professed object of them is expressly said to be,
‘ for avoiding of diversities of opinions, and for the es-
‘ tablishing of consent, touching true religion.’ It is,
therefore, with a view to the accomplishment of this
desirable object, as far as it can be attained by any
means in our power, that I have gone over these ar-
ticles, in a cursory way to be sure, but so as may suf-
ficiently shew what my opinion is, with regard to them,
and that I think there is nothing in the doctrine and
general language of them, but what corresponds with
the account given of them by authority, that they are
‘ agreeable to the word of God.’ That some of their
particular forms of expression might now, in the pre-
sent state of the English language, be altered for the
better, will not be denied, even by their most zealous
defenders; and the Bishop of Lincoln, in his late ex-
position of them, says very candidly, ‘ It is not indeed
‘ necessary, that he who subscribes them should ap-
‘ prove every word or expression, but only that he
‘ should believe all the fundamental doctrines, of the
‘ articles.’ For securing this uniformity of belief, all
persons ordained, or admitted to any cure or benefice
in the church of England, are required by law to sub-
scribe

scribe these articles, as a testimony of unfeigned assent to the truths which they contain; and for a similar purpose, the same subscription is proposed to the clergy of the Episcopal church in Scotland, as the means whereby they may declare their agreement in doctrine and discipline with the united church of England and Ireland, and shew how ready and willing they are to hold communion with that church, on every proper occasion.

It is in this light that I wish the matter to be seriously considered by those whom I am now addressing; and for the sake of increasing, what we daily pray for, the blessed influence of the spirit of truth, unity and concord; that all who confess God's holy name, as they of the church of England, and we of this church do, may agree in the truth of his holy word, and live in unity and godly love. It is thus, my brethren, that we are required to "hold fast the form of sound words," which, in some shape or other, has been handed down in the church, from the days of the apostles to the present time. If those articles of religion, which we have been now examining, are to be considered as a form of this kind, and such, I think, is the light in which we may justly behold them; we cannot then do better, than join with the church of England in adopting them as the standard of our christian doctrine, and thus supply a want which we have long lamented, by making them the public and permanent confessional of our church. Our doing so, in a grave and serious manner, suited to the solemnity of the occasion, would shew the just sense we entertain of the

importance of the work in which we are engaged, and the great and good end that may be attained by it.

One obvious consequence of the resolution we form this day, will, I trust, be the evincing on our part such a sincere desire of union among those of the Episcopal persuasion, as can no longer be called in question, nor traced to any other motive, than an ardent zeal to promote that gracious purpose, for which christians are united in one mystical body, even the mutual comfort and edification of its members, and that every part may contribute its share to support and forward the whole in the way of salvation and peace. Any such portion of this friendly aid and encouragement as we can afford, may, no doubt, appear to be very small and insignificant, when held out to a church established by law, and enjoying all the security which may be expected from the power and protection of the secular arm : and yet, when we daily see, or hear of the imminent danger to which the church of England is exposed, notwithstanding this powerful defence, if not of being overborn by outward violence, yet certainly of being secretly undermined by the treachery of those, who affecting to keep within her pale, are ready to break from it whenever an opportunity offers, and on any such occasion, would be proud to see her humbled, to trample on her authority, and lay her honour in the dust. When we think seriously of these things, and look forward to what may be the fatal consequence of so much spiritual pride, and contempt of all order and dignity, we will surely esteem it our duty to do what we can to prevent the dire effects of this levelling, licentious

tious spirit, and give every public testimony of our earnest desire to preserve both the purity of doctrine, and regularity of apostolic succession, which so happily distinguish, and long may they both continue to adorn, the true, as well as the legal, the rightly constituted, as well as lawfully established church of England *! In this fervent wish, I am persuaded, my brethren, you will all cordially join with me, and in every measure that may serve to shew how well we are disposed to hold fast our profession, even as St. Paul exhorted Timothy to hold fast the form of sound words, “ in faith “ and love, which is in Christ Jesus.”

If we suppose the apostle to be here recommending the form of sound words which he had delivered, by pointing out the subject of them to be the faith and love which is *in* Christ Jesus, for he also, we are told, “ witnessed a good confession,” or gave evidence of his *faith*, “ before Pontius Pilate †,” and nothing can ever exceed the *love* which he bore to the sons of men : or, if we consider St. Paul as requiring Timothy to hold fast the doctrine of the gospel, with that faith and love which come *from* Christ Jesus, and ought ever to adorn the christian character ; in which ever of these senses we explain the apostle's meaning, the same

* This distinction between a true and a legal church is very properly marked in a late small publication by Dr. Burgess, Lord Bishop of St. David's, called, *First Principles of Christian Knowledge*, in which the young christian is taught—1st, That a church may be a true church, and yet it is not a legal church, if it be not established by law ; and 2d, That a church may be established by law, and so be a legal church ; but if the *word of God* is not preached in it, and the sacraments are not *duly* administered by persons *rightly* ordained, it is not a true church.

† 1 Tim. vi. 14.

same inference ought to be drawn, and the same effect produced from this beautiful conjunction of faith and love with the profession of a christian, especially of a christian minister, who ought to be not only well instructed himself in the knowledge of divine things, but also ready and well disposed to teach others the good and the right way, in which they ought to walk and to please God.

It was with a view to this great end of the charge committed to him, that Timothy was exhorted by St. Paul to “take heed to himself and to the doctrine” of the church *, that in so doing he might “both save himself and them that heard him.” And if we, my brethren, have a share, a humble share no doubt, of this important charge committed to us, we ought never to lose sight of the obligation we lie under to promote the happy object of it, not only by keeping ourselves steadily attached to the principles of our religion, but also by teaching and admonishing others to do the same; always remembering, that it is as much our duty to enlighten the understandings of our people, by laying before them the true doctrine of the gospel, as it is to improve their morals, by shewing them how to walk worthy of that doctrine.

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* 1 Tim. iv. 16.—In one of the excellent Charges, delivered by the Lord Bishop of Rochester, now of St. Asaph, he has shewn, with his usual accuracy, that in this passage, *the doctrine*, not *thy doctrine*, is the true reading: “as if the apostle studiously avoided a form of expression, which might seem to imply, that even St. Timothy had any doctrine to deliver of his own. He is enjoined to take heed to *the doctrine*, that is, to the doctrine delivered to the inspired apostles, and by the authority of the church committed to St. Timothy.”

When our Saviour told his apostles, “ ye are the salt of the earth,” to preserve mankind from the corruption of sin and wickedness, he immediately added, “ ye are the light of the world *,” to dispel the darkness, in which the world lay, and point out the true way that leads to life eternal. For this purpose, the successors of these apostles are furnished with ample directions how to continue and carry on the blessed work so happily entrusted to them. We have the law and the prophets, the gospel and its evangelists, all holding out instruction to us, suited to every occasion, such as will enable us to retain every form of sound words that has been transmitted to us, and dispose us to do so in the way of faith and love, such faith and love as we have in, and from, Christ Jesus.

This happy union of these two powerful and endearing principles, let us keep ever in our eye, and while we gladly cherish the one, let us strictly and invariably adhere to the other. That love which has not faith for its strength and support, is but a feeble bond of friendship, apt to be torn asunder by the trials and troubles of this life : and that faith which has not love for its companion, to make it useful and beneficial, is but a vain empty shew, without any solid or substantial effect. In holding fast our profession, therefore, let no separation ever be found of these two christian graces, which ought to be so closely joined together ; but while we firmly retain the true faith, as handed down in our forms of sound words, let us also industriously cultivate that true charity or love, which will dispose us to embrace, as brethren, those who are desirous to become

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* Matth. v. 13. 14.

a part of our household of faith, and willing to join with us in every act of religious homage due to *Him*, of whom the whole family in heaven and earth is named.

With such a pleasing prospect before us, let no concession be wanting on our part, that may tend to accelerate the object of our wishes; no concession, I mean, that is consistent with the principles, by which we are distinguished. That mark of distinction must ever be held sacred by us; and those who are friendly to the cause in which we are engaged, will surely not desire us to relinquish the ground, on which we have hitherto rested our defence of the Episcopacy of Scotland, and of those fundamental truths, which are inseparably connected with the vindication of it. We may rather hope, that clergymen deriving their orders from a church of the same constitution in things spiritual, though not in the same situation as to things of secular concern, will see the propriety of uniting with us in acting agreeably to that heavenly maxim, laid down by an inspired apostle, that the "things which are seen," in the outward establishment of the church, are but "temporal," while the "things that are not seen," its internal relation to Christ, and the rewards he is preparing for it, are "eternal."

In the hope, then, of being graciously accepted by him, at the end of our course, let us go on with patience in the way of our duty, ever holding fast our faith in Christ our common head, and testifying our love to all the members of his mystical body; labouring continually and earnestly, as is our bounden duty,

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to obtain that most valuable blessing, which we are taught to beg in our excellent daily prayers, even ‘ the good estate of the catholic church ; that it may be so guided and governed by God’s good spirit, that all who profess and call themselves christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life :’ and God of his mercy hear our prayers, for the sake of him whom he heareth always, Jesus Christ the righteous : to whom, in unity with the Father, and the Holy Spirit, three persons in one God, be ascribed, as is most due, all glory and honour, thanksgiving and praise, henceforth, and for evermore. AMEN.

APPEN.

APPENDIX.

AFTER the other Bishops had severally declared their opinions on the subject before them, and with all becoming regard to the sentiments of the Clergy, expressed the sincere satisfaction, which they could not fail to derive from an unanimous resolution to subscribe the *Thirty-nine* Articles of the Church of England, Bishop JOLLY, of the Diocese of Moray, delivered an Address to the following effect :—

“ Our attention, my brethren, on this solemn occasion, is forcibly arrested by these affecting words of St. Paul to the Corinthians *, “ Now, I beseech you, brethren, by the “ name of our Lord Jesus Christ, that ye all speak the same “ thing, and that there be no divisions among you, but “ that ye be perfectly joined together, in the same mind, and “ in the same judgement.” This divine admonition, though it leaves room for mutual forbearance in points of less importance, and doubtful disputation (as may be inferred from other passages of St. Paul’s epistles, yet) plainly establishes the necessity of concord and unanimity in all the great articles of faith and religion ; and if the professors, much more are the preachers, of christianity bound to such consent and agreement. “ *The form of doctrine,*” — “ *the form of sound words,*” we are accordingly charged to “ hold fast in faith and love.”

* 1 Cor. i. 10.

Such *forms* we find recorded by the most early ecclesiastical writers, particularly by Irenæus and Tertullian, in the age next to the apostles. Afterwards, when the vain imaginations of men corrupted the simplicity of the “truth as it is in JESUS,” the church was obliged to counteract the poison by antidotes suited to the several errors as they arose. Hence confessions and formularies of faith came to be multiplied and enlarged, dilated in words, but the same in substance as at first delivered to the saints.

“When the dismal night of Romish error and delusion began to be dispelled by the dawn of reformation, access was not at first, and in all places, so easy as could have been wished, to those early monuments which would have most clearly detected and exposed the innovations and corruptions, whereby the primitive faith and practice had been so grossly adulterated, and happily furnished the uniform standard of doctrine and discipline, stampd with ANTIQUITY, UNIVERSALITY, and CONSENT, the safe and golden rule of reformation. Different confessions were drawn up in different countries, and it is rather wonderful, that amidst such variety, so much harmony prevailed as we find*.

“The church of England has been justly called the *Bulwark of the Reformation*; and her superior strength and beauty consist in her wise regard to primitive antiquity, whereby she threw off the adventitious, morbid matter, which burdened her constitution, and returned to her early health and vigour. Her first reformed admirable Liturgy, composed (as an act of parliament expresses it) “by the aid of the Holy Ghost,” spoke her sense of religion in the most solemn manner before God; and she could not be supposed to hold out a different doctrine to men in her *articles*, the same persons being the framers of both. The first draught of those *articles of religion* was drawn by the great Archbishop Cranmer, assisted by the primitive-ly-

* Vide *Corpus et Syntagma Confessionum.*

ly-learned Ridley, in the year 1551, and after passing from hand to hand among the bishops for their correction, came before the Royal Council in the end of the following year, was returned to the Archbishop for his last revisal, and passed the Convocation. These articles, forty-two in number, were published in Latin and English in the year 1553*.

“The Marian persecution drove many of the English divines abroad, and it is matter of regret, rather than of wonder, that upon the return of peace they brought some foreign doctrine home with them. When the church reviewed her articles in the year 1562, she prudently contrived, by retrenching some, and making alterations in the frame of others, suited to the state of things at that time, to admit a general subscription of persons agreeing in the main, and forbearing one another in love, that they might “endeavour to keep the unity of the “spirit in the bond of peace.” These articles, agreed upon in the Convocation of 1562, were first emitted in Latin only, and there was no authentic English translation of them till the year 1571, when they were again reviewed by the Convocation, brought to their present form, and published authoritatively both in Latin and English.

“In the following century, when an unhappy *pharisaic leaven* spread to an alarming degree, we find by the King’s *Declaration* first published in 1628, and still prefixed to the articles, that the dissentients all appealed to them as favouring their different opinions. The royal declaration plainly tended to repress the extravagance of the Calvinists; and it is well known that Archbishop Laud, and other divines in greatest favour with King Charles, were far from being inclined to the sentiments of Geneva, or the Synod of Dort, or the bare sacramentarian doctrine of the Lord’s supper. They, therefore, must have understood the articles, and subscribed them, according to the belief of their first framers, who regarded
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* See them in Sparrow’s *Collection*, p. 39.

Melancthon more than Calvin. At that time Bishop Montague maintained their anticalvinistic sense in his appeal, as Dr. Heylin did afterwards in his *Quinquarticular History*: and in the present day, among others, Mr. Daubeny, now Archdeacon of Salisbury, has most satisfactorily cleared them from the false glosses of modern Calvinists, in his excellent work, intituled, *Vindicia Ecclesie Anglicana* *.

“ From the writings of Archbishop Cranmer, and others his contemporaries, it has been proved, that the expressions in the

* “ It is well known,” says Mr. Daubeny, “ that the Declaration prefixed to the articles, confining all who subscribe them to the plain, literal, and grammatical sense, was obtained by the influence of Archbishop Laud. But Laud and his associates were accused by the Calvinists, of departing from the true sense of the articles, to which, says Burnet, it was answered by them, that they took the articles in their literal and grammatical sense, and to support this, that Declaration was set forth. The conclusion then appears as evident as that two and two make four, that at the time that this Declaration was set forth, the Calvinists themselves did not consider the plain, literal and grammatical sense of the articles compatible with the interpretation which they annexed to them; for had this been the case, Bishop Laud, who was known to be the chief spring in the business, instead of becoming the object of their accusation on this occasion, would have been entitled to their highest regard, for having thus contributed so essentially to the confirmation of the Calvinistic cause. Instead of this, however, the Calvinistic divines of that period petitioned against the Declaration, stating, that a restraint was laid upon them from preaching the saving doctrines of God’s free grace in election and predestination; therefore, it is most obvious, that the plain, literal, and grammatical sense of the articles of the church of England, did not, in the opinion of the Calvinists of that period, contain the saving doctrines of free grace in election and predestination, according to the Calvinistic interpretation.” Very justly, then, was it observed by one of the clergy present at our meeting, that “ if the disciple of Calvin holds to the literal and grammatical sense of the articles as the anchor of his soul, he has been clearly convicted of leaning only to a broken reed, instead of an anchor sure and steadfast: for prejudice itself must yield to facts, as facts are stubborn things;” and in addition to those now produced, we are informed by a contemporary writer, that Calvin’s offer of assistance in conducting the reformation in England, was rejected by Cranmer; “ for,” says Heylin, “ the Archbishop knew the man.”

the articles, which Calvinistic divines lay hold of, and misinterpret, do not, in their original meaning, favour their peculiar tenets. The "*Institution and Erudition of a Christian Man,*" with the *Reformatio Legum, &c.* drawn up by those first reformers, explain and amplify here and there what is more condensed, and less perspicuous in the articles: and happily we too in Scotland have of late got our authentic *Institution of a Christian Man*, in a little book, called, "*A Layman's Account of his Faith and Practice, as a Member of the Episcopal Church in Scotland; published with the approbation of the Bishops of that Church.*" In adopting, therefore, the articles of the united church of England and Ireland, as the articles of our church, we must be candidly understood as taking them in unison with that book, and not thinking any expressions with regard to the Lord's supper in the least inimical to our practice at the altar, in the use of the Scotch Communion Office: in which we are supported by the first reformed Liturgy of England, not to look back to all the ancient liturgies, which prevailed, long before the corruptions of popery had a being. Some of the greatest divines of the church of England, Poinet, Andrews, Laud, Heylin, Mede, Taylor, Bull, Johnson, and many others, have asserted and maintained the doctrine, which in that office is reduced to practice. Yet these divines did all subscribe the *thirty-nine* articles, and must therefore have understood them consistently with their belief of the *Commemorative Sacrifice of the Holy Eucharist*, using the present liturgy of the church of England as comprehending it. Our subscribing them in Scotland cannot then be justly interpreted as an inconsistency with it; since our belief is diametrically opposite to the corrupt sacrifice of the mass, which, with all the other errors and corruptions of the church of Rome, none more heartily renounce and detest than we in Scotland do; with safety always to those truly catholic, primitive doctrines and practices, whereof these errors and novel-

velities are the corruption. The term *corruption* implies a subject once *sound*, and *error* implies original *truth*, from which it is a deviation. This distinction the church of England in her blessed reformation carefully observed. Her practice of confirmation may be taken as an example.

Confirmation, by the laying on of Episcopal hands, is plainly warranted by the doctrine and practice of the apostles, and was religiously and universally continued and kept up by the primitive church. But the church of Rome, in her degenerate state, justled out the *laying on of hands*, and exalted the *chrism*, which had been before used only as a decent, mutable ceremony, into the place of it. The church of England, therefore, while she retains and solemnly uses, with fervent prayer to God (as does her poor sister in Scotland), the *certifying sign* of the laying on of hands, *after the example of the holy apostles*, yet in her *twenty-fifth* article of religion condemns the *corruption* of that example by the church of Rome, which makes the *chrism* the outward visible sign of a sacrament, raising it to the same level with the elements in baptism and the Lord's supper, thus too truly making void a divine institution by human tradition. Let any one compare the two Offices of England and of Rome, and he will clearly see what is here briefly, and therefore, perhaps unintelligibly stated. Instead of "*Confirmo te Chrismate Salutis in Nomine Patris,*" &c. as it is in the *Pontificale Romanum*, it was in the first reformed prayer-book of England, more pointedly stating the usurping ceremony in the face than at present, "*I lay mine hands upon thee, in the name of the Father,*" &c. In the prayer after all are confirmed, the *Pontificale* reads, "*Præsta ut eorum corâa, quorum frontes sacro Chrismate delinivimus,*" &c. In the English Liturgy it is, "We make our humble supplications unto thee, for these thy servants, upon whom, (after the example of thy holy apostles) we have now laid our hands," &c. The latter is the following or true imitation of
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the apostles; the former is the *corrupt following of the apostles*, which the *twenty-fifth* article censures. The learned Mr. Daubeny, in his work above referred to, agrees with those, who acknowledge, that some of the articles "might have been better expressed," and that "though an admirable, yet they are an improveable form of sound words." Much more might we in Scotland claim our right of expressing that true sense of them, which he, and other worthy churchmen, have so fully evinced, in words less liable to be misunderstood. But instead of a new form, we adopt and embrace theirs, out of our love and desire of unity and concord; that being of one heart and mind in our one Lord Jesus Christ, we may, as with one mouth, all speak the same thing, to the glory of God, and our mutual edification.

"I shall, therefore, detain you no longer, my brethren, than by quoting a caution from two writers on this subject, which seems very suitable to the present occasion: "In matters of subscription," says Dr. Bennet, (in his *Directions for Studying the Articles*) "a man ought to take effectual care, that he deals openly and fairly, that he does not trifle with sacred obligations, and play with settled impositions, and thereby give his conscience either such a wrench as may often make his heart ache, or such a loose, as may debauch it in other instances." "A good man," says Dr. Conybeare, (in an excellent *Sermon on Subscription to Articles*) will be "cautious, but not subtle: he will first examine with impartiality and care, and then subscribe with sincerity and plainness."

Bishop JOLLY having concluded the foregoing Address, the Clergyman alluded to in the preceding note,

(Mr. SKINNER, at Forfar), requested permission to quote some authorities, which he had been at pains to collect for his own satisfaction, from a few of the most approved writers of the Church of England, tending to shew, (and they certainly have shewn in the most satisfactory manner) that the Thirty-nine Articles of that Church are neither Calvinistic, Antinomian, nor Erastian ; and he finished the reading of the extracts which he held in his hand, by a Declaration to the following effect, in which his Brethren cordially joined :—

“ Impressed, therefore, as I am with the force of
 “ those arguments, which I have had the honour of
 “ stating to this venerable audience, I do now willingly,
 “ ly, and ex animo consent to the adoption of the articles
 “ of the united church of England and Ireland,
 “ as the articles of the church to which I belong, acknowledging
 “ all and every one of them to be, in my opinion, agreeable
 “ to the word of God. For, to use the language of Mr. Faber,
 “ in his *Thoughts on the Calvinistic and Arminian Controversy*,
 “ after mature investigation, I find, that to the Calvinist
 “ the articles declare the doctrine of universal redemption ;
 “ to the Pelagian they assert the existence of original sin :
 “ to the Antinomian they declare, that good works are a
 “ *sine qua non* of salvation, though not the meritorious
 “ cause of it : to the Latitudinarian they avow, that they
 “ are to be had accursed who presume to say that every
 “ man shall be saved by the law or sect which he professeth,
 “ so that he be diligent to frame his life according to that
 “ law, and the light of nature ; while
 “ they