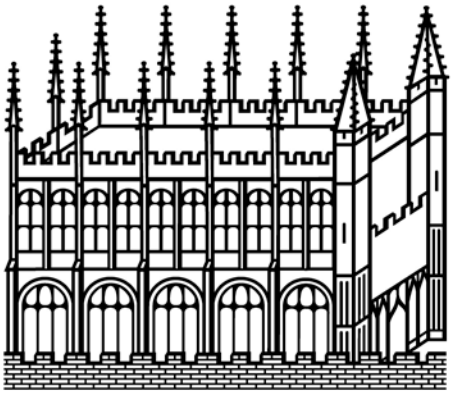

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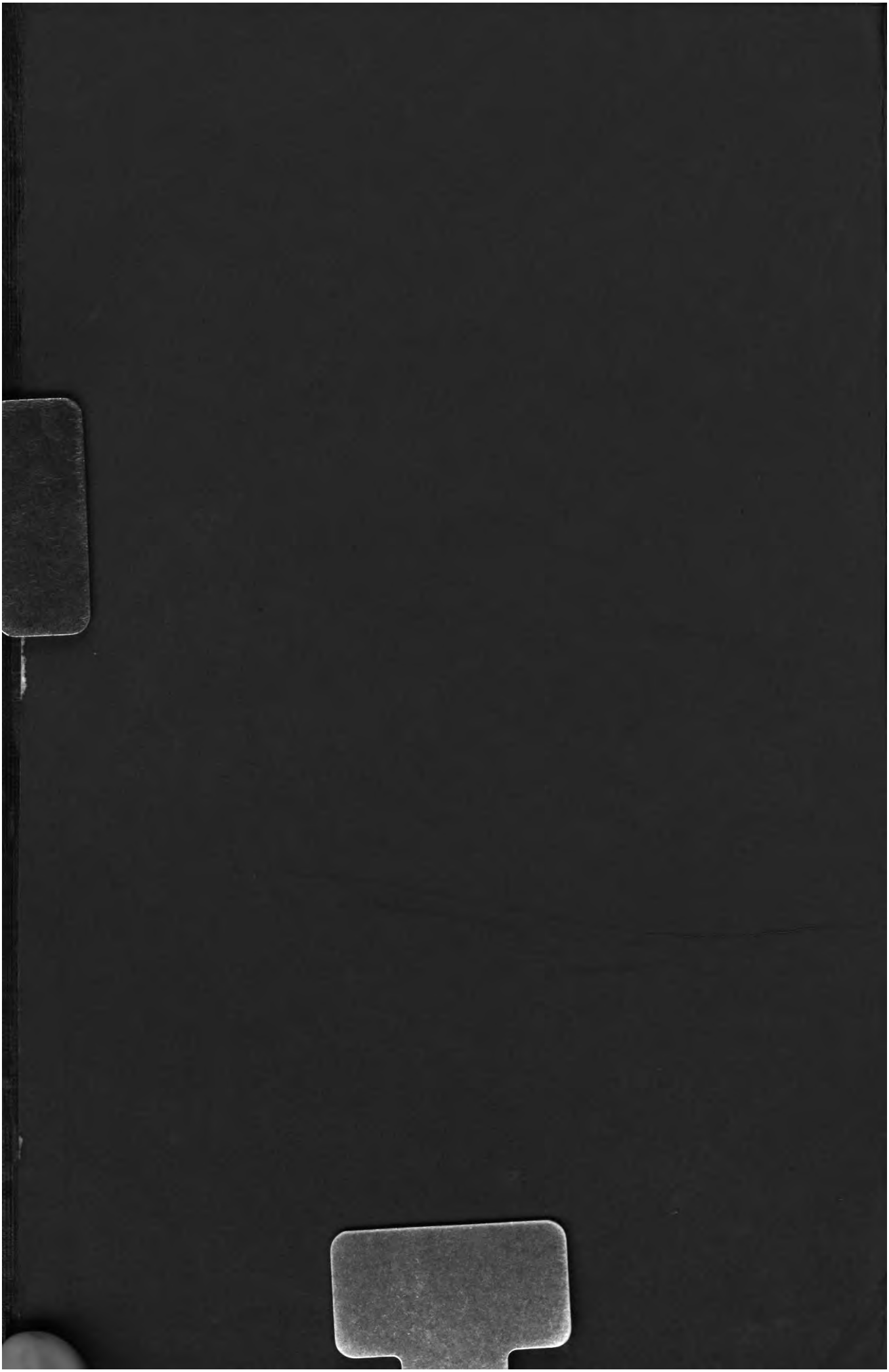

DISCOURSES ON THE TRUE DEFINITION OF THE CHURCH.

DISCOURSES ON THE

True Definition of the Church,

ONE, HOLY, CATHOLIC, AND

APOSTOLIC,

AND KINDRED SUBJECTS.

BY HENRY DRUMMOND.

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TRUE DEFINITION OF THE CHURCH, ONE, HOLY, CATHOLIC, AND APOSTOLIC.

I.—ONE.

THE assertion by every Christian man, in public orthodox worship, that he believes in ONE, HOLY, CATHOLIC, and APOSTOLIC CHURCH, is not that he believes in a theological speculation, but in a practical fact. It is not a theoretical description of a myth, but a tangible reality. It is not a mere declaration of a principle, which is inoperative on the greater part of the members of the Church, (such as in physics the belief in attraction, repulsion, centrifugal and centripetal forces and the like, which, however, does influence every one, although unconsciously,) but it is a declaration of qualities which every one is bound to manifest, according to the position he occupies in the Church. In order to do this, he must know and feel that every baptized man is his brother in Christ, and bear himself towards him in brotherly love, as a member of the

same family: he must practise the things which conduce to holiness, especially those which shall be hereafter considered: he must have and live on the conviction, that all he knows and has read of the extent of the Church is as nothing in comparison of its true universality: he must know, not abstract apostleship, but living apostles, through whom he sees God effecting the outward organization of all the believers in Christ, and that perfection of unity which they are appointed by God to accomplish.

Almost all Christians, however, regard the assertion that the Church is One, Holy, Catholic, and Apostolic, as a mere theory, and not a practical fact: and, so far as the experience of the larger number goes, they cannot do otherwise. The circulation of the blood in a man is a theory, and concerns him no further so long as the members of his own body are in health: but if his hands or his feet become mortified, he knows that the union of his extremities with his whole body is a practical fact, and that "if one member suffer, the whole body suffers with it." It is a mere theory also to all who do not sensibly feel that their spiritual state is really affected by the condition of every member of the Church; even the looking for the Lord to come, and to raise those who have died in the faith, and to establish His kingdom, and to translate their

bodies without seeing death, is a mere theory of no practical importance if they do not know and feel that their hope never can be realized unless they all grow up together into the One perfect body which the Lord will unite to Himself.

That there be no confusion of ideas on this subject, let us commence by accurate definitions of terms. By the word *Church* is meant all men who have been united together by the rite of baptism, as all Jews were, and are united together by the rite of circumcision. The *common faith* of this body of persons is contained in the three Creeds called the Apostle's, Nicene, and Athanasian; and all agreed in this Creed until the Reformation, when the Church was split into many sects, and the Church of England added thirty-nine Articles to the ancient Creeds for herself: the Presbyterians added the Westminster Confession for their sect: the Germans added the Confession of Augsburgh: and the Latin sect added that of Pope Pius the IVth. The word *sect*, therefore, is not a term of reproach any further than it is the true character of those who have committed the sin of schism; it simply declares an ecclesiastical and theological fact.

When Nicodemus came to our Lord he shewed, by his manner of address, that he was in earnest upon the subject of religion, and desirous of learning

from any one, however despised, whom he thought competent to instruct him in more than he already knew. Our Lord, therefore, at once made a statement to him which would necessarily surprise him, as similar statements surprise, stagger, and alarm men continually in these days. The assertion implied, that, if he really wanted to know all that one commissioned from God was able to tell him, he must be prepared to hear things of a nature very different from any he had ever heard before; yet these things, whilst new in their form, were only a development of what God had of old time declared in His word that He would bring to pass.

In his public ministrations our Lord continually insisted upon two points: first, that the priests and scribes were truly the lawful teachers of the people, and that the people ought to respect them as such; secondly, that these lawful teachers had substituted traditions, doctrines, and observances enjoined by their predecessors, for things enjoined in the word of God; so that in fact, although not in theory, they had set aside God's word, and even taught men to act contrary to it. There were many sects and parties among the Jews, but our Lord made no distinction between them. He did not charge this fault upon one sect more than upon another: but in our days every sect amongst Christians imagines that a

fault which it perceives in another is peculiar to that other, but that itself is free from the same; whereas, in the greater number of instances, the same errors are to be found in all, modified by natural and other circumstances.

Every science has a language peculiar to itself, which is very convenient, as saving much circumlocution amongst those who are agreed upon the points which the terms express; but if there be a difference of opinion upon these, then the dispute becomes virtually one on *definitions*, and not on *truth*, and can lead to no profitable result: and it may be laid down as a universal rule, that men understand no subject on which they cannot express themselves without the use of any scientific or conventional term whatever. Now God has shewn us latterly much truth concerning the organization of His Church, and the adaptation of each organ of it to produce a particular effect in reducing the unruly wills and affections of sinful men to obey Him. He taught this truth, first, by placing, through the word of prophets, certain individuals in particular places, by which this organization was shewn to be the same as that which was established in the beginning; and, secondly, by shewing, through the same word, the meaning of what He had done. The word of prophecy abounded in symbolic expressions, such as

pillars, and boards, and bars, and brass, and gold, and silver, taken from the component parts of the tabernacle of Moses. This tabernacle, we were reminded, was declared by St. Paul to be a model of the Christian Church; this symbolic language was necessary, because eternal truth, which does not change as the fitful caprice of man changes, can only be expressed by an unchangeable thing: but no one does really understand the work which God has done if he cannot explain it without making use of those symbolic terms.

A grievous error runs through the Christian world in speaking of sects. A name is taken by a sect, or affixed to it by its opponents, which quite as often tends to mislead as to instruct; and some of these peculiar names contain contradictions which make them palpably absurd: for example, some call themselves Roman CATHOLICS, some German CATHOLICS, others Anglican CATHOLICS: the terms are contradictions;—in so far as men are Romanists, or Germans, or Anglicans, they cannot be Catholics; in so far as they are Catholics, they cannot be exclusively Romanists, or Germans, or Anglicans. The word Protestants originally signified those who protested against certain assertions of the Papists; but now the greater part of Protestants protest equally against other Protestant sects—as, for example, Presbyterians and Independents against Episcopalians.

In examining the points of difference between the various Christian sects, it will be found that as our Lord in His time made no distinction amongst the Jewish sects, but included them all equally in His general remarks, so in these days it signifies little to what sect a man belongs, for all have equally departed from the ways of the Lord. Since it is possible, nay even probable, that some will think this assertion far too universal, general, and sweeping, it is well to remind such persons of the commencement of the remonstrance which God made to His ancient people by the mouth of His prophet Isaiah, in which He called on "the heavens to hear"—that is, upon all whom He had placed in high places to rule; and upon "the earth to hear" also—that is, upon all persons under the rulers of His appointment, whether under civil or ecclesiastical authority. He declared in this remonstrance that all his children had become in His sight like a human body covered with a mass of undressed sores from the crown of the head to the soles of the feet, without exemption of any part. Now, the human body is a frequent figure in Scripture, and is particularly employed in the New Testament to denote the Church; all the limbs being the different ministries, whether for rule or for labour of teaching; all these ministries, therefore, are declared in the passage from Isaiah to be equally in a state of loath-

some putridity, whereby everything that they touched became defiled, and the very rites and ceremonies enjoined by God Himself had become displeasing in His sight: so that, applying this Scripture to the Church in later times, it would not be too much to aver that all the celebrations of the sacraments, all the meetings for worship in the places of their assembly, cathedrals, churches, or chapels, all preachings and acts of religion of every kind, are odious and offensive in God's sight. The assertion might be still further justified from other passages; but as the present object is not to examine the points of difference amongst the sects, and to see whether one has more departed from the unity that God has prescribed than another, we limit ourselves to the question—With how much honesty, truth, and straightforward sincerity do men really recite the Creeds of the Church?

"I believe One, Holy, Catholic, and Apostolic Church." The first characteristic in which all profess to believe is UNITY. But, strange to say, no sect agrees with another in its definition of that very thing of which Unity is the first characteristic,—namely, the Church. The word rendered "Church" is in Greek *ecclesia*, whence are formed *église* and *chiesa*; it signifies, primarily, an assembly. Well, but an assembly of whom? Of all baptized persons:

but, since all baptized persons cannot assemble in one building, there must be many buildings and many assemblies, each one of which is part of the whole, and "Catholic" signifies the whole. It also signifies an election, because baptized persons are elected from the rest of mankind to be an instrument in God's hands by which He will effect certain purposes. There is also another Greek word, κυριακός, which signifies "the Lord's portion;" this word is corrupted by the German, English, and other Northern nations, into *Kirche*, *Kirk*, or *Church:* so that, whichever definition is taken, it comes to the same thing at last. This, then, is "the Church;" the whole mass of persons baptized with water in the name of the Holy Trinity, and no other, is a true signification of the word "Church."

When different assemblies of persons were gathered together by the Apostles after the descent of the Holy Ghost, they were, at first, all Greeks or Jews, and hence the Churches were all Greek, and all the names relating to ecclesiastical or Church matters are Greek. "Church," as we have seen, is Greek; "Papa" or "Pope" is Greek; (all the Greek priests are called "Papa" to this day;) "Patriarch" is Greek; "Bishop" or "Overseer" is Greek; "Priest" is Greek; "Deacon" is Greek; "Liturgy" is Greek; "Baptism" is Greek; "Eucharist" is Greek; "or-

thodox" is Greek; "heterodox" is Greek; "heresy" is Greek; "Catholic" is Greek; "doxology" is Greek; "schism" is Greek; "chrism" is Greek. The very vestments are Greek, chasuble, cope, and dalmatic; and two Greek phrases, "Kyrie Eleeison" and "Trisagion," are used to this day. "Anthem," "Apostle," "Prophet," "Evangelist," "Canon," "Acolyte," all are Greek. With these flagrant facts before their eyes, it is extraordinary that any writers in the Roman sect should have had the hardihood to advance such a wilful untruth as to say that the Church originally established at Rome was the mother of all Churches, since children invariably speak the language of their mother, and parents never learn their language from their children. If she is a mother, she is doubtless the mother of harlots and of all abominations.

After the death of the Apostles there was no bond of union between the various assemblies which had been gathered in different places; each was presided over by its own bishop, and all of these were of equal rank: the Bishop of Crete having no priority over the Bishop of Corinth, nor the Bishop of Rome any authority over the Bishop of Ephesus. The want of some bond of unity must have been immediately felt; for, besides the different degrees of perfection to which these different Churches must

have attained, many errors of heathen philosophers became mingled with Christian doctrines, occasioning disputes amongst brethren, and corrupting both faith and morals. Those bishops who had been ordained by Apostles were, so long as they survived, naturally looked up to by their brethren around them, and thus, for a time, preserved some kind of unity. Subsequently the civil power ceased to persecute Christians, and even took them under its protection; a measure perhaps as fatal to their spiritual health as advantageous to their temporal comfort. Things went on in this way until the Patriarch or chief Archbishop of the East took upon himself the title of Universal Bishop. This assumption the Patriarch of Rome, Gregory I., immediately denounced, and reminded his brother of Constantinople that whoever took that title became, *de facto*, Antichrist; yet afterwards perceiving the indispensable necessity of a centre of unity, having proved that many centres of apostolic sees failed to produce it, and that Rome might at least claim for the Western division of the empire as much as the other claimed for the Eastern, accepted this title himself from the Emperor Phocus, and his successors have maintained it to this day.

This assertion of the supremacy of the Patriarch of Rome was the wisest measure that human sagacity

could devise. It was truly "looking to Egypt for help," (that is, consulting human wisdom and obeying its dictates,) instead of looking to God to deliver His Church, and to guide her in her difficulties. It was altogether of the earth, earthy, and has produced corresponding fruit; as men said, "We will flee upon horses," God said, "Therefore shall ye flee:" that is, since you will *guide* the Church by human wisdom, you shall see to what a state you will bring it. However wise it was, still it was not of God's appointment, and therefore it has produced ultimately as much evil as good. In the beginning it drove back innumerable heresies, which the lively imagination of the Greeks, the imagery of their poetry, and the subtlety of their philosophy, were continually engendering, or, at least, nurturing if produced of heathen parentage. It is to Rome that we owe the orthodoxy of the Western Church; and it is possible that she yet may make the only effectual stand against the neology of Protestant Germany, and the revolutionary teachings of British professors of theology, who inculcate that men know more of God now than they did of old; that therefore the old forms and Creeds of the Church are useless; and that new formularies of faith should be drawn up commensurate with this superior intelligence. Certain it is, that, unless Rome make her stand against

this abomination, there is no other body in Christendom recognized by a state that is able to do so.

There is a great cry amongst illiterate masses of operatives that union is strength, but this is true only as far as union produces unity. The materials of which a substance is composed may be in union, yet it be no stronger than so many grains of sand; they must enter into chemical combination and become a unity before the mass has any strength. All the clergy and people of the Roman sect are in union; but they are more than this: they are under one head, whom they obey in their various gradations of cardinals, archbishops, bishops, priests, and deacons, so that they are a unity also; and, being a unity in government, are a unity in doctrine, a unity in design, and a unity for action, by which they can effect great ends. The bishops, priests, and people of the Church of England are in union together, but they are not a unity. They obey no common head, have no unity in government, no unity in doctrine, no unity in design, no unity in action, and must therefore sooner or later fall to pieces. Rome alone of all Christian sects has preserved not only the theory, but the truth and essence of unity. She is truly one; but she is not Catholic.

This excellent principle of unity the priests of Rome have ever endeavoured to enforce by violence.

In this all other sects have followed their example, in proportion as they could command the assistance of the civil power; the clergy of every sect, when encouraged and supported by a state, have committed the same faults. The history of the Greek, Anglican, and Scottish sects furnishes abundant proof of the justice of this remark. This iniquity began very soon in the history of Christendom, even in the times of the heathen emperors, and shews at what an early period the true principle of God's mode of building and governing the Church had been obliterated from men's minds. Unity was the end aimed at; the conversion of the souls of the offenders, and the safety of other members of the communion was quite another consideration: the exemplary punishment of those who had sinned by renouncing the true faith was called for by the clergy and administered by the civil power. Of the horrors of the so-called Holy Office, a clerical tribunal in more recent times, it is not my purpose now to speak. But I repeat that the principle was right, while the means adopted for realizing it were most iniquitous. It is hardly possible that men could have fallen into such errors if they had been attentive and habitual students of God's word. The sects the most opposed to Rome—such, for example, as the disciples of John Knox in Scotland, of Crom-

well in England, and of Calvin in Switzerland—fell as deeply into this sin as the Papacy itself; and every priest must fall into it wherever secular advantage is connected with the profession of a Creed, and the power of the secular arm is placed at his disposal.

The early Christians all knew and believed that salvation from eternal misery was only to be obtained through the knowledge of and reliance on the vicarious sacrifice of Christ. They had also some less accurately defined ideas about the blessedness to be enjoyed hereafter by all who were members of the Church. Thus their anxiety for the souls of men would lead them to make every exertion to draw men into the Church, and still more to prevent their deliberately leaving it when once admitted, and thereby renouncing their hope, and pouring contempt on the person and work of the Son of God. It cannot be a matter of surprise, to any who will put themselves into the situation of men so circumstanced, that they should resort to every means which they possessed to enforce obedience to the laws and rules of the Church. We see the same spirit active everywhere in the present day; not only is it rampant in Spain and Italy, under the guidance of popish priests, but in every private family. Instances are continually recurring of parents and other relations exercising the utmost cruelty towards

their children and dependents on account of religious differences. In Protestant countries the civil power lends no assistance to such ill-advised tyranny; but, if this were a fitting time and place, instances might be narrated of domestic cruelty exercised by husbands over wives, (particularly by the new converts to popery,) by other relatives where the husband did not interfere, and by parents over children, which want nothing of the spirit and malignity of the blackest instances which could be quoted from the Middle Ages. Only this year have many come forward in Scotland to justify and praise the murder of Archbishop Sharp.* Similar persecutions are experienced from infidels and others who live in open violation of God's word and commandment, where the persons subjected to them are desirous of serving God according to their ability. In all these cases, except the last, it is a good motive which prompts the evil act; and it is continued with

* The *Univers*, a journal conducted by French priests, regretted that there had not been faith enough at the Reformation to burn Calvin. Another journal of the *parti prêtre*, at Lyons, praised the *dragonades* which occurred, at the instigation of the priests, on the revocation of the Edict of Nantes. Archbishops Wiseman and Cullen have united with the Mahometans and heathen Sepoys, in joy at the attacks in India on the Protestant power of England. And the Irish popish papers openly declare that all attachment to the Sovereign and country of England is as nothing when there is a question of the interests of the Bishop of Rome.

greater activity and intensity in the Papacy than in Protestant sects, owing to a theological error peculiar to the former.

When the Patriarch of Rome usurped the title of Universal Bishop, which he had previously refused to accord to the Patriarch of Constantinople, the other bishops of the West made a feeble resistance, but at length yielded to his supremacy. The Greek bishops, who almost all refused to admit the priority of any other except that of the apostolic province within whose jurisdiction their own sees lay, were denounced by the Bishop of Rome as schismatics; that is, persons guilty of breaking the Unity of the Church. As these died out, the Bishop of Rome advanced a step further in his usurpation, and declared that the consecration of no bishop was valid who did not receive it by the authority of the See of Rome; and, as the Greek bishops positively refused to submit to this, the Bishop of Rome declared their consecration invalid, and, consequently, the ordination of all priests by their hands invalid; and, as a necessary result, the sacraments administered by such priests invalid also. Hence the Greek, which is the oldest, and was at that period the most numerous part of the Christian Church, is called, by all Papists and Protestants, schismatic; whereas, the true schismatics are the Church of Rome, and all

those Protestant sects which have sprung out of her. An attempt was made at reuniting the Greek bishops to the Latin; but the Latin tried to entrap the Greek, at the Council of Florence, by the introduction of two new words into the Creed to which all had previously agreed without these words, and from that time the Greek and Roman sects have remained at open war. When the Protestant sects subsequently broke off from the Roman sect, of course the Bishop of Rome denied still more the rights of the separated bishops, and down to this day maintains that no religious rites whatever can be duly performed by Protestant ministers; and therefore when Protestants join the Church of Rome they are compelled to be re-baptized, as if they were heathen, and, if clergy, to be re-ordained. Thus, in consequence of his first usurpation, the Pope has been led through a series of measures to maintain that his sect alone is the Church of Christ. This monstrous proposition has, however, staggered many of the best of the popes; and their common sense, their benevolence, and the silent influence of Christian feeling, have led them to devise all sorts of quibbles to mitigate the absurdity of their theory; and they do not consign to eternal perdition any who are ignorant, who have not the means of informing themselves, and who do not attack the doctrines of the Church.

It has been already observed, that, when the Patriarch of the East claimed the title of Universal Bishop, the Bishop of Rome declared that that was to make himself Antichrist; so soon, therefore, as he took it himself, it was necessary to find out some justification which his brother of the East had never thought of. He, therefore, devised the hitherto unheard-of scheme of St. Peter's supremacy over the rest of the Apostles; of Peter's bishopric of Rome; and of the bequest of his authority, as Apostle, to his successors, the Bishops of Rome. Monstrously false as this was however, he did not stop here; he went on to declare that all the world was to become converted to Christianity; that so far from the clergy being submissive to the civil power, as our Lord had been, and as the Apostles enjoined all Christians to be, the civil powers must be submissive to the Bishop of Rome; that the emperor and all kings held their thrones of the See of Rome; that the Bishop of Rome had the right to depose any of whom he disapproved, and to appoint others; that he might dissolve all oaths, and especially those of subjects to their sovereigns; that he was Christ's vicar; that he might do on earth all that Christ could; that he was infallible; that he was not amenable to any law; and that no one could say to him, "What doest thou?"

In all estimates of the doings of the Bishop of Rome it is necessary to bear this their theory ever in mind. According to it, and losing sight of the meaning of the word Church, all who were under the Pope were in the true Church, and would be saved; all who rejected the Pope's supremacy were out of the Church, and would be lost. Hence all inducements were employed to draw men into the Church, and to keep them in it; and all vices were considered slight, and even justifiable, which should be the means of drawing men into the Roman fold.

Now observe that this whole tissue of falsehood, blasphemy, and absurdity is not, properly speaking, theological; for whether it be true or false the doctrines of Christianity remain the same. It does, indeed, involve the question of ecclesiastical discipline, but this more in appearance than in reality; and the whole might be rejected and the Roman religious system of Christianity remain untouched. To reject the lie, and to retain the truth, was doubtless the object of the Reformers; but unfortunately the bad passions of men, avarice, ambition, and hatred, combined with zeal against imposture; truth and error were mingled, and both the lie and the truth were adopted, or rejected together.

The Anglican sect, the heads of which were the most free from evil, feeling likewise the necessity of

unity, discovered the headship of the Church in the head of the state. The Greek Churches were the first to seek to the civil power to enforce ecclesiastical censures; and this they did whilst acknowledging that it was the duty of the clergy to pay obedience to that power. The difference, then, in the matter of the union of Church and State lay in this: the Roman Church asserted the supremacy of the clergy over the civil power; the Greek Church admitted the supremacy of the Emperor over the clergy: but both agreed that the sword of the civil magistrate is to be used to enforce ecclesiastical decrees.

Amongst the many proofs which might be brought forward that the Saxons received Christianity from Greece, and not through Rome, (such as their time of keeping Easter, their declaring to Augustine, who was sent as missionary to England, that they had never heard of the Pope and many others,) this also is to be added, namely, that the coronation robes of the Saxon kings of Britain were ecclesiastical, consisting of cope and dalmatic, and they are so to this day. All the ancient law books of England assert that the king is, by the common law of the land, a spiritual person. Henry VIII. in claiming to be the head of the English Church, and denying the Pope's jurisdiction in this island, did no more than

all his predecessors had done, although some were obliged to temporize. The Anglican and all other sects—such as the Scotch Presbyterian, the Genevan Calvinists, &c.—who were supported by the State, did as all had done before them, and used the sword of the civil magistrate as freely as even the sect of Rome has done. The head of the Roman sect, whilst trampling upon all lay sovereigns and people, signs himself the "servant of the servants of the Lord." The head of the Christians at Constantinople, who has ever been trampled upon by the Greek emperors, and their successors the sultans, and also by the Emperor of Russia, calls himself "the lord of lords." While the sovereign of England renounces all communion with others, or right to interfere out of his own dominions.

The uselessness of using force, to say nothing of its excess in cruelty, will be readily perceived by all who can accurately reason: external pain can never produce inward conviction; the utmost force can do is to repress the propagation of error and to make secret hypocrites; whilst it removes from the clergy the labour of instruction and of becoming "all things to all men" that they may be able to appreciate, in order to relieve their difficulties.

The way which God ordained, at the beginning, for the government of His Church was this: a col-

lege of twelve Apostles was called by Himself, and commissioned for their work. These, with others joined to them, went from place to place declaring that they had seen a man who called Himself God, put to death for so saying, and that they had seen Him alive again, as He had foretold they should do. When a sufficient number of persons were by this testimony gathered together in one place, the apostles ordained some of these to the office of ministry,—men sufficiently instructed, and having no impediment from other causes, who had been called to such ministry by the Holy Ghost speaking in various prophets,—and farther taught them the due order of presenting prayers, supplications, intercessions, and thanksgivings; of administering divers rites, such as the holy Eucharist, and the ordination of priests and deacons; and set over each gathered flock a bishop, as the representative of Christ within his diocese. In this way dioceses were planted everywhere; and these were all held together by the general supervision of apostles with their assistants.

All this machinery of apostles with ministers united to them, of bishops, priests, and deacons, in every great city, was only a means for producing an end—which was, unity of faith and of obedience.

The inward discipline, which is the only true dis-

cipline, God retained in His own hands, and the various ministers were only channels through which He made His power to be communicated, whether in instruction, comfort, or rebuke; through the same ministry also did He inflict on the disobedient "di-" vers diseases and sundry kinds of death;" "giving " over the bodies of the unrighteous to the power of " Satan, that their souls might be ultimately deli-" vered," when they should forsake the ways of the destroyer.

Such is the true unity of the Christian Church; which unity all baptized persons are bound to believe, and which in all ages the Church, in her various assemblies and rituals, has ever proclaimed to God. This unity can be accomplished in no other way; it is not to be found in the discordant sects, Greek, Roman, or Protestant, much less in any one of these taken singly. It is to be found, however, in those Churches which God has rebuilded, according to His plan at the beginning, in England, Scotland, Ireland, Switzerland, France, and Germany.

The Church or body of people, the election out of all the baptized which Christ will gather round Himself when He comes, is not an individual believer in one sect, and another in another sect; for these are only so many independent individuals, without union or mutual dependence on each other:

but the Church which Christ will take up to meet Him in the air is a community bound together by the same bands as the Church was bound with at the beginning; presided over by apostles, taught by other ministers of the Universal Church; whilst every individual of each particular congregation is presided over by a bishop, with his body of twenty-four priests and his seven deacons chosen by the people, for the temporal advantage of all. In this community there is a unity of goods through the deacons telling the rich of the flock where there are hard and destitute cases, in order that private benevolence might be devoted to the relief of the poor. This is the truth which communism is aiming at, and which it will succeed in establishing if the Church do not give the true community of goods in the unity of the brotherhood of the Church. Yet all Protestants are bent in destroying every essential characteristic of a Church; whereas it must be shewn, before the eyes of all, that everything which they are striving after by which to better men's condition in this world can and will be found only in the Church.

The cruelties committed at the instigations of, or encouraged by, the various popes have ever been the scandal of Christianity, and were mostly set about with a view of producing unity.

The advantage of unity is exemplified in the power of a small body of disciplined troops to repress the insurrection of large masses of people, who are unorganized, and not able to act as one body. The governments of Christendom at the present moment are all exemplifying this: the people are desirous to avenge themselves on those who have taxed them in order to spend the produce of their labour on luxury and vice; but so long as the army remain faithful to the sovereigns the nations have no chance of successfully rising.

If the idea of a human body, which our Lord and St. Paul were so careful to instil into men as the true figure, form, and pattern of His Church, had not entirely escaped from their minds, it is impossible that they could ever have imagined that a congregation of Protestants resembled in the slightest degree the Church described in holy Scripture. The people who suppose that it does have been driven to invent the figment of a spiritual or invisible unity as the real thing aimed at, and that a visible, or material, or manifested unity was a carnal invention. Be it so; it is nevertheless clear that it is a visible unity of which our Lord speaks, and to which He urges His disciples, because it is by the *seeing* of this unity that men are to learn and know that He had sent His Church into the world or the Father

had sent Him into the world. Thus Christendom is without excuse, for the word of God plainly declares what is the Church, and men are bound to know it, when it appears, from the description which He has given of it in His written word.

Although this is the true unity of the Church, it must also be remembered that whilst circumcision was the bond which united the descendants of Abraham together, and constituted them a unity, as baptism unites all Christendom together, and makes it a unity, still as all were "not Israel who were of "Israel," so all are not inseparably united to Christ who have partaken of His Spirit in baptism; and we read of His Spirit being resisted, being quenched, and being withdrawn from some who once possessed it. A Jew apostle said to the Romans who believed in him: "He is not a Jew, which is one outwardly; "neither is that circumcision, which is outward in "the flesh: but he is a Jew, who 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." So he is not a Christian which is one outwardly, neither is that baptism which is outward in the flesh; but he is a Christian who is one inwardly, and baptism is that of the heart, in the spirit, not in the letter, whose praise is not that of men, but of God.

Without unity the Church cannot, as a body, go forth on visits of mercy. Many attempts have been made by Protestants to establish an institution on the sea coast, in order to send the sick poor for sea-bathing, and also a society of Sisters of Mercy to attend the sick. One of the oldest of these was at Bath; but it could not succeed because the members were under no vows of obedience, nor were of equal property by having each renounced all they possessed. The Protestant Churches, as bodies, have done nothing in works of charity in mercy; the Papists have done much. The world must not only see that God has restored the outward forms of unity to His Church, but the inward reality also, in combined acts of useful benevolence, and systematic care of the poor and destitute. "By their fruits ye "shall know them." One or two benevolent individuals in a congregation do not give the charity of the body, any more than one or two individuals who write religious pamphlets give the doctrines of the body. There must be an organized system and machinery of charity; and without this, as a body, that love cannot be shewn which is the test, to those who cannot understand your principles, that you have been with Jesus.

II.—HOLY.

WHEN Adam came forth from the hands of his Creator he was endowed with all capacity for knowledge, yet knowing nothing. Consciousness of existence was a sensation as overwhelming as he could bear: everything around him excited his wonder. The trees, the flowers, the streams of water, increased his astonishment the more he contemplated them. The inhabitants of the earth, of the water and of the air, the animals, the birds, the fishes, all waiting on him, as their lord, to obey his will, added to the number of the objects that drew forth his admiration. He was desired to assume the dominion over them, to name them, and to consider himself their head and master. He contained also within his breast the power of loving; but he saw nothing to call his affections forth. He did, doubtless, feel gratitude to the Author of his being, and the Author of all the pleasure he enjoyed; he felt kindly disposed to the animals which had been given into his hands: but there were none of them he could love, because there were none with whom he could sympathize, who could sympathize with him, or with whom he could hold communion. The admiration of the beauties of inanimate creation would become

fainter and fainter; they were the same one day as another: the animals could not enter into his feelings, nor he into theirs; interest in them would also diminish. He was not made to live alone; nor could he fulfil the greatest ends of his being until that loneliness ceased. Eve was given him; and when he saw her, then first were called forth the affections which formed the noblest part of his nature—of the power of which he was unaware until the sight of her made him conscious of their existence, and furnished an object by which they could be developed, and on which they could be concentrated.

All this, and much more of a similar nature, constituted, however, but a small portion of the wonders of his existence, of which he knew nothing. In the command to "increase and multiply and re-"plenish the earth," he found himself declared to be the progenitor of millions of other beings like himself. But neither was this all. He was, although unknown to himself, the figure, type, and representative of a mystery which 6000 revolving years have not yet completely developed, even the union of his Creator with his own flesh and blood: he was also to be the father of a predestined divine Adam and Eve, of which neither man nor angels have yet seen the accomplishment.

In the espousals of our first parents was found the

greatest bliss that either could know; and in similar unions, from that day to this, is found the most complete happiness of which mortals are capable, until the period of the accomplishment of that divine union which was then first foreshadowed. Not only is the state of marriage the highest bliss which men and women can enjoy, but it is in itself the holiest and the purest, and the grand device of God for preserving sinful man in holiness and in purity. To tamper, then, in the remotest degree with this state, to cast reproach upon it, to proclaim any other state as more conducive to holiness and purity, is a blasphemous attack on the wisdom, plan, and providence of God. Wherever this state of marriage is not upheld in all its sanctity, reverenced beyond all other institutions, as being the first and most ancient of all God's devices for ensuring the happiness of man, there is cruelty, lust, debauchery, and profanity unbridled, as the experience of all history testifies in Heathen, Mohammedan, and Popish countries. Holiness or unholiness are written, as with a sunbeam, on all nations according to this one criterion: it requires no curious prying into the recesses of men's hearts, no statistics of crimes and of morals; he that runs may read. Let all the nations of the world be summoned; and let Asia, Turkey, South America, Spain, Italy, Austria, Prussia, Eng-

land, and the United States answer in order and succession. Marriage is older than the fallen creation. It is an ordinance of Paradise, surviving the loss of the first, and witnessing to the bringing in of the second, when the mystery of marriage shall be fully known. Jesus honoured with His first miracle the first of God's institutions. The Friend of man blessed with His approving presence the sacred union with which God bound up and hallowed the increase of the human family. He who came to raise man to a higher state of existence shewed Himself first as the guardian of his first entry into being. Although the fruit of that first marriage in Paradise was a world of sinful and miserable men, yet Christ stood by it and vindicated it: He upheld and perpetuated the first institution of God. That which His first miracle was wrought to magnify and adorn His continual providence watches over. When society loses its reverence for marriage, its own dissolution is begun. He who blessed marriage, and made the wine-cup of joy to overflow in its festivities, abhors the spirit that would dispense with it, or stain in aught its heavenly purity. In the first marriage God gave away the bride; so should it be in every succeeding one, until that antitypical bride, the Bride indeed, be given by God unto the Second Adam, the Bridegroom faithful and true.

Since the institution of marriage was specially ordained for the happiness of man and for the preservation of him in holiness and purity, and since its due observation does perfectly answer those intentions, so is it, of course, the institution which the Devil would most labour to dishonour and destroy. Hence the misdirected passions of men and women have been, in all countries and in all ages, the most fertile sources of envy, jealousy, war, murder, and all manner of cruelty. These are open and palpable sins. The Devil has not rested satisfied with outward working: he has come forward as an angel of light, and preached to men that God's plan for making men holy and happy was a great mistake, and that true holiness and spiritual happiness consist in men being locked up in one house, and women in another, under vows never to marry.

You may in an unmarried state have various amusing acquaintances, you may have some disinterested friends, you may have ardent admirers, you may have many followers; but you can have no one who is one with you in every interest, in every feeling, in every joy, in every sorrow, in every hope, in every care. Wisdom must guide all things; passions must not become extravagant; one man may not gratify his wishes at the expense of another's will. Many are the persons who unmarried have

shewn nobler self-control, more disinterested generosity, more genuine love, than others who have become united to the objects of their choice. Let each individual case stand upon its own merits. The injunction to unite was universal, and it is with universals we are now dealing: the command of the Devil is universal also; and he says, "Let none of the ministers of religion marry." During 700 years did the law of God, the rights of man, the common sense of all classes, resist this assault of Satan; but at last the Pope, never the same, but always encroaching, succeeded in establishing the violation of God's first commandment, and the denial of His first institution as the fixed law of the sect over which he presides.

To increase and multiply is the law of all organized beings. Animals and plants equally obey this law. So soon as the acorn has shot up from the ground, and the young oak has arrived at the stature of a tree, it puts forth acorns in its turn: other plants, which have not so long a term of life, form their seed in a shorter space of time. The same observations apply to animals; some producing young within a few months of their own appearance, some not for many years afterwards. The longest is man: he alone being endowed with reason, must employ that reason on this, as on every other sub-

ject, and not follow the impulses of mere animal organization.

As this institution of marriage is the greatest and best earthly gift of God to man, so is it the one by the misuse of which Satan has contrived to inflict more misery than by any other: not merely has the misuse called forth wars and private revenge, but even in the most legitimate circumstances, much unhappiness has flowed from it. It is a great misuse of the word "love" for two young persons to unite together, and become the parents of children whose probable end will be starvation. The law which prevents the earth from being overrun with animals is, that they can only subsist according to the amount of food which they can find. Young dogs and cats are drowned by their owners; carnivorous animals in a wild state devour each other; graminivorous animals starve; and the children of men must starve also, if the means for their subsistence has not been previously provided by their parents. If young men and young women marry before they have the certain means of providing themselves with the amount of comforts and decencies to which they have been accustomed from their infancy, their union can only result in misery for many years, and their final end will be in the workhouse. It is the duty of parents not only to refuse their consent to unions of this

nature, but to prevent their children forming such acquaintances as may ultimately lead to them; and parents greatly neglect their duty if they relax in their care of their children at the age when the passions are the strongest, and experience weakest, or rather not existing at all. Such proposals on the part of men are not love, but selfishness: love demands the sacrifice of self for the promotion of the happiness of another; but this is a proposal to another to sacrifice herself for the gratification of himself: the sacrifice of the weakest and most defenceless of the two, and upon whom, of necessity, more pain and suffering, both bodily and mentally, are laid than upon the other.

Almost all persons must know within the circle of their own acquaintance instances where the purest and most disinterested love has prevented young persons from marrying, because they saw that their union would be productive of much unhappiness to both. Many are the officers in the army who, being sent on foreign service, have left women to whom they are attached, because the burden of a family must have been ruinous to both. Many are the clergy who, having entered into orders according to the perverted forms of the Churches of Rome and England, where there are no provisions for them, have been obliged to deprive themselves of that in-

stitution which seems particularly appropriate to their state; many are the instances in the lower classes of clerks, servants, and others, waiting for years until they were able to make provisions for an alteration in their condition: but amongst the lowest of the population, they who only live from hand to mouth, amongst men without work, or, if employed, who are accustomed to spend all their earnings on themselves, improvident marriages are continually taking place; and the only end of such must be starvation for themselves and children from inadequate food, insufficient warmth, neglected slight disorders, and the many little ailments that might be healed by the timely care which their situation renders it impossible for them to take. Every one knows how many instances of misery and destitution he hears of every day; and amongst one thousand cases, more than nine hundred may be traced to improvident marriages alone: distress brings on mutual recriminations, and that which was ordained to be used in wisdom, and so produce man's greatest happiness, when used by man's folly, ensures his greatest misery.

The power which Adam received over Eve was physical, moral, and spiritual; the same power is continued to all their descendants, and is possessed by every head over all subordinated to him. Hence throughout Scripture heads are held responsible for

the conduct of all below them, as may be observed in families, in the case of Eli and his sons, Jeroboam and his descendants. From the time that Adam yielded to Eve's influence over him, and disobeyed God, that power has been abused; and when abused has proved the bane rather than the blessing of those over whom it is exercised. Amongst savages, and amongst depraved persons in civilized states, the wife is the victim of brutal violence, and subjected to labour to which her sex is not adapted. Amongst the middle classes she is the martyr of caprice, ill-temper, and coarseness. In the higher classes, where refinement and habits generally shield her from corporeal suffering, she pines under neglect, contempt, and violation of her affections, perhaps more acute than ills that are more apparent. Heads are the channels appointed by God through which His blessings flow; and where those channels are unclean, the blessings may be turned in their passage into curses. The words of a husband or of a father fall with a weight on the heart of a wife or a child with which no other words are laden.

As Satan assaulted our Lord with texts of Scripture, so has he ever continued to assault His body the Church; and although he did not succeed against the Author of our redemption, he has but too often triumphed over every class of the redeemed. The re

is not a sect of Christian fanatics, however wild, who have not thought their heresies were supported by the word of God; and no doubt every error may be so maintained, until it be corrected by its opposite truth. In the midst of persecution, the zealous missionary, preaching tidings hateful to those he addresses, and travelling over large extents of country with neither money nor friends to assist him, would not shew much disinterested affection for any woman whom he would induce to accompany him on such an occasion: and St. Paul, acting with the common sense which seems always to have guided him, declared that though it was as lawful for him to marry as it was for any one else, yet, in the then condition of the Church, he would not think of such a step. The whole tenor of his writings is to urge his converts to assume such a course of conduct as shall be most conducive to the happiness of others; in his situation, and in that of missionaries in foreign lands, it is best for men to be unmarried, because it is needless, and therefore cruel, to expose women to those privations and hardships which it is necessary for the men to undergo. In ordinary circumstances, however, the opposite course is the most proper; and where no extraordinary hardships are to be encountered they are better borne by the married than by the unmarried.

Accordingly, we find that in the early Church missionaries went out by twos, by threes, or more, so that whilst one taught the people, the other laboured for the sustenance of both. If women had accompanied them, they too must have been laboured for, and they could not have contributed to the common advantage of the whole community. After the natives had received the truths taught them, the occasion for the single condition of the missionaries having ceased, their condition with respect to marriage ought to have ceased also. The gratitude, however, of the inhabitants of the countries in which the missionaries had laboured induced them to make large donations of their temporal goods, not out of the perishable produce of the lands, but of the imperishable lands themselves likewise. Thus conventual establishments have been found the best pioneers for the dissemination of the Gospel of salvation, and also for the acquisition of property for the whole corporation of the Roman hierarchy; and for this reason they are upheld to the present day, although the original objects for which they were proper no longer exist, and they have been for centuries nothing but instruments of wickedness.

It is sometimes contended that the contemplative form of mind is one that should find place for its exercise as much as the active and practical, and

that conventual establishments are appropriate for this end. But man was created, and especially since the fall of Adam has he been appointed, not to meditate only, but to active employment, in conferring benefits on, and labouring for his fellow-creatures. Even if it were true that it were expedient for the contemplative and the ascetic to live together, that does not justify their being bound to do so by oaths of religious obligations; nor the civil power being called in to seize as malefactors all who attempt to escape from the confinement; still less does it justify the forcing of young women to adopt that course of life against their will: neither does it justify the inculcation of the monastic as a higher degree of holiness than the secular life.

In Protestant countries the government, both ecclesiastical and civil, has forgotten the spiritual truths which are contained in the mystery of marriage, and have assumed that it was possible for persons by human laws to separate those who have been joined by God in this sacred rite. The unanimous testimony of the Church is opposed to this. The Greek Church, which is the most ancient, has always had rites which it calls μυστηρία, and which the Latin Church calls *sacramenta;* and without discussing the meaning and force of all these terms, it is sufficient for the present purpose to say, that, in

their simplest import, they signify that they who have partaken of them are under obligations for which they are held eternally responsible; and of these need only be mentioned Baptism, the Holy Eucharist, Confirmation, Orders, and Marriage. The responsibilities incurred by these rites are indelible.

Marriage is the type of the union between Christ and His Church: if marriage can be broken, the antitype can be broken. The whole argument, however, throughout the remonstrances by the prophets with, and exhortations to the Jews, turns upon the assumption that it cannot be broken. The day when God chose the descendants of Abraham to be a peculiar people to Himself, on Mount Horeb, is called "the day of their espousals." Their departure from the ordinances and forms of worship which He gave them is called their committing adultery and whoredom: and yet the prophets say, "Where "is the bill of your mother's divorcement, whom I "have put away?" If He had given her a bill of divorcement for adultery she must, by the law He had given, have been stoned to death; but, notwithstanding her adulteries, He would not so act towards her: He forgave her, as He instructed all men to forgive those who offend them, even until seventy times seven. In the mouths of the later

prophets He says to the people, "Plead with your "mother, plead; though she is a harlot: and if she "will return to Me, I will return to her; and I will "be again Ishi," that is, "a husband unto her."

In looking back on the history of the Church, at the horrid catalogue of sins which have been committed in the name of God,—such as the treatment of the Waldenses and Albigenses instigated by ecclesiastics, by cruelties to women and children at which the fierce soldiery revolted; of the treatment of the South Americans by the Spanish Jesuits; and later, of the Protestants by Louis XIV. in the religious wars of France;—when we read of the unnatural crimes committed by those who filled the highest offices in the Church, and who asserted they were gods on the earth, and which have made Dante and all other honest and pious Roman writers declare that Rome was a moral *cloaca maxima;* and when we now find a reaction against these false claims amounting to an universal infidelity in God's ways and ordinances,—we must see that the only hope of salvation to the Church is that He "whose property is always to have mercy" will not put away His Church which He has redeemed with His own precious blood; but will speedily come and deliver His remnant, that He may be able to establish by them, in the world to come, a kingdom of

happiness which the present world has refused to receive at His hands.

It is not easy to arrive at what idea is intended to be conveyed by the word "Holy" in any of the sects. The end for which man was created was primarily to love and serve God: perfect love of God, therefore, and perfect obedience to Him is holiness; and this our blessed Lord, "who left us "an example that we should follow His steps," has shewn us how to do. Whatever, then, is in obedience to the will of God is holy. So far as relates to our conduct towards men, it consists in "doing "our duty in that state of life in which it has pleased "God to call us;" and therefore in many details it varies, according to our several situations; all of which can be easily imagined without being here enumerated. The meditation of God's goodness and mercy; of the ways which He has devised for the happiness of His creatures; of his plan for their recovery from the condition into which the sin of our first parents has brought us; and the blessedness which He has revealed to be in store for them, shall always be delightful, and especially to a certain class of minds: but if such meditations are indulged in to the neglect of more useful duties, to the nursing of the sick, to the attendance on a child, to the daily work by which we gain our bread, these meditations

are used at an improper time, and will not result in producing holiness. All things ordained by God are ordained in order, for "order is Heaven's first law."

The next law which was laid down to promote the holiness of man was the observation of every seventh day. The seventh day was ordained to be a day of spiritual joy, of heavenly meditation, and of divine contemplation. It is here that the meditative and contemplative part of man's being should manifest itself. The mind of man is constituted like his body, in so far that neither can confine itself to one exclusive position, to a single attitude, or to one only aliment. Alteration and variety of food, of exercise, of mental employment, are necessary to the health of both; and as one kind of food and exercise is more congenial to some than to others, so is one kind of mental employment. Let each be contented with and use his own gift, neither grudging nor judging his neighbour.

The truth that the seventh day of the week is to be devoted to spiritual joy in the Holy Ghost becomes anything but truth when carnal joy is substituted for spiritual; and in all countries under the dominion of the Bishop of Rome public dancing and the playhouses are theoretically condemned by the Romish clergy, who are prohibited from fre-

quenting either theatres or ball-rooms. Now what is improper for the clergy can never be proper for the laity; and the conduct of the Bishop of Rome and of his clergy in this matter furnishes an example of the way in which duplicity is practised—one thing being the avowed doctrine, the other the universally-admitted and unrebuked practice of the members of the Church; they who look only at the rule, and shut their eyes to the practice under the eyes of the priests, justify Rome; they who look at the universal practice rightly despise an unenforced law and condemn what is evident before them.

What was said in the last lecture upon Unity must be borne in mind continually—which is, the false theory of the Bishop of Rome that his sect alone is the Church; that all who submit to him will be saved, and that all things shall be forgiven, by some means or other, except rebellion to his authority, or departure from his sect. Hence violations of the wedding vow; dereliction of all social duties; unfaithfulness of servants; desecration of the Sunday; frequenting of theatres; treason to the State; and every other systematic breach of propriety, are all considered as nothing, provided the offender remain united and under subjection to the See of Rome.

The constitution of all animals is such that their health, and consequently their lives, are materially

benefited by the absolute repose of one day in seven. The observance of this day recals to the minds of all a revelation that is past, and a revelation of a condition of human society which is not yet attained. It is the special characteristic of revealed religion during all its successive periods. Instituted at the creation, its observance was commanded from Mount Sinai, and enjoined by the prophets; inculcated by our Lord; observed through every phase and by every sect of the Christian Church; openly abolished by the infidel government of revolutionary France, and its violation justified by the progressing infidelity of all Christian people.

Next to the institution of marriage, and the keeping holy of the Lord's-day, the study of the written Word of God is that which was enjoined for keeping in the minds of men the knowledge of God Himself, and of the duties which He demands from man. From the creation of Adam to the deluge, Methuselah was the means of keeping up the communication of all the circumstances of Adam's life to Noah, with both of whom he conversed; and Noah, we know, was a preacher. (St. Peter, ch. 5.) All men who know God are preachers, heralds, proclaimers of His will by silent example and by vocal instruction. From Noah to Abraham was a short period; and to this latter was made an additional revelation, even

that Messiah should be a descendant of his, after his posterity had been constituted into a nation. Abraham and his family were migratory, as the Arabs are to this day, until they went into captivity in Egypt. So soon as they were delivered thence God taught them the use of letters, and Moses reduced into a Book all the knowledge that men had of God's former dealings with their race. For some time after the invention of letters on Mount Sinai men made but small use of them; chiefly, it is to be supposed, from the want of materials on which to work, and the small extent of their requirements for trade and the common necessaries of life. Hence the knowledge and the use of letters were confined to the literary class, who had leisure to cultivate it. It follows, of course, that when there was little to read there were not many persons able to read it, and the instruction of mankind was confined to the ecclesiastics, poets, and philosophers, who recited what they wished to communicate in the ears of their audiences. When our Lord was upon the earth we find there was a class entirely employed in making copies of the Law, but only a few who were rich could afford to acquire one of those copies. Our Lord, therefore, appealed to such passages as they heard continually read in their synagogues; but the Scribes were often unfaithful, perverted the original,

inserted remarks or comments of their own, for which our Lord frequently blamed them.

After the death of our Lord, when the profligacy of the Christian clergy had arrived at a great extent, when the people were become disgusted at it, when trivial observances were magnified into unjust proportions, and when slavish obedience to the priesthood was established as a heavy burden on men's backs, and the people could not read the Scriptures in their own tongues, God taught men the art of printing, which was, indeed, like another Pentecostal effusion, for all men could henceforward read God's word in the language in which they were born.

It is impossible to estimate too highly the value of the Bible, whether we look on it in its lowest sense as a mere history of a religious sect, or in the still more important view of its being a record of all that God has done with the object of blessing His creatures, and raising a portion of them to be sharers of His power, of His wisdom, and of His love. Neither is it possible to overestimate the sin of that man, or of that body of men, who shall venture to throw impediments in the way of every one becoming possessed of—so as to study constantly—the sacred volume.

The sin of preventing men obtaining access to the written Word of God is marked by a variety of

flimsy pretexts. But the thing which we claim for all men is exceedingly simple. It is declared in the New Testament, by one of the twelve men commissioned by our Lord to teach all mankind, that the most honourable distinction which He had conferred upon the children of Israel was, that He had committed to their custody His holy oracles. We have, therefore, nothing to do but to apply to the Hebrew Church for a copy of the oracles of God; and this they freely give us in a certain number of books in the language which was once—and is in great part to this day—their vernacular language. All literary history in Christendom gives us, without hesitation, the original Scripture, as written by the Apostles, and their associates, in Greek. This body of writings, therefore, partly Hebrew and partly Greek, learned men have translated into all the languages of the earth. They have all endeavoured to translate the originals faithfully; there is not a shadow of pretext for saying that there has been any intention on the part of the translators to pervert the sense from its plain grammatical meaning. Such a charge being proved to be false, recoils upon those who make it, and stamps them as dishonest men. The bibles in Protestant churches are as truly the words of God in English, French, German, and Italian as it is possible for works written in an

Eastern language to be, when translated into a Western language; and they certainly contain no more faults than are found in translations of Thucydides, Æschylus, Pindar, Lycophron, and other Greek writers.

In the early ages of the Church the bishops of Rome inculcated the necessity of the study of the Word of God. In those times, however, none could read but the priests; and soon afterwards they only taught the people as much as would serve to inculcate their own domination over them. When, however, in the days of Wycliffe, the people began to get copies in their own hands, they found out the im postures which had been practised upon them; and then the priests began to refuse to allow the laity to read it: and from those days to these, for nearly seven hundred years, has one great point of contention, between the Roman priests on the one side and all mankind on the other, been respecting the right and propriety of reading the Word of God. This contest never could have continued if every man would have considered his own personal responsibility to his Creator, and his private duty to take advantage of every means which he could lay hold of in order to increase his knowledge of his duty.

If then it be true, and it is impossible to deny it, that God has given to men great means by which

to ensure that holiness which He demands at their hands—namely, marriage, the keeping holy of the seventh day, and the study of the written Word of God—and if we see one large portion of mankind reverencing them all, and another large portion of mankind undervaluing them all, we cannot be wrong in our estimate of which class contains the greatest amount of holiness. In one we see "marriage" declared to be "honourable in all, and the bed undefiled," as St. Paul also has said; in the other we see it declared that greater holiness is to be acquired without marriage than by it. In the one we have the Lord's-day honoured, and all levity, frivolity, and secular employments condemned and suppressed; in the other we see it the day singled out above all others for frequenting of theatres, balls, and places of licentiousness. In the one we see the Word of God honoured, pains taken by the learned to give faithful translations to the unlearned, and the rich combining to disseminate it among those who are too poor to procure it for themselves; and in the other no copy of the original writings acknowledged; every impediment thrown in the way of the study in translations, and the people forbidden to exercise their reasoning faculties upon them: so that it is impossible their religion can be founded upon the Word of God.

There is yet, however, one other institution which is of equal antiquity, which has been equally set at nought by all, and that is the devotion of the tenth part of the annual income of every individual to be paid to God, in the persons of those whom He has appointed to receive it on His part and in His name. It is reconcileable to man's reason that such a plan should be adopted, as a means of providing subsistence for a body of men who should devote their time exclusively to the services of religious worship, and therefore have no time to labour to provide sustenance for themselves. But the institution was established in times when no such reason was valid, and therefore when such could not have been its primary, though it might have been its secondary, object. The first offering that was brought was of the fruit of the ground. Prior to this, however, it had been intimated that, before man could present himself to his Creator in such guise as to be acceptable, he must appear in some way expressing that his acceptability depended upon the death of some unoffending creature. The payment of a fixed portion of revenue involved, therefore, the further idea of recognition of unworthiness, and was not merely an action of gratitude, but an expression of faith. But the priests have no faith to demand tithes as their due, nor the people to pay them as a religious

duty, if they did. The stings of conscience had urged our first parents to attempt to hide themselves behind trees, and then to make coverings for themselves of the leaves; but God corrected that attempt by pointing out that whilst indeed they needed covering, it was the covering obtained through suffering from an innocent person that was necessary, and consequently to be furnished by some sentient being. The records of the great mysteries of the Incarnation of the Son of God, and the redemption of mankind, are constantly present, in some form or other, in every successive phase of the creature's existence. The creature may never cease to exist, but will still not be eternal like the Creator, because the Creator had no commencement, and the developments take place not through changes of the Creator, but through changes of the creature. The heir of God is (as Mr. Vaughan well expressed it) the continual expectant, but never possessor of the Father's fulness; and as everything belonging to the Father must be illimitable, and the Son the continual Revealer of the Father, we may look on all that has ever occurred in the history of our race, and on all which is passing before our eyes, as but the commencement of a succession of glories which shall go on being developed throughout all eternity. But things which have passed are neither to be sup-

planted nor forgotten: there shall be the symbol of the Lamb that has been slain; there shall be some adequate expression of the creature's dependence on the Creator, and its blessedness as due to unbought favour and not to its own merits.

These, and many more branches of this interminable subject which might be mentioned, are almost everywhere lost sight of, and the tithe is looked upon merely as a capricious way of paying the clergy, which man was at liberty to set aside whenever he pleased, and whenever he thought some other mode was better. Tithes, therefore, are no longer paid anywhere, and the clergy are mere stipendiaries of the State, where the Government recognizes their existence, or the stipendiaries of those who attend their ministrations. In neither case do the clergy receive their income as from God and not from man, nor do the people pay them as a religious duty to God, but as a moral obligation to man; yet with no more spiritual truth in the act than when they pay a servant for duties performed.

Our blessed Lord appeared clothed in white garments down to the feet. Clothing was enjoined with great minuteness of form and colour at the only time when God taught men how to appear before Him in worship. The seventh of time is the eternal rest of heaven. The Lamb as it had been slain stands ever

before the throne of the Almighty. The tenth of all that the creature possesses external to himself belongs to God. Hence the things represented by clothing, sacrifice, tithes, the Lord's-day, the Word of God, and the institution of marriage, are truths essential to the right understanding of the mutual relationships between the Creator and the creature, and must ever have adequate corresponding expressions throughout the countless ages of eternity. Where these things are taught, understood, loved, and practised, there is a holy body; and everybody is unholy in proportion as they are unknown, neglected, or despised.

III.—CATHOLIC.

IT was shewn, under the observation on the word ONE, that the word Church (κυριακὴ), Kirche, Kirk, signifies the Lord's portion of mankind. God's will is, that "all men should be saved, and come to a "knowledge of His truth:" but, notwithstanding this declaration of God's will, the end of men following the bent of their own wills is, that, of those who are to rise at the last day, "some rise to life eternal, "and some to shame and everlasting contempt." Thus mankind are divided into two parts; those that are saved, and those who are finally seen, and declared by all who behold them, to be inevitably lost. The first portion began to be gathered by Him in Adam and Eve, and continued through Seth, Enoch, Noah, Abraham, David, Solomon, the Prophets, and all believing Jews up to John the Baptist: then the Son of God appeared in mortal flesh; and all who have been baptized into His Name since, and believed in Him, have continued the election, and shall go on to be separated from the rest, through other dispensations, to all eternity.

Such persons, in the largest sense of the word, constitute the Lord's portion or Church, and under this aspect of it subsists in two principal divisions—

first, those who were born into the world and have served God between Adam and the giving of the Holy Ghost at Pentecost; and, secondly, those who were born from that epoch up to the second coming of Christ. Such is the universal or Catholic Church—Universal, or Catholic, which is a Greek word, signifying the same, because it is as universal as man—beginning with man's creation, and never ending so long as human beings shall continue to be produced. In every generation of the human race there has been a special work which God desired to have done by that generation in the portion of time in which it lived: from the days of Adam to those of the deluge there was a particular way of worshipping God, by sacrifices of innocent beasts, by offering the fruits of the earth, by the burning of sweet gums, and by the consecration to rest of the seventh day. Few men did what God required, and the remainder became so bad that He destroyed them all, and gave at the same time a warning that He would in like manner treat all other men who should not walk according to His ways. Every generation, from Noah to John the Baptist, had its own peculiar duties; and in each they who performed their duties will reap the reward due to them, and those who have not performed their duties will meet with corresponding punishment.

From the time, however, of the appearance of the Son of God in flesh the responsibilities of man were greatly enlarged. The highest attainments of which a creature is capable await the Christian who loves and serves God; whilst, on the other hand, the greatest state of misery which man is capable of enduring awaits those who have despised the salvation proclaimed by Jesus Christ. The reward offered to that portion of the one Catholic Church which is found between the giving of the Holy Ghost and the second coming of Jesus Christ in glory is, to be the Body of Christ, and inhabited by His Spirit, in virtue of which union that portion is His Bride, members of His Body, of His flesh, and of His bones, sitting beside Him on His throne, joining with Him in the government of the universe, and filled with the utmost amount of happiness. The punishment which is in store for those who have despised this great blessing is the blackness of darkness, anguish which never ceases, with weeping, and wailing, and gnashing of teeth.

We who are alive now, naturally, and properly, are more intent upon our own present duties than we are upon those of generations that are gone, or that have not yet appeared, and we are apt, unconsciously, to limit the word Catholic to that portion of God's people which have been baptized since Pen-

tecost, and are partakers of the Holy Ghost, incurring all the responsibilities of that situation. The Romanists limit their ideas of the word Catholic to the members of their own sect, which is the most narrow and sectarian view which is possible to be adopted; so that their false pretensions are as flagrant in this title which they assume as in any other portion of their system. The lowest sense to which we can justly limit it is to the whole body of baptized persons now on the earth, including also the faithful who have fallen asleep in Jesus since Pentecost: and in this limited application we will now consider it.

The Church, or the body of the Lord's people now on the earth, must be called Catholic because it includes some of all nations on the earth; this is considering man in his geographical position. It is also Catholic because it includes all varieties of human disposition and character; every class of society; every variety of human misery; every form of human suffering—and this is considering man in his reasoning and spiritual position. God has given it an outward constitution and form adequate to fulfil the conditions imposed upon it; but where that form is wanting the requirements cannot be met, and the end which God wishes to accomplish cannot be worked by it.

Yet even this description of the Catholic Church,

large as it is, does not express all that the word contains, if we go back to the root of the institution as it is laid in the Son of God Himself, who is the Head of the Catholic Church. For it is revealed that He was set apart by the Father to be the Christ, the anointed Head of all other anointed ones, the Head of this Church from all eternity; before ever the world was. This must be an unintelligible mystery to us; and it is only mentioned now in order that it may not be wholly left out of mind. Moreover, the members of this Church are also said to have been predestined to be of it, and chosen in Him also before the foundation of the world. The view, therefore, which confines the complete idea of the Church merely to all Christendom, or to all the present generation of mankind, or to all Christians from the Day of Pentecost to the Second Advent of Christ, is a narrow, sectarian, and unscriptural view of the Catholic or Universal Church.

The Catholic or Universal Church is called the House of God; and our Lord says: "In my "Father's house are many mansions;" and, without improperly stretching the figures, (for the assertion is a fact as well as a figure,) it may be remarked, further, that in each of these mansions are many rooms, and our Lord Himself prepares the place for each of His followers. He said of John the Baptist that "he was the greatest of all who had been born

" of women" up to that time, and added, that " he " who is least in the kingdom of heaven is greater " than he." It will be obvious, to any who bestow adequate attention to this subject, that, of all those who attain to the kingdom of heaven, they who, being partakers of the Holy Ghost, become the Bride of the Lamb occupy the highest place. They sit with Christ on His throne, and are one with Him; partakers of His councils; the first depositories of His wisdom; the first receivers of the expression of His will.

It appears that the blessings given in so much detail to Abraham and his descendants, and poured out in still greater copiousness through Joseph, were all more or less pertaining to this earth, and to be derived from it. Not, indeed, that they are to proceed from the earth, in its present condition, under the curse that fell upon Adam, but under a condition of things in which that curse shall be removed; if not from the whole globe, at least from so much of it as constitutes the Holy Land; and which renewal of the earth, and removal of the curse, is one of the concomitant blessings of the future coming of God Incarnate. Whether any portion of these will have a place of habitation similar to that which the Christians enjoy is not to be gathered from holy Scripture. It is sufficient to bear in mind, that the future

condition of the believing Gentiles as their past condition has been different from the condition of Christians.

Another portion of mankind consists of all those who lived from Adam to Noah; and Noah seems to have had the same relation to those before and to those who followed the flood, that John the Baptist had to the Jewish and to the Christian portions of the Catholic Church. He closed one great era, and was present at the opening of another. The instruction to, the hope, and the duties of, the former were distinct from those of the latter. "Of a truth," says St. Peter, "I perceive that God is no respecter "of persons; but in every nation He that feareth "Him, and worketh righteousness, is accepted of "Him." (Acts x. 34, 35.) And subsequently St. Paul says, in the two first chapters of his Epistle to the Romans, that the superior knowledge which the Jews had beyond the heathen was of no advantage to them unless through that knowledge they were conformed to the will of God: and that they who acted up to the light they had should meet with corresponding reward. Although these great divisions are abundantly clear, we are by no means so accurately informed respecting God's dealings with the individuals who compose them: and, indeed, it is obvious that such information could not be com-

municated, if we consider how infinitely different are the circumstances of every individual case; how different the power of temptation, and of resistance; the infinity of the wiles of the Evil One; of the passions of men's hearts, and the strivings of the Holy Ghost; of which things God, who alone knows the hearts of all men, can be the fitting judge: and hence also every man's judgment of his brother must be erroneous.

The Romanists have erred, on the one hand, in limiting the signification of the word Catholic to the members of their own sect; but they have endeavoured to embrace and act upon every variety of human character which may be found amongst men. They have failed in their object partly by lacking the means by which alone their end could be properly attained, and partly by the coarseness of the remedies they have employed as substitutes for the lawful instruments. For since the Lord has established and revealed various ministries in the Christian Church, it follows that there is not only something peculiar and appropriate for each ministry to do, but also some persons peculiarly appropriate for that ministry to act upon. The Lord has limited these ministries to four; and although each may contain many varieties, although many of these varieties may approach so near as to seem to pass, by

imperceptible shades, into each other, still we may be assured that there is a real and permanent difference both in the ministry and in the persons proper to be ministered to. It is probable that many persons who are addicted to the study of human character may be able to distinguish such difference and such characteristics, even though they were not pointed out by holy Scripture; but such inquiries would lead to an unseemly length, and be more metaphysical than spiritual, and therefore we will confine our observations to those indicated in the Bible.

When a symbol is used to express a fact, it denotes that the fact is universal, however various may be the modes and circumstances under which it is at different times developed, and which are used to express it. For example: when the sacrifice of a lamb was appointed as an act of worship, it signified that man could only be pardoned by the sacrifice of some one other than himself; that this could only take place through death; that the victim must be an innocent animal. It mattered nothing whether this were expressed by one form or another; the truth is the important thing for man to learn. So of the things in the Temple; in the seven-branched candlestick was represented Jesus, "the light of the "world," and in the shewbread, Jesus, "the bread "of life;" in the incense, "Jesus, who ever liveth

" to make intercession for us :" all these are eternal truths ; and however the outward form of this globe may change, however different the laws of existence of all the inhabitants of it may become, whatever developments the truth may undergo through successive phases of the human race, by whatever visible things the facts may be represented, still the truths are independent of all these outward things, and remain as fixed as the Creator and the creature themselves, and always to be found in the Catholic Church.

There is one symbol which runs through the whole Bible, beginning with Gen. iii. 24, and ending with Rev. v. 14, and which has occupied the attention of many learned writers to little purpose ; the meaning of which none knew until the voice of prophecy revealed it in these last days. The symbol is called sometimes the Cherubim, sometimes four living creatures, and sometimes there are only two. When the apostles died, within the first century of the Church's existence, everything necessarily got into confusion, and whatever truth was preserved in tradition soon became perverted, or at least misapplied. In the third and fourth centuries they knew that the four faces of the Cherubim in Ezekiel, and the four living creatures in the Apocalypse of St. John, meant the same thing, and that it

was to be sought for and found in the Christian Church; but they were puzzled to find what four things they could be. The orders in the Church were but three, Bishops, Priests, and Deacons; and if they extended their list of the clergy they could not stop at four, and were obliged to include acolytes, choristers, door-keepers, and many more. Three were too few, more were too many, and they could find any number except four. The only four they could find were the four Evangelists; and accordingly the faces of the Cherubim have been supposed by them to signify those four biographers of our Lord's life; although no one, not the wildest commentator, has ever ventured to shew how the four Evangelists can be made to perform any part in the Apocalypse. The want of reverence for God's Word in the papacy has produced the necessary consequence that few scholars among them have devoted themselves to its study, and hence no strict laws for interpretation of symbols have been laid down or observed by learned men in that sect. It is universally admitted—as common sense would indicate—that a symbol is used to express an abstract moral truth of eternal application, such as in physics are attraction, repulsion, gravity, elasticity, refraction, reflection, heat, light, &c. Thus these four symbols express that there are four principal channels

through which God's blessing flows to men, like four streams of water, refreshing the material garden of the Lord, as we read of Paradise in Genesis, and of which these streams were doubtless a type—and four principal channels by which the Holy Spirit, called frequently living water, flows to refresh the spiritual garden of the Lord, and the men who are figuratively called "trees of righteousness, the plant-" ing of the Lord."

The first part of Revelation consists in an historical account of God's dealings with men,—their creation; their refusing to obey Him; His punishment of the disobedient; the self-will shewing the fruits of disobedience in the bad passions which lead men astray; His pardon of those who repent and return to Him; the constitution of His Church as a means of guiding men in this world, so as to conduct them to perfect happiness in a world that is yet to come. The second part of Revelation consists in the reasons and causes of these dealings, and which truths constitute the science of theology. All symbols, therefore, must relate, in some way or other, to one or other branch of this subject, and it is necessary for those who hold office in the Church to ascertain and understand their meaning, in order to fulfil their duties in the post which they occupy. God's Church in the aggregate is His only channel for the spi-

ritual blessing of all mankind, and therefore it is called Catholic; but each ministry in it is partial. Its catholicity with respect to time has already been considered; we have now to look at its application to all the varieties and descriptions of the human race.

The different characteristics of the mind of man have always occupied the meditation of speculative thinkers, and the greatest philosophers have amused themselves—although they have effected no beneficial purpose—by the study of metaphysics. Each man is perfect in himself; yet all men may be classified, even as other animals. Thus cattle, which are all nearly alike to the common observer, have to the eye of the agriculturalist qualities very different, according to different classes, or—as they are technically called—their different breeds. Oftentimes animals are used in Scripture figuratively, and as illustrations of some truth to be taught; but yet in many such passages there is nothing more than a mere figure; as, for example, where it is said: "Give not that which is holy to dogs, neither cast "your pearls before swine." The maxim is most important for evangelists, and missionaries, and teachers of all kinds: it inculcates that people should be led gradually into the knowledge of God's mysteries; and that, until they have learned the

A, B, C, of Christianity—which are rightly called evangelical doctrines—it is foolish and unkind to talk to them of higher things; first, because they are unable to apprehend the value of them; and secondly, because from being irritated they are provoked to controversy and quarrelling about things which they cannot understand.

In the vision of clean and unclean beasts which Peter saw, (Acts x. 12.28,) he was reminded of what every well-instructed Jew knew, that these animals symbolized men, the Jews being the clean, and all other nations the unclean; and therefore Peter so understood it. This was the general truth. The importance of the figure to ministers of the Church is to shew them that the mode of speaking, and the subjects to be spoken about to the one class of men must be very different from those to be spoken about to another class. This general truth, however, is illustrated in greater detail by divers sacrifices under the Law, where one of the priests or rulers of the people is required to bring a beast of the herd—whilst one of the people, that is, one who is neither priest nor ruler, brings a sheep or lamb: and the females of the people are represented by turtle-doves or pigeons. That the ox is the emblem of the priesthood we know by St. Paul's teaching that the ministers of the Church must be fed by the

people: referring to the ox, who was not to be muzzled so that he could not feed whilst he was labouring to bring out food for others. (1 Tim. v. 18; 1 Cor. ix. 9.)

The reason given for the distinction between clean and unclean is, that the one chews the cud, and also parts the hoof; the latter are deficient in one or other of these characteristics. The signification of the former has been handed down to us in every language, as synonymous with reflection, by the word rumination, *wiederkäuen:* the signification of the latter, as applied to men, is clear from the division of all duty into two parts, the one towards God, and the other towards man. Thus the ox, the sheep, the goat, the deer, are clean: the horse, the ass, the pig, &c. unclean. This is not the place to enter into the details of the characters which these several animals indicate; but the study of the truth conveyed by the rites and ceremonies of the law respecting them is of the greatest importance to all who hold the office of bishop in the Church. The four faces of the Cherubim are the lion, the eagle, the man, and the ox—being symbols of classes of men. The first is the symbol or emblem of that class of men who are used by God, and who ought to possess the faculty for rule—whether employed rightly or wrongly, whether in great or small matters, and

whether in political, ecclesiastical, or social concerns. Such men were Solomon, Cæsar, Cromwell, the two Napoleons, Pitt, Gregory the Great, Frederick of Prussia, Hildebrand, Ximenes, Loyola. The emblem has been given to St. Mark, who was Peter's secretary, and associated with the first called apostle. The eagle has been given, in ecclesiastical antiquity, to the writer of the Apocalypse; thereby evidently considering that bird to be the symbol of prophecy. The prophet, the seer of visions, the poet, and all persons who are keenly susceptible to impressions produced by what are called the fine arts, are of the same class. This will appear evident from the consideration that none of their impressions are within the laws of reason, argument, or logic. It is impossible for one person to demonstrate to another that a certain piece of music, a certain poem, a certain painting, a certain statue, or a certain building, is beautiful. The impression that one of these works produces on the mind of its admirer is oftentimes merely from association, and not from anything intrinsic in itself. The same class of persons find pleasure in the exercise of poetry, and in all the pleasures of the imagination. They necessarily live much in a world of their own. They cannot impart what they have to others, nor can they receive instruction in their particular line from those of an opposite character.

It is not easy to see why the face of the man was assigned to St. Matthew, save that of all the writers of our Lord's life he was the most logical, and his language the most correct, and, therefore, better adapted to the understanding of the reader. Man was made to have intercourse with his fellow-man by mutual supply of mutual wants: and, unlike the tyrannical ruler who has only to give an arbitrary order without assigning a reason, or like the votary of the fine arts who cannot give a reason for anything he feels, a teacher must be able to enter into the difficulties of all whom he tries to instruct, condescend to men of low intellectual estate, and be able and willing to place truth before men in every variety of form. Such is an Evangelist.

The evangelist class consists of all rhetoricians, logicians, men of science, historians, &c. &c.: all who labour at convincing the understanding of others. Many of these cannot appreciate the beauties of poetry. It is said of one such, that, on being recommended to read Milton's Paradise Lost, he asked, "What does it prove?" It is vain for such persons to look for the beauties contained in Isaiah or in the Psalms; nor will it be easy for them to appreciate the truths contained in symbolic things or acts.

The patient ox that treadeth out the corn is men-

tioned, in a variety of places in holy Scripture, as symbolical of the pastoral office; the emblem is given to Peter, who was a healer of physical as well as of spiritual disease; dealing often with the wayward, but never wearied by their contradictions and follies; apt to teach, patient, steady, unmoved pursuing his object; reiterating the same lessons; persevering in administering the same remedies; the leader of the babes in Christ to the standing of strong men.

The pastoral class contains all whose tenderness and affection predominate over all other qualities. In this are to be found almost all women. They are most assiduous in seeking guidance from the pastor in the Church, especially where they meet with want of sympathy and repulse at home. Hence all places of worship are more filled with them than with men.

It must be remembered, at the same time, that however great may appear the differences of character in men whose faculties have been developed in different directions, still each individual possesses every mental and moral faculty that is possessed by another. There is every bone, muscle, sinew, artery, vein, &c. in the new-born infant that there is in a man in the fullest vigour of maturity: developments of muscular powers are dependent upon the

kind of labour in which a man has been exercised. So is it in mental and moral developments; and these modify each other in endless variety. In like manner there are but three distinct colours in the rainbow, yet they pass, by indescribable shades, into one another, so that no one can determine where one ends and another begins. Thus, although the great characteristics of mankind are but four, there are may subdivisions of each, and many varieties are caused by each partaking more or less of one of the characteristics of another.

These same animals, however, when not brought into obedience to the will of God, represent the very opposite to that which He would have.

The Church is to make all these various characters obedient to the law of Christ, and so fit for His use in communicating of His blessings to all mankind. The unchristian ruler is a tyrant, like a savage lion, rending and tearing those whom he should protect. This class contains all those who are ambitious, and have a love of surpassing and getting above others. This quality is valuable, to a certain extent, both to the individual and to the community of which he is a member, while uncontrolled it degenerates into the tyrannical bishop and king. In the papacy such characters are reduced by means as coarse as they are unchristian. A

celebrated infidel French lawyer, being lately converted, was made by his Jesuit director to fill a cart with stones daily for two years. Useless and degrading employments, filthy habits, tormenting of the body, are prescribed to others. Such proceedings, enjoined by fleshly men, are the outward and fleshly mockeries of the truth. Christ's method is not to annihilate the gifts with which He has endowed His servants, but to enable them to use them in His service for the profit of others. Apostles and bishops ought not to give arbitrary and capricious commands; apostleship and episcopacy are merely channels through which the directions of Christ are communicated to other men. In the beginning apostles were commissioned to teach the observances of those things which Christ had taught them concerning His kingdom, and not things which they thought would be useful and good for men. And now, at the end of the Christian dispensation, apostles are given, not to build a new Christian Church, but to put in order the things which have fallen into confusion; not to order things which they think best adapted for men's wants, most conducive to piety, or best fitted to the altered circumstances of mankind: but to learn catholic truth from Christ, through His body the Church, as the first apostles learned it from Christ in person. Their duty is to

put all things in order now, as their predecessors began to set them in order at the beginning: reorganizing all they find, and introducing nothing new. The necessary qualification for the first apostles was that they had seen Jesus; the necessary qualification for apostles in these days is that they should see Christ—the Church.

The next class is the imaginative, the prophetic, and the romantic. The prophetic are treated in the papacy as visionaries, and sometimes shut up in convents. Prophecy is necessarily quenched in all sects where there are no apostles; yet it is continually breaking out, in some form or other, throughout the baptized world. It is probable that several of the *addolorate* and *ecstatic* have been really under the power of the Spirit of God; but the bishops and priests in the Roman and Protestant sects have not known how to deal with them. Many of the imaginative class have distinguished themselves, and elevated Christian feeling, as painters of holy scenes and persons, lifting up the soul to the highest worship by music, and elevating the sentiments by religious poetry. Prophecy, poetry, painting, music, sculpture, architecture, are legitimate employments of that class represented by the eagle, and several other animals, whose habits are indicative of the same disposition to seek elevated posi-

tions above the earth, and nearest to heaven, and to the invisible world. It must, however, be confessed that the arts have been prostituted to become channels of obscenity, and prelates and priests the greatest encouragers of such abuse.

Man was not made to live solitary: he is to be the means of blessing to others in the measure of the social position which he occupies. As a member of the Church, he is to be the declarer of the glad tidings of the Saviour to those who have never heard of God's love; he is to be the healer of all manner of sickness and of disease; he is to be the restorer of the image of God that has become defaced in every man's heart, and to sympathise with and feel for all his brethren. The man, therefore, is the apt symbol of the ministry of evangelist in the Church; it is also the office of every man, according to his position, in the membership of the body of Christ. Every male in the flock may be arranged in a band adapted to different characters, ranks, and degrees of men whom they meet in the world, under the heads of the ministries in the Church. Yet the efforts of Protestant missionaries, upheld by the wealth of the laity, whilst unsanctified by mission from the Church, have produced no effect adequate to the extent to which they have been employed in the Protestant sects.

The characteristics of the office of pastor are sufficiently obvious.

In the Church, however, as seen in the present world, there are both tares and wheat continually growing: tares and wheat amongst the ministers, tares and wheat amongst the people. The unclean animals which are enumerated relate to these. There is the timid hare, active, indeed, in running from place to place, like a true evangelist, yet cannot be brought to know the hand that feeds it, to submit to a master, but wanders about on its own errands: thus the desultory preaching of unauthorized missionaries in the Protestant sects has brought no glory to God, nor established His Church: there has been a running up and down, but knowledge has not been increased. The swine well represents the unfaithful pastor, who feeds himself but not the flock; lying down and loving to slumber: and such has been the general character of the clergy in all ages, and in all sects, which have been maintained by secular endowments.

The discipline of the Church ought to be directed to remove the defects, but not to destroy the man. For flagrant crimes there has ever been condign punishment inflicted by the aid of the civil power; but there has been no affectionate superintendence employed to eradicate the evil in the heart

of the individual. The root, no doubt, of all unfaithfulness in ministers is owing partly to the weakness of their faith in their true standing, as buried with Christ in baptism, and now risen in Him from the dead; and partly to the power of temptations, which are too strong for their weakness to resist.

The instruction given for the examination and cure of various kinds of leprosy, points out how the persons in this condition shall be dealt with, according to their spiritual rather than their outward condition. Leprosy is a disease which none can cure but God: in its most severe instances it is a type of infidelity, for which there is no cure. The most inveterate form of this spiritual disease appears in those who walk orderly, and are of an intellectual character. If the infidelity is only superficial it may be cured; but it is more difficult when it is recurring from time to time. Another kind is that which shews itself in rebellion against chastisements, sent for the purpose of turning the afflicted to God, but which only produce the effect of increasing murmuring and rebellion. A sudden rising up of anger against some ordinance in the Church is not necessarily a refusal to see and acknowledge Christ in that ordinance; but if it be produced by mortified vanity, worldly ambition in ecclesiastical matters, self-pride, and conceit, this also may probably

lead a man to withdraw from God's service altogether, as a place in which he can obtain no fame in the world. Another kind arises from avarice in the priesthood; making a trade of religion; following Christ, not for His own sake, but for the sake of the loaves and fishes. Another kind is found in those who are ever acting foolishly but meaning well; misunderstanding the mind of the Lord, they have zeal without knowledge, full of hastiness, running when and where He does not send them. Another kind is found in those who have a continually fretting discontent with their outward condition, exhibited in sulking and sullen anger. Spiritual diseases of these characters may not only affect individuals, but may pervade whole families and whole Churches; and when this is the case the individual members of them can only be saved by entering into other families: if in a Church, by all the ministers being changed; and if in a state, by a revolution.

As variety of degrees and orders is found in the heavenly hierarchy, so does it pervade every part of creation; and as each member of the human body is dependent for its own power and usefulness upon the general condition of all the other members, so will every member of the Church be properly looked after, according to the right organization and healthy action of the whole. The large majority of mankind

are dependent for their daily bread on their own daily exertions; and when, from sickness or infirmity, they cease to be able to labour, they cease to live. There are a few persons in the world who never knew the pain of straitened means. The common righteousness which pervades all men feels that this is not a just condition of human society, and, being misdirected, takes the form of jealousy of the rich, and a determination to seize their property, and distribute it amongst the indigent. This has latterly assumed the name of socialism; and socialism is but a rough and improper way of doing that which God would have done in a proper way. He would not have a Dives and a Lazarus in His Church; but He would have the poor man covered with sores abundantly provided for by the superfluities which fall from the rich man's table. For this end God ordained the office of deacon; and it is the duty of the deacons to take care that the poor have a sufficiency of all temporal things; it is the duty of the deacons to know all their temporal wants, and, where their means are deficient, to apply to the rich of the flock for special offerings for them. Assistance should be dealt out with a liberal hand. It is not for the spiritual interest of any persons to live in wanton luxury. At the same time many of those who are possessed of the highest rank, and of the largest

nominal incomes, are in their own persons more abstemious and less loving of ostentation than their inferiors in both; and rich men have more liberal hearts than the poor give them credit for: but the number of impostors by whom they are beset shuts their hearts. The deacons prevent their being assailed by impostors, and open a legitimate channel for their benevolence. Giving of money is the coarsest expression of charity; often no expression at all, and wholly inadequate to relieve pain of either body or mind. True kindness in the heart will easily find many ways of expressing itself, and speak peace to a wounded spirit wholly independent of the outward sign.

There is an ascetic class, which is the most difficult to take charge of, because they place religion not in the right use of their powers and faculties, but in the total abnegation of them. That class is not so common in cold as in warm climates, nor contains so many males as females. It is for the most part composed of those who have a very refined and delicate sense of purity, but ill-instructed as to that in which purity consists. The coarseness of ordinary life is in the highest degree disgusting to them; and convents seem to afford a ready asylum, made expressly for such subjects. These establishments, however, are living tombs; and if ever to be tole-

rated, there is no doubt that all coercion, whether of a material or spiritual nature to restrain the inmates from leaving them, is sinful. Associations of females to keep schools for orphans, for blind, for deaf and dumb, for idiots, for the incurably lame and deformed, would be praiseworthy. They might be assisted by the counsel of deacons in all matters which required it; but no worship should be conducted within their walls different from that which is found in every well-regulated family.

Everything that has life has a distinct and peculiar organization; and it would be strange indeed that the Christian Church, the body of Christ, containing the elect of the earth, were all brought together without any organization at all. By organization is meant that there are certain special parts of it through and by which certain actions take place, which do not take place by and through other parts, all of which are necessary to the healthy condition of the whole. In plants the roots perform functions which the stem and leaves do not—and, if the functions of the roots are disturbed, the branches and leaves suffer, and the plant dies. In animals it is the same: the veins, the nerves, the skin, and every other part contributes something for the general good of the whole body; and, if the action of one is suspended, the animal sickens and ultimately dies.

Such is the universal law of God's creation; and it is impossible to form a conception of a living thing that is not under these conditions. There is infinite diversity amongst plants, and also amongst animals:—a fungus or a moss has few parts; an oak tree has many: insects have few; horses and larger animals more; a man most of all: and, considered merely as an animal exhibiting a form of life, he is the most complicated, that is, the most perfect animal which God has made, and he is subject to the same conditions of health and sickness, life and death, as all other animals.

It is not possible to convey the idea of anything, whether plant or animal, but by describing its form: it is not even possible to imagine life save as it is exhibited in some form. When God, therefore, was pleased to reveal Himself He took a form: His creatures could not otherwise imagine Him, or acquire a tangible idea of Him. Moreover, no language can be framed which shall express a creature's meaning but through form: to imagine is to frame in the mind an image; to form an idea is to make in the mind a form. Hence God is revealed in Jesus Christ because He is the Image of the Father; He is in the form of God. In Jesus Christ we know God; but we cannot know the undefinable and essentially unknowable God.

Adam was made in the form which the Son of God was afterwards to assume, whereby God and man were to become one person. In the further development of God's mercy towards man He gathers many men to the God-Man, uniting them all to Him and to each other by the Holy Ghost, who entirely fills the Lord Jesus Christ, and who is likewise, in different measures, in all the men gathered to Him, whereby they become united, having the same supernatural Spirit, the same supernatural life in them all. Thus the Lord Jesus Christ, and all those men who are united to Him, are one body, of which He is the Head, and they are the members.

The separation of one member from the body is hurtful to it, and, in order to preserve the whole body, each member must be carefully kept united to it. God, therefore, has warned all Christians to beware of the sin of separating themselves one from another; and the last prayer which our Lord offered on the earth with His disciples was for their unity. No part of the Christian Church has borne such constant witness for the truth of unity as the Roman part. Protestants have set the sin of schism at defiance; they ignore it, or else justify it: they act in a way more contrary to God's Word, in maintaining schism, than the Bishop of Rome does in maintaining his usurpation of supremacy over other bishops.

Thus are the power, the objects, and the means of the Church, Catholic or Universal in respect of jurisdiction; universal in respect to the number to be affected; and universal with respect to the power of the instruments at its disposal; for it has within it, flowing in fixed courses and channels, all the power of God.

IV.—APOSTOLIC.

ALL persons who have attentively studied the holy Scriptures have been struck by the perpetual recurrence of certain numbers, such as 5, 7, 10, 12, 40, 1000, &c. the reasons for, and symbolical meaning of some of which it has not been difficult to discover. The twelve nations of the earth into which all mankind are said to be divided, are not clearly defined in modern ethnology. The twelve tribes of Israel are become now so confounded together that the Jews themselves have but feeble light concerning their separate genealogies. Many attempts have been made to connect these divisions of men with the signs of the solar system; and there is probably some relationship between them, into which it is not our purpose now to enter. It is sufficient, on the present occasion, to remember, as a fact, that the Lord chose twelve men to be the means by which He would instruct others in the nature of His kingdom, of its laws, of its form, and of its object. For three years and a half, which was the whole period of His ministry, He was unceasing in His labours at teaching them both directly and indirectly; and at the close of that period they seem not to have been able to acquire the smallest insight into its nature,

since it is repeatedly mentioned that they "understood not what He said." Subsequent, however, to His resurrection from the dead, and previous to His ascension to His Father, He spent other forty days with the same object, and with better success. The difficulty which they could never get over arose from their notion that Messiah was to be a prince, just like such princes as the Emperors of Rome, and the Kings of Assyria, Babylon, and Egypt, and that He was to deliver them in the same way, and by the same means, as had been used to oppress them. When once, however, they perceived, through the death and resurrection of the Holy Jesus, that it was a deliverance from sin that Messiah was first to accomplish, that He was the paschal Lamb, the scape-goat, the peace-offering, the sin-offering, the pure sacrifice, their Scriptures became more opened to them, and they discovered how much they had misunderstood the words of their prophets, and the purport of the rites which they had been celebrating. With this key, however, the principal treasure in the Sacred Record was found, and great part of revealed truth became plain to their understanding.

The first office of the twelve was to bear witness to certain facts. These were, that they had seen and known a particular individual; that they had seen Him put to death publicly; and that they had

seen Him alive again. The value of the fact consisted in this, namely, that this Man had constantly declared that He was God; that the legitimate heads of the Church had charged Him with blasphemy for so saying; that He vindicated Himself from this charge, and reiterated the assertion; that He healed lepers, restored the limbs of maimed persons; that He raised dead men and women to life: which acts all believed to be impossible for any one, except God Himself, to do. These acts, however, might be performed by delegated authority; but He declared Himself to be one with the Invisible God, who He also said was His Father, He "dwelling in the Father, "and the Father in Him." The question still remained, after His death, whether His assertion were true or not; but when God raised Him from the dead, then did God by that act affirm also that what Jesus of Nazareth had said was true, and that He, God, was His Father. In bearing witness, therefore, to the facts of His life, His death, and His resurrection, they bore witness also to the fact that he was God and Man in one person; so that, as He said, "whosoever "had known Him had known the Father also;" that, although it is essentially impossible for a creature to see the Creator, yet whosoever had seen Jesus had seen God; whosoever had touched and handled Jesus had touched and handled God. (1 John i. 1; John xiv. 9.)

These facts once believed, it was obvious that the sacrifices of the law could be nothing more than types or figures of that true sacrifice which had been made upon the Cross as the real atonement for sin: and the preaching of this is that proclamation of glad tidings which is evangelical religion, and which it is the business of all, and particularly of all ministers in the Church, to declare to all wicked and abandoned people. But the commission given to the twelve Apostles was not merely to preach evangelical religion: they were to teach the kingdom of Heaven; the nature of the government of the world to come; the organization of the body of Christ: and this they could not do until the Holy Ghost was given to men, whose operations in them would effect that organization. Plurality of persons in the Godhead had been proved by the appearance of Jesus of Nazareth; yet He was but one person, though composed of two natures. He was ascended to the right hand of the Father, and is there to remain until His second coming, when His kingdom is ready for Him, having been made so by the preaching of the twelve whom He had sent to prepare it. On a certain day the Holy Ghost appeared on the twelve, shewing Himself to be also God by divers signs. They who believed what was told them were baptized into the name of Jesus, and received the Holy Ghost; and

from that time the twelve were enabled to commence their further labours of building together that assemblage of believers which is known by the names of " the Lord's portion," κυριακός, Kirche or Church, the body of Christ, the future rulers in the kingdom of Heaven, &c.

Amongst the masses of men who followed the doctrines of the twelve some were, of course, better instructed than the rest; it was necessary to place some over others, not so much as being their elders in years as their elders in sedateness, prudence and wisdom of character, and disposition. (1 Tim. iv. 12.) Upon them the apostles laid their hands, and thereby signified to all the rest that they might expect to receive more instruction from such in the ways of God than they could do from each other. The elders were thus set apart to be to others the channels of communication of the treasures which are in the Lord Jesus in the heavens, the administrators of the Sacraments, the preservers of the order and decency of rites and services; and these treasures He bestows on all baptized persons through these selected organs. All believers in the Lord Jesus Christ, risen and seated at the right hand of God, ever look, therefore, to receive, through the elders set apart for that end, His guidance, instruction, and blessing, according to their several necessities.

As believers multiplied more elders were necessary, and to avoid confusion, and for the preservation of order, one was placed over the rest. He, too, was set apart by the imposition of the hands of the apostles; and, as he had the oversight not only of the people, but also of the other elders, he was designated the overseer (in Greek *Episcopos*, corrupted in English into Bishop), and thus, in every city where the numbers required it, an overseer, several elders, deacons, chosen by the body of believers, constituted the Lord's portion, or the Church, the body of Christ; and the Church so ordered was a representation of the Catholic Church, the kingdom of heaven, in which Jesus is the Head, the twelve apostles the rulers over the twelve tribes, the people the happy members of that blessed community.

Such was the provision for the spiritual instruction of Christians; but their temporal wants, so long as they are in this world, were to be provided for also. They were, therefore, directed to select from amongst themselves, in every congregation, seven men, in whom they had confidence, to take charge of their secular affairs. These were their *Diakonoi*, or servants. At their weekly meetings for worship, the rich, and they who had prospered in their worldly callings, made offerings of money and

goods for the use of the poor, which the deacons disposed of: and thus there was community of goods, without the poor robbing the rich, or the rich being puffed up by knowing to whom their charity was given.

But this was not all. When the Holy Ghost first descended at Pentecost He spake many words, through the organs of man's speech, of the full meaning of which the men whose organs He used were ignorant. He shewed that this was the principal way by which He would manifest His presence in the Church: other ways are by healings of the sick, &c. In several of the letters addressed to the Churches the Apostle Paul alludes to different orders of ministers, and different forms in which the Holy Spirit shews Himself in various members of the different congregations. He especially enumerates four as given for the express purpose of bringing the whole body of believers throughout the world into unity, into the perfection of the one body of Christ. Of these, apostles are the first, prophets the second, evangelists the third, and pastors and teachers the fourth. As the death of the innocent and perfect Jesus of Nazareth—followed by His resurrection from the dead—was the means of opening the eyes of the twelve to the true signification of the sacrifices and rites of the Law, so were these ministries in the

body of Christ the means of shewing to the Jewish converts to Christianity the meaning of that which the Prophet Ezekiel had seen in vision, and described, namely, the Church under the aspect of four living creatures, which moved only as the Spirit within them moved. For the apostle established not only the form of bishop or overseer, elder, deacon, and people, but also four different ministries, declared to be essential towards bringing all believers into the perfection of the man in Christ. (Eph. iv. 11-16.)

Under the Law there were two mystical figures, the one called Seraphim, and the other Cherubim. The Seraphim represents the head of each particular congregation, the overseer or *Episcopos*, who presides over all elders, deacons, and people in a particular locality. He, therefore, is as Christ's Vicar upon earth to that congregation, but to no other. His jurisdiction, dignity, authority, and preeminence are confined to that one spot, and out of it all those distinctions cease. In that locality he has a higher honour than any apostle, for no apostle is vicar of Christ; but he and his Church are insulated from all others, and another order of ministers is required to bind him and his flock to other similar bodies. Such were exhibited to the prophet Isaiah as the Seraphim.

The four ministries of apostles, prophets, evangelists, and pastors and teachers, are obviously typified by the four streams which watered the Garden of Eden; by the four colours in which the Cherubim are embroidered on the curtains of the tabernacle; by the four ministries, (the bestower of the Comforter, the voice crying in the wilderness, the teller of good tidings, and the feeder of the flock,) by which Isaiah (xl.) calls on the Church in the latter days to arise and shine; by the four living creatures in Ezekiel; and by the four living creatures in the Apocalypse. These bind into unity the different Churches presided over by their respective independent bishops, and carry on the whole Church, as one, to perfection. These are typified by the Cherubim.

The headship of the Lord Jesus Christ is not confined in its application to men only in their ecclesiastical capacity: all heads are vicars of Christ within the limits of their respective jurisdictions. No one can interfere with the treatment of a husband towards his wife, of a father towards his children, of rulers towards their subjects, of masters towards their dependents. The only relief for sufferers in these relationships is something which dissolves or breaks up the relationship, such as divorcement, rebellion, and separation. All bishops

are equally vicars of Christ, and, as in the unity of the priesthood, no one is before or above another, so no bishop is before or above another. The assumption of the contrary is an unpardonable sin in the papacy, because it is a form of Antichrist.

It has been explained, in a former discourse, how the four ministries are employed in their spiritual action towards different individuals, and therefore it is only necessary here to observe, that the four ministries are not merely a machinery for the purpose of holding together in unity the different independent Churches, but have also an action in each independent Church itself.

After the apostles died, temporal power became blended with spiritual authority, and it is very difficult to separate the two ideas in men's minds in these days; and, perceiving that in all cases where the State supports a body of clergy, abuses arising from this mixture abound, men imagine that in the very names of bishops and priests some mischief lurks, and thus, in rejecting the terms, they reject the substantial blessings contained in them. Before the death of the apostles, however, it is obvious, from divers expressions in the Epistles, that their authority was despised and set at naught, and that many Churches were in great disorder. It was the kindness of the bishops in the first ages which induced

them to seek the protection of the civil power, both for themselves and for their people, and subsequently to demand that their power over their flocks should be confirmed by the emperors, because by this means they saved the members of their congregations from being tortured when examined as witnesses in courts of justice. From that time secular rule and ecclesiastical rule have been blended, and naturally become brutal; and no other rule has been known in the Church but that which prevails in all earthly tyrannies, save that it has been aggravated by working not only on the bodies, but also on the consciences, on the superstitions, and on the fears of men. Historians, who have lived under the discipline of Rome, have described the conduct of its bishops and clergy, and represented a state of society that for vice, profanity, and cruelty has never been exceeded in any heathen country.

In the midst of baptized men brought up in the Church, as she is, without the ministries which the apostles declared to be necessary for the fulfilment of the mission with which they were charged, after 1800 years of ruin, God has again called out of the body of Christ those ordinances and ministries which He gave at the beginning, and which have ever remained therein, although dormant and quenched. This is not the place to give an historical account of the mode by which this was effected, but, assuming

the fact, to examine the nature of the work to be done.

In the present day there is no need of a testimony to the life, death, and resurrection of Jesus Christ, for the Church confesses the facts. The work to be performed now is not the same as that which was to be performed by the first promulgators of Christianity. The work is analogous to that which was performed by Ezra and Nehemiah, when they repaired the temple that had been broken down. They needed not a new pattern, such as was given to Moses and Solomon; they were not to do anything that had not been done before; they had no supernatural aid inwardly or outwardly; they had only to do honestly and simply that which was before them; to put back into its place each different part that had fallen down; clear away the rubbish and dust which ages had accumulated upon it. That which it is essential for men now to see is the body of Christ, the Church, not the risen body of the Lord Jesus. The Lord says that the wise householder and distributor of food to the family does not give out at the hour of supper that which was fit for breakfast—that there are "things new and old." They are foolish householders who are teaching now the things which harassed men's minds in the first centuries of the Church, and even those which were discussed at the time of the Reformation.

The twelve whom our Lord sent forth were the exclusive depositories of all that He had told them respecting His Church, which is the pattern of His kingdom hereafter. They told to others what He had told to them. Since then His life, and the things which He spake to all classes of people whom He met, have been written: the acts of His most active followers have been recorded; and several letters written to the Churches which they planted have come down to us. Apostles in the present day can know no more than every other member of the Church does or may know. As the first apostles learned from Jesus, the present apostles have learned from the Church. In the above-named letters the believers are warned not to rest in the rudiments of the doctrine of Christ, but to go on unto perfection; that the sin which does so easily beset all men is not to go forward; and the histories are quoted with approbation of the ancients who did not stand still, but who went forward, and are a cloud of witnesses to us to do the same. (Heb. xi., xii. 1.)

The first Churches were exclusively amongst the Greeks (with the solitary exception of Rome); the Corinthians, Ephesians, Thessalonians, Philippians, Galatians, Colossians, Laodicea, Pergamos, Thyatira, Sardis, the only Churches named, are all Greek. No minister, elder, or deacon, is mentioned in the

Epistle to the Romans, so that it is probable, at the period when Paul wrote his Epistle, there was no organized Church at Rome. We have seen, in a former discourse, that every ecclesiastical term in the Church of Rome is Greek; which clearly proves that Greece and not Italy was the mother country of Christianity. A further proof is seen in the fact that the Greeks adopted a mode of computation of the Feast of Pentecost which was clearly wrong; it was subsequently set right by the Latins; but all Europe, including England, Scotland, and Ireland, followed the Greek, which proves that to these islands Christianity first came through Greek missionaries. After the death of the apostles, and the assumption of power other than spiritual on the part of the clergy, confusion continually increased, until the Patriarch of Constantinople assumed the title of Universal Bishop, and a jurisdiction over all other his co-equals. This title the Pope of Rome at that time properly denounced as being the title of Antichrist; but, finding some form of unity indispensable to the very existence of the Church, he accepted it himself from the Emperor Phocas, and has maintained it to this hour.

Nearly all the evils in the papacy are owing to carrying out spiritual truths by carnal means. For example, it is doubtless true that the principles of

Christ should be paramount over the actions of men, whether in the government of states or of private families. But upon this foundation the Pope has taught that temporal sovereigns ought to hold their thrones of him: he has forced all men to kiss his feet, and uses the secular power to enforce ecclesiastical decrees. There can be no remedy for this but by the civil rulers learning that none is over them but God; that every sovereign is as much a vicar of Christ as the Pope is; and that the clergy have no right whatever to possess any property as a corporation, or to have anything but what they receive from the tithes and freewill-offerings of the faithful. It is to the Church as one, to the ministers at the head of it, that the injunction applies, "Lay "not up for yourselves treasures upon earth, where "moth and rust do corrupt, and where thieves break "through and steal:" but the injunction is not applicable to private individuals providing against adversity, sickness, for children, or any of the other burdens common to all men. The priests, however, have perverted this text, and made men rob their children and relations, in order to give the property, lands, &c. to themselves.

The guidance of the Church Universal, ordained by Christ, is by means of the four ministries of apostle, prophet, evangelist, pastor and teacher. The first,

besides being one of the four ministries, is also the mouthpiece of decrees and decisions of the Church, and the chief ministry in administration and government. The apostles, however, as we see by the Acts of Apostles, are not a combination of popes, who give forth, according to their caprice, any absurdity they please, (as the Pope did lately about the Immaculate Conception of the Blessed Virgin,) but they preside over a council composed of bishops, elders, and deacons, attended by prophets, whereby they obtain the opinion of the whole body of Christ, and the light of the Holy Ghost in prophecy, and give forth the result in some practical matter to be observed by the faithful.

Men, in order to justify themselves in continuing to commit the sin of schism, magnify the difficulties of separating the true doctrines of the Catholic Church from the corruptions added by the clergy. But the former are all included in the three Creeds, and most of the contentions amongst sects have been not on doctrines, but on inferences drawn from them. Human passions and interests have blown into importance sparks which were but small in the beginning, and which love and wisdom would have quenched at the commencement. The greatest disputes have arisen from the vanity and conceit of men not being content to know that there are many

things which they cannot know. Like our first parents, they think it delightful to be made wise at any cost. Men may learn from all creation, from the plants, from the animals, from themselves, that the *modus operandi*, or the beginning of anything, is beyond the comprehension of any creature. Men seem to think that the Creator is not an ever-acting Being, but one who did once act in bringing the creature into existence, and has left it to follow certain laws, but has never interfered with it since. Yet God continually calls upon us to ask Him to interfere in altering those laws, and He did alter them, in the raising of Jairus' daughter, Lazarus, and many similar acts. They have tried to scrutinize the mode of union between the Creator and creature in the person of Jesus of Nazareth, although they are totally unable to understand the more familiar and similar one of the union of their own souls and bodies: they try to understand the manner by which the temptation of the Evil One acted upon the Son of God, and how the bread and wine which have been blessed at the altar can nourish our souls, whilst they cannot understand how the meat of animals, the corn, the wine, and oil produced by the earth, are changed into the substance of their own flesh and bones. Let us be satisfied that we never can know how Christ is present in the Sacrament, and

that every endeavour to explain it proves nothing but our own vanity and desire to be thought philosophic and profound.

Hitherto the rule in the Christian Church has been purely brutal and heathenish: that is, the rule of cruelty and force, the only rule that can be put forth in worldly kingdoms. The consequence is, that when men hear of rule in the Church they are alarmed, because they associate it naturally with that which has hitherto prevailed. In all societies of men there must be some place of ultimate appeal. In every Church tares and wheat will grow up together; in every rank of human society the powerful will oppress the weak. Disputes must be settled; the feeble must be protected. The form of the court of ultimate appeal, as revealed by the spirit of prophecy, in accordance with the forms of the tabernacle, commends itself to common understandings as the most perfect for effecting its ends that could be devised. In this the twelve apostles are assisted by the twelve prophets. The senior apostle presides to preserve the order of the council; six sit as judges, and five open the proceedings by laying down the principles upon which the matter is bound to be decided. The elders and deacons give their opinions; the angels or bishops collect the light which has come up from all: if the Holy Ghost

please to speak, He does so through the prophets; and after all is concluded, the twelve apostles consider the judgment which is ultimately to be delivered to the Churches.

It is to be remembered that the apostles who were instructed by our Lord were all Jews, and sent only to the Jews. It required a special revelation to Peter to make him admit a Gentile to the promises of the Gospel. After that was done, Paul was raised up to be the apostle to the Gentiles, as one prematurely born; so that he is either the thirteenth apostle, or no apostles at all have been sent to any other nations than to the Jews. In all these cases the specialty is, that they are sent immediately from the Lord, and not mediately through men, as are all other ministers. Many circumstances have combined to make men in all ages worship the apostles and prophets as the heathen did their own gods; as the heathen began by sacrificing to Paul and Barnabas as they would to Jupiter and Mercury, so men have done ever since; and the apostles, martyrs, and eminent confessors in the Christian Church have been worshipped after they were dead, although they were generally despised as fanatics and impostors by those who knew them alive.

They who do not understand the work which God is doing in these days for His Church, by the

apostles whom He has called, treat them as Paul and John were treated during their labours on earth, and continue in schism, because they will not fall in with the only plan for unity which ever was declared by God. They who do recognize and fall in with God's plan are liable to adopt another form of schism, against which they should take heed: that is, a spirit of favouritism for some particular ministry, by which they exalt it out of its due proportion, and thereby displace others. The most usual object of idolatry is the gift of prophecy; but different classes of minds are affected in different ways. All God's works are in diversity and yet in unity, and they who would please Him, and work in the rebuilding of His house, must labour to understand the principles of order and government which He has established. This order, like that of the solar system, is most admired by those who are best acquainted with it, whilst its beauty is lost upon the ignorant and indifferent. This is peculiarly applicable to the kingdom of Heaven. It is not necessary for every one to understand its organization; but it is necessary that the bishops and theologians of Christendom should do so: it is necessary for those who have made themselves masters in Israel, who have taken upon themselves the office of being instructors to others, who have entered on a

work which is to prepare men to stand before the Lord Jesus Christ at His second coming to judge the world,—it is necessary for these to know the only means by which they can fulfil the obligations that are upon them.

Whilst the Son of God in flesh was teaching upon this earth, they who resisted Him resisted the Son of Man, yet there was forgiveness for them, and they might still enter into the Christian Church and be saved. The Lord has filled the members of His body with His Spirit, and now reconstituted the ministries by which He acts and speaks in divers manners, so that the Holy Ghost is now calling on men everywhere to repent, to shake off the corruptions of many generations, and to turn to the ways which God gave at the beginning to their "judges as at "the first, and to their counsellors as at the begin-"ning," after which the Church shall "be called the "city of righteousness, the faithful city." (Isaiah 1.) If they resist the voice of the Holy Ghost so speaking, there is no salvation for them, neither in the present nor in any future world; for the goodness of God is exhausted; men have resisted not only His Son in flesh, but also His Holy Spirit.

There has been in all ages a great desire in the hearts of men to know and to look into the future invisible world, and for this purpose they have courted

all impostors who have pretended to the faculty of gratifying their curiosity. In these latter days this propensity has manifested itself in following magicians, in mesmerism, table-rapping, and trivial follies of this nature, whilst the most successful attempt of Satan to deceive men seems to be in forming the sect of the "Mormons," which pretends to a new revelation, in addition to that acknowledged by the Catholic Church, sets aside the morality inculcated by our Lord, and seeks for a reign of happiness upon this earth, with the future subjugation of all mankind. This seems to be the most desperate device of the Evil Spirit that has yet appeared; and now that the Holy Ghost has again been restored to His place in Christ's Church, there is no room for doubting that every form of Satanic agency will prevail abundantly wherever Christ is not acknowledged as the guide through His own appointed instruments. None can rule, because none are above, prophets except apostles; and if men will not submit themselves to that form of spiritual government which God has ordained, it follows that devils, who are spirits, and who alone by such means are kept out of the Churches, must be doubly active amongst those who despise the protection which has been provided under apostles.

A miracle is in itself the test or proof of nothing,

except of a supernatural power. In all sects, in times of great excitement, many supernatural occurrences have constantly taken place, though much imposture has been added to them. There is nothing in a miracle, considered simply by itself, to prove anything as to its origin, whether it be of God or of Satan; and many examples of both might be adduced. For want of apostolic guidance much true prophecy, in all periods of the Church's course, has been as water spilled on the ground.

As God shewed to Paul the risen Lord, in a vision which constituted him a competent witness of His resurrection, so that he was not behind the other apostles in anything, and was superior to them all in many things, so has God shewn, to those whom He called to be apostles in these days, the body of Christ, the Christian Church, as He shewed the pattern of it originally to Moses on the Mount. The Apostle Paul wrote to the Hebrews, that the Tabernacle in the wilderness was a model of the Christian Church, of the house in which God dwells by the Holy Ghost, "whose house are we." (Heb. iii. 6.) None of the fathers and learned men in the Church have ever been able to explain this passage. The Christian Church, whether viewed as the whole collective body of baptized persons, or whether viewed in any one of its schismatic divisions, Greek,

Roman, Anglican, Lutheran, or Reformed, bears no outward resemblance to the Tabernacle, nor do any of these profess to be the antitype of that model. When, however, God called out apostles, about twenty years ago, He explained to them, by the mouths of His prophets, the meaning of all the parts of the Tabernacle, of all the rites of worship, sin-offerings, meat-offerings, freewill-offerings, candlestick, shewbread, incense, &c. whereby the apostles were enabled to place in order all the various parts of worship still observed in the Christian Church. The Churches, therefore, which have been purified by them are the proofs of their mission; and so soon as men learn the ways of God, and desire to serve Him, they also are builded into similar Churches, whereby they become purified and sealed until the day when they shall be translated without seeing death, and so be ever with the Lord. The Jewish apostles were qualified for their office by their having seen their Lord alive, dead, and risen again: the apostles of these days must be qualified for their office by their being taught to see the Church first as it was of old, afterwards in its apostacy, and now in its restoration.

Whoever looks through Europe, apart from its local, political, manufacturing, and commercial interests, perceives that, with great zeal for doing

good, little misery is alleviated; this is owing to want of organization and harmony amongst charitable and benevolent men, whereby they effect little, notwithstanding all their labours. This seems to be the case pointed out in the Prophet Isaiah, where he warns us against confederacies, and tells us to let the Lord Himself be our alone trust; that is, all the Protestant sects, all the societies for religious and benevolent objects, although good, are merely confederacies, because they have not organization with God for their head. Bible, tract, missionary, schools, reformatories, &c. &c. benevolent and religious societies of every name and description, are these confederacies which God denounces (Is. viii. 11—19); and He has given His Church as the only instrument by which their various ends can be attained. The religious societies are the Pharisees, as the neologists are the Sadducees of the present day.

The Church, as ordained of God, is the true model after which all states ought to be governed, and all benevolent schemes followed out; it is the pattern of Christ's kingdom, whereby He will govern the world to come; and all who would be fitted to serve Him in His kingdom must learn to do so here. Personal piety and holiness are to be found alike in all Christian sects; for God has regenerated children, and fed them with the body and blood of His Son through

sacraments which the perverseness of man could not spoil. But in all things in which human folly, ambition, vainglory, pride, ostentation, vice, cruelty, fraud, and avarice could enter, there have men shewn themselves more wicked in the Church than in heathenism. God's plan is One: His Church, Holy, Catholic, and Apostolic; and no departure, however slight, from that plan can produce the happiness of man or the glory of God.

But the Church is not ONE because it was ONE 1800 years ago; it is now filled with schism: it is not HOLY because it was once the sole teacher and example of the kingdom and dwelling-place of God; it is now filled with all the principles which prevail amongst the ungodly: it is not CATHOLIC because it once embraced all baptized persons; all now repudiate the title, except one sect, which limits it to those of its own party: it is not APOSTOLIC because it once had apostles; it has been for eighteen centuries without them; it can only be the ONE, HOLY, CATHOLIC, and APOSTOLIC CHURCH by being bound together in the same outward rites, discipline, and ceremonial, by being the real pattern of the House and Kingdom of Christ, by embracing all baptized believers on the earth in one fellowship and brotherhood, and by the whole being headed up, not by an historical abstraction of a dead apostle-

ship, but by living apostles, guiding and leading on the whole to the perfection of one man in Christ Jesus.

If we consider the many places in which the number twelve is connected in holy Scripture with the government of the universe, and the peculiar blessing of God's chosen people, it will be impossible not to come to the conclusion that the number of the chief ministries of the Church is essentially an integral portion of God's plan. Let us enumerate them: we find the solar year divided into twelve portions, the twelve constellations of the zodiac; we find in mankind the twelve tribes into which the holy people of God are divided, which is declared to be the permanent division of the earth, the twelve stones in the breastplate of the High Priest, the twelve prophets and declarers of the mind of God, the twelve apostles, the twelve judges of Israel in the world to come, the twelve foundations of the temple in the Apocalypse, the twelve trees in the garden of God for the healing of the nations. This number is, therefore, evidently a part of the fixed and permanent plan of God for the government of mankind, and the single question for all thoughtful men in Christendom to decide is this, whether they will have one bishop of Rome, who originally was appointed by a heathen emperor, head over the

whole, or apostles whom God has appointed, to guide His Church? for it is needless to consider the sects, which are guided by the ever-changing opinions of men.

Men ought to demand a proof of the mission of apostles, because, whilst all other ministers exercise their office in virtue of authority conferred from them, they exercise their office by immediate appointment of Christ. The proofs, then, rest upon two grounds: first, the method of their original sending forth; and, secondly, and above all, that to which the Apostle Paul, the first apostle to the Gentiles, appealed when he wrote to the Churches which he had planted—"Ye are my epistle," *i. e.* my testimonials, my letter of orders, "seen and read of all men." If they have not planted and established Churches fulfilling all the conditions which the New Testament declares to be characteristic of Christ's Church; if there is not found combined in those Churches all the truths which are found separately in all the different sects, then truly there are no apostles; and we should pray to God continually to raise up apostles to guide us, in full confidence that He will hear and answer us, because we can never be guided truly in His ways, never can be prepared to be caught up to meet the Lord in the air, never can be baptized with the Holy Ghost, never

can be sealed from the great destruction that is coming, never can be filled with all the truth of God, but by apostles, as the appointed instruments of God, and the means by which He will give us all these blessings.

HOW TO MEET WITH GOD.

ALTHOUGH it is common amongst religious Protestants to draw a distinction between the invisible and visible Church, for the purpose of exalting the act of the Holy Ghost in the spirit of man as a thing superior to that of effecting the visible organization of the Body of Christ, in order to justify their refusal to yield to the plan which God has ordained for the manifestation of Himself, and for the blessing of mankind, still they are right in demanding that, if there be an external form, such form shall not be a mere theory, but a means of bringing practically a direct blessing to themselves.

The Church is not solely to make God known, but also to make Him loved. No one, however, can love an abstraction. A morbid imagination will sometimes create an ideal being and fall in love with it, as the statuary did with the statue he had carved out of marble; but such love is as unreal as is the object to which it is directed. Men do not love God because they know of four ministries in the Church; and, as a thing by itself, it is a matter of indifference to them whether there be four or any other number. On learning the structure of the Church, as revealed in the Epistles of St. Paul, and hidden

in the types of the Law, they may admire the wisdom of God, and perceive the adaptation of that structure to the wants of mankind; but wisdom is not a thing to be loved: nor is a theory of a Church more adapted to draw forth the love of man towards God than the theory of the solar system, or any other part of creation which declares the power and omnipotence of the Creator.

Knowledge is not intuitive: it is the result of experience; that is, of things that have been tried. Every man has eyes, and ears, and a voice; but he must learn to use them before he can employ either to advantage. A person who wishes to retain on paper a landscape which he admires cannot do so without learning to use his eyes and hands also: a soldier, or sportsman, who knows that his gun will only send the charge a certain distance, must learn to judge of measurements of space, 50, 100, 200, 1000 yards, &c. Whoever wishes to sing must learn one note from another, and to practise those muscles in his throat which will produce one or the other. In the same manner, whoever wishes to see spiritual things must have his organs exercised to know good and evil: he must learn how to look at God's ways of manifesting Himself, and also to know what part of God's character he is to see in each: for no one who ever reflected on such subjects can be supposed

to be so senseless as to expect to see all God's character expressed in any one alone.

Men want to see God, and they do well; but God is essentially invisible. One of the Persons in the Deity became united to man, and thus in seeing Him men saw God. But though He was once here on this earth He is not so now, and we cannot see Him until He return. Another of the Persons in the Deity has come to supply His place; but the Holy Spirit is not one with man, and therefore cannot be seen. The Holy Spirit is nevertheless here in the members of Christ's Body, the Church, and men can and should meet with Him, though they cannot see Him; and they must learn, know, and understand how and where He is to be met with.

You all know that in the Body of Christ, which is the dwelling-place of the Holy Ghost, there are four principal ministries through which God makes Himself known to men, and four principal channels through which the Holy Spirit flows towards men in order to make them acquainted with God. The converse of this is equally true; namely, that there are four different avenues by which men can approach to God, in order to learn and to see four different attributes or properties by which He blesses them. You also know that the first of these ministries is the apostleship, and therefore the first

question to be solved is this, namely, " What cha- " racter of Christ are you entitled to look for through " the members appointed to this ministry ?" It is obvious that the characteristic specially to be sought for in them is setting in order, guiding, ruling the Churches of Christ: and men are not required to admit the major of the propositions, namely, that there are apostles, and then be forced, by having granted that, to grant also the conclusion, that their orders are necessarily and infallibly the mind of God, and to be so received, without further proof or corroboration; because God has given a description in His written Word of the outward form and fashion, which is the essential property of His Church: and, therefore, unless the building, of which the apostles have laid down the canon or rule, is seen to be in harmony with the written description, men must not admit the claim of any one to be an apostle (as, for example, the Pope assumes to be); the act of the living minister must coincide with the written Word, and both must unite together in every part, in order to be a justification for its reception as the truth of God.

Under the generic title of ruler and guide of Churches is included all those baptized persons whom God has placed in situations to execute rule, or of whom He serves Himself for that object.

"The head of every man is God." God, as a sovereign, guide, and ruler over all the works of His hands, will enable every one whom He has placed in situations of rule to fulfil his duty when looking to Him: and hence it is that kings, husbands, and fathers are the vicegerents of Christ in their respective limits: but when they do not acknowledge Him in those relationships and responsibilities, they are living without God in the world. Nature (by which word is meant the operations of God in material subjects) teaches all His intelligent creatures that "order is heaven's first law," and that infraction of God's order would put an end to all the material universe. "If nature," says Hooker, "should in-
"termit her course, and leave altogether, though it
"were but for a while, the observation of her own
"laws; if those principal and mother-elements of
"the world, whereof all things in this lower world
"are made, should lose the qualities which now they
"have; if the frame of that heavenly arch erected
"over our heads should loosen and dissolve itself;
"if celestial spheres should forget their wonted
"motions, and by irregular volubility turn them-
"selves any way as it might happen; if the prince
"of the lights of heaven, which now as a giant doth
"run his unwearied course, should, as it were,
"through a languishing faintness, begin to stand,

" and to rest himself; if the moon should wander " from her beaten way, the times and seasons of the " year blend themselves by disordered and confused " mixture, the winds breathe out their last gasp, " the clouds yield no rain, the earth be defeated of " heavenly influence, the fruits of the earth pine " away, as children at the breasts of their mother, " no longer able to yield them relief; what would " become of man himself, whom these things do now " all serve? See we not plainly that obedience of " creatures unto the law of nature is the stay of the " whole world? . . . . . .

" Of law there can be no less acknowledged than " that her seat is the bosom of God, her voice the " harmony of the world; all things in heaven and " earth do her homage, the very least as feeling her " care, and the greatest as not exempted from her " power, both angels and men, and creatures of " what condition soever, though each in different " sort and manner, yet all with uniform consent, ad- " miring her as the mother of their peace and joy."

So speaks the greatest of English divines; and, in harmony with him, hear what says the greatest of poets:—

" The Heavens themselves, the planets, and this centre,
Observe degree, priority, and place,
Insisture, course, proportion, season, form,
Office, and custom, in all line of order;

And therefore is the glorious planet, Sol,
In noble eminence enthron'd and spher'd
Amidst the other; whose med'cinable eye
Corrects the ill aspects of planets evil,
And posts, like the commandment of a king,
Sans check, to good and bad . . . . . .
. . . . . Oh! when degree is shak'd,
Which is the ladder to all high designs,
The enterprize is sick. How could communities,
Degrees in schools, and brotherhoods in cities,
Peaceful commerce from dividable shores,
The primogeniture and due of births,
Prerogative of age, crowns, sceptres, laurels,
But by degree, stand in authentic place?
Take but degree away, untune that string,
And, hark, what discord follows! each thing meets
In mere oppugnancy; the bounded waters
Should lift their bosom higher than the shores,
And make a sop of all this solid globe;
Strength should be lord of imbecility,
And the rude son should strike his father dead;
Force should be right; or, rather, right and wrong,
(Between whose endless jar justice resides,)
Should lose their names, and so should justice too.
Then everything includes itself in power,
Power into will, will into appetite:
And appetite, an universal wolf,
So doubly seconded with will and power,
Must make, perforce, an universal prey,
And last eat up himself."

These splendid passages present, in a striking manner, that order, rule, and law must precede all other things, and, therefore, that the ministers whose office it is to declare and observe, and see that others observe God's rule, must of very necessity have the

first place. So that it is not a mere arbitrary appointment of God that the apostleship should be the first ministry, but because without it no other ministry can, in its full efficiency, exist: and hence we perceive also how it necessarily came to pass that on the death of St. John—the last of the apostles—the whole Church fell into that confusion in which it has remained ever since.

The more the structure of the Church is studied as the apostles in these days are charged to exhibit it—not according to their own fancies, but according to that organization which the light of prophecy, shining on the written Word, has enabled all to see it—the more will it be found adapted to the wants and miseries of man. Hence men will be led to love God for His goodness towards the children of men in giving them so great and glorious an institution; and hence they will be led to grieve over the perverseness of those who will not yield to God that this blessing may be restored to all baptized people. It will be seen also that it is quite sufficient labour for one ministry to dig amongst the rubbish with which all parts of the temple in ruins is covered, and separate that which is genuine from that which has been ignorantly substituted in its place.

The written Word of God, which is commonly called the Bible, is a collection of writings by various

people, the names of some of whom are known, and of others are not. No copy exists of the books as they were originally written, and we have only divers copies of those originals in different languages, so that the genuineness of each passage has to be determined by the same rules as those which determine the authenticity of the works of any other writers. The writers themselves had necessarily no more accurate ideas of the order and nature of events which they foretold, than the prophetic persons in the present day have of the order and nature of the events which we are daily expecting—such as the restoration of the Jews, the translation of the saints, &c. The scenes in the life of David, and the historical events that occurred to the kings and nation of the Jews, in the days of Isaiah, Jeremiah, Daniel, and other prophets, are examples at least, even if not intended to be types, of what is to happen of a similar nature and at a future time. The revelations given to St. John were specially intended to describe events in the Christian Church; but the writings of a thousand commentators, who have racked their brains in endeavouring to explain this last book, are the proof of the inutility of such efforts.

The second order of the ministry of the Holy Ghost in the Body of Christ is to give light upon the ob-

scure passages in the Law and Prophets of the Jewish economy. The existence of material light cannot be proved except by seeing other things through its means. It cannot be explained to a man born blind what light is. When passages of holy Scripture are understood which were not before prophetic light shone upon them, then the nature of that light is seen: although the truth existed as much before as it did afterwards. Prophetic light does not speak to the reason; it appeals to an undefinable spiritual apprehension; and it is possible that what enlightens one person may give no light to another, and the truth may be incapable of being apprehended until brought down into the region of the understanding. Hence it is perceived that the class which ranks in the fourfold division of mankind, under the prophets, contains all those whose imagination is the leading characteristic of their minds; such as those who are devoted to the arts, and who are keenly alive to the impressions of music, painting, poetry, sculpture, architecture, &c. Many persons have so great a dislike of music as always, if possible, to leave a room where it is being performed. No one can demonstrate to another the charm of a painting, of a poem, or of an object of art. Hence they who are most keenly alive to such impressions necessarily dwell much in a world of their own; they feel that

their sentiments are not understood, and neither valued nor appreciated by others.

Many parts of the Old Testament are written in verse: all the Psalms; great part of the Prophets; some parts of the Books of Moses. Verse is more easily retained in the memory than prose, and therefore most of the history of the earliest times of all nations is to be found in the songs of the common people. The "hymns and spiritual songs," with which St. Paul urges his converts to let their hearts and mouths be filled, are examples of the manner in which, during the whole course of the Christian Church, the poets have brought up the gifts peculiar to them to God's service in His house. The earliest specimens of painting were devoted to religious worship and the instruction of the people. As children cannot be taught by any means so well as by pictures, so in the ancient Churches, before the discovery of printing, they could not teach those who could not read by any means so easily as by paintings on the walls of their Churches. The gods of the heathen would have been unintelligible to all except the philosophers, of whose theories they were embodiments, unless they had been represented in statues. All these means of instruction, of singing God's praises, of fixing sacred truths in the memory, have been perverted and used for evil ends; but the pre-

sent remarks are merely to shew under which of the four divisions of mankind the imaginative stands in God's classification of His intelligent creatures.

Now that light is come it is easy for all to see what no one could perceive before. There may be a difficulty in certain details to those whose office it is to put these details in practice; but there is no more difficulty to one than to another. Every one can judge, for example, whether the form of the Church as we have it restored, whether the different parts of worship, be or be not according to what is found in the Scriptures; and, therefore, every one is as good a judge as another, whether his faith is resting in God, or in a cunningly devised fable. Every one, therefore, must look to Jesus to give him light, through His prophets, to enable him to see signs in the heavens and in the earth of His advent, and of all the events connected with it; and he will discard human guesses in all books and tracts which pretend to declare these things.

The third great division is that of the evangelist, to which men have a right to look for all that the reason can take in. The evangelist is the teacher sent from God; and he who desires to be taught, and to understand God's dealings in all ages with mankind, must come to God, and look to God, and see God in the Church, for this end, through the

evangelist. This division of mankind comprises all rhetoricians, logicians, historians, physicians, mechanicians, chemists, &c. &c.—all who try to convince the understandings of men upon any subject, and appeal to their reasoning faculties. Some of this class are totally unable to comprehend the prophetic class: one of them, on being recommended to read Milton, asked what it proved?

If there be one class beyond another which requires severe intellectual labour, it is this. After this labour has been performed, it must be remembered that the faculty of imparting knowledge to others is entirely distinct from that of acquiring it oneself. This is also the class in which there has been the greatest abuse in Churches in those countries where, in modern times, people are protected in public teaching. The abuse is owing, first, to the curiosity of people urging them to rush in crowds to hear any new thing; and secondly, to the impunity to the speaker for any crudities he has the vanity and presumption to utter. In no other situation can any one address a number of his equals without fear of contradiction. At the bar he has the presiding judge to keep him in order; he has an opposing counsel to turn into ridicule any absurdities he may have uttered, and to expose to the contempt and censure of all honest men the

falsehoods he may have endeavoured to impose upon the listeners. In the senate every man is aware of a powerful body opposed to his sentiments, and this knowledge serves as a check and controul over him. But in the pulpit the speaker may take every advantage of his position; he may storm and rant, and, like the players in Hamlet, "tear a "passion to tatters, to very rags, to split the ears "of the groundlings," and act the part of great earnestness in his nonsense; he may utter false doctrine; make bald assertions which he cannot prove; taking advantage of the reverence which his audience feel for the sacredness of the place in which they are assembled, to give solemnity to what is deserving only of contempt.

Not only may all this be done, but this and much more of a similar character is done. The pulpit has been prostituted into a place for pronouncing fulsome eulogies on the memories of persons of very equivocal conduct, by such preachers as Bossuet and Massillon. It was turned into a means of inculcating treason by John Knox in Scotland, and by the Independents in England. Within the last few years, in Great Britain, a particular branch of medical practice has been denounced as coming from Satan, without a vestige of proof being offered: the modern foolish custom of men letting their

beards grow has been declared to be an offence to God: again, it was said to be wrong in ministers to study; and some priests, who were anxious to make up for the deficiency of a neglected education by devoting a certain portion of time to reading, were foolish enough to give up their pious intentions, under the idea that this wicked trash was the doctrine of the Catholic Church.

Whilst it is true that men are to look to Christ through the ministries of His Church to give them instruction in various ways, it is also true that Christ's truth may be so defiled through the channel along which it flows as not to be worth using when it reaches the ears of the listeners. It must always be borne in mind that ministers are not lords over the faith of the people; and least of all evangelists, whose particular charge it is to appeal to the reason and to convince the understanding. It must further be remembered that no ordinance in the Church can take from men their personal responsibility; for they will be judged each one singly, and not in a lump. God never forces the human will. He sets life and death before men, and leaves them to take that which they like the best: the pleasure of this world for a season, with eternal banishment from His presence; or entire devotion to Him now, attended by crucifixion of vanity, pride, ambition,

and all sensual pleasures, with eternal happiness in purity with Him hereafter. He sets truth and falsehood before them, and calls upon them to receive the one and to reject the other. The possession of God's Word is no advantage whatever to a people who give themselves up to the dicta of the clergy, as they do in Rome; and so to do shews at once that there is in them the very spirit of that foul apostacy. The apostles call upon the people in all times to "prove all things, and to hold fast that "which is good."—"I speak as unto wise men; "judge ye what I say."—"Be ready always to give "an answer to every man that asketh you a reason "of the hope that is in you." We are not lords over you, but "helpers of your joy."

In the first ages the duty of those who were sent forth to preach was to bear witness to the life, death, and resurrection of Jesus of Nazareth; and, on the basis of this fact, to shew the mistakes into which men had been led by their misunderstanding of their Scriptures, and the perversions of the teachers. In our days the duty of teachers is to shew what the Church ever was, is, and ever must be, not more from the description in the New Testament—for it was not written for the purpose of teaching this—than from the model which St. Paul declares the Tabernacle to have been, revealed by

the light of prophecy, in the Old Testament, and by the practice and tradition of the early Christian Church. The corruptions have been progressive, and it is the business of evangelists to shew this, and to prove it. And in order to do this they must be well instructed; they must have studied the Fathers in the light of prophecy, and the Scriptures, and then, and then only are they competent to teach, and to prove the verity of the things now seen and believed. An ignorant evangelist is an incompetent evangelist; and to become competent he must take the same pains to fit himself as tradesmen, physicians, chemists, manufacturers, lecturers, do in their several callings, and above all when he is going to lecture in his particular vocation. An evangelist can never convince a sensible man unless he can shew when, where, and how the first corruptions crept in, and the truth which lurks at the bottom of every abuse. Any evangelist, who is fit for his calling, must shew to Christendom the dealings of God with it in all the political transactions which have occurred for at least the last 300 years. The judgments of God only fall upon a people when their transgressions are come to the full: it is the last ounce that breaks the beast's back; so it is the last iniquity, and, perhaps, a slight one, which fills the cup of defilement.

Many of the fragments of God's beautiful spiritual system are still to be found, although in confusion, and some become useless. In Greek, Roman, Anglican, and Lutheran Churches the true form of bishops, priests, and deacons presiding in separate dioceses is still seen: but the deacons are no longer chosen by the people, nor do they take charge of their temporal concerns; the name is preserved without the reality, and it therefore expresses a falsehood. The priesthood is supported only by rent-charges on land under the name of tithes; but the tenth of every person's revenue is not paid to God. Deaconesses still survive under the grotesque parading of Sisters of Mercy and Charity. The distinction between the priests who, as elders, are associated with the angels or bishops in the rule of the diocese, and who have thereby a higher charge than the other priests under them, is still found in the difference between canons and minor canons, prebends and chaplains in cathedrals; but it now consists only in their receiving a higher amount of pay. The evangelists of the Universal Church, who preach within the bounds of the several dioceses, are seen still preserved in the licensed preachers of the Church of England, and in the preaching and teaching friars of the Church of Rome. The five evangelists of the Universal Church in every tribe of Christendom,

and who are also members of one or other of the seven Churches in London, composing a body of sixty altogether, are still seen in the cardinals of the papacy, who are obliged to be members of one of the seven Basilican Churches in the city of Rome, although now become the most senseless appendages of the court of the ecclesiastical usurper.

Oftentimes has the voice of the Holy Ghost, in the various congregations of the faithful, complained that no witness was gone forth to the world. The nature of what that witness ought to be was shewn in the testimony drawn up by the apostles addressed to all rulers and guides, and presented to the Pope and to the Emperor of Austria, the successor of the Cæsars of imperial Rome. Following up that clue, it is the duty of evangelists to declare, to this nation especially, the condition into which the Established Church is come by the decision of its head, the sovereign, that it has no altar: by the unopposed declarations of some of its bishops, that ordination is a mere form, and conveys no sacramental reality: by the civil power taking upon itself to dissolve the sacrament of marriage made in the Church, and to compel the clergy to marry parties a second time.

Forms of heresy vary and change with the ever-varying caprices of mankind. Sometimes the variety is in the name without altering the substance,

and sometimes the substance is essentially different whilst the name remains the same. In this year, 1857, the peculiar heresy which is making havoc in the Church is the denial of the eternity of punishment, of the resurrection of the body, and of atonement: as we find in the writings of Mr. Maurice. Open denial of belief in all revelation is carrying away the great mass of the lower classes who are intellectual, whilst the sensuality of Mormonists, the empty twaddle of the Plymouth brethren, and the cruel caricature of Christianity, of which Calvinism is the root, leading parents pharisaically to call themselves religious, and their children reprobates, is the disgrace of the heads of that sect which calls itself the religious world, and which thinks to oppose this deluge by Exeter Hall preaching, opposition to Puseyism, establishing ragged schools, reformatories, penitentiaries, &c. &c.

It is natural, in the schismatic condition into which Christendom has fallen, for men to suppose that the mission and object of the apostles is to establish another sect. Such, however, is by no means the case. Their duty is to carry spiritual help to all who fear God, and who desire to walk in His ways, whilst remaining in the several communities or Churches in which they now are. The Lord Jesus Christ walks by apostles in the midst of the seven

golden candlesticks, commending all that is good in them; urging them to hold fast that good until He come Himself, to "strengthen the things that re- "main, and are ready to die." If, in places where the rulers and guides of the sects absolutely refuse God's ways, obstinately persist in following the ways of corruption, and drive out from their society all who desire to serve Him, it is necessary to gather such outcasts into folds, where they may worship God according to His more perfect way, yet that is by no means to be looked upon as a good, but as an evil thing, and to be avoided and delayed as long as possible.

The term Pastor, which our Lord appropriated to Himself, excites, in all who hear it, the complemental idea of sheep. Of all the creatures that are the work of God's hands, there are none so helpless, so silly, so harmless as sheep. In the fourfold division of mankind this class necessarily contains by far the larger portion. This world is a world of suffering. There are few persons, comparatively, who have either time or capacity to inquire into the forms of government of the kingdom of heaven which is to be revealed hereafter: there are few who can devote themselves to abstract contemplation, and live only on the occasional glimpses of unconnected light which flash across a prophet's mind,

and then vanish: there are few who have leisure to study God's purpose in His Word, and compare it with what has actually taken place in the history of Christendom, so as to be able to have well digested that knowledge for themselves, and put it in such a form as to be attractive and instructive to others; but there are thousands and millions, in all ranks, who long to tell their sorrows into the ears of Jesus, with an instinct rather than a conviction that He at least will delight to hear them, and to relieve them also. It is in the pastorship alone that men can meet with the heart of Jesus: they cannot find it in the expounders and declarers of the law, the rule, the canon of God's order and government: they cannot find it in the arguments and reasonings of evangelists, who appeal to the understandings and not to the affections: it is in the pastor alone that men in sorrow themselves can come in contact with the Man of Sorrows, that they can find that Brother who is born for adversity.

Thus, then, you perceive how it is that, in addressing your prayers to your Heavenly Father, you cannot see Him or know that He hears you, save as you look for Him in His Incarnate Son; and that you cannot get access to the Incarnate Son, save as you seek for the knowledge of Christ through those members of His Body who are ap-

pointed to reveal and to establish it: nor can you find increased light to shine upon the path which leads you to your God, save as you look for it in those through whom prophetic light comes; nor can you have a clear, bold, and statesmanlike testimony borne to the rulers of men, the leaders of the hosts of heaven, save as you see it done through those who are called to be the teachers to the nations; neither can you meet with the true sympathy of the very heart of Jesus save in those whom He has called to be the pastors of His flock.

This naturally brings us to the ministries towards each individual. The ministries which we have already considered are directed to all Christendom in its present condition of ecclesiastical schism, of intellectual ignorance of God, of indifference to spiritual light, and of moral defilement; in other words, they are directed to the public, to classes, and not to private individuals. It is necessary that these same ministries should be brought within the reach of every man in the place in which he was born, in his town, in his village, in his family. We read in Leviticus, that, after Moses had been consecrated, and Aaron had been consecrated, they both came together to bless the people: as it is written (ix. 23, 24), that "Moses and Aaron went into the taber-" nacle of the congregations, and *came out*, and

" blessed the people ; and the glory of the Lord ap-
" peared unto all the people. And there came a fire
" out from before the Lord, and consumed upon the
" altar the burnt offering and the fat; which, when
" all the people saw, they shouted, and fell upon
" their faces." The angels who are set to preside over each particular body of people that is gathered to recognize God's ways, and to worship Him according to them, are the ministers upon whom is devolved the duty of bringing the truths contained in all these ministries home to the understanding and heart of each individual: where this is done, there are the people fully accepted and blessed of God. In other words, both Moses and Aaron, both ministers of the Universal Church, and ministers of the particular Church, must combine together before the people—as one Body in Christ—can be blessed.

Whilst, then, the people are thus taught how to use their eyes so that they may see Christ in His sanctuary, walking in the midst of the golden candlesticks, which are the Churches who give light by the purity of the truth which they exhibit, it is the duty of the ministers to study to make themselves beloved. An American writer well observes: "The
" affections demand a personal object. They can-
" not be moved by abstractions; but only as they *are*

" moved can Christianity make progress. The ten-
" dency of mere intellectual culture being to keep
" the intellect in advance of the affections, the af-
" fections become in a measure dormant, and the
" want of a personality upon which to fasten, or of
" God as a Father of Spirits, is not felt, while God,
" as a Great First Cause, is acknowledged to be a
" philosophic necessity.

" The intellect, therefore, substitutes its own ob-
" ject, an abstraction; and so the mind, divorced
" from the heart, sees enthroned at the head of the
" universe, not a person, but a law."

It is the personal duty of every minister to counteract the evil which his doctrinal teaching inevitably inculcates. It is in vain that they convey truth upon any subject without they feel a real and not an affected interest in the happiness of those to whom they speak. A man beaten down by starvation, a mother grieving over a sick child, a sufferer from pain, cares little about the mechanism of the kingdom of heaven; about the light of prophecy, or the reasoning of the evangelist. Every one likes to be praised from some one quarter, however much he may be indifferent to it from another: every one likes to feel that he is loved by some persons, however indifferent he may be to the love or dislike of others. It is the due respect which every one owes to a fel-

low man to endeavour to make himself agreeable, and to do all those little acts of attention to the wants and wishes of others that are the characteristics of polished society. But in the ministers of religion it is a religious duty, for they are to bear the very image of Jesus, in His continual acts of kindness to every one, indiscriminately, into whose society He was thrown. It is through them alone that the people can find the heart of Jesus; it is through them alone that He can relieve and talk with those who seek Him, as a man talketh with a brother. Truly, the kingdom of heaven to be revealed is a place of wonderful structure, and greatly to be admired; but you are stopping to admire the machinery, and neglecting the more valuable commodity it is framed in order to produce, if you look upon this structure as anything but a mode of letting God's love flow out to all mankind. That courtesy which is graceful in all is a duty in you: oftentimes it has been remarked what nobleness of manners, true dignity, and courteousness are to be found, amongst the lowest classes, in individuals who know, and love, and serve the Lord. You have doubtless all thought of these things as desirable, but you have not sufficiently considered them as matters of duty to Christ. You have been too exclusively absorbed by your sense of the importance of doctrinal

truth, to allow of your paying so much attention as you ought to the bodily infirmities of the poor. The best and most successful evangelist with whom I am acquainted is one who enters into all the temporal troubles and difficulties of workmen with their masters, and with each other, is always their friend and adviser, their nurse when sick, and their cheerful companion when well.

These remarks are applicable to all; but less to ministers of the Universal Church, whose peculiar calling it is to address masses, than to ministers under angels, who speak principally to each individual member of the respective congregations. These address no masses; their business is with individuals; they have little or nothing to do with the heads but entirely with the hearts of the flocks. If ministers of the Churches under angels do not love, and are not loved, they are utterly useless: they are as useless, in their way, as ignorant evangelists of the Universal Church are in theirs. The mass of mankind want neither doctrines nor mysteries, but they want sympathy; cultivate love, or cease to flatter yourselves that you are ministers of Christ, whatever may be the title and position of your ecclesiastical standing. You may have been called by prophets, and ordained by apostles, have heard the voice of the Holy Ghost, and had the

hands of Christ laid upon you to send you forth upon your work; but you lack the life and essence of your ministry: you have the outward and visible sign; but you lack the inward and spiritual grace of the office.

PERSONAL RESPONSIBILITY.

IT is very common for persons who are labouring under any bodily infirmity to send for a physician, and to tell him that they are suffering under some calamity quite unlike that which is really afflicting them: but the wise physician does not refuse to help them because they have entirely mistaken the name and nature of their disease; and he proceeds to prescribe remedies, not according to their misapprehensions, but according to the better judgment which his superior knowledge gives him of their case. In a similar manner, when either sectarian disputes have arisen in the Church, or political differences in the State, the various parties stigmatize each other by names descriptive of the original grounds of quarrel, but which survive long after the matter of the disputes has ceased to be the true characteristic of either; and their successors contend for expressions which no longer accurately define what they mean to convey.

There is a succession of disputes going on between Protestants and Papists, and the grounds of their quarrel are represented in a different manner by

almost every writer. You, however, like the wise physician, looking down from the superior heights of true Catholicism, to which you have been brought, will not find it difficult to discern that the essence of the antagonism between Popery and Protestantism really consists in the struggle on one side for individual responsibility, and on the other for the authority of the priesthood to annihilate that personal responsibility, and render every man, according to their own simile, a mere stick in the hand of the priests, and ready to declare black to be white, and white to be black, according as the priest shall order him. Thus the question at issue between these great divisions is of far more importance than that about any dogma; for it is about the very essence of the being of man, his nature, and the duties arising out of the faculties with which he is endued. I have often endeavoured to impress upon you, and recal again the subject to your recollection, that each succeeding dealing of God with man, and instruction given to him, is not a substitute for, but an addition to, what has been previously taught him; so that the duties of man when brought into society, either of a family, of a State, or of a Church, do not annihilate any powers, privileges, rights, immunities, or responsibilities which he had in an insulated condition, though it may modify and increase them; and

no pretended deference due to a priest can take from you the prior responsibilities and duties of a man, of a husband, or of a father, or of a master, of a sovereign, &c.

As individuals of different characters are subject to different kinds of temptation and faults, so are different classes of men. Protestants, in their assertion of the truth of personal responsibility, have been carried into the error of denying that they receive more light from God, through channels appointed by Him to convey it, than they can get from any other sources; and, therefore, they deny (some openly and some covertly) that God has instituted such channels at all. The vice of priests is to usurp over the laity; and this vice may be more easily committed in one sect than in another, but its root is in the heart of every priest. It is most easy to commit it in those sects where there is most piety, most devotion, and most spiritual-mindedness; and it is impossible to commit it in semi-infidel congregations. This indicates where the redress must be found. It is in vain to expect that priests will ever be other than usurping over the rights of the laity; and it is the duty of the laity to keep the priests in order, by rejecting every act, as it arises or occurs, in which they meddle in families, or in any way attempt to carry by force their opinions or their

views of duties. The laity must keep down the vice of the priests by asserting their own rights, on all occasions, where the priest seeks to interfere with them, and so teach the priests that they have rights which it is their duty to preserve intact as much as it is the duty of the priests to preserve theirs; and priests must learn from the laity the duties of men, of husbands, and fathers, as much as the laity on their side learn of worship, and ceremonies, and theology from the priests. You see that this is the way by which liberty is preserved in the State. It is useless to expect that sovereigns and nobles will not abuse power, and usurp over the rights of the people; and, therefore, the people must resist all such encroachments whenever made: and it is done in England, and was once done in all Christian countries, by the people retaining in their power the public purse; since, without the means of paying soldiers and others to help them, an individual sovereign could not succeed against the mass of his subjects. If the sovereign claims, as an exercise of his prerogative, to do an act which violates the law, subjects must refuse to obey: and if the attempt be made on the community, the people must say, "You may order "what you please; but you shall have no means to "carry your orders into effect."

It is necessary that the people understand at all

times that the Church is a great machine, in and through which everyone who wishes to go and receive counsel from God may do so. But that counsel does not take away from the person asking it the responsibility of acting upon it. It is a common practice for all men to throw their faults on the advice given to them by others. When God asked Adam why he had disobeyed Him, he replied that it was his wife's fault, for she had given him the advice; and when Eve was asked, she threw the blame upon the serpent. That, however, did not, in God's sight, excuse their disobedience; they were responsible for the use of the advice which they had received. Many other examples are found in Scripture. The use of the Church is well expressed in an old Greek prayer, adopted in our Liturgy, where we are taught to pray that we "may, with the help of God's Church, "work out our salvation with fear and trembling." The Church, with its ministers, is not a machine to lord it over the liberties and responsibilities of man; but a machine for all mankind to use, each one in the exercise of his own liberty and responsibility.

For the most part, the ministers are continually forgetting this; the temptation to commit the sin of priestcraft is continually operating upon them; their very zeal and anxieties impel them in the same direction, and they think that, by the exercise of

what they call discipline, they can force men against their will, to be religious, holy, and obedient to God. From the very earliest commencement of the present work, however, so soon as apostles had been raised up, it was inculcated that discipline was reserved by God in His own hands; that it was not delegated to the priesthood; that it was neither by their scoldings, nor still less by their threatenings to withhold the Sacraments from any individual, that such individual was brought to God; and that the consequence of such conduct was, first, that it was proved how little reality they themselves thought there was in the Sacraments; secondly, that they made the idea of excommunication so common and cheap, that everyone, sooner or later, counted it a mere empty form; and thirdly, that they effectually prevented the appearance of God in His Church—Himself inflicting the "divers diseases and sundry kinds of death" which He would do upon those who lightly esteemed His ways, and who eat and drink of the Eucharistic Sacrifice, "not considering the Lord's body."

When Ananias came and lied to St. Peter, Peter did not say to him that he should not come to the Lord's Supper; he merely told him of his fault, and God Himself inflicted the punishment. When Sapphira came afterwards, and repeated the offence, Peter had had a proof shewn to him what God would

have done, and neither did he say to her that she should not come to the table of the Lord; but pronounced on her the judgment which God had Himself just before pronounced upon her husband. In the case of a man living a life of incest, the Apostle Paul desires that such a person should not be reckoned as a member of a community gathered in order to shew its obedience to God's commandments: but his punishment was, that, being out of the protection of the Church, he might receive, when excluded, whatever chastisement God might please to inflict upon him, if he remained impenitently in his wicked course of life, and without the shelter of the ordinances of God.

The assumption of infallibility by the priesthood, is a legitimate consequence of this usurpation. Infallibility, however, is one of the attributes of God, and it is blasphemy in any creature or body of men to pretend to it; moreover, it cannot exist except as a consequence of omniscience and omnipotence. Although the popish priests have claimed it, the absurdity has been so glaring that they have not been able to agree where it is to be found; one party declaring that it is in "the Church diffusive;" by which they mean in the whole body of the baptized: as, however, the whole body of the baptized can never be brought to express one mind with one

voice, the definition is self-destructive. Others say it is in "the Church representative;" by which they mean the whole body of the episcopate. Others say it resides in the Pope alone; and this is the opinion which has at length prevailed: adding the last point necessary to complete his title to have "Blasphemy" written upon his forehead.

Many Protestants have run into as great an error, and into a still greater absurdity, when they speak of the Bible as infallible. First of all, What is the Bible? It is a collection of books bearing the names of several writers; none of whom tell you they were infallible. In the next place, Are you sure you have got these books as the authors wrote them? We are sure that we have not: we have a great many manuscripts, of various ages, differing from each other in many particulars; these manuscripts have been classified, and one copy made, containing what is supposed to be a fair average of these differences. These differences are sufficient to refute the notion that has been very elaborately maintained a few years ago, which is, not only that the original writers were used by the Holy Ghost as a machine is used by steam, but that the translations of the English Version, which language none of the original authors ever knew, were used in the same way. One of the principal writers tells you himself the reverse.

St. Luke begins his history of the life of our Lord on earth thus:—"Forasmuch as many have taken "in hand to set forth in order a declaration of those "things which are most surely believed among us, "even as they delivered them unto us, which from "the beginning were eyewitnesses, and ministers of "the word; it seemed good to me also, having had "perfect understanding of all things from the very "first, to write unto thee in order, most excellent "Theophilus, that thou mightest know the certainty "of those things wherein thou hast been instructed." He does not say he was made to write words and about things of which he had never heard; on the contrary, he says he writes because he had heard what other people told him; and so he puts down in a book all that he could recollect.

St. Paul also, in all his letters, reasons with those to whom they are addressed, and says:—"I speak "as unto wise men; judge ye what I say." He does not say, "I am moved by the Holy Ghost to write "things of which I know nothing, and I command "you to receive them as the words of God." All Christians are inspired, that is, have been breathed into by the breath of the Almighty. "All Scripture "is given by inspiration of God; and holy men of old "spake as they were moved by the Holy Ghost." In the prayers of the Church it is said that "all good

" counsel" proceeds from God; we pray that He " will put into our hearts good desires."

It is easy to shew that the importance of the question, as to what is the exact meaning of the term inspired, is greatly exaggerated, by the example of the doctrine of the true Divinity of our Lord Jesus Christ. I pointed out to you, on a former occasion, that it was idle to dispute about the signification of particular words, because the whole history of our Lord's existence on earth shews that He asserted that He was God; that all His enemies, as well as His friends, understood Him so to say; that He was accused of blasphemy for so saying; that He did not deny, but justify His assertions; that He was at last put to death for so maintaining. After His death, indeed, would arise another question, which is, Did He speak truth or not in what He said? This question is answered by the fact of His resurrection from the dead; because God would certainly not have given that proof of His approbation of one who had passed His life in saying what was not true, and which in that case would have been assuredly blasphemy; and hence we perceive the real value of the doctrine of Christ's resurrection from the dead, and how it is the seal of the truth He spake, and the foundation of your hope of eternal life.

Now this most important question is equally clear to the commonest understanding, whatever theory may be held upon the subject of inspiration; and therefore you need be under no trouble whatever upon it: and it is not difficult to point out many other doctrines—such as vicarious sacrifice; the character of the person who was to make the sacrifice; the nature of man, the successive developments of God's dealings with him, and the final end to be attained, declared in each of those developments; which subjects are what you are accustomed to consider, under the conventional names of the crucifixion, atonement, incarnation, original sin, sanctification, and a future state, in a way as completely clear of all verbal disputes as I have already shewn to be the doctrine of the Divinity of our Blessed Lord. Our Lord Jesus Christ, however, said that "Moses wrote "of Him;" that "Abraham saw His day;" and the historians of His life inform us that He opened the understanding of His disciples, so that they understood what was in the writings of Moses, the Prophets, and the Psalms, concerning Him; and that Isaiah had a vision of Him. Now Moses and the Prophets wrote chiefly a description of facts: it must, therefore, be these facts which afford the principal instruction; and there is, perhaps, nothing in all their writings which answers to the loose ex-

pression and common idea of inspiration, except the blessings of Jacob and Moses. The use to be derived from this view is, that God is ever guiding the rise and fall of nations, and the conduct of their sovereigns, and generals, and leaders, so as to bring out one consistent result, diversified according to the changeable conduct of man, whilst He Himself remains One,—Unchangeable, and Infallible. The leading character of the facts may indicate a certain thing, whilst all the subsidiary accompaniments have little or no reference to the principal feature; and many people have pushed the interpretation of the accessories to an absurd length.

The Apostle Paul tells us that the great distinction with which the Jews were honoured above all other people was, that to them were confided the oracles of God, (Rom. iii.) We, therefore, ask the Jews to give us copies of these oracles; and they give us a certain number of books, which they reverenced, as such, in the days when our Lord was upon the earth. These books have been reverenced, as such, by the Christian Church, in all ages, without dispute or controversy. To these books our Lord appealed as unto the oracles of God. He never said there were interpolated and fraudulent passages; He admitted them, and argued upon them as authentic documents. The same Holy Spirit, however, which dic-

tated these books is still speaking in the Church; and, therefore, it is necessary to inquire what is the difference between the authority of this which is spoken now by the living prophets, and that which was spoken in times past. The difference is the same in kind as that between the manna which was ordered to be laid up in the Holy Place in the Tabernacle, and that which fell daily, and was gathered for food by the Israelites. The former did not corrupt and breed maggots, but the latter did. The former was laid up by the command of God; the latter was ordered not to be laid up by the same command of God. The holy Scriptures of the Old Testament which the Jews give us were ordered to be laid up, as the oracles of God, in that Church; the words of the prophets in these days are for the daily spiritual food of the faithful: but if laid up, and fed upon as the other is, will only produce spiritual surfeiting. The providence of God also must not be lost sight of, which has caused some books to be preserved down to our own days, and has permitted others to be lost; so that we have all that is necessary to ensure our eternal felicity: but not sufficient to gratify a perhaps laudable, but insatiable curiosity upon subjects not of equal importance. The books of the New Testament consist of four histories of the life of our Lord, written by eye-witnesses of

what they relate, without mutual concert, for the information of persons in different parts of the world. In addition to these, we have an account of the acts done by some of those who were commissioned by Him to establish His Church, and also letters written to encourage certain of the congregations gathered. These books were collected long ago, and their authenticity has been recognized by every orthodox Church.

These truths are attacked now in a new form, and through a new class of persons. The enemies of God's truth in past times have been learned philosophers, who rejected Christianity as an emanation from God in any sense whatever. Such as Julian, Volney, Voltaire, Heine, the encyclopedists in foreign countries; Shaftesbury, Hobbes, Paine, Newman, in England: now, however, the truths of Christianity are denied by those who profess to be teachers of Christianity. The best modern defence of the Scriptures against the attacks of these clerical infidels is by Dr. Lee, of Dublin. Some of them have been labouring hard to shew the absurdity of the substitution of one person to receive punishment due to another; and all history is appealed to in proof that no such injustice and folly ever entered the mind of the maddest sovereign, parent, or legislator. Now let us grant this; still the fact remains, that in all

countries in the world, and in all ages, men have been afraid of an invisible Deity, and have thought to propitiate that Deity by putting animals to death. The Scriptures contained in the Bible give a reason for this, which is admitted to be a universal practice; and which is utterly unintelligible on any other ground than this, namely, that God instituted the practice, and enjoined it on our first parents—shewed in the covering of leaves which they made for themselves not being deemed by Him sufficient, and in His making for them garments of the skins of animals. And I need not remind you again of the sacrifice of Abel, accepted because it contained a lamb, while that of Cain was rejected because it did not; the division of clean and unclean animals in the Ark; Noah offered sacrifice. Moses appointed them; the meaning of some of which was taught by the Apostle Paul to the Hebrews, and most of the remainder have been now revealed to you by the voice of the Holy Ghost.

This great truth, then, concerning vicarious suffering, stands not upon any theory of inspiration, nor the validity of any writing; but upon the universal practice of mankind, shewn throughout their history, in every country, and in every age, and of every race: in ancient Egypt, Greece, Rome, Gaul, Britain, Islands of South Seas, India: and it would

be trifling to waste time in criticising words or texts with those who deny that which is as patent as any transaction in past times can be. The fact is, that heathen nations surrounding the Jews, to whom special directions were given upon the subject, perceiving what the Jews did, imitated those acts without knowing the meaning of what was done; and hence the custom has spread through the heathen world, whilst the reason for what they do is equally unintelligible to them and to the modern ignorant teachers of Christianity.

We are all, of every sect, equally prone to habitual disbelief that God rules in and amongst the children of men; and this disbelief is, for all practical purposes, as great in one sect as in another. Now the way by which God rules is by putting into our hearts desires such as He would have accomplished. When His servants and ministers, whom He sent of old to reproach the Hebrew kings with their disobedience to His commandments, committed their messages to writing, God moved and directed their minds to such parts of the history then transacting as should serve as examples and types of the manner in which He would deal with men at future times also. For God is always the same; He changeth not. Man, however, is always changing and seeking out for himself many inventions. Thus, when

a whole nation departed from His ordinances, He first let hostile nations come up upon them; then their towns were pillaged, the inhabitants put to death, or carried into captivity. At other times He sent plagues, or pestilence, or famine, and all with the end not only of punishing those who were guilty at that time, but of shewing that He would always act in a similar way upon future generations who should be equally guilty. Some points would bear a stronger resemblance than others: still, in the midst of the sufferings, God always held out the prospect of a Deliverer, the purpose of whose great advent should be to put an end to all suffering, to consign rebels to perpetual banishment from His presence, and to establish a reign of righteousness and peace. Some part or other of this great drama is always acting out; and, whilst the writers of the ancient histories wrote according to their own views, their writings were necessarily descriptive of future events also, because the essence of the then actual and the subsequent events was the same, although the outward form and appearances were different. Thus, whether Isaiah, a member of the royal family, writes about the march of armies, and fall of dynasties, which are politics, or whether Amos, the herdsman of Tekoa, writes about caterpillars and locusts barking his vines and figtrees, these are but two

ways of expressing the same fact, which is, that God will destroy nations and Churches for their sins, and for their departure from His ordinances. We may, therefore, rest assured that God will certainly destroy both the kingdoms and Churches of Christendom, because the Church has not been a true witness for God, and has led away the kings from obeying His laws.

This is the fact which you are to lay hold of, even considering the historical and poetical books of the Old Testament merely of the same value as any other history. Poetry has always been the way in which religion was taught to the people before printing was common; and for one very obvious reason, namely, that it was much more easily retained in the memory; and the prophet and the poet are expressed in ancient languages by the same name.

Other writers have attained notoriety and many followers by preaching and writing against what they are pleased to call the eternity of punishment of sinners. The most obvious answer to this is, that the same word is used to express the eternity of life as that to express the eternity of punishment; so that if one is not eternal neither is the other. But the objection shews ignorance of other doctrines. Before coming to them, it is to be observed that there is a looseness in the use of the word 'punishment'

which signifies the endurance of a certain amount of pain; a better word in the discussion of this question is 'penalty.' If the endurance of pain be alone meant, certainly that infliction might come to an end; but penalty, or consequence and fruit of a course of conduct, cannot cease. The correct view, however, is that man, having refused to submit himself to God's will, and having taken his own way, certain persons have seen the folly of this, and have turned to God, and submitted themselves again to God's will, by which their happiness is secured for ever. The rest of mankind will pursue their own evil courses; and their hearts not being turned to serve God, they have rivetted their wills in rebellion against Him: they must, therefore, produce their own misery; and as there are no means of changing their condition hereafter, they must remain in it for ever. The root of the error lies in supposing evil to be a thing and not a condition, and also in supposing that the unhappiness of the damned is owing exclusively to the nature of the place in which they are confined, and not to the state in which they are themselves.

I trust, therefore, that you will be fortified by seeing clearly that your faith stands on facts and realities, quite independent of the means by which you have arrived at that knowledge. It is the same

with the work of the reorganization of the Church, according to its original plan, in which we are now engaged. We are quite sure that this work is more according to the Scriptures than anything else upon the earth. We are sure that this work opens the way for the manifestation of God, of which no theologian, ancient or modern, ever dreamed. We are sure that this was not the concoction of men more learned, pious, zealous, or worthy than their neighbours. We see that it harmonizes with, and puts into their true place, all the verities which lie scattered, buried, and lost amongst the different sects into which Christendom is divided. We see that it enables us to know not only the signs, but the proofs of the Lord's second Advent, in a way that none others have attained to, nor we ourselves by any other means. However greatly, therefore, we value the means, let us value the end to which these means have led us still more, and hold fast to the facts, whatever may come of the means.

The restoration of the voice of prophecy has not only taught us the nature and use of that gift itself, but it has also enabled us to form more accurate conclusions on this subject of inspiration. You know that at the beginning of its restoration we were taught that each ministry had its peculiar gift; that if persons went out of that ministry they got

into error: the Holy Spirit itself was compared to pure water from the spring, and we were shewn that however pure water might be, yet it was only fit for man's use according as the channel through which it flowed was clean and pure, and that if the channel was impure the water was not fit for use. Granting, therefore, everything that can be said by the most extravagant advocates of the opinion that the Holy Spirit acts independent of the memory, faculties, and reason of man, still, if the writer be in an unclean state, much that he writes will be as unfit for use as if it had been spoken by him and not written. But you should disregard this dispute about inspiration altogether, and shew that the great facts of your faith are believed independently of any opinion on either side of this controversy, so that you may not be moved by it from your steadfastness.

There is another class of evidences of God's directions in the writings of the Bible which are highly strengthening to the faithful, and most instructive to those who know and reverence the Bible as the work of God, I mean everything relating to types. It is neither easy nor necessary to define what is a type, because it is not of a nature to prove anything: it is a mere confirmation of the fact, and of the faith of him who has received it from other sources; but, to those who do receive it, it is of a

more interesting and satisfactory character: as, for instance, the putting to death of an animal, the splendour and details of Solomon's Temple, the Child to be produced by a Virgin, &c. &c. Another of a similar kind is the statement that God took Eve out of the side of Adam; it is not possible to prove that such an occurrence took place: but, while it is not worth while for poor sinners to meditate on such passages, it tends to fortify the strength of the believer, who sees clearly that the true Church, the elect spouse of Christ, is brought out from the general body of the baptized, each member at the last day arising from the dead in every part of Christendom, having been united to Him previously, and made members of His flesh and of His bones, by having the same life, the same Holy Spirit, imparted to them. You must observe, however, that either Eve was formed out of the substance of Adam or out of some other substance. If she were also formed out of the dust of the earth, as he was, then he was not the sole seed out of which all the rest of the human race was developed, and Eve also was head of a line separate from and independent of him. But the Church of Christ is of the same nature, same flesh, and same blood, and same bones as her spiritual Adam: she is part of Him, and not formed out of materials different from that out of which He

was formed; and the truth of the figure, as a type, would fail if Eve were not as much part of the human body of Adam as the Church is of the Human Nature of Christ. It is in this way that to them who have faith more is given by the study of the Scriptures; whilst, from those who begin by cavilling at subsidiary things (such as the contradiction of the Evangelists in matters of fact, the obscurity of types, various private vices recorded in the Old Testament histories, &c.) is taken away the little faith with which they commenced their study; and it can never be imagined, that, if the laws which controul the material universe, whether in physics, chemistry, anatomy, &c. cannot be discovered without great and continuous application, the laws, the order, the plans which regulate the moral and spiritual world, can be arrived at unless after an equally patient investigation.

The Book of Psalms is a work unlike any other in the sacred volume, and a great favourite with some of the sects; I suppose because it is the least intelligible. David and other writers were not only full of faith that God would at some time or other raise up a Deliverer for their nation, and for the whole world, but he had special promises made to himself and to his posterity. In all the troubles and difficulties into which he was thrown he clung

to these promises, and pleaded them in songs with God. In the great outlines of events, one person relying on promises, when all outward appearances were against their fulfilment, must be very like that of another person in similar circumstances. The poetic turn of mind in David, which we know, in the great fourfold division of the human character, to be of the prophetic genus, would naturally lead him to give vivid descriptions of his state, of his fears, and of his hopes, in the most impassioned language. This language was, perhaps, exaggerated so far as his own condition was concerned, but was yet below the reality when taken up by our Lord and applied to Himself. We pray constantly that "the "Holy Ghost may direct and rule our hearts"—that "we may have the spirit to think always such "things as be right"—that "the Holy Spirit will "give us a right judgment in all things"—that He "would grant to us that by Thy holy inspiration we "may think those things that be good;" and in many other similar places, which all declare the faith of the Church that God is always guiding the thoughts of His faithful people and inspiring them with good desires. The fault, therefore, is not in men believing that the writers of the Sacred Books are inspired, but in not believing that they themselves are also inspired, and therefore taking more

heed lest they themselves resist and quench the motions of the Holy Spirit in them. David was a king reduced by the power of his enemies to the lowest straits. Our Lord was a king reduced by the power of the Devil to the depths of the grave. The cry in the Psalms is of a spirit oppressed, trusting to God for deliverance. David opens by a description of the perfect man, which he was not, but which Jesus was, to whom God will give universal sovereignty: his enemies are all men around him, all in the world with whom David was acquainted; but never does his faith fail him, nor does he express a doubt that God will ultimately deliver him. Many of the details of David's difficulties we cannot understand, even with the help of the books that are purely historical, and this must necessarily be the case. It is so with comparatively modern writers: great part of Dante, for example, is unintelligible in these days, because we do not know all the details of the quarrels which were ravaging the Italian republics only 300 years ago. To the believer the Book of Psalms has another and peculiar charm, owing to its being the description and record of the spiritual experience of the Lord in His darkest hour, and during the whole course of His life. It is not only vain, but it induces much spiritual hypocrisy, for other persons to try to whip

up their feelings and imaginations into a realization of the things there recited; yet they do contain a fund of valuable language and suggestions to persons under affliction and pain, whether mental or bodily, such as no other part of Scripture supplies so well; which is, no doubt, the reason of its being so much valued by the poor and afflicted, who have no friend but God.

In considering the way in which God at all times dealt with the secular and spiritual ministers whom He has appointed to rule the nation and the Church, it is extraordinary that a sect of Protestants which calls itself, in Pharisaic pride, "the religious world," should venture to promulgate the notion that religion has nothing to do with politics; for it is evident that there is as close a connection between them as there is between the life and body of a man. This sect also declares that the Bible, and the Bible only, is its religion. Now it is in vain for you to imagine that you do, or that you can, see the signs of the times, except as you see them going hand-in-hand in the State as well as in the Church. You have learned, by special revelation from God, the true constitution of His Church; and this knowledge, properly followed up, will give you to understand the true constitution of a Christian kingdom.

When the heathen Roman Empire was broken up

by the incursions of northern nations, there were many Christian soldiers in the Roman armies, and some few Churches in Asia, Africa, and along the coasts of the Mediterranean. Missionaries had spread themselves widely, especially along the coasts of England, Ireland, Wales, and Scotland. The barbarians were under one sovereign, or commander, or emperor; but the whole mass was a congeries of petty independent leaders, or dukes, or princes, without any fixed government. When they subsided and became quiet in the countries they subdued, they were absorbed into the Church, and gradually adopted the form of its government; and, as the latter had a bishop over it, with priests which he could make, but not unmake, and deacons, elected by the congregation, to take care of the interests of the people, these nations not only became gradually Christian, but, seeing the beauty of the form of government, fell into it in their secular affairs; and, whilst they acknowledged one sovereign head, the nobles had rights which he could not take from them, and the people sent their representatives to maintain these rights in the common assembly. Such in substance, but under various names, was the form of government throughout Christendom; as such it no longer exists except in England, the grossest exaggerations of its extremes being to be found in Russia, on one

side, where the sovereign is everything and the nobles and people nothing, and in America, on the other, where the people are everything and the governors nothing.

The usurpation in the Church has been by the bishops depriving the people of their right to choose their deacons; excluding them altogether from the idea of the Church, confining the words Church and religion to express the bishops and priests alone; depriving them of the right to the Holy Communion, of the free use of the Word of God, and substituting their traditions in its stead, as the Jewish priests did in the days of our Lord. The usurpation of the Emperor of Russia, in annihilating all the rights of his subjects, and substituting himself as sole and arbitrary disposer of their lives and fortunes, has been followed by the Emperors of Germany and France, by all the German kings and the King of Naples. The American republics are the *ne plus ultra* of lawlessness: in commerce fraudulent bankrupts; in war systematic pirates; in liberty denying to their fellow-men, if negroes, the right to live in their country; in creed without a national religion; they combine the vices of savages with those of civilization, without one of the virtues of either.

In England, where God's forms in Church and State have been best preserved externally, the es-

sence of the reality of both has been eaten into. The Church is God's ordinance for the administration of Sacraments; the one for giving life, the other for sustaining it. The whole of the evangelical sect, as well as the dissenters, deny that spiritual life is given in the one, and assert it is given by their preachings; thus confounding regeneration with conversion. The bishops deny that any gift is given in ordination, or that there is anything particularly holy in the Sacrament of the Lord's Supper. If this be so, and, as they say, there is no priesthood nor offering to God in the Eucharist, then they have no right to receive tithes: the landholders are no longer bound, on religious grounds, to pay them; the secular government may take them for any purposes it pleases; there can be no bishops, for bishops are a part of the clergy set apart to ordain, govern, and have oversight of the priests. The Anglican bishops followed the Church of Rome in taking away from the people the right to choose their deacons, and by these means the Church of England has lost the essential things which constitute a Christian Church.

Thus all Churches and monarchies having corrupted their ways, and departed from the plan of God, they are no longer witnesses for Him, nor "ministers that do His pleasure." The time of their

visitation is come, and you will see the signs of this time more and more clearly as you study politics in the light of the Church.

Nebuchadnezzar was turned into a beast until he should learn that the Most High rules among the children of men; and verily the people who, under the affectation of superior spiritual-mindedness, think that religion has nothing to do with politics, are nearer to the condition of Nebuchadnezzar than they are aware of. The histories given in the Bible have probably a further application than we have yet seen unfolded, and doubtless do point forward to many events which have not yet taken place. He will be more hardy than wise who should say that in the ages to come the Bible will not remain upon this earth the written Word of God, for the future light of mankind, and witness to the constancy of His dealings with them.

Every one of you who has been called to the office of a teacher is bound to labour incessantly to be filled with the whole truth of God. This cannot be acquired by learning texts like children in village schools, nor in hunting out verses to support a Calvinistic or other system, but by finding God revealed, in some different aspect, in each different portion: by the prophets in one way, by the histories in another way, by types in another way, by the rites

and ceremonies in another way. This is the method in which the personal responsibility of every teacher in the Catholic Church is to be used, and not by seeking for texts to uphold merely the fragment of truths admitted in his sect.

In conclusion, I warn you against the insidiousness of these writers, who, being called servants of God, are really doing the work which in past times has ever been done by His enemies. Enlarge your minds and spirits, that your faith may not stand on texts and half-verses, but upon the whole Word of God, taken as a whole. See God's work as you know it to have been, one from the beginning, continually unfolding and developing itself through individuals, through nations, through forms of worship, through sovereigns, statesmen, and ecclesiastics, all being necessary to express, in different times, the fulness which is in the great Melchizedek King Priest, the Lord Jesus Christ, who is God over all blessed for ever, through whom worship and service shall be offered to the alone Immortal, Invisible, and True God for ever and ever.

THE RESURRECTION AND TRANSLATION.

MY present object is to direct your attention to the difference between the manner in which the power of the Lord is exercised in raising from their graves those who have fallen asleep in Him, and the manner in which it is employed in translating our bodies to meet Him with His saints in the air. Few persons, until very lately, have had their attention turned to the resurrection of the bodies of the departed at the coming of the Lord, and it is a subject which has been less considered than any other in Scripture.

We have heard, for many years, the voice of the Holy Ghost speaking in the midst of our public assemblies. This voice has been the means of shewing the outward confusion of the Church, by putting some few individuals into the true order, and thus rendering evident, by the contrast, to the eyes of all men the want of order in which the rest of Christendom lies. This is one great part of the work effected by the voice of the Holy Ghost; it is palpable, evident to our senses, and undeni-

able, and easy to understand. This is the silent witness for God and His Church, and against the city of confusion.

There is another subject which the voice of the Holy Ghost has pre-eminently declared above all other topics, more frequently, and in a greater variety of forms, and that is, the gross ignorance of God's ways in which we all are; which ignorance is not imputed to us as a sin, but declared to us, nevertheless, as a fact, under the name of our living in darkness so gross as to be unable to see God and His ways; and frequent allusion is made to those passages in holy Scripture which speak of Egypt, referring to that particular plague of darkness of which we all know the history.

Now, so far as the larger portion of baptized people are concerned, no doubt the assertion of their being covered with darkness may be sufficiently explained by their ignorance of the plan and purpose of God to be effected by His Church in this world, as well as in the age to come; by their incapacity to see the signs in the heavens of the coming of the Son of Man, to understand the organization of the Church in its four ministries, so clearly stated in the Scriptures, to see the true meaning of the Tabernacle as a figure of the Christian Church, the sacrifices of the Law as the guide for the ritual

of Christian worship, the ceremonies for the consecration of the High Priest as the shadows of the essential characteristics of the Christian priesthood, and many similar things: but still the voice of the Holy Ghost, in the midst of us who already know all these things, continues to reiterate the charge that we are all in Egyptian darkness; hereby signifying that, however good all this knowledge may be in its place, still it is merely an intellectual knowledge, derived through the Spirit if you will, but nevertheless not going beyond the region of—and easily to be apprehended by—the reason, and by no means reaching the point which the Holy Ghost is pressing upon our attention.

Darkness and light are figures used in Scripture for sin and holiness, ignorance and knowledge, hidden places and open places, unbelief and faith, death and life; and passages of this description are very numerous. The sense, therefore, in which the word is used in any particular place must be determined by the argument of the context. Throughout the Prophets, where God's final judgment or separation of His people from the rest of mankind is spoken of, it is declared sometimes that the world is in darkness, sometimes that God has inflicted darkness upon the rebellious people, and sometimes that men love darkness, and will not come to the light. It

may be said that this only means, that men in general form a false estimate of the value of all created good; that they are so engrossed by objects of time and sense, however necessary, that they cannot see the things which make for their everlasting peace: all which is very true, but does not account for the urgency of God in pressing this subject so continually upon us, nor give the full force of the passages in holy Scripture. A distinction must be drawn between knowing a thing in the Spirit and knowing it in the understanding, after we have been taught it by the Holy Spirit. For example, we are enabled clearly to see that the organization of the Church, as we know it, is the only true and proper organization of the Church of God; but very few really feel this in the Spirit: and the proof that they do not is the constant tendency that we see in people of all classes to get out of their proper spheres; for if they did feel this truth, spiritually, they would no more try to do what is not in their border than they would try to fly: for example, evangelists wanting to meddle with the management of Churches; angels of Churches wanting to preach, in order to gather unbelievers into their communion; people of every rank in the Church looking for prophecy to guide it, and thereby set aside Christ as the only Ruler, and to substitute the Holy Ghost as ruler,

although they pretend and fancy they only want light. Again, we see the signs of the Lord's approach, with more or less clearness, as we inform ourselves of what is taking place throughout Christendom; but that is not seeing spiritual signs. The more we study the purpose for which the Church was formed by God, and contemplate its extent throughout all Christendom, the more we see how admirably adapted it is to make and keep men holy, to fill them with religious knowledge, and to provide for their temporal necessities; but that is not spiritual knowledge, although the Holy Spirit may have taught it to us, as He undoubtedly has done.

When Christ called Lazarus out of the darkness of the tomb, He put forth creative power, and the calling forth of Lazarus is the example of the way in which the Lord Jesus will call all who sleep in Him out of their graves. When He called forth Lazarus, however, He did it in the name of the Father, and not in His own name; not by His own power, as He was very careful to teach us in the act of doing it, for He said: "Father, I thank THEE that Thou "hast heard me, and I know that Thou hearest me "always;" acknowledging that He had asked the Father to do it, and that the Father had granted His request. He had not then received all power from the Father; but when He comes again He comes in

His own power, which the Father has now given Him, and by that He performs acts which are the peculiar attribute of the Creator; as it is recorded in Matt. xxv. 31, where He says: "When the Son of "Man shall come *in His glory*, and all the holy "angels with Him, then shall He sit upon the throne "of His glory." And again, in Mark viii. 38, He speaks of the time "when He cometh in the glory of "His Father with the holy angels." And again, in John v. 21. 25: "As the Father raiseth up the dead, "and quickeneth them; even so the Son quickeneth "whom He will. Verily, verily I say unto you, The "hour is coming, and now is, when the dead shall "hear the voice of the Son of God." But in Matthew (xvi. 27) He says: "The Son of Man shall come in "the glory of His Father with His angels." And when put upon His oath before the High Priest, in Matt. xxvi. 64, He says, "Hereafter shall ye see the "Son of Man sitting on the right hand of power, "and coming in the clouds of heaven."

In all the great acts of God the whole Three Persons of the Ever-blessed Trinity combine; and hence arises the confusion which most writers fall into when treating of the Trinity: they either confound the acts peculiar to one of the persons by ascribing them to all, through fear of tritheism, or ascribe to one that which is the peculiar characteristic of an-

other, through not understanding the distinctness of personalities. In the resurrection at the last day, at the same day that the Lord Jesus, with the power of the Creator, calls the dead out of their graves, where they are no longer to be seen (for their remains have long since disappeared into the winds of heaven, and not a vestige of their former substance is to be found), it seems that the Holy Ghost changes the bodies of those in whom He is dwelling on the earth, as the Lord Jesus Himself was transfigured, by the power of the Holy Ghost within Him, in the presence of certain chosen disciples. Thus the action—and I speak not of its mode, because on the rock of the *modus operandi* of God almost all have made more or less shipwreck—the action, I say, of the Lord on the bodies of the dead is direct and from without, whilst His action on the living is mediate, even through the Holy Ghost, and from within them.

The Transfiguration of the Lord deserves to be much considered with reference to our present subject. He had told His disciples that none of them should die until they had seen Him coming in His kingdom; a week afterwards He was transfigured, or put on a different appearance from that which His followers had seen before: "The fashion of His "countenance was altered, His face did shine as the

" sun, and His raiment became shining, white, and " glittering, as the light, so as no fuller on earth can " white them." There is nothing to lead us to suppose that this took place by the power of the Creator, His Father, but that it was effected by His own power and the power of the Holy Ghost dwelling in Him.

There is an analogous operation in the natural world. No doubt the origin of every living creature is by the creative act of the Father; all subsequent modifications of the creature's existence, however, are not by fresh acts of creative power, but by the power inherent in the creature itself. All animals are created in the form of an egg: the hatching of the egg, as it is called, is not another act of creative power, although nothing can be more dissimilar than the form and also the mode of subsistence of the animal in its embryo and in its subsequently matured condition. The butterfly is much more beautiful than the chrysalis, or worm, which was its original form; yet the butterfly is not the consequence of an additional act of the Creator, but the effect of a power within the creature itself; and the butterfly is the earliest emblem known of the resurrection-bodies of mankind.

When God began to rebuild His Church out of its ruins, the cry of the Holy Ghost was continually urging all to yield themselves to be used by Him,

not to resist Him, in order that the Lord *might* serve Himself of every one. It seems to be forgotten now, and very few of you, perhaps none, are the least aware that every one of us is continually resisting Him. The cry was also for the flesh to be dead; that is, for all reasonings, speculations, imaginations, forecastings, respecting the way in which the Holy Ghost would use either yourselves or others, to be silenced, and to lie quietly, as an infant, in the hands of the Lord, that He might use you in any way He saw fit: that He desired to serve Himself of every one, but that He could not do so on account of the resistance made to Him. None of you know that you are resisting Him; and this ignorance is the very darkness of which He complains. We are all partakers of the Holy Ghost in the sense of having been regenerated by Him and made members of Christ; but in this sense all that we do and say is not the Holy Ghost doing it and saying it, but we, as enlightened and instructed, and, with our affections more or less turned towards Him, doing and acting. That, however, which He wants is, that He may use our organs to speak, and act Himself. It is not meant by this that all who are translated must speak in prophecy, or manifest gifts of healing, or speak in unknown tongues, or shew any specific outward sign; but what is meant is, that each one

must be as completely filled with the Holy Ghost, and as completely dead in His hands, as those who do at times shew that they are so by yielding themselves in such a way that He can speak in prophecy, or in tongues, or manifest any other form of His acting. The faculty of yielding to His influence will grow by exercise, as any other faculty is increased by similar means; so that ultimately any one of us may be as St. Paul describes himself on one occasion to have been, not knowing where he was, whether or not in what he calls the third heaven, or anywhere else, and in a state analogous to that which is sometimes called a trance: and I throw out for your consideration whether it is not necessary for those who are to be translated to be in the same manner so completely filled with the Holy Ghost, in power, as to make our bodies at once put on incorruption and not pass through corruption. Divers things hinder this complete abandonment of self—the necessary duties of a family pushed to extremity; the requirements of secular business; the very cultivation of the mind; the exercise of ministry in the Church, done in a worldly and routine manner, without continually walking in the Spirit: all and many more may or may not be used to impede and quench the full and free action of the Holy Ghost, make you unable to hear His voice, to obey

His suggestions, and to give up yourselves to His use. It is the consciousness of this tendency of our most necessary duties that has driven many of old to be hermits, and many in the middle and present ages to become monks and nuns. They felt the hindrances of their actual condition, and they foolishly fled from their posts, and only found, too late, that one situation of life is not more conducive to holiness than another; that there is no necessary connection between doctrines and morals, and between duties and the work of the Holy Spirit.

Until the Lord prevailed with some to yield themselves, so that the voice of the Holy Ghost might be heard, it was impossible that His Church could be organized in such a manner that that voice should be any means of blessing to mankind. For there is no doubt that many of those cases which the Papists call *ecstatiche* are operations of the Holy Ghost, allowed to run to waste, and to produce no good to any; and the Devil has often mocked the truth, and raised up counterfeits which there was no ordinance to detect and expose. There is a priest now living in Germany, who once had a country parish, in which several of the most simple and pious of his parishioners were moved by supernatural power to speak many things beyond their own natural intelligence, others to see visions, and others to dream

dreams. This continued for a long time: everything was so holy that he dared not advise them to repress the power; he applied to his bishop, and the bishop concurred with his view of the subject; and at length the whole preyed upon his spirit to such an extent, that he begged to be removed from that parish to another. The cases that occurred during the religious wars in France are well known. In all sects persons have been filled with the Spirit; and when any manifestation of His presence took place, they have been persecuted, and even burned as heretics, or as possessed of devils.

The words 'voice of God,' 'voice of Christ,' 'voice of the Holy Ghost,' are frequently in men's mouths; but have you any very distinct idea of what it is you mean? Before the Incarnation, God appeared to divers persons in the form of a man, in a burning bush, in a still small voice; these outward appearances were again laid aside when the purpose for which they had been assumed was answered. Since the Incarnation, however, the Word of God comes forth only through the person of Jesus of Nazareth; no word of rule comes forth but from Him; the Holy Ghost causes light to shine upon the word that men may be able to see it; but He is not the word Incarnate. It is possible that the voice of the Lord Jesus Christ, coming in the glory of the

Father, and in His own glory, and with the holy angels, may be heard only by those who are in their graves. He in person can only be in one locality, yet His voice is to be heard by all who have died in Him, and yet they who are now without organs for hearing are to hear it. Several of these must be in every part of the habitable globe, and some in the dark unfathomed caves of the ocean.

We know nothing, however, of the voice of the Holy Ghost, save as He uses the organs of the members of the body of Christ. And now recal to your recollection what were your notions of the voice of the Holy Ghost before ever this work began; and consider, with charity and diffidence, what must be the notions of those now who, having never been in any Churches where He speaks, are obliged to form some ideas for themselves. Certainly nothing can be more unlike than the anticipations and the realities. It is, no doubt, a strong proof of the darkness in which we all are when we find that not a single individual in the Church, however pious, however learned, or however ingenious he might be, could ever imagine what was the nature of the voice of the Spirit of Christ speaking through the members of His Body, although we now see it in the Acts of the Apostles, in the Epistles, and in the Prophets, as clearly as any other revealed truth.

This condition of darkness is, however, represented under another figure—even that of drunkenness; this signifies a stage beyond mere ignorance: it is a state of delusion, of infatuation, of active performance either of wrong things or of right things in a wrong way. If any of us had been forced to describe what we supposed would be the nature of the voice of the Holy Ghost speaking in the Church, we should doubtless have said it must have been the perfection of eloquence, combining the strength of Demosthenes with the elegance of Cicero; or like Chrysostom, Augustine, South, Wesley, Whitfield, and other demigods of Christianity: convincing the understanding, delighting the imagination with its figures and tropes, carrying away the affections, and bringing the whole man a willing captive to Christ. Instead of this, the voice is, as you know it is described in Isaiah (xxviii.), in broken sentences, with stammering and repetition. What is still more remarkable is, that this is the way which Infinite Wisdom finds the best for dealing with people who are under delusions which can only be likened to filthy drunkenness. Our darkness, however, is more inexcusable than that in the early Christians, because we know, from St. Paul's letter to the Corinthians, that this is the very form in which the voice of the Holy Ghost was originally heard in the Church, and

they who boast, as their chief title, of being Bible Christians, of receiving nothing but what is in the Bible, and of believing all that is in it, ought, therefore, to have expected it to be in that form now.

The modern universal delusion is, that civilization has increased to such an extent, and all knowledge likewise, that crimes and injustice are about to disappear from the earth, by means of associations formed of benevolent individuals, entirely irrespective of God's Church, Ministries, or Sacraments. There is no doubt that man's knowledge of material things has greatly increased—chiefly of chemistry in all its departments, and of physics generally; whilst, on the other hand, it is clear that Christendom is almost wholly absorbed by infidelity, and that the entire mass of the benevolent individuals who are exerting themselves in schools, Churches, &c. pretend to no other theology than that which is contained in the doctrine of justification by faith, and professedly despise Christ's Church as the place in which alone God speaks, and look with contempt on His ordained ministers as His exclusive teachers. This state of delusion is called in Isaiah drunkenness; and when people are in it nothing can deliver them save the voice of the Holy Ghost in the Church. The expression is peculiarly appropriate. When men are under the influence of strong drink all their

propensities are in violent action: some profess the strongest friendship for each other; some moralize on their own evil courses of life, and on that of the world at large; some eulogize freedom; some quarrel; and some express religious and moral feelings: but they are all in a state of delusion; they do not see things as they are, and, consequently, do not come to right conclusions upon them. Never was so much zeal exhibited in the world for the prevention of crime, and the amendment of offenders; for the relief of suffering of every kind; for moral instruction; for affording means of innocent amusement; for additional comfort to the most necessitous. Nothing is wanting except God. Every endeavour is made to convert this earth into a paradise except to bring the presence of God into it; all anticipate improvement in everything except in the knowledge of the ways in which God acts towards men.

You know how often the expression, "the living "God" occurs in Scripture. Did you ever ask yourselves the meaning of it? Does not the word "liv- "ing" appear superfluous? Can you have an idea of the opposite of a *living* God which is a *dead* God? Since God has given to the most perfect part of His animal creation a voice; since He gives to His only-begotten Son the title of the Word of

God; since in the image of God made He man; it surely seems a natural conclusion that the word "living" should indicate His continually acting in His Body the Church, and continually acting by an audible voice. But we are not left to logical deductions and natural inferences. In the Epistle to the Thessalonians the apostle draws the contrast between false gods and the true God, by calling the former "dumb" and the latter "living," which word must, therefore, indicate a speaking God. The promise always was that God would dwell in and among His people. How, then, was He to shew Himself? Speech is that which is the noblest faculty of man, the power of communicating his knowledge and his feelings to his fellows; and surely it is not by assuming a form of matter, such as fire, or of an animal, but that form which He had Himself assumed when He tabernacled amongst us, the most glorious attribute of which is speech. And, as speech in man is not exercised by all the members of his body, but only by the tongue and throat, specially adapted unto that end, so Christ in His Body, the Church, does not exercise speech indiscriminately through every member of the same, but He selects some to use for that special end, as it pleases Him.

Few really look or long for the presence of God. They delight in a calm feeling of peace in their

hearts, in the contemplation of the Lord Jesus, of the same nature as that which an affectionate wife or mother has in the contemplation of a husband she loves, or a child who is absent; and such feeling is doubtless the operation of the Comforter in their hearts, and much to be prized and cherished. But a work of God is not God Himself. The work of the Holy Ghost is not the person of the Holy Ghost. Few are able to get clear ideas of the person of the Holy Ghost, because they look for Him out of the Church; and few get clear ideas of the person of the Lord, because they look for Him out of the man Jesus of Nazareth. And we are all continually tempted to look on God merely as an influence through confounding the persons of the Ever-blessed Trinity. For remember that you can never see the Holy Ghost, any more than you can see the Father. You can never see God but in Jesus Christ. Hence their continually blundering and floundering about the presence of Christ in the Eucharist, not perceiving that it is impossible for Him to be there except by the Holy Spirit. Since, therefore, you cannot know the presence of the Holy Ghost by your eyes, you can only be aware of His presence by your ears. You may, however, be aware of His presence within yourselves, although you cannot manifest it to others; and He will manifest

His presence in you, by changing you, when the voice of Jesus sounds like a trumpet, calling the dead out of their graves. "My sheep know my voice," says our Lord. The sheep know the voice of the good Shepherd; but they cannot prove that it is the voice of Him they love. You know the voice of a man, especially of one you love; but you cannot prove to another it is his voice. There is always a tendency in the Church, for Satan and for the flesh, to imitate the voice of the Holy Ghost, and to delude the people; and greatly criminal shall be any angels who do not use the discernment which the Lord has given them, expressly, in order to shield the people committed to their charge, for none can shield them but the angels, if, by idleness or remissness of any kind, they do not keep watch continually; for otherwise the people will be deceived, and their blood will be upon the heads of the idle shepherds who have not defended them.

God has already given you many earnests of the favour which He will yet shew you, and proofs of the blessings He has in store for you.

1st, He has separated you from the great mass of Heathen and Mahometans, who constitute the larger portion of mankind, causing you to be baptized into His name.

2ndly, He has led you to His Table, and given you

to know where you can receive food, proper for the strengthening of your souls; a truth which the majority of those who have been baptized do not know.

3rdly, He has brought you into that portion of the Church where you have been sealed of the number of those who shall stand with Him on the holy Mount, previous to the final Resurrection.

And 4thly, He has given you to hear and to know His voice, by which He calls you continually to yield yourselves to be filled by that same Spirit, and that you may be entirely used by Him, and that He may manifest Himself in and through your organs, in whatever way shall seem to Him good, in order to your being clothed upon with incorruption without tasting of death.

You are not, however, to suppose from this that those persons who are occasionally used by Him to declare His mind, or in any other way manifest His presence, are therefore necessarily, at all times, more filled by Him than others. This is by no means the case. But it is from this erroneous view that the impostors who practise what is called "clair-" voyance" and "table-rapping," and all other dealings with evil spirits, betray themselves. They are not always under the influence of devils, nor can they always give the information, or do the things required of them; but they pretend they can, and so

deceive their worshippers, and, being convicted of deceit, lose their reputation.

God, indeed, has given you His Spirit, and His Spirit is always abiding in you; but the times of manifesting Himself depend upon His own pleasure, and also upon the state of resignation and abandonment to Him in which you are found at *that* particular moment. They who are at times moved by His power to utterance of His mind are not necessarily, at other times, more filled with His Spirit than other members of the congregation.

It is probable that it is to this last stage in the Church's life that the passages refer which speak of two being in the same bed, of whom one is taken and the other left.

The order of succession of the various acts of the spiritual Christian life are Baptism; feeding on the Flesh and Blood of Christ; sealing, and being filled with the Holy Ghost. In the case of the person left in the bed (Luke xvii. 34; Matt. xxiv. 41.), he is not found active in his spiritual duties at the moment of the advent when the Holy Spirit would exert His power. Perhaps he has quenched it; perhaps he has fallen into sin, and not repented. In the case of the persons grinding at the mill, perhaps one is so entirely occupied with the labour and duties of his temporal calling that he is not spiritually minded;

while the other, performing the same duty, is still in the Spirit, living in the Spirit, walking in the Spirit. For whilst it is an advantage to some to be able to devote much time to heavenly contemplation, it may be more advantageous to others to have additional occupation. Our Lord warns us lest we be surfeited, so that that day take us unawares. And the Church's prayers against sudden or unprepared death, and for those at their last hour, evidently point to the danger of not being able to yield to the power which the Holy Ghost would send upon us at that period. There are, probably, as many persons in the different evangelical sects who believe, and who preach the personal coming of the Lord, as there is amongst those who recognize God's restored Church under apostles; but the sects in which they are have not been sealed by the Holy Ghost through the laying on of apostles' hands, and, therefore, these sects are compared to such as go out to meet the Bridegroom, but who have no oil in their lamps.

"I speak unto you as unto wise men: judge ye "what I say;" because it is obvious that, if these thoughts are in accordance with the mind of Christ, you are not taking all the steps that are necessary for the fulfilment of that object which you profess to have in view, namely, your speedy translation into the presence of the Lord without seeing death. It

is thus that the kingdom of God cometh not with observation or outward show, so that any one can see it approach: "For as a snare shall it come on all "those that dwell on the face of the whole earth. "And take heed to yourselves, lest at any time your "hearts be overcharged with surfeiting and drunken- "ness, and cares of this life, and so that day come "upon you unawares." (Luke xxi.)

There is one united burden laid upon you all, collectively and individually, which none but you can perform, and that is, to pray to God continually in the Church, and in private, to send again Jesus Christ into this world, to establish His kingdom of righteousness and peace, to take away tears from off all faces, to raise those who have fallen asleep in Him, and to change the bodies of the living, so that we shall not see death, but be clothed upon with immortality, and escape the judgments which, like those in the days of Noah, and those in the days of Job, and those which came on Jerusalem, shall also bring to its close the Gentile Christian dispensation. Mankind never know what is best for them, and, therefore, cannot and do not pray for it. They never prayed for the Messiah to come of old: they prayed, indeed, to be delivered from the Roman power, that they might retaliate on the Romans all

the cruelties which had been perpetrated on themselves. You pray because you find that you are unable to bless mankind, as you know God desires to bless them, as you desire yourselves ; and so you are of one mind with God. God so loved the world that He sent His Son into it to bless it. Jesus came down, in perfect love, from perfect love for our salvation ; He came because there were no other means adequate to effect the end. It may be that they who are filled with intense desire to bless mankind, being filled with the same desire as that with which God is filled, may by that love, which is the Spirit of Christ in them, be changed into a higher condition, in which they shall be able to effect that which they cannot accomplish in their present condition. Having been found faithful in the use of the small talent of power which they were able to use in mortal flesh, they may be filled with a larger talent, and empowered, by being so filled, to use it. Love grows by that on which it feeds. Set your hearts on blessing men in the way in which you only can bless them, and so you will at length be transformed into the outward as well as into the inward likeness of Christ.

At all events, pray incessantly that He may come speedily—morning and evening in your private

closet, in your families, in the public assemblies of the faithful. Pray without ceasing. Remember the importunate widow, and be assuredly convinced that you are of one mind with Christ in the matter of your prayer.

THE END.

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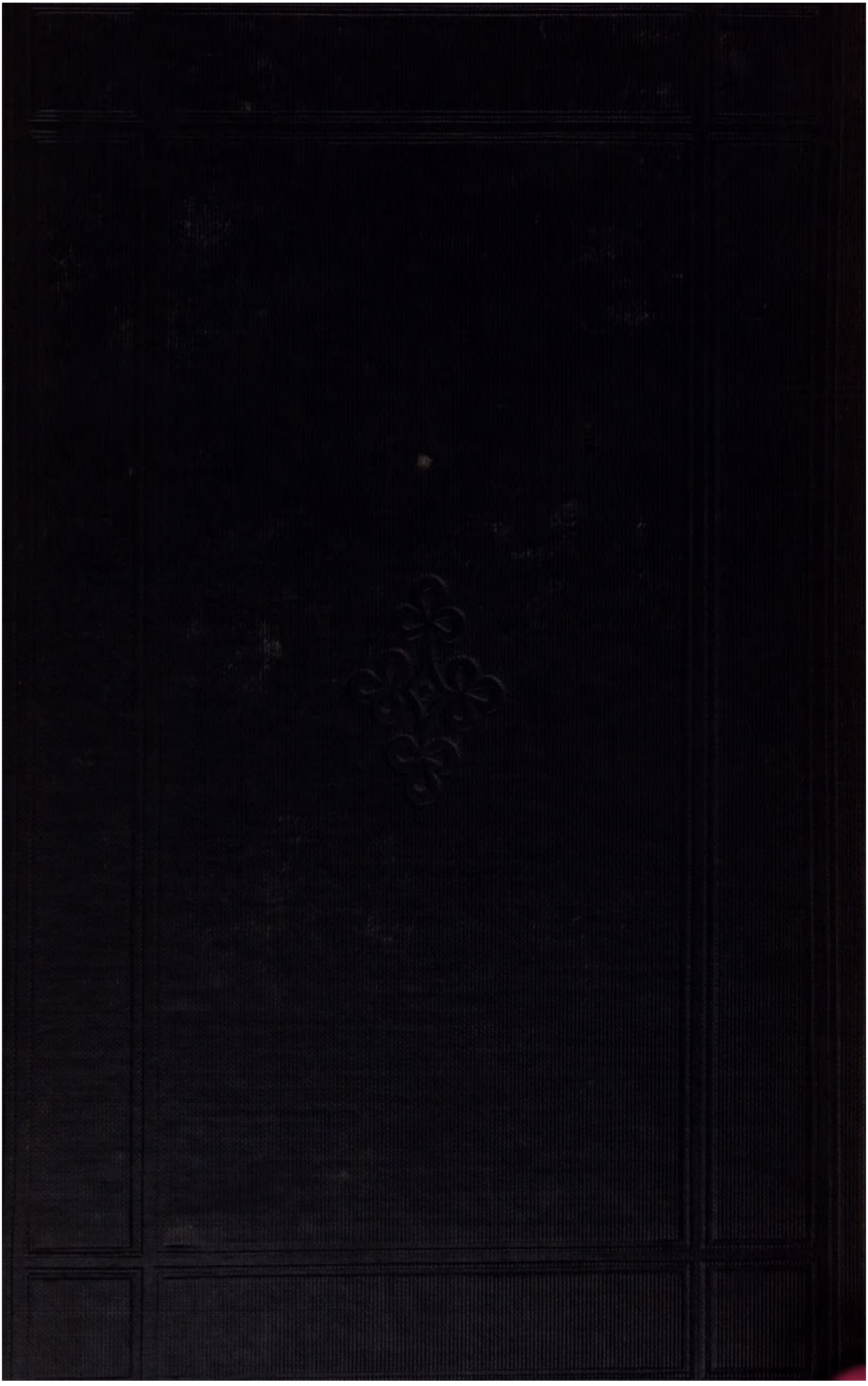
NOTE.

SINCE the preceding discourse was printed the following extract from the work of an American divine has been sent me:—

"The last triumph of the Spirit will be the full "transfiguration of the body itself into its own "image. Nor is this change to be regarded as some- "thing wrought upon the body in the way simply "of outward or foreign power, as though a stone "were transformed suddenly into a winged bird. "The glorification of the believer's body is the result "of the same process which sanctifies his soul."— See *The Mystical Presence; a Vindication of the Reformed or Calvinistic Doctrine of the Holy Eucharist*, by S. W. Nevin, D.D.

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