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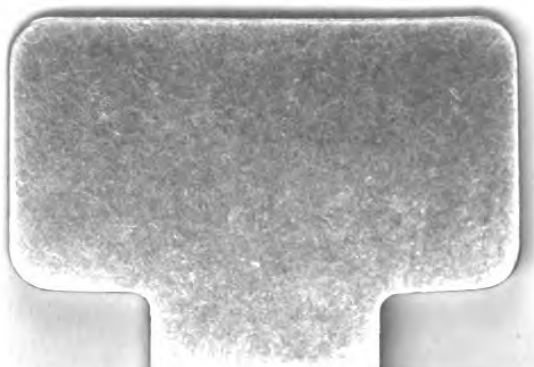
The image shows a close-up of a marbled paper pattern, likely from an antique book. The pattern consists of vertical, wavy columns of color, primarily in shades of deep red, dark blue, and cream or light beige. The colors are intermingled in a complex, organic way, creating a rich, textured appearance. In the lower-left corner, there is a dark, rectangular label with gold-colored text.

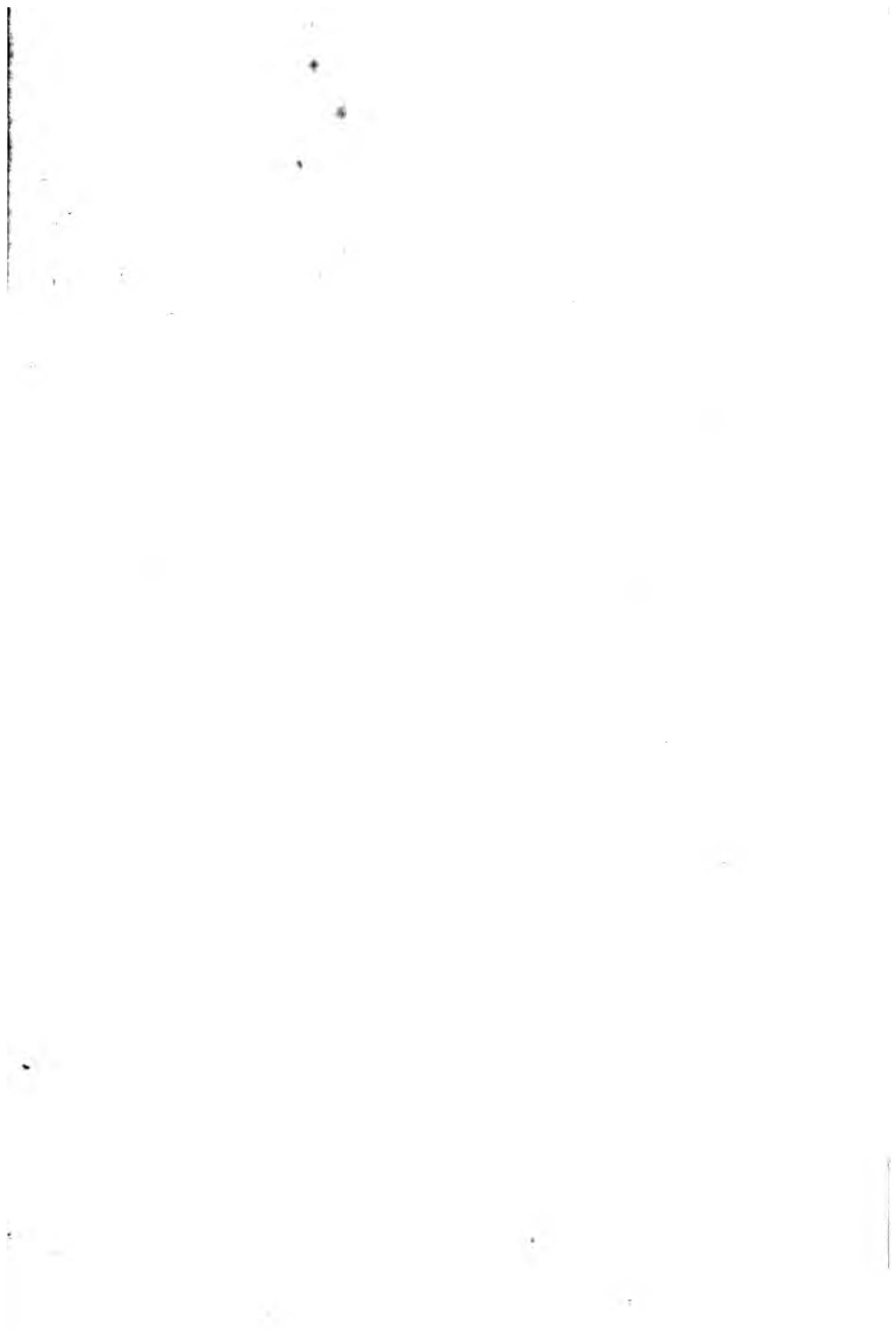
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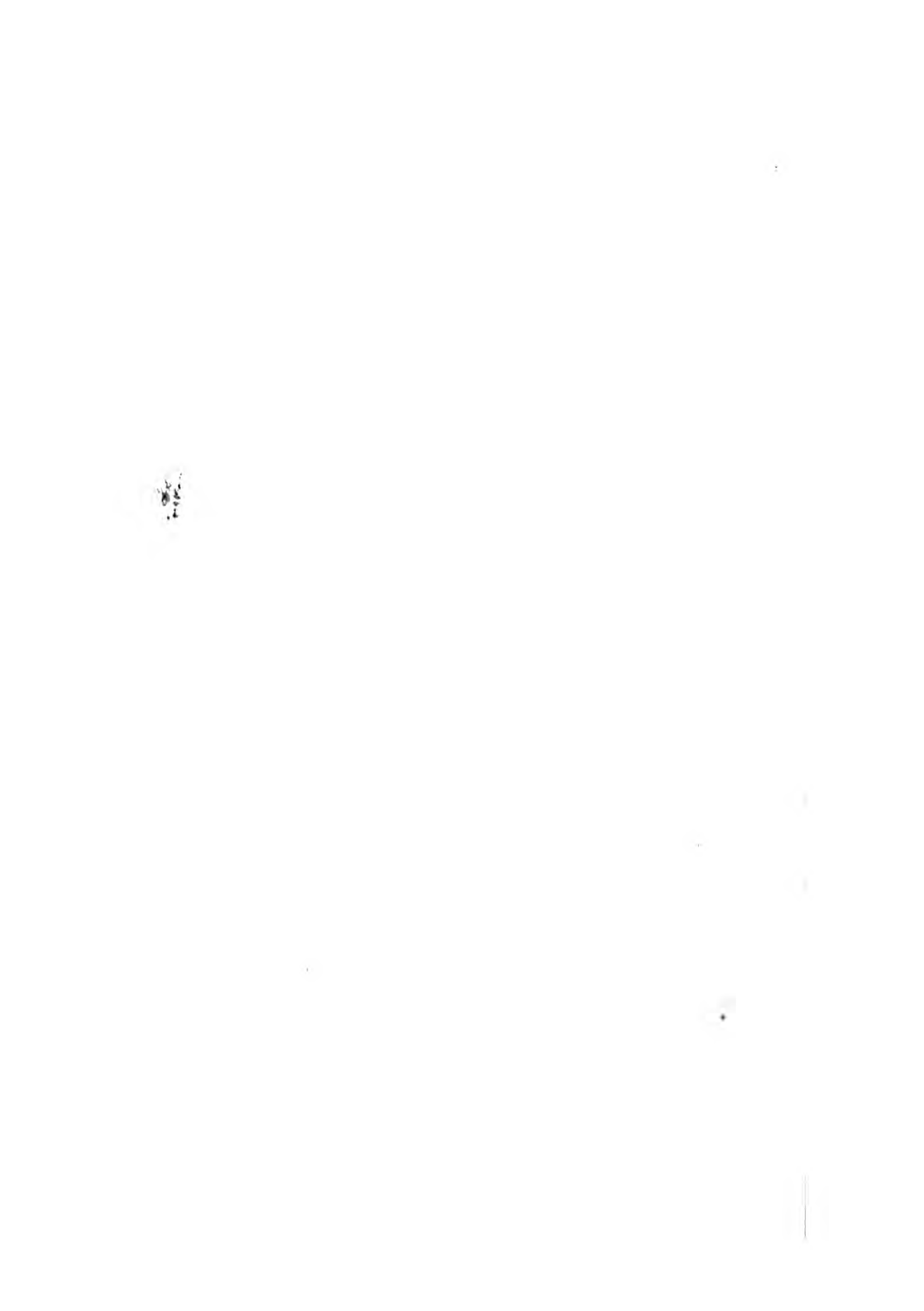
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THE
SUFFICIENCY
OF
HOLY SCRIPTURE :
A
PRIZE ESSAY
ON THE
FIRST CLAUSE OF THE SIXTH ARTICLE
OF THE CHURCH OF ENGLAND.

BY
THE REV. RICHARD GLOVER,
LICENTIATE IN THEOLOGY OF THE UNIVERSITY OF DURHAM,
AND
CURATE OF FOLKESTONE, KENT.

“ Let us not look for testimony from men, but let us confirm what is questioned by the Word of God, which is the most certain of all demonstrations, nay, is itself the only demonstration.”—CLEM. ALEX. STROM., lib. 7.

“ Ut hæc quæ scripta sunt non negamus, ita ea quæ non sunt scripta renuimus.”—ST. JEROME CONTRA HELVID. 19, vol. ii.

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TO THE
REV. HENRY JENKYNs, D.D.,

PROFESSOR OF DIVINITY

IN THE UNIVERSITY OF DURHAM,

AND CANON OF THE CATHEDRAL,

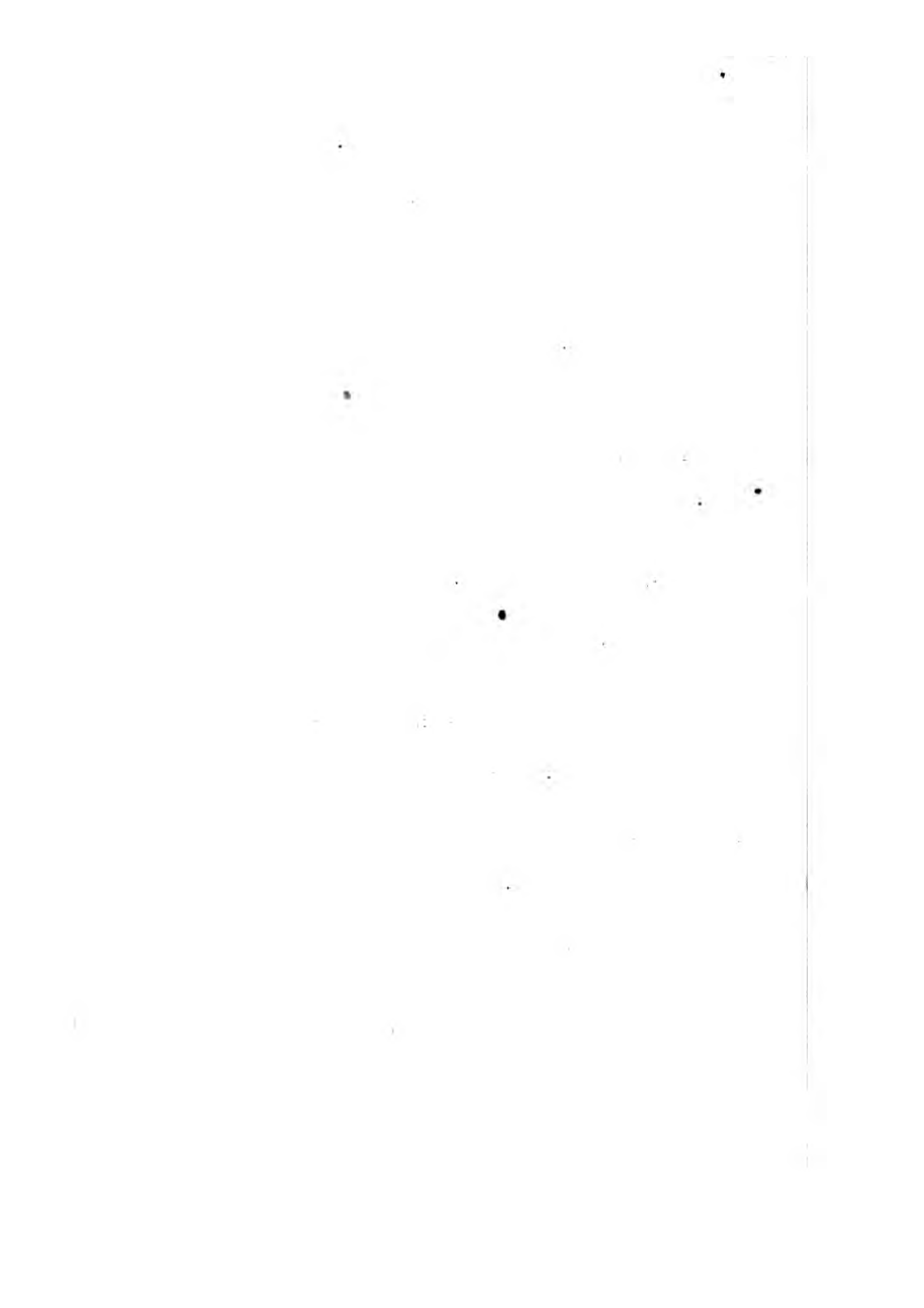
THE FOLLOWING ESSAY IS

(WITH HIS KIND PERMISSION)

MOST RESPECTFULLY DEDICATED,

BY

A GRATEFUL PUPIL.



PREFACE.

THE Barry Scholarship, in the University of Durham, was adjudged, last Easter Term, to the following Essay. It has been published because the Author thought that it might possibly be useful now that the attention of English Churchmen is so eagerly drawn to the important controversies pending between the Churches of England and Rome; and in this opinion several clerical friends strongly concurred. The Essay stands almost as it did when the prize was adjudged. A few additions, however, have been made, which, upon maturer consideration, suggested themselves.

The Article discussed is one of vital importance; and if the Author can only, by this little work, tighten in some small degree the cord of love that binds it to the hearts of his fellow Churchmen, it will fully realize his fervent hopes.

“ Prosper Thou, Lord, the work of our hands upon us! O prosper *Thou* our handy-work!”

Folkestone,

Jan. 1st, 1852.



ESSAY, &c.

“ Holy Scripture containeth all things necessary to Salvation.”

ART. VI.—*Church of England.*

THIS clause forms the first and chief proposition of the Sixth Article of our Church, and it begins a new division of subjects. The first five articles relate to the being and attributes of God, and to the grand fundamental doctrine of the Christian religion concerning the Trinity, and concerning the character and offices of each of the Persons therein.

Having thus, as it were, laid the sure foundation, the Church proceeds to build upon it the superstructure of faith and practice; and accordingly, in the Article before us, she begins to state what she believes to be the nature of the revelation which God has made to man. Up to this point, she states doctrines which are, for the most part, common to herself and the Church of Rome. Here the two Churches begin to diverge; and we hope, in the following

Essay, to be able to shew that while the one follows the *ignis fatuus* of human invention, the other is guided by the teaching of Him who is the "Wisdom of God;"* and by that blessed Book, which the Church of England ever acknowledges as the lamp unto her feet and the light unto her paths.

The article before us, then, while it opposes all who deny or under-rate the authority and sufficiency of Holy Scripture, as the only Rule of Faith, was manifestly pointed at the erroneous dogmas of the Church of Rome. Consequently, it will be necessary, in the first place, to enquire what the teaching of the Church of Rome on this subject really is. *Whitaker*, a celebrated English divine of the sixteenth century, thus clearly expresses it:—"The Romanists (he says) divide the word of God into the written and unwritten word. In the former class they rank the Scripture; in the latter, traditions. They call, therefore, those dogmas and points of doctrine, which are nowhere found in Scripture, *traditions*. But they style them un-

* Christ Jesus who of God is made unto us wisdom.—
1 Cor. i. 30.

written, not because they are absolutely so, but because they were not written in the sacred books.”* *Canus*, in his “Common Places,” says that “traditions are of greater efficacy than Scripture for the refutation of heretics.”†

But to pass from the representation of the matter by individuals, let us go to the accredited documents of the Church of Rome. The *Council of Trent* declares “that the truth and discipline of the Catholic Church are comprehended both in the sacred books and in the *traditions* which have been received from the mouth of Jesus Christ Himself, or of His Apostles, and which have been preserved and transmitted to us by an uninterrupted chain and succession.” And further, in her fourth Sess. she says, “We receive and reverence the *unwritten traditions* with *the same pious affections*, as the very books of Holy Scripture.” And again—“All saving truth is *not* contained in Holy Scripture, but partly in the Scripture, and *partly in unwritten traditions*, which whosoever doth not receive *with like piety and*

* Disp. on Holy Script.—*Park. Soc. Ed.* p. 499.

† Lib. iii. c. 3.

reverence as he doth the Scriptures, let him be accursed." *The Creed of Pope Pius the IVth.* sets its seal to "all things delivered by the holy Council of Trent," and has the following as its opening clause—"I most firmly admit and embrace apostolical and ecclesiastical traditions."

To escape the great and manifest difficulty of distinguishing true traditions from false, the Church of Rome teaches that there is an infallible authority vested by Christ in His Church, which is able to decide respecting them. Thus she props up one error by another, and consequently if one falls, the other must fall with it. Destroy the doctrine of Papal Infallibility, and the authority of tradition is gone. As we are merely stating what is the doctrine of the Church of Rome on this subject, we shall suspend our remarks upon it to a subsequent part of this Essay.

The *Church of England*, on the contrary, broadly declares that the Holy Scriptures are a *complete* Rule of Faith; that they contain the whole of the Christian Religion; that it is to be sought nowhere else; and that oral tradition in matters of faith has no authority whatsoever.

In harmony with this statement, is the whole of her teaching, whether we look to her Articles, her Liturgy, her Formularies, or her Homilies. In her *Litany* she prays that God “ would give his people grace to hear meekly—not the traditions of men, but—*His holy word*, and to receive it with pure affection.”

In the *Collect for second Sunday after Advent*, she prays Him “ who has caused all Holy Scriptures to be written for our learning, that her children may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of God’s holy word, they may embrace and ever hold fast the blessed hope of everlasting life.”

In her *Homilies*, she says, “ Let us diligently search for the well of life in the books of the New and Old Testament, and not run to the *stinking puddles of men’s traditions*, devised by men’s imagination for our justification.”*

In the *Service for “ the Ordering of Priests ”* this question is put by the Bishop—“ Are you persuaded that *the Holy Scripture* contains *sufficiently* ALL doctrine required of necessity for

* Hom. on Know. of Holy Scrip.—*Ed. Ox. p. 2.*

eternal salvation, through faith in Christ Jesus? and are you determined . . . to teach *nothing* as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?"

Lastly, *the Article* before us states that "Holy Scripture containeth *all things* necessary to Salvation"—that is, it is not deficient in any particular, and so cannot need any traditional additions. Not only is it a sufficient guide in Articles of Belief, but it comprises all other things that are necessary to salvation, such as the Sacraments, rules respecting morality, and precepts relating to holiness of life: there is nothing which it is needful for tradition to supply, even supposing we could depend upon its veracity and purity. The Scriptures acquaint us with the origin of all things—the pristine happiness of our first parents, the sad fact of man's fall, the plan of salvation, its gradual development; the advent, teaching, and the propitiatory death of the Saviour, and the final establishment of His religion. They contain all things necessary to teach a Church, and all things needful to guide an individual—rules for the one, so complete, that the farther

it recedes from them, the farther does it recede from truth and purity ; precepts for the other, so full and particular, that there never was a case in human experience but something could be found answering to it in their pages. To those who are despairing of salvation on account of their many and aggravated sins, they come like a herald of hope, and tell them of Manasseh, of Mary Magdalene, of the dying thief, and of Saul of Tarsus, who all found salvation through that blood, which they declare “cleanseth from all sin.” They bring an inviting and encouraging tale of consolation to the backslider, in the touching and tender narratives of David, of Peter, and the Prodigal Son ; they tell the saint he can never, in this world, become so holy as not to need pardon ; and the sinner, that he is not so polluted, but that, if he will, he may be cleansed ; and for every shade of difference between these two opposite extremes of character, they have instruction, perfect and full.

Having thus stated the sufficiency of the Holy Scriptures in general, we proceed to investigate it more closely and particularly.

The object of a Rule of Faith is to teach how, and by what means, man may attain

salvation ; and to this end it is necessary that it should teach him these *three* things :—

- I. *His Condition ;*
- II. *His Destiny ;* and
- III. *The Way of Salvation.*

Let us now briefly examine whether the Holy Scriptures are sufficient on these three points, so as not to need any assistance from tradition. And,

I. *As to our Condition.*—We all feel an evil principle within us, inclining us to sin ; we experience much of sorrow and suffering, and we see that there is a cloud over man's moral nature, and a blight over the world he inhabits. The question then arises, What was *the cause* of this sad condition ? To this question the extravagant and discordant hypotheses of heathen tradition afford no satisfactory answer ; and without the Scriptures, we should not be able to discover. They, however, fully reveal it, and they tell us the cause was *sin*—“ by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned ” (*Rom. v. 12*) ; that, in consequence of this, “ we are all by nature

the children of wrath" (*Eph.* ii. 3); and that "all the world is guilty before God."—*Rom.* iii. 19. But further, they tell us that this life is *a state of probation*, and that by the deeds done in the body the nature of our future existence will be determined. But what is this future existence? What are its peculiarities? Is it temporal, or is it eternal? Here, again, heathenism is blind, and the Holy Scriptures can alone satisfy us, for on this point, too, they dissipate all doubt, and clearly unfold—

II. *Our Destiny*.—Nature and reason might help us far to the proofs of our immortality; but still, from their disclosures (as, were it necessary, we might easily demonstrate, from the dim uncertainty of the sages of the heathen world on this point*), we could have no positive certainty. The Bible, however, takes away the

* *Socrates*, the great luminary of heathenism, thus spake before his death:—"I hope I am now going to good men, though this I would not take upon me peremptorily to assert; but that I shall go to the gods, lords that are absolutely good, this—if I can affirm anything of this kind—I would certainly affirm. And for this reason, I do not take it ill that I am to die as otherwise I should do, but I am in good hope that there is something remaining for those who are dead, and that then it will be much better for good than for bad men." How different from the *sure* hope and certainty which faith gives to the dying *Christian*!—vide *Hebrews* xi. 1.

veil, and tells man that “ though the worms may destroy his body, yet in his flesh shall he see God ;” (*Job* xix. 26)—that “ though the dust shall return to the earth as it was, yet the spirit shall return unto God who gave it.”—*Eccl.* xii. 7. But it tells him more clearly still that this immortality is *relative* ; and that its nature is twofold ;—the one an eternity of *happiness*, the other an eternity of *misery* ; and that each soul will be a partaker either of the one or the other, according as it shall, or shall not, improve the circumstances of its probationary state. But it does not stop here. Man feels that he has not the strength or power to raise himself from his state of degradation to a state of holiness and salvation, and whom to look to, he knows not. He *has* broken the law of God: how can he atone for his sin? He has not strength to keep it *in future*: who shall enable him? Out of this dilemma, neither nature nor reason can help him. The Scriptures of God alone can do so ; and they point out the solution to him, most clearly, by revealing at large—

III. *The Way and Means of Salvation.*—They tell him that, though he has forfeited the

favour of God, still he may be reinstated therein. They tell him of One who has "redeemed his soul, and given to God a ransom for him:" they tell him of One who took our nature upon Him, and who suffered and died in our stead — "who was delivered for our offences, and raised again for our justification" (*Rom. iv. 25*): they tell him that He fulfilled and satisfied the law of God for us; and that whosoever believeth on this Saviour, submits to His teaching, and obeys His commandments, shall not come into condemnation, but shall have everlasting life.* On all the minute ramifications of each of these most essential points, the Holy Scriptures contain the fullest and most perfect information, and consequently they need no traditions to teach "all things necessary to salvation;" and though these truths are of the profoundest nature, they are delivered in the Scriptures with such plainness and simplicity, that "the wayfaring man, though a fool, shall not err therein."

But, inasmuch as the Church of Rome *denies* the sufficiency of the written Word of God, and

* *John v. 24*, compared with *James ii. 17*, and *John xiv. 21*.

(as we have shewn) asserts the necessity of unwritten traditions, we proceed more minutely to vindicate the statement of our Article.

And in doing so, we shall begin with the *à priori* argument, and take as our first position —that *it was probable that the whole Word of God should have been committed to writing.*

In human affairs, we see that it is necessary to commit our “will” to *writing*, in order to ensure that our property be disposed of according to our wishes; for if the will were expressed by word of mouth only, the confusion, arising from a variety of obvious causes, would be extreme. The daily experience of our law courts, also, makes manifest the necessity of committing all compacts and agreements to writing. If, therefore, the necessity of written documents be thus palpable in human affairs, how much more necessary should we expect them to be in such a solemn and weighty matter as the communication of the Revelation of God ! If we take for granted that God wished this Revelation to remain intact, and if we believe that He foreknew the perverseness of the will, and the imperfection of the faculties of man, and also the changeful circumstances of his earthly con-

dition, we must conclude that it was *likely* that He would cause His will to be committed to writing; and if it were likely that it should have been committed to writing at all, it is equally likely that it should have been thus communicated *entire*.

We take, as our next position, *the fact*—that it *was* committed to writing. This is a plain proof that God *did* account oral tradition incompetent to convey, and to preserve His revelation to man. Oral tradition had singular advantages in the early ages of the world—advantages such as it is impossible it could have at any subsequent period.

The subjects then delivered were very *few* and *simple*, relating chiefly to the being of God, to the object of man's worship, to the creation of the world, and to the circumstances of the fall.

The longevity of the patriarchs, also, tended greatly to preclude the corruption of such simple traditions. *Two individuals* might have conveyed any tradition from Adam to Abraham. After the period of man's life was confined to threescore years and ten, this advantage, of course, would cease; for, as the number of the

channels increased, the greater would be the probability of corruption in the transmission of traditions.

Human experience strongly confirms this; for we must all have remarked how inaccurate are reports upon the simplest and most ordinary matters of fact, when orally communicated by different individuals.

This is too obvious to need illustration. Even with such advantages as these, then, what was the result in the early ages? On this point, *Bishop Tomline** thus cogently speaks:—“ Methuselah lived about three hundred years while Adam was alive, and Shem lived almost a hundred years with Methuselah, and above a hundred years with Abraham; but though it thus appears that two intermediate persons, viz., Methuselah and Shem, were sufficient to convey any tradition from Adam to Abraham, *yet the simplicity and purity of the primeval religion were so grossly corrupted in the days of Abraham, that the knowledge of the one true God would have been utterly extinguished, and idolatry would have prevailed universally,*

* *Christ. Theol.*—Vol. II. p. 191—192.

if it had not pleased God to reveal himself in an especial manner to Abraham and his posterity, and to separate them from the rest of mankind." If, therefore, under such singular advantages as are above enumerated, tradition became so corrupt in the patriarchial days, and if it was *then* incompetent accurately to convey God's revelation, have we not proof amounting to demonstration, that in those times when the subject matter of the Revelation had increased a hundredfold, and when the number of the conveyers or channels, had swollen innumerably, that it was altogether incompetent to convey with purity and integrity, those truths on which our salvation is based? But, again, look at the matter in *Levitical* times—the Law which was given from Mount Sinai, was very brief, and from the awful and striking accompaniments of its promulgation, was not likely to have been easily forgotten by the Israelites, supposing it to have been *orally* handed down. Furthermore, it had the advantage of a number of rites and ceremonies, of solemn festivals and fasts, which would serve to keep it in their memory; it was also confined to one single nation; and out of that nation one tribe

and family was set apart to preserve its memorial.

The Israelites had also God's miraculous presence amongst them, in the Shechinah, and the Urim and Thummim; and inspired Prophets were within the reach of appeal!

Could the Christian Church, at any time since the days of the Apostles, boast of such advantages as these? Yet, notwithstanding all these extraordinary advantages, did God think it safe to trust the conveyance of His will to tradition? The fact proves that He did *not*. He summoned *Moses* to the top of the Mount, and having dictated it to him, He commanded him to write the whole law, saying:—"Write thou these words, for after the tenor of these words I have made a covenant with thee and with Israel."—*Ex. xxxiv. 27.*

And again, we read that "Moses *wrote* this law, and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel."—*Deut. xxxi. 9-11.* And Moses commanded them, saying, "At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to ap-

pear before the Lord thy God, in the place which He shall choose, thou shalt *read* the law before all Israel in their hearing.”*

So that, we have here God’s distinct command, that the law should be *written*, and also the command of His inspired servant, Moses, that this written law should be preserved fresh in the minds of the people by periodical *reading*.

But, passing on from the Mosaic law, we find that God took care that His revelations should be committed to writing, when He afterwards spake by His inspired servants.

“Now go,” He says to *Isaiah*, “*write* it before them in a table, and note it in a *book*, that it may be for the time to come, for ever and ever.”—*Is.* xxx. 8. As though He had said, “If it is *not written*, it will *not* be preserved pure for ever.” And again to *Jeremiah*:—“*Write* thee all the words that I have spoken unto thee in a book.”—*Jer.* xxx. 2. † And to St. John; who completed the sacred canon, He said, “What thou seest, *write in* a book.”—*Rev.* i. 11. And again “*Write* the things

* See also *Deut.* xxxi. 24-26., and *Exod.* xvii. 14.

† See also *Jer.* xxxvi. 2, 17, 28, and *Hab.* ii. 2.

which thou hast seen, and the things which are, and the things which shall be hereafter.”—*Rev.* i. 19.

Thus we have proved that Moses, the Prophets, and the Apostles, *did write* the substance of what they delivered to the people, and that this was at *the command of God*; and in carrying out this work, to use the language of *Whitaker*, “we believe that they were induced and moved to write by the special authority of Christ and the Holy Spirit, for the Scripture is called *θεοπνευστος* — that is, delivered by the impulse and suggestion of the Holy Ghost.” Yea, we will quote a greater than *Whitaker*— “For the prophecy came not in old time (*ποτε*, or, *at any time*) by the will of man; but holy men of God, spake *as they were moved by the Holy Ghost*.”—*2 Peter* i. 21. For this reason, he calls it, in the 19th verse, “*a sure word*.”

Having thus proved the fact, we proceed, in the next place, *to vindicate its reasonableness*; and this will be apparent—

Because unwritten traditions must, in the nature of things, become corrupt with time; and facts prove that they have become so.

When we take into consideration the imper-

fection of man's faculties, together with the evil tendency of his propensities, we cannot but believe, that any truths which were communicated to him, would in the course of ages become corrupt, if they remained unfixed by writing ; for we see in matters of daily occurrence, that there exists much variety and discrepancy, in the narrative of the same event, when related by different persons. How can it be expected, therefore, that in matters which have passed from mouth to mouth, through a succession of centuries, there should be accuracy, purity, and unmingled truth ? This is a matter of positive impossibility under the *best* circumstances of human nature ; but when we are told that it is necessary that we should receive and believe the traditions which have descended from the Apostolic times, we naturally ask—What has been the character of the channels through which these traditions have passed ? Are they such as to warrant us to expect that they have flowed on pure and undefiled ? On the contrary : they have passed through the darkest and impurest ages, and have been handed down by men who in many of those ages have been notorious for their demoralization and

crime. *Cardinal Baronius* himself, is obliged to confess that there were “false pontiffs;” that “courtezans were the consecrators of popes;” that “the canons were closed, *ancient traditions proscribed*, and the usages of former days wholly extinct.” We ask then, how, in the nature of things, could it be expected that traditions, passing through such channels, could come down uncontaminated and pure? *Genebrard’s Chronicles* * contain, among many others of a similar nature, the following passage—“How deplorable the condition of the Church was then, and almost resembling our own, we may learn from Seigebert, Vincentius, and Antonius. There were great contests between the Emperor and the Pope. The priests were of most depraved morals, and on that account, both themselves, and the Sacred things, were despised by the people.”† We

* Bk. iv. A.D. 1079. Paris Ed. 1585.

† “Nor do these allegations [against many of the Popes and Clergy, anterior to the Reformation] rest upon the authority of historians, however eminent or accurate, but upon the more undeniable authority of the decisions of solemn and public assemblies. The Council of Brescia, before proceeding to the deposition of Gregory VII., drew up and gave to the world a catalogue of his crimes. In two conventions, Nogaret and Du Plessis proved, on the authority of fourteen witnesses, that

might multiply such statements from Roman Catholic writers, and from other ecclesiastical historians, but it is needless. Our limits, also, preclude the possibility of mentioning in detail the innumerable instances in which traditions have been corrupted.

Originally, man held the truth which God revealed to him, in its integrity, but when his children began to multiply and spread, these traditionary truths, which they carried with them, gradually became bedimmed and obscured, until at last they were metamorphosed into the mythology of heathenism; so that in their fables; in the names and attributes of their various divinities; in their views respecting the origin of the world, the primeval condition of man, and the future abode of souls; in their poetry; in their Vedas and Puranas; we may discover, under the foul incrustations of

Boniface the VIII. was not simply all that was abominable in morals, but all that was infidel in religion. The decree of Constance, which ejected John XXIII. from the popedom, consisted of seventy accusations, which included in their fearful enumeration every crime which man could commit. And as for the characters of Sixtus IV. and Alexander VI., it is scarcely possible for the most expressive pencil to do justice to their infamy."—*Necessity and Character of the Reformation*: p. 19. *By Rev. ARCH. BOYD, M.A.*

ages, manifest traces of the original truth of God. But how corrupted! how defiled! In the words of the judicious *Hooker*, “What hazard the truth is in when it passeth through the hands of report, how maimed and deformed it becometh, they are not, they cannot possibly be, ignorant. Let them that are of this mind consider but only that little of things divine, which the heathen have in such sort received. How miserable had the state of the Church of God been, long ere this, if, wanting the sacred Scriptures, we had no record of His laws, but only the memory of man receiving the same by report and relation from his predecessors!”* To come to the history of later times, we may safely affirm that, had the Christian Church never departed from the limits of the written word of God, the long catena of errors which now defiles the Rule of Faith of the Church of Rome—such as the Papal Supremacy, Transubstantiation, the Sacrifice of the Mass, Mariolatry, Image Worship, the Adoration of Saints and Angels, Purgatory, and many others—would never have been known.

* *Ecc. Pol.* — *Ed. Ox.* Vol. I. p. 210.

They have all arisen from the teaching of men, who having wandered from the Scriptures of Truth, have invented authority for them in the uncertain traditions ascribed to Christ and His Apostles. There is a remarkable instance in *John* xxi. 22, 23, where even an *Apostolical tradition* was proved to be a false one—"Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. *Then went this saying abroad among the brethren* that that disciple should not die: yet"—(here St. John shews that this tradition was a misconception, and therefore not to be relied on)—"Jesus said not unto him he shall not die; but, if I will that he tarry till I come, what is that to thee?"*

Thus, from *probabilities* and *facts*, we have proved that unwritten traditions are wholly incompetent to transmit the truth of God undefiled to posterity; and consequently they cannot be relied upon as any part of the Christian Rule of Faith. And here we may triumphantly observe, that while the Romish Rule of Faith is thus affected, the Rule of Faith of the Church

* Vide Bagot's *Prat. Catech.*

of England suffers *nothing* from such things. Though the whole body of her ecclesiastics were corrupt and depraved, still her Rule of Faith is undefiled! Engraven indelibly by the finger of God, upon the pages of Holy Scripture, her Rule of Faith has passed through all these corrupt ages, like asbestos through the fire, uninjured and pure as when it entered in! Corruptions, it is true, we have had in the Protestant Church—but, simply because it is the Bible, and the Bible alone, that forms her Rule of Faith, such corruptions could never affect its integrity, or defile its purity.

We are aware that here we shall be met with the objection, that though traditions may be, and have been corrupted, yet there is a power vested by Christ in His church, which is able to distinguish the true from the false; and an effectual refutation of the foregoing statements and arguments, is supposed to be found in the doctrine of *Papal Infallibility*. It would be quite beside our purpose to discuss this dogma here, but we must briefly nullify the objection. This dogma, then, hath no foundation in truth for the following reasons :—

I. It is opposed to *Holy Scripture*, in which no such doctrine is taught or found.

II. It is repugnant to *reason*; because the Church, being composed of men who are individually fallible, cannot as a body be infallible, unless as a body it be miraculously taught; and that the Church is so taught, cannot be proved from Scripture.

III. It is disproved by *facts*; for, whether we lodge infallibility in the Pope himself, or in a General Council without the Pope, or in a General Council with the Pope at its head, *fallibility* has been repeatedly manifested by each and all.* Moreover, the very fact of the uncertainty respecting the particular locality of this Infallibility, affords a moral certainty as to its non-existence.

* *Vide* XIX. Art. of Ch. of England. Our subject is not the Infallibility of the Pope, but we cannot refrain from here quoting the valuable opinion of *Pope Adrian the Sixth* on this dogma. He said:—"Certum est quod (Pontifex) potuit errare in iis quæ tangunt fidem, hæresim per suam determinationem aut decretalem asserendo."—*Comm. in lib. 4. Sententiarum Quest. de Sacr. Confirm. Romæ, 1522: fol.* "It is certain that the Pope *may err in matters of faith*, in defending heresy by his opinions or decretals." Now, we impale the advocates of Infallibility upon the horns of this dilemma:—In this opinion Pope Adrian was either right or wrong. If he were right, then the Pope is fallible: if he were wrong, then Adrian himself was fallible, who was a Pope.

We take, as our next position, the fact that *Traditions were condemned by our Lord, His Apostles, and the Fathers.*

The Jews, in the time of our Lord, possessed a vast quantity of traditions, which they had added to the truth of God, to such an extent as greatly to obscure, if not in many cases to nullify it altogether. They believed that they had been handed down, incorrupt, from father to son; until at last, on becoming too numerous to be preserved in memory, they were, towards the end of the second century, permanently recorded in six books, called *the Mishna*. "Learned Jews afterwards wrote comments upon them, which they called *Gemara*, or Complement. These two books together are called *the Talmud*: the one made by the Jews of Judea is called the Jerusalem Talmud, and that by the Jews in Babylon is called the Babylonish Talmud."*

The Jews thought that these oral or traditional laws were of divine origin. Were they right or wrong in this supposition? Let us see. We read in *Matthew* xv. 1-4, that the Scribes

* *Vide* Prideaux.

and Pharisees came to Jesus and said:—"Why do thy disciples transgress *the traditions* of the elders? for they wash not their hands when they eat bread. But He answered and said unto them, Why do ye also *transgress the commandment of God* (διὰ τὴν παράδοσιν ὑμῶν) *by your tradition?*" If, then, their traditions were *of divine institution*, how could they, by *observing* them, *transgress* the commandment of God? Surely God is not divided against himself! And surely, with the immutable God, that which was morally wrong at one time, cannot be right at another. Our Lord then proceeded, by a striking instance, to prove the justness of this his condemnation. Following these corrupt traditions, the Jews held that a man was absolved from obeying the fifth commandment, and from the duty of supporting an aged or needy parent, if (no matter from what motive) he had dedicated his property to some religious use. After he had said "It is Corban,* they suffered him no more to do aught for his father or mother." Thus they

* קֶרְבָּן : a gift, offering, oblation, anything dedicated to God.

nullified the primary duties of humanity, and the higher and holier duties of the laws of love, and of God; and so as the Saviour said, they practically “made the word of God of none effect by their tradition.”—*Verse 6.* Thus did He ever condemn all traditionary additions to God’s Scriptures, and declared that as long as they did so, their “worship was vain, teaching *for doctrines* the commandments *of men.*”—*Ver. 9.* May we not, then, fairly conclude that if the Pharisees of the Christian age were to come to Christ, and ask “why his disciples—that is, the members of the Church of England—transgressed *the tradition* of the elders?” He would reply *now* as he did *then*. The Great Head of the Church was not the accommodating Being that His *so-called* Vicar on earth has ever proved himself. The Papacy and the chameleon are alike renowned for the versatility of their attributes, but “Jesus Christ is *the same* yesterday, to-day, and for ever.”

It was this regard for traditions that proved the cause of both spiritual and temporal ruin to the Jews. It led them into wrong notions respecting the Messiah, and the nature of His kingdom; it led them to reject and crucify Him,

and to persecute His Apostles ; and went far to produce that degeneracy of morals and of life, which, together with these other and greater sins, met with such a fearful retribution at the destruction of Jerusalem, when their wives and children writhed beneath the bloody sword of the Roman ; when their towers and their Temple fell, and when the plough of Titus upturned the soil on which their Kings and Prophets walked. Yea, they feel the sad consequences even to this day, as they wander, an outcast and blighted people, through all the nations of the earth.

Ought not those who so regard traditions *now*, to fear and tremble ?

If we are right in asserting that there was no very remote connection between the fatal errors of Jewish traditions and the rejection of the lowly-born Messiah, let us not esteem it a matter of secondary importance whether we admit the authority of patristic traditions, or whether we maintain, with our Church, the alone authority of the written Word of God.

But let us now inquire, *Whether any authority was given to traditions after the descent of the Holy Ghost, or after the full and perfect*

establishment of the Christian religion? Was *Apostolic* teaching on this subject different from that of Christ? because the advocates of *development* will tell us that it was. We shall find no difference, for the Apostles only develope more clearly the doctrine of the sole authority of Scripture. The Apostles never once appealed to unwritten traditions as necessary to salvation, but ever to the *Scriptures alone*; and the Apostle Paul knowing the dangerous tendency of their observance, was very careful to *caution* his disciples respecting them. “Beware” (He says to the Colossians) “lest any man spoil you through philosophy and vain deceit *after the tradition of men* and not after Christ.”—*Col. ii. 8.* And again in the 20th verse, “Why are ye subject to ordinances? (touch not, taste not, handle not; which all are to perish with the using) after the commandments and doctrines *of men?*”* To Titus, he says, “Wherefore rebuke them sharply, that they may be sound in the faith, not giving heed to *Jewish fables and commandments of men* that turn from the truth.”†—*Titus i. 14, 15.*

* Κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων.

† See also 1 *Peter i. 18, 19*; 2 *Thess. ii. 2.*

We shall now shew that *the Fathers*, in the purest times of the Church's history, likewise condemned traditions, and held the Scriptures to be the sole Rule of Faith.

Irenæus says: "The Scriptures are indeed *perfect*, inasmuch as they are dictated by the Word of God, and His Spirit."*

Tertullian says: "If it be not *written*, let him fear the curse denounced against those who *add to*, or diminish from, the *written word of God*."†

Origen says: "But if there remaineth anything which the Holy Scripture doth not determine, *no other third Scripture ought to be received* for the confirmation of knowledge."‡ And again, "Our assertions and discourses are unworthy of credit; we must receive *the Scriptures* as witnesses." §

Theophilus (Alex.): "It is an instinct of the devil to follow the sophisms of human minds, and to think anything divine without the authority of *the Scriptures*."¶

* Lib. II., c. 47.

† Adv. Hermog.—Cap. xii.

§ Vide *Cave's Testimony of the Fathers, &c.*

|| Lardner, *Cred.*—Vol. III. p. 287.

¶ *Bibl. Max. Patr.*—Vol. V. p. 850.

Ephraim, the Syrian: “The truth written in the sacred volume of the Gospel, is a *perfect* rule. Nothing can be taken from it, *nor added to it*, without great guilt.” *

Athanasius: “The holy and divinely-inspired Scriptures are of *themselves sufficient* for the discovery of truth.” † And again: “In the Scriptures *alone* the doctrine of Salvation is proclaimed. Let no man *add to them*, or take anything from them.” ‡

Jerome: “But the Word of God smites the other things which they spontaneously discover, and *feign as it were by an Apostolic authority*, without the authority and testimony of the Scriptures.” §

We might multiply quotations from *Hippolytus, Basil, Theophilus, Cyprian, Cyril, Augustine*, and others, all to the same purpose, but we forbear. ||

* Lardner, *Cred.*—Vol. IX. p. 202.

† Orat. Contr. Gentes V.—“*Αυταρκεις μεν γαρ εισιν αι αγιαι και θεοπνευστοι γραφαι προς την της αληθειας απαγγελιαν.*”

‡ Lardner, *Cred.*—Vol. XII. p. 182.

§ Com. on Hagg.—Tom. V. p. 506.

|| *Vide Cave's Testimony of the Fathers, &c.*

Thus then have we proved, from the words of Christ, His Apostles, and the Fathers, that Traditions are to be rejected; and that the written Scriptures alone are to be the Church's Rule of Faith.

But the question here arises—Are traditions to be altogether rejected?—have they *no* value whatsoever?

We reply, they have their use, and are not wholly to be set aside; but they have no authority in matters of Faith.

And here it may be necessary to state what we mean by tradition, and also to point out how it may be lawfully used.

“ Tradition (*παράδοσις*) is a general term, and denotes a doctrine handed down in any manner, whether in words by the mouth, or in written documents.” When speaking of “ tradition,” we must carefully bear in mind that the word is used in two distinct senses, both by the writers of the New Testament and by the Fathers. Sometimes it is used to denote doctrines, which, having been orally delivered, were afterwards substantiated in the written Scriptures; and sometimes to denote mere human ordinances, handed down from one to

another. In the former sense, it is used occasionally by *St. Paul*. For example:—“ Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after *the tradition* which he received of us.”—*2 Thess.* iii. 6. Again:—“ I praise you, brethren, that ye remember me in all things, and keep the ordinances (*τὰς παραδοσεις, the traditions*) as I delivered them to you.”—*1 Cor.* xi. 2.*

These traditions are *now* equivalent to the written Scriptures, and have no existence apart from them. Many passages have already been quoted in this Essay, which show how traditions are regarded by the writers of the New Testament, when used in the latter of the above senses, and therefore need not be repeated. Suffice it here to state that, in matters of Faith, they unequivocally denied its authority.

The Fathers, also, use the word “ tradition” in this twofold sense. One or two examples may suffice. Using the word in the former sense, *Cyprian* says:—“ Whence is that tradi-

* See also *2 Thess.* ii. 15.

tion? Does it descend from the authority of the Lord by the Gospels, or comes it from the commandments and epistles of the Apostles? For God is witness that those things should be done which are written.”*

Basil says that “infants should be baptized in the name of the Father, and of the Son, and of the Holy Ghost, according to *the tradition of the Lord*” (κατα την του κυριου παραδοσιν).†

They also use the term frequently in the sense of *oral* tradition, and of mere human ordinances; as *Tertullian*, when he says:—“You will find no Scripture; *tradition* is alleged as authority.”‡ When, therefore, we understand “tradition” in the sense which the Council of Trent puts upon it, it is to be abjured. But when we understand by it something that has been handed down from ancient authorities, but which is not imposed as an article of faith, then it is valuable, and that in

* “Unde est ista *traditio*? Utrumne de Dominica et Evangelica auctoritate descendens an de apostolorum mandatis atque epistolis veniens? Ea enim facienda esse quæ scripta sunt, Deus testatur.”—p. 210. *Ed. Fell.*

† Adv. Eunomius.—*Bk. III.*

‡ De Corona Militis.

proportion as it can be traced back to the primitive and Apostolic times. If a tradition can be distinctly proved to be Apostolical, and if the doctrine which it inculcates can be proved by most certain warrant of Holy Scripture, then it is to be received and believed, but not otherwise. But we will go further, and say that even less satisfactory tradition has its uses. It enables us to see how preceding generations worshipped God, and how they understood and interpreted the doctrines of Holy Scripture. It affords us much valuable information on many matters connected with the government and discipline of the early Church, and concerning its rites and ceremonies. On such points it is expedient and wise to consult it, but in matters of salvation we can do without it. On these matters Holy Scripture is perfect in itself, and therefore we need not any help from tradition. Inasmuch, however, as it gives us much valuable information touching the pious customs of our godly forefathers, it were rash indeed to repudiate it as altogether worthless. Christians who feel that they are not wiser and better than the ancients, will at least give Tradition a hearing; and though they may well

put down much of what the garrulous old man says, for fable and farce, yet they will now and then hear a word of wisdom to which they will do well to take heed.

We take, as our last position, the fact that *Scripture asserts its own paramount and independent authority, and recognises no other Rule of Faith than itself only.*

In approaching this important part of our subject, it will be necessary to remember that the Holy Scriptures were written in detached portions, and that they were composed at various intervals during the long space of about sixteen hundred years. Notwithstanding this, however, the knowledge of salvation might have been gathered from them at any period, for "in each age and generation, according to the circumstances of the Church, the books which were extant were sufficient."

The Scriptures, at all times, whether they were few or many, were the true light of God, shining in this dark world as man's guide to heaven, and unto them he "did well to take heed." Did the first Israelites desire the knowledge of salvation?—They had the Pentateuch. Did their successors need further light?—They

had the Prophets. Did the early Christians need more?—They had the Gospels. And do we need more still?—We have the full light of the meridian sun—the whole of the Scriptures of God. The task would be too long to shew how jealous God was of His Word, in all the stages of its progress; but a blessing was ever pronounced over those who obeyed it, and a curse over those who would not.* The Israelites were forbidden to listen to any other teaching than that of God's inspired Prophets, and the words which He spake by their lips was to be their only guide. As long as they did this, they prospered; but as soon as they wandered from this Word, the wrath of God came upon them, and they were left to wander darkly in their own chosen paths of error.

“ Bind up the testimony; seal the law among my disciples and when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: Should not a people seek unto their God? for the living to the dead? *To the law and to the testimony; if they speak not accord-*

* See *Deut.* xi. 26-28.

ing to this Word, it is because there is no light in them."—Is. viii. 19, 20.

How true this latter statement is, the lamentable errors of a large section of the Christian Church bear melancholy witness! Whence the manifold errors of the Church of Rome? How is it that darkness has blinded her eyes? Is not this the cause—that she speaks not according to God's word, "but according to the traditions of men?" *David* says: "The law of the Lord is *perfect*, converting the soul; the testimony of the Lord is *sure*, making wise the simple." If the Law of the Lord was perfect, in the time of David, when it was only partially developed, *à fortiori* it is perfect now that the sacred canon has closed, and now that His Son has spoken to us from heaven. Yea, as *Hooker* saith, "God's surceasing to speak to the world since the publishing of the Gospel of Jesus Christ, and the delivery of the same in writing, is unto us a manifest token that the way of salvation is now sufficiently opened, and that we need no other means for our full instruction than God hath already furnished us withal."*

* Eccl. Pol.—Bk. I.—xiv. 3.

If the Law of the Lord could convert man's soul *then, à fortiori* it is sufficient for salvation *now*. If, when it was shrouded in the shadows of the Mosaic dispensation, it was sure, and capable of making wise the simple, shall it not be much more so under the Gospel of Christ?—and under the teaching of that Holy Spirit, whose office it is to “take of the things of Christ and shew them unto us.”—*St. John* xvi. 14. Through cleaving to that Word which was “a lamp unto his feet, and a light unto his paths,” *David* said he had “more understanding than his teachers” (*Ps.* cxix. 99); and, in the words of *Bishop Burnet*, “we have reason to conclude, that if a man read the Scriptures carefully, and with an honest mind; if he prays to God to direct him, and follows sincerely what he apprehends to be true, and practice diligently those duties that do unquestionably appear to be bound upon him by them, that then he shall find out enough to save his soul; and that such mistakes as lie still upon him, shall either be cleared up by some happy providence, or shall be forgiven him by that infinite mercy to which his sincerity and diligence is

well known."† Our blessed Master always appealed to the *written word*. "It is written"—"It is written"—"It is written again"—were phrases continually on His sacred lips; and it was with this trusty sword of the Spirit that He even made the Prince of Darkness to cower. "What is written in the law?" He asked the young man—"how readest thou?" And, in one of His parables, He said:—"They have Moses and the Prophets, *let them hear them*. If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."—*Luke* xvi. 29-31. And He thus exhorted the Jews:—"Search *the Scriptures* (τας γραφᾶς), for in them ye think (and hereby He meant that they thought rightly) ye have *eternal life*, and they are they which testify of me."—*John* v. 39. If we take the word *Ἐρευνᾶτε* indicatively, as the Church of Rome does, and translate it "Ye do search," the truth remains the same—for then our Lord approves of their reading the Scriptures, and declares that in them eternal life was to be found. The Sadducees *rejected* traditions, and profes-

† Disc. on XXXIX. Art.—p. 86. *Ox. Ed.*

sedly clave to the *written* law, yet our Lord, in His discussion with them concerning the Resurrection, did not say, “Ye do err in rejecting, or not knowing the traditions of the ancients”—but, “Ye do err, not knowing *the Scriptures*, neither the power of God.”—*Mark* xii. 24. Had they with docility searched the Scriptures, they had been taught this great and glorious doctrine which now they rejected; and we may here observe, that all errors in matters of Faith may be traced to the same causes now. In proportion as men or Churches wander from the Scriptures, in that proportion will be the swiftness of their descent from Truth to Infidelity. Let us once begin to question their inspiration and authority, and the phases of our faith will pass from meridian clearness to a total eclipse. Doubt leads from Truth to Rationalism, and from Rationalism to downright Scepticism.

The language of *the Apostles* also is not—What saith tradition or the elders? but “What saith *the Scripture*?”—that is the standard of appeal, the unfailing and unerring oracle, the only true chart of salvation; there is truth, there is safety, there is certainty—for “they were written that we might know *the certainty* (την

ασφαλειαν) of those things in which we have been orally instructed:" (*Luke* i. 4*)—implying that oral instruction, apart from the written Scriptures, was very *uncertain*. *St. John* says that his Gospel was "*written* that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name."—*John* xx. 31.

Here is a declaration that *one* of the Gospels was capable of leading him who sought it to eternal life; *à fortiori*, therefore, *the whole Bible* is amply sufficient.

To come now to that remarkable passage of *St. Paul*—"From a child thou hast known *the Holy Scriptures, which are able to make thee wise unto salvation* through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be *perfect, thoroughly furnished* unto all good works."—*2 Tim.* iii. 15-17.

Now, here we have a text which is, of itself, sufficient to prove the truth of the Article we are discussing.

* The word here used by *St. Luke*, is *κατηχέω*=to catechise, or instruct *orally*.

St. Paul says that “the Holy Scriptures are able to make men wise unto salvation.” What is this, but, in other words, “Holy Scripture containeth all things necessary to salvation?” Now, be it remembered that *St. Paul* here speaks of the *Old Testament* Scriptures. If, therefore, *they* were able to make a soul wise unto salvation—*à fortiori*, the Holy Scriptures are so able, now that the New and better Testament is added. Having declared its entire inspiration, he goes on to say that it is “profitable for *doctrine*; so that all matters of faith may be gathered from it;—“for reproof, for correction, for instruction in righteousness;” so that there is no part of Christian knowledge or practice to which it may not be a complete guide. He further declares that they are able to make the man of God “*perfect*.” Where, then, is the necessity for tradition? Can we advance beyond perfection? Romanists can, we know; and they can also benefit less successful travellers by their supererogatory advancement: but we are at a loss to know where the boundary is fixed. If, then, we cannot advance beyond perfection, we need no rule or guide beyond the written Word. And the Apostle concludes by

saying—not that the man of God may, by them, be partially enlightened, but “*thoroughly furnished*” (margin, *perfected**)—not unto the majority of, but “unto ALL good works.”†

Lastly,—Scripture asserts its own sufficiency in a still more decisive and awful manner, in *the threatenings and curses* which it places around itself, like flaming swords, to keep the way of this tree of life.

St. Paul says to the Galatians—“ But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, *let him be accursed.*”—*Gal.* i. 8. Now, the Apostle *wrote* for us the same truths which he orally preached to them; therefore, if we add to *the writings* of the Apostles, we equally expose ourselves to the penalty of this dreadful curse.

But, more strikingly, in *Deut.* iv. 2, it is written—“ You *shall not* ADD unto the Word that I command you, neither shall ye diminish aught from it.” And again, in chap. xii., v. 32, —“ Whatsoever I command you, observe to do

* Εξηρτισμενος, from εξαρτιζω, to complete, to furnish completely—from εξ, intensive, and αριος, complete.

† See also *Rom.* xv. 4; and 2 *Peter* i. 19—21.

it; *thou shalt not* ADD *thereto*, nor diminish from it." Again, in *Proverbs xxx. 6*,—"ADD *thou not* unto his words, lest he reprove thee, and thou be found a liar." And again, *Revelations xxii. 18*,—"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall ADD *unto* these things, God shall add unto him the plagues that are written in this book."

Thus, in the *beginning, middle, and end* of the Bible, we have this same solemn command. Therefore, inasmuch as God thus terribly forbids any additions to the Scriptures, it follows, undeniably, that they contain in themselves all things necessary to salvation.

How extremely daring and perilous, then, is the act of that Church which avowedly adds unwritten traditions to the sealed Canon of God's Scriptures! However willing we might be to

"Speak gently of our Sister's fall,"

as some would have us, we cannot gloss over so daring a transgression of the Divine command, or disguise our conviction that so flagrant an opposition to God's positive injunction must

incur its merited punishment. May we avoid her error, that we may escape her doom!

In conclusion, the Rule of Faith of the Church of England, being the Book of God, is *fixed, and sure, and indestructible*.

While those who trust to uncertain traditions are liable to be tossed about with every wind of doctrine, we are at safe anchor. As it contains all things necessary to salvation, so, as long as salvation is necessary, it shall endure. It is the only book in this world that is imperishable. Infidels have striven to destroy and extirpate it, but their efforts have all been vain! Happily, its Great Preserver was higher and mightier than Diocletian, and Decius, and Julian, and Porphyry, and Paine. It has passed through many and great troubles, but still it remains unscathed and entire; and though all the craft and malignity of the enemy be, in those perilous times which *St. Paul* warns us to expect,* concentrated to effect its annihilation, still it *shall* remain. Many illustrious nations have risen, and flourished, and perished, since it was written. The books which recorded the wisdom

* See 2 *Tim.* iii. 1.

and philosophy of many great empires have sunk into oblivion and are no more known, but the Bible has outlived them all. It contains history more aged than Herodotus, poetry more ancient than Homer, and philosophy more hoary than Plato—and yet here it is, in all its freshness still,—the delight of youth, the instructor of manhood, the comforter of old age. Powers, which overthrow dynasties and obliterate kingdoms, are weak and ineffectual when directed against the Bible. It is a pearl on the breast of the Omnipotent, which mortal dare not snatch; it is a book thrown down to earth, endued with immortality; it is a light which earth's wild tempests cannot extinguish; and an ark of truth which cannot sink. The King of kings is its protector, and we need not fear what man can do unto it. "All flesh is grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof fadeth away; but the word of the Lord endureth for ever."—1 *Peter* i. 24, 25. Based on the Everlasting Rock of Ages, it remains unmoved and immovable; the storm may roar around it, and the waves of persecution beat violently against it; but as long as a sinner

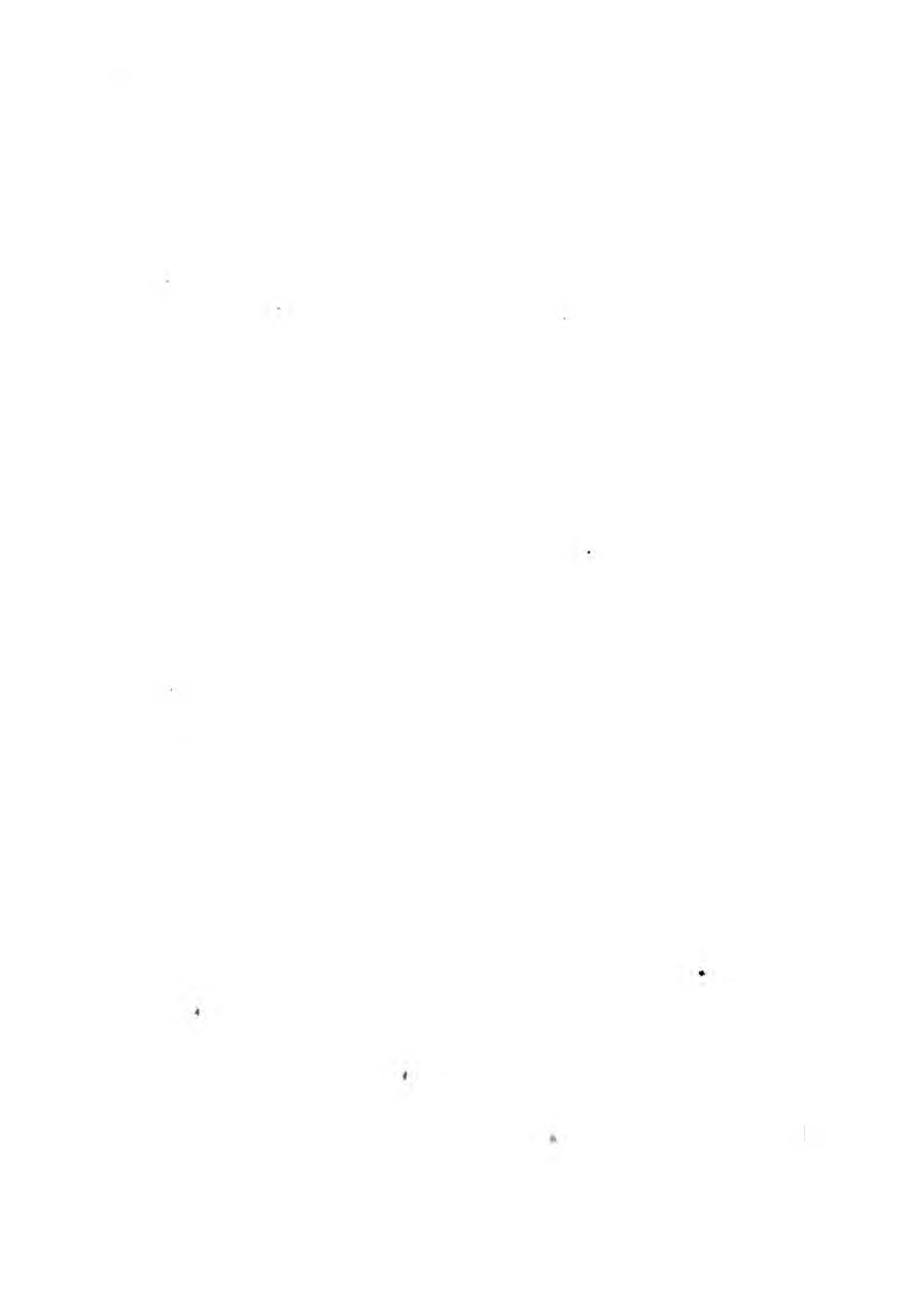
remains on earth to be told of a Saviour, or a Saint to be instructed in the ways of God, it shall stand as a beacon to warn from the quicksands of error, and as a lamp to guide to the haven of Eternal Truth.

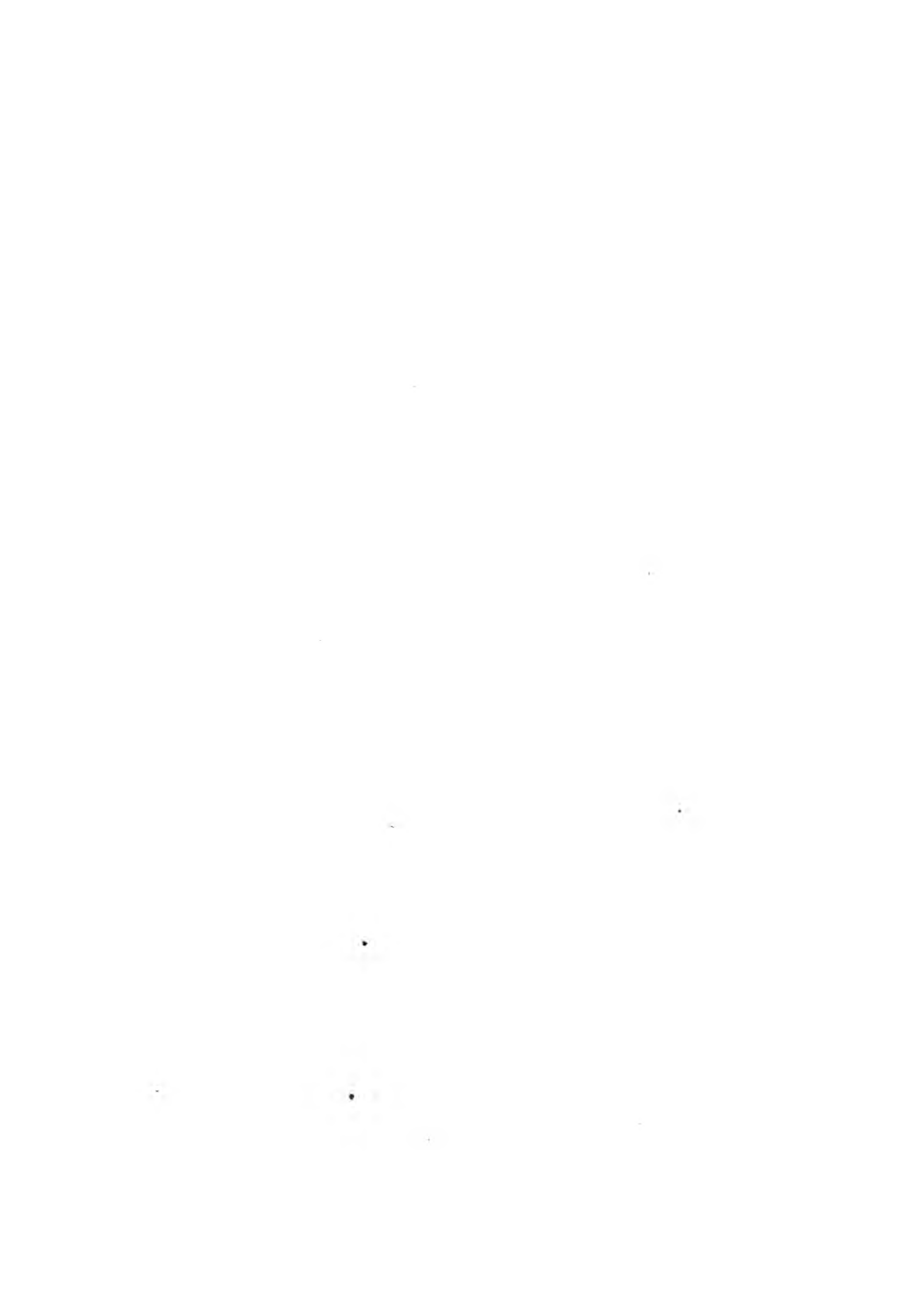
Oh, may that hapless day never arrive when the Church of England shall cease to honour it! As long as the Prayer Book honours the Bible, the God of the Bible will honour the Prayer Book; but let that glorious Article, which we have now been defending, ever be expunged from its pages (which God forbid!) and then farewell to all thy glory, thou Church of my country! "Ichabod" shall be burnt into thy doors with the finger of God's wrath; and thou who art now the fairest candlestick which sheds God's light through Christendom—and thou who art also the most faithful and earnest Evangelizer of Heathendom, shalt become paralysed and weakened, and as conspicuous in disgrace as thou art now illustrious in glory.

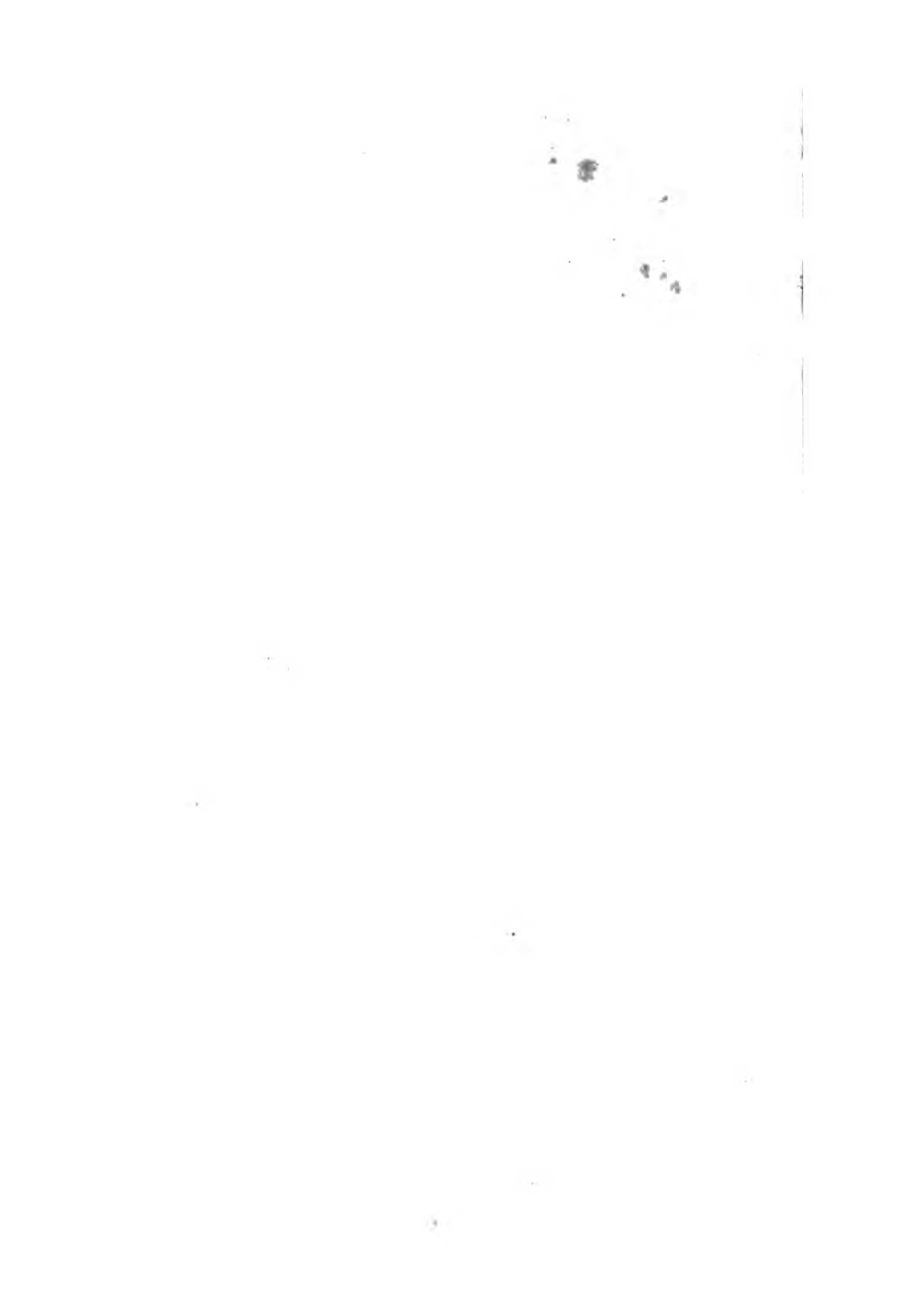
Faithfulness to Scripture is the seat of thy strength, and the Philistines know it. They are intriguing with Delilah to shear thee of thy locks; then keep thine eyes open, or thou art betrayed! Thou art ingenuous and confiding,

and hast “ shewed men all thine heart,” and we blame thee not for disliking reserve; but we conjure thee not to *sleep*, for if the foe succeeds in robbing thee of this great Article, thou wilt be fit for nothing but “ to grind in a prison-house ;” and thou mayest “ go out and shake thyself as at other times,” but, to thy sorrow, thou wilt discover that the Lord has departed from thee !

FINIS.







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