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SUBSTANCE OF LECTURES DELIVERED IN THE CHURCHES

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LONDON:
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EDINBURGH:
R. GRANT & SON.

1847.

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BEERFELDEN JULII 2004

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LECTURE I.

ON THE STATE OF THE LAITY IN THE ROMAN CATHOLIC CHURCH.

WHOEVER speaks, either upon religious or political subjects, must espouse the cause of one sect or another, unless he is prepared to submit to be charged with inconsistency. A partizan cannot afford to be just towards a rival party, without becoming liable to an accusation of treachery. The sovereign alone, because he is above all political factions, can avail himself of the powers of all for the purposes to which each is severally competent; and for the same reason can the true Catholic alone look upon Romanist and Protestant, High Church and Low Church disputants, according to their real values, and award to each the merit and the blame they deserve. In giving to each their due, some of his statements may be torn from their contexts, and placed in juxtaposition with [002] other parts similarly treated, and thereby be made contradictory: just as passages in the writings of St. Paul may be made to oppose others in those of St. James. On such subjects few persons are in search of truth: men are born Romanists or Protestants, Tories or Whigs; and seek only for justification of the religious or political sect to which they belong: their minds are made up, and they fear to be unset-

tled. Nor is the fear unwise. It is doubtful, however, whether this fear be not rather caused by a secret conviction that they have no very strong foundation for the things they most firmly believe, and an apprehension of meeting with difficulties which they would not be able to answer.

Be this as it may, the time is come when nothing that will not bear the most rigid examination will be able to abide; and every individual must share the fate of the system of which he is a member.

The Roman Catholic Church is the only ecclesiastical body in Christendom in which the life of the body can be manifested, because she alone possesses both the will and the power of action. This character is claimed for her by her sons as a ground of admiration, and confessed by her enemies as a cause of apprehension. In whichever way her ability is considered, the fact remains the [003] same; and whether her energies be employed for good or for evil, her living power cannot be denied.

The cause of this vitality is not that the individual members of her communion are more filled with spiritual life than the members of any other communion: they may or they may not be; and let it be granted that they are, still the energy of the Roman

Church does not depend upon the condition of any or of all the individuals of which she is composed, but upon her possessing a centre of unity, by which all her members are directed as one body, to which they submit all their differences of opinion, by the decisions of which they willingly abide, and according to which they obediently walk: without this unity, no corporate body can act, or give forth signs of life. Moreover, within her pale alone is to be found every Christian doctrine and every holy rite: wherever she can operate freely, all charitable and benevolent institutions abound, as in Rome, Genoa, &c. &c.: the power of her guides over the rest of the community is absolute, so that if Roman Catholic countries have not been patterns of virtue and morality to the rest of the world, the cause must be sought in the wickedness of the men who have neglected to use aright so efficacious an engine, and not [004] in the want of power in the instrument at their command. When she is charged by Protestants with abounding in superstitions, it is unconsciously conceded by the charge itself that her children abound in faith. If it be urged that she has over-loaded the worship of God with idle ceremonies, it is admitted that her heads have sought to render His service worthy of His glory; if her rites are too gorgeous, it is at least implied that she has laboured to instil into the spirits of the worshippers sentiments of reverence, devotion, and adoration.

If every allegation made by Protestants against the rites of the Roman Catholic Church were well-founded; if every charge against the conduct of the Bishops and Priests could be sustained so far as the general practice and discipline, though not so far as the conduct of particular individuals is concerned; if all the censure which has been heaped upon Popish superstition were justifiable, it is contrary to historical truth to deny that every one of these practices was introduced by men as holy as were any of their accusers, and whose sole motive in what they did was God's glory and the welfare of their fellow-creatures. It is not possible for the spirit of malignity and falsehood to have produced any thing more iniquitous than the perversions of facts that are [005] found in Protestant writers against Popery; and they continue to this day, abounding in almost all the published tracts of those who call themselves *κατ' ἐξοχὴν* - "religious people:" whilst at the same time it must be acknowledged, that in the application of principles in themselves good, the very worst things are made to follow in the hands of those who now use them; and that they are become very different from what their founders intended.

In the government of mankind, whether in secular or ecclesiastical affairs, the question that occurs most frequently for the rulers to solve is, - What is

practicable with the materials with which they have to work ? rather than, - What is absolutely right, and would be practicable, under other circumstances? The propriety or impropriety of a measure depends upon whether it is one which tends to the attainment of, and is in progress towards, the perfect idea; or whether it is a departure from the true idea, altogether incompatible with its development, and tending towards the substitution of another for it: yet, although, that which is eternally and abstractedly wrong, never can be temporarily or practically right, on sudden emergencies it may be wise to act in a way that is opposed to a course which is right in ordinary circumstances, as Dictatorships of old were found [006] occasionally necessary to preserve the most jealous democratic republics.

It is much to be regretted that the defenders of the Supremacy of the Patriarch of Rome have taken their stand upon premises which are wholly untrue, and knot upon others which are undeniable. After the death of St. Peter, St. John survived many years, and he was the sole governor of the Church. St. Peter could leave no successor to the government of the Church, even if he had ever possessed it, because at his death it would have devolved naturally upon his coequal, St. John. The Scriptures positively and undeniably declare that Apostles are first in the Church;

and, therefore, at St. Peter's death, St. John was first, and not St. Peter's successor. All the historical arguments which pretend to shew any deference given to St. Peter's successor by other Bishops, are false; and it is an unfounded assumption that St. Peter was ever Bishop of Rome: if he were, St. Paul treats him with unjustifiable disrespect, for he wrote an epistle to his flock without asking his leave so to do, or making any allusion to him. But let it be granted that St. Peter was *primus inter pares* of the Apostles to the Jews, which, doubtless, he was; still this gave him no jurisdiction whatever over St. Paul, whose mission was not to the Jews but to the Gentiles. If Rome were in [007] Judea, there might be some pretext for saying that it was in a certain sense under St. Peter, but as a Gentile Church it never could have been. There is no point of his personal history at which St. Paul labours more than the assertion of his perfect equality to St. Peter, and the denial of St. Peter or of any other Apostle having greater authority than himself. Moreover, it was he who was commissioned of God to shew his superiority over St. Peter, by refuting his doctrine and censuring his conduct.

The true justification of the assumption of the universal government of the Church by the Bishop of Rome, is found in the necessity of the case. No stand could have been made against the numerous heresies

which arose, except by the union of the orthodox; and a union without a centre of unity cannot exist. We who live in these days cannot realise the dangers and difficulties of those who lived in the first ages of the Church, and we are neither called upon, nor competent, to be their judges. It is sufficient for us to know, that after the death of all The Twelve whom God had made joint governors of His Church, she was left without any head of His appointment; that she was assailed with enemies, and that they who were in danger united themselves under one leader, who, though not appointed by God to that office, was the means of preserving and upholding the Church. It is [008] beside the mark to discuss the priority of claim to be universal Bishop, advanced by the Patriarchs of Constantinople and of Rome. Although each protested against the assumption by the other, neither did so on the true ground; which is, that the government of the Universal Church belongs to the apostolic and not to the episcopal office. We may now see the error into which all the heads equally fell in past ages, though no one did so at the time. The fault of the head was the fault of the whole body. It is a more grievous sin for modern Protestants to say to their fathers, "Thou fool," and "Stand by, for I am holier than thou," than it was for the rulers of the Church in former days to have been led away from a truth then apprehended by none.

In order to effect the defence of the Church, the Pope wholly departed (not only temporarily, and for the then emergency,) from the means by which God ordained His Church to be governed, but he also assumed a power which was not God's plan, and took the arms of the enemies of the Church in order to defend her; whereby there was a double departure from God, 1st, in the form of the government, and 2dly, in its means of defence. The government which God appointed, was through twelve co-equal Apostles, and to be exercised over men by *spiritual* weapons: the government that [009] was assumed was by a sole Bishop, and enforced by *secular* weapons. Thus ecclesiastical offences were punished by temporal penalties; the same power was used in the Church which is used in temporal kingdoms: this power is brute force, compelling the subjects of it to walk in the ways of God, by the same method as is used towards the brutes to force them into obedience. That power which is termed in Holy Scripture the power of the beast, thus became, not merely the rival of spiritual power, but the antagonist of the power of the Holy Ghost: the power of the beast was established as the governing principle in the Church, and spiritual power was excluded. Hence the gifts of the holy Ghost distributed amongst the several members of the Church, which gifts are the signs of the presence of the Holy Ghost in the Body of Christ, could not any longer be seen, and

longer be seen, and never can be seen where the government of any branch of the Church is different in organisation and in reality from that which God originally appointed. In order to understand how it is impossible for the power of the Holy Ghost to be manifested in the Church while it is no longer constituted according to the purpose of God, it is necessary to remember, that whilst the Church is, like every other corporate body, subject to the rule and decisions of its head, it is also something more: it is not merely like a [010] secular body, such as a monarchy, for it is called the kingdom of God; a polity, for their members are called fellow-citizens of the saints; or an army, for it is called also the army of the Lord of Hosts; - it is all this, but it is more: it possesses, over and above and beyond all these things, the higher dignity of being the body of Christ; the body in which alone the Person of the Holy Ghost is declared to reside; a body consisting of various members, dissimilar one from the other, yet all equally requisite for the perfect acting of the whole as one, and in all of whom the same signs of life, although dissimilar in mode of action, must be exhibited.

The Church is the body of Christ, and the organisation of that body is as peculiar and as diverse from the structure of any other body, as the complex Person of the God Man, Jesus Christ, is different from

the person of any other individual in creation. The whole creation was brought into being in order that God should be known, loved, and worshipped; and at the head of this vast assemblage of details and parts stands the Church, and at the head of the Church stands the Lord Himself. Next and immediately under Him in the heavenly hierarchy is, not one Bishop, but either four-and-twenty Elders, indicating not an individual but a plurality of power, or four living creatures, the symbols or representatives of [011] the four bodies or bands of Apostles, Prophets, Evangelists, and Pastors, by which the whole Catholic Church is held together, as in an army composed of many regiments, by the generals under the commander-in-chief, who is the King Himself. The Bishops are, indeed, the sole representatives of the Lord to their several flocks, and are, like colonels of regiments, responsible for the detailed and personal conduct of every individual under them. If all the generals die, the colonels, or some one of them, must take the command of the whole; but this is, then, an exception growing out of, and justified only by, the necessity of the case, and not the proper constitution of the army which the King has appointed. Yet such is a poor and inadequate simile or illustration; for the organisation of the Church is not an arbitrary thing, but dependent upon the very Being of God, whom it is intended to manifest, and in so far as the organisation which

He has appointed is departed from, so far is the manifestation of Him obscured, so far has the Church failed to do that for which it was ordained, and so far is God unknown by the world. Not only has the true organisation of the Church been destroyed, but, as a necessary consequence, the inward and invisible power and life, which that organisation was planned to manifest, have been obliterated, although not [012] extinguished. Through the organisation which God gave, His miraculous presence was to be seen in the Church, in giving light to the heads and rulers through living prophets; in healing diseases through other members; in casting out devils, &c.; and also in punishing rebels against His Holy will and commandments. When the due organisation ceased, the power to punish the wicked and disobedient could not be put forth, for the instruments requisite for its development were wanting. As, however, no community of any kind can exist without the power of punishing the refractory, the rulers of the Church borrowed the civil sword from the emperor, and used secular punishments to enforce spiritual censures. The civil power thus became from that time the real ruler in the Church; emperors and kings summoned councils, and determined on doctrines; doctrines were considered to be orthodox or heterodox according to the decisions of the civil authority; and whilst popes, and bishops, and priests, have successfully struggled to

usurp rule over the temporal sovereigns, in order to increase their own temporal consequence or wealth, still secular power has defiled and oppressed the Church at one time as much as the priests have oppressed the kings at other times.

It has been already observed that the employment [013] of secular power for repressing spiritual evil, for punishing rebels, and for enforcing proper conduct, is not merely a wicked thing in itself, but comes in direct contrast with, and opposition to, the power of Christ exercised by the immediate operation of the Holy Ghost. When the secular power usurped the place of spiritual power in the Church, the sentences of Church Courts were followed up by the secular sword, and not by the chastisements of God. The rule over men in civil society is necessarily like the rule over brute beasts, and that is mere brute force: there all disobedience is followed by stripes, and it cannot be otherwise. The amount of brute force may be moderated by the disposition of the sovereign who administers it, or it may be regulated by the laws which control the whole society; but still it is brute force, and brute force alone: it is mechanical violence applied to the body, and neither moral suasion addressed to the reason, spiritual influence operating upon the consciences of men. Thus it is that the Spirit of God through all the prophets, in describing the

the condition into which Christendom should fall, speaks of it under the figure of a violent and cruel beast, full of eyes and horns, the symbols of spiritual intelligence, and of worldly power; for the true characteristics of the Church are so completely [014] obscured as to be no longer visible. An invisible election, purified by the working of the Holy Spirit, has indeed been preserved, but in the outward manifested act of the Church as one body all the qualities of love, gentleness, meekness, tender-heartedness, &c., have been supplanted by hatred, fierceness, violence, cruelty, &c. The history of the Christian Church, from the earliest period since the death of St. John down to the present time, is just such a history as that of any secular state; the same principles, the same practices, the same good, and the same evil, modified only by the personal characters of the different individuals who have ruled her.

Whatever was the amount of power claimed by one party and granted by the other, it is certain that its effects were to make priests rival the pomp and luxury and vices of secular princes. The cruelty of kings towards those who rebelled against their authority; was exceeded by the cruelty of the clergy towards those who disputed their dogmas; to which they added the hypocrisy of pretending that they delivered the offender over to the temporal power, which alone pu-

alone punished them. They fomented wars, or took part with either side of the belligerents. They connived at, and tolerated without rebuke, and still more without excommunication, the greatest profligacy [015] in kings and nobles. The avarice of kings, shewn in the taxing and plundering of their subjects, was surpassed by that of the priests in exacting wealth from the piety or weakness of the laity: in short, in every particular, the ecclesiastical body called the Church, resembled any political body called a Kingdom. The clergy being in possession of secular power, are ever in their line tyrants as cruel as other men who wield the same in temporal states. They have trampled on the laity, just as kings and nobles have trampled upon the peasants and others under them. They will not condescend to reason with, nor to instruct the laity, but command them to receive on the authority of the priests, and as the infallible word of God, every syllable they tell them. The laity have not been taught, nor allowed, to distinguish between the grounds on which they are required to receive the great doctrines of Christianity, and those on which trivial practices and opinions rest. All are to be believed alike on the authority of the Church: the doctrine of the Trinity; the Incarnation, birth, life, death, and resurrection, and ascension of the Son of God; the giving of the Holy Ghost, &c. &c., in one category; the return of the Virgin Mary to a state of virginity af-

ter the birth of her Son; her being without original sin [016]; the miraculous flowing of the blood of St. Januarius in a bottle at Naples; the repeated coats, pretended to have been preserved, of Jesus of Nazareth; the blessed images at Einsiedeln, and a thousand other fooleries equally equivocal, or, if possible, more notoriously false, in another category; are all required to be received on the same testimony, namely, the command of the Church, which, being interpreted, means the assertion of the clergy: and it is accounted to be equally dishonouring to God, and perilous to the souls of men, to doubt either the one or the other. Hence it is useless, for any spiritual ends, to teach the laity. Whether they understand or whether they do not, they are equally required to believe: they have no power to discriminate, and have no exercise of judgement permitted to them; they are not suffered to sift evidence for facts, or to analyse arguments deduced from them: so that the ignorance on religious subjects in which the laity have been kept by the clergy is owing partly to the entire uselessness to them of any such knowledge, and partly because this ignorance could be turned to the pecuniary interest and power of the clergy.

This insolent assumption of superiority by the clergy is much fostered by the way in which they use the word "Church." As an example, let us take the

words of the “Dublin Review,” the organ [017] of the Romish priesthood, in which Dr. Wiseman, the head of the Romish College at Oscot, is the acknowledged principal writer. In justifying the not suffering the laity to inquire into the grounds of their faith, he says, “free discussion and impartial examination of evidence are very necessary in order to the formation of *opinion*; and the duty therefore of allowing the freest scope to such examination, holds, or in consistency ought to hold, a very prominent place in all Protestant communities; but it is rather hard that the Catholic Church should be judged on Protestant principles. We believe that those who submit their minds to the doctrines, and their hearts to the precepts of the Church, derive therefrom the surest conviction of that Church’s divine commission.” “The Church” is an abstraction; the “precepts” and the “commission” of an abstraction is nonsense: but it is a cunning way of inculcating belief in a superior sanctity in a certain class of men, which in modern days they dare not openly claim. The point in hand is, the precepts taught by certain men called clergy to certain other men called laity: in the abstraction, the Church, there are neither clergy nor laity, as there are neither male nor female; but amongst men there is a portion appointed to perform certain offices, to which others are not appointed: that appointment, however, gives them nothing else; gives [018] them neither more knowl-

edge, nor more wisdom, nor more love of God, nor more desire to servo Him, nor more fear of Him. Opinion is thought; I *think*, or I *opine*, are two words, the one Saxon and the other Latin, both conveying the same idea: a thought or an opinion is of value according to the ground on which it is formed: to believe a thing because another man tells it us, unless it be a fact which he witnessed and we did not, is credulity, not faith. If the man be a respectable man his assertion is to be respected, and the ground of it examined with reverence; but before we can have any intelligent faith in the thing told us, we must have searched into the foundation of it for ourselves.

It must not be denied, however, that the number of persons who, like Dr. Wiseman, can make, and are benefited by making inquiries into the depths of theology, is very small; and the number of those to whom such inquiries are useless and a snare is very great. The objection is not, therefore, so much to the principle laid down by the Roman Catholic clergy, as to the extent to which they push it, and the way in which they pervert it, by creating the division, not between intelligent and stupid, but between clergy and laity; so that, according to them, the Dukes of Norfolk, Earls of Shrewsbury, and all Roman Catholic noblemen and gentlemen, are ecclesiastically considered as [019] dull men, who have only to “submit their minds

to the doctrines, and their hearts to the precepts” of any priest, however ignorant, who must be ecclesiastically fitted to take “the direction” of them. The laity are intentionally kept by the clergy, who educate them, without accurate religious knowledge: they are habitually brought up to believe that everything which the priest tells them is true; that it is meritorious to take all he says without examination and without discrimination; and that it is sinful, and even perilous to their salvation, to inquire into anything for themselves. Hence, whenever they do begin to examine, they almost invariably become infidels, because they must discover that much which has been taught them is false, and knowing not how to discriminate, they reject the whole as a fable of priestcraft.

Wealth is seldom sought for on its own account, but for other objects which can be obtained by it. In the Christian Church, as constituted by the Lord Jesus Christ, wealth could neither confer nor procure any advantage whatever. In the world, wealth, which is a kind of power, and which may be always made the means of acquiring power, is of the highest importance. In every class of society, individuals are estimated by it in that class to which they severally belong: rich kings are more estimated than poor kings, rich nobles than poor [020] nobles, rich manufacturers than poor manufacturers, rich farmers than poor

farmers, because in these several cases riches have procured, or may procure for each, things which the others cannot obtain. But in the Church, wealth could procure nothing, and therefore no one would desire it. When, however, the same power was introduced for ruling the Church as that by which secular government is carried on, then wealth was desired, and became as necessary for the clergy as for any class of secular society. The clergy were not only a class in the Church, as contradistinguished from the laity, but they became a class in the State, as contradistinguished from other classes, such as soldiers, lawyers, &c. As a class in the State, they had peculiar immunities; several of these were such as were enjoyed only by sovereign princes and their families: for example, they were exempted from contributing their share to the public burdens; neither the royal families nor the clergy paid taxes from their incomes, or for their possessions; nor could they be compelled to serve in defence of their common country; nor were they amenable for any offences which they committed to the ordinary tribunals by which all other men were tried. The Scotch Presbyterian clergy, even down to the close of the reign of James I., claimed exemption from the jurisdiction of the king’s courts. Thus the clergy were a [021] distinct class in the State, and possessed property as a corporate body, and not as individuals: and nothing could have prevented their

becoming an hereditary caste, but the condemning them to celibacy. If they had married, they would have brought up their children to the succession of a share in the common clerical property; just as in Protestant families in England, where laymen possess the right of nominating a clergyman to receive the tithes of a living, they educate one of their own children for the priesthood, if the living be of sufficient value to make it worth their acceptance.

The obligation of the clergy to celibacy was long resisted in the Church. It was a flagrant attack on the most sacred institution amongst men. The Word of God had declared that marriage was an honourable estate; the Son of God is spoken of as being married to His Church; and the priests and bishops of Rome have dared to declare, that not to be married at all was a more honourable estate than that ascribed to the Son of God. The result has been, that unnatural crimes have been committed amongst the Roman Catholic clergy to an extent unknown amongst any other class of men. The total "forbidding to marry," which is a characteristic of the clergy under the yoke of Rome alone, although partially so likewise in the Greek Church, is [022] selected as the mark by which all the faithful shall know that Christians have fallen into one of those phases of apostasy foretold as belonging to the latter days of the Christian dispensa-

tion. It is men, with the vows of celibacy upon them, who have gone into the meditation and statement of all possible varieties of impurity, such as never before disgraced the writings of the most profligate heathen or infidels, and who with minds so exercised, and filled with such thoughts, enter the confessional to converse alone with females. It is impossible to find in the works of the most licentious writers, passages and sentiments so contaminating and destructive to morals as are to be found in those of Suarez, and a great many other guides in *theologia moralis*. Thus instead of men being cleansed by the confessional, they have been defiled; instead of moral principles being strengthened, they have been loosened; and instead of God's institution of penance in His Church redounding to His glory, and to the benefit of men, it has been an object of disgust and indignation to every one whose natural moral sense has not been rendered obtuse by the false teaching of the clergy. It is admitted that the grossness of the language in the confessional is mitigated in certain countries and classes, so that the ears of the women of England are not polluted [023] with the expression addressed to those of Italy and Spain; but this does not touch the root of the evil. It may also be admitted, that the ordinary language of the age when the Spanish Jesuits first publicly discussed, in printed works, the immoralities on which they had meditated, is to modern appren-

sions gross and indecent; that not only was the common language of the court in the days of Queen Elizabeth such as would never be heard there now, but the same is true of the poets and novelists down to a much later period; that no one would now give the works of Fielding, Richardson, &c. to young women to read ; - yet such writers were not considered coarse in their own days. This is the gloss which the Romish clergy put upon the practice of the confessional, insinuating thereby that its language is as much cleansed as the language of polite society from that which formerly prevailed in both. But this does not mend the matter: the subjects of the questions are wicked and polluting; it signifies not in what language they are expressed; they must equally suggest the same ideas; and it is the ideas which are defiling, not the sounds by which they are excited; as some writers are more corrupting in polished language than others who employ grosser terms. Confession is a privilege to those whose conscience is distressed, not [024] an engine of moral torture in the hands of immoral tyrant; yet, like every other blessing which God gave to His Church, it has been seized hold of by the clergy for their private ends.

The Scriptures declare, that if a man does not know how to rule his own house, he cannot know how to rule the Church of God, and therefore it has

been impossible for a body of unmarried clergy to know how to rule the Church of God. If the clergy had continued to be married, as they were at the beginning, and until the novelty of compulsory celibacy was introduced, they would have felt for the honour of women, for the purity of their own wives and daughters, and not suffered them to be corrupted in the confessional by the conversation of the other priests. But the women being the weaker class, have been oppressed; and their husbands and fathers, who should have protected them, have in cowardice forsaken those under their charge; and have been cajoled by the priests into the abandonment of their duties.

The Romish clergy generally vindicate the institution of celibacy, as tending to make them more indifferent to personal danger from the risk of infection in times of pestilence raging amongst the people. This theory, however, is contradicted by facts. Medical men are much [025] more frequently in contact with persons infected with contagious disease than the clergy, and in no country in Europe is there any difference whatever in the attention given to the patients between the married and unmarried doctors. This fact, therefore, is sufficient of itself to refute the clerical theory. But there is a still stronger fact on the other side against them. At the time that the cholera raged in Rome, the parochial clergy all took to their

heels, and abandoned the sick and dying. The Jesuits came nobly forward, and walked the streets incessantly, giving relief to all who were attacked, and carrying them in their arms either to their homes or to the hospital. Cardinal Odeschalchi, the Vicar-General, sent for all the clergy back into the city, and gathered them into the church of St. Andrew, where he rebuked and threatened them very severely, and justly, and compelled them to return to their duties.

We must not quit the subject of the celibacy of the clergy, however, without remarking that it is indispensable for all missionary work that they be unmarried. Moreover, the clergy ought to be supported out of the tithes of the flock. Now these tithes can never be sufficient to maintain a large family, and the clergy ought to set the example of not involving themselves in the expenses of a wife [026] and children without having the means of providing for them. If they have other means than the tithes, the rule ought rather to be, that parochial clergy should be married, and set the example of moderation in all things to the rest of the flock.

The confessional has also been made a means of enriching the clergy; they first divided sins into two classes, venial and mortal: they next divided and subdivided these into innumerable varieties, to each

of which modifications they annexed a certain penalty; they then suffered this penalty to be commuted for a sum of money, and as the rich would naturally prefer to pay from their superabundance rather than be exposed in public, the rich became in fact free from all punishment by reason of their wealth, and the clergy received the money, acquiring wealth in proportion to the sins committed by the people. Another source of gain was the open sale of indulgences, which were in like manner fines in lieu of other penalties enjoined by the Church. These created great disgust amongst the people in the fifteenth century, and excited them to join in what was then called the Reformation of the Church. Another means, continued to this day, is by the sale of rosaries, candles, and many other trifles which have been blessed by the Pope; and of little figures in clay which have been touched by [027] some idol (as, for example, the black Virgin of Einsiedeln,) reputed to be invested with powers of healing: also, by enticing people to go and see relics of dead men and women, their teeth, or bones, or clothes; or to visit holy places and things, such as the pretended steps of the judgement-hall on which our Blessed Lord went up to the judgement-seat of Pilate, and which are now exhibited as the *Santa Scala* at Rome. Another way is by persuading the people that it will benefit some one of their dead relations if a priest celebrate the Holy Eucharist in his behalf, so

that men are induced to pay priests to say mass perhaps a thousand times: whence it follows, that it is the soul of a rich man alone who can be so benefited, and the soul of a poor man is denied that aid. By these means a flagrant robbery is committed by the clergy on the laity, under the pretence of religion; and the affections and feelings of the latter are cruelly played upon in regard to their departed relatives.

Since worldly power was adopted in the Church, worldly state became necessary also; and hence ecclesiastical pageants were invented to rival those of chivalry: the anniversary of the day on which it is pretended that St. Peter took possession of the see of Rome; processions of the Corpus Domini; the scenic representation of the facts recorded to [028] have occurred in Passion Week; multiplications of festivals in honour of every dead man who had been turned into a demigod under the name of a saint, were all rivals in pomp to the jousts and tournaments and maskings of lay nobles.

The spirit of the times has changed, whilst ecclesiastical practices have not changed, nor conformed themselves in the Papacy to that altered spirit. In not yielding to the fluctuations of men's minds, the Roman Catholic clergy have been right in principle, but most wrong in the details to which it has been ap-

plied: the necessary consequence of his adhesion to obsolete usages is that they are tied to things of which the greater part are now ashamed. The fathers eat the sour grapes, and the children's teeth are set on edge. The grounds on which these pageants were justified, namely, for the instruction of newly converted heathens accustomed to processions, might have excused such practices at first, but these grounds are certainly not sufficient to authorise their continuance. All pageants, however, are costly, and require large sums to be expended on them.

Again, the clergy have vied with princes in labours to adorn their native towns, and churches have been multiplied far beyond the necessities of the population, to every one of which several priests are attached, all of whom must be paid [029]. At the time when St. Peter's was built at Rome, there were already twice as many churches in that city as the inhabitants could fill, or all the strangers who flocked thither, either annually, or even on the occasion of a jubilee. To these expenses must be added those of missions to heathen lands, and the requisite yearly repairs of so many buildings. Now the provision which God makes for the clergy is by tithes, and the number of the shepherds is adjusted to the number of the flock to be tended. But where His method and His order of apportioning clergy to people, and churches to

the accommodation of those who are to worship therein, is lost sight of, it necessarily follows that all must run into confusion: needless priests, excessive taxation, and yet the clergy in many places insufficiently provided for, whilst others are enabled to riot in all luxury and debauchery, and to enrich their own private families out of funds collected from the laity for ecclesiastical purposes. Thus almost all the great Italian families, date their rise from the time when some member of it happened to be Pope. The sums bequeathed also by several Archbishops in Ireland have lately excited the public astonishment and indignation. In every age the writings of honest Roman Catholics abound with censure upon the vices and avarice of the clergy, and on the manner [030] in which their families were enriched out of the spoil of the laity, collected under the false pretext of being for the service of God.

Henry VIII. at length wielded his power against the clergy instead of for them: he seized the lands and plate of the convents, and appropriated them to his own use. He collected all their manuscripts and books into a common national library; and the inhabitants of the convents were either driven to seek other means of subsistence, or received a miserable pittance for the remainder of their lives. All this, however, was no reformation of ecclesiastical evils. In or-

der to foment the rage of the people against those who would not applaud his acts, he stirred up the laity to read the Holy Scriptures, and permitted the celebration of the services of the Church in the vernacular tongue: he made alterations in the rites and ceremonies, because he thereby got possession of the plate, and jewels, and vestments with which they had been celebrated. Still all this was effected, whether for better or for worse, by the power of the Beast, or secular power. The essential evil in the Church was untouched; nay, it was aggravated. Up to that time an ecclesiastic was nominally and apparently head of the ecclesiastical body, although he governed it, not by ecclesiastical, that is by spiritual, but by temporal [031] power. Now, however, the power of the Beast in the Church was more glaringly manifested: a lay King was admitted in England to be head of the Church; he nominated the priests who should be made bishops, and punished severely all who refused to obey his mandate, as is done to this day: no Church assembly could be held, and no Church rite could be established or altered, without his virtual presence in the first instance, and without his consent in the second. Other similar enormities were superadded to these: laymen became the owners of spiritual benefices, and from that time English laymen have appointed to the cure of souls; laymen have nominated the priest, who shall receive a fixed annuity for life under the name of

tithes, and the souls of the parishioners are thereby sold into his hands, - souls who are bound by the ecclesiastical and by the civil law to follow his guidance, to receive his instruction, to believe what he teaches to be true, and to refuse all spiritual superintendence except his. The English clergy themselves buy these ecclesiastical benefices, and no act whatever can more fully answer the description given of Babylon in the Revelation respecting "trafficking in the souls of men," than does this daily practice of the Church of England; and which does not exist in the Church of Rome. The bestial, or secular [032] power, effected changes also, under the name of Reformation, in Scotland, Switzerland, and the North of Germany. The statute-books of Scotland and Geneva testify of the minute interference of the civil power, under the guidance of Calvin and Knox, in every part of the private conduct of a man. The same observations are equally applicable to the Lutheran districts, and it cannot but strike the most casual reader of history that Protestantism became established in the countries which succeeded in throwing off the ascendancy of the Emperor of Germany, who was at that time in league with the Pope; whilst in other countries, such as Spain, Italy, and France, which were on the same side as the Pope and the Emperor, Protestantism was suppressed. Thus the changes which were made were much more political than ecclesiastical, and, under

whatever aspect the so-called Reformation can be viewed, the evil in the Church, in so far as it consisted in the employment of cruel and bestial secular power, was not only not reformed, but it was augmented.

From that time to this, politics have been invariably mingled in every dispute between Papists and Protestants: in France, the Protestants were on the side of Henry IV. against the other branch of the royal family, which was favoured by the Pope. In Scotland, the Episcopalians, both Papists [033] and Protestants, were Jacobites, and the Presbyterians were Hanoverians. In Ireland, Orangemen and Protestants are synonymous, and Religion is the mask under which both parties carry on their factious and local disputes.

The tyranny of the clergy is so much more intolerable than the tyranny of civil rulers, in that it meddles with, and subverts, every relationship of life. It is not merely that through the confessional they exercise a detailed, complete, and elaborate system of secret *espionage*, but they openly attack all the institutions and relationships of man, which were in existence before a Church was formed. The Church was given in order to strengthen the institutions which God had previously established, and to enable men to

fulfil their duties in them better than they had been able to do before. The Church was to teach men to obey the civil power, not only from fear of its vengeance, but also for conscience sake, as a duty towards God; and without any reference to the creed of the sovereign, whether he were heathen or Christian. This bond between sovereign and subjects it was the duty of the clergy to strengthen, by teaching in their public discourses to the people the duty of submission and obedience, and to the rulers, the duty of justice and mercy, leaving to each the responsibility of the consequence of the fulfilment or breach of that which [034] was enjoined on them. The clergy, however, wherever they have been able, have asserted the right, and exercised the power, of dissolving the bonds between sovereigns and their subjects; encouraging oftentimes rebellion, and fomenting discontent, as they do to this day in every State in which the civil ruler will not submit to the ecclesiastical authority of the Bishop of Rome. This is their conduct in Russia, Prussia, Switzerland, and Ireland. In Great Britain they are barely tolerated, and therefore compelled to be more quiet.

The development of the pride and arrogance of the clergy, is as true as the development of doctrine and ceremonial of worship. John of Salisbury, in the twelfth century, was the first writer who asserted that

the Bishop of Rome and the clergy were delegated by God to govern the world as well as the Church, only that they were to do the former by lay kings as their delegates, but to govern the Church themselves. Bellarmine subsequently rejected this opinion, and gave to the Pope merely an indirect interference in secular affairs, asserting that the Popes held only their spiritual power direct from God, but that their temporal power was a necessary consequence of the other. At the time of the Reformation another position was assumed, which was that oaths of allegiance were taken solely to Christian and orthodox sovereigns [035]; so that if the sovereign became unorthodox, the bargain between him and his subjects was from that moment *de facto* null and void, and thus excommunication and deposition were one and the same act. Hence we perceive how necessary it is to maintain that the temporal power is perfectly independent of the spiritual power, and to see that the principles now contended for are those only which can solve the question of the power of the clergy in such cases. Every sovereign ought to hang priestly, as well as lay, traitors and rebels who inculcate any thing against his authority and power. If the prince retort in ecclesiastical affairs, the clergy should punish him by excommunication, and leave to God to make the consequences of that sentence manifest; but they ought not to stir up his subjects against him, nor employ any secular weapon

whatever, for such conduct is to use the power of the Beast. An ignorant people brought up to believe, without examination, that every thing which the clergy said was the infallible word of God, must inevitably believe the assertion that they had jurisdiction over temporal princes, or any other falsehood which was told them. There are few countries now in which the Romish clergy would dare to put such a dictum to the issue of a trial; because they are conscious that the increased knowledge of Scripture amongst some [036] of the Romish laity, and the increased contempt for all authority in others, are such as to make the majority of them reject such a doctrine; and they know it is untenable. But if it were really done, there is faith enough amongst the clergy to make them stand for it to the death, as they would for any article of Christian verity. It is not better instruction in sound Christian doctrine, nor repentance for their former sin of deceiving the laity, which prevents their acting in the same way still: but the spirit of the age is against them; the spirit which refuses to obey any authority without knowing the grounds and reasons on which that authority calls for submission. It is Radicalism, not improvement on their part, which restrains the clergy; and they are as justly chargeable now with the guilt of this false doctrine, and this desire to trample upon laymen, as the most virulent and bigoted of their predecessors.

The Protestant clergy so far as they have the power, pursue the same course. They foment disagreements between the people and all authorised institutions in Roman Catholic countries. The Dissenting clergy in England encourage the people to resist the taxes levied for the repairs of the cathedrals and parish-churches, and the payment of tithes. They rail in their pulpits on political subjects, and condemn or praise the civil authorities as [037] best pleases them, masking their unholy conduct under the pretence of only exercising what are called the constitutional rights of Englishmen. The clergy of Scotland have lately successfully preached rebellion against the laws, and are now, in what they call a Free Kirk, carrying on a crusade against all rights of property which stand in the way of the propagation of their opinions. Their recent project to procure a law to enable them to seize the land of those who differ with them, on which to build their conventicles, shews the same spirit in the Presbyterian clergy that has ever actuated the class, and is one of the most flagrant instances of violent seizure of private property that has ever been attempted.

In all ages the clergy have claimed an exclusive right to be instructors of children. It is, indeed, the duty of the clergy, when children are of sufficient age to demand for themselves the participation of any ec-

clesiastical privilege, such as confirmation by the Bishop, &c., to see that they be rightly instructed in the creeds and doctrines of the Catholic Church. But this does not give the clergy any right to teach the children in their fathers' houses as tutors, nor to keep schools, and still less to instil into the minds of the children sentiments disparaging the paramount authority of [038] their parents. The clergy in France are at present contending for the truth in this matter, against its infidel government; but they will contend in vain, because the government is only practising now in its way that which the clergy have ever practised in theirs. The clergy have hitherto claimed the right of teaching all children; the civil government now claims the right of teaching all children who are to be hereafter employed by it: the clergy reply, "You have a right to make what stipulations you please respecting the acquirements necessary, previous to taking any one into your service, but you have no right to insist that those acquirements shall be obtained only in schools appointed by you: so long as the acquirements are gained before entering your service, that is all that you have any right to demand; and parents alone have a right to determine whether their children shall be educated in one place or in another." The government schools of France are infamous seminaries of irreligion and immorality; the clergy deserve great praise for having so perseveringly denounced

them: the ground which they have at length taken is the true ground; but their arguments lose all force with the government, because the clergy themselves have been teaching, for many centuries past, that parents are not the only persons qualified to educate [039] their children, and the government is now acting on the principles which the clergy have taught it.

From the moment the clergy obtained secular power, they have, in every instance, perverted principles in themselves right into a wrong direction. It never was their duty to supplant other relationships, and so become the antagonists of all other things; their duty was to uphold all other relationships, by encouraging those who sustained them to do their own duty in them, and to be the instruments in God's hands of communicating His grace and strength for that end: to encourage, for example, parents to guide their children, but not to guide them themselves, taking upon them the parents' duties. And this meddling of the clergy between parents and children, productive as it has been of so much evil in the Church of Rome, is the root and origin of all the Sunday, and Infant, and Church schools of every description, and National schools which the governments are now setting up, and which overrun Protestant as well as Roman Catholic countries.

It is true, indeed, that this interference has been powerless to produce so much evil amongst Protestants as it has done amongst Roman Catholics, because it has been counteracted by other things in the laity; but so far as the clergy are concerned [040], the intrusive principle and desire is the same. By means of getting possession of children from their tenderest years, the Romish clergy have oppressed the minds of men to such an extent that the proportion of talent which has been developed amongst Roman Catholics, when measured by their great preponderance of numbers over Protestants, is much against the former; and the intellectual inferiority of Roman Catholics to Protestants, compared in their relative positions in society, such as in the two houses of Parliament in England, is a matter of general remark. Men of great genius may be excepted on both sides: Bacon, Newton, and Shakespeare, against any three who can be named on the other; yet it must not be forgotten, that almost all the intellectual giants who were born Roman Catholics became infidels, and so threw off the trammels of the clergy, both for good and evil, before their mental energies had free scope for operation. It is not difficult to see the course of reasoning which has given rise to this state of things, when it is remembered that in the early Church the clergy were the only persons who could read or write: and they, no doubt, argued involuntarily that the gui-

guides of the Church were learned, and that the laity were ignorant; that profane learning was dangerous to the spiritual welfare of the people; that the well-being of the [041] soul was of more importance than heathen knowledge; that men cannot be idle, and therefore they must have exercises for their spiritual faculties. Hence, in the early ages of the Church, were devised those scenic representations of facts in sacred history, and of holy mysteries, which have been already noticed. The Scriptures direct our attention to the lives of eminent persons in times past, as objects of example and imitation; and the Romish and Protestant clergy respectively hold up the lives of Saints, ancient and modern, for the edification of the faithful - St. Anthony and John Wesley, St. Augustine and Calvin. This process of reasoning in the clergy, also worked hand in hand with their own secular advantage; so that the power of the priesthood and the ignorance of the laity have gone on together, without its having been necessarily the immediate and original intention of the clergy to produce them.

The way of training youth which is most approved by the Roman Catholic priesthood, is best learned by the following statement from one of them, who has published the history of the system pursued towards himself, and which system is extolled in the "Dublin Review," of which the principal writer is Dr.

Wiseman, and is, therefore, that which is followed, in principle and intention [042], in the Roman Catholic seminaries in Great Britain, whether at Oscot, Prior's Park, Stonyhurst, or elsewhere, whatever modification may be produced by the difference between an English and a Spanish atmosphere. Up to the age of fourteen, he says, his ignorance was complete, no book having been read by him but the "Lives of the Saints;" and whether this was by his father's direct authority, or by that of the priests, signifies nothing, since we are informed in another place, that the father never acted in any circumstance without the priest's direction. The boy learned music and the Latin grammar, and was not allowed to play with any other children. Dr. Wiseman points to the following passage with pleasure, as "explaining the food with which the Church" (that is, his father's confessor) "desired to satisfy his heart and his imagination, whilst she disciplined his will." Early in the morning of Sunday, he was taken at eight years old by his father to a convent, where he waited two hours without breakfast; a short time being allowed for that meal on his return home, he went to the Cathedral, where he had to stand or kneel two hours more. Many times he fainted from mere exhaustion. At twelve he reached home, dined at one, and at three went to another church, where he stood two hours more. Once a fortnight he [043] was obliged to confess. In the evening his father

took him to some hospital, where he passed two or three hours in attending to the most loathsome offices for the sick. From the age of fourteen, he was obliged to read aloud the whole of the Breviary, which occupied an hour and a quarter; to omit this task, he says, would have been reckoned such a sin as to exclude from a state of grace. This Dr. Wiseman justifies, by observing, "that things indifferent in themselves become duties when ordered by competent authority;" which remark furnishes another example of the way in which truth is perverted, and things essentially indifferent placed on a level with things essentially important.

Another devotional task, scarcely less burdensome, to which he had to submit, was to read a skeleton sermon, and then shut himself up in some dark corner of a church, close his eyes, kneel down and work himself up by mental ponderings into shedding of tears, which is reckoned a peculiar gift from heaven, - *donum lacrymarum*, and one of the proofs of sanctity admitted in the trial of canonisation. Some individuals amongst the Wesleyan Methodists, who are of a contemplative and nervous temperament, easily stimulate themselves into spiritual hysterics: nor is there any harm in this, if it be the result of feelings [044] worked up involuntarily by meditation on the love of Christ, and on the sufferings which He endured for our sake: but it is a totally different thing

dured for our sake: but it is a totally different thing to make this a part of the training of youth, when the passions and affections are already disposed to run into violent excesses on all subjects, and when the part of the guide, instructor, and friend is to calm all such emotions.

Another process he went through was to witness a religious play, got up six times a-year in the chapel of a convent, kept in darkness, whilst a solitary lanthorn threw a lurid glare on a statue of Christ expiring on the Cross ; the body coloured so as to represent flesh, sprinkled here and there with blood, and having glass eyes. A monk read a meditation on the sufferings of our Lord, and then commenced a series of ejaculations, which changed into agonising screams, accompanied by a loud smiting on the breast, and cries for mercy. Ten days together were spent in similar scenes, some of which were still more exciting.

The whole of these operations are applauded by Dr. Wiseman, who observes, that they “shew with what consistent and unwearied care, and with how wondrously powerful machinery, the Spanish Church laboured at her great duty of training souls for heaven, guarding them from [045] all spot of contamination, giving scope for their penitential and de-

votional feelings, bringing heavenly truths in appropriate awfulness and power before their minds - a machinery, in comparison with which any that exists in the Anglican system is ludicrously impotent.”

It is quite true that the Anglican system contains no such machinery, but the machinery is not legitimate, nor ought the proposed end to be attained by any such means. If individuals of a certain temperament fell into excesses of this kind, they might be excused; but it is another thing to make such operations a general rule for the guidance of all minds, of whatever caste. The effect is to stimulate, as well as to direct, the passions; whereas all that should be attempted is to direct and calm the passions. If in the Protestant system the reason is too exclusively addressed, in the Romish the reason is purposely set aside, and the affections only operated upon. It is true that the affections are the noblest part; that the Lord says, “My Son, give me thine heart,” rather than give me thine head; yet the superiority of the good ground in the parable consisted in the things which were spoken being understood. And if the knowledge of God does not precede the movement of the affections towards Him, it is obvious that they may be turned [046] towards a false god as well as towards the true; and every error concerning the Person of God, and

His method of dealing towards man, is, in fact, the constituting of an idol out of a fragment of revelation.

There has been a general cry for a reformation of certain parts of the Romish system during many years past. More than one Pope has come to the throne, having made vows to put an end to various abuses. Nothing, however, has been ever attempted, far less done: the reasons for this disappointment are manifold. First, Men at the age at which most Popes are elected, are so feeble both in mind and body, that the daily work which comes before them, and to which they have hitherto been total strangers, leaves them neither time nor strength to undertake more than is necessary for each day. Secondly, The immense number of persons interested in the perpetuity of abuses, and who alone have access to the Pope's ear, whilst the persons interested in the reformation have no access at all; and if the latter endeavour to make their complaints heard, they are speedily silenced as infidels or rebels. Thirdly, The great ignorance of theology in which the laity are purposely kept, precludes them from the possibility of distinguishing between what is eternally true, such as the *dogmata* [047] contained in the Creeds, and the *opiniones piæ*, and matters of discipline, which may be changed at any time; for they have received both on the same authority, and know not how to separate

the one from the other: therefore in striking at faults in the latter they commonly attack the former also, and thereby lay themselves open to accusations which they cannot answer, and are soon at the mercy of their antagonists, the clergy. Fourthly, The *bureaucrasie*, or power of the machinery through which a Pope must act, renders it impossible for him to effect anything. The whole ecclesiastical government of Christendom is divided between different boards of Cardinals, each of whom is attended by his theologian, who is generally a monk. The word theology, in the language of Rome, does not mean a knowledge of the nature and attributes of God, of His relationships and actings towards man in His Incarnate Son for the deliverance of their souls from sin, and of the whole creation from corruption; but the word theology means a knowledge of all that former Popes have said, written, and done, upon the several matters submitted to these different boards of Cardinals. If, therefore, any thing that the Pope requires to be done is disliked by the Cardinals or by the Monks, they declare that it is contrary to the doctrine and discipline [048] of the Roman Catholic Church, which is *semper eadem*, and can never change; that to make the alteration his Holiness suggests, would be to cast trouble into the quiet spirits of the faithful, unsettle their minds, and give room to the enemy to come in upon their darkness and dread repose; and, in short, that

his Holiness can only carry into effect, but cannot alter, the immutable customs of the Church. The doctrine of the Pope's absolute authority is held to be sound when there is any question of exalting the clergy and oppressing the laity, but not when there is a question of reforming the abuses of the clergy themselves. Hence the laity may perceive the real amount of faith, which the clergy themselves have in the maxims that they inculcate upon them. Another most important objection to the possibility of any reformation taking place, lies in this, namely, that the parties ill-used, and for whose deliverance reform is needed, are the laity; and they who oppress them, and trample upon their most sacred rights, are the clergy; yet reform can only come from the clergy; - and there is no example in the history of the world, of a body of men who had obtained unjustifiable power laying it down again, or voluntarily resigning it: such rulers always say, that the oppressed are not fit to have liberty. If the aggrieved parties endeavour to regain their right, they are crushed as rebels, and [049] the want of success in their attempt is cited as another proof of the impropriety of freeing them from oppression.

In the present instance, the illegal assumptions of the clergy over the laity consist, 1st, in refusing to give them the Sacraments as God commanded them

to be given: 2dly, in claiming a capacity superior to that of parents for the education of their children, and a right to converse on all subjects with them, male and female, in secret, previous to their receiving the communion, and subsequently, previous to their marriage: 3dly, in examining into all the private affairs of families, through the different individuals of the same, in the confessional: 4thly, in exacting money for celebrating the Holy Eucharist on behalf of their dead relations; for sights of relics, many of which the clergy themselves believe to be false; for blessed rosaries, candles, images, &c. to be used as talismans, charms, &c. &c.: 5thly, in claiming power over lay kings, and right of interference between them and their subjects: 6thly, in cutting off the poor and unlettered from all participation in the public prayers of the Church, by reciting them in an unknown tongue: 7thly, in debarring from the laity the use of the Holy Scriptures, or at least throwing impediments in the way of their reading them.

It is true that the abolition of the compulsory [050] celibacy of the clergy, and also of compulsory confession, prayers in the vernacular tongue, and communion in both kinds, are points which have been long demanded, and if granted, would go far towards producing practically a better state in the present order of things: but still the great desideratum is

that both clergy and laity should understand their real position, and that the just demands of rights should neither be claimed nor granted as concessions. Every individual, and every class of men have rights peculiar to each, and these rights each is bound neither to suffer to be infringed in his own person, nor to infringe in the person of others. Ever since Tom Paine published his "Rights of Man," it has been customary with the enemies of Paine's opinions to write and speak as if man had no rights at all. As Christian men, whatever right one Christian man possesses, all Christian men possess. As clergy, whatever rights one priest possesses, all possess. Between the rights of Christian men and the rights of the clergy there is this immense difference, namely, that the former possess those rights for themselves and for their own exclusive use and benefit: whereas the rights which the clergy possess are not for their own use or benefit at all, but only for the use and benefit of others. Their rights are merely official and for the purpose of administration [051], not for the purpose of appropriation. For example, it is the right of a priest only to consecrate and administer the Sacraments; but every partaker of the same partakes equally with the priest, and the priest has no advantage or superiority whatever in that act. The case is the same with respect to all doctrinal truth. Christian doctrine is Catholic, and belongs not to one man nor

to one class of men more than to another. If one man has the gift of explaining it so as to make it intelligible to others, the rulers of the Church do wisely to give such a man authority to teach; - but the doctrine is not his, nor is he benefited by it save as he believes it, and regulates his conduct accordingly, exactly as must those who hear him. The knowledge of God and of all that He has done for the blessing of mankind, all mankind have a right and ought to know, and no one man or class of men has a right to withhold that knowledge, or to put impediments in the way of all others acquiring it, although all are not required to teach it.

The clergy have presumed to say that they have a right, power, and prerogative to teach or withhold as much of divine truth as they please, in asserting which they have usurped over the rights of others. It is not a sufficient answer that every teacher must be the judge of how much and [052] of how little a scholar is capable of understanding at any given time: this is necessarily true of every teacher in every branch of knowledge. But the clergy as a body dare to affirm, that as a body they are, and ought to be, possessed of a stock of knowledge belonging to themselves, with which the laity have no concern, and with which they ought not to be made acquainted. In this matter, as in all others, the clergy have raised and maintained

maintained their power over the laity by sophistry and equivocation; that is, they have perverted abstract truths into such a direction as to make the application false whilst the theory was true. For example, it is true that a teacher must be the judge how far a learner is capable of understanding, and profiting by, the instruction imparted, and he must withhold what is beyond the capacity of the pupil; but in all other matters, and with all other teachers, the object is to impart ultimately the whole of the knowledge; and the gradual imparting, which implies also a withholding, is only for the purpose of ensuring a more speedy and perfect acquirement by the pupil: whilst in the hands of the clergy the argument is perverted into a justification of keeping the laity in perpetual inferiority and comparative ignorance. The indolence of the greater part of mankind, and their culpable indifference to the things of God, furnishes too good an excuse to the clergy for their [053] conduct, and makes its practice perfectly easy. Men think that theology, or religion, is a science which, like astronomy, chemistry, or pneumatics, is not necessary for all mankind to know, and that, though it may be of some personal importance to every one, yet, like the study of medicine, it may be left to a professional few, and that they can send for a priest whenever they feel sickness of soul, as they send for a physician in case of sickness of body. This apathy of mankind, however,

to their eternal interests, prevails as much amongst the clergy as amongst the laity: it is the vice, not of one class only, but of mankind at large. The office of priest has been selected by very far the larger number of the clergy as a trade or profession, not as a means of serving God better, or of conveying blessings from Him to man. It may be very true that a priest, A, is better instructed in God's ways, and loves and serves Him more than a layman, B ; but the reverse may be as true, and A may stand for the layman and B for the priest. The thing objected to here, is a condition assumed for a class in contradistinction to another class; and in this category the assertion is false. The clergy neither are, nor is there any reason why they should be, more religious, more spiritually minded, or better in any way, than the laity; and the supposition that they ought to be is followed by the converse, which is a still [054] more pernicious supposition, namely, that it is not requisite for the laity to be so religious as the clergy.

The clergy allege that they are better instructed on religious subjects than laymen, and therefore more competent to lead them. It is so far true, that as they give no instruction to the laity on the subject, the claim to know more than those who are not permitted to know any thing does not seem to be very preposterous. But the quibble is on the word "religion." The

laity in France are endeavouring to make a true stand upon this point when they say, “the clergy pretend that they are Religion, but we contend that Religion and they are two different things.” *“Le clergé pretend que la Religion c’est eux, mais nous soutenons que c’est la Religion et eux.”* Ecclesiastical pedantry is not knowledge of religion. The clergy may be well versed in the writings of the fathers and of the casuists, and in the history of the councils, and yet know nothing of religion. At Oxford and Cambridge, that which the clergy call learning is the knowledge of the metres in which the choruses of Greek plays are written, and the power of the accents. In every class there are pedants, who imagine themselves learned because they have a knowledge of technicalities, whether in languages, exact sciences, or theology. Dr. Wiseman very properly [055] replied to a flippant English traveller in Spain, who observed that he found the Spanish clergy ignorant, that possibly they were more ignorant of the Linnaean system of botany, of entomology, of Greek plays, or of German neology, than some English bishops, but claimed for them greater acquaintance with the studies peculiar to their profession, such as the canon law, cases of conscience, the decrees of the Church, the writings of the fathers, and the decisions of councils, than is possessed by any English bishop. This is doubtless very true, but there is no more knowledge of religion in the one than in the other:

they are merely varieties of pedantry, or it may be of learning, in particular branches of human reasonings, with which religion has nothing to do. If the laity have not been as well instructed in all religious knowledge as the clergy, it is in the first place the fault of the clergy, and secondly that of the laity, who have taken little pains to learn all that concerns their faith and duties, their hopes for this present world, and for that which is to come.

Another instance of the sophistry of the clergy, by which they attempt to domineer over, and to a great degree succeed in infringing on, the rights of the laity, is the conduct they pursue with respect to the written Scriptures. First, they withhold them; and secondly, they set them aside. These things [056], however, cannot be done openly, and therefore they resort to prevarication: they extol the Bible, and exhort all men to read it, but they prohibit any translation being read except one in Latin, which language they perfectly well know is as unintelligible to nine hundred and ninety-nine out of every thousand Roman Catholics as the original Hebrew and Greek. In point of fact, the Roman Catholic clergy have got themselves into this awkward position: the original Scriptures were written in Hebrew and Greek; but the Roman Catholic clergy have no authorised or sanctioned copy of either, so that in fact they have no authorised Bible at

all. The Latin version which they have, commonly called the Vulgate, is defective and inaccurate in many places; and it contains some books which do not exist either in Hebrew or in Greek, and which books were not acknowledged by the earlier councils, and were never called genuine by the Roman Catholic clergy until the Council of Trent. Thus their pretended recommendation to read the Bible proves upon examination to be no such thing. Even this version they virtually set aside by asserting that no human being can understand it by the aid of his private reason and judgement, as he can a newspaper; which is very true, but not more true of the laity than of every member of the clergy, from the Pope downwards. Many parts, however, are [057] perfectly clear, and require no explanation whatever: and it is unfortunately these clear parts of which the clergy are much more afraid than of the more abstruse and difficult passages of the law and of the prophets: yet because there are obscure parts which none understand, they argue that no part can be understood without their help. If, however, the laity were familiar with the Holy Scriptures, they would know, that so far from the letters of the Apostles being addressed to the clergy with directions to them to explain them to the people, they are addressed to the whole body of the people, women as well as men. St. Paul addresses his Epistle to the Romans to all the Christians in Rome : in the First

Epistle to the Corinthians, Sosthenes joins with him, and the letter is addressed “unto the Church of God which is in Corinth, with all that *in every place* call upon the name of Jesus Christ our Lord, both theirs and ours.” In the Second Epistle, Timothy joins with him in writing, not only to the Church at Corinth but to “all the Saints which are in all Achaia.” In the Epistle to the Galatians, “all the brethren” who were with St. Paul at Rome are joined: these Galatians had endangered the salvation of their souls by mixing other things with, or adding other things to, the sacrifice of Christ, - an error which was tantamount to the renunciation of [058] the faith altogether, and to which every Christian had something to say, as well as those who were specially called to rule the Church. The same observations may be made on the Epistles to the Ephesians, Colossians, &c., all tending to shew that the written word of God was not given to the clergy apart from the people, nor specially to them, but rather the reverse ; for in no instance are they addressed to the clergy, but to all the people: nor are they written exclusively by Apostles, for St. Paul joins other faithful men to himself in writing them.

The clergy have contrived to puzzle plain subjects in such a way as to make the laymen lose their common sense, or these latter would see that there is a perfect analogy in this matter between the statute-

books of the Ecclesiastical and of the Civil Law. The acts of parliament are published, not for the exclusive use of the judges and lawyers, but for all the people; and all the people are legally answerable for knowing the contents of them. If disputes arise, the difference must be settled in tribunals appointed for that end: but until the tribunals have pronounced authoritative decisions, the lawyers know no more of the meaning of the law than the rest of the people. So it is with the Scriptures; if disputes and differences arise, lawful councils must be summoned, and their decisions must be obeyed; but until competent [059] ecclesiastical courts have determined the matter, the clergy know no more than the laity.

In the assumption of class wisdom, class holiness, class sanctity, &c., the clergy of the Christian Church have been ensnared as were the heathen priests, who first assumed and laid claim to a character superior to that of the laity, and kept the people in ignorance in order to practise more completely their deceptions. It is not necessary to the truth of this statement that such deceptions, on the part of the Christian clergy at least, should have been intentional; that they should be conscious to themselves that they were unduly exalting themselves, or unduly trampling upon others: nor is it just, even if such were the case, to lay the blame exclusively upon the

priests, either heathen or Christian; the laity have been quite as much to blame by their willingness to be deceived; the priests have done little more than what the people asked for. In all countries, and in all ages, men have loved to resort to any who claim, or who seem to have a greater familiarity than others with the invisible world, whether magicians of ancient or of modern times, witches, soothsayers, priests, prophets, mesmerisers, ghost-seers, &c. The Son of God has come out from the bosom of the Father to reveal to mankind the hidden Light which resides in the Invisible One, but they will not [060] come to it, and rather follow some *ignis fatuus* instead. Reformation is not by one class rising up against the deception practised by another, but by each coming to that Light, and that Truth, in the channels through which alone they are ordained to proceed.

The place where the officious meddling of the Romish clergy in secular affairs is most complete, and where it has produced its most pernicious and legitimate fruit, is Ireland. The priests depend for their support almost exclusively upon the gifts which they receive from individuals of their flocks for performing the rites of the Church. As the people abound, so do the gifts; as the flock is numerous, so are the fees. The clergy, therefore, have reared people as farmers rear stock. So soon as boys and girls are marriage-

able they persuade them to marry in order to get the marriage fees: children follow, and fees in proportion; gifts in commutation of penance; fees in cases of sickness; the extreme unction, and lastly death, combine to give to each Roman Catholic priest about three hundred pounds worth of meat, potatoes, eggs, poultry, whisky, provender for horse, and clothes, &c. &c. per annum; and the process of bartering on these points has been described by Sydney Smith, with his accustomed comic power. By the same means also is a population produced [061] beyond the power of a pasture country to employ, and therefore a population always on the verge of starvation, desperate from want, reckless from the conscious inutility of all exertion, and ready for any outbreak which may possibly give them the means of subsistence for another day. When benevolent individuals or the government have proposed to convey the starving people to one of our colonies, where labour was wanted and well remunerated, the clergy have denounced from the altar all such plans, the persons who propose them, and the people who would take advantage of them. A system of more refined cruelty and oppression was never devised, and could only succeed amongst a people entirely sunk in ignorance, and in the superstitious worship of those over them.

The world was to be taught by, and to follow the example of the Church; and as the clergy have acted in the latter, so have rulers in the former. Instead of regarding themselves as mere channels of spiritual blessings to others, the clergy have been as lords over God's heritage; and kings and nobles, instead of regarding themselves as delegates from God to promote the "happiness of their inferiors, have sacrificed those below them to their own selfishness. The clergy have not set the example to kings which the latter should have followed: they have not¹ suffered the Christian Church to be [062] that in the midst of the earth for which it was ordained: it has not been a light; it has not been the salt which would have preserved secular society from putrefaction. All that God has obtained, because it is all that the clergy would suffer Him to obtain, has been the preservation of an invisible election, the individuals of which, in many instances, the clergy have persecuted to death. Here and there have been a scattered faithful few, whilst the mass has been as bad as the mass of secular polities.

Although the Romish community is not alone guilty as Protestants declare, she has a proud pre-eminence in evil as well as in good: pre-eminent in completeness of doctrine, rite, and ceremony, so pre-

¹ Erratum? "not" is lacking in the original text! (Scheffler)

eminent in her corruptions of the same: pre-eminent in order and discipline, so pre-eminent in cruelty and drunkenness in human blood: pre-eminent in alliance with temporal governments, and, therefore, pre-eminent in adultery with the kings of the earth, by which she has become at once the great harlot herself, and the mother also of harlots. Nothing of good or of evil exists in other sects which is not greater in her, and just as she is loved by her children, or hated by her enemies, are these good and bad points elucidated, exaggerated, and criticised.

An endeavour to recover the Church of England [063] from the depth of Puritanism, into which it has fallen, by some of her most pious and intelligent members, gave rise to the unjust accusation of the Evangelicals, that these her sons were hypocrites, really Papists in disguise, and secretly endeavouring to sap the principles of the Reformation. The lie was readily credited by the Roman Catholics, who, partly from the desire of proselytism inherent in all worldly sects, or partly from genuine pious belief that out of the pale of Rome there could be no salvation, laboured greatly for the return of the English to the Roman communion, and many prayers have been offered up daily for that object. But the French and Italian clergy are greatly mistaken, and perhaps deceived by the Irish priests, respecting the grounds of the

rooted antipathy which prevails amongst all classes of Englishmen equally to Romish supremacy. The Irish have never been very obedient to the Bishop of Rome: the members of the Church of England who most approve of their rites and ceremonies, who charitably shut their eyes to many idolatrous expressions, and who feel sensibly the sin of schism, are just as resolutely opposed as others to every particle of interference by Italian priests in secular affairs, whether of the State or of the family. They see the effects produced by the clergy in Spain and [064] Ireland; they know that the most offensive words and doctrines, respecting the rights of the Bishop of Rome over the crown of this realm as of other secular kingdoms, are vindicated by all ecclesiastics in Rome, instead of being retracted or repented of: and if the Romish clergy desire to bring the English into ecclesiastical obedience to them, the first step they must take is to abandon all they have ever taught respecting the duties of the clergy towards the civil ruler. Never was a dream of fanaticism more wild than to imagine that a people, which has been made lawless against all discipline through hatred of ecclesiastical tyranny, will ever again give the clergy the power of resuming it. Moreover, the Italian clergy greatly overcalculate the extent to which their ultramontane notions are admitted by the English noblemen and gentlemen who have received any education, save that which the priests

have given them. There are very few who would not repudiate the doctrines promulgated at Rome respecting the rights of Italian ecclesiastics to interfere in British secular affairs. A Roman Catholic commanded the fleet which annihilated the Armada, fraught with relics and instruments of torture, blessed although it was by the Pope; whilst curses were invoked on England's Queen, her generals, and fleets. It is strange that the hierarchy of [065] Rome should be so blind to the spirit of the nineteenth century, as not to see that it is as idle to expect that the English would again submit to the tyranny of a priesthood, as to expect that they would submit to another James II., repeal Magna Charta, and the Bill of Rights. No! the union of the Churches of England and Rome is impossible, from every point on which the question can be viewed. The rupture never can be healed.

Nothing has been said of the monastic orders, because there is nothing in them that is not included in the general Romish ecclesiastical system. Houses for congregations of lonely and friendless persons might be made refuges of helplessness, and a blessing to all. But the interior history of convents, as far as it has ever been known, is one of the blackest pages of accusation against the cruelty of the clergy. Convents have been, and are in Italy to this hour, secret prisons, where slow murder is continually committed *ad*

majoram Dei gloriam. Some of the victims the writer of these pages has seen: and the terror with which these establishments are looked upon by the helpless orphans of the middle classes throughout that country, invokes secretly, but powerfully, vengeance on the system. The day of reprisal of outraged humanity on the clergy at the French Revolution was tremendous, but none can say it was unmerited [066]. The Romish, French, and German Governments have testified their sense of the iniquity of the system by curtailing the priestly power through the convents, suppressing many, and preventing their being used as ecclesiastical prisons.

It is not likely that the Roman Catholic Clergy will be benefited by any thing that Protestants shall say concerning them; for Protestants, in the madness of their sectarianism, blindly execrate what is good as well as what is bad amongst them; but the Roman Clergy may hear the knell of their doom sounding from amongst the laity of their own communion. Until the time of the French Revolution, the most just complaints of the laity were as much unheeded as the complaints of the serfs against the nobles under the feudal system. In France and Germany the clergy are attacked by an infidel party, so that the faithful hesitate to speak their opinion, lest they should appear to be fraternising with opponents of such a character.

But, amidst the middling classes in Italy, and, indeed, amidst the enlightened laity throughout all Christendom, there is not a sentiment that has been expressed in the preceding pages which may not be heard by all who are in their confidence, and to whom they think they may speak with safety.

However strong may have been the expressions of Protestant writers against the conduct of the [067] Romish clergy, however unjustifiable their rancour, and blameable their malignity, the language which God has used respecting a body of men who, in His Name, have revelled in blood as the Romish Clergy have in their inquisition, is much stronger still. Protestants should have addressed words of tender and affectionate warning, and pointed to the fearful retribution which would one day take place. On the last generation must be heaped the wrath which has been accumulating upon the whole class, from the days when they first seized the temporal sword whereby to rule the Church of God; for they have made the Church not only a den of thieves, but a charnel house for His Saints, and, as Dante expressed it, a common sewer for their blood.

LECTURE II. ON THE STATE OF THE LAITY IN PROTESTANT EPISCOPALIAN CHURCHES.

THE observations which have been already made upon the oppression of the laity by the clergy of the Church of Rome, have necessarily included what is applicable to the same classes, where the same evil is found in other communions. But the leading characteristics of the two ecclesiastical bodies, the Roman and the anti-Roman, are the opposite of each other, and both equally wrong. The characteristic of the Roman Catholic Church is the ecclesiastical ruling over the civil power; to which, however, there are some exceptions, as in Bavaria, &c.; whilst, in all other churches, it is exactly the reverse. This rule, by the civil power, assumes its most offensive form in the Russian part of the Greek Church, merely because it is there more absolute than elsewhere; and it is modified ecclesiastically in other places [069] in proportion as it is modified by civil law and custom also. Thus it is, in fact, and for all practical purposes, as oppressive in the German Protestant States, Prussia, Baden, Sweden, &c., and in Britain, as in Russia, but not in so flagrant a manner.

Hence, whilst one part of Christendom is exhibiting one feature of tyranny and oppression, another part is exhibiting another feature of the same; and the true Church of God suffers equally under the one as under the other. The spirit of Christ in the Psalms is every where crying out as beneath a heavy load, and in no other way can individual Christians sympathise with the Spirit of Christ, save in proportion as they see, enter into the understanding of, and feel this oppression. It is useless to attempt to flee from one section of Christendom to another, with a view to get rid of the spiritual and ecclesiastical evil; for the further any one recedes from the Papacy, where the priest lords it over laymen until he has annihilated them, and joins himself to the system the most opposed to that, the deeper he will find himself in one where all semblance of a Church is obliterated, the essence of sacraments denied, priesthood derided, and every thing that is essentially ecclesiastical destroyed by the fleshly hand of a domineering laity [070]

Thus, although Christendom, as a whole, is in an evil condition, yet there is a diversity in the form of evil in the several parts, and he only is a real Catholic who is enabled to see the nature as well as the extent of the evil by the light of the true doctrine of the Church. In so doing, he may be a faithful witness for

God without becoming the accuser of, or railer at, his brethren; and he may intelligently cry to God to establish His way on the earth, and shew His saving health to all nations; that the false systems may be destroyed, whilst the individuals in them are delivered, by fleeing to places of refuge provided for the faithful, who, like Lot of old, are dwelling in the mystic Sodom.

At the time when Henry VIII. quarrelled with the Pope, because the latter very properly refused to authorise the iniquitous divorce which he desired, the notorious vices of the clergy afforded a plausible pretext for suppressing many monasteries, and the wealth of the religious houses presented a bait too alluring to be resisted by the king, and by his equally avaricious followers. Whatever may have been the corruptions previously introduced into the Church, however much erroneous doctrines may have been added to the true, and how many soever may have been the useless ceremonies enjoined, not one nor all of these things together [071] were the true causes of the disruption of England from the jurisdiction of the Bishop of Rome.

If such separation were or could ever be justifiable, there were abundant reasons at that period to produce it. The claim of a foreign bishop to dispose of

the crown of these realms, to absolve the people from their allegiance, to change the succession to private property, to dispose of the inheritances of the nobles, and to set aside their heirs; the encouraging a hostile power to invade the country; the avowed intention of punishing by torture and by death all who refused their assent to any of the monstrous absurdities promulgated by the Romish Clergy, with many other similar provocations, afforded obvious grounds for rejecting the authority of that Bishop in all matters whatsoever.² Since the Pope had so bound up civil

² Papa de plenitudine potestatis, potest declarare, limitare, et dispensare contra jus divinum et contra apostolum: potest tollere jus positivum sine causâ. - Est super omnia concilia quae interpretatur, tollit, colligit, et alterat. Potest omnes res ecclesiae alienae etiam si jurasset non alienare, quia sibi non potest imponere legem etiam jurejurando. Potest ultimas voluntates morientium alterare et commutare sine causâ. - Papa est iudex ordinarius omnium hominum totius mundi et potest citare et iudicare quemlibet ubicumque existentem. Papa omnia potest de plenitudine potestatis quam solus habet, caeterorum principum nullus; ejus sententia est standum, etiamsi contradiceret ecclesiae. - Si Papa erraret praecipiendo vitia et prohibendo virtutes tenetur ecclesia credere vitia esse bona et virtutes malas, nisi vellet contra conscientiam peccare, nec de hac re dubitare, sed simpliciter obedire.

Papa potest excommunicare et privare omnes reges et principes sua dignitate et absolvere eorum subditos a sacramento, ne eis fidelitatem observent recusantes stare capitulationi pacis: et potest regna, civitates vel castra interdiceret, vel auferre uni et dare alteri pro bono pacis: et propter pacem publicam, potest remittere omnia damna et injurias subditorum.

with ecclesiastical things, it was not possible to reject his claim to temporal authority without rejecting his spiritual [072] authority likewise. Now, although ecclesiastical obedience to ecclesiastical rulers in ecclesiastical matters is undoubtedly due from the temporal sovereign, temporal obedience to temporal rulers in temporal matters is no less a sacred duty from the clergy: and, where duties are reciprocal, he who departs from them himself is barred from complaint of a breach of the same on the part of the other. If the bishops and clergy in England did not hold their obedience to the sovereign in all civil matters to be as sacred a duty as the due performance [073] of ecclesiastical rites according to the directions of the Bishop of Rome, they departed from their duty as completely as did the king, and people, and bishops who separated from the ecclesiastical jurisdiction of the same: and if the Pope was the first to preach secular insubordination to the king, it is he who was the cause, source,

Leges principum secularium etiam ad publicam utilitatem et necessitatem conditae, nullo modo ligant ecclesiasticos, nisi fuerint a Pontifice confirmatae. Clerici et ecclesiae etiam volentes et cum episcopi auctoritate non tenentur ad opera publica, vel subsidia, vel annona, vel tributa, nisi consulto et approbante Romano pontifice. - Papa non potest concedere alicui principi jurisdictionem judicandi in ecclesiasticos, nec totum ordinem clericalem, nec causas clericorum submittere jurisdictioni laicorum: clerici sunt majores laicis, etiam principibus, et exempti a Deo de jurisdictione imperatoris et principum et ad Dei solius iudicium reservantur.

and origin of the schism, and not the king who subsequently inculcated ecclesiastical insubordination against him. The Church schism was the secondary, and not the primary offence, even considered as such; but obedience to the sovereign in civil matters is a prior duty to that of obedience to the bishop in ecclesiastical rites and ceremonies, because the former duty was anterior to the latter, since kings and subjects existed as ordinances of God, having mutual relationships and duties to each other, before mankind were further divided into clergy and laity: and, in any question of conflicting duties and conflicting jurisdictions, duty to the sovereign is to be observed before duty to the clergy. Nay, more; since the duties of subjects to the sovereign is anterior to that of laity to the clergy, and since the Church was given to corroborate and strengthen men to perform better those duties which were in the world as ordinances of God before the Church itself was given, it is the duty of Christians to disobey the clergy, and to obey the king whenever [074] their respective claims are found to clash: so that schism ceases to be a sin of the laity at all, and the breach of the unity of the Church lies at the door of the Pope, and not at the door of those whom he has ever accused of it.

Where so many causes have combined to produce one result, it is difficult to arrange them in due

order of succession; and it is not necessary to do so on the present occasion, because the dispute has continued so long, and been so much embittered and aggravated by mutual wrongs on both sides, that the steps can never be retraced, and a reconciliation is impossible. The only question, therefore, which it is proposed now to entertain, is the actual condition of the laity under the guidance and instruction of its ecclesiastical heads, and the consequent duties of lay members of the Church of England.

The king, finding his crown attacked by an assumption of the superiority of a mitre to it, retaliated by asserting the right of the crown to rule over the mitre; and, since the clergy had hitherto meddled in civil things, he determined to meddle in ecclesiastical things. To this the bishops ought never to have submitted: submit, however, they did; and the consequence has been, that they are bound together into as much unity as they have, by the force of the secular power, and not by any [075] ecclesiastical authority whatever. But they have never been able to resist any spiritual attack which has been made upon the Church either from without or from within. Bishops have contended with bishops; few have thought of returning under the authority of the Bishop of Rome; but many have been found to sympathise with every form of Protestant heresy that has arisen. Hence

changes in the Book of Common Prayer, in the homilies, and, more than all, in usages. Disorder has manifested itself progressively, until the present time, when it seems to have attained the *ne plus ultra* of confusion.

All politicians must admit that, since the leaders of the several parties in the State have declared that they will give way upon any subject which the people shall press to the verge of a civil war, democracy is supreme, although still acting through the waning forms of monarchy that yet survive. The bishops also avow that things which are right, and according to the law of the Church, are not to be practised when the mob dislike them: all ecclesiastical government is, therefore, at an end: there may be a certain number of men with the secular title of lords, and the ecclesiastical title of bishops, who alone perform certain ceremonies; but rule by them over the Church has ceased. Moreover, sermons by bishops have been preached which deny [076] all apostolic authority to their acts, and all special gift of the Holy Ghost in them. Several of the clergy preach against the power of the Holy Ghost going forth in the Sacrament of Baptism, and against the presence of the flesh and blood of the Lord in the Sacrament of the Eucharist. All parties alike quote parts of the Liturgy, as they do parts of the Holy Scripture, in support of their opin-

ions; and there is scarcely an error or absurdity in any Protestant sect, which has not a minister in the Church of England to uphold it, unrebuked by his superiors, who, even if they did censure, have not the power to silence him.

In this state of the Church, it is impossible for a conscientious person to be in a more embarrassing predicament than a lay member of her communion. The more he is a dutiful and obedient son, the more must he be perplexed. If he change his residence, he has a different system of religion to find. Between Norwich and Winchester, Llandaff and Exeter, he would be sadly puzzled on doctrine, practice, and ceremonials: and there are other dioceses wherein he would find things publicly enjoined in the bishops' charges, which the bishop in private desired his clergy not to observe, and wherein the clergy were abandoned by their bishop when a storm of the rabble was raised against them for obeying his positive directions [077].

The Church of England layman is thus forced by his position to make himself a judge of his superiors. If he possess common sense, he must perceive the statements he hears to be contradictory, and is, therefore, compelled to judge between his teachers; consequently he is driven to choose his own teacher, and

and the doing of this destroys the root of subordination. Each individual layman in the Church of England is suffering as a member of that community, wherein the civil power oppresses the Church, and, so long as that oppression continues, he must bear his share of the consequences.

The want of power in discordant heads to exercise uniformity of discipline, if considered only with reference to punishment of offenders, is comparatively a trifling evil; by far the greatest consequence is the effect on the faithful. The ordinances of the Church are the instruments by which the hearts and spirits of men are trained into that holy habit of submission which constitutes the very essence of the man who is being educated for heaven. In the Church of England, however, he can receive no guidance, training, or discipline whatever. In the Church of Rome, the faithful man is so much overdirected, that his responsibility and conscience are destroyed; in the Church of England, he is not directed at all, so that his moral being is left to the chance guidance of circumstances, or to his own [078] insufficiency. This loss is felt and deplored by many who grieve without knowing a remedy, as is beautifully and feelingly expressed in the admirable sermons of Archdeacon Manning.

The recent attempt to revive some deference for the practices of antiquity, for the architecture consecrated to ecclesiastical uses, and for the rites and ceremonies which, although necessary for the due worship of God, have become obsolete through the indolence of the clergy in omitting to practice them, however right the end contemplated, has been of a radical, and, therefore, of a destructive nature. It has been an attempt from beneath, and not from above; it has been of the flesh, though of the enlightened and holy minds of the men: still it was not of the Holy Ghost. The issue has been increased disruption, and the bulwarks of the Church have been fearfully shaken. Many of the best in her priesthood have rushed into the Papacy, and some of the worst have been more envenomed in infidel antipathy to divine mysteries. It has brought out into manifestation the total death of ecclesiastical feeling that pervades the body of the members of the Church of England, although instances may have occurred of an opposite character in particular individuals.

The consequences of these divisions within the Church of England is, that every individual in [079] her communion is as much thrown back on mere personal religion, and out of the communion of the One Catholic Church, as the most rabid dissenter. The superior rank and education of the established

clergy, contrasted with the coarseness and vulgarity of dissenters, induce the upper classes of laity to frequent the established churches rather than the chapels of their opponents; but the end proposed is, with most, to go and hear a sermon, not to go to worship and adore God, and exclusively so with the whole of the Evangelical sect.

As soon as the separation from Rome was effected, all zeal for God's service and glory seems to have died out, or taken the exclusive form of disputation. This is the necessary fate of all schisms: each party tries to vindicate itself, and to justify accusations against its rival. Where either party triumphs, the strife ceases; but not where two parties still exist. In Rome, little is heard of questions in dispute with Greeks and Protestants; but in the East and in Ireland the quarrels are as rife as ever. Hence amongst Protestant sects there are continual broils, and rancorous denunciations of the Established Church, because by such means only can their position as dissenters be maintained. If they ceased to rail, they must cease to live: bitterness and evil speaking, wrathful accusations and fault-finding, are the breath of their nostrils, without [080] which they die. The greater part of the ecclesiastical buildings - all, indeed, except cathedrals and parish churches - were desecrated or destroyed at the Reformation. The

population of the country has gone on increasing; but no corresponding provision has been made to supply the people with the means of public worship. The spirit which had formerly brought forth those noble monuments of ecclesiastical architecture, the cathedrals and abbeys, had fled, and could produce nothing that was not the reverse of noble, dignified, and sublime. The poor, who were before the most constant frequenters of public worship, were ultimately excluded by the stuffed seats of the wealthy from the parish churches in opulent towns. Whitewashed walls supplanted the decorative paintings in the House of God; and the spirit of the Reformation has, in one unvarying course, been developed as a spirit of destruction, without a capacity for asserting, building, or establishing any thing. The clergy, neither at the beginning nor at any subsequent period, had any other idea than that of removing what they deemed objectionable, and they vainly concluded, that by the mere process of denuding, the Church would stand out in virgin loveliness. They were like servants, who, finding some dirt and cobwebs on a picture of Correggio, should proceed to clean it by scrubbing-brushes and sand, in expectation of restoring [081] it to its pristine beauty. A beautiful but dirty picture, scrubbed with sand, is an exact likeness of the Christian Church after it came out of the hands of the Reformers. There is nothing in its rites and services that is wrong; they

are simply defective or wanting in things which are essential to the Church, according to the mind, intention, and purpose of God, as declared in the Scriptures from Moses to the Apocalypse, and which the Spirit of the Lord in the Churches of Greece and Rome has laboured to develope.

In the early days of Christianity there was an idea to embody, there was an outline to fill up: there was an object which the spirit in men of all ranks, clergy and laity, collectively and individually, was labouring to bring into form. Whether the idea was perfect or imperfect; whether the means adopted to develope it were overcharged or misplaced, still there was an idea. Not only architects and builders of every degree, but painters so far as they were masters of their art, musicians who conceived the solemn chaunts, and poets who wrote the sublime hymns of *Veni Creator, Stabat Mater, Pange lingua*, and many others, all conspired with one accord to contribute their several talents, and lay them on the altar, to render the public catholic worship of God most worthy of His name. So far, however, as the Reformed Church was a new [082] Church, so far there was no idea to be produced. It might continue to act upon or reject the old idea, but it was not pregnant with any other. Nothing in it was positive; it was merely negative, as indeed its name of Protestant implies; and

therefore it was impossible for its members to act otherwise than they have done, namely, to pursue independent unconnected operation; each to do that which seemed best in his own private judgement; to lose all notion whatever of catholic worship as distinguished from private worship; to seek for nothing in attending the public services but some personal advantage to themselves, exactly as do all Protestant dissenters of every grade. No architect has been produced who could build a church that inspired devotion; no painter has consecrated his talents to religion in a Protestant sect; and until Mr. Keble arose, no poet has been able to rival the songs of the early Christian Church.

The condition of the Church of England is past all cure, or even remedy. Let it be supposed that the bishops were all orthodox, and unanimously agreed upon the steps necessary to be taken; they are still totally without power to move. In Roman Catholic countries the bishops may at least reform the moral conduct of the clergy,³ or deprive them [083]

³ This assertion, however, is not without exception, as the life of Scipio de Ricci shews. I know also some bishops, both in France and Germany, who have laboured zealously in this way, although without much success.

of their cures, but in England not even this, the very lowest degree of ecclesiastical discipline, is allowed them. The hand of lay oppression is upon them in every direction. Not long ago a notoriously wicked clergyman set several successive bishops of London at defiance, who proceeded against him for flagrant delinquencies, at considerable private pecuniary expense to themselves. The king's courts and various points of the civil law protected him. Without the orders of a lay king, and in most instances without the further order of a lay House of Commons, and of a House of Lords in which laymen greatly predominate, the bishops are powerless. Each party in these houses, the High Church and the Low Church, is equally disinclined to entrust the bishops with power to control the doctrine or lives of their clergy, fearing the exercise of it against those of their own sentiments. At this very moment, a threat by some clergy in London has been published in the newspapers to quit the Church of England, if the bishops shall procure any more power over them. It is for want of this power of discipline and self-correction that all other Protestants, who are ignorant of the importance of episcopal functions in ordination, and the consequent efficiency of sacrament [084], do allege that it is hard to find a single ecclesiastical feature in the Church of England which can identify it with the lineage and features of the Church of Christ: in the Church of

Christ, they say, laymen do not bear rule: the cure of souls is not bought and sold; the support of the clergy is not wrung compulsorily from those who receive no benefit from their ministrations: the doctors and teachers do not contradict each other, and still less do they hold up the sacraments and rites of the Church to ridicule and contempt. These objectors admit, indeed, that if the Church of England be looked on politically, civilly, and as a place of general propriety and decency, no doubt it is highly respectable, much to be valued, and to be upheld by all who wish the well-being of society: but looking at it ecclesiastically, and trying it by any test which shall prove its spiritual qualities independent of its political character, they find it impossible to separate it from, or give it any preference over, other Protestant religious communities. Now the members of the Church of England esteem themselves as superior to all other Protestant sects, (to the Churches of Scotland, Geneva, Baden, the Reformed in France, &c.) as the members of the Church of Rome hold themselves superior to the Church of England, so that this opinion from quarters not unfriendly, and by no means desiring her [085] overthrow, excites in them not a little surprise, and some unmerited and ungracious suspicions.

It seems clear, that if the baneful oppression of the Crown were withdrawn from the Church of England, it would first fall into as many independent churches as there are bishops, and that these would shortly afterwards cease altogether to exist. On every ground, therefore, bad though its union be, the separation of the Church from the State is a thing greatly to be deprecated. But, unfortunately, the recent conduct of the bishops in a case already referred to, has rendered that separation no longer a matter of doubt. A question having arisen respecting the propriety of certain ecclesiastical practices, the clergy and the laity were in collision. The conduct of the clergy was not wise, somewhat arrogant. The practices had fallen into desuetude for so long a period that the laity, in their ignorance, naturally thought them new, called them Popish, supposed them idolatrous, and were evidently totally in the dark on the subject. The clergy did not instruct them - probably were no better informed than their flocks; and, without any previous information, began to make changes which, from the length of time that they had been discontinued, although really old, were to those who witnessed them for the first time as novel as if they had never had a previous existence. Some of the [086] bishops, who were better informed, decided in favour of the clergy, and directed them to continue as they were doing. The ignorant laity raged the more: and the bishops

abandoned their clergy, and yielded up practices in God's house which they acknowledged to be right, in order to please the lay mob. The ground on which the bishops gave way is, that the things which they had enjoined were distasteful to the majority of lay parishioners in different places. The principle thus proclaimed by episcopal authority is, that the voice of the ignorant laymen is the voice of God in ecclesiastical matters. By this maxim, every argument which can justify the continuance of the Established Church in Ireland for a single day is cut up by the roots. The majority of laymen in that country is against it. The bishops, themselves, by their conduct respecting the observance of the rubrics, and laying down lay opinion as the law which is to be obeyed, have settled the fate of the Irish Church Establishment.. It was not long before these celebrated changes appeared, that a statesman who has laboured more strenuously, and sacrificed more to uphold the Irish Church than any other man in modern times, was heard to say, "that he would be an able man, and he should be glad to see such, who could furnish a single argument that could justify the continuance of the Established Church in Ireland according to [087] any of the principles of government now acknowledged in civil and ecclesiastical matters." Its defence was sufficiently difficult before: the bishops have given it the *coup de grace*, and, so far as Ireland is concerned, its con-

tinuance is not to be desired on any ground, ecclesiastical, political, or moral.

The pernicious maxim which guides all ecclesiastical Protestant, as well as political heads, that any point which the people press to the verge of a civil war is to be conceded, is necessarily destructive of all ecclesiastical and political rule, except that of a democracy. This maxim has been promulgated simultaneously by both: the first avowal was by the minister at the time of the Catholic Relief-bill, and the second is now by the bishops. Thus truly, are the Churches so bound to the States that they sink together; yet it is the duty of Englishmen to cling to both alike, so long as there is a fragment left of either. There is a meanness in abandoning a falling cause, at which every noble spirit recoils. The best service that can be done to Englishmen is to shew them their true ecclesiastical as well as political condition, that they may be stirred up to the energy necessary to their position. Papists, who see clearly enough her danger, are vainly expecting that their system will reap advantage from the downfall of the Church of England [088]: but they greatly mistake the source of her weakness and of her immediate decay. It proceeds from no one cause which can benefit them, but from causes that are equally acting against the Papacy, although not in so palpable a manner, because there is less facility in

Popish countries for expressing opinions. No one section of Christendom will triumph over the others; and as amongst the spurious bands of the circumcised Edom, Ammon, and Moab, is to be found a remnant saved with the true seed of Abraham, so shall each of the great divisions of Christendom furnish some faithful baptised, who shall partake of the translation with those who look for the second advent of our Lord and Saviour, although the outward forms which now perpetuate their separations be destroyed. So long as one section lasts, all will last; when one falls, all will fall.

It has been already observed, that the movements, which have taken place at various times in the Church of England with the intention of reforming her, have proceeded from a destructive principle, which could end in nothing but evil. Let it be granted, as is undoubtedly the fact, that the whole body of bishops and clergy before the days of Wesley and Whitefield had sunk into a state of sloth and worldliness; that their teaching was confined to ordinary precepts of morality, of [089] which the flagrant violation was nevertheless unnoticed; and that the poor were neglected: and let it be further granted, that the evangelical clergy were more zealous and active, did preach a clearer Christianity; and did labour more efficaciously amongst the poor: still the effect was either nugatory on the heads of the Church, or they

were stimulated from below, so that the work was radical, ascending from the lower to the higher, and not descending from the higher to the lower. Of the same nature were all the effects upon the people. The children in the schools were often taught to look upon their parents as benighted and unconverted heathen, who could not see the light of the Gospel; and the people were taught to look upon the majority of the clergy, and upon all the bishops, as in a similar condition. Even if nothing had ever been said which inculcated such sentiments, yet this was the necessary result of the example. If the movement had been followed, it would have been the head following the tail: the true order of things was subverted.

In the same way, the High Church party, which first began, at Oxford, to revive reverence for the ancient rites of the Church, and to lead people to worship God instead of running after theological demagogues, worked as the Evangelicals had done previously, although they were not backward in [090] perceiving the error of the latter. It was still a movement from below brought to operate upon the heads, not even with the exception of the best and wisest - Dr. Pusey, who could not, though sanctioned by the University, as professor of Hebrew, be considered an authorised public teacher of theology to his ecclesiastical superiors: so that, sup-posing all their writings

and doings to be what they should be, still their whole conduct was an indirect censure upon their heads.

It does not follow, however, that, notwithstanding these consequences, the conduct either of the Evangelical or of the high Church party has been wrong. It may have been right for each clergyman to do his own duty in his own place, according to the nature of the evil prevailing around him, and to leave the issue in the hands of God, - it may have been the right course, in the days of sloth and supineness, to arouse men from their lethargy by energetic denunciations of God's wrath, accompanied with freer invitations to His mercy, - it may have been right in later times, when the people had become idolaters of preachers, loving to hear sermons, "having itching ears," more than to worship God, to endeavour to lead them back to holy mysteries: but the only end of the whole of such proceedings must be, not to reform the Church, but to vindicate God in His [091] abandoning into the hands of the destroyer a system which is proved by a double testimony within itself to be incorrigible.

One of the most pressing practical evils in all Protestant churches at the present day, is the total absence of speaking with authority, of dogmatising, and of declaring what is, and what is not, truth. This is owing partly to the conscious inability in the heads

to do so, and partly from the mode adopted in the pulpit by the preachers. The utmost that the heads ever dare to do, is to speak of “*our* Church holds this or that;” “*our* Reformers did, or not, do this or that ;“ for which they quote some Protestant divine : the appeal to others implies the want of conscious power in the speaker, and renders all that he says the mere assertion of an opinion which may, after all, be no better than the opinions of him who is addressed. They never dare speak in the name and by the authority, and in the power of THE CHURCH, as if conscious of possessing the keys of being able to bind and loose. The style of preaching amongst Roman Catholics is an appeal to the passions on principles taken for granted: that amongst Protestants is a discussion of principles themselves. Now, whilst the Roman Catholic clergy treat the laity too much as if all they had to do with religion was to receive blindly the *dicta* of the priests, it is true [092], practically, that by far the larger portion of Christians do in their spirits feel the blessedness of being able to repose on something that is positive, and in not being driven here by doctrines in one pulpit, and there by doctrines in another pulpit: and it is this feeling which is the true cause of all the conversions to the Church of Rome which have recently taken place, particularly amongst women, and those half-instructed clergymen from Oxford; the constant expression with such persons be-

ing, “Oh, it is such a comfort to find something fixed at last!”

A strange attempt has been made by some to detach the Church of England from time Papacy, by pretending a genealogy direct from the Oriental Churches, instead of from the Western. It is probable, from the differences respecting Easter, that the first British Christians along the shores of St. George’s Channel, in Cornwall, Ireland, Wales, and Scotland, albeit a very small body, were converts of missionaries from the Eastern Churches; but the whole, for centuries before the Reformation, had come under the dominion of Rome; and it would be difficult to shew that the other inhabitants of these islands, who were converted at a subsequent period, did not receive their Christianity from missionaries sent direct from Rome, such as Austin and others. To speak, therefore, of an *Anglican* Catholic Church as a parallel to the Papacy, is [093] more absurd than to speak of a *Roman* Catholic Church. The Church of England never can be Catholic: she is limited by her name, and by the very laws and charter of her existence, to the British Isles; so that it was once a question whether she could lawfully extend herself even to the British Colonies. This doubt is the only excuse which can be made for the total neglect of our Colonies for centuries by the English bishops, out of which neglect

they were at length shamed by the voice of the laity, - another example of that stimulus which contains within it the seeds of death.

If the bishops were determined to remedy the evil condition of the Church ; if they were agreed amongst themselves in doctrines and rites; if they would petition the Crown for liberty to call a Council of the Church, and if, on being refused by the lay power, they would still meet, cast the lay oppressor out of the Church, and be content to abide his utmost wrath, they would commence a work which might avert the doom of the Establishment for a season. Nothing short of this will be of any avail; but, as there are so many contingent "if's," it would be a useless waste of time to discuss the consequences of such a step. Not only is the taste for martyrdom become as obsolete as that' for daily communion and a cross upon the altar, but there is not left enough of principle in any class to [094] risk pecuniary or personal danger for its maintenance. So that, whether the Church be contemplated from within or from without, her situation appears equally remediless. How long the secular power may find it advantageous to use a certain number of votes in the House of Lords (and of the loss of this the bishops were threatened only last year), or how soon it may be found necessary to give up her wealth to revolutionary plunderers in Ireland, in order, by so

doing, to continue some few months longer the expiring tenure of the faction in power at the time, matters little ; as a body, she is dead, without means of independent action, or time power of shewing one sign of life, - abandoned by her heads to the mob to cry up, or to cry down, whatever doctrines and rites they please.

The disparity between the incomes of different priests in the same diocese⁴, as well as the pluralities held by some of the opulent clergy, have constantly produced in the Church of England loud and repeated expressions of indignation: to these expressions, however, the bishops have ever turned a deaf ear, and, at last, the secular Parliament bestirred itself to remedy the abuse. Attempts are making to increase the number of churches, whereas that which is needed is a greater number of priests, and a greater division of, and multiplication of services. To these real reformations the bishops [095] never attend, whilst they encourage the building and endowing of churches, the ecclesiastical appointment to many of which are to be at the disposal of those who hire pews in them; there being but a very inadequate space allotted to the poor, who are effectually precluded from approaching "a man with a gold ring."

⁴ Original: diocess

Now, as on the breaking out of an epidemic, the first deaths which occur are a warning to all who are attacked with the same malady that it must not be neglected at its commencement, and indicate the nature of the termination to be expected if it is, so did Independency, which appeared at the commencement of the Protestant Reformation, point out the end which awaited every church affected with that schismatic malady, unless the greatest care was taken by the bishops to prevent it. The spirit of political freedom, which roused the nation at length to repel with indignation and violence time insolent pretensions of an Italian bishop, was sufficient to show that the English people would never again submit to lawless, ecclesiastical tyranny; and the only danger to be apprehended was, that the people, not having distinguished between the unjust political, and the just ecclesiastical, jurisdiction, in wisely rejecting the one, had rashly rejected the other also, would henceforward continually resist all hierarchical order and rule whatever. This is, in [096] fact, just what has taken place; and there is at this present moment less deference in most clergymen for the authority of their bishop than there is in Scottish ministers for the judgement of their presbytery. The Church of England has fallen into Independency, and has thereby become a more hollow shell, with some of the external

lineaments, but with scarcely one of the internal characteristics of a church.

Whilst the clergy of the Church of England have been trampled upon by the laity, they have been as cruel as others of their class, and as unjust towards those who have differed with them. In some countries, such as Italy and Spain, the Romish Clergy at once exterminate all Dissenters; but in others, such as France, Hungary, Bohemia, and the northern states of Germany, they have been unable to do so: nevertheless, the Romish Clergy have gone to as great lengths as they could. But in none of these countries have they proceeded with greater and more unmitigated injustice than have the clergy of the Church of England. The following passage is from one of themselves, quoted by a supporter of the Government measures for the relief of Roman Catholics in Ireland, in the House of Commons: -

“ There are a vast number of instances in my own parish, where one poor man, whose whole tithes [097] annually do not amount to more than 1s. 8d. per acre, and yet subject him to have his cow, sheep, pig, or horse, taken and driven to pound six times in the year for tithes, and liable, upon each and every driving, to a charge of 2s. 6d. - driver's fees - besides expense of impounding and waste of time from his la-

bour in seeking the person duly authorised to give him a receipt. He is liable to be summoned, moreover, and decreed for vestry cess once in the year, making annually seven calls on account of the Church to his little plot of one acre; besides, his little holding is liable to two calls in the year for grand jury and public money, and frequently to two calls more for crown and quit-rent. Thus, eleven calls are made upon his small holding in the year, besides his landlord's rent, and for sums trifling in themselves, but perplexing and ruinous in the costs which attend them. Surely such are hardships that ought to be removed.'

"Now, let me ask whether it is possible that such a system as has been described should not rouse the peasantry to discontent? Let me also ask whether such a system as this can operate to the advantage of the Protestant Church, which is the obvious, and, indeed, the only ostensible cause of all this oppression and extortion? But are there no more annoyances? Are the grievances [098] described in the letter which I have just quoted all that the peasantry have to endure? They are not: for the system is carried to a pitch far beyond this. Each person to whom tithes are payable farms them out to some one who undertakes to collect them for him. This tithe-farmer employs several sub-collectors, who again have recourse to the aid of others in a lower grade; and these, in their

turn, are allied to the lowest class of persons in the country, who scruple at no oppression, and who employ such means to extort the tithes from the tithe-payers, that, if time clergy knew how they were levied, they would shudder at the thoughts of employing such means."

The cruelties of the penal laws against Roman Catholics could not be exceeded; and whilst the clergy levied the tithes from the garden of the Roman Catholic cottager, they suffered the rich to go free. The Irish House of Commons voted that they would not pay tithe of grass land, and the clergy were afraid to enforce it, and tamely submitted to be thus defrauded; and, when it is remembered that, both by climate and soil, which are things beyond man's power to control, the produce of Ireland must be chiefly from pasture, it is seen how aggravated is the cruelty on the poor. At length the lay-government, afraid of the rebellion of the people, was compelled to [099] make some modifications; but the clergy, as a body, never remonstrated against the iniquity by which they profited.

It cannot be denied that the inferior clergy have just grounds to be jealous of any increase of power over them in the hands of the higher, for they have been trampled upon by their superiors as much as they have conjointly trampled, where they could, on

the laity. This arises from the loss of diocesan councils and courts, and from the bishops holding such authority as they do possess as autocrats, and not as administrators of known and ascertained principles. Only last year a French curé took leave of his parishioners, alleging the following extraordinary circumstance as the cause:-

“ Je vivais depuis seize ans au milieu de vous, cherchant dans la mesure de ma foi et dans la convenance de mon sacerdoce a vous édifier de ma parole et à vous diriger dans la voie de Dieu. Tout à coup, et sans aucun avertissement préalable, un grand vicaire de Mgr. l'Evêque d'Autun descend dans votre commune, se présente chez moi, une formule de foi dans la main, et me dit au nom de mon supérieur spirituel: 'Signez cette profession de foi, ou remettez les clés du sanctuaire et ne repassez plus le seuil de votre église.' Sans hésiter un instant, *sans examiner et sans discuter* [100] *les termes de cette profession de foi*, mais ne considérant dans cette sommation que deux choses: l'abus d'autorité qui vient sonder à toute heure *le secret de la conscience*, et la contrainte morale exercée contre un prêtre à qui l'on donne à choisir entre une profanation de sa pensée et la perte de son pain, j'ai choisi de perdre mon pain. J'ai racheté la complète indépendance de ma conscience au prix de ma profession sur la terre, et tout en m'affligeant d'être sépa-

ré de vous, j'ai remercié le ciel de m'avoir fait reconquérir à ce prix la liberté des enfants de Dieu. J'ai remis respectueusement la clé de mon église, et je me suis jeté aveuglément dans les bras de cette Providence qui sait seule ce qu'elle veut de nous.”

No doubt if the same power existed, there would be the same exercise of it in this country: and all who remember the famous Peterborough propositions, will not fail to perceive the way in which it would manifest itself. No power of bishops would now be tolerated, but such as under the pretext of being directed against Popery is, in fact, an advance towards Puritanism: in this way the bishops would be cheered by the huzzas of the mob, and in the other they would find themselves powerless.

In justification of the clergy of all established churches, however, it must be borne in [101] mind that toleration is impossible: toleration of religious dissent in ecclesiastical matters is like toleration of rebellion in a State - a thing which is necessarily suicidal. Dissenters from all establishments are the only persons in whose system intolerance is unjustifiable. No doubt there are many ways and degrees of treating insubordination in Church as there are in civil matters; but the principle of intolerance is sound; and it does not seem to be possible to maintain an estab-

lished church with perfect freedom of religious opinion and conduct also.

Still the condition of the Church, whatever it may be, does not justify her sons in quitting her communion. There may be individual cases; such, for example, as a woman marrying a Roman Catholic, or a person going to reside in a Roman Catholic country, &c., in which it is probably right to conform to the customs of Rome; but each one of such cases must be tried on its own individual merits, and is not a rule for the guidance of others, except in similar circumstances. However evil might be the state of the country politically, it does not justify any one in leaving it. They who emigrated from France at the time of the Revolution would have shared a nobler fate by remaining, and contending against bad principles where they were. Men are dealt with by God in classes; as [102] Christians, as Jews, as Heathens, as Englishmen, as Frenchmen, as Spaniards, &c.; as Roman Catholics, Church-of-England men, Presbyterians, Independents. Whether a man be born and has remained in one of these classes, or, deserting that in former times of wilfulness, has brought himself into another, his duty is to share the fate of that which he has deliberately chosen, whether for weal or woe.

The Church of England shares, with the Churches of Greece and Rome, the sin common to all alike, of having failed to answer the end of its mission into the world. The clergy and heads of each have offended partly in similar, and partly in opposite, directions, but the result has been the same. If the clergy of Rome have erred in domineering over the laity, the clergy of the Church of England have equally erred in suffering the laity to rule over them. Again, if the Patriarch of the West, and Bishop in the Imperial capital of the Holy Roman Empire, errs in considering himself not only a bishop, but the sole inheritor of apostolic authority and duty, by virtue of which he is able to rule the universal Church, and authorised to consecrate bishops, the bishops of the Church of England do more err in affecting a power to consecrate bishops whilst renouncing all higher standing than the episcopal; for it is as contrary to sound ecclesiastical principles for [103] bishops to consecrate bishops, as it would be for priests to ordain priests. It was, therefore, to be expected that, whenever God should commence the work of cleansing His sanctuary, His first act should be as of old, when the priesthood of Eli and his sons was changed for another family, to call forth a new line of priests. This could be done out of any part of the baptised, because the Christian priesthood is not limited to any one family or class. It is the Christian Church as one which is a

nation of kings and priests; and there is no covenant from God to one branch of baptised people more than to another, as the Romish Clergy falsely teach, saying, that they have Christ's promise to be with them to the end, but that He has not promised to be with any other class of men. They say, "the temple of the Lord are we:" but it is written that God is no respecter of persons; and as the circumcision and baptism of wicked Jews and Christians is made uncircumcision and no baptism, so are orders, and sacraments, and priesthood of any kind, of no avail to those who do not work the righteousness thereof. God has promised to be always with them that fear Him in every condition of life, - with kings, with priests, with husbands, with fathers, with children, with servants, upon their abiding faithful in the discharge of those several duties; but He has not promised to be with [104] one class more than with another, nor with any one which deserts its duty. Change of dynasties in Christian monarchies shew us that God setteth up one family and putteth down another for the unprofitableness thereof, and that the sins of the fathers accumulate on the heads of their successors, until the iniquities are at their full, and their judgement proceedeth. As there is change in the royal, so may there be in the priestly dynasty also.

This did, indeed, take place at the Reformation. The priests and bishops of the Churches of England and Ireland are as truly priests and bishops as those of Greece or Rome, although neither of the Roman nor Greek family. "I believe in one Catholic and Apostolic CHURCH," is the creed of every Christian; it is the Church which is one, not a part of it; it is the Church which is Apostolic, not only a few men called to exercise that office; it is the Church which is prophetic, not a few persons with the gift of interpreting prophecies; it is the Church which is evangelical, not the few men who go forth as missionaries; it is the Church which is pastoral, not the clergy only; it is the Church which is the teacher of the world, not a few persons only who are selected to that charge. Out, then, of this body can God call, whenever He pleases, any persons, not thereby to supersede or set aside those who have been faithfully serving Him hitherto, but to add to [105] them the things which, although essential at all times, are now in these last days pre-eminently so, which they cannot have without extra aid, and to give blessings they cannot obtain in the bodies whereof they are members, for want of the machinery necessary to confer them. The gifts are in the Church, or, rather, in the Lord Jesus Christ, the head of the Church, which is His body, and, therefore, can be put forth whenever He pleases, and wherever He finds faith in men to receive them and exercise them, even

men whom He makes willing to serve Him in this way, for the benefit of the whole body. As the Church of England is defective in comparison with the Church of Rome, so is the whole body of Episcopal Churches; and, à fortiori, the others, in comparison with that which is necessary for the perfecting of the Catholic world as one to be the bride of the Lamb. The good in them all is good so far as it goes, and, therefore, highly to be prized, and not to be suffered to slip. “Hold fast that which thou hast,” is the word of recommendation to such, and, therefore, the faithful have all cause for thankfulness, and none for jealousy, that God should raise up ministries⁵, which, depriving them of nothing that they already have, may add immeasurably to their spiritual advantage.

In the above sense, and in no other, is the Christian Church apostolic. Nothing can be more [106] absurd, and more false, and more repugnant to the common sense and honesty of mankind, than for the heads of the Church of England to say that the Church is now one, because it once was; that it is now apostolic, because it once had apostles. It is as untrue as for the United States to say that they are now governed by a king, because they once were; and it would be as good an argument for an American to

⁵ Original: ministeries

contend that his country is monarchical, because the President is invested with sovereign authority. If the Pope be not invested with apostolic authority, certainly no other person or persons in the established churches are. No Bishops are: if they exercise any apostolic authority, it is by usurpation. Necessity may justify their doing so, as it may any other departure from fixed laws, but it is another thing to contend that the departure and the usurpation are legitimate. A Church is a unity if it is under one jurisdiction and government, and not if it has diverse governments: it is apostolic if it has apostles, and not if it is without them. If it is not a unity, each part must do the best it can for itself; and if it has not apostles, it must do the best it can without them: but in neither case is it lawful to tell lies, and assert it is a unity and is apostolic, when all mankind sees it is neither the one nor the other.

There are many churches now, wherein, by the [107] instruction of the clergy, the flocks are looking out with joy for the return of our Lord to this earth. These churches are virgins in heart, lamenting their bondage under their temporal lord, yet faithful in the court of the King of Babylon, and, they have heard the midnight cry of “Go ye forth to meet Him.” But they have no oil in their lamps. The rite of confirmation, which professes to convey this oil, conveys it

not. This defect arises partly from lack of faith in those who pretend to confer it, partly from the lack of faith in those who should receive it, and partly because there is no proper channel through which this grace might flow from the Lord Jesus Christ into each member of the flock, in his several place, border, and sphere. In fact, whatever the ecclesiastical theory may be, the various parish churches and chapels are not organised bodies at all. They consist only of a minister and a mob of people. The cathedrals, with their numerous ministers, bishop, canons, or prebends, chaplains, chanters, choristers, testify how numerous and disciplined a body of clergy is necessary for the right service and worship of God; yet these, by the sloth of the clergy in not attending in their places, by the want of power in the bishops to compel them, and by their avarice in holding pluralities, are dwindled down to the condition of parish churches and chapels, and the service is left to be [108] performed as a task by one minister in routine. The clergy do not range under their bishop as parts of the same body, all having similar duties to fulfil. No individual in the congregations has a spiritual dependence upon the other members: one member suffering does not induce his neighbour to suffer, because there is no union of membership between them. Their sitting under the same roof, and hearing the same minister preach on Sunday, is an accident consequent on their

worldly position. The flocks of the clergy are really no more united together than are subscribers to the same club, or frequenters of the same theatre. These churches, therefore, are necessarily without the oil, and never can have it: the cisterns, the pipes, and the vessels are all equally empty. Those churches which hold the true hope are still no better than unwise virgins, and must speedily go to them who have the oil to sell, or share their predicted fate. Now is the time of the end, when all these sayings of our Lord are fulfilled: now is the time for the lesson to be learned from the parable of the fig-tree, - a good tree, with healthy leaves, and in otherwise vigorous health, perhaps unusually productive of wood and leaves, but lacking the peculiar thing that was needed at the time. In the last days, when Christendom is rent into a thousand schisms, can be seen the union of all the different forms of outward [109] Christianity, hitherto discordant, and still waging upon each other war to the knife, uniting, as in the eighty-third Psalm, against the single thing which God is doing, as a climax to all His former works. Still, be it remembered, that men will not deliver themselves, by quitting their posts in the churches of which they are members. God is a Spirit, and they that worship Him must worship Him in spirit and in truth. The hour is come, nay, now is, when, neither in one outward form of Christianity nor in another, shall men exclusively

worship God, - neither in Jerusalem nor in Samaria, in Popery nor in Protestantism; for God is no respecter of persons, and will find means to deliver them who seek Him with their whole hearts. Our Lord sent all who believed in Him to their own rulers to testify to them, and suffered not any to follow Him but such as He especially called, or who were excommunicated by their sect for bearing witness for Him. This was no doubt in mercy, foreseeing that when things really came to extremities, and to the day of suffering for His sake, above all, in the last day and hour of the power of darkness, very few would be able to abide. Let no one seek so perilous a distinction; let no one think or say that he is prepared to forsake all and follow Christ. The more he is encompassed with spiritual as well as with worldly riches, the more he will be [110] unwilling to forsake the sect, the teachers, the means, by which his blessings have hitherto flowed to him. Rash men will, indeed, be ever ready to say, "Lord, I will lay down my life for thy sake; " but he who is wise will not thrust himself into a position into which neither God's voice has called him, nor which His providence has fitted him to fill. Men often appear to be courageous because they have not sense enough to see their danger, and the contingencies are too numerous, the way too dark, the prospects in this world too gloomy, for even the wisest to be able to count the cost of steadily, perseveringly, and quietly

"possessing his soul in patience," and bearing testimony to principle in the present time, when in no class of society, amongst monarchs, nobles, priests, or people, can scarcely a man be found who will be faithful to it.

Men have studied the prophetic Scriptures to little purpose, if they have not attained to the knowledge that the trials which attended the person of our Lord have to receive their antitype in His body, the Church, in her last days of sojourn on the earth. Of all who heard Him teach, saw His miracles, and professed to believe in Him, only one hundred and twenty are mentioned as having proved faithful to the end. The trials were more than flesh and blood could stand. So will they be again: not only shall they be more than mere [111] unregenerate men can stand, but more than they who have received the Holy Ghost in baptism only shall be able to stand. All who shall be enabled to endure to the end must be confirmed or strengthened for that special object, and with that express intention. The Sacrament of Confirmation is of no more avail in the Episcopal Churches now than the Sacrament of the Eucharist is in the Presbyterian Churches: it is no sacrament at all, it is a mere lifeless form. But the dry bones must be made to live by the Spirit of the Lord acting upon them, which never will be done but through the order of ministers which

He appointed for that purpose at the beginning. To that order must all churches who lack the oil seek, or they never can obtain it. The SEALING is spoken of in the records of the beginning of the Church, because the ordinance existed which could effect it; and it is referred to again in the Apocalypse, at the close of the dispensation, because the ordinance was to be revived for that end. During the whole course of the dispensation, however, there has been no such intention as to seal by the rite of confirmation; the very word is disused; the imitation of it has been proved for ages to be worthless; but it must now be resumed in the hour of the Church's extremest peril and deliverance.

LECTURE III.

ON THE STATE OF THE LAITY IN ANTI-EPISCOPALIAN COMMUNITIES.

FROM the many acts of parliament which were passed at the period of the Reformation to naturalise the children of Roman Catholic priests, particularly in Scotland; from the mass of landed property belonging to the Church which the bishops, deans, and other dignitaries made over in perpetuity to their natural children; from the chronicles and histories of the time; from the continued attacks which were made upon their immoralities, deplored by the good and

ridiculed by the witty; from the repeated regulations made by the ecclesiastical rulers respecting the concubines of the clergy; and from the decrees against their bastards, particularly that of the Council of Trent expelling them from holy office, it is undeniable that a large proportion of the persons who had claimed, in centuries past, to have the exclusive right to guide [113] the people in religion and morality, was entirely devoid of both: and under such rule as that of Julius III., the morals of the clergy could not have been different.

Nothing is more difficult than to estimate the comparative amount of vice existing at any two periods in the same country: it is probable that its real amount in kind remains the same, whilst the grossness and nature of it varies considerably. In a country where the inhabitants are brought under obedience to laws, so that open violence is restrained, crimes of that description will be less frequent. Seductions will take the place of rapes: malice and revenge will find the means of gratification through litigation more than by the assassin's dagger: but power will still oppress the defenceless in every ramification of human society. It must be obvious to all, and every day's experience affords example, that men fear exposure before the public more than any other thing. Daily journals now publish, instantly, things which used to be

only slowly bruited long after the occurrence of the event, and by so far exercise over the wicked a salutary restraint. Concealment, therefore, becomes, more than ever, a necessary concomitant of every offence; and consequently the rarity of the notoriety does not prove a real diminution of the practice of immorality from that which [114] obtained four centuries ago: neither is it to be denied that the indirect influence of the spread of Christianity has been to ameliorate the outward conduct of men, and that a greater increase of this amelioration has taken place since the Reformation, than during the whole previous fifteen hundred years from the commencement of Christianity. It must be remembered, also, that the mutual hostility of rival sects has made them keep keen eyes on the faults of each other, which malevolent watchfulness has greatly tended to the preservation of outward decency.

It is easy for those who live under governments in which the rulers have no power to exercise capricious tyranny, or even for those who live under paternal, though absolute governments, to talk of and to practise the duty of submission to the powers that be: but it is a far different trial to those who are daily goaded by cruelty and injustice inflicted upon themselves, or upon others before their eyes. The same remark applies to the duty of submission to ecclesiastical au-

thority. The number of clergy who had no real occupation, regular or secular, in proportion to the rest of the community, was so great previous to the Reformation, that they infested every street and house: they gained ready access, under the garb of sanctity, to all places, and sometimes on pretext of religion [115], and sometimes without any pretext at all, meddled in the domestic concerns of every private family.

Still the people submitted to them, and never rose against the clergy as a class apart from any other tyrannical body. It was not until the secular rulers for their own private ends, and in no wise on religious grounds, quarrelled with the rulers of the Church, that the people moved in the same direction. When the kings and nobles began to plunder and rob wholesale, the people carried on a little business of the same sort in retail: and the character which the religious reformation assumed in each country was analogous to its political condition. England was greatly advanced in civilisation beyond Scotland, Germany, and Switzerland. By the word civilisation here, is meant the supremacy of fixed laws and rules of government in opposition to the arbitrary caprice of individuals or bodies. In England, therefore, the Reformation, though conducted by the king for the gratification of his own wickedness, and by no means from any good or religious motive, was carried on with

greater moderation, and with less violence, than was done either in Scotland or in Switzerland. In the former country the power of the crown was barely greater than that of individual barons, and not sufficient to enforce its authority [116] when two or more combined against it. All society was torn by factions; men lived, more or less, in a state of continued civil war, and of liability to sudden assaults and plunder from their neighbours, which the government was too weak to put down: they looked to no redress from any evil but such as their own arm could bring them, and every man was accustomed to avenge his own wrongs.

Hence the character which the Reformation assumed in Scotland was quite different from that which it took in England. In Scotland, it was the work of a half-savage people: in England, it was the work of a civilised government, with which the people sympathised little. In neither case did the Reformation start upon any fixed principle: it was not an idea that was to be developed as it could: it was a mere negation of, and resistance to, some present evil, which was to be rooted out. Thus it was one thing in England in the reign of Henry VIII., and another thing under Cromwell: it was one thing in Scotland under James VI., and another thing after the Union. Religion never has been separate from politics since the foundation of

Christianity. The Roman Emperor held Christians to be enemies to the State; and from that period to the present, every ruling power in every State has considered all persons, who differed from the religious opinions [117] of the rulers, to be enemies also of the civil government. There may have been, and probably were, several individuals, in all ages in the Church, who looked at the spiritual things which lay at the bottom of the outward turmoil; who abstained in heart and practice from all admixture with it, and who took no part in the work. With the active reformers, politics had quite as much to do as religion, and necessarily so; for the Papists claimed, for the Bishop of Rome, the right to interfere in our domestic broils, and to absolve the subjects of the crown of Great Britain from their allegiance. Many of the Papists themselves, however, were indignant at this, and fought for the rights of the country as stoutly as the Protestants; but the Pope did not cease to stimulate his followers to murder their sovereign.

The spirit of resistance in the people to authority in religious matters, went hand in hand with their resistance in civil matters. The English, being more civilised, were more easily guided: the Scotch, with the reckless fury which always characterises the movements of a mob, effectually destroyed all semblance of a Church in Scotland, as the French subsequently did

in France. They were provoked to this by the bad management of their English rulers, in endeavouring to force upon them the form of religion which had been adopted in England [118]. Papists and Prelatists were thus necessarily, in their eyes, all one, because both alike imposed their forms and ceremonies upon them by the civil authority; and the only result that became possible, was the overthrow of all form of Church whatever. The true principle for which the Scotch contended was, that laymen had no right to impose ecclesiastical laws. In this they were joined by men of kindred spirit throughout Great Britain; and thus was compacted a mass of otherwise heterogeneous elements, holding only one point in common, which was, that they would live under no episcopal jurisdiction whatever, because it was enforced by the civil power.

With the sweet, men must take the bitter of their position: if they will effectually avoid the possibility of poison being mixed with their food, they must eat no food at all: if they will enjoy the gratification of eating, they must run the risk of swallowing that which does not agree with them. In rejecting Episcopacy, they rejected all possibility of being members of a Church: because, as has been stated many times in other places, a Church is an organised body, whose organisation is as fixed and determined as the organisation of a human body, and can be as little

of a human body, and can be as little altered, changed, or modified; and to which priesthood is as essential as a king to a kingdom [119].

The men, however, were Christian men; they desired to pray to God, to confess their sins to Him, to seek His forgiveness through the appointed means of the one full, perfect, and sufficient atonement of His Son for the sins of the whole world, and to ask for the daily assistance of His Holy Spirit to enable them to fulfil their duties. So far so good. But it was all an abstraction - a question of opinion - a theory which had no tangible exponent. Every individual might have done all these things equally well on a desert island, or in his own private room. In an evil hour they proceeded further, and rejecting ecclesiastical authority because imposed by lay power, the laymen amongst them most inconsistently imagined that they were qualified to act as apostles, whose office alone it is to establish, set in order, and arrange Churches. "By their fruits ye shall know them." Most obviously are they proved, by the evidence of 300 years, to have had no apostolic gift or qualification at any time among them. They started from the false idea that they could find a receipt for making a Church in the New Testament. This fancy still infests all Protestants, more or less; and they constantly combat the claim of the Papist for the authority of tradition, by a counter-claim

for the authority of a text. It is, therefore, worth while shortly to consider what the New Testament really is, and whether it be possible from the nature [120], and character, and intention of the writings therein contained, to find this desired receipt. The New Testament then contains, first, four accounts of the life of our Lord - three written by eye-witnesses, and one collected from the reports of others. Secondly, a history of the proceedings, for a very short time, of some of the men whom our Lord whilst on earth chose for apostles, and the preachings and journeys of another apostle (St. Paul), to whom, subsequently to the choice of the others, was given a commission to countries different from theirs. In no part of this history, however, is to be found the desired receipt for making a Church. Thirdly, letters to assemblies of believers, who had already begun to be formed into Churches, some in one stage and some in another, towards that end; all, however, in an imperfect state concerning their *internal* condition, but with no mention of their *external* organisation or structure. Fourthly, three letters from St. Paul to Timothy and Titus, telling them to select and ordain ministers, and giving them thereby authority so to do; but still nothing about any further details. In the history of the preachings of the apostles, however, it is incidentally mentioned that the people should choose their deacons, although such right does not seem to have been recognised ei-

ther by Timothy or by Titus. Every system which affects masses of men requires [121] time for its development; and Anti-episcopalianism, in time, developed its true character. Its ministers are elected by the people, and consequently, according to the authority to which alone they profess to bow, are only deacons. Although other ministers lay hands upon them before they begin to consider themselves the teachers of any particular congregation, no special gift of the Holy Ghost is supposed to be conferred or received. To use the expression of the Swiss professor of Theology, the minister receives no more than a physician receives from a medical diploma, namely, a certificate that he has undergone a certain education, and possesses the necessary qualifications for a teacher. He is not supposed to receive any particular gift, whereby he is empowered to administer the Sacraments with an efficacy with which no other man can. They properly disclaim all right to the title of priests, to offer sacrifice, to officiate at an altar, or to confer the Holy Ghost by the imposition of hands. In every act, and by every means, they proclaim that Anti-episcopalian ministers are not priests, but deacons.

In their vocation of deacons, however, they laboured efficiently; and, about a century ago, the middling classes of Scotch people were the best instructed and most moral people in Europe. Their re-

ligion was chiefly confined to their own families [122], where great simplicity and purity of manners prevailed; joined, however, to much moroseness, harshness, and cruelty. In the public assemblies, which they called their Churches, there was no more liberty for every man to read and judge of the interpretation of the word of God for himself, than there is in the Papacy. Never was a more false assumption made than that of liberty of conscience by the Presbyterian sects. It has been the most intolerant of any: no one dare put the remotest interpretation upon any sentence which did not square with the most narrow-minded creed that ever was set up as a caricature of Christianity. The Calvinistic creed, as it too developed itself, was mere fatalism; for the Scotch were so scared by terror from Rome, that they sought refuge in Mecca. The denial of any free-will in man more than in a horse, and scarcely so much - a belief in a predestination fixed in the unalterable councils of Jehovah before the creation of the world, irrespective of all means, except faith that the merits of Christ are imputed to them; and a consequent division of all mankind into but two classes, the elect and the reprobate - is supposed to be the sum and substance of all that the Bible contains, and all that any Presbyterian minister dares to say he has found in it, on pain of expulsion by their Church courts. To this was [123] added a tyrannical meddling with the dress of indi-

viduals; prescribing who of the women might wear silk, and who might not; enforcing a Jewish, strict observance of Sunday, which they would call the Sabbath; and punishing as well as did the Papists, by the secular sword, all offenders against good morals.

The evils of Calvinism are now much mitigated, as also those of Popery, and by the same means: not in either case by real amendment of bad principles, but by the rising up of the infidel spirit, which, though breaking out in the Protestant Churches in the time of the Reformation, has only fully developed itself since the French Revolution. Still, however, instances are easily to be met with where people justify the crimes they have committed by saying, "They had it to do, and could not get by it:" which is the excuse of the Turk, who says, "It was written." Voltaire began by turning the Swiss into ridicule; and the French, in 1794, swept their Calvinistic sumptuary laws and their political independence away together. Burns ridiculed the Scotch ministers; and liberalism has scared them from their cuttie-stools, much sanctimoniousness, and some cant. It would have been well if it had stopped there; but religion, which long remained in the private families after it had died away in the public assemblies, has become obsolete [124] also. The rising up of children against their parents, at the time of the passing of the Reform Bill, opened the eyes of many who were previously blind to

the eyes of many who were previously blind to what had been going on around them; and now the Free-Kirk mania has set parents, brothers, and sisters, all by the ears together, and carried schism and disunion into almost, every family in Scotland. If the clergy of the Church of Rome have failed with their powerful machinery to reform the morals of people under their control, the clergy of the Church of Scotland have failed in a no less signal manner. The following extract from the "Edinburgh Review" for January 1847, p. 1, contains a just estimate of the fruit of their labours: - "Scotland had been singularly late in cultivating the arts of peace. Up to the union of the two crowns, her history is little better than a chronicle of factious outbreaks and ferocious daring; which other parents, as well as Arnold, may often have been unwilling to let their children read, lest the only tales the grandfathers of Scotland had to tell should give them too bad an opinion of human nature." Such was the result of the guidance of Calvinistic Presbyteries for two hundred years.

At the beginning of the Reformation, the idea of a Church existing separate from the State did not enter into the minds of the Reformers. This [125], which is by very far the most clear principle of Church government in the New Testament, they wholly overlooked: a curious specimen of a theological vision

which pretended to see stars invisible to all the world beside, and yet could not see the sun, the centre of the whole system, - no very brilliant example of their apostolical talent. If the clergy are to ask the civil magistrate to lend his sword to enforce the payment of their stipends, it follows that he must see that the duties for which that stipend is paid are duly performed. Thus he becomes of necessity a judge of the due performance of ecclesiastical duties, and has jurisdiction in the Church. Wise men may make a system, in itself defective, run on for a certain time; but, when other men succeed to its government, the defects become apparent. The modern Scotch Free-Kirk theory of a Church united to a State, with which the State was not to interfere, was the most absurd that ever was imagined. When the question began to be really examined, such a condition of things could not stand for a moment. The wise Scotchmen, who had had the direction of the ecclesiastical patronage of the Crown in Scotland, ever since the Union, particularly the Dundasses, both of Arniston and Melville, took care that Crown-livings should be given only to such persons as the people would [126] approve of; but when rash, daring, reckless men, ignorant of the arts of ruling, and eager only to reward political partisans, came into power, in 1880, and bestowed livings upon their favourite ministers, without humouring the wishes of the people, at the same time that they were

encouraging the masses to rise up and alter the whole frame-work of political society, the Free-Kirk was the necessary result of such doctrines and practice, and another sect has been added to the interminable prolificness of Protestantism.

In the Church of England, the right of the people to dissent from the appointment of any minister over them is recognised; but the grounds for that dissent must be defined and tangible. Justice requires this on all hands; but justice did not exist in Scotland at the time of the Reformation; neither does it yet, save as they have been compelled to conform themselves to the exactness of the English courts. Indeed, the very fact of their Supreme Court being one of mixed law and equity, is sufficient to shew that its decisions can never be of authority for precedents; since every decision may have been modified by special circumstances. A minister, on being presented to a cure, may be rejected in Scotland by the people without a shadow of justice, or without any other reason than that his preaching [127] is alleged not to be edifying; and it is for the practice of this injustice that the members of the Free Kirk contend. The same principle, being one of self-destruction, must bring their own system to an end; for the same plea by which the people may capriciously reject a minister without assignable cause at the first, equally justifies, in their

eyes, their doing so at any subsequent period; and, accordingly, whenever their ears begin to itch for something new, they quit their minister, elect another, build a church for him, and leave the old one to starve, - a fit desert for men who, unmindful of the dignity of a minister of the Gospel, will pander to such an antichristian system. Certainly, of all people under heaven, the Scotch seem the most unfortunate in their attempt to order and establish churches. .

The Free-Kirk people think they have entrenched themselves behind, an unassailable bulwark, when they assert that Christ is the only Ruler in His Church, - a position which appears to them alike novel and striking, although it is equally admitted, asserted, and maintained by every Christian sect, as every other truism must be. The only question is, "Whether does the Lord Jesus Christ, now in the heavens, put forth His rule in his Church, through the head, or through the tail ? through rulers, or through the people ? through [128] kings, or through the mob ? through bishops, or through seat-holders ?" This is the real gist of the question: and as these persons think that the Scriptures are the only authority in such matters, let them shew that He manifested His rule, not through Timothy and Titus, but through the mobs of Ephesus and Crete, or, as they value a repu-

reputation for common sense, for ever give up their interpretation of, and comment on, their truism.

This is really the great religious point at issue in the present day, and it includes all the rest. All men who pretend to have any interest in the things of another world, and who have any concern for the fate of their own souls, are pretty much agreed upon the means by which those interests are to be advanced, so far as their individual persons are concerned. But the cause of God in the world is wrapt up in the question, Whether it is by Him that kings reign, or whether from the choice of the people? whether Christ rules through men of His appointment in the Church, or through the mob? The former is the kingdom of Christ, the latter is the rule of antichrist: the former must be established in the confession of some body of persons, although it may not contain one thousand members throughout all Christendom, whilst the latter must moulder away until there are as many sects as there are individuals [129] in the world: the one is a Church builded on a rock, the other is a Church builded on the sand, with no means of cohesion between the particles.

Although the Roman Catholics justly boast of the unity of the Church, they have no idea of any advantage contingent upon that unity, save the personal

salvation of the individuals who form its component parts. The whole object of the ministration in Protestant sects, also, is avowedly directed towards the salvation of individual men. In their object, therefore, all the ministers in every sect are agreed, however different may be the means by which they endeavour to arrive at it. No sect whatever looks upon the organisation of the Church as a thing essential to its answering the end for which God established Christianity on the earth. The Papists speak of the organisation of their Church as having the authority of antiquity, as having the advantage of unity, as being adapted for all classes of men, &c., all which are just grounds of admiration; but still they leave the present question, which is the way in which God's purposes are effected, untouched. The Protestants dwell on the danger of men being enslaved by blind obedience to commands which they do not understand, of becoming idolaters, and so of losing their souls in the Papacy, whereas they [130] have a purer faith free from all such perils in their own communions. Still none say that the organisation is, in itself, the essential thing, independent of its effect on the individuals composing it: and since all parties have equally lost sight of the one end and object to be attained by this due organisation, they are alike incapable of attaching the importance to it which the subject merits.

God promised to the world that He will establish His kingdom in it, when there shall be no more death, sorrow, sighing, suffering of any kind, moral or physical. The Head of this kingdom is His Son Jesus Christ: the chief officers and rulers of this kingdom are appointed for the due order and suborder of its parts: these officers and rulers are arranged in different grades and orders, by which, as in an organised army, God's order and method of rule in His kingdom is shewn to the world. It is especially necessary that this His order and rule of His kingdom should be shewn in these days, when He is suffering all order, as it has hitherto subsisted, to fall into the hands of its enemies, who will destroy it, so that there shall be no order, rule, or authority upon the earth. In these days, therefore, two things may be seen going on simultaneously, - the progressive crumbling away of all established churches and kingdoms, through the judgement of God on kings [131] and priests who have ruled for themselves and not for God; and the progressive rise of the order of His Kingdom, which, without any human power, as a mountain cut out without hands, shall appear as a witness of His rule, and they who shall have given that witness, shall be caught up to meet the Lord in the air, as a reward for having borne this testimony, and as a bride prepared for the bridegroom.

It is undeniable that the disputes amongst Christians concerning present things have effaced from the mind of the Christian Church the hope of the return of our Lord to this earth: none desire it; none pray for it; none long for it. Yet the only hope held out to suffering humanity, and, moreover, to the whole suffering creation, of deliverance from sin, pain, and death, is from this Advent. At the time when it takes place, they upon the earth, who are desiring it, will have their corruptible bodies changed into incorruptible bodies without seeing death. These persons, however, will not be detached and unconnected individuals, like grains of sand, one in London, one in Paris, one in Edinburgh, one in Moscow, one in Rome, &c., unknown and unconnected by any common bond with each other, but persons builded into a unity of actual organisation, as well as of inward faith and hope [132]. The hope is a thing to be shared with others; of its realisation no one shall partake without others with him; so that the hope begets, through community of interest, brotherly charity and catholicity.

The points of theology to which those Protestants in all sects, who have most hope, have exclusively confined themselves, have tended to produce selfishness, narrow-mindedness, want of charity, and uncatholicity. These points are, in themselves, good; the first of which being the answer to the all-important

question to every individual, "What must I do to be saved?" Assuredly a man is profited nothing if he gain the whole world, and yet lose his own soul; therefore, all true religious feeling must begin there. But it ought not to end there; by ending there, it makes the whole religious feelings, sentiments, studies, and thoughts of a man rest exclusively on self. They who have this one idea only, look with distrust upon others who extend their views further, as unsound in the fundamental doctrines of the Christian faith. They also are dishonest with the Scriptures; and, as in the Papacy, men will say that they believe that the sacramental bread in the Eucharist, which they taste in their mouths to be bread, is not bread, because the priests have told them so, and, therefore, being untrue to the conviction of their senses, acquire a habit of lying and dishonesty of spirit [133], so do Protestants, who force all the Scriptures to centre into the one idea of personal salvation, act falsely with the plain words of the Scriptures, and, under the name and pretext of giving a spiritual application to God's promises, set aside the letter, and assert that they understand that which they know they do not, and twist and pervert the sense till it says things totally dissimilar from that which the language clearly declares.

The world is very keen-sighted in things regarding its own interests, and its judgement is to be attended to. The charge of slyness, prevarication, and want of plain straightforward honesty, which it has ever reiterated against those who profess to be more religious than their neighbours, must have some foundation. The wickedness under the mask of religion came out in bold relief in the days of Cromwell, and the same character is observable in all the sects. Protestants are willing enough to charge on the Jesuits the spirit of deception, which is quite as visible amongst themselves to all eyes but their own. The foundation of it, with the Papists, is dishonesty in matters of faith, such as the absence of the bread in the Eucharist, the duty of blindness in obedience, and the power of the clergy to turn vices into virtues; the foundation with the Protestants, is their dishonesty with the Scriptures, in perverting the plainest words [134] from their true meaning. These things, once admitted into men's systems of religion, make trifling with their consciences a duty, and open a door to every kind of hypocrisy.

There is no doubt that every Christian has a right to possess the Scriptures, if he can procure a copy, and pleases so to do; but it by no means follows that he can understand them. There are certain passages which he, doubtless, can comprehend, if he be a per-

son of average intelligence; but the larger part of them no one can understand. Many parts will not be fulfilled until after the return of our blessed Lord to this earth; many relate to events which shall not take place until the Christian dispensation shall have closed; many require the voice of prophecy to explain; many demand a knowledge of history, and of the manners of Oriental nations, which the majority of persons in Great Britain cannot possess. But man's salvation does not depend upon such passages: so far as individuals are concerned, it matters not whether they understand them or not. It is, however, necessary for the heads and guides of the whole body, as one, to understand them; and God ordained a class of ministers, even apostles, in order to apply the knowledge of them which He gives, but only so far as is practically useful for the day and hour of the Church, through [135] another class of ministers, even prophets. Yet, throughout the Protestant sects in England, Scotland, and Switzerland, there is not an illiterate person who has any religious life, who does not read the Scriptures, and imagine that he has an inward light which enables him to apply and interpret, in a mystical sense according to his own ideas, every and any portion he pleases, be it narrative, history, type, or ceremony.

Although it is the right of every body to possess a copy of the Scriptures, as it is his right to possess any other thing which he can honestly obtain: it by no means follows that it is advantageous to him to do so. Many men have not common sense, and if they have it not, they had better not read them. The Scriptures pre-suppose that men have common sense, just as they pre-suppose that men can either read themselves, or are not deaf so as to be unable to profit when others read them. Reading the Scriptures will give neither common sense nor the sense of hearing to men who have them not, and such persons will not profit by the Scriptures. If evil of one kind has come into the Papacy from the people not having the Scriptures, their promiscuous use has been a source of as great evil among the Protestants, though of an opposite character. The distribution of the Bible, as the universal cure for all moral and theological evil [136], is as great a delusion as any other panacea which professes to cure all physical ill. The Protestants, with all their reading, have not yet learned to take the beam out of their own eyes, in order that they may see clearly to take the motes out of the eyes of the Papacy.

A vain war of words has raged more intensely in Scotland than in England, because the people are more contentious, and have been celebrated, in all

times, for their intestine broils. Southern against English, Southern against Highland, valley against valley, family against family. The war of swords has been suppressed within the last century by the power of the government, formerly too weak to do so, and it has been succeeded by a war of words; and the tongue, if not so deadly as the weapon it has supplanted, is "set on fire of hell," does as much mischief, and makes more noise. Where one sect is exclusively supported by the power and wealth of the State, it is impossible for a dissenting sect to exist except by contention: it is the only form, except missionary exertions, in which its life can act. Every anti-Episcopalian sect is fed in its public assemblies by words of preachers, not by sacraments; it cannot grow, save in conformity with that on which it is nourished: it is fed by strife, and on strife it must live: it has not the flesh or blood of Christ on which to feed [137], and, therefore, cannot be transformed into His likeness.

It would be ludicrous, if the subject were not too solemn, to hear men disputing about words, as they often do, when they are agreed upon the subject on which they are at variance; and such is the case in most of the disputes with which the Calvinistic sects abound. For example, there has been a hot contention about the extent of the efficacy of the atonement,

under the cant term of God's love to all men. No one means to deny the words of Scripture, that God is Love; and no one means to assert that the consequence of this character of God is, that all men are saved. Thus the matter on which they have been disputing for years, is simply the terms in which a proposition on which all are agreed should be stated. Nothing can more strongly mark the love of disputation which pervades the sects, and which is so contrary to the spirit that the Apostle Paul teaches the Churches to cultivate. But the only way in which Divine life shews itself in Protestantism is by disputation. Amongst Roman Catholics, this life goes forth in the more useful form of societies for affording personal assistance to the poor and afflicted; services which, if attempted to be performed by Protestants, are effected by giving an annual subscription to hire some other person [138] to do that which is irksome and disagreeable to be done by the individual himself. It goes forth in adorning and beautifying the house of God; in painted windows; in splendid and appropriate buildings; besides innumerable societies for the relief, by the personal acts of the members themselves, of every possible variety of human wretchedness and woe, as they are seen to abound in Genoa and Rome. But, alas! what has Scotland produced in the way of national charity? The records of its shame have been published by a Government Commission for that end;

and it is therein proved that scarcely any provision is furnished for old age and decrepitude. They boasted for a long time of the method in which they managed their poor, and recommended its adoption by the English. In an evil hour for the reputation of the people on the score of charity, a Government Commission was appointed to inquire into this vaunted method, and any thing so cruel and disgraceful to the name and character of a Christian nation has never been laid bare to public indignation, except in Ireland, which is the only other country in Christendom where no provision has been made for the poor.

The anti-Episcopalian ministers in England have been the means of one great blessing to that country, for it is to them almost exclusively that the [139] lower orders of the people are indebted for any knowledge of Christianity. The miners, the colliers, the manufacturers, who have all increased greatly in numbers during the last century, as well as the most scattered inhabitants of country parishes, were greatly neglected by the bishops and clergy of the Church of England: the Wesleyans and Baptists laboured zealously to impart the elements of Christian knowledge to the very lowest classes, and abundant blessing has crowned their endeavours. It is the custom of Protestant Dissenters to speak at all times as if they were the exclusive advocates of religious tolera-

tion, and that the Roman Catholics were the enemies of the same. But the fact is, that the penal laws under which Dissenters suffered were enacted by the anti-Episcopalians in the time of Cromwell; that the first person who laboured for their removal was the Roman Catholic King James II., who gained over William Penn, the Quaker, after considerable opposition, to the same opinion; and that the removal was at that time most bitterly opposed by the Dissenters themselves. The life of Cromwell, which has lately been given to the public in a more detailed form than it existed previously, is of great use in proving that the cruelties, hypocrisies, and blasphemies which the persecutors in the Romish Church have practised, have been fully equalled by Protestant Dissenters [140], wherever they have had the power of using them.

The path of wisdom is to steer between extremes, lest we make shipwreck on one or the other. The path of foolishness is to be either in one extreme or in another. Popery and Protestantism are two extremes; the Church of Christ is alone the abode of wisdom, for He is the true Solomon who dwells in, and whose Spirit pervades, it. Obedience to ecclesiastical superiors is a truth which in Popery has annihilated the responsibility and all the moral dignity of man. The right of private judgement is a truth which in Protes-

tantism has destroyed all obedience both to the ecclesiastical and civil magistrate, except as much as can be obtained by the sword. The differences are irreconcilable, because the assertion which each party makes is true, and he will die sooner than abandon it; whilst the extent to which each carries his own dogma, unmodified by the other, is the error which is equally fatal to all. In the Church of Christ alone is to be found the reconciliation of all discord, the peace which He bequeathed to the world. This Church can be none other in form than that which He has ordained, and can admit of no variation, because His life, which is free to yield obedience, and at the same time to exercise its will, can only do both in the way in which those [141] forms do indicate and prescribe. Yet there is not a single sect that does not contend and witness for an important truth, which, if held in a loving spirit and in a catholic Church, would be a source of blessing to all. The Quaker, for example, is right in maintaining the superior importance of the inward and invisible part of every sacrament and rite to the outward and visible, just as the soul is of more importance than the body; the propriety of simplicity in ordinary discourse; the absence of show and ostentation in the use of the blessings which God has given to be enjoyed. If joined in the communion of the Catholic Church, such example and testimony would operate upon and be a blessing to all around, but, be-

ing held in sectarian self-sufficiency, serve only as ensigns of schism and unholy separateness.

The fervour of the Wesleyan Methodist, the plainness of his speech, and the devotion with which he seeks out the poorest and most neglected part of the population, shew how well adapted he is to do the work of an evangelist in that sphere, and that his real ecclesiastical standing in the Church is in the Deaconship. Left to themselves, without other characters to bear upon their fervour, and supply them with the doctrine and steadiness which are often lacking amongst them, the Methodists run into extravagances which excite [142] disgust, and pursue courses which taken by themselves cannot be justified. Valuable, indeed, would such men be in their place in the One Catholic Church.

The Presbyterians, whose name implies simply their testimony against the government of the Church being in one individual, do indeed bear witness to a great truth; but it is not the only truth in Church government. The Independents, who do contend, on the other hand, for the independence of every separate Church of any other similar body, are as correct, in so much as they know of the subject; and the opinions of both are seen to be true, and are reconciled in the Church of Christ, as He has constituted it; but whilst

whilst such views are held in schism they are irreconcilable, and cannot both be correct.

The Church of England testifies for the right of the laity to be as much considered part of the church as the clergy; for their right to have the services performed in the common language of the country; to receive the sacraments as Christ appointed; and to be responsible for the exercise of their judgement upon all matters submitted to them as objects of faith. These, and many other similar points, are more subjects of discipline and regulation than of faith, and could never be contradicted in the Church of Christ [143].

The Church of Rome testifies for the importance of unity as essential to the Church; for the necessity of ecclesiastical discipline in order to lead souls to heaven; for the uselessness of the dead letter of Scripture without a living interpreter; for the value of rites in the due worship of God.

All the differences above enumerated as those for which these various sects have separated from their brethren, might be held in harmony together, without there being any more necessity for collision than there is between branches of the same army - between the cavalry, the artillery, and the infantry. But

knowledge only puffeth up, and so breaks the bonds which charity alone cements. Each of these doctrines, which are true and good, have caused those who hold them to say to the rest, "Depart from me, for I am holier than thou." Love would have bound them all together, and produced by that union a glory to God which none can give in separateness from the rest. United, they would have been strong; disjoined, they are weak. The end of their standing out in schism (and there is not a hope to be entertained for a moment of their ever uniting) will be, that they will be sucked individually, one after the other, into the vortex of the infidel spirit of the time, which accommodates itself to every form of the mind of man. It is like a contagion from which none can guard [144] himself, which fills the atmosphere and penetrates all the invisible pores of every man's being. The ordinances of the Church alone can shield any one; these alone are the defences and armour of God's providing; for this end they were given, and all who abide within them shall be safe.

The spiritual question really at issue between the Church of Rome and the Protestant anti-Episcopalian Churches is this, - "Is religion an opinion or a habit? Does salvation depend upon the acknowledgement of a syllogism, or upon conformity to God?" If the former be the truth, then is a preacher all that is requi-

site : if the latter, then all the machinery and instruments ordained of God in the Church are indispensable. Then are sacraments necessary to give and to sustain the invisible life; then are elders necessary to instruct the judgement in sound doctrine; prophets, to open the deep things of God, whereby the imagination may be guided into spiritual channels; evangelists, to recall to memory the state in which we were born, and out of which we have been recovered; and pastors, to wean the affections from things on earth, and lead them to things above, where Christ sitteth at the right hand of God. The Roman Catholic clergy may have led many men ill; but they have guided many rightly: whilst the clergy amongst anti-Episcopalians have [145] not had the means of leading them at all: the utmost that they have been able to do for men is to tell them the path in which they ought to go, and then leave them to walk in it the best way they could. The first character of God, however, is that of a Father; the correlative of which is children: and no good or wise father contents himself with telling his children what to do, but he watches over them, and by various means, some of foreseeing and preventing evil before it arises, and some of remedy after it has occurred, unceasingly overlooks them daily and hourly. Our heavenly Father does no less, and has appointed various servants and divers means by which this watchfulness over His little ones may be

carried into operation, because He knows that they are unable to guide themselves.

If the Church be the body of Christ, as all do in some sense or other admit, there can be but one Church, for the same reason that an individual can have but one body. All persons who pay any attention to religion do also admit, that out of the Church there is and can be no salvation. In this proposition, the question will turn upon the definition of the word Church; but, let them be agreed on this, they will no longer differ on the remainder. One Church, out of which there is no salvation, is the gift of God to men for the [146] purposes, among other purposes, of leading men, or of men being led, to heaven. The process by which this leading is effected and carried on, consists of instruction and discipline as an integral part, or essential attribute of this Church, and is also a gift of God. No body, therefore, which systematically and intentionally excludes all discipline upon the spirits and actions of men, can be a part of the Church of Christ. It is a curious phenomenon, that the sects who are the narrowest and the most exclusive in their definitions of the Church, and who limit the number of individuals to be saved to the small body of their own communion, and which they suppose to be the election, are the loudest in condemning the alleged narrow-mindedness of those who deny

salvation to any who are out of the Church. It is probable that the errors on this subject are rather in the head than in the heart, and that men, having departed from the sound teaching of the Church concerning herself, have tried to compass matters too high for them, and fallen into absurdities of logic rather than of heresy.

It is clear that, under no definition, can they be members of the Church who do not hold the doctrine of the Church; for example, no person can be a member of the Church of Christ who denies His essential Godhead, or His true and proper [147] humanity; such as Socinians on the first point, and those modern heretics who say that His flesh was not that of the Blessed Virgin, but a new substance first created in her womb. Again, no person can be a member of the Church who denies the presence of the Holy Ghost to give life in the sacrament of Baptism, or the real presence of the flesh and blood of Christ in the sacrament of the Lord's Supper. It is very possible, however, to believe all these essential articles of Christian verity, and yet not be a member of the Church, just as any person may acquire a knowledge of, and believe propositions which are cognisable by his understanding upon any other subject; and therefore it must be considered, furthermore, that no one can be a member of the Church who denies its discipline for

directing the thoughts and conduct of men: for to deny this is to convert the Church into a mere intangible abstraction, of no more practical importance to the mass of mankind in this life than is the Newtonian system of astronomy.

Now, at the root of this belief in the discipline or guidance of the Church, lies the authority of certain men to conduct it; and since that authority in God's Church, which He has given in order to guide men, can only be conferred by Himself, it follows that the principle of men electing their [148] own ministers is subversive of the discipline, which is tantamount to being subversive of the essence, of the Christian Church. It is, therefore, impossible that those persons and those sects which contend for this principle can be members of the Church of Christ; that is, if the word Church be taken in any sense more restricted than as comprehending all baptized persons.

Discipline, like every other good thing, has been so caricatured by priestcraft in all ages, that men have revolted from the idea of it as from a pestilence, and have preferred to be without an unknown blessing rather than come under subjection to a certain evil. Without going back beyond the lifetime of the present generation, abundant examples may be given of the cruelty that has been exercised under its name,

and of the folly of the measures employed. One example has been already furnished in the first lecture; more shall be given now. A priest, having said something offensive to his bishop, and being on the following evening at supper in his brother's family, in which he resided, was called out of the room, and did not return home again for nine months. At the end of that period, he appeared with his nails the length of birds' claws, his black hair having become white and hanging over his shoulders; unable to stand upright, and covered with vermin. He had [149] been seized on the night when he was missed, and hurried off to an ecclesiastical prison at sixty miles' distance, in which he had been confined all that period in a cell wherein he could not stand upright, upon bread and water, with no change of linen or water.

A Mesopotamian priest, who had come to Rome in the hope of gaining some assistance for his flock, being found to be the only native of that country in the city, was detained against his will for twenty years, and often punished for expressing his wish to go home. At length, under pretext of his having aided a young pupil to escape (which, however, he did not do), he was repeatedly and so cruelly flagellated, that, five years afterwards, he was scarcely recognisable by an English general, who was his friend; and he died of the treatment he had received.

A celebrated French infidel lawyer became converted, and in process of time joined the Jesuits. They said he was proud and vain of his learning; and, therefore, they ordered him to fill a cart with stones, at which employment they continued to keep him for two years. It is very possible that the man was proud, but there is no direct antipathy between pride and a stone-cart. The real object was either to drive him from the order, or to reduce him to being a mere *cadaver*, or stick in their [150] hands. It was not to correct his pride, but to gain a slave, that was their aim.

But to proceed. A young woman of nineteen entered a convent, in the vain expectation that she would be enabled to pass her life in prayer to God, and in meditation on the love of her Saviour and of His Virgin Mother. No sooner was she immured, than she was told by the abbess that she was proud; and she was sent to sleep in the cellars of the convent, which were below the level of the river. Resisting this, she was made to toil at all kinds of menial drudgery, invented on purpose to wear out her body and mind. These means, joined to insufficient food, rendered her dropsical, and brought on low fever, so that, at the end of eight months, a beautiful, strong, and healthy young woman was so changed, that her mother did not recognise her when she saw her through the grating of the parlour, till the poor child exclaimed, “ O

mia madre, la crudeltá dell' abbadessa m' ha fatto cosi !”

In another convent, a nun was ordered to confine herself to her hard, wooden bed, where she lay for several years, until ulcers were formed on the points of her emaciated bones, to which her coarse garment, that she was never suffered to change, adhered. In another, a nun was not permitted to lie down, save for a short time in the night, her rest [151] being broken every two hours, in order to go through some silly repetition of Paters and Aves, till, weakened also by want of proper nourishment, she fainted, and was often left on the stairs or passages where she happened to fall.

These, and thousands of other instances that might be given, are the habitual daily transactions which take place throughout Italy, and which are called discipline; and, unquestionably, if this be discipline, the world is better without it: but it is, in fact, the systematic cruelty of priests, taking this covert means of getting vent, now that they dare, no longer perpetuate public executions and *auto-da-fés*, which they do blaspheme in calling by the name of discipline.

The non-compatibility of the existence of a Church without discipline, and the truth that God himself is the author of it through the clergy, has been clearly shewn in the well-reasoned and elegant work of Archdeacon Manning, on the Unity of the Church; and he carries his argument triumphantly against the Protestant Dissenters, Scotch Free Kirk, &c.: but he does not perceive that the argument is equally conclusive against the Church of England. Laymen appoint themselves to be ministers in the Church of England, or they are appointed by other laymen. For example, one of the ministers of the crown asks the lay queen to order [152] the canons of a certain cathedral to elect the brother of that minister to be a bishop: with this order the canons comply, or, if they refuse, which they never do, they incur the penalties of *premunire*, by which they are imprisoned till they do comply, and all their revenues sequestered. Thus, by lay interference and commands, and by lay penalties, does a priest become a bishop. If it be said, “Yes; but the person so nominated must have been already a priest;” Granted: but what difference does that make? The father of the minister having two sons, one clever and the other not, pays the expenses necessary for the elder to get into Parliament, whereby he becomes a minister of the crown, and sends the other to college, whence, as a matter of course, he becomes a minister in the Church, and is ordained, on

ordained, on application for orders. The machinery is more complicated and less direct in the case of the Church of England than in the case of the Dissenter; but, ultimately, theologically, spiritually, and in the sight of God, laymen in each case nominate to office in His Church; and man, not God, appoints the persons who should exercise discipline in the Church.

Being once in office, however, the difference between the two cases is greatly in favour of the Church of England. The ministers there are not [153] removable at the caprice of a lay mob. They are free to exercise their duties; they may teach things of which the people are ignorant without the fear of losing their bread; they live not in fear of lay elders calling them to an account for the subjects and mode of their ministrations. Such, however, is the case throughout the Dissenting communities.

It is notorious that, having departed from the discipline of the Church, the Dissenting bodies have departed from the doctrine also. Socinianism, Neology, Rationalism, and that form of fatalism commonly known by the name of Calvinism, and not the Calvinism of John Calvin, are the characteristics now of the Genevan, Swiss, German, French, American, and British anti-Episcopalians. If individuals, and not masses, are considered, it is painful to look back even

upon the orthodox evangelical sects, because the reflection is made by all, that the religious state of a vast number, after a lapse of years, is obviously to every observer worse than it had been at the beginning. And how can it be otherwise? If God has given a machinery at the tremendous cost of the death of His only-begotten Son, in order, amongst other purposes, to be a means of guiding men, would it not be preposterous to suppose that men can be as well off if they despise and reject that machinery as if [154] they honoured and yielded to it? that they can guide themselves by guides of their own choosing as well as if He guided them by guides of His choosing?

If the Popish clergy have wrought mischief in the world by their abuse of discipline, the anti-Episcopalian sects, who have despised it in these latter years, have wrought an equal degree of evil in an opposite direction. At the commencement of the Reformation, there was, if possible, a more vexatious system of spying, secret information, inquisitorial examination, and iniquitous judgements in the Presbyterian chief courts than in those of the Papists. The conduct of the anti-Episcopalians in Ireland and Scotland is as black and cruel as that of the Romish clergy against the Waldenses and other Protestants in France. The lives of Cromwell and Montrose, recently published, appear most seasonably as witnesses on

this point. Such proceedings were at variance altogether with their system; not that cruelty and injustice were at variance with it, but discipline or control of any opinion or practice of any kind was a violation of the unlimited right of private judgement. At the same time, deep and mysterious Christian doctrines were openly debated, and these of the most abstruse and difficult kind. Thus a familiarity with the name, attributes, and character of the [155] Deity was produced; the Bible became a treasury of arrows, from whence every one could draw as many as he pleased, with which to wound a brother: and now is quoted in justification of revolution and plunder by the infidel Radicals, as by the Roundheads of old. It is the roaring of the beast from the bottomless pit that is heard in all those works which accuse the aristocracy and the wealthy of selfishly wasting their wealth procured by the labour of the artisan. No doubt all in authority, from kings downwards, have conducted themselves amiss, and shall give account of the same to God; but to a revolutionary mob they owe no such account; to anonymous editors of newspapers they owe no such account: whether they fulfil the duties of their station towards those below them or not, those below them are not their judges; but the language, increasing every day, from the Chartist's club up to Mr. Carlyle's "Life of Cromwell," is that of denouncing vengeance to be inflicted by the hands of the labourer. To this end

the exertions of the Dissenters have one and all tended, some with more consciousness of what they were doing and some with less, but still producing the same result. The consummation of all things - the bringing unto a head of all that has been written, is the last act of the great drama of the mystery of God's revelation in mortal flesh [156]; the gathering up of insubordination in the State and in the Church as she has been, with the gathering up of all order, combined with all freedom, in the Church as it shall be.

Men will naturally ask, What is the upshot of all these observations? to what do they tend? and, if true, in what way do they concern us? The answer is, that all men of foresight, in every department of the intelligent world, religious or irreligious, statesmen and radical, speculative historian and pamphleteer, in England, France, Germany, and even Italy, do with one voice declare that the world is arrived at a crisis; that there is no longer power in the Church or in the State any where to resist any thing for which men shall combine and clamour. Government, therefore, is come to an end, except in the military tyrannies of Russia and Austria. The few no longer compel the many, whether for good or for evil. Kings are reduced to be mere puppets, not the hereditary embodying of monarchy, but the tolerated representatives of anarchy. The prophecies of Isaiah, &c. are fulfilling to the

letter. If Christ, then, be a king.; if kingdoms were instituted by Him; if He did constitute a body called a Church; and if He did do any thing more than put a book in men's hands, and tell them to do the best they could with it; if He is to have any rule over, and guidance of [157] the men whom He created, whose nature He took, and for whom He died, He must put forth His power, and reveal Himself with such a definiteness as He has never done before.

Amongst religious men of every creed, but mostly amongst Protestants, because they have chiefly revered His book, has the belief and hope been revived of His speedy return to this earth, in order to set up His Kingdom and His Church upon the ruin of all others. These persons have advanced at the head of all other believers in revelation in the knowledge of God's purpose; there is danger, however, to men in every class, of resting where they are, of not pressing forward in the race, and of standing still before they arrive at the goal. Such, therefore, must go further on still, or they, in their turn, will be left behind by others.

Englishmen are proud of boasting that they enjoy interchange of thought, freedom of discussion, and of religious worship, beyond all other people. These blessings were given by God for a specific end. It was

not for the sake of Englishmen alone, but for the sake of the whole Church, that He did these things; and He expects that we acknowledge His goodness, and shew our gratitude, by devoting these blessings to His service: for, although intended to be blessings, they become such, or are turned into curses, only according [158] as they are employed. In no other country in Europe but this is there such toleration as should enable God to cleanse His Church by beginning to shew the method of His kingdom, and how it should be ordered. If the rulers of Christendom refuse to follow His guidance, then the witness which shall be set them here shall be for their condemnation, even as to Chorazin and Bethsaida of old.

There is a small body of Christians out of every tribe to be sealed, in order to be translated at the coming of the Lord. These are not a promiscuous assembly, but an organised body, in and around, and concerning whom do the Scriptures find their interpretation, which have hitherto been sealed up. This body of persons are one; they, in their several assemblies, are all looking for the same thing: and these assemblies are virgins, neither having wedded nor committed adultery with the kings of the earth; they have also oil in their lamps, which none others have, although they may, with equal intensity, be looking for the bridegroom - although they have equally heard

and believed the cry that He is coming. But these have received from Apostolic hands that sealing in their foreheads which marks them in the day when He makes up His jewels. The others will not go to those who sell the oil to receive it; and so, notwithstanding [159] their belief in the coming of the Bridegroom, are shut out. It is those who have the oil who are counted worthy to escape the things which are coming upon the earth, and to stand before the Son of Man. Worthy, not because they are personally and individually better than other Christians, but worthy on account of being faithful to a special witness to which they have been called.

Thus, then, it appears that the company of believers who are interested in, and capable of profiting by, the things now brought under consideration is exceedingly small. It is necessary in these days, in order to reap the full measure of blessing which God has in store, to be not only, in spirit and in truth, a believer in Jesus Christ, but to look with joy, in hope and in love, to His appearance. It is further requisite to be so situated as to be enabled to receive the anointing which seals for the end. These three classes of Christians, at the time of the end, harmonise with, and are prefigured by the three divisions of the harvest. There was, indeed, the general harvest of countless grains of corn to be gathered into the storehouse of the Lord,

as there shall be of the great company of the redeemed, which no one can number, from the day of Pentecost to that hour. But there was previously an earnest of the same in the wave-sheaf, which was gathered first, and presented in the [160] Temple. Prior to this, however, there were a few ears gathered hastily, before they were fully ripe, dried in the fire, and made the first offering of a part of the whole harvest that was to follow. So there are some who shall escape the things that are coming upon the earth; while there are others who, foolishly refusing this, shall have to go through the great tribulation, when, as in the days of Midian, if it were not for the elects' sake no flesh shall be spared and live, and who shall be witnesses in it, although they had rejected the higher privilege of escape from it, by being taken up to meet the Lord coming with His saints.

It was observed, in speaking of the actual condition of the Church of England, that her downfall seemed to be near at hand; and yet it was said, subsequently, that it would appear, from the Scriptures, as if all the ecclesiastical, as well as civil, forms of government would continue until the coming of the Lord. Thus it is that, if any one secular or ecclesiastical body be clearly perceived to be *in extremis*, it is to be inferred that all others are in an equally dangerous condition, although probably, or at least possibly,

from a malady of a totally opposite nature. Hence the outward condition of each church and monarchy serves as a clear sign to the true Catholic of the consummation of all things, whilst it blinds the sectarian, who [161] rejoices in the downfall of his rival, and thinks thereby to benefit his own sect. This has ever been the effect of all God's dealings; light to some and darkness to others have been produced or increased by the same acts. Of all the divisions of Christendom, anti-Episcopalians are in the greatest depth of darkness respecting the purpose of God in His Church, and fulfil, to the very letter, all that is said about God's people being in the darkness of Egypt, whilst they apply those Scriptures to the Papists.

No profit can be derived from these reflections, if the end be to exalt or decry any one of the parts of the great city of Confusion at the expense of the other. The use of them is as an instrument by which men may see the condition into which all have equally fallen – the hopelessness of deliverance by means of any machinery now in operation in these great divisions; the certainty, therefore, of God's judgements upon all these systems equally, that men may cease from mutual crimination, and confess, with one united Catholic voice and heart, "Unclean, unclean!"

The first effect of the coming of the Lord in His Church must be to shew to all men, by it, alike and equally, their ecclesiastical and common, rather than their personal and private sins; and this, not by sending preachers to scold in sermons, but [162] by presenting His truth in act. It is as a body the Church has failed; it must be by a body that the witness against it is made. A restored portion, embodying all the truth which Christendom contains in doctrine, discipline, and ceremonial, must necessarily condemn every part without naming it, because such a Church would, in the very act of taking the truth of one, silently witness against another which did not contain it, and bring out into clear light the truth itself, without the rust, and dust, and fleshliness with which ages of corruption have covered it. No body of Christians, let its doctrine and discipline be what they may, can be in union with the One Catholic Church, which does not set forth in act, at least the following heads:

I.

The three symbols, commonly known by the names of the Apostles', Nicene, and Athanasian Creeds, contain a summary of the doctrine of the One Holy Catholic and Apostolic Church.

[All other terms of subscriptions, such as Pope Pius's Creed, the Councils, the Thirty-nine Articles, the Augsburg Confession, &c., are mere sectarian and fleshly contrivances to justify and perpetuate schism.]

II.

There are two Sacraments which are essential [163] for all, viz. Baptism, which confers spiritual life, and the Holy Eucharist, which sustains the same; but every external act that confers an inward and indelible grace may be termed sacramental, such as ordination, marriage, &c.

[If a Sacrament be a visible sign and mean of the putting forth of Almighty power, then assuredly is the absolution, in the confessional, of the penitent who had returned like the sow that was washed to its wallowing in the mire, and whose last state was worse than that in which he was before he was converted, most truly a Sacrament.]

III.

It is essential that the Sacrament of Baptism be administered in the names of the Three Persons of the Blessed Trinity, and that pure water alone be used.

[Oil and spittle are defiling additions, unwarranted either by Scripture, reason, or the practice of the first Christians.]

IV.

In the administration of the Sacrament of the Eucharist, it is necessary, firstly, that bread and wine be offered to God; secondly, that they be consecrated by the priest to be the body and blood of Christ; thirdly, that the consecrated elements be [164] offered to God, in memorial of the sufferings of the Son of God; fourthly, that they be consumed; and, fifthly, that they be communicated in both kinds.

[The Churches of Greece, Rome, and England comply with some of these conditions, and omit some respectively; so that in neither of them is the holy rite properly performed.]

V.

The Holy Eucharist can duly be celebrated only by one ordained to the priesthood.

[The anti-Episcopalians and Evangelicals never mean to administer a sacrament; they merely intend to eat bread and wine in remembrance of a departed friend.]

VI.

In order for Christians to be fully instructed in every branch of truth, it is necessary that they should receive it through all and each of the four ministries which God has given for that purpose, according to the apostle Paul in his Epistle to the Ephesians, chap. iv.

[It is not needful, however, for all Christians to be fully instructed in the mysterious doctrines and meaning of the rites of the Church: the majority of Christians have not capacity to enter into such subjects: but they who will, and to whom it is profitable, never can learn them without all these means; and hence the teaching which is conveyed in all the sects, Roman, Anglican, and anti-Episcopalian, must be

partial, and therefore apparently contradictory, although not really so.]

VII.

The clergy have no rank or authority in the State, and kings, nobles, or laymen, of whatever rank or office, have no authority or rank in the Church, and therefore ought to have no special place assigned to them in buildings devoted to the worship of God.

[A priest-king at Rome, bishops in the house of Lords, and in the Hungarian Diet, lay ecclesiastical commissioners, and elders in Presbyteries, &c. are visible signs to all Christendom of the anti-Christian character of those systems.]

VIII.

The buildings consecrated to the worship of God ought not to be used for any other purpose, neither for political assemblies, as in Spain and Ireland, nor for musical festivals, as in England.

IX.

No armorial bearings of nations, kings, or of private families, nor pictures, nor effigies, should be [166] placed as ornaments in the house of God, which is consecrated exclusively to His worship. Pictures of

subjects representing accurately historical facts recorded in Holy Scripture, are permissible, as means of instruction to the ignorant, in passages, cloisters, council-rooms, schools, &c.

[These things have all been done in time past, with good intent, but they should not have been permitted.]

X.

The Lord Jesus Christ alone governs His Church, and He executes His will by the power of the Holy Ghost: it therefore is not lawful for the clergy to employ any temporal means of enforcing obedience to their decrees.

[From their forgetting that Christ's ministers must not fight, the clergy have ever fallen into the sin of Peter, of drawing the sword and smiting all whom they deemed the enemies of Christ; many of whom were really such.]

XI.

The Lord Jesus Christ is the only High Priest and Governor of the Church Universal, and, during His absence, He presides over it by apostles, assisted by prophets, evangelists, and pastors, who have no ju-

isdiction in particular churches, but whose exclusive office it is to hold together all the [167] separate independent bishoprics of Christendom, and unite them into one.

XII.

The government of every particular Church is through a bishop, with priests and deacons under him, without whose sanction, authority, and direction, no society formed for religious purposes is lawful. All bishops are of equal rank; but it may be proper, for certain purposes, to collect some under a metropolitan, who thereby becomes an archbishop.

[The efforts of Monks, Jesuits, Bible, tract, and other similar societies, are all equally wrong, save when under the guidance of the bishop of the diocese in which they are carried on.]

XIII.

Prayers may be offered in the House of God, only to God, and to Him only through the One Mediator, the God-Man, Jesus Christ.

[To offer prayers through any other mediation than that of the Lord Jesus Christ is as gross an act of idolatry as to offer them to more gods than one.]

XIV.

The Apostle Paul says, in his Epistle to the Romans, that the oracles of God were committed [168] to the guardianship of the Jews; and, therefore, all the Hebrew books which that Church held as canonical before the birth of Christ are to be received as Holy Scripture; and all the Greek books of the New Testament, which are adopted by every Church in Christendom, must be received as Holy Scripture.

[The Romish and Greek priests have falsely added to the Holy Scriptures books which the Jewish Church never received, and which the Jews, more faithful to their trust than the Christian priests, will die rather than admit. The Jews, therefore, are more faithful witnesses for the integrity of the written Word of God than are the Christian Clergy.]

XV.

Since the priest, who offers prayers to God, does so on behalf of the people present with him, it is requisite that he use their maternal language.

[Our Lord spoke the dialect of the common people, and addressed chiefly the illiterate. Latin has long since ceased to be the language of communication even amongst the learned, as it once was. The Romish

clergy trample upon the laity, and mock them by continuing to use a language which few of themselves in the country parishes, and none of the people, comprehend.] [169].

XVI.

The clergy have a right to the tithe of the income of all the flock, but they should not receive payment or gifts for the performance of any rite, nor for the use of any seat in the church. All men are bound to pay the tenth of their income to the clergy, and also to make offerings of a part of the increase of their property.

[The clergy have not faith sufficient to demand their rights, but resort for their maintenance to all manner of improper devices, in the form of gifts, fees, &c.; to say nothing of the frauds practised for the same purpose.]

XVII.

The people have a right to choose their deacons.

[No deacons in Christendom are chosen according to the example set by the apostles.]

XVIII.

The doors of the church ought always to be open, and prayers offered at six (the first hour) in the morning, and at five (the last hour) in the evening, and at other times during the day also. The Eucharist should be celebrated, daily, in the forenoon; and there should be at all times, except during service, a priest in the confessional, ready to [170] hear and relieve the sorrows of all who come to seek relief from the burden of their sins.

XIX.

The prayers which are made in the Church are *from* the whole Church, and *for* the whole Church, as one body, living and dead, because the whole is perfected as one; and thanksgivings should be given to God for all the eminent dead by whom He has been enabled to bless His Church; such as the patriarchs, prophets, and John the Baptist, of the ancient covenant; the blessed Virgin Mary, the apostles, martyrs, and confessors of the new covenant.

[Dead men cannot pray: a ghost is not a man, although he be part of a man. If parts of dead men are still on the earth, such as relics of their teeth, bones, hair, &c., it is a proof that their bodies are not yet raised from the dead. It is the duty of the Church on earth to pray for the dead, because they cannot pray

for themselves, and because they cannot be delivered from the grave until the whole Church are with them, and perfected as one body together.]

XX.

The only hope held out to mankind of relief from sin, pain, sorrow, and death, is by the second coming of our Lord, when He will appear with His [171] risen saints, and change the bodies of those who are looking for Him, so that they shall not see death; for which advent His Church must be prepared as one body by the instruments which He ordained at the beginning for that end.

LECTURE IV.

ON THE CONFESSIONAL.

THROUGHOUT the Christian Church, whether amongst Roman Catholics, Greeks, or Protestants, the assiduity with which a minister visits the different individuals of his flock in private is considered the truest of his efficiency. If there be such things as advice and consolation needed, sought for and afforded, it is impossible that such should be given with any particularity and detail, otherwise than to each individual separately. According as the ministers visit for this end, so do the people love them; and according as they do not visit, the people consider themselves neglected.

Out of this spiritual necessity and godly practice grew up the system of the confessional, with all its tyrannical and demoralising details, such as the Roman Catholic Clergy have made it: and it is very requisite to distinguish between the different [173] ways of conducting it, because the use is commonly confounded with the abuse, and men rail against auricular confession, who are, nevertheless, in the habit, as laymen, of speaking in private in the ear of a priest, and who are, as Clergy, in the habit of speaking in

private to all the members of their flocks of both sexes, old and young.

Whatever evil or impropriety might attend the custom of visiting in the private houses of the people, or the people visiting the private lodgings of the priest, it is clear that those evils would be obviated by the Clergy never meeting with them for such purposes but in the public church, and in a place appropriated for that object.

“Under the most sacred seal of confession,” has been the expression, in all ages, for that which is most solemn, most secret, and most confidential. We read, however, in Arnot’s “Collection of the Criminal Laws in Scotland,” that, in the year 1670, the Presbyterian minister of Ormestone gave in evidence against a prisoner the confession which had been made to him by that prisoner, who had sent for him in prison in order to confess his sins to him; and the man was executed. Upon this transaction, Mr. Arnot makes the following observations: - “In countries where the Roman Catholic religion is professed, the priest who betrays what is communicated to him in confession, is (I am told) [174] burnt alive. When the Reformed Clergy renounced the errors of Popery, they were too wise to reject in practice so powerful an instrument in the hands of the priesthood as auricular confession. I leave it to casuists in religion

leave it to casuists in religion to determine as to the efficacy of auricular confession in the *salvation of the soul*; but I cannot help thinking, that for a priest to reveal this confession in a criminal court, to the *destruction of the body*, deserves to be placed nigh the top of the scale of human depravity.”

Certainly so flagrant an instance of a “traitor under the form of godliness” excites the disgust and indignation of every mind whose moral sense has not been deadened by perverted religion - a no uncommon case. One example of this sort was sufficient to drive the practice of confession out from amongst the people; and it may be gathered from the history of the times, that the violation of its sanctity, even more than the ordinary abuse of the rite, contributed to eradicate it from the Reformed Churches.

In proportion as every instrument is powerful, so is it capable of use and of abuse. The abuse of any thing in unskilful or wicked hands is a silly reason for not employing it by skilful and good hands, and any one who so argues manifests only his own incapacity to deal with the matter. The juices of many vegetables produce no effect whatever [175] upon the animal system; they which do are employed as remedies for disease; and in proportion as they are efficacious in the hands of persons who know how to employ them,

so do they become most deadly poisons in the hands of others. A drug which produces no violent effect in any case is not worth employing; but no physician yet was ever absurd enough to give as a reason for his not employing opium or calomel, that some ignorant man might poison people; if he did allege such a reason, it would furnish just ground to conclude that he at least was incompetent to administer the drug.

It is perfectly obvious that the Reformers did not reform by any other means than by defacing; neither could they: and in this case they were right. If there were found in a peasant’s cottage a quantity of good or valuable drugs, such as calomel, prussic acid, arsenic, &c., and some of the family had been poisoned by them, that peasant should be advised to throw the whole out of the window: but if the same were found in the house of a physician, although some one had also there been poisoned, that physician should not destroy the drugs, but be more careful for the time to come. If an unskilful man be found with a quantity of medicine, which he is going of himself to throw away, because some one has been poisoned by it, he would act rightly [176]; but by that very act he proves his own incompetency to use it. So it is now; every one who wishes to discard from Christendom much that prevails there, because it was discarded at the time of the Reformation, only proves, not that the things are

evil, but his own inability to employ them aright. The bishops of the Church of England at that period could do no better; but we can and must: and the end for which God has given us clearer light is that such things may be put in order, and not despised or rejected.

Such is the case with the confessional. It is an instrument of such immense power, that in the hands of wicked priests it became the means of abuse to an extent which, to Protestants, cannot be explained fully, and, therefore, they cannot comprehend it: and it is but just and reasonable to vindicate the Reformers in formally suppressing that which, owing to the habits both of the priests and of the people, it had become impossible to amend; and it is not in times of heat, when men's passions are inflamed by disputes, that real reformation can be effected: reformation consisting not in destruction, but in recovering that which has been abused from perversion, and restoring it to its legitimate purpose.

The Church of England, however, still calls upon every one who is so disturbed in his conscience [177] as to be unable to participate in the Holy Communion, to resort to auricular confession; that is, to go to the priest in private, and unburden his griefs to him; and common sense points out that such confidential

communications must take place between every minister and the members of his flock, whether Methodist or otherwise. It is a remarkable instance of the way in which weak persons are scared by a sound, that, as has been already stated, some of those who are most loud in the expression of their horrors at auricular confession, are equally loud in inculcating the duties of pastoral and diurnal visitations in private houses and in private rooms; doing the very same thing, but in a far more objectionable form. In the Lutheran Church, the confessional is also practised with great edification to the faithful: so that the English Churches, which are the most lifeless of all, are those alone in which it has become obsolete. The aversion to it at present amongst members of the Church of England is more against its name than against the thing, and this partly from a vague idea of its perversion in the Papacy, and partly from the suspicion that the breast of the priest is not that inviolable depository of important secrets that it ought to be. Indeed in the Papacy, although it is held that even the Pope himself cannot give permission to a confessor to divulge what has been told him in [178] confession, still the impression is very general in Italy, that whenever the interest of the Church are concerned, that is, the power and interest of the clergy separate from those of the people, the secrets are not kept, and the consequence is, that in those towns where the grea-

greatest struggle is making against clerical tyranny, few men go to confession, or suffer any member of their families to do so; from the fear of being betrayed.

Every one feels that there are certain persons in whom he can confide, and certain others in whom he can place no trust whatever: moreover, every one is conscious that there are certain things which he can confide, and certain others that he cannot confide, to the same individual. These considerations are so obvious to all who know any thing of mankind, that it is recognised as a fixed principle in the Papacy, - firstly, that every one has a right to choose his own confessor, and, secondly, that every priest is not fit to be a confessor, but only certain individuals who are licensed, and who have these licenses renewed from year to year.

The necessity of the case requires that men should choose their own confessor: if they have not the means of doing this, they will never confess at all. An angel or bishop must be confessor as well as every thing else, *ex officio*; and he must select amongst his priests, of whatever order of [179] ministry they may be, such as are fit to discharge this office; some one of whom should, in a large city, be always in attendance to receive penitents.

Perhaps it may be proper to do as is done in the Papacy, namely, give licenses only from year to year; and it may be right to exact from every confessor a vow of secrecy; or at least something equivalent to it. Into this, however, it is not needful now to enter; but we may be certain, that without a *bona fide* assurance of secrecy being inviolable, no people ought to or would confess: the effect of this feeling will have a far wider range than the ministry of confession, and will exercise an indirect but salutary influence upon all other ministries. This matter of the confessional would, more than any other, tend to deliver men from the delusion of mere titles, into the realities of the things which those titles do contain. Ministers will be treated, not according to their titles, but according to the reality with which they sustain them. It will be in vain to call for confidence in the ordinance of the confessional, when the people feel they cannot trust the confessors. The bane of the church has been, that men hold high offices who never did a single act peculiar to the name they bear. It is in vain to go on descanting on the evil of the laity judging their ministers, and behaving to them according as [180] they think they deserve to be treated: the idolatry of ordinances is as bad as the idolatry of priests. All orders and directions that may be given on this subject will be powerless; the priests must win the hearts and confidences of the people, not by any acts performed for

that purpose, for in that case they will assuredly produce a contrary effect, but by a course of life which speaks more efficaciously than words, and which goes before all reasoning, either on the one side or on the other.

In order to produce a beneficial effect, it is necessary that the people, as well as the clergy, be rightly instructed in their duties on this subject; for as, in the human body, one distorted limb throws the whole body out of its equilibrium, so in the body of Christ, the Church, one distorted action, one overgrown or preponderating ministry, sets the whole body awry; and it is the part of each member to keep every other in its place, not by interfering with, watching, judging, and condemning another, but by keeping itself in its own place in all its plenitude, and thereby not permitting any other to come within its border; fulfilling its own duty so completely, that there is no room for any other to come in. In other words, the people must know what it is fit for them to confess, and what it is not fit; and the priests must know how to distinguish between the querulous complaints of [181] morbid consciences, which are not, properly speaking, within the scope of this ordinance, and the real sins which rightly press upon those who are alive to a sense of their iniquities, as seen in God's eyes; and which real sins are alone properly the subject of the confes-

sional. Hence it will be observed, that many have hitherto been confounding in practice two things which are in their fullness quite distinct, namely, the office of the Pastor, and the office of the Confessor.

The idea that the actions of any creature can be meritorious in the eyes of its Creator seems to be so very absurd, that one is at a loss to account for its ever having a place in the religious system of intelligent men. A creature can at best only fulfil the end for which it was constructed. A watch can only go accurately at its best estate; if it go inaccurately, it does not fulfil the purpose for which it was made, and therefore is fit only for destruction. Yet it has ever been systematically maintained by certain deists in Christendom, that the actions of creatures are meritorious; and this point was pushed by many individuals in the Romish Communion to the still further extent, - first, that men might not only do all that was required of them, but much more also; and, secondly, that this additional stock of merit might be transferred from the account of him who possessed it to the credit of [182] another who was deficient in that article, - a grossness of absurdity scarcely surpassed by the most extravagant follies imputed to the modern Eastern idolaters, and never equalled in Greek and Roman mythology.

Against this falsehood as to human merit were, the exertions of the preachers of the Reformation specially employed, and particularly in Germany, where the Romish doctrine was practically applied to the purchase of some of this superabundant merit, in order to procure money for the completion of the great Basilica of St. Peter, at Rome. These reforming preachers, however, ran into the opposite extreme; they declared, indeed, truly that the idea of merit, as an attribute of a creature, was in itself absurd; and that, consequently, it was a wicked delusion to tell any one that he could purchase some portion of this merit from another, when his own was deficient; they taught also, truly, that every man was not, like the watch, in the same condition as that in which he was when mankind first came from the hands of the Creator, but that he was born in sin, and conceived in iniquity; so that each individual came into the world in a state of demerit, a child of wrath and death, and that, moreover, from his earliest infancy, every one had gone astray, and spoken lies, and sinned, or, in other words, fallen short of the measure of the good [183] which his Creator had a right to demand at his hands; that he was as a watch which had never gone right for a single second. In all this the preachers spoke truly, as they did also when they proceeded further to declare, that the remedy for the lack of merit in one man was not the falsely pretended su-

perabundant stock of another man like himself, but the infinite desert of the one meritorious God-man, who contained within Himself sufficient to supply the deficiencies of all who should apply to Him, and which merit He freely gave without money and without price to every applicant; the preachers further said truly, that the only quality in the recipient of this righteousness necessary to his receiving it, was faith; but they unfortunately wholly set aside all the institutions and ordinances by which it was to be conveyed: they were right in the first and last links of their chain, that the Lord Jesus Christ was the alone source of merit, and faith the only means of receiving it; but the intermediate links of confession to Christ on earth, to Himself, and to His Church in the person of His priest, and of pardon for sin, and absolution from the power of it, by Christ on earth through His priest, they wholly overlooked, or set aside, so that in no sect or body of Christians that arose for the first time at the Reformation are confession and absolution, as correlatives, known [184], acknowledged, or practised. I say amongst those which sprung up *de novo* at that time, such as Presbyterians, Independents, &c.; from which the Church of England is excepted, because whatever untenable and extravagant pretensions some unwise disputants may have set up lately for her, at the time of the Reformation she assumed no more than was her due, namely, that of be-

ing a part of the one Church hitherto under the government of the Roman Pontiff, only without the abuses of Rome.

Throughout all Christian sects, God has ever had true worshippers - men whose consciences were too much alive to be satisfied with what was around them, but who yet knew not how to attain to what was better. Neither did the ministers whom they consulted. The people have been seeking for comforters, but have found none; and the hearts have gone away sad which God would have sent away joyful. It is a strange phenomenon in man, that whilst he inflames others with his speech, he cools himself, and a burden, which has long been bursting his own breast, is discharged, so soon as he has told it into the ears of another. The heaviest griefs to bear are those which must be borne alone, from a conscious conviction that there is no ear into which they can be poured, because there is no heart that can sympathise with them. There are many sorrows, as well as many crimes, which are fit for no [185] ears but those of Christ. The duty of the confessor lies exclusively with the hearts, and very little with the heads, with the doctrine, or with the theology of the people.

The people must understand and feel that it is a great source of blessing to have continual access to

the ear of Christ in His priest, into which they may disburden all their troubles. They must not consider, when speaking to the priest, that they are speaking to any individual; they must look on the sacerdotal garment in which he is clothed down to the feet, and see in that the emblem of the Church to which they are speaking - the emblem of the righteousness and purity of Him who is the Head of the Church, and who Himself, clothed in a white garment down to the feet, is present in those who represent Him, being also clothed in white garments down to the feet. Nevertheless, people neither can, nor ought, so to lose themselves in theological abstractions as not to make use of their judgement and discretion; and, therefore, they must feel entire conviction that the pastor whom they have selected for their confessor is one qualified for that office by most unimpeachable honour and inviolable secrecy on all things confided to him. If men are not clearly satisfied on this point, they neither can nor ought to confess.

As we are all bound up together in social relationships [186], it must necessarily follow that very few of our actions are wholly solitary, or so self-contained, as that others are not affected by them. The people, therefore, must remember that it is *their own* sins they go to confess, not the sins of others; and that they must preserve the same perfect secrecy

respecting those who have shared their sins with them as they require the priest to preserve concerning their own. The want of this has been one great cause why the secrets of the confessional have not been kept, wherever there was any cogent reason for divulging them. The great principle, that is, the foundation on which the Society of Jesuits exists, is this, that it is the duty of every man to aid in the spiritual advantage of every other man; a maxim which is true, if applied indirectly by example, but not true if applied directly by interference; and it is this by which the Jesuits justify to themselves all meddling with every body in every condition of life; and the priests, by this means, become acquainted with the doings of others, as well as of the penitents before them.

At the base, therefore, of the right use of the confessional, lies an inwrought conviction of the sanctity of ordinances and borders. These borders and ordinances are not understood in the matter of *church, family, and private prayer*; and there is a sad confusion in men's minds respecting the intent [187] and proper distinction between Catholic and particular worship. The right understanding of, and keeping in mind, the distinctive duties of all relationships in life, lies at the very root of all proper performance of confession. Let us select as instances the relationships of husband and wife, parent and child, master and ser-

vant. No one, in any of these relationships, ought to make the confessional the place of pouring out complaints against some one in the other. He may confess any crime which he may have committed towards any one; that is, towards his wife, or towards any child, or any servant, but he may not make it a place of accusation against that wife, child, or servant. In ecclesiastical matters, he may confess any errors which he has taught, and been the means of inculcating on others, but he may not denounce those who have received his pernicious doctrines; in political matters, he may confess the treason he has plotted, the assassinations, murders, and rebellions, of which he has been guilty, but he may not divulge the names of the accomplices of his crimes. In short, the people in every relationship must remember that it is *private* confession; that is, of matters relating to their own individual persons alone, and that they must not thereby betray family, domestic, ecclesiastical, or political secrets, which affect others besides themselves [188].

If they waver on this point in their duty, they will tempt the priest to waver also in the performance of his; and they will tend to convert the confessional into a place of private gossip, with an inquisitive listener and a garrulous complainer. They will pervert the ordinance, lose the blessing, and do all that lies in their

power to revive the very corruptions which it has been the ineffectual labour of ages to destroy.

We now come to the duty of the priest, of whatever degree, who is sitting in the chair of the confessional. Let him examine himself, as before God, in his private chamber, whether he be fit for the office of confessor, by having a heart truly desirous to relieve the sorrows of others, and totally above, and indifferent to all the gossip, and broils, and petty curiosity which constitute the whole life of small societies, whether in towns or in churches: whether he be conscious to himself that the confidences reposed in him are safe in his breast, and run no danger of being divulged in his unguarded moments by love of anecdote, and by the vanity of being known to be the depository of things not trusted to others. It is certain that one who exercises the office of confessor should not often mix in the private society of those amongst whom he is so employed; better far that his associates be of another sphere altogether. Yet he must be [189] a man who knows the world, the men who inhabit it, their mode of life, their manners of action, and their turn of thought. The Roman Catholic priest is seldom seen in any society of amusement or recreation; but he is never at home; he is incessantly busy amongst the abandoned and worthless, wretched, poor, diseased, dirty and loathsome of mankind; this is his so-

ciety; this is the school in which he is educated for the business he has to do: it is not only the best, but the only school in which he can fully learn his duty. Few of the Protestant clergy have been so well taught: they do not care for the poor as the Romanists do; they are too well educated, too fine gentlemen. Their evangelical instructors have taught them to renounce the world, by which has been meant all mankind except their own sect; and, consequently, professors of religion amongst Protestants are the most ignorant and narrow-minded of all men.

In attempting to win people back to the lawful use of the confessional, there are two great distinctions which the priest must bear in mind. By very far the greatest number of cases brought to him will not be fitted for the confessional at all. They will be merely those of pious-hearted people, with tender consciences and weak judgement, requiring much softness and patience from a pastor, but having, in fact, no crimes to confess, with neither [190] inclination nor temptation to commit them, nor power to do so, if they had. These must be listened to with as much interest as if the tales they told were matters of great importance, because, although trivial, and possibly silly in themselves, they are really weighty upon those who complain of them. A fly creeping over a sore and raw part of our flesh may give more intense

suffering than the surgeon's knife, and call as much for the interference of a friend to give relief. The way to help such is not to repel their folly, but to listen to and hear it out; repressing any observation which can implicate the conduct of another, and offering such counsel as may soothe, and also be the means of strengthening the complainants to bear up against the petty troubles which have exercised an undue influence upon them, and guiding them as a pastor, rather than looking upon them as proper subjects for the confessor.

The second great distinction is crimes, which only are properly the subjects of the confessional. In the Roman Catholic Church, sins are divided into two classes, venial and mortal; and these are further subdivided into an almost infinite variety of cases. For each offence a punishment is awarded which may be commuted for a pecuniary fine; and as the amount of offence must be ascertained, in order for the due measure of punishment [191] to be assigned, or the amount of fine to be paid, it becomes necessary for the priest, who is the judge, to inquire into all the circumstances which may aggravate or extenuate the crime, otherwise the culprit would only confess half his sin, in order to avoid the penalty.

In this case, as in the former instances which have been mentioned, all ordinances but those of the Church are lost sight of and annihilated. The confessional is for the relief of a man's own conscience; it is not a place for inflicting chastisement on offenders. By the Roman Catholic method, the man is not lifted up as a man, and thrown upon his own responsibility, and to the working of his own conscience, to make such a true confession as may give him relief, leaving the burden upon him of what he chooses to conceal; but the priest is made to take the direction of the man altogether into his keeping, without any responsibility being left to the man at all.

It must be clearly understood that the confessional is not an ordinary engine for fulfilling the pastoral office, but is an entirely separate ministration. A pastor should watch over his flock at all times and in all circumstances, but the confessional is only for extraordinary persons and extraordinary cases. In one case, the pastor is the mover towards the people; in the other, it is the penitent who seeks the confessor [192].

It follows, therefore, that so far from the confessional being made the instrument of inquisitorial prying into the secrets of individuals, and through them into the secrets of other persons and families, any

questioning on the part of the confessor is the exception, and not the rule; and so soon as he begins to question, so soon is he to be suspected of being about to go beyond his border. He also, on his part, should repress every attempt to allow those who consult him from alluding to any other individual, or from departing from the single point on which they feel their conscience burdened.

Some will, perhaps, be disposed to think that the matters to be confessed are so limited, and also the classes of persons to confess, that there will be little or no room for the operation of the confessional: happy are they who so think, and long may they so continue to think, if they are not ministers, whose duty it is to know the reverse. But let us examine what work we may, and see to what an extent the ramifications of villany in England have spread: look, for example, at the universal combination of tradesmen to bribe servants, which occasions extravagance, waste, plunder, and is, under a softer name, robbery, both in tradesmen and servants. See Mr. Southey's remarks on this, and the exposures which have been made of it in many public journals, &c. Look again at the adulteration of all food, bread, butter, beer [193], wine, tea, and every article which can be falsified: and then observe how impossible it is for any tradesman to take a high moral stand with his children, from the

example which he himself sets in some form or other. What is the consequence? Why, it came out the other day, as a trait of the morals of the middling classes, that a young woman, the daughter of respectable people (as they are called) did not think it objectionable to marry a man who was the son of one who kept two or three infamous houses: nor did the parents object; they wanted the girl off, no matter by what means, and they thought all trades alike, - one no more honest or dishonest than another. Look at the wholesale murder of children in order to obtain burial fees, brought to light by the Poor Law Commissioners; and child-murder, by some method or another, is by no means uncommon in every rank in life. Look at the children driven out of doors to seek their livelihood by vicious courses. A work has lately been published by authority, from which it appears that contracts for constructing railroads (now to the amount of many millions) are entered into at a cost far below the rate of wages paid to the labourers (that is, if the rate of wages be three shillings a square yard, the contract is for two shillings the square yard of earth); and the way in which it is made to answer, is by compelling the labourers to take their provisions [194] and lodging from the contractor, by which the contractor cheats them of more than the extra shilling of wages.

In the Romish Church, the defrauding of the poor is counted murder, and punished as such. Oh! but that is an idolatrous Church; it has not the pure Word of God; it is the church of the dark ages; Papists are benighted idolaters; they have not the pure light of the sect of the Thirty-Nine Articles, nor the commentary of Cromwell and the Long Parliament upon them! Look at the public charity of Great Britain, as exemplified in the treatment of the poor. "By the new Poor-law, charity is totally excluded. It is a law, not for relieving the poor, but for deterring the poor from asking for relief. There is no one of its provisions framed with any other end than this. The ingenuity of its authors has been unremittingly, and almost successfully, exerted in discovering an alternative worse than starvation. One of its leading principles is that of the most extreme selfishness; the most hardened experience, a kind of compunction at leaving the cry of distress unheeded altogether. And this law supplies them with the means of stopping the complainant, and quieting their consciences without drawing on their charity; it offers to the poor their miserable pittance, but clogged with conditions which drive them to refuse it. They have no [195] need to starve; there is subsistence provided for them. They seek it, and they find it worse than the wretchedness of want itself. They leave it, and carry away with them the additional burden of hopeless and unpitied despair. The

odium is removed from the heads of the rich, and heaped upon their own. They starve, or hang, or drown, while the rich and thriving shake their heads at their wilfulness, with a satisfactory conviction that their own duty has been discharged. It was no easy consummation to achieve. A repulsive force was to be provided equal to the attraction of food to a starving man. A power was to be discovered to drive those back whom cold and hunger beckoned to come on. To compel a perishing neighbour to expire at his own expense and odium in the midst of your abundance was a problem worthy of a devil. And it has certainly been solved."

From these considerations it will be perceived that, whilst the office of the pastor should be exercised over every individual of his flock, the occasion for exercising that of the confessor will be less in proportion as there has been vigilance in the former duty. It will be further seen, that it is almost impossible, in the present condition of European society, that children living in their fathers' houses, particularly females, can have need of the confessor: nor can wives living at peace with their husbands [196]. For all rules of conduct such persons should apply to their parents and husbands. There may be extraordinary cases, and then the confessional is open to them as to others. But since it is chiefly through children and

and wives that the greatest mischief is exerted in Roman Catholic countries, by these being shielded within the ordinances of father and husband, a great scandal to the Church is avoided, God's institutions - which were prior to that of a church - are not violated, nor the sanctity of domestic life invaded.

It is said that the first approaches of evil should be watched and guarded against, and that, therefore, children should be questioned upon their secret thoughts by the confessor. If such argument be sound, it is the parents who should do this, and not the priest; but the argument is unsound: it was a bad practice in any time: the indirect effect of Christianity has been to civilise mankind in its true sense, and not in the revolutionary sense in which the expression is commonly used: in these days young persons in the higher classes are shielded from grossness of language, habits, manners, and associations, to which they were exposed in former times; and hence it is that by that same influence of Christianity many parts of the Old Testament which might have been, and no doubt were, proper for the Jews in the days of Moses, are [197] utterly improper to be read in the public churches in the end of this dispensation.

The confessional, however, should be open in every Church where there is an angel, to every human

being, whether under that angel's care or not. "Come unto me, all ye that are weary and are heavy laden, and I will give you rest," should be the inscription written in large letters over it. There are thousands who carry a broken heart beneath a simulated smile, who run in these Protestant lands from church to chapel, from preacher to preacher, in order to find peace to their souls, but who run and seek in vain. Many are the tossed and disturbed persons in the higher walks of life who rummage booksellers' shops for works which they suppose will suit their case, and who are continually saying, "I wish I were acquainted with some clergyman I might speak to;" and who, in so saying, express the latent desire of the heart to unburden itself of secret doubts and fears, but who wish and seek in vain. It is as impossible for a man to find a remedy for his own spiritual disease as it would be for one sick in body to find in books the medicine that would heal him. Many of the most abandoned ruffians in our jails have some good in them which would be reanimated, strengthened, and made the means of leavening their whole nature, if they could, in the transitory moments of [198] compunction, find the doors of the churches open, and Christ's representative ready to receive the first accents of repentant sorrow. Oh! Protestantism is a cold, intellectual system; it may have orthodoxy in its head, and purity of language in its mouth, but it has nothing where-

with to lay hold of, or minister to, the heart of man. Many is the person who echoes the sentiment of Ranke, the author of the "Lives of the Popes," who said, - "Protestantism may do well enough for men, but Romanism can alone fill the heart of a woman." - "L'Eglise Catholique renferme des grandes vérités nécessaires au cœur de l'homme, mais surtout au cœur de femme."

It is, doubtless, the consciousness of the mighty power of the confessional for good and for evil, as well as an historical knowledge of the mischief which it caused in times past, that keeps alive in many a great alarm at the thoughts of its re-establishment. The passion of fear is beyond the province of reason; it is useless to argue with any one in a fright: even a terrified horse or dog must be first soothed and quieted before he can be brought to do what is required of him, and what may be necessary for his salvation. To say to a frightened person, "Don't be afraid," only increases his terror: but to those who are not bewildered by unconstrained imagination, it may be satisfactory to be reminded that none of the evils which attend the [199] confessional in Popish countries *can* accompany it here, even without the safeguards which have been already pointed out, because the constitution of society is entirely changed, and be-

cause the clergy now never can be in the position in which Popish priests always were.

The priests established by the secular power throughout Christendom claimed a lordship over secular rulers, and, moreover, obtained from those secular rulers the power of using the civil sword to enforce ecclesiastical decrees. Thus, if any man did not come to the priest in the confessional, to be questioned and cross-questioned so often as the priest might please, he was debarred from participation of the sacrament, all Christians were forbidden to have any dealings with him, and he was silently but irremediably condemned to starvation in the midst of his brethren, for no man dared to buy from or sell to him. Every man is bound to go to the confessional before receiving the Eucharist, and he must bring a certificate of having done so. Thus then, first, is the duty of going to the confessional enforced; and, secondly, the penalties of disobedience are enforced also. Now, the answer to the first is, that no one ought to be compelled, as has been already explained, to go to the confessional; and the answer to the second is, that without the authority of the state no clergy have power [200] of employing civil penalties for disobedience on those who refuse.

It is, of course, usually pretended that the desire to enforce frequent confessions was for the spiritual good of those on whom it was enjoined; but such could not be always the case; for in certain periods the inflictions of penalties on slight offences have been severe, and the fine in substitution of their observance weighty, in order to obtain money for carrying on works in Rome, as was the case with the building of St. Peter's, or for other expensive payments at the Papal court. Another case for which the ecclesiastical rulers had need of large sums of money, was to support their influence with foreign powers and over divers states. They knew that the importance attached to the remonstrances of the Pope's nuncios in all the courts in which they resided, would be in proportion to the splendour of their retinue and the luxury of their entertainments. They knew the power of outward circumstances upon the spirit of man, especially of the illiterate body of the people. All these and many similar reasons combine to make the confessional a favourite instrument with the hierarchy of Rome, from the advantage of which they can never depart, and never will, except by some blow which at the same time produces the destruction of the whole Romish system. But in [201] no one particular is the position of the Clergy now parallel with that of the Romish priests; neither does the spirit of the age coincide with that of undue or superfluous reverence to

the things of antiquity. They have no civil power at their command; no claim to supremacy over the rulers of civil government in virtue of their office would be admitted; true power can come alone from God, and He has given no deposit of it, but will exercise it Himself according as He sees fit, and only so far as the decision of His ministers is in accordance with His mind.

It is hardly possible to be an entirely passive spectator of human suffering; when man is the perpetrator of it, the sense of the suffering of another is absorbed by that of anger or duty, as the case may be; but if any one is writhing in agony, the wish of all merely passive witnesses is to relieve the sufferer, and hence executions of criminals are always attended by armed forces, to keep off the bystanders, who would otherwise certainly liberate them. If any one saw that the consequence of Church censures was the immediate suffering of him who was subject to them, that the judgement of God followed to an extent which was not foreseen (it might be to less as well as to more than that which would have been inflicted by man), ministers would be exceedingly alarmed at the effect [202] of their words, and cautious of pronouncing anathemas. This is one of the means by which the Church is shewn to be of God; He proves that it is of Him by ratifying the words spoken and the things

done in His name, by gifts of the Spirit following the imposition of apostles' hands, by judgement ensuing on the decisions of the courts. Now, one of the classes of cases which come into the confessional is that of persons whose habits induce a perpetual recurrence of sins which are known, and acknowledged to be such, and which are repented of. It is not now the time to enter into the discussion of the question to what extent the confession and absolution made and given in the Church daily is valid. It is agreed by all, that for ordinary sins they are valid, and that for extraordinary sins they are not sufficient; and that is all which is necessary to the present argument. The daily Catholic confession must be that of sins which men have in common with the whole Catholic Church, such as schism, not walking in God's ways, neither preaching nor prophesying to the world as He would have them: so again of shortcomings of all kinds, which each shares in common with the whole Catholic Church. But it must follow from this, that for sins which men have not *in common* with all other men; for sins which are *beyond* the line of ordinary shortcomings; for sins which [203] have been committed individually, and not as members of and in common with a body, some more particular act is necessary, both on the penitent's part and on that of the priest, in order to receiving the full satisfaction which an enlightened conscience requires.

The expressions, *pardon* and *absolve*, are not tautological; they are not two words signifying the same thing, but words with different import, and referring to two different kinds of sin. The one is expressed by the Catholic Church as follows: "O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be *tied and bound with the chain of our sins*, yet let the pitifulness of thy great mercy *loose* us for the honour of Jesus Christ, our Mediator and Advocate." The words *loose from a chain* which *binds us*, and *absolve*, express one and the same idea; and it is obvious that men may be pardoned for sins or offences which they have already committed, and yet not loosed from the dominion of them, so that they should not do the like again. This, then, is another branch of human depravity, which can only be dealt with in the confessional; and it is the branch which will be found to be the most fruitful of all in Protestant countries; for, under the notions which the most enlightened entertain of justification by faith, even if they do [204] not sin wilfully, exculpating their acts by the familiar application of the text which declares that the blood of Jesus Christ cleanses from all sin, still they are prone to continue all their lives in a course of alternate sinning and repenting, by which they make no progress in the Christian walk; they are at the end of their lives no further on, if not further behind, than

behind, than they were at the beginning, their habits of life as well as their principles having come to a decided stand.

Habit is second nature, wherefore it is more difficult in declining years to break through habits than it was in the first moments of conversion to break through those of our youth. But bad habits must be broken through, and from the power of this second nature over us we must be loosed; and for loosing us from this power, the absolution pronounced in the ordinary worship in the Church does not suffice, as we see by every day's experience, if we will open our eyes. Pardon and absolution are too much used, as if they meant the same thing; pardon is for a thing that is accidental; absolution is for that which is habitual, more than for that which is accidental. The confessional, therefore, is a ministry indispensable to the leading on of a great many individuals to perfection in holiness, a point which could never be doubted except through the ignorance of mankind, and ignorance of the use of that ordinance [205].

The chair of the confessional is most properly placed near the entrance of the church, because men, by the habitual practice of sin, have nearly departed from the Church altogether. The spiritual case of such persons is the worst that can be imagined; they

have returned like the sow that was washed to their wallowing in the mire; their last state is worse than that in which they were before they knew the way of righteousness; their souls have been, perhaps, warred against by fleshly lusts, and they are nearly twice dead, fit only to be plucked up by the roots and given to the flames. Surely the recovery of souls in such a state is an act of Almighty power as great as that put forth in their first conversion, or regeneration; and if this be so, how can the office of penitence be considered in any light inferior to that of a SACRAMENT? The experience of all confessors testifies in the works written on Penitence, that by very far the majority of the cases which are confessed to them are sins against the Seventh Commandment. In addition to this, all know the immense extent to which proofs of the prevalence of such sins abound in our public streets, and all who mix in the world are well aware of the degree to which it pervades all classes equally. The facilities afforded for it are greater in London than in any other city. Yet we are told that for a baptized man to commit this sin [206] is to take the members of Christ and unite them to an harlot, is to grieve the Holy Spirit, and provoke Him to leave the soul for ever. From the powers of such sins nothing less than a special act of God can deliver any one, and that absolution is only to be obtained through the SACRAMENT of the CONFESSIONAL.

LECTURE V.

ON THE PERFECT WORSHIP OF THE CATHOLIC CHURCH.

ALTHOUGH our first parents offered sacrifice to God, and the faithful descendants of Seth continued to teach their children to do so likewise, there was no worship of God by any larger assembly of persons than a family, until the children of Abraham were brought out as one body from the midst of the bondage and cruelty of Egyptian slave-masters. Even then, the first acts they were required to perform were by each family apart: the Passover lamb was killed and eaten, and the blood sprinkled on the door-posts of each private dwelling, without any union with others.

So soon, however, as God was about to bind together into one all the various families of which the descendants of Abraham were composed, in order to constitute them not only a family, but a nation and a church, He revealed to them the mode [208] in which He was to be worshipped. The natural conscience of man might tell him that, since God was offended with him, he must do something by which to regain the lost favour of His Creator; but it could not tell what that something should be. God himself must have instructed Adam to slay and offer an innocent victim, as

Abel and the rest of the faithful ever did, in anticipation of the slaying of that Spotless Offering which should appear as the Vicarious Sacrifice for the sins of the whole world. But the worship of God consisted in other things besides mere representation or mention of the death of the Son of God, although all parts of worship necessarily flow from, and have reference to that transcendent act; and it was as necessary for God to reveal these component parts of His worship, as it was for Him to teach men the other also.

The method by which mankind, collected into one nation and one church, must worship God, was revealed through the Tabernacle, as it was set up according to God's direction for that purpose. That was not only the first time that men were so taught, but they were never, at any other period, taught the details of which public worship must consist. If men, therefore, will look to texts of Scripture in order to get a receipt for making a Church, they will find it only there. After the model of the Tabernacle was the Temple built: the significancy [209] of much of the Tabernacle service was explained by St. Paul to the Hebrews; and it is to be observed that he did not select the service of the Temple, which they had all seen and were familiar with, on which to expatiate, and through which to inculcate spiritual truths, but that of the Tabernacle, which had ceased to exist for many

ages, and which consequently neither he nor any of the Jews then alive had ever seen. And this was, doubtless, because the real and true idea was contained in the latter, of which the Temple was but a development; whilst in the Book of the Revelation given to St. John, it is the service of the Temple that the Prophet sees, and not that of the Tabernacle, as the service which is performed in the courts of heaven by the redeemed Christian Church: and St. Paul distinctly tells us, that the pattern given to Moses in the mount was the pattern of the House of God, "whose house are we." Now the pattern was not that of outward shape, but of rites, forms, and ceremonies; all of which are analogous to that outward shape. A Christian Church is not to be built of so many boards, and divided by curtains and pillars; but a Christian Church is to have a shape as definite as the pattern, and which shall express the same thing that the pattern expressed. The sanctuary of the Christian Church is not to be a cube of 10 cubits, nor the chancel 20 by 10, but the building must [201] declare by its sanctuary and chancel the same things as those which the Most Holy and the Holy Places declare. So of the rites and ceremonies; they are not to consist of killing lambs by one particular family alone in all Christendom, but they are to express the same things that those slain lambs expressed, and to be performed by a portion of the Christian community

separated from their brethren for that end. It is impossible for any one to understand the principles and significancy of the rites and ceremonies of the Catholic Church, who does not thoroughly feel and appreciate the difference between individual, family, and collective worship: and further, who does not study and learn collective and catholic worship through the services of the Tabernacle and Temple, as they are partly explained by St. Paul, and partly alluded to by St. John in the Apocalypse. The work which Moses performed in respect to the construction of the Tabernacle is that which is assigned to Apostles in the Christian dispensation. Moses is one of the many types of Christ. But our blessed Lord left this earth without building His Church. The pattern was completed by Moses: the Apostles were to build according to that pattern, *mutatis mutandis*. The pillars, the boards, the bars, had all to find their correlatives in classes or orders of men, as circumcision, the brazen altar, the sacrifices, the laver, &c. [211], had to find their correlatives in Christian rites: thus circumcision, as the outward sign of Church membership, answered to baptism; the sacrifices of clean animals, to the death of Christ; the laver, to the daily washing and cleansing of the holy Ghost. Before any house can be builded, before any machine can be constructed, the pattern must be complete in all its parts: this being completed, the building will proceed progressively

onwards according as materials are found, and as circumstances permit.

The origin of many practices can only be known by the light thrown upon them through their subsequent use; and the writers who have contended that the expression in Genesis, "that it came to pass in *the end of days*, that men brought sacrifices to God," signified at the close of a certain period, at the end of the week, that is, on the Sabbath, are, no doubt, correct in their interpretation of the phrase, although the proof is merely inferential, circumstantial, and retrospective. The utmost that can be collected from history respecting the time when changes in the manners of past ages took place, is necessarily uncertain, and it is impossible to assign any fixed date for them; such as the origin and use of armour, or its disuse; the origin of heraldry, of parliaments, of trial by jury, and of many similar institutions.

The primary end of all creation is to make the [212] Creator known. "The heavens declare the glory of God, and the firmament sheweth His handiwork." - "Thou hast created all things, and for Thy pleasure they are and were created." - "This is eternal life, to know Thee the only true God." And it is a good expression of Mr. Vaughan's, that "Self-manifestation is the far end, or ultimate object of God." But no one

can see God; He is essentially invisible. "No man hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath declared Him." The revelation of God is only in and through Jesus Christ; and this is true, not only of His Person, but of His character, - of all, in short, of which it is possible that a creature can have cognizance. Such, then, being the case, the manifestation or the making known of God to man being the first object of creation; this manifestation being impossible, save in the Person of the Lord Jesus Christ; and the Lord Jesus Christ never having appeared upon the earth since its creation, except for the brief space of thirty-three years, it follows that the Tabernacle in one way, and the Christian Church in another way, were each to do primarily one and the same thing, which is to manifest God to the world in all the manifold actings of His goodness towards men. The Tabernacle, therefore, and the Church, are primarily for God's purposes, namely, to manifest [213] Himself: they are, secondarily, for man's purposes, namely, that he may know his Creator, Redeemer, and Sanctifier; and worship, love, and obey Him accordingly.

This method of acting in the Tabernacle and Church is not peculiar to religion, or to theology, but it is a mode that is necessary in order to make men understand any thing of a great power which has di-

vers ways of acting. A great king shews his wisdom and strength by the perfection of his laws, the incorruptibility and learning of his judges, the discipline and equipment of his army, the number and goodness of his ships, the extent and variety of the productions of his country: and all who have need of his protection and interference must approach him, and be dealt with by him in each of these diverse and distinct channels; and all his servants have different insignia of office, different emblems of the different things which each do separately minister in the king's name.

If, however, men have so far fallen back into ignorance of God's ways, as to imagine that a Church is merely a convenient, or decent, or proper place in which to pray, and that the rites and ceremonies practised therein are matters of indifference; that all they have to do is to learn their duty by hearing discourses on moral doctrine, (such as the responsibility of man, a future state, the immortality [214] of the soul, vicarious sacrifice, &c., which they mistake in supposing to be peculiar to Christianity, because they hear them clothed in scriptural language,) they are wholly ignorant of the essence of the worship of God as taught by Himself, and which is essential to His glory, whether expressed in Jewish or in Christian symbols and rites.

The Church is admitted in word by all to be the body of Christ, but few seem to have been at the pains of following up the truth to which their lips confess; thereby shewing how much words are oftentimes made the substitute for ideas, and how little the great truths of religion are understood, if not how far men's hearts are from it. They do not realise the idea that it is Christ's body which they are to see.

The Church is called the Visible Church, and surely the term is absurd if all that be meant by it is, that men are visible there. Men are visible every where; in the streets, in the market-place, in a mob, in the army, or in the theatre. They cannot be mere visible in one of these places than in another. But God in Christ is not visible in mobs, nor in the streets, nor in the markets, nor in the theatre. It is no answer to say that God is a spirit, and every where present. In so far as God is a spirit, He is essentially invisible; and the question here is not the omnipresence of the essentially invisible [215] God, but the visible revelation, the manifestation, the shewing of Him forth as an object to be seen. God did not constitute the market-place, nor the theatre, to be the means of that revelation, but He did constitute His Christ, whose body is the Church, for that end; and, therefore, in the Church alone is God to be seen, made visible, and known.

It may, indeed, be truly urged, that if the end of the whole creation be to cause God to be known, every part of the creation, collectively and separately, must in some way or other speak of Him; that the celestial and terrestrial creatures are all called on by Himself to praise Him; sun, moon, stars, fire, hail, snow, wind, mountains, hills, trees, beasts, creeping things and flying fowl; and, therefore, these must in some way or other speak this language. This is most true; but vain is the voice to speak where there is no ear to hear. Men have lost the spiritual sense to hear this song of praise, and therefore they say, "Oh, these things are destined only to be burned up at the day of judgement; we have nothing to do with them!" Adam's ears heard the song, yet but for a short season: with his fall, their song, like his, was turned to sadness. But with man's redemption is their redemption also. "The whole creation," saith St. Paul, "groaneth and travaileth in pain until now, waiting for the adoption, to wit, the redemption of our body." The [216] Heathen, says St. Paul, may know the immutable power and Godhead of their Creator by the things of the visible world. The outward and the material is ever that which makes manifest or known the invisible and interior. Man's body is that by which we know what passes in his invisible soul, and as are the actions of his body so are the thoughts of his soul. All visible things, all matter of every form, are types, em-

blems, or symbols of invisible things, many of which God has shewn us in the Scriptures, and many more have been revealed to us by the voice of prophecy in these last days in the Church. We know nothing of men but through their visible bodies; we know nothing of the Creator but through the visible creation, and we know nothing of Christ the Redeemer, and God the Sanctifier, but through the visible Church. We may believe many things, and the assertions of many writers, concerning Him; but these are matters of faith, of opinion, of thought, not matters of apprehension and sight: and these matters of faith, such as doctrines, mysteries, sacraments, &c., are true or false, just as they are set forth, and made tangible realities, in and by the visible Church. The outward action of the body of every man declares the nature of the invisible within him: if a man be restless and unquiet in all his movements, it is certain that his mind and spirit are unquiet also; if a man be lethargic and cold in [217] all his demeanour, it is clear that he is inwardly of the same passionless character. The same analogy holds good throughout every thing God has created; and it must be equally, or rather supereminently, true of the Church of Christ; the visible and invisible are inseparably united, and what she is as a body in outward appearance, that she is in spiritual things also, and no more.

The men who are chosen of God to compose, and be members and parts of the Church of Christ on earth, are but the first-fruits and earnest of their whole species; and as these are ordained to be seen collected in the Church, so is an earnest of the material creation enjoined by God also to be employed in the Tabernacle, Temple, and Christian Church: bread, water, wine, oil, not only as symbols, but as instruments for conveying spiritual realities: precious stones, of every hue and brilliancy, are declared to be the foundations of the Christian building, and metals adorn the place, and illustrate the method in which God reveals Himself; and of vegetables, whilst the juice of some trees has been chosen to furnish oil, the pure gums of others have been used as emblems of, and to set forth, the perpetual intercession of Christ.

In this, as in all former dispensations, men have departed more and more from God's ways, as it has drawn to its close; they think they have become [218] more spiritual, and affect to despise as carnal the material things which God ordained to be emblems of eternal realities. But this contempt of the means which God provided for man's edification is caused by their having lost the realities; no longer understanding the language in which those truths are conveyed, they reject the only means by which they can be brought back. They are in their own conceits too far advanced

advanced beyond all former generations to think they have need of what God has given, and so are wise above what is written for their learning. It is true, that in the places in which the right emblems of spiritual realities have been retained, as in the Churches of Greece and Rome, the truths that those emblems were designed to teach have been as much forgotten as they have been in the Churches from whence they have been cast out, and that where preserved, they have been perverted to uses foreign to their original intention. But the error of one part of the Church is no justification of a sin of an opposite kind in another part of it. Truly, no one section can sit in judgement on another: in both cases God is dishonoured, and man is deprived of a blessing, which God's goodness and wisdom had devised for him. Every thing is perverted; the primary end, object, and intention of the Christian Church is made secondary, or else lost sight of, forgotten, and perhaps denied [219] altogether: selfishness and fleshliness have destroyed the Church, and no man thinks of or cares for God's glory in it, but only how he can obtain some private and personal benefit to his own soul, at the least possible cost to his bodily ease.

From the day when Adam was created until now, the history of mankind is one continued progressive developement of a certain plan or purpose of God,

and will probably continue to be so through the countless ages of eternity; *in secula seculorum*. One act of this great drama closed at the Deluge: up to that time letters were unknown; tradition handed down from father to son was the sole means by which God communicated to men the knowledge of the history of their race, its creation, fall, and promise of recovery. Methuselah conversed with Adam for 250 years, and with Noah for 600 years. Each generation had been worse and worse until the flood destroyed every soul save eight persons. In the year when Noah died, Abraham was born. Shem lived till Abraham was 150 years old, so that he also received by tradition, from one of the saved in the ark, the history of all that had gone before. To Abraham and to his children God spake for 400 years, and then Moses was appointed to gather all the descendants of the Patriarch together, for whose use it seems that letters were invented, and who were first taught how to worship God. Nor need [220] this statement be greatly modified, even if it be correct, according to Mr. Foster, that certain marks by which men could communicate ideas had been used somewhat previously. A development is not an annihilation of what precedes it; the developement of the leaves of a plant is not the annihilation of the root, nor is the expansion of the flower the destruction of the leaves. The root of pure creature-worship is in the creation of Adam: but the

root of the worship of the fallen creation is in the incarnation and death of Christ. Adam's and Abel's sacrifice of beasts "at the end of days," Noah's and Abraham's altars, and the construction and service of the Tabernacle, the sacraments and rites of the Christian Church, all take their rise equally from that one stupendous and incomprehensible fact. But every thing which God has framed has been marred by man as speedily as it came out of His hands. Adam was no sooner created than he fell. Noah was no sooner saved than he and his son sinned. The Tabernacle was no sooner erected and the priesthood ordained than all manner of disorders and rebellions broke forth. The people no sooner got into the promised land than they refused to follow the orders given them, as to what they were to do on taking possession of it, and so were not recognisable to any eye but that of faith, as the peculiar people and nation of God. No [221] sooner was the Temple built, and its splendid and complete establishment of priests, singers, &c., appointed, than he who builded it, who was himself a type of Christ, became an idolater. In like manner, the Christian Church was no sooner begun to be builded than men thought that they could do without the institutions appointed to complete and perfect it, and rejected St. Paul first, and lastly St. John; and whilst the Spirit of God has been labouring for many generations to perfect and develope it progressively through

such instrumentality as remained, the wickedness of man has been progressively developed also; and, first by corrupting the things brought out, and then by rejecting them, Christians have become at the close of their dispensation just what the antediluvians became in the days of Noah, what the Egyptians were in the days of Moses, what the inhabitants of the plain were in the days of Lot, and what the inhabitants of Jerusalem were in the days of John the Baptist: yet in a far worse condition, because Christians have rejected, called evil, and blasphemed the work that the Holy Ghost has wrought, which men in former dispensations neither did nor could do.

In the Churches of Greece and Rome, where the things which God taught men by the Tabernacle were to be used in His service, have been not [222] only revived by His Spirit, but where they are retained to this day, they are in such confusion, so corrupted, overladen, and perverted, that they are nearly as useless for God's true glory as in the Churches where they are rejected. The manifestation of God in the Tabernacle was by things which, being unchangeable, cannot be perverted. An emblem is always an emblem; and to avoid cavil and confusion, it may be as well to observe here, that, whether correct according to its etymology or not, the word emblem is here used to signify something which represents another in all times and

places where the language is symbolical and is not natural; for example, that gold is in symbolical language an emblem of truth, water and oil of the Holy Spirit, save where it is obvious that it is natural gold, water and oil, which is intended; and that the word type is here used to signify a fact or person, which has its correlative in an antitypical person or fact, whether already accomplished, or yet to be accomplished: as, for example, the paschal lamb is a type of the death of Christ; and the judgement on Sodom and Gomorrha a type of the judgement which closes the Christian dispensation.

The Tabernacle, with all its rites and services, was the visible representation of the whole Christian Church, head and members. This has been revealed to us in these last days by the Spirit of prophecy [223] restored, and, like all God's acts when once declared, commends itself to the common sense and judgement of men, and especially to those whose eyes are enlightened by the same Spirit to see spiritual truths. On the outside of the whole was hung a white curtain, emblematic of purity, which the eyes of those without will always be enabled to discern in the body of Christ, although they may be able to see little else. "Let your light so shine before men that they may see your good works," was the injunction of our Lord to the Apostles, followed up with many similar and cor-

responding exhortations by them to us. No one could enter it but one who had cut off the filth of the flesh, and had made by circumcision a covenant with God to serve Him; as we, too, enter into covenant with God in baptism, by a death unto sin and a new birth unto righteousness. So soon as the ancient worshipper entered he came to the Altar of Sacrifice, on which he must present to God an innocent victim to be burned, representing himself worthy only of death, but acceptable to God through the death of another, the confession of sin, and the way of access through the atonement. Thence proceeding towards the Holy Place the worshipper approaches the Laver, in which he washes away the continual defilement hourly contracted by his walk in this world. Thus being prepared, the Holy Place appears before him [224], in which is the Altar of Intercession, representing Christ the continual Mediator and Intercessor; the Table of Shew-bread, representing Christ the daily bread of His people; and the Candlestick, representing Christ the light in His Church of every man that cometh into the world, that he may not wander in darkness, but see the light of life. Beyond this Holy place there was the Holiest of all, into which none entered except the High Priest once every year; being the type, as the Apostle informs us, of heaven itself; in which was a box made of the common wood of the country, containing originally nothing but the two tables of the law

covered by a golden lid, out of which was hammered, not cast, the figures of two cherubim looking at each other. Since there is nothing in all creation which is filled exclusively with the love of God, perfect love to Him, and perfect love to man, except the heart of the Lord Jesus Christ, there can be no other thing to which to refer the box of shittim wood, representing, therefore, the flesh, the common flesh of all, even as the wood was common wood like all that was around. This love, however, is active, and goes forth continually towards the objects of it; and towards man it proceeds through the ministries of the Church, of which these cherubim were the emblems. Subsequently the incorruptible manna, and Aaron's rod, which was ever in [225] bloom, were deposited in the same most Holy place (Heb. ix. 4), symbols of other mysteries which were to be progressively developed, even the Holy Scriptures and the true priesthood, which were both necessary for the perfection of the Church; the first of which has been exalted by Protestants to the despising of the latter, and the second of which has been exalted by the Romanists to the despising of the former. Things are not emblems or types of persons, but of other things, or of abstractions; thus the white outward curtain of the Tabernacle, circumcision, brazen altar, laver, golden altar, candlestick, bread, ark, cherubim, are not emblems of persons, but of righteous conduct – baptism, sacrifice, washing, interces-

sion, light, food, love, and ministry respectively. These latter things are eternal realities; the emblems may be employed to represent them or not, but the things cannot cease to exist: righteous conduct must be maintained by every Christian, and by the whole Church collectively, whether a white curtain be shewn as its emblem or not. Every man must be brought into covenant with God or he cannot enter into the kingdom of Heaven, whether circumcision or baptism be the instrument of it. The death of Christ is the only one, full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, whether it be memorialised by the death of a lamb [226] on a brazen altar, or by bread and wine. The material objects ordained of old by God as emblems of eternal truths were all dependent upon the priesthood of the house of Levi; and when that priesthood was superseded by the priesthood of Melchizedek, the Apostle Paul teaches us that another altar, which is another sacrifice, was the necessary consequence, and on that sacrifice a different constitution or body of outward and visible things. For in the former case the priesthood was confined to a single family; now any member of the congregation might be separated to the office: of old there was but one only spot where sacrifice could be made; now sacrifice can be offered any where: formerly the privileges were confined to the descendants of Abraham; now every human being

is invited by the commission, "Go ye into all the world, and preach the Gospel to every creature." Some external rites were, however, continued, such as baptism, but a new signification given to it, and it was made sacramental: that is, it was made the means of conveying the thing of which it was the emblem. Tithes were not peculiar to the house of Levi, and were transferred to those who should discharge the priestly office after the order of Melchizedek. One day in seven was still to be kept holy to the Lord; but the last day of the week was changed for the first [227].

The event which necessitated all these changes, was not only the death of the Son of God, but the resurrection from the dead, and the seating at the right hand of the Majesty on High of our nature in the Person of Jesus of Nazareth, and the giving of the Holy Ghost. In the Lord Jesus was seen God and Man in one person; but in all the members of Christ, in all who had been baptized into His name, in all the individuals who compose His Church, is to be manifested the Person of God the Holy Ghost: not as in the person of Jesus Christ by the taking of the Manhood into the Godhead, but by dwelling in men as a distinct person; so that in the Lord Jesus Christ alone is God Incarnate, although in all the members of His body, the Church, does God the Holy Ghost dwell. The

wonderful, transcendent, and all-important gift of the Holy Ghost to men, is in order to transform them into the image of Christ. Christ is the great exemplar to which all men are to be conformed. With Christ alone is God well pleased; all, therefore, who seek to please God must do so by being conformed to Christ, not only in outward conduct, but in judgement and intelligence of His ways, and in such an affection of heart for those ways above all others, as sincerely to rejoice at every circumstance, however otherwise distressing, which does conform them to that image. Now as the Son of God did only act in the great work [228] of man's salvation and of the world's redemption through mortal flesh, through the will, the judgement, the affections, and the capacities of man, so the Holy Ghost does only act through the wills, judgements, affections, and capacities of men. But the second person of the Ever-blessed Trinity dwelt wholly in the individual Jesus Christ, to whom the Holy Ghost was given without measure, and in Him dwells all the fulness of God. The Holy Ghost, however, does not dwell in all His fulness in any one member of the body of Christ, but in different measures, and for different ends in different persons; and therefore, unless all the members are so united together as that each can supply to the manifestation of the fulness of the Holy Ghost, the part which is lacking in the other members, there is not a perfect manifested presence of the

Holy Ghost: and hence we see that the unity of all the members is not merely a theory, or a comely thing, or a fitting thing, or an appropriate thing, or a thing that ought to be, but it is the essential *sine qua non* of the Christian Church as the body of Christ, and the manifestor of God in the person of the Holy Ghost. “For,” says the Apostle, “as we being many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another.”

Thus, then, the manifestation by the Church to [229] the world of that which God is now doing for man must be twofold: firstly, the manifestation of that which He is working through the various gifts and distributions of the Holy Spirit in men; and secondly, the manifestation of the things or abstractions which are to be brought home, and made concrete and practical realities, by the ministration of the first.

With regard to these gifts and distributions of the Holy Ghost, the Apostle informs us that Jesus Christ himself being the chief corner-stone of His Church, apostles and prophets are the next foundation to Him in the spiritual building: that is, that in the building and government of His Church the two ministries which are next in order to Himself are those of apostleship and prophecy. The Apostle Paul tells the

Ephesians that they are “of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone” (Eph. ii. 20), it being the office of the prophet to bring light by which the obscure parts of the Scripture may be understood and interpreted: as it is written, “the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto the holy apostles and prophets by the Spirit” (Eph. iii. 4, 5): and as we learn, both from Holy Scripture and from ecclesiastical tradition, it is also the office [230] of the prophet to call men to serve God in the priesthood, in which they must be subsequently set by the imposition of hands by apostles. In a subsequent part of the same epistle, the Apostle further informs the Ephesians, that for the perfecting of the saints, and for the complete edifying or building up of the whole body of Christ, there are two other ministries necessary; saying, “He gave some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (iv. 11). In one place he mentions only two of these ministries, and in another he mentions four. So in other parts of Scripture, sometimes the cherubim are represented with two faces, as in the garden of Eden and in the Tabernacle; and sometimes with four, as in Ezekiel and the Apocalypse.

It is well to pause here, and reflect how missionary work would proceed where the labours of missionaries were directed by God through these four ministries of His Church, as it is so different from that in which such efforts have been uselessly attempted by the self-constituted confederacies, companies, and societies of men. When a teacher, preacher of the Gospel, or Evangelist, had gone into a district where Christ was unknown, he would teach all such as had ears to hear, and hearts to receive the truth; and when a sufficient number were [231] gathered together, and expressed a desire to worship the true God, the teacher would bid them choose from among themselves those whom they considered the most upright and intelligent of their own company to be their heads, guides, or deacons. The Evangelist should then be succeeded by a Pastor, who would teach them the true method of worshipping God as a Church; and after they were thoroughly well instructed in this, some who had been already chosen into the deaconship, and “earned for themselves a good degree,” would be able and willing to offer themselves for holy ministry in the priesthood. A prophet should, therefore, be sent, in whose presence such offering might be made; and if any were called, after due instruction, an apostle would follow to ordain them, and finally plant and establish a Christian Church. Here every thing would be in order, and the

power and value of each ministry felt, seen, and appreciated as a reality.

But to return: such being the parts or divisions of ministry, the next thing manifested is the different degrees of order in these ministries, even as there are different degrees and orders in the heavenly hosts; archangels, angels, principalities, powers, &c. The first division which is made is that between clergy and laity, that is, some are put apart to minister, and some to be ministered unto. It is [232] the condition of man's existence in this world that he labour six whole days in the week, and eat bread in the sweat of his brow. It is impossible that he can do this and minister in the Church also; therefore does God separate some from the mass of mankind for the service of His House, whom He supports without their being obliged to work with their hands. This body of clergy is divided into three orders, of bishops, priests, and deacons. The office of the last is to lead and to assist the flock, in all the troubles and difficulties which arise to them out of their condition in this world; to help them in their temporal necessities, from whatever cause arising, or of whatever nature they may be; to protect them against oppression from the violent man, in whatever form it may come upon them; and to be their judges in disputes, if any arise among themselves. The office of the second is to offer up the

memorial of the death of Christ as a sacrifice of a sweet savour to God, and to express to Him the prayers, praises, and thanksgivings of the whole congregation assembled. The office of the first is to superintend and to overlook the whole; to be as Christ towards the flock committed to his charge, whom he is to teach, with the assistance of the priests and deacons under him, in all the truth and ways of God; to offer intercession as Christ is now offering it, even as the one Mediator between God and man. The laity [233] also are filled with spiritual gifts, the Holy Spirit manifesting Himself in them severally in prophetic utterances of various kinds, - in visions, in dreams, in healings of disease, &c. &c., all and each one of the members of the flocks exhibiting in their several places that God, in the person of the Holy Ghost, is in them of a truth. Thus the Lord Jesus Christ manifests His presence in His Church by His Spirit, as the distributor of divers gifts among the people; in pitying their worldly sorrows and taking care of their difficulties through the deacons; as the continual teacher, guide, and giver of thanks for them to His Father through the priest; as their intercessor and bishop of their souls through the bishop or angel set over them, and thus the bishop or angel is the representative of the Lord Jesus Christ to the flock, clergy and laity.

All the several bishopricks are united together by the apostles, prophets, and other ministers of the Church universal, who have no authority or jurisdiction in the interior of the several particular churches, but to whom alone it belongs to consecrate the angels and ordain the priests, thereby fitting them through the imposition of hands for the fulfilment of their various callings; and also to confirm and strengthen the people, by the imposition of hands, for the due performance of the particular duties of their church relationships and mutual [234] dependance one upon another. For every member, the meanest in the body of Christ, and the least esteemed by his brethren in the Church, has some duty or function to fulfil towards the rest, as the Apostle Paul expressly teaches to the Romans, and also to the Corinthians, although there is not a trace or vestige of any such thing in any church or congregation now on the earth.

With regard to the second, namely, the things or abstractions which are to be brought into practical action through the ministries of the Holy Spirit, the Lord Jesus Christ manifests Himself in His Church during His absence by visible things, which are emblematic of the invisible and spiritual work which He is doing in and for men. The word Church signifies not only all those who are baptized into, and called

by, His name, and the invisible election out of this mass known only to the Father, but it signifies each part of the same in this world, gathered together in His name to worship Him, and also the building in which they do meet. The church building is the house of Christ; the visible, the emblem of the invisible: it is consecrated to Him, and put apart or sanctified, so as not to be amenable to the laws which affect all other buildings. The same word expresses the visible and the invisible, for they are one, even as a body and soul are one man. In this house He alone is the doer [235] of all things: He regenerates the souls of men before they can enter the invisible Church, and therefore is the visible font, the emblem of that work placed at the door of the visible Church: He next teaches men in their invisible minds, and therefore is the pulpit the visible seat of the teacher, placed in the nave, where they must be instructed before they can understand the mysteries of His worship: He alone in the invisible heavens can rightly worship the Father, or teach men to do so, and, therefore, is the visible chancel set apart for the purpose, and a visible place for intercession in it the emblem of the same; where He teaches men to pray before they can partake of sublime mysteries: He alone is the sacrifice on the altar in heaven, and, therefore, is there a visible altar in a visible sanctuary: He alone invisibly feeds men with food sent down from heaven, even His own flesh and

blood, and, therefore, is there visible and material bread and wine, the emblems of that food ever upon it: moreover, He only invisibly restores the sinner who has fallen away by sin from the state of grace into which he had been brought, so as well-nigh to have been cut off from and cast out of the Church; and, therefore, is there also at the door the visible chair of the Confessional, in which He invisibly Himself, but visibly through His priest, receives back the prodigal children who have sinned before Heaven and before [236] men, and who are no more worthy to be called His sons. Thus are the church, the font, the confessional, the pulpit, the altar of intercession (faldstool), the altar, all visible emblems of spiritual and invisible operations which Christ is working invisibly in man.

Furthermore, Christ is manifested in the Sacraments, which are not merely appropriate visible emblems of invisible truths, but outward and visible things, which verily and indeed convey inward and spiritual realities. Water being sanctified by the word of Christ, spoken through the priest, in the name of the most Holy Trinity, does truly and verily convey a new and spiritual life. Bread and wine, consecrated by Christ through the priest, do truly and verily convey the flesh and blood of Jesus Christ. Imposition of hands by an apostle does truly and verily impart to the ordained man a new and indelible character. Oil

in anointing, the Apostle tells us, does heal the sick, and is, and ever has been, used in the coronation of kings by the heads of the Church. This truth concerning the manifestation of the Lord Jesus Christ in his Church, which manifestation can only be in the modes and varieties of His operations among men during His absence from the earth and session at the right hand of God, is that which the Spirit of God has brought out in form in the Church [237] Catholic, which has been abused in the Churches of Greece and Rome, and which is forgotten and has died out of the Protestant Churches, and the meaning of which is unknown in all: In order to manifest Him, the clergy of Rome have placed, or suffered pious but ill-instructed men to place, in God's Church a statue or picture of a man hanging on a cross. But a statue or picture is not an emblem or representation of any thing which the Lord is now doing for us, and, therefore, a picture or statue of Christ is not permissible. It was very right, however, to place on the altar a cross, the emblem of the curse in the abstract which was on Him for our sakes; yet it should be the ornamented cross of triumph, not the plain cross of suffering, witnessing to His victory over the grave, as well as to His descent into it. The *cross fleurie*, or ornamented cross, is rightly placed on the altar, but not a crucifix. There is another and still stronger objection to a crucifix, which is this. In all other points, the attempt to set

forth principles or abstractions has been by things as much removed from any one specific kind as possible; thus when the expressions of Scripture touching the rose of Sharon, the lily of the valley, &c., had to be represented, the representation was effected not by a portrait of some individual Greek or Latin rose and lily, but by a figure so much abstract as [238] to be equally like and unlike all individual roses and lilies whatever. This did not arise from the inability of the artists to copy flowers, but because they had a higher principle to set forth than any one individual could satisfy; following the spirit of inspiration in the Holy Scripture, where the thrones, and living creatures, and garments, and trains, and crowns, &c., are not described after any single thing in nature, but after an abstract manner, which is applicable to the whole genus and not to an individual merely.

Although circumcision under the law did represent one part of Christian baptism, yet the latter contains more than the former; and there is no single rite or ceremony under the law which is a complete type of the sacrament of the Holy Eucharist, because this contains so much that it required many things under the law to express them. It is the memorial of Christ's death, and this was typified by the sacrifice of the paschal lamb, and by all the other sacrifices under the law. The memorial, however, was not insti-

tuted in flesh, but in bread and wine. It was instituted at a supper, not for a memorial of the supper, but for a memorial of Christ. He did not say, "This do ye in remembrance of this supper," but "This do ye in remembrance of ME." It was instituted on the vigil of the passover, and previous to it, yet the Apostle [239] speaks of it as of the feast of unleavened bread, which did not commence till afterwards, saying, "Christ our passover is sacrificed for us, therefore let us keep the feast, not with the old leaven of malice, but with the unleavened bread of sincerity and truth" (1 Cor. v. 7, 8). The feast of unleavened bread, therefore, is one of the types of the Eucharist; and this points to the table of unleavened bread in the holy place, which was the emblem of Christ the bread of life. Now, if Christ were the bread of life to the Jew, much more is He to the Christian, for we have His life more abundantly; and the declaration by His Church that He is so must be made by the emblem, and more than the emblem, of that heavenly food being always present in His house. Strange, indeed, would it be that, whilst in every human household there is bread ready for any child that cries for food, in the house of Christ there were not also spiritual food ever ready for any sick or dying soul that needs it to sustain him as the staff of life, through the valley of the shadow of death. The abiding presence of the emblem of the flesh and blood of Christ is the only witness for the truth of His person -

as perfect bread yet real flesh, so perfect manhood and real Godhead: not by confusion of substance, not by the conversion of the manhood into God, so not by the conversion of the bread into flesh [240].

Truly God has been at infinite pains to inculcate upon men the identity of visible and invisible things; and in no way does He teach us so emphatically the nature and extent of the sickness of the soul as by the sickness, weakness, decay, and death of our bodies. Every man that is born must die: so, save by the operation of a miracle in baptism, must every soul of man. Disease pervades each part of man's being: the vital organs of respiration and circulation have each diseases peculiar to themselves ; the liver has diseases peculiar to it; every organ, however minute, the eye, the ear, the nerves, the muscles, the bones, every single particle of which the body of man is composed, not only shares in common those diseases which affect the whole frame, but each has a local and special disease of its own. Thus not only is the soul born in sin, with sin continuing to pervade every part of the being through its whole continuance, but each faculty of mind and affection of the heart has its own special and peculiar sin. As is the body so is the soul - the visible and invisible in inseparable connexion; the truth concerning the latter only fully taught by the state of the former.

The rationalist sectarians who affect to despise all the forms and ceremonies which have been developed in the Church as idle ceremonies, are yet, in their way, as strenuous supporters for the [241] principle of testifying by external action their inward feelings. Thus as they despise Christmas-day and Good Friday, they make a point of desecrating both by some secular occupation ; as they despise cathedrals, they delight in shewing their inward feelings by constructing their places of assembly like barns or stables, to be as unlike the former as possible; as they think that commemoration must be by imitation, they sit at the Lord's supper because He sat. The fact is, that the truth pervades all nature, and no man can do away with it, let him try as he may; and the only possible debateable question is, whether such and such an action be appropriate, that is truly descriptive or not, or whether another may be substituted which is more so; not whether there shall or shall not be an outward and visible expression of an inward and invisible reality.

One of the earliest controversies which arose in the Church was through those who would exalt the divine at the expense of the human nature of our blessed Lord. "Truly," said they, "He was very God; but God cannot die, and therefore was He not very man, but only man in appearance." The next heresy

was from those who for the truth of His human would deny His divine nature. These said, "We know He died on Calvary, and that God raised Him from the dead; but as God cannot [242] die, He was not very God, but only one sent from God:" So it is at this day. The Romanists say, "This bread is the flesh of Christ, therefore is the bread changed into flesh, and no bread remains there." The Protestants say, "Our senses, which we cannot as honest men deny, tell us it is bread that we taste, and, therefore, there is no flesh really there." But He was very God and very man, and the Sacrament is very flesh and very bread. And this great truth of His divine and human nature, subsisting together without confusion or denial of either, must be witnessed for, by there being ever on His altar the consecrated elements, true bread and the true flesh of Christ, the visible contradiction to the Popish lie that there is no bread at all in the sacrament.

A sevenfold candlestick, or more properly a stand with seven lamps, was the emblem of the Church in the tabernacle, and a candlestick, or rather lamp, is again given by St. John as the emblem of the Christian Church. Whether one sevenfold lamp or seven lamps it is still one church filled with manifold and perfect distributions of the sevenfold gifts of the Holy Spirit. This truth has been developed in the Greek

and Roman Churches by lights burning at different times and in different places. But it is evident that in neither do the clergy know the meaning of the rites they perform [243], from the variety of the number of these lights, the places where they are used, and the different significations which different writers give to them. A sevenfold candlestick is certainly the emblem of the Church filled with the sevenfold enlightening of the Holy Spirit; but it does not set forth a method of acting or ministry. The Roman clergy have endeavoured, as usual, to appropriate the whole to themselves and reject the laity and women altogether, by making seven orders of ministry amongst themselves to be the reality of this symbol. But, firstly, there are not seven orders or ranks, but only three in each Church; and, secondly, the sevenfold candlestick is an emblem of the whole Church, men, women, and children, and not of the clergy only. On the other hand, the Protestant Rationalists have a truth lurking at the bottom of their objections to symbols in the Christian Church, but it arises from a confusion in their minds between such things as are of their very nature necessarily symbolical, and therefore eternally so in all time, and others which are only so by the special appointment of God, and therefore change whenever the end for which they were ordered is attained. Of this latter character are the Levitical priesthood, the boards, bars, pillars, curtains, &c of

the Jewish tabernacle: these are no longer of any use, because the realities which they symbolised [244] have taken another form; even as the people of God have taken different forms in the Jewish and Christian economies. Of the former character are light, plants, rivers, seas, earthquakes, &c. and bound up in the languages of all the people on the earth. Light is that which makes manifest to the material, mental, or spiritual eye: a vine or fig-tree bearing good or no fruit is an emblem of men grafted into Christ; rocks are emblems of a solid foundation, sand of an unsound basis; earthquakes, symbols of convulsions from below, which overthrow all things on the surface of the ground. The Lord Jesus Christ is the intellectual and spiritual light of the world; material light is an emblem of Him; lights on a sevenfold candlestick shew that His light is diffused through all, and not concentrated in any one individual of the Church: but a sevenfold candlestick does not shew how that light is ministered unto men. Light in the Church services is the emblem of something which the Lord Jesus Christ does in it for men: He is the light which lighteth every man that cometh into the world; but He sheds forth His light by the Holy Ghost, and the Holy Spirit is not given for ministry equally to all mankind, but "severally as He will" through the different ministries, the two principal of which, as has been mentioned, are apostleship and prophecy. [245] This two-

fold division runs through the whole ecclesiastical system, and is the foundation of that between the epistle and gospel sides of the church, of which so much is said by all writers on buildings and ceremonies, and who are evidently in total darkness as to the reason for it. Some of the Roman Catholics say that two lights signify the divine and human natures of our Lord; but two lights is a false emblem of this, because the two natures are not equal, nor the same in kind, whereas the two lights are so: others say that there should be three, signifying each person of the Ever-Blessed Trinity; others that there should be four, signifying the three persons of the Godhead and the humanity of our Lord; others that there should be seven; and sometimes the whole end of the choir is covered with lights. These reasons are all incorrect; lights do not reveal or make manifest the Godhead; the Lord Jesus Christ alone reveals the Father, the unknown and unknowable Godhead. The Church is the revealer of Christ, and every thing in the Church must represent something which He does for accomplishing the great work of the redemption of the world. Sometimes lights are used by the Greeks and Romanists merely as an ornament, in the same way that men illuminate their houses to testify their joy at some national subject of rejoicing [246], such as victory by their armies or fleets, return of peace after war, &c.; and when the relation of a rich person dies,

one of their churches is entirely lined with lighted candles, musicians and singers from the theatre are hired to play and sing, and priests are paid to perform some service under the pretext of benefiting the soul of the departed.

From the first moment when there was a house builded for God, He ordered it to be lighted with a lamp, and not to let light in by a window. In the first beginning of Christian church-worship lamps were employed. But, say the Protestant Rationalists, "this was owing to necessity, because the Christians could only worship in subterraneous places, and therefore they must have had lights; but now that we have got churches with large windows, lamps are useless, and the necessity having ceased, the lamps should cease also, and they were only used to give light, and not as instruments of worship." If a thing which originated from necessity must cease because the necessity ceased, the same argument is fatal to the use of ecclesiastical vestments; at all events in Africa, and in all places under the torrid zone: the absurdity of such an argument is sufficiently obvious not to need further refutation. But let us now examine the fact, and see the historical knowledge and honesty of these would-be instructors in ecclesiastical ceremonies. It is not true that lamps were used for the sole purpose of giving light; for lamps have been found in the cata-

combs with crosses, and with the monogram of the sacred name and other Christian symbols upon them; and such lamps have never been discovered in any private dwelling or tomb. Moreover, St. Jerome says that the Greeks always lighted lamps when the Gospel was read, and expressly denies that it was for the purpose of giving light, but says that it was in order to express joy. The heathen poet Persius speaks of the lighting of lamps as a custom amongst the Jews in honour of Herod's birthday, and on this account the early Christians kept lamps lighted before the tombs of martyrs, for which the heretic Vigilantius attacked them. Now, it is very true that these many reasons given for burning lights, at many places and times, some of worship and some of reverence at which they were used, and that the arguments of the early Christians, even of St. Jerome himself, are most absurd; for he says it is, done in conformity with the passage of St. Paul to the Romans, that we should not sleep like blind men in darkness; yet all these reasons, attacks, and defences, equally disprove the false assertion of the Rationalists, that lights were only used at worship from necessity, which is all the matter now in hand. If it had been the [248] custom of the early Christians to put sacred marks on lamps used for domestic purposes, they must have been more commonly discovered than those in catacombs, and yet not one was ever so found. The earliest Liturgy ex-

tant, called that of St. James, is in its present form of the fourth century, though existing long before. The mode of conducting worship as therein directed for the Syrian Churches remains to this day. In that age the Church abounded with controversies; each disputant was ready to charge upon his opponent the sin of departure from apostolic doctrine and rites; but no such charge with respect to the matter in hand was ever made by either party: this silence is a proof of the universality of the custom amongst all equally, and hence of its having been the invariable custom from the beginning. "The priest lays aside his ordinary habit, laves his hands, invests himself with the dress to be worn at the altar, prays for remission of sins, &c. &c. The deacon, uncovering his head, lights a candle on the right of the altar, saying, 'In Thy light shall we see light;' and on kindling the other, offers brief exhortations to lift up the mind for celestial illumination. While the priest puts incense into the censer, the congregation prays that it may be acceptable to the Holy Trinity. The priest then uncovers the gifts, and the, deacon, taking the bread, presents it to the [249] priest," &c. &c. The Greek, Roman Catholic, and Lutheran Churches, have in them a true emblem, and one that is necessary to declare one part of the work of Christ to men, but having lost the true meaning of it, they have endeavoured to find out meanings, and have misapplied the emblem. It is not merely in

religious doctrine that the Lord Jesus is the light, but on every subject which it is possible for the mind of man to embrace; He is the true Solomon who is the very wisdom of God; who was with Him before the world was, and by whom all things were created. Light in the Church services is the witness that religion cannot be separated from science; that kings and statesmen cannot bless the nations under them, save as they learn wisdom from the Church; that all worldly knowledge which is not based upon religious knowledge is bastard knowledge, - and on this point Protestants are grown infidel, and, perhaps, their having cast out the burning of lights from the services of God's house may have gone to encourage, if not to produce, this proud exaltation of man's natural powers. The Lord Jesus, then, the enlightener through the twofold stream of apostleship and prophecy, is that which the above-named Churches do well, albeit unwittingly, to testify to, and to manifest, by a lamp burning on either side of the altar, the enlightener through the Church [250].

In the following vision, lately seen by a prophetic person in Church during the celebration of the blessed Eucharist, the same truth is shewn: "As the homily was read, I beheld a solemn vision: The Lord descended out of heaven, and the woman ascended to meet Him. He turned her with her face toward the

font of baptism and towards the altar, shewing her the glory of God manifested in both sacraments. On the altar, beside the sacrifice, stood TWO CANDLES BURNING BEFORE THE LORD; and as the woman looked, the Lord said, 'Behold the mystery:' at the same time revealing unto her a vision of the household of God, built on the foundation of APOSTLES and PROPHETS, Jesus Christ being the chief cornerstone, in whom all the building fitly framed together grew up into an holy temple in the Lord; and then I beheld the Lord entering the temple, and extending His hands in the midst, and it was immediately filled with His glory. As the cloud followed, I beheld the woman worshipping Him, and, falling down before him, she confessed Him to be the LIGHT OF LIGHT."

One of the most ancient methods of using light was by a chandelier suspended over the altar, and called a *corona lucis*. This, if composed of seven lamps, would be an apt emblem of the sevenfold distribution of the Holy Spirit in the Church, and [251] is probably that which has been supplied by seven candlesticks on the altar. Yet, there is still wanting two principal lamps, one on either side of the altar, to point out the way in which that invisible Spirit, everywhere present, acts for the benefit of mankind. For although the Holy Spirit is in a measure in every

member of the Church, yet He is not in each in equal measures for ministry, or acting upon others.

The people who are gathered into any one congregation are only a very small portion of the saints of God now living on the earth, and a still smaller fragment of the whole redeemed Church of Christ. Each particular Church is but an earnest, specimen, or first-fruits, of all mankind, who are to be ultimately delivered; and as there is a first-fruits or specimen of man, so also should there be a first-fruits or specimen of the material creation. There never was an instance, from the first sacrifice of Adam down to the days of Protestantism, where sacrifice was offered to God without being accompanied by the burning also of the sweet gums of trees. It is no answer to this to say that if incense were used before the days of Moses, it was used only in order to overcome the stench of burning flesh of oxen and lambs, and that there is no proof of its being used before that time: let it be granted; its use then might have a reason which no longer exists, and another reason may have [252] supervened: but it is a fact, that so soon as there is a record of positive instruction respecting the way in which men ought to worship God, the burning of incense is one of the things mentioned as well-pleasing to God. It is also a fact that the burning of flesh does create a stench, and yet the sacrifices are described

as yielding a sweet savour. To pretend that this is a metaphorical expression for saying that they were well-pleasing to God, is to assert that there is a violation of all propriety of language, which nothing in the Scripture warrants; that a most stinking thing was chosen as an emblem of that which is agreeable, and called sweet smelling. Noah's sacrifice was, doubtless, well-pleasing to God, and it is said to have given out a sweet savour spiritually, because it gave out a sweet savour naturally and literally, and which it could only have done by the sweet gums and spices mingled with it. In the Greek and Roman Catholic Churches, however, it is pretended that the devil is driven away by the instrumentality of incense; and also is it thrown on the thing or person whom it is intended to honour: thus the smoke of it is thrown upon the Gospel before the priest reads it, and before the face of the bishop and other ministers taking part in the service.

The term sacrifice, under the Law, contained many subordinate parts, just as the celebration of the Eucharist, or other Christian rite, has its subordinate [253] parts. Coupled with the sacrifice on the brazen altar was its meat-offering and drink-offering, as well as its incense; and incense was burned in the temple at the hour of prayer. (Luke, i.) Incense is, in the New Testament, connected with that form of address to God called intercession, which is a higher act than ei-

ther supplication or prayer; supplication is the cry of agony for mercy; prayer is the asking for any thing that is wanted; but intercession is more for the benefit of others than for self, and is that act which the Lord is now performing for us in heaven. He is not now, from the depths of agony, supplicating and crying out, "Father, if it be possible, let this cup pass from me!" "My God, my God, why hast thou forsaken me?" He is not praying for the supply of daily necessities, since He is beyond the reach of all terrestrial wants, but He is continually interceding for men. Intercession, therefore, must be separated from all other parts of worship by something indicative of it, since we then do directly share with Christ in the act which He is doing; and whilst it is performed by the angel at the altar of intercession, incense ought to arise from before the altar, not to do honour to the bishop, or to the priest, or to the altar, or to a book, as the Papists use it, but to do honour to the act, as an emblem of the peculiar work which Christ is now doing for us, and as joining with man, the first-fruits [254] of the material creation, which shall be redeemed with us in the world to come, and which shall redound, through the removal of its curse, to the glory of Christ.

Thus the appropriate accompaniments of the high altar in the sanctuary of the Christian Church

consist of an ornamented and triumphant cross; a vessel containing the sacred consecrated elements; lamps for light on its sides; and incense in the front of it. The cross is invariably used in the Greek, Roman, and Lutheran Churches, and not objected to by the Church of England; it is consecrated, therefore, by the example of nine-tenths of Christendom. The two tables of the Law were deposited in the Most Holy Place; and in these days, when the faculty of writing and printing has been developed in a way unknown to antiquity, it might be a right way of sanctifying this means of increasing knowledge to place on the altar a copy of such sacred books as the Jews have transmitted to us, and also of those which all Christian Churches are agreed in receiving as the genuine written Word of God.

Lights are also used in the same churches, and have more survived in the Church of England than crosses, inasmuch as they are still to be seen in cathedrals and chapels, in colleges and palaces. Incense is confined to the former churches, and the reservation of the consecrated elements to [255] those of Greece and Rome. No thinking man of any creed, and scarcely any Deist denies, that the material creation shews forth the Creator. All must admit, that the sacrifices and the rites of the Tabernacle and Temple service are intended to teach men by visible things some-

thing relating to God. But it has been reserved for some Protestants, who are, for the most part, mere intellectual Rationalists, now at the end of the world, to find out, that in the creation there is one peculiar spot which ought to contain nothing visible that can teach any thing to man concerning God. The Christian Church, which was planned by God as His highest act of love and wisdom for the revelation of Himself in the person of His Son by the Holy Ghost, of which all other churches and congregations were models, and to which they were steps, is just that one peculiar spot in the world which the Rationalists have discovered ought not to contain any one thing which can set forth any one form of His actings, or methods of His dealing with men. All the material creation is to manifest Him: mankind at large; man's dress; man's relationships in this world; every thing, in short, is, in some way or other, to manifest, shew, set forth, or make God visible, except the Christian Church; there may be seen men in it to talk about Him, but nothing to shew Him. Truly such [256] Protestants are fallen back into greater ignorance of God than was possessed by the antediluvians; and they have spun for themselves a web of Turkish fatalism, which they call Calvinism, so that all their faculties of mind and affection are entangled in its meshes, and the Devil has stolen away all genuine Christianity, except a few intellectual propositions, entirely out of them.

The common sense of the natural man is a safer guide in religion than are Protestants become Rationalists through the baldness, abstractedness, and one-sidedness of Calvinism. Take, for example, the practice in the Church of England, of bowing to the name of Jesus: no one can suppose, that the mere bending of the neck is the fulfilment of the Apostle's injunction; every one must grant, that it is the inward reverence which is inculcated rather than the outward act; common sense tells men that this inward reverence cannot be expressed without the outward act, and, therefore, they rightly perform it: but Protestant Rationalists do not: the Presbyterians and other sectarians do not; and the consequence is, that irreverence in every thing religious and civil is the characteristic of their whole moral being. Consider, again, the feeling of loyalty: no loyal man can be in the presence of the sovereign and remain covered; no reverent child can be in the presence of parents [257] without paying them attention; and all persons who shew no such outward marks are irreverent people, of which the whole nation of the Americans are an irrefragable proof and illustration. In the army and navy, where the very existence of the lives of every individual depends upon the deference shewn to the officers, the men are obliged to evince some mark of respect every time they meet a superior: all men know that inward feelings cannot be maintained but by outward acts.

One of the emblems which has been most generally adopted in the Christian Church is the four faces of the cherubim as seen by Ezekiel, and it would seem to have been least heeded, and to have excited fewest objections, because it was least understood. The clergy having lost the true meaning, were puzzled to fix another, and there being nothing else which corresponded to the number four, except the four Evangelists, they applied the ox, the eagle, the man, and the lion to them. It was impossible to apply them rightly, any more than the lights, because the foundation of their true application was wanting. These emblems would have been a perpetual witness against the fallen condition of the Church, which the clergy, at Rome at least, are not by any means disposed to admit. After the death of St. John, there was no longer apostleship, which, with prophecy, form the correlative [258] ministries by which the Lord carries on His Church; nor, for the same reason, the four ministries, by which the Catholic world was to be perfected together in unity. Nevertheless, the lights are emblematic of the two, and the cherubim are emblems of the four ministries, not of four men, which would be contrary to all sound interpretation of symbols; and as the two could not be found without apostleship, neither could the four.

A great number of entire ceremonies, and of trivial details in others, have been added from time to time with a view of impressing the minds of the worshippers with reverence. Perhaps they produced this effect when they were first appointed, but at present it may be safely asserted, that unless there be already a feeling of reverence these trivialities conduce to a very opposite result. The bread for the Holy Communion was required to be made fasting, and a particular service appointed. The repeated bowings, crossings, &c., are all devices for the same end. Whoever pays any attention to the way in which the worship of God is conducted in all assemblies, will perceive how necessary it is for the guides of the people to be careful on this subject. The irreverence during prayer in all Presbyterian and most Dissenting assemblies is perfectly disgusting to every rightly-feeling mind: the slovenliness of the conduct of [259] canons in Cathedrals is notorious: and it is better to err in the way of inculcating reverence, than suffer irreverence to continue without redress. If a priest in the Roman Catholic Church spill the wine of the Holy Eucharist, he is rightly debarred from administering the Communion for a long time. That great attention is requisite is shewn by observing the awkwardness of country people whenever they come to receive the Sacrament in the parish churches.

It is difficult to judge of the habits of the people in the churches in the middle ages from any thing that is witnessed in these days, but such accounts as may be gathered from incidental remarks in the writings of many fathers, declare conduct such as cannot now be found in any part of Christendom. The Apostle Paul tells us of some people getting intoxicated at the Communion; of their rushing in to help themselves at their love-feasts without reference to others, or to any propriety. He tells us not only of incest being practised, but of being unblamed by the authorities. It is well known that in the time of Chrysostom children scarcely ever attended the Church; women were rarely permitted to do so, and he rebukes those who did for their habit of painting their cheeks, eyes, and lips, and exhorts their husbands to break them of it by every possible [260] means. In one of his homilies the venerable doctor speaks of the cruelty of the mistresses to their female servants as disgraceful to the houses of Christians. In another place he rails against the extravagance of their dress; in another of their equipages, and the number of eunuchs that they retained. A modern writer says, "Every decorous arrangement was enforced, and truths were told, and rebukes administered, such as no modern audience could endure. Females were placed apart generally on an elevation or gallery above the men, in the intention of preserving a more entire separation; but it was ap-

plied to the purposes of a more prominent display. In fact the behaviour of both sexes in divine worship was most disgraceful." Chrysostom, speaking of the assemblies in the church, says, "Here are the tumults and confusion of an inn, the laughter and hubbub of the bath and agora:" the dress of the women was most indecent, and Chrysostom declares his belief that no place was more available for assignations. Yet the people were as fond of a popular teacher then as they are now; and if by any circumstance Chrysostom did not preach, the people were sulky, and made such noises and screams that no other preacher could proceed. It was owing to this state of faith and morals amongst those who had been admitted into the Church that made it [261] needful to dismiss so large a portion of the people before the mysteries of the Faith could be celebrated in the Sacrament, as is found in all the ancient liturgies. A convincing proof that something more than the Rationalists will now allow was transacted, for if nothing were done or said but what related to eating bread and drinking wine, there would have been no necessity for any such exclusion. Reverence, like all other religious feelings, is a habit; a child educated in the midst of observances for which he is taught to entertain respect will assuredly be reverential in his demeanour; but it would be very difficult to train new converts to venerate forms of which they did not know the meaning; and in these

days it is still more difficult to teach Dissenters to be reverential, how much soever they may be convinced in their understandings of the propriety of so being.

The superstition of the people did not arise from popery and popish priests, as illiterate Protestants falsely assert, but from the Laity having brought in their heathen rites with them. For example, when a child was to be christened, the parents lighted a number of lamps, and affixed a name to each; that which was attached to the lamp that burned the longest was given to the child, because it was presumed to promise longevity. Charms, amulets, fascinations of all kinds, were [262] in use as preservatives from evil, in lieu of which Chrysostom in vain urged the efficacy of the cross. Instead of the Sacrament being consumed at the time, it was constantly carried home as a charm. Children were entrusted to heathen servants, who taught them all kinds of wicked poetry. Scarcely any of the laity knew the existence of the greater part of the Scriptures. Most of the best teachers of the arts and sciences were pagans, who taught the boys to despise Christianity.

The clergy, with all their power, effected no change for the better in the domestic habits of the people. But at length the secular arm undertook to reform private education, and private morals, and the Empe-

Emperor Theodosius formed a code as minute in its interference as that which Calvin subsequently adopted in Geneva and Scotland, and as the clergy, after the example of the emperor, adopted in the west. Still many superstitions, many absurdities, found in the lives of the saints, and many doctrines currently believed about purgatory, heaven, mediation of saints, &c., are to be traced, not to the clergy, but to the people; which were inveighed against and resisted for a long time, though at last received and turned to the pecuniary advantage of the priests.

So soon as Christianity was adopted by the sovereigns the people became nominal converts by [263] thousands. It is plain, from the histories of these transactions in each country, that there was not a sufficient number of well-instructed clergy to teach the multitude that joined the Church. Hence all sorts of expedients were resorted to: scenic representations, or mysteries as they were called, a Christian direction given to heathen superstitions and practices, and a deluge of improper things were thus brought in which have never been thoroughly eradicated. The attempt to sanctify them has failed, and they have been like the fly in the ointment, they have profaned the Church whilst the Church has not purified them.

Thus Christianity as well as every form of Heathenism has its Mythology. The Apostles and saints are the demigods, and the holy women the deesses of the Roman priests. They worship the Blessed Virgin as the Queen of Heaven, though such worship is denounced *totidem verbis* by the prophet Jeremiah (xliv.), offering to her the holy bread which ought to be offered to God alone, and to the whole body of martyrs as mediators. In order to have some colour for denying the charge of idolatry they have invented a distinction of two kinds of worship: but all writers, heathen and Christian, in past ages have been equally clear in their assertion that the worship of many mediators is idolatry as much as the worship of many gods: the heathen denied that [264] they did so, admitting that in such case they would be idolaters; so that if the modern Romish doctrine concerning prayer to the saints be true, it follows that there never were such persons as idolaters in the world; and that all that the Prophets in the Old Testament, the Apostles in the New, and the Fathers of the Church have said against them, have been calumnious libels against men who were worshippers of the One True and only God.

Many rites were of a mixed character, true and proper in the Christian Church, and which were in use in the heathen temples; not that they were in-

vented by the heathen, but copied originally from the Temple service, yet introduced into the Christian Church, not direct from the Jewish, but from heathen temples. The true interpretation of them, therefore, has never been known in the Church, because, though right in themselves, they came in through a polluted channel. Others again, particularly the use of vestments in the Christian Church, were first adopted by necessity, then preserved from decency and propriety, and ultimately defended by arguments which are wholly untenable. For example, the Albe: it is an exact representation of the white garment down to the feet in which our Lord is described in the Apocalypse : it is the white garment ordered by God to be used by the Jewish priests: followed, from imitation, by all [265] heathen priests at the time of sacrifice; is still worn by the butchers in Rome and other parts of Italy; and is precisely similar to the long, white frock worn by agricultural labourers in England. This garment is the universal dress of every one who offers sacrifice. It was worn by the Christian priests long before they were tolerated, and is found on the walls of the catacombs of Rome when they could only worship in such places. Decency and propriety, in the opinion of those to whom the regulations of such matters belong, are quite sufficient reasons for their adoption; and where, in addition to these, they do truly represent spiritual truth, there is

another motive for their use. The black dress, whether in the form of cassock, or in the same form as the common ordinary dress which is universally worn by all the ministers of the West, Romish, Anglican, Lutheran, Calvinistic, Scotch Presbyterian, and most modern Dissenters, is not only commendable from its gravity, but it does aptly represent, in the heads of the congregation, that destruction of the old man, death, consumed as by fire, burned up as a cinder, which is a spiritual truth concerning every holy Christian man; and the first garment which is put over this by Roman and Anglican Churches is a white robe, as the first spiritual clothing which the soul receives from God is the white robe of the righteousness [266] of Christ. These may be taken as intended to be emblematic or not: they are so in fact, whatever may have been the intention; and it is probable that they were assumed without any intention whatever; but being in use in the Church they are significant, and may be properly used as illustration of facts.

The same remissness in the clergy to put out from Christians the superstitions of old with respect to the mode of choosing names for the children, carrying the consecrated bread of the Eucharist as a charm, &c., has operated in modern times to permit things which all intelligent Romanists censure. "A-

"Among the devotions," says a Roman Catholic writer on these subjects, "which have been instituted by the Church in latter times in honour of our blessed Lord's humanity, none have obtained more generally than that of the Sacred Heart of Jesus. Although this devotion is essentially spiritual in its character and intention, yet having been introduced at a period when taste was at the lowest ebb, it has always been represented in a most material, not to say offensive, manner. We generally see a heart, resembling that of an animal, delineated anatomically, with soften revolting fidelity." A similar remark may be made respecting the Blessed Virgin, whose pictures in the Catholic prayer-books represent her with a sword sticking into [267] her heart, in literal explanation of the words spoken to her by Anna, and sometimes with seven swords.

It is customary in Italy and Germany to this day to fit up a room at Christmas with a representation as large as life of the birth of our Lord in the stable, with the ox, ass, Joseph, the Virgin and the Child, straw, &c. In the cathedral at Rouen, at Easter, the whole scene in the garden after the resurrection of our Lord used to be acted, three priests representing and dressed up as the three Marys, another as the gardener, &c.; and it was ultimately suppressed, as tend-

ing more to irreverence than edification, by Cardinal de Joyeuse, when he was archbishop of that province.

If there be one subject more than another which is shewn to be typical, from the very commencement of man's history, it is dress. We are told that Adam and Eve, until they fell, wore no covering or dress whatever - that so soon as they fell they made for themselves garments - that God made them other garments, testifying thereby that the former were not proper, and that, therefore, garments were significant things. It is unnecessary to inquire into the spiritual import of this; it is obvious on the face of the facts that there is a spiritual import in dress, and this is all that is now contended for. Frequent mention is made of dress in the time of the patriarchs. When God ordained [268] the method of His worship the dress of the priests was described with elaborate minuteness; frequent mention also is made of the subject under the law, where mixture of linen and woolen is forbidden; and dress is subsequently alluded to in the New Testament, in the case of John the Baptist, our blessed Lord Himself, the women at Corinth, and in the Revelation. Dress is more universally significant of a person's mind than any other act; vanity, love of distinction, desire for display, or, on the other hand, modesty, propriety, or slovenliness, and dirty habits, all are expressed by dress. Nay, habits and actions of

the very brute beasts and birds refute the false views of those who assert that outward signs and inward feelings are not inseparably connected.

Nothing, however, could escape corruption; the simple white linen garment, whose very name of Albe might have been sufficient to preserve it, became in time to be made of silk, red, blue, yellow, and even black. (History of Church of Peterborough.) This is discontinued now in the West, but in the Greek Church it is common still. As to its signification, Alcuin says, "Significat perseverantiam in bona actione: tunica usque ad talum est opus bonum usque ad consummationem."

Germanus says, "Divinitatis splendorem indicat, et sacerdotis splendidam conservationem." [269].

Durandus says, "Alba designat gloriam Dominicae resurrectionis, quam nunciantes angelus apparuerunt in vestibus albis."

In the *Explication du Bréviaire* we read, "L'aube signifie la pureté de l'âme." The true meaning is, however, given in the Pontifical of Bishop Prudentius, in the prayer used at the time of putting on, "Indue me, Domine, vestamentis salutis, et indumento justitiae circumda me semper." The Rochette and Surplice are

merely varieties of the Albe, the first smaller, and the latter larger. They all equally signify and are emblematical of the white garment down to the feet, in which our blessed Lord appeared to St. John, and of the white garment which we are desired in the Apocalypse to keep clean. It is defiled, however, by the priests in the Roman Church by a patch of red, or some flaring colour, at the bottom and on the two wrists, which they call an apparel.

The Stole was anciently the border of a Roman dress, both of males and females, and was used in the assemblies of Christians in the earliest times, as it frequently occurs in effigies of priests, and also of deaconesses, in the catacombs. The meaning given to it was properly the yoke, or burden of ministry, and is the origin of the scarf of the Anglican clergy, now the most silly of all their [270] vestments, which those only have a right to wear who are private chaplains to noblemen.

Two kinds of cloaks were worn by the ancient Romans, the one circular, with a hole through which to put the head, and the other semicircular only. The latter had a hood to cover the head in wet weather, a fashion disused since the invention of hats, except by the monks of the mendicant orders, but kept in a useless and unmeaning form in the English universi-

ties. The former is still used in South America. As customs changed, the cloak was preserved and consecrated by its use, being retained only in the Church, where it was worn by different orders of clergy, and at different services, until it has settled down to be chiefly confined to priests officiating at Mass.

Durandus says it denotes charity, but Bishop Rupert, with more propriety, says it signifies the robe of Christ, which is the Church, shewing the unity and fulness of true faith.

The right use of vestments in the Church, like the right use of them every where else, is to adapt them to the place in which they are to be worn, and the work which is to be done in them. In secular matters common sense has shewn men, that in the house, in the field, in the camp, at sea, in the streets, in the king's court, the same individual will have a different costume. The three great [271] divisions in the Church which prevail throughout Christendom are, - the first, that part which is around the altar, or the sanctuary: the second, that part wherein the priests conduct the worship, called chancel, presbytery, or choir: the third, that part wherein the people are, or the nave; in which is the pulpit or place and therefore emblem, of teaching; and at the entrance of which is

which is the font or place and therefore emblem, of baptism; and, likewise, the confessional, the place for absolution and restoration of those who, by transgression, had almost fallen out of the Church, and who are now penitents. All these three several parts of the building correspond to the three several parts of the tabernacle, namely, the Most Holy Place, the Holy Place, and the Outer Court: and these three correspond to the spirit, soul, and body, of man, and, in a larger sense, to the three great divisions of mankind into Christian, Jew, and heathen. The Jewish priests had a particular dress for going into the Most Holy Place, another for the Holy Place, and another for the Outer Court. Vestments should vary according to the different services to be performed in these several parts; and there is a further circumstance to be considered still. In the order of clergy there are three divisions of bishops, priests, and deacons; and, beside this, there are in each order four ministries of eldership, prophecy, teaching [272], and pastorship, and, in addition to this, some which have jurisdiction only within the limits of particular sees, and others which have no direct jurisdiction within those limits, but have the general superintendance of the Universal Church. All these must be distinguished by some means or other, just as in all ages the common sense of men has shewn them that in armies the infantry, cavalry, and artillery, are distinguished from each

other by their dress, the heavy from the light; and, besides these distinctions, a further difference between generals and their aides-de-camp, and other officers of the staff. In courts of law, judges, queen's counsel, and ordinary barristers; in the queen's palace, her public and domestic servants, of all varieties and grades.

“In costume, as in architecture,” says Mr. Pugin, “every detail must have a purpose to be really beautiful, and the moment any thing is added simply for ornament, or is made extravagantly large, it becomes offensive. The real vestments of the Church, like the ceremonies themselves, have not been introduced for the sake of effect. As every position, every movement in the ecclesiastical functions, are arranged for a convenient and reverend manner of celebrating the various offices of the Church, so every portion of the sacred vestments have their use and intention; and it is owing [273] to this great principle being disregarded in later times that so many extravagant and ugly forms have been introduced in place of the ancient, dignified, and appropriate ornaments.”

When it is remembered, that in the celebration of the Holy Eucharist the priest stands alone, of all the congregation, speaking to God, even as the Lord the High-priest, and really transacting in representation

that which our Melchisedek is transacting for us in heaven, and that our blessed Lord, by his hands, consecrates the bread so as that we do eat the body of Christ, it is no impropriety, at least of figure, to say that the circular cloak, called a Chasuble, which he then wears, is as the body of worshippers is to the Lord, even the congregation by which he is surrounded, and in the midst of which, as in the midst of the chasuble, he stands, according to the expression above quoted of Bishop Rupert. To none of the services in the House of God could this vestment be appropriated with greater significancy than to the Eucharist.

The other cloak, commonly called the Cope, is enjoined by the rubric of the Church of England to be worn by the bishop when he officiates at the sacrament. Copes were anciently worn by all orders of clergy. It seems reasonable and necessary to distinguish him who is alone in the Church the representative of Christ by something [274] different from the clergy under him; and this most ancient vestment was worn by bishops in councils, and at times when they were officiating otherwise than at the celebration of the Eucharist, as it is still. No vestment, therefore, can be more proper than this for such a purpose.

The girdle round the albe is evidently for convenience. In former times, as now, in the East, where long robes are worn, a girdle was and is necessary as a means of shortening the garments for the purpose of walking. A long robe down to the feet must be shortened when the wearer is to move up and down steps, and whatever significancy may have been subsequently ascribed to it, has doubtless been discovered since its adoption. A girdle is often named in Scripture as a figure for strength and preparation for active service; and in the prayer used in ancient times in England in putting it on, and preserved in the "Salisbury Missal," it is said, "O Lord, gird me with a guard around my thoughts;" whilst Durandus says it is a symbol of continency. Neither, however, seem to have improved on the scriptural application.

Vestments, like other things, have been multiplied without end, and amongst such may be classed silk albes, two tunics, amices, &c. The dalmatic is a kind of coat used in Dalmatia, and in some parts of Germany to this day, and is always [275] worn by priests who officiate beside the celebrant at the Eucharist, to which purpose they are very appropriate. Dalmatics were at one time refused to deacons, and subsequently became the peculiar badge of the diaconal office, but it was after that the people had ceased to be consulted in the election of their

deacons. Durandus asserts that bishops wear two tunics, signifying that they should have the knowledge of the two Testaments; and that the dalmatic is a type of an immaculate life. Pope Innocent III., and Durandus after him, say that it signifies liberality and bountifulness to the poor. These latter significations would have some point if the deacons were now charged, as formerly, with administering to the temporal wants of the poor; but they are not so used, and therefore the alleged emblematical import ceases to have any appropriateness.

The maniple is become a useless thing, without a meaning, dangling on the arm of a priest. Dr. Roch admits that the embroidery, which has spoiled it, is a thing of modern date, and, no doubt, as originally made it was proper for the purpose of reverently cleansing the cup. After that the cup was withheld from all but the celebrant, it was absurd to keep the towel, then become useless. But it is useful, and indeed necessary, in all large assemblies of the faithful who partake of the holy [276] sacrament, for it is neither cleanly nor decent for many persons to drink out of the same cup; and it is essential to propriety and good order that there be the means of cleansing, by wiping the rim of the cup as often as is requisite. The Church of England might likewise well dismiss the maniple, for, except a few of the richer sort, scarcely

any of the great mass of the people ever partake of the Communion.

The pectoral cross worn by bishops is an emblem of jurisdiction, and therefore when one bishop goes into the diocese of another he wears it concealed. The custom, however, is not older than the thirteenth century. It is very questionable whether this be the true interpretation. The cross is the common property of every Christian man, and not peculiar to any one class. A ring, descriptive of the union between a bishop and his church, has far more significancy and propriety also.

In latter years in this country, external expression of inward feeling has been repressed in a manner very remarkable, and very unlike that which is to be found any where else. Throughout Europe, and especially in France and Germany, the practice of planting and strewing flowers on the graves of departed friends is universal. The celebration of every joyful event, whether local or general, whether parochial or national, is accompanied by [277] strewing flowers and throwing garlands. It was so likewise in the East; at the feast of Tabernacles amongst the Jews; at many festivals in Italy, and in most churches. The adorning of the altar with flowers is considered no more a religious act than as every thing which is done in a

church must partake of that character; no more than providing the clergy with vestments, working hangings, stools, or making the linen garments. Yet, in this country, the placing of flowers on the altar is censured by narrow-minded and ignorant people, who have no ideas enlarged beyond the little English circle in which they have moved, as if there were heresy or popish superstition involved in it, whereas it is the simple, ordinary way in which all men, infidel as well as Christian, testify their joy. Garlands are thrown to favourite actors at the theatre. In the infidel, unconsecrated cemetery of Père-la-Chaise, flowers are planted on all the tombs, as in all continental churchyards, and tended with affectionate care. It is, if not a matter of indifference, at least one that is perfectly innocent; and when we hear such things denounced as popish superstitions, it is high time to question the knowledge, judgment, and honesty of the accusers, and to take warning how we listen in future to teachers of such ignorant presumption.

The Roman Catholics are attempting to renew [278] the custom of walking in procession in the streets; and this, too, is attacked by all self-called religious persons as a revival of popish practices. If to walk in procession be popish idolatry, the people of England are greatly addicted to it; numbers of them, with the orthodox Protestant and No-poperly clergy-

man in their company, walk in procession with banners and various insignia at the anniversary of benefit societies; in London, the clergy in a body, with all the parish-officers and school-children, walk in procession round the parish bounds with banners, white staves, ribands, &c.; at elections, the candidates with their friends all march in procession with banners, and ribands, and music; grave judges of the law, the sheriff, and all the magistrates, preceded by trumpeters and followed by a long train, ride in procession into county-towns. Now to do similar things may be wrong or may be right in the Church ceremonies, into which we will not now enter, but these examples are sufficient to prove that whoever says that the mere fact of walking in a procession has any necessary connexion with popery or with idolatry, is ignorant, or falsely trying to deceive and to excite prejudices and passions against practices, the meaning of which he does not understand.

The antipathy to visible things as parts of and aids to the due worship of God, which is so prevalent [279] among Protestants, is the northern and cold-blooded form of that mysticism which was the besetting sin of the first Greek Christians, saying the resurrection was past already: it broke out of old among the Arabians, and subsequently among the French Quietists, English Methodists, and Quakers;

is a characteristic of all the religious Irish; and pervades, in some form or other, the whole Protestant community. The essence of it consists in separating worldly duties from religion; religion from politics and science; the invisible from the visible; feeling from reason; imagination from common sense. Lord Lindsay says, "I do not hesitate in branding mysticism as the most subtle device ever hit upon by Satan to delude mankind; the subtler and the more dangerous, inasmuch as it takes its rise in the purest and holiest emotions of the heart. Engrossing the senses, lulling the imagination, and silencing the reason, it commends and insinuates itself into every creed, Moslem, Hindoo, and Christian, and lies at the root of almost every aberration from orthodoxy in Europe and Asia." He then quotes a passage from Jeremy Taylor upon the same subject. Certain it is, that when men trample on the creature of God, and count it unfit for His use, they are wholly incapable of understanding in what the worship of His creation consists, or man's place in the same as its head [280].

The celebration of certain events on the anniversary of their occurrence is a practice adopted by the right feelings and common sense of all mankind in things in which they have any personal or family interest, such as the births, deaths, &c., of relations. The rulers of the Church have done wisely to direct

that the anniversary of events which affect the welfare of the whole Catholic world should be observed also. Of these are Christmas, the day when God became incarnate; Easter, the days on which the God-man our sacrifice died for our sins, and rose again for our justification; the Ascension, when our nature was raised to the right hand of God; and Pentecost, when God the Holy Ghost was given to dwell in the members of Christ. But the celebration of other anniversaries has been added without any such good reason; such as the finding of the cross on which our blessed Lord was crucified, a circumstance which, if true, is of no real importance, although, no doubt, it would be a valuable semi-religious and semi-antiquarian relic; all the facts in the life of the Blessed Virgin, which, however interesting, are so only with reference to her Son; such as the annunciation, her nativity, her fabulous assumption into heaven; the making a procession with the Holy Eucharist, called the Corpus Domini; besides all the anniversaries of the death of apostles and other [281] martyrs for the faith. Now the death of a man for his faith may be interesting and instructive to those who knew the circumstances of the case, and the individual himself, but it is of no interest to others; and all such things have made the service of God such a weariness to men that it has become intolerable. His house is very little attended

now on such occasions in Romish countries, whilst in others these ceremonies are abandoned altogether.

One of the charges which God brought against the priests of old was, that, by various means of their own devising, they had caused His worship to be an offence in the eyes of the people. The same charge lies justly against the priests of Rome and Greece, and their conduct in this matter has been one of the principal means by which Protestants were goaded to reject many good things essential to God's worship, and it is not easy to determine, nor needful for us to do so, which is most abominable in His sight, - a temple profaned and overloaded with things that defile it, or one from which the things necessary for His worship have been sacrilegiously expelled. It is certain, however, that His true worship cannot be carried on in one in which any thing that reveals and teaches Christ's methods of acting towards, and in men, is wanting, or in which ceremonies that do not conduce to this end are practised [282].

The number four has been a complete stumbling-stone to the Roman clergy in every case to which they have applied it. Having begun by a false step with the writers of the four Gospels, they have gone on with it into what they have called the four canonical colours for vestments. They certainly mean to have four, and

talk as if they had no more, but every colour in the rainbow is worn by them. Nor can it be otherwise, because their language to express colours is as wanting in precision as their orthodoxy in furnishing the interpretation of them. For example, they reckon gold as white; and this once being granted, it follows that all possible shades of yellow are white also: thus the epithets which they apply to white are *lacteus*, *niveus*, *candidus*, *aqueus*, *vitrius*, *mar-moreus*, *argenteus*, *flavus*, *mellinus*, *palearis*, *pallidus*, *luteus*, *galbinus*, *buxeus*, *citreus*, *citrinus*, *diacitrinus*, *croceus*, *aureus*, *ruffus*, *fulvus*: all this is to be considered white, and it is enjoined to be used on all feasts.

Red is equally undefined, as it passes into all the varieties of purple, which are infinite. Ferrarius distinguishes three sorts of purple, - 1, *coccineum*; 2, *amethystinum*; 3, *conchyliatum*. Vincentius Riccardus says purple is of various hues, - 1, *puniceus*; 2, *coccineus et chermisinus*; 3, *Tyrus* or *Tarentinus*. At first the emperors [283] forbid any private persons, and all women, to wear purple, but subsequently permitted it to be used in churches. Scaliger divides red into, - 1, the red of the pomegranate; 2, ruby red; 3, flame colour; 4, *rutilus*, or fiery red; 5, carnation; 6, scarlet; 7, violet. Writers of the middle ages call red *rhodium*, rose colour, or crimson; *rhodomelinum*, orange red; *diarhodium*, deep crimson. Red is said to be

the emblem of intensity of divine charity and love, and is ordered to be used on feasts of the apostles and martyrs, Holy Cross, Pentecost, All Saints, Holy Innocents, &c.

Green has been more fortunate, and having the emerald given for its standard, nothing could have preserved it better. The chief epithets for it are *viridis* and *prasinus*. Pope Innocent's account of it, however, is rather startling to those who know something of colours; he says it is to be employed on ordinary days, *because* it is a middle colour between black and white. The practice may be good, but the reasoning is unique. It is said to be emblematic of the bountifulness of God, of mirth, youth, and gladness.

It is strange that in modern times blue has ceased to be a canonical colour for vestments; it was formerly very commonly adopted.

Tawney was also formerly used for vestments.

It is abundantly clear from these examples that [284] Roman Catholic writers of all ages are completely at sea, without chart or compass, without a single principle that will bear them out upon any one point in which the number four is applied. It is contrary to every sound interpretation of symbols to

make a thing an emblem of an individual, as does the applying the four living creatures of Ezekiel to the four evangelists. Again they flounder on with the four seasons of the year, dividing the Divine offices into four arbitrary divisions, according to certain festivals, but which are more commonly known by the name of *Hyemalis*, *Verna*, *Aestiva*, and *Autumnalis*, and which are quite as appropriate. In the same course they proceed with the four canonical colours for vestments, adopting *blue* in one age, rejecting it in another, confounding white with yellow, and declaring that green is a middle tint of black and white.

The number four, as you all know from the voices of the prophets which you have heard in the midst of you, is derived from the four faces of the cherubim in Ezekiel. The cherubim are figures representing the Church as an abstraction, but acting through its four ministries of apostle, prophet, evangelist, and pastor; not that the emblem represents any one apostle, be it Peter, or John, or Paul, or any other, but one of the emblems represents apostleship in the abstract, no matter through [285] whom the Lord exercises it; and the same of the rest. Now these cherubim were embroidered on the curtains of the Holy Place, and of the Most Holy, signifying the forms through which the blessings contained in each must flow forth, and without which forms those blessings are veiled, hid-

den, and concealed. These curtains, however, were suspended on pillars, which represent the persons through whom the abstract blessing takes form, and becomes tangible blessing to men; and so “pillars” are designations by which St. Paul speaks of St. James, St. Peter, and St. John (Gal. ii.) There were four pillars from the Most Holy into the Holy, and five from the Holy into the Outer Court, the meaning of which latter is passed by here for the present, because it relates not to the matter now specially in hand. The cherubim were embroidered on the veil, in which was white, purple, blue, and scarlet; and therefore the four ecclesiastical colours are white, purple, blue, and scarlet. It is not difficult to see that purple must be the colour appropriate to the head or ruling order of the four, even apostleship in the Universal, and eldership in each particular Church; that prophecy is most appropriately signified by the colour of ethereal blue, and scarlet the best adapted to those whose peculiar office it is to preach salvation through bloodshedding [286], leaving white for the characteristic of irreproachable candour and unsullied purity in the pastoral office.

The true fourfold division of the ecclesiastical year the whole Church has lost, through forgetfulness and neglect of its common hope, even the return of our blessed Lord to this earth. In the feasts, however,

which it has observed, the rulers have rightly directed the minds of the faithful by a preparatory training, and by causing such parts of Holy Scripture to be read as related specially to the coming feast, in order that it may be celebrated with intelligence and devotion. These great feasts are those which relate to events of eternal, and not merely temporary, interest, and which have been already enumerated; the first being Christmas, or the day when the Son of God took our nature upon Him, and God and man became for ever one in the person of Jesus Christ; the second, when that same Divine Person condescended to die for our sins and rise again for our justification, including the Ascension, by which our nature was taken to, and seated on the right hand of, the Majesty on High; the next is when the Third Person in the adorable Trinity took up His abode in the members of Christ’s mystical body, there condescending to dwell for ever; the fourth is celebrated by faith in an act yet to be revealed, and therefore an object of hope [287], even the coming of the Lord Jesus Christ, with all His saints, which festival is celebrated on the first of November, their resurrection, our translation, and His glorious advent, being all combined and prayed for together. These are four great events, which greatly exceed all others in value, and which have been obscured by others of inferior note being raised into equal prominence, the observance of some of which

are at least problematical, and that of others decidedly wrong. Thus has the number four in the evangelistic emblems, in the divisions of the year, and in the canonical colours, been a source of inextricable confusion in the Papacy, as in all the rest of the Church; nor could it be otherwise, since all had lost the four-fold ministries to which they refer, and the hope of the Second Advent, which is the only Catholic hope.

It is the loss of this hope which has brought out the idolatrous worship of the Virgin Mary, and the perversion of Scripture for its support. She is a typical person as mother of the Man Child who is to rule the nations, and she is a typical person of the Christian Church. She also represents the Jewish Church, who was to bring forth the one true seed; but she cannot be typical of the spouse of Christ, seeing she was His mother, and not his spouse. Thus the hope for the Church to be thus highly honoured and blessed is lost too, and the [288] Romish clergy have taught that the Romish sect is now the spouse of Christ in this present dispensation, instead of a Church which is not yet completed, and the day of whose espousals is yet future. They likewise misapply all the examples relating to her; for instance, they say that Jesus was subject to her as His mother, and therefore we, in imitation of Him, ought to be subject to her also: but the true lesson is, that as He was subject to His mo-

ther so ought we to be to our mothers, not to wor-⁶ - His as the Queen of Heaven.

The false step being once taken, the extent of error is boundless. Pictures, which were intended by the first artists to be the means of teaching truth, have become the most prolific instruments of inculcating falsehood. Even in these days a celebrated Romish painter has just painted a picture of the Blessed Virgin presiding over a council of apostles. The Papists also are wrong in some points which they teach concerning Baptism, the giving of the Holy Ghost, and the Body of Christ, inculcating in pictures and poetry that some of the heathen are in the same place as the elect spouse of Christ, as may be seen in the paintings in the Pope's palace, and read in Dante, and many other writers uncondemned.

The things that have been progressively developed and preserved in the Church, and that have [289] fallen into confusion, has God vouchsafed to begin in these latter days to put into order, having opened the mouths of prophets to declare their significance; bestowing upon His young men and maidens visions of them as they should be, and raising up the appointed ministry, by which only such light can

⁶ Omission of a line! (Scheffler)

be rightly used, and calling upon us all to be fellow-workers with Him in so doing. By the due order of God's House alone are men delivered from mysticism, on the one hand, in separating the visible from the invisible, in the worship of God's visible as well as invisible creation; and from superstition and will worship, on the other, in adding to the due ceremonials of God's house the unmeaning pageantry and scenic representations of secular pomp.

Whether it were done designedly, or not, signifies little (perhaps it is better that it should be considered as some Romish writers admit [Dublin Review, Jan. 1847, p. 278], that it was undesignedly, because then it is more clearly the finger of God than the cunning device of man), but it is remarkable how admirably the Collects, Epistles, and Gospels, appointed by the rulers, are adapted to the subjects on which, at such seasons, the faithful ought to meditate. This is more particularly striking at the two seasons of Advent and Lent. "Lent is simple, absorbing penitence, unrelieved by [290] any gleams of joy and hope, save such as fall upon our ordinary Christian path, to illumine and cheer it always; the memory of God's mercies, and the consciousness of his ever-wakeful love. But Advent has its own special and running consolation as a season; its dominant note, so to say, is promise, and that note has its response in the Christian heart, in a set-

tled and continually growing hope. Advent, accordingly, is brighter at its end, Lent at its beginning. Twilight is the characteristic hue of both: but Advent is the twilight of the morning, which terminates in sunrise; Lent of the evening, which deepens into shadows, and ultimately into darkness."

The Church of England writers, who understand any thing of the true nature of rites and ceremonies, claim for their sect the very things on which we are now insisting; as they must necessarily do, because, otherwise, rites and ceremonies are idle pageantry. A late writer says ("Christian Remembrancer," 397), - "Every detail of the sacred life of our Lord, our Church dwells upon with the most minute particularity, rehearses it day by day, and season by season; accompanies Him from the Annunciation to the Nativity; recalls Him as her only living guide, and master, and example, in feast and fast; actually dramatises, as it were, His life in Passion-tide and Easter; pictures Him [291], paints Him, symbolises Him, hymns Him, cherishes the visible image of His sacred passion, &c. &c." Now it is true that this is what the Church of England ought to do, but it is equally clear that this is what she does not do. It is a good answer, however, from one of themselves, to the Rationalist party amongst them, who will have nothing but intellectual

prayers and the baldness which the Puritans will alone now tolerate.

To the right things in the Romish Church her clergy have, as usual, added a variety of silly observances: such as prohibiting marriage at the two seasons of Advent and Lent, and leaving off dalmatics and tunics in the vestments of the priests, which omissions have no meaning whatever; not giving the kiss of peace, because Judas betrayed by a kiss; kissing a cross on the altar, &c. &c.

In Advent, the Collects abound with such words as “Stir up;” - “Come;” - “Illuminate:” in the addresses to our Lord we find such expressions as “Come to deliver;” - “Shew Thy face;” - “Visit us with Thy salvation;” and in the portions of the services addressed to the people we find, “Come, let us adore our coming King;” - “He is near;” - “It is time to arise;” - “Come, let us ascend;” and at length, “Rejoice.” - “The tone of the service is not, as at other times, simply calm, or simply penitential, or simply joyful; in contrast to all these characters [292] it is eager and alive, as of watchmen in the night. More, perhaps, than at any other season does it give occasion to remark the distinctive feature of the Catholic Church as a *representative*, and not merely a *declaratory* agent in the economy of grace. This peculiarity, indeed, is one

great explanation of the amazing hold of the Greek and Romish Churches upon their members. Faith came at first by hearing, but it is sustained by sight; not merely bodily sight, of course, but the sight of the inward eye as well. Almighty God, of His mercy, has gifted us with wondrous powers of mental representation; and it is evidently the picture formed on what is even familiarly termed the mind’s eye, which are the *pabulum* of faith, and the stimulants of all enterprise, be it for good or evil. It is not more true that all poets are enthusiasts, than it is that all enthusiasts are poets. Never, then, did men commit a more ruinous mistake than they who, three centuries ago, dethroned the Church in this land from her high station of being a living witness and agent, and have lowered her into being a mere preacher and chronicler.” - “All heretics, indeed, from the beginning have, in greater or less degree, tampered with the high poetical character of the Church; but it was reserved for the pride of man in times nearer our own to attack the principle at the root, and to substitute for the bright associations [293] and heroic results of which it was the fruitful parent, that heavy intellectual idea of religion which enfolds, alas! so many noble minds and ardent hearts in its petrifying grasp.”

Yet such was the necessary result of men being commanded to be satisfied with pageantry, into the

meaning of which they were forbidden to inquire. A pompous ceremonial, merely as such, - a mass of gold, and silk, and velvet, *per se*, - has no more hold over our souls in a church than in a theatre. It depends altogether upon the meaning which is attached to it; upon our understanding its significancy; upon its expressing visibly the very truth which we know, although invisible, that makes it an important accessory to, or even tolerable in, the worship of God. Hence, to Protestants the rites of the Roman Catholic and Greek Churches are the very reverse of religious and edifying; and the Churches are mere theatres for spectacle, or else repulsive to all who go into Italy to witness them.

The difference of the style of the services for Advent, Easter, &c., forms one part of the graphic principle which the Church must embody; for it is "the perennial image of Him who 'is the same yesterday, to-day, and for ever:' whose mercies are not mere matters of past history, but are 'new every morning:' who works over and over again [294], year after year His miracles of power and love; who is yearly born, yearly suffers, yearly rises, ascends and gives, as we may say, His great pontifical benediction from His throne on high at the close of the marvellous series. The Church must, in her breathing offices," if she is alive and not a dead formula merely, "act and react

for every generation of men, step by step, scene after scene, the circumstances of that august and beneficent progress." But she does not paint these scenes as an Indian copies alike blemishes and beauties, or as a Dutch artist draws from nature objects which are disgusting as well as those which are elevating; she in her art acts as prophets and poets have ever sung, and as the highest order of painters have ever laboured, even to express the innate nobility of the subject, the perfect idea, rather than the individual exhibition of one particular form of it, throwing into their work the inspiration and the divine impulse with which they were filled. Thus Isaiah does not describe the march of the Assyrian with the dry technicalities of a Jewish journalist, as if he were a mere quartermaster; nor are the similies of Joel, and Amos, and Micah, to be judged by the cold reasonings of a modern Calvinist. "This is the true answer to those passionless, unprophetic, and unpoetic objections which are raised" by Rationalists "against the ceremonial [295] of the Church, as though it were at variance with" the barren baldness and nakedness which they call "the simplicity of the Gospel, or with the character of the facts which it is designed to commemorate. The truth is, that the Church puts upon these facts the interpretation of piety and love, and by a symbol, or a ritual, preserves for ever their remembrance." Thus of old the establishment of a priesthood, as an

unchangeable ordinance of God, was affirmed not merely by the fact of there being priests ever living on the earth, but by the preservation of the rod that budded in the Temple: and in like manner the holiness of the written word of God was not left to its own affirmation of itself in its parchment text, but was borne witness to by the preservation of the pot of manna, the incorruptible bread that did not putrify, in the Holy of Holies. “What though Mary were a poor and calumniated maiden, or a retired housewife in Nazareth, shall not we, who believe her to be the honoured mother of our Lord, call her Blessed for evermore? What is it to us, that when our Lord was born, the world thrust Him into a stable,” and would make no room for Him, “and slept through the night of His nativity as though it had been a night like all other nights? We are not the world, but the Church:” and now that we commemorate His birth “among us year after [296] year, let us give Him our best reception, as if to repair the injury of that first contempt. Let us take part with the angels who greeted Him with songs of joy, and with the kings who spread before Him the treasures of the East, and not with the base and worthless multitude who passed Him by unheeded.” His altar “shall be adorned with vessels of gold; priests richly vested shall be there to display Him; loving multitudes to adore Him; white-robed choirs to celebrate Him; clouds of incense to ascend to Him.

The manger and the stable, the swaddling-bands and the brute cattle, were for once,” and no more. “But what it was condescension in Him to endure, it would be disloyalty in His Church to offer: in our closets, when we would deepen our humiliation or quicken our love, then we will think of the indignities which were put upon Him by the world; but when acting in the name of His Church, we will not merely cast these indignities from our thoughts, but strive in some sort to make amends for them.”

The Romanist writer from whom these remarks are taken wisely observes, that when questions are proposed by some persons, it is necessary to recommend them not to trouble themselves about the subjects of their inquiry, because it is probable that very stupid or very scrupulous querists might lose the real fruit of their prayers by taxing themselves [297] to find out meanings and allusions as they go along; and it is not uncommon to find men educated among Protestant Dissenters who had even a real difficulty in perceiving, far more in feeling, any difference between a confession and an absolution, a prayer and a supplication, and were continually obliged to speak of the service of the brazen altar, the laver, the meat offering, the drink offering, &c., before they could get clear ideas concerning the due sequence of the parts of the service at morning and evening prayer. “But what

might be a good answer to one class, would be a shallow and inconsiderate one for others; it being certain that minds of the more imaginative cast cannot go through a long course of devotion comfortably, without something to sustain their interest in it. Meditate about something as they proceed, they must and will; and if we refuse to provide them with due materials, they will be in danger of acquiescing in voluntary distraction as unavoidable. Divines accordingly warn us, that although a *material* attention, which amounts in fact to no more than a correct and careful recitation of the words, may suffice, yet that devout persons will aim at making a spiritual act of that which is in itself but a professional obligation.”

Now let it be borne in mind as an exercise of charity, as the carrying out of that fourfold division [298] of ministers and people of which you profess to be so fond, and as a means of inculcating and learning modesty, and a right appreciation of your own personal qualifications, powers, gifts, and attainments, that the real value of the subjects which we have been considering cannot be justly estimated by at least three-fourths of the members of the Catholic Church. They belong, in their fullest and highest sense, to the province of the Isaiahs, the Daniels, the Ezeikiels, the Hoseas, and the St. Johns, the prophets and inspired poets of the Church. The dogmatical

Elder, whose province is the analysis of metaphysical mysteries, such as the authors of the Nicene and Athanasian creeds; the Evangelist teaching elementary truth, which he calls the simplicity of the Gospel; the loving Pastor, engrossed with the daily sufferings of humanity which surround him, are incapable of entering fully into the importance and meaning of the rites and ceremonials of Christian worship. Besides, the more people become intellectual, like the Scotch and the northern Germans, and the less they become poetic and imaginative, like the Greeks and the inhabitants of the South, the more they will beat down altars, denude the house of God, and convert it into a mere arena for the display of man's powers, eloquence, reasoning, &c. &c.

On the other hand, these things alone will degenerate [299] into trivial ceremonies, unless the Elders do continually pour into the ears of the worshippers sound doctrine on the great mysteries of the Christian faith and on the purpose of God; unless the Evangelists do remind men of their innate sinfulness, and habitual proneness to depart from God and rest in ceremonies or any thing short of inward communion with Himself in their hearts and spirits; and unless the Pastors are indefatigable in guiding men with loving and wise counsel through all the intricacies and difficulties of a godly walk, in the midst of a world ly-

ing in wickedness and alienation from God. It is for lack of this teaching that the members of the Greek and Roman Churches have run into such extravagances that it is not too much to say, that they have not only erred and strayed from the right ways of God, but that they have taught, and encouraged the teaching of absolute falsehoods. The lies are neither few, nor insulated and detached, so as to be easily separable, but are so mixed up with every doctrine, rite, ceremony, practice, and prayer, that the mythology with which the clergy have filled the Church obscures and overpowers by its mass the truth which is therein contained.

We have not now to consider falsehood in doctrine only, but also in ceremonial of worship; and not merely necessary confusion from ignorance, such [300] as is seen respecting the four seasons, four canonical colours, &c. In the Epistle to the Galatians, the apostle interprets the barren and fruitful women, so often referred to in the prophetic Scriptures, as signifying the Jewish and Gentile Churches; yet, in the teeth of this, the Roman "Breviary" applies the expression concerning the barren woman, who is made to keep house and be the joyful mother of children, to the blessed Virgin Mary; whilst, with strange contradiction, it requires a comment on Ezekiel by St.

Jerome the Presbyter to be read, in which it is denied that she had any other child than our Lord.

In the office for the Holy Week at Rome, translated into Italian that all the common people may join in the services, it is declared that the candle which is blessed on Easter Eve is a most efficacious instrument of protection from hail-storms and other evils which come upon us from the atmospheric power of devils - *venutici dalle aeree podesta' de' demonij*. In the same office it is asserted that a child, in the time of Theodosius the Younger, was caught up into heaven, where he heard angels singing the *Trisagion*, or *Ter Sanctus*, during a violent earthquake; that he taught the people of Constantinople to sing it when he came down, and then, on their doing so, the earthquake ceased.

The worship of the Virgin Mary has been already [301] referred to. Love to her is urged as the motive by which murderers are induced to give up their wicked designs, and bad men of all kinds to return to the paths of virtue. The Holy Eucharist is offered at an altar dedicated to her, and a statue or image of her is placed over it.

The confession of sin at every celebration of the Holy Eucharist is made to dead men by name as well

as to God. Every supplication for mercy is implored through the merits of men and women as well as through the merits of Christ. The examples of the lives of dead men are more frequently proposed for imitation than the life of our Lord. Thus it is indirectly taught that ubiquity is not the alone attribute of God; that not only is He present in every place at the same time, but that mere creatures are so likewise: entirely confounding the attributes of creator and creature. It is, doubtless, to this error in the most important foundation of the right apprehension of these attributes, that the confusion which pervades the mass of Roman Catholics on all religious subjects is to be ascribed. They have lost the sense of spiritual sight to such an extent, that they cannot see that all mediators between God and man except one, who is both, are demons, - the δαιμονες of the ancients, or devils. St. Augustine states this in the clearest language: "Many, endeavouring to return unto Thee, have [302] fallen into the device of curious visions, and been accounted worthy to be deluded. For they drew unto themselves the *princes of the air*, by whom they were deceived, seeking a mediator; for the devil it was, transforming himself into an angel of light. And it much enticed proud flesh that he had no body of flesh; for they were mortal, and sinners; but Thou, Lord, to whom they proudly sought to be reconciled, art immortal and without sin. But a mediator between

God and man must have something like to God, something like to men; lest, being in both like to men, he should be far from God, or, if in both like God, too unlike man, and so not be a mediator. That deceitful mediator, then, by whom in Thy secret judgements pride deserved to be deluded, hath one thing in common with man, that is sin; another he would seem to have in common with God, - and would vaunt himself to be immortal." - Conf. b. x. 40.

Sound teaching, and honest and fair explanations of the Holy Scriptures in the light of the Catholic Church, without distorting them to the purposes of a sect, or to give support to a system, are the only protection against dangerous excess, and the guarantee for the most wholesome fruits. There is no need "to disparage piety of the more unimaginate sort, though such depends less on processes of the intellect than on the play of the [303] affections;" and the exercise of the prophetic or poetic gift is "more in harmony with the mind of the Church, as it is expressed in her offices," rites, and ceremonies. "In the Catholic Church such diversities of tastes and dispositions are of little moment. Many a man would be a Rationalist out of the Church who is a good Christian in it. Our holy religion is so exalting - so elevating to all the faculties, even of the most obtuse, that we all, more or less, catch the spark of the prophetic fire, al-

though against our will.” It is painful to hear men “talking against mystical and symbolical interpretations and usages” amongst the Roman Catholics, for they are some of the best things they have, “because they know not the full import of their words; but only let them abide” through faith in God firm in the Catholic truth into which He has already brought them, and under the guides which He has given them, “and we must be content to bear with opinions which must, under these circumstances, be more or less abstract and speculative; for that which is a fatal error” to a sectarian, whether Papist or Protestant, is amongst Catholics “often but a mere mistake in judgement.”

What has been said of the impossibility of three-fourths of the Church entering fully into the spiritual apprehension of rites and ceremonies is true only in the highest sense, and in that sense is [304] equally true of the great doctrines of Christianity. The same thing is seen in natural things. Poets and painters cannot understand the charms of mathematics, neither can mathematicians sympathise with the ecstasies of painters and musicians. But these people do not quarrel, because each has sense enough to know and keep within his own border. Unfortunately, however, as every Englishman, because he assumes a right to sit in his beer-shop and discuss the conduct

of generals and admirals, the acts of statesmen, and the necessity of measures of State, thinks that he has also a capacity for understanding them, so does every believer in Christ among Protestants think himself qualified to sit in judgement, and pronounce opinions on all doctrines, mysteries, rites, and ceremonies, of the Catholic Church, although his education, instruction, habits, and prejudices, have, one and all, tended to incapacitate him from the due discharge of such an office. Three-fourths of Christendom, and particularly amongst the uneducated, are incapable of seeing the admirable perfection and necessity for the words employed in the Nicene and Athanasian creeds. Hence the sneers on *omoousia* and *omoiousia*; and the attacks by Rationalists and Evangelicals on the latter, urging its expulsion from the Church of England Prayer-book. There is, however, a large number of both classes, who [305], although not able to enter into the fullest profit and enjoyment of rites and of subtle doctrines, still are benefited and comforted in a degree; and if it be cruel to insist that every northern shall become susceptible of the charms of painting and music, it is equally cruel and useless to attempt to oblige every southern to become abstract and metaphysical.

Wherever the prophetic fire is not extinguished amongst Protestants by the heartless, unimpassioned

Rationalism of their system, it has taken the form of spiritualising the historic and narrative parts of Holy Scripture, as it did in Origen, St. Augustine, and many of the ancient fathers also. Hutchinson, Bishops Horsley and Horne, and the celebrated Scotch lawyer, Forbes, are amongst the most learned of these; and the same form is found amongst the most illiterate. "The Psalms of David contain for such persons food of the purest and most delightful contemplation, whilst, to ordinary people, they are a perfect enigma." - "It is sometimes asked whether David intended such and such meanings of his language as have been put upon it," both lawfully and unlawfully. The truth is, that they who so use the Psalms, and they who object to the use, are equally wrong. The Spirit of God in the Psalms is the Spirit of Christ in the Church. The expressions which were employed [306] for David's sufferings are merely poetic and figurative if applied to him, as well as those which speak of the purity and innocence of the sufferer; but when seen to have their literal accomplishment in the oppression which the Spirit of Christ, in His body the Church, is now suffering, under the weight of idolatry in the Papacy, of Rationalism in Protestants, and of schism in all, it is evident that no language can be too strong to denote the anguish which we are now causing Christ to endure in His members that are upon the earth.

The eyes of men are oftentimes blinded, not by their errors, but by the truth which they hold, because it is held in a sectarian and uncatholic spirit. All religious persons, in every sect, have a certain and inviolable substratum of truth in the great facts of inspired Scripture, about which facts there is no dispute. But the Papist adds things which he admits are "not alike of necessary faith, such as the miracles of saints, and many ecclesiastical traditions ;" yet the priests teach these almost always more than, and oftentimes to the exclusion of, the former; so that in Romish countries, for one prayer offered to God, many hundreds are offered to the Virgin, and none ever offered to God purely, through the mediation of the One Mediator between God and man, Jesus Christ: but His mediation is always sullied, desecrated, and rendered [307] impure, by the addition of other mediators. Now the Romanist cannot be brought to see that idolatry is taught, inculcated, and practised by the priests of the Romish Church, because he finds in that Church all the great truths of Christianity, and, besides these, a unity and a completeness of worship which is to be seen nowhere else; and hence he draws the illogical inference, that where there is so much good there can be no evil. In the same way the orthodox Protestant Rationalist, holding equally the great truths that are found in the Papacy, and finding also idolatry practised there, deduces the

equally illogical inference that the idolatry is part and parcel of the ritual, with which it has certainly no more connexion than with mental prayer; and he might as well object to mental and secret prayer, and to all except what is coldly written out in an orthodox form, because Papists mentally and secretly offer prayers to the Virgin and to all the saints.

“It is the height of absurdity to argue from the evils which must ever arise amongst the sects, to the probability of similar evils occurring within the pale of the Church,” which must include in it the dry, rationalising mind of a Calvinistic Presbyterian, and the warm, imaginative, and inaccurate feelings of the artistic Italian; “as well might it be concluded, that because fruit-trees run wild both [308] in warm and cold climates, and either yield no produce or produce of an inferior quality, that we should expect the same in the garden, where skilful hands will prune the useless luxuriance and provide that the winds do not visit it too roughly. The Catholic Church,” as God established it, with the cherubim, the symbol of the four ministries, in the garden of Eden to keep the way of the Tree of Life, and as God brought it forth in the reality of the four ministries through apostles at the beginning, “is alone that garden in which spiritual fruit-trees are under the Master’s gentle dominion to dress and to keep them; that paradise of the Christian soul, within whose peaceful enclosure” of holy

within whose peaceful enclosure” of holy baptism, “and by the aid of whose beneficent culture,” through the ministries He established at the beginning for that end, “generous and aspiring natures are trained into patient subjection,” brought into peace and harmony one with another, however discordant they may be elsewhere, “regulated in even courses, and held within prescribed limits.” These limitations are imposed by the exact theology of the teacher, inculcating continually “principles which admit of no infringement; and by the affectionate guidance of pastors from whom there is no appeal.” Hence the poetic portion of the Church, though soaring far beyond the grasp of the rest (even as Homer, and Shakespeare [309], and Dante, and still more Daniel, Ezekiel, and St. John, soar beyond the comprehension of men of mere sense, the rustic, or mechanic), can never run into excess, every part being brought only to illustrate and set forth principles acknowledged and loved by all. “Protected by safeguards like these, the ardent and imaginative mind may well be left to the free exercise of its own devotion from every unholy, irreverent, undutiful train of imagery, it will recoil with instinctive aversion: surely, then, it may expatiate without mistrust in the province peculiar to itself,” - “bask in each glorious light, follow out each apt similitude; for whence, but from the Spirit of Truth, can flow the inspirations of a mind in such a case? Stern, unloving

step-mothers are they who fetter their little charge with restraints at every turn. Our true and tender parent can afford to enlarge her children's liberties without misgiving and alarm, for she knows them to be loyal." Amongst all the four ministries and the people, love and confidence are reciprocal; "all alike trust and are trusted; but out of the fold," as God set up the defences, "all is disorder:" on one hand, a tyrannical priesthood, an idolatrous people, all equally ignorant of the difference between Christian truth and Christian mythology, and equally afraid to question the veracity of the grossest absurdity [310] they are told, lest they should be driven to find the whole system of their Church nothing but a cunningly devised fable and imposture; and, on the other hand, proud man's vanity in the display of his own acquirements set up as the only object worthy of attention in the assemblies of Christian men.

Notwithstanding the beauty of the services combined for Advent, Easter, and other feasts, there has been a deficiency among Romanists of adherence to the true principle held by them in some respects, and an overloading in others, whilst in the other Episcopalian Churches there has been no principle of unity at all. Thus it is with the books and rites as with the doctrines. The Romanists alone contend rightly for the principle of unity, and shew a false unity; whilst

all other Churches shew no unity at all. In their rites and ceremonies they have a unity, but overloaded with false worship; whilst in other sects little is attempted but detached prayers, without any principle of order or composition whatever.

The books employed in the Church by the worshippers in early times were very numerous and various. The word Liturgy particularly belongs to the service of the Eucharist; and, whilst the essentials of this service preserved, the details varied in every diocese according to the discretion [311] of the bishop. The rush of heathen into the Church under the name of converts, so soon as the Emperor embraced the faith, obliged the bishops to exclude the greater part of those who were present at the first part of the service from the celebration of the mysterious rites themselves, since the terms employed were obviously open to the scorn and mockery of the uninitiated.

A book called the "Hours" was a collection of prayers, anthems, and portions of Scripture, for the use of monks in monasteries, at every hour of the day. The periods named Vigils, or Nocturns, were before break of day; Lauds, at day-break; Prime, the first hour afterwards; Tierce, Sext, Nones, at nine, twelve, and three, respectively; Vespers, the last hour of the day; succeeded by Compline. The first properly

belongs to the evening before, leaving the day itself arranged in seven parts. For these, various mystical reasons have been given: such as that the creation was completed in seven days; that the just man falls seven times; that there are seven graces of the Holy Spirit; seven divisions of the Lord's Prayer; and seven ages of man, &c.: all either trivial, or perverted by mistaking symbols for facts.

The structure, then, or system of worship, was one founded upon the natural cycle of the solar year; this divided into its four natural seasons of spring [312], summer, autumn, and winter; and these each further divided into the natural divisions of days, for each of which days there is a particular service; and the whole for the year collected together form the book that is called the "Breviary."

The Psalter was in a separate book, probably for the sake of convenience. The Lessons of Scripture were contained in another; the Anthems and Responses in another; the Collects in another. It is needless to enumerate more. Mr. Maskell gives a list of ninety-one, all of which, with the exception of occasional services for baptism, marriage, consecration, confirmation, &c., were modifications of those already mentioned.

In the West of Europe these were in Latin, because it was the only language the Romans spoke. In the provinces, the highest privilege to which any person could aspire was to be a citizen of Rome; Latin was the language which every one must learn; Latin was the sole language in which any books were written, and therefore if any one desired to read, he must read Latin, because there was nothing else to read. Even when the clergy began in Britain to preach in Saxon, and exhort to attendance on the services of the Church, it was long before any dreamed of translating the prayers so that they should be intelligible to the people. It is true that many passages are to be [313] found urging the laity to attend; but they chiefly relate to the Sundays and other festivals, and it was a mockery to ask men to assist at a service in which they could not share: besides which, there are other passages which declare that the priest performs the service for the people, and in their stead. Whatever the reasons may be for performing the services in Latin, and however forcible may be the injunctions to the laity to attend them, the fact remains the same, that by their so being the laity were effectually excluded from all participation in them.

As the great sacrifice of the day of atonement amongst the Jews was the rite on which all the services of the year depended, and to which all the daily

sacrifices referred, so Good Friday and Easter in the Church celebrate that fact to which all services now throughout the year refer. The Holy Eucharist commemorates that, and all the other services subtend the Eucharist. The year in the Church is divided by ecclesiastical facts, and not by natural seasons. The birth of Him who came to die, - His death, resurrection, and ascension, - and the giving of the holy Ghost, are such divisions. To these the prayers and thanksgivings, and portions of Scripture for meditation, do relate; and, therefore, vary so far, in order that the minds of the faithful may be prepared for a due consideration [314] of each of these events as it is successively commemorated. All, however, are in sub-order and with reference to the period emphatically termed Holy Week; and this is the true basis and system of a Catholic Liturgy for the Christian world. But in the ritual of the Romish Church, looked at as a whole, there is no connexion between the Mass-book and the Breviary; the Mass is a thing by itself, and the Hours are a thing by themselves. To constitute a unity, however, there must be mutual dependence.

A combination of daily masses, hourly prayers for monks, and divisions of the year according to the natural seasons, do not constitute a common Catholic book of divine offices for the use of all Christian men. The Common Prayer-book of the Church of England

was nearer that which is required, but it is a mere compilation for two, or at most three services, which are continually repeated, and wholly independent of one another. Up to this period, therefore, there has been no book, nor collection of books, which satisfy the requirements of the Church of Christ, and make the House of God to be in fact, as well as in theory, a House of Prayer for all people. There have been no perfect ritual in act, and no perfect ritual, in word.

Now that the voice of prophecy has opened to [315] us the spiritual meaning of the Tabernacle itself as the House of Christ, and the true signification of the rites therein performed, we can see how impossible it has been for the fathers of the Church in times past to set Christian worship in its true order, or to arrange the services throughout the year at once in a way to come up to all that has been developed in the Roman Church, without making confusion and distortion, even if no improprieties had been super-added. Still the Roman Church, and all others, declining in a less degree in proportion as they departed from her, have kept fast hold of the true point round which all services ought to circulate, and on which they ought to depend. This point is annually the festival of Holy Week; the year divided by ecclesiastical feasts, and a commemoration of the scene represented by the holy Week reiterated every Lord's-day.

This is the idea which has been intended to be realised in the book of "THE LITURGY, AND OTHER DIVINE OFFICES OF THE CHURCH." The daily services relate to, and are dependent upon, the celebration of the Holy Eucharist on Sunday: the services for the Festivals are dependent on that set for use in the Holy Week; and these all are dependent, in their several places and degrees, on the great atonement and resurrection in Holy Week. Thus is the book one whole: diversified [316] in the details, but not so as to violate its unity. The miraculous presence upon the altar of the flesh and blood of Him who was slain and is alive for evermore, the Holy Ghost working this miracle for the weekly sustenance of our spiritual life, is that wonderful transaction which none can believe but they in whom God himself shall have wrought the power to do so, and that great transaction which it is the business of every rite, service, and ceremonial to portray.

The end of a dispensation of grace towards sinful men must needs present an aggregate of offences which the commencement could not disclose. That towards the Jews was brought to a climax by the crucifying of the Son of God; this towards Christians comes to its catastrophe by the rejection of the Holy Ghost. As the Lord Jesus Christ bore the sins of all mankind, and intercedes alike for Jew and Gentile, so

must the Church, His body, sympathise with and share His labour, by confessing the sin both of the circumcised Jew and of the baptized Christian. These two apostasies must be specially confessed by the Church at the two seasons of Good Friday and Pentecost; for the one sin was consummated at the former, and the latter sin was made possible by the latter event, and is now consummating in every form amongst intellectual Rationalists of every creed [317].

The hope, also, of the second advent of our Lord, our King, and our Deliverer, is kept alive by the special celebration of the memories of departed saints, with whom the Church also shews her oneness by crying to Him for them, to come and deliver them from the darkness of the tomb, and to restore to them their bodies in a glorified and never changing state. Thus is gathered up the confessions and prayers of Jews and Gentiles, of the living and of the dead, and are all brought forth in unity; the centre of which is the mystery of the eating the flesh and drinking the blood of the Son of God.

The worship of the Church, so far as it consists of form, must also consist of parts in mutual relationship, order, and suborder, the one to the other. A Liturgy is not a mere bundle of prayers composed by different good and pious men, adopted by the faithful,

and bound up into a book for their convenience, but it is a composition in which unity must be preserved without repetition, just as in an epic poem, a drama, or any other of the highest works addressed to the intellect of man. The different services of the day, the morning, the forenoon, the afternoon, and the evening, or the seven times a-day of which the Psalmist speaks, or the eight times a-day which monks employ, are all different one from the other; the spiritual exercises [318] partaking of the same variety as do the natural occupations of man at the commencement, middle, and close of every day. These daily services are again linked on to, and dependent on, those of the first day of each week; and these upon the spiritual fact to be recorded and commemorated, whether Advent, Easter, Pentecost, or any other. Beyond these daily, weekly, and festal connexions, divisions, and dependencies, which occur annually, there are also the greater epochs belonging to the whole Christian economy considered as a unity; and the close of each dispensation gathers up upon the heads of the generation of men then upon the earth the accumulated evil of all those which have preceded it. The Jews, doubtless, would do well to confess the sins of their nation in putting Messiah to death, but they did it in ignorance and unbelief, not witting that Jesus of Nazareth was indeed the Lord of Glory and the Son of God: but Christians have committed the

sin of crucifying Him afresh and putting Him to open shame, and this wittingly, and calling him "Lord." The sin against the Son of man shall be forgiven; but Christians have also sinned against the Holy Ghost, which the Jews have not done, and this sin shall never be forgiven, for it is the last method that God has devised for pleading with mankind. Thus, at the end of the dispensation there is no perfect [319] liturgy and order of service for the Catholic Church which does not plainly and unequivocally confess these two sins to God, the sin against the Son of man and the sin against the Holy Ghost, in the appointment of appropriate days and services for that purpose. For to imitate and to follow in the steps of those who have gone before us is not to do the things which they did, but to do the things belonging to our day with the zeal and boldness with which they did their duty in the things belonging to their day. Christians are not now menaced with lions, or even *autos-da-fé*, but with an all pervading infidelity, under the form of godliness, which dissolves the body of Christ and resists its perfection; and, under the pretext of spiritual service to Him, betrays Him with a kiss, and utterly prevents the possibility of His manifestation in His body to the world. They who consider themselves most spiritual, and most conversant with the doctrines contained in the Scriptures, are as openly opposed to the work He would do in these days on the earth as the most rabid

earth as the most rabid infidel. Truly, the behemoth of the dark ages was tremendous; but he is outdone in terrors by the leviathan by whom he is now succeeded. This must be the last form of corporate evil that shall arise against the bringing forth of the body of Christ, for its power is complete to that end. Every benevolent, every [320] pious, every spiritual labour, is bent against the bringing forth of this body: every Protestant missionary, every Bible society, every tract society, even school societies, all plans for the amelioration of mankind, all with the best possible intentions, and thinking to promote the glory of God and the welfare of mankind, are all parts of this leviathan, and do, nevertheless, his work. No man, no preacher, no zeal, shall ever prevail against him: it is the Personal appearance of God which can effect his destruction; of God in the Person of the Holy Ghost in the body of Christ the Church; and subsequently of God in the Person of Jesus Christ, as the head of His body.

LECTURE VI. ON UNITY AND CONTROVERSY.

THERE is amongst Roman Catholics not only a well-founded belief that unity is to be found in the communion of their Church, but an earnest desire to admit others to that unity also; and there has lately been manifested a great softening down of all those hindrances which have proved hitherto the most effectual bars to its attainment. The justification of this last remark will be found in the Catechism of the present Archbishop of Paris. In all other sects likewise there is a call for unity, but beyond the sound of that call, and an agreement in the word, there seems no nearer approximation to the thing itself than there has ever been, save that the cry shews that a want of it is beginning to be felt in every quarter.

In the early Church we are told that Christians were all united in the Apostles' doctrine and fellowship [322]: that the Apostles themselves were all united, no one has ever called in question; and certainly no twelve men were ever more of one mind respecting anything which they had to do, better instructed in the way in which they were to effect it, or more determined to stake their existence on the issue of accomplishing it. In the writings, however, of two of

them, there is as plain a contradiction upon the same subject as words can express - a contradiction which has served all persons who are indifferent to the truth of such questions with an excuse for remaining so; and which all others have found it necessary to reconcile in some way or other, either by supplying a middle term, or by supposing that, though the subject were the same, they were treating of it under two different aspects.

Laxity of morals, errors in doctrine, spiritual wickedness of all kinds, subsequently prevailed in the Churches; and although we read of particular offenders being sometimes, but rarely, cast out of the Church, no hint is given of its unity ever being endangered, either by the differences on justification between St. Paul and St. James, or on Christian liberty and Jewish observances between St. Paul and St. Peter.

The tyranny of the civil powers, which has effected a unity in the Church of Rome in past ages, aped so far as it can be by all other sects [323], has produced a unity in the same way that the bed of Procrustes was found to assimilate together all who were laid on it: uniformity has been mistaken for unity; and in all other parts of the Christian Church its very semblance is unknown.

It is the diversity of the multifarious parts in the material creation which constitutes one of the strongest proofs of the wisdom and power of the Creator. If the trees were all oaks, if the flowers were all roses, if but one kind of animal inhabited the earth and the water, the means of exhibiting the wisdom of God would have been diminished; and if all mankind were alike in form, opinion, and desire, society would have been monotonous, and the world a place far less full of enjoyment and felicity than it is. If diversity of form in the material creation, variety in trees, flowers, and fruits, and in every leaf on the same tree; if the multiplication of species and families of animals which teem on the surface of the earth, fill the seas and rivers, and float in the air, constitute the means of appreciating some of the wisdom and power of God, how much more must variety be essential amongst individuals of the Church, and how much would the real glory of Christ be contracted if all the members of His body thought and expressed themselves precisely in the same terms [324].

And as in the material and animal creation the division into orders, families, and species tends to harmony of arrangement without inducing sameness, so must mankind in the Church have their national and tropical peculiarities preserved. The capacities of Italians are for the containing of some measure of

fullness which the Scotch cannot contain so well, and *vice versa*: and so of all the national distinctions amongst mankind. The rays of pure light when separated into the prismatic colours do not war with each other. The prudence of a commander is shewn chiefly when his army is composed of various nations and tribes, as was that of the Duke of Wellington whilst commanding the allied armies in France; so that under every aspect and figure by which our Lord, the Head of His Church, is proclaimed - whether as King, as Guide, as Shepherd, or any other - His glory is increased by the Church containing in it, and exhibiting in all their broadness and fullness, without suppression or concealment, many members, with their most exaggerated characteristics and peculiarities. Many causes combine to prevent the display of these diversities tending to the glory of God or the good of mankind, in the actual condition of the Church; but there must be a mode of exhibiting them in harmony. It is not probable that the capacities of men in a future state will be different in kind from what they are now [325]: their capacities will very possibly be enlarged, yet this more from the withdrawal of that which now cramps and confines them than from any positive increase; but they will not be altered. The four faces of the Cherubim are emblematic of eternal truths; of truths which are the essential properties, and not accidents of the things they represent; as true in the

Garden of Eden, although undeveloped, as in the Church in the Apocalypse in all its fullness, just as every property which an oak can ever exhibit is contained in the acorn out of which the tree is merely developed: and as these four faces represent four different divisions or classification of the members of the Church, each class must have its own peculiar characteristic, and in so far differ from the other three.

The polish given by civilisation to men of strong and rough characters is by rubbing off their peculiarities, and inducing to that amount a likeness to others, and therefore a sameness. Whilst there must be persons in each class who nearly approach, there must also be others who are as distant as possible: these latter would come into collision unless they were kept under restraint of some kind, whether internal or external, by their own wills or by the wills of others. It is not easy to give examples, in order to make this subject clear, without running into a very long disquisition [326]; in which, to avoid the appearance of novelty, it would be necessary to transcribe from many authors metaphysical descriptions of different characters of mind. Leaving, therefore, the higher and truer branch of the question, it will be more practically useful now to confine our consideration to instances taken from outward things.

There are many persons who have a positive dislike to music, whilst there are others who are musical fanatics. *Un fanatico per la musica* is a character to be found constantly in Italy and Germany, though rarely or never in Great Britain. To the generality of mankind music is pleasing: the degree, and also kind of pleasure, varies from association, from knowledge of the art, and many other causes. The same observations apply to all the other arts with equal force. Some persons never read a line of poetry, and can see no beauty in it: dislike of poetry, painting, and sculpture is not so commonly expressed by those who feel it, because they can always avoid annoyance from those arts, not being obliged to read or look at what displeases them, whilst from music there is no escape but by flight. There are minds which cannot be made scientific: excellence is not attainable in many things: Admirable Crichtons are monsters, not genuine examples of the *genus* [327]: the elegance of the antelope and the strength of the elephant are incompatible.

A common error amongst religious ascetics is to consider the Christian Church, not as the heading up of all the rest of the creation, but as the antagonist to it; whereas the Church is the contradiction to the evil that is in the world by taking only the good; or in other words, by employing all things for God's service

which are now used by Satan in opposition to God's will, and for the torment of mankind. Evil or misuse pervades the material, moral, and spiritual regions alike; and the material, moral, and spiritual regions are redeemed, and shall, by the means of the Church, yet be delivered from the bondage of corruption under which the whole creation groans; and hence must the public worship of the Catholic Church exhibit the first-fruits of the material, moral, and spiritual world combined in giving glory to God, as has been explained in the preceding lecture.

Every character of mind, however, every affection of the heart, every variety of knowledge, is in equal perfection in our Blessed Lord, the Man Christ Jesus; and every other man possesses only a fragment of that mind, affection, and knowledge; and as, according to the laws of the nature which the Son of God has condescended to assume, He can put forth the peculiar action of the hand and of [328] the foot through the members of His body alone, so can He put forth His intellectual and spiritual power through those members of His mystical body alone who are of dispositions fitted for the exhibition of those powers. Thus it is that, in gathering the election, we find many different ways by which God turns the minds and affections of men to Him, so different as to be utterly unintelligible to men of an opposite character. Many

Many pious and meditative persons have been drawn by visions; many argumentative minds by abstruse treatises; some are known to have begun to study in order to confirm themselves in infidelity who have become eminent believers: means have been effectual in some cases which would have been wholly inoperative in others.

If a man precisely of the character of St. Paul had been a bishop within the last 1700 years, and another precisely of the character of St. Peter, bishop of another diocese, they would certainly have excommunicated each other. Heretics, however, abounded in the early Church, and it was necessary to put heresy and false doctrine out of it: but a statement by one bishop might appear contradictory to the truth advanced by another bishop, without its being so in reality. There wanted, in order to keep the peace between the contending bishops, a third party, who could only do so properly by containing a greater measure [329] of truth than either, and thus make full allowance for, and do justice to, both. The elevation of the Bishop of Rome into a supremacy over both, was a move in the right direction, and has thus been the means of preserving the orthodoxy of the Church: but it was still the exaltation of a bishop into that situation with no larger gift of the Holy Ghost than another bishop; with capacity indeed to govern a diocese, but not ca-

capacity sufficient to govern many dioceses as one, save by compelling each one to become a copy of his: and it is this kind of unity to which the Roman Catholic Church has attained, or rather been reduced. The dread of breach of unity, of heresy, and division was so great, that the Romish Government was driven into all kinds of cruelty to suppress them. Silence was enforced on all except such as would flatter the ruling power at Rome; and all vices were tolerated, provided there was no denial of the authority of Popes. The Romish Government performed the true prophetic character of the Church in testifying to the word of Scripture that the Church and the World would ultimately be destroyed by the fire of the unruly tongue, which would set on fire the whole course of nature, and was set on fire of hell: and by this fire, first, was the unity of the Western Church destroyed at the Reformation, and then monarchies began to crumble away also, till now [330] the mob, but no ordinance or minister of God's appointment, is supreme in both.

One bishop could rule over other bishops in no other way, for all rule of equals over equals must be fleshly and tyrannical: hence the *émeutes* of mobs, &c. But God's rule is through degrees and orders of classes, and each class, and each individual in that class, has a gift or measure of the Holy Spirit qualifying him for that specific office of rule which he is cal-

called to fill in Christ's Church, and for no other. Every baptized man has a gift of the Holy Ghost for his own guidance in his own place, but not to enable him to rule over other men. Deacons have a measure of the Spirit for their guidance of the laity, but not for rule over each other: priests an additional measure for their duties, both towards deacons and laymen, but not for rule over each other: bishops have an additional measure to enable them to rule the Churches under them, both clergy and laity, but not to rule over each other. There must be, for the purpose of preserving unity combined with freedom in the Catholic Church, a class of ministers whose sole duty it is to unite all bishops together in one common bond, and according to one common rule of faith and practice, leaving to each one absolute freedom in his mode of stating it: and, above all, in these days would such labour be easy, because all truth is contained in the [331] creeds which all churches equally adopt, and so long as men do not impugn any point contained in them, so long are they to be treated as sound in the faith. In the Church of Rome, which is the only one that pretends to have unity, or to think it of importance, the Greeks who admit the supremacy of the Roman Patriarch, retain their own ritual; the Ambrosian service, which is in use in Milan, differs in many points from that of Rome; and some are used in Holy

Week in Rome which have not been adopted in other parts of the Church.

“The voice of the fool,” says the wise man, “is known by the multitude of his words:” and again, that “In the multitude of words there lacketh not sin;” - “Death and life are in the power of the tongue;” and, “Contentions are a continual dropping.” Little by little have dispute and controversy broken down the walls of the Church, and the rancorous and malignant tongue can never again be stopped. God, however, has brought some good out of evil: precision and accuracy of theological expression have been attained, for the disputes have ever been about words far more than about things. Almost every controversy has been a mere logomachia, and no Church can long exist where it prevails. Unity can never be reproduced but by silence, and the injunction to silence will not be obeyed until the world has become convinced [332] of the inutility of disputes. Doubtless there will be always fools on the earth, and the wise man says that, “Though you bray a fool in a mortar, his folly will not depart from him,” Men will continue to meet in Exeter Hall: Evangelical Alliances will be formed, in which persons calling themselves *the* elect of God, *the* pious, *the* believers, &c., will combine with Jews, Socinians, and Infidels, against their brother Christians, for what they call a religious object; such as refusing to

grant the public money for the education of the Roman Catholic clergy, or for the instruction of the people, which they think necessary, if the clergy of the Church of England are to be the instructors. Such alliances illustrate the inscription said to have been written over the gate of the town of Bandon, in Ireland, in the time of Cromwell, -

“Whoe’er you are, Turk, Jew, or Atheist,
All welcome here; but not a Papist!”

To which a Roman Catholic properly rejoined, -

“He who spoke this has spoken well,
The same is written o’er the gates of hell!”

The Unity of the Church could never have been maintained but by the suppression of all books tending to break that unity, and never can exist [333] where bishops write against bishops, priests against priests, and the people against all.

Perhaps amongst a cold, unimpassioned, and reasoning people, like the Northern Germans and British, a laxity might prevail without producing so much evil as it would amongst the people of the south; but if free discussion were suddenly permitted in Italy and Spain the civil government could not long

exist, and the people must become infidel. The enemies of Christianity would expose abuses and the impostures of the clergy to such an extent that all respect for the Church would be annihilated, and the truth of God would be despised as part of the falsehoods which they had inculcated. The true way to reform Roman Catholics is not by refuting pretended miracles performed by saints, many of which miracles, however, are true, nor by proving idolatry in the worship of the Virgin Mary, nor the error of belief in purgatory and power to alter the condition of the dead, but by building them up upon more solid and better foundations in the truth which they hold than the assertion of a priest, under the mask of the authority of the Church and of tradition. If the flood-gates of infidelity were opened through an unbridled press, as they unquestionably would be, there would then still exist in Roman Catholic countries a body of not only pious, but also well-instructed [334], Roman Catholics, round which body the good and timid might rally, and thus uphold all that is of God and worth contending for in their Church.

Botta, who passes amongst the governments of Italy for a revolutionist, would be classed in this country as an enlightened Tory. He understands his countrymen well, and has done justice to their merits, while not concealing from them their defects. He has

told them, and shewn from all the examples that can be collected from their past history, how impossible it is for them to be governed by representative bodies. It is as absurd to suppose that Italians could ever be brought to prosper under such institutions and with such freedom of discussion as suit the English, as it is to imagine that their love and feeling for the arts could thrive in England.

But disputes are not the things by which States or Churches thrive: they are the abuses of discussion. They are the fleshly life which is thrown into and spoils matter otherwise valuable for meditation. In no case do disputes do good. In Great Britain, in the majority of instances, the object of the preacher is to instruct his auditory: in France and Italy it is not to instruct, but to stimulate them to action. In a well-constituted Church both styles should be found; and where only one prevails, the latter tends most to produce violence [335].

Evil breaks out in every society of men. In a private family it is the duty of the heads to repress what is wrong, and no member of it should proclaim abroad the misconduct of servants, the faults of children, or the caprices of the masters. The same rule holds in a Church: the evil which breaks out in it must be suppressed or remedied by the bishop, who

alone is competent to the task, and no other bishop ought to meddle with it. If St. Paul had been bishop of Galatia when he wrote his Epistle to that Church, St. James might well have said that that letter did not apply to his diocese, and object to its circulation amongst his flock. St. Paul spoke to the Corinthians in a way very different from that in which he addressed the Ephesians, and it would have been intolerable if any other bishop had interfered in the matter. St. Paul did not write as a bishop, but as an apostle, and shews us how differently different Churches need to be addressed: and as Churches may be in very different conditions, and require very different language to be spoken to them, whilst yet all equally in communion and fellowship with each other, so may individuals be in very different conditions of mind, with respect to knowledge of doctrine and power of expressing it, and yet equally members of the Catholic Church.

The separations and schisms which have taken [336] place in the Church have occurred almost exclusively from one of two causes: either from the curious prying of the carnal mind into mysteries which are beyond the grasp of the human intellect, or from the struggles of fleshly men for worldly pre-eminence and advantages; both of which causes sprung from bad spirits or dispositions, that could not produce o-

other than evil fruit. The Athanasian Creed goes to the utmost verge of propriety on the first subject; and with that all good Christians ought to be satisfied. The latter cause has rendered disputes between Romanists and Protestants quite as much political as religious. Silence upon such topics is the only possible peace-maker. No more disputes upon the mode of the presence of Christ in the Sacraments; nor upon religious faith as qualification for political employment.

Other disputes have arisen upon truisms; such as the infallibility of the Church; the right of private judgement; the authority of Christ in the Church. It is a mere truism to say that the Church is infallible: the Church is the only thing by which God speaks to the world; if the world does not know His mind, it is because the Church has not declared it. The Church can only declare His mind with unmixed purity, according as she is in the perfect condition which He has appointed for her; that is, with her perfect outward and physical [337] construction, and with the minds and spirits of each individual at the head fully instructed in His will, and purged of every secular ambition. The only model, yet an imperfect one, is seen in the Council assembled at Jerusalem; from which we learn, that to have the power to declare God's mind with purity to the world it is necessary that the Church be assembled in order to do that es-

pecial act; that the individuals so assembled must be presided over by Apostles; that Apostles cannot declare the mind of God without the Church, nor the Church without Apostles. Nevertheless, wherever the ruling powers of any body of men determine a thing, the subordinates must obey such determination; the voice of every ruler is the voice of God to every one subject to him: the order of the captain of a ship, of a commander of an army, &c., is the voice which the inferiors must obey.

When matters of faith are enjoined to be believed, the command is absurd. The Church, that is, an assembly of apostles, bishops, elders, and deacons, may declare that there are Three Persons in the Godhead, that our blessed Lord is God as well as man, and any other Christian verity; but if to this declaration a command be added to all Mahometans, Heathens, and Jews to believe it, the command is as senseless as a command to the darkness to become light. Faith is the [338] gift of God. The council may declare that Christ's flesh and blood are taken in the Sacrament of the Lord's Supper, and that all ought so to believe, but to command any to believe it is vain. Men will assert their dignity, and rebel in spirit against unrighteous decrees; and no decree can be so unrighteous as that which commands an impossibility.

The right of private judgement is not a right derived by grant from one man to another, it is a part of his nature. Every individual, whether consciously or unconsciously, exercises his judgement upon all things that present themselves to his mind. He may, upon the questions above-named, say, "Wiser men than I am have declared certain things to be true: I do not understand them; but I have no leisure to consider them, and will think no more about them;" or, "These men are my authorised teachers, I will receive what they teach me;" or, "These men declare absurdities to be truths; they are weak men like myself: I will not take any thing on their assertion, but will examine for myself." All these decisions are the results of the exercise of individual or private judgement, which a man can no more avoid than he can deprive himself of the power of thought. When asleep he cannot think to any useful purpose, and he may put himself into a natural, moral, or spiritual sleep; but if he be awake he cannot help thinking [339].

It is an indisputable truth, that Christ alone rules in His Church: no one denies it, or ever has denied it. The question is not whether He alone rules or not, but whether He expresses His will through the head or through the tail of the assembly.

The folly of agitating all such questions is apparent on the face of them; and yet these are really the things about which men pass their lives in contention in the present as in all past days. When men think to do God service and to please Him by disputing with one another, and even by doing immoral acts, such as putting their fellow-creatures to death for differences in their creeds, or depriving them of any secular advantage whatever, they are past all power of reasoning with: they are the ready instruments of the devil to work his works, and with such has the visible Church been filled in all ages. The first attempt then at unity, must be for every one to refuse to persecute another, or to dispute with him; and how to accomplish this is the first problem to be solved by all who desire Christian peace. It is obvious that there is no other way than by each being contented to abide under the guidance of those who are over him, and by the rulers confining their instruction to those who are committed to their charge. The Roman Catholics say that the Church is divided into two [340] classes, - the Church teaching and the Church taught: if this were so, they would not have permitted the continual railing at Protestants with which their sermons in Rome are filled, and which is obviously not intended for the instruction of their own flocks, but in order to irritate them, and warn them against errors in others.

In a former lecture it was shewn that all Christendom equally has departed from the outward form and structure of the Church as God ordained it at Pentecost; that, consequently, the presence of the Holy Ghost could not be manifested, just as the life of a man could not be manifested if the form of all his members were changed; that the only end proposed alike by Roman Catholics, Greeks, and Protestants, is to save individual souls; that each sect labours to bring all men to their own opinion: the Roman Catholics in the firm persuasion that all Protestantism will be ultimately destroyed, and that all mankind will submit to the authority of the Roman See, building their faith upon the promise in Scripture of the ultimate triumph of the Church; and the Protestants in the equally firm persuasion, founded upon the same Scriptures, that all Roman Catholics will be converted to Protestantism, for all assemblies of Christians meeting on Sunday to pray and hear sermons are equally Christian Churches; and that all organisation, priesthood, episcopacy, sacraments, rites, and ceremonies, are matters of indifference [341].

If, then, the organisation of the Church, the body of Christ, be a thing as definite and unalterably necessary for the purpose of God's manifestation of Himself, as the incarnation and sacrifice of the Son of God, and the giving of the Holy Ghost, it follows that

all Christendom is equally infidel, and that there is no essential difference in error between Roman and Protestant.

Such is the case; and when the internal condition of each of these sects is examined, they are found to be perfectly agreed in infidelity on another point. The most religious Calvinists, such as the Scotch, the English Evangelicals in the Church of England, and all the Calvinistic Dissenters, deny, or do not see, that the giving of the Holy Ghost at Pentecost made any difference in the standing, or *status*, or condition of the human race: they say that Abraham was the father of the faithful; that all believers in Christendom are children and partakers of the faith of Abraham, implying, though not openly saying it, that Christians are partakers of no more; that holy men of old spake by the Holy Ghost as much as St. Paul and St. Peter; that Christian souls go to Abraham's bosom, or Paradise, as soon as men are dead; and hence rejecting all notion of a Church, or of a resurrection [342], as necessary to the blessedness of the departed.

The Roman Catholics do not run so wild in their books of ritual, but in all the works of pious private individuals the same errors prevail; such as are seen in Dante, and other standard writers.

Hence there is a universal despising of the Holy Ghost as the Spirit of the body of Christ, although not of Him as an unseen influence suggesting good thoughts to the minds of believers; and reverencing Him only in the latter office, they blind themselves to the sin and danger of denial of the former by supposing that they cannot be guilty of it. Every age has its duties, and every age has its besetting sin. It has been, no doubt, a sin in Christians in times past to convert the Holy Spirit of God, which is the Catholic Spirit of the whole body of Christ, into a private and familiar spirit merely; but THIS is THE peculiar sin of the end of the Christian dispensation: just as the putting to death of the Saviour was the peculiar sin of the last generation of the Jews, so is the despising of the Holy Ghost the peculiar sin of the last generation of Christians.

The Holy Ghost has been considered, practically, not as One Spirit filling all the different and many members of the One body of Christ, but rather as many spirits. None, indeed, have held this as a theory, but all have acted as if it were the fact [343]. The spiritual life in each member has been considered a separate life, and not merely a part of a life common to all. In this way the true standing of each man has been both unduly exalted on one side, and unduly depressed on another: he has been exalted into an

independence of the fellow-members of the body of Christ, and he has been degraded below his true glory, which is to be a part of the Christ.

Schism, or division, or separation, or cutting up into bits, is that alone which can destroy the Unity of the body of Christ; and the Unity of this body is necessary to the fulfilment of God's purpose: this One body being His sole instrument for effecting a work with, and amongst the human race, which no other instrument can effect. The divisions, therefore, in the Churches of Corinth, Galatia, and other places, are spoken of as sins of the greatest magnitude, because they prevent the formation of this instrument, or destroy it so soon as formed. The names of "Roman Catholic Church," "Church of England," "Church of Scotland," "Lutheran Church," "Greek Church," are all of them signs and proofs that each part of Christendom has combined with the rest to commit the common sin of destroying this instrument. The strong feeling which has ever existed in the Church of Rome against heresy, making the clergy often break out into most unjustifiable cruelties with the intention of repressing it [344], has arisen from the conviction that heresy would lead to schism, and they knew that unity was essential to the existence of the Church of Christ.

Protestantism was necessary to ripen this sin: the inculcation of the right of every man to read the Scriptures and determine what creed he would adopt independently of all other men, must necessarily end in it: because God made man to be dependent on his fellow, especially in things relating to Himself. In the word *right*, the idea of *capacity* was assumed to be contained also. The ordinances of the Church were given for mutual helps, and being given, prove that helps are necessary, and that without them men cannot be helped. But the whole essence, spirit, and being of Protestantism, go to deny this; to deny that any ordinances of a Church are necessary for God or man; to deny that the Church is an organized body or corporation; which is to deny Christ: not to deny God, nor to deny the Saviour, nor the atonement, nor the Sanctifier, but to deny the corporate body of the Church, which is the Christ.

The first commencement of this was when the Church of England broke away from unity with the Church of Rome, following the orders of a wicked king. Then speedily followed the Scotch, Swiss, and Northern Germans. These separate bodies [345] were all upheld by the secular arm in their respective countries. Next came the band of schismatics under Cromwell; which produced in Great Britain and America a countless swarm of heretics. In Germany, where

there is greater intellectual wildness and boldness than in Britain, open infidelity began to be encouraged by Frederick the Great; the whole Protestant body became infected: they denied all miracles; from Heine to Strauss every variety of scepticism, under the name of Neology, was professed: at length **it** took the form of Pantheism; and now amongst the Communists of Switzerland it has come to its climax. In some late German publications by them, it is stated that "It was necessary to put down every throne and every altar; that man was necessary to the idea of God, but that God was not necessary to the idea of man: that every man must make himself the personal enemy of God, and say to all, "There is no God but in me."

This is the legitimate conclusion of all religion beginning and ending in a man's own self; and there is no middle course possible between a system which is shared by many, and which cannot be enjoyed but by those who are component parts of that whole, and a system which is not shared in common, but which is solely personal, individual, and independent of others. This is Anti-Christ, and no [346] other thing can be; for no other thing, system, theory, or practice raises itself up in antagonism to the corporate body of Christ. Hence the Apostle says, there are many Antichrists; and this present development and heading up

of infidelity explains the opinion which is now seen to have been prophetic in the earliest times, that Antichrist was to be an individual: whence grew the expression common with writers on this subject of a personal Antichrist: which is correct also, for Antichrist is developed as both personal and many.

Thus open war is proclaimed between those who are the enemies of all corporate bodies, such as thrones and altars, because they are parts and symbols of the great corporate body of Christ the Church, and those who follow the Lord in the ordinances which He has revived for gathering the separated members of His body into one; and no one should hide from himself, that though the victory is certain, it is only by that which appears to others the most complete defeat: just as our Lord Himself triumphed by means of the cross and of the grave, and was declared victor only after He had passed by both. All disputes beside this are useless: this is the die on which the world's salvation now is cast: this is the last controversy which will ever rage on this side the day when the Lord shall Himself appear [347].

Before men can be brought to live together as one family, they must believe and know that they are one family. During the greatest heat of the York and Lancaster civil wars, England was still one country. From

the death of Solomon to the destruction of the Temple, the Jews were in one continued, uninterrupted course of hostility; the ten tribes, whose capital was in Samaria, fighting against the two who gathered at Jerusalem: and yet they formed but one nation and one ecclesiastical body, assembly, election, or Church. The Christian Church is one: all baptized persons are members of it; they ought, therefore, to live at peace one with another. If his own personal salvation be the only end desired by any individual, he can attain that as well in one part of the Christian Church as another; at Rome or Geneva, Edinburgh or London: but if he rise into higher hopes, and so love his Lord as to desire His glory, and the manifestation of it on the earth, the deliverance of His bride from oppression, and the establishment of His kingdom for the blessing of all creation, these hopes can only be realized by men who, believing and assured of their salvation which He has given them, are willing now to lay down their lives to effect His will, and yield themselves to be builded into that perfect form of outward structure and [348] organization by which alone His purpose can be accomplished.

The Roman Catholics have lost the true idea of the Unity of the Church as much as have the Protestants, as is proved by their not understanding the meaning of the apostasy. Neither party see that the

apostasy is an unity also, represented by one vine producing bitter grapes, as before it was one vine producing sweet grapes; one woman become a harlot, as it was before one woman who was a chaste virgin. Each party calls the other apostate; but neither sees that the charge is true of both equally as parts of one whole, bound together, not by any opinions or creeds of their own framing, but by the Sacrament of Baptism, to which all equally cling, and which is the real bond which holds them, and the real definition which separates them from the rest of the human race.

The true unity in mind, soul, judgement or opinion, is in the three symbols universally acknowledged by all to be the Catholic creeds; false unity is in Pius's creed, in the Thirty-nine Articles, in the Assembly's Catechism, &c. True unity in outward, bodily, and visible rite and regulation, is under apostles speaking the mind of the whole body of baptized persons in accordance with those creeds; false unity is under one universal bishop, under lay [349] princes, under partial, local, national boards, or presbyteries, speaking their own mind, or the mind of that portion or sect of which they are respectively heads. True unity in spirit is love: false unity is in zeal for certain doctrines to the exclusion of others, and against the supposed errors of other members of the body of Christ; and for the promotion of any religious object whatever, except

in conformity with, and under the regulation of, the lawful heads of the Church. Just as spurious patriotism would be shewn in confederations of individuals for injuring the lives and properties of the enemies of a country, instead of becoming regular soldiers under the appointed military commanders of the sovereign.

LECTURE VII. ON IMPOSITION OF HANDS.

You know well that the Church of Christ is not a confused mass of independent individuals like a heap of sand, of which the grains do not unite one to the other, but that it is an organised body like a human body, or like a temple, each member or part of which has a peculiar and particular office to perform, distinct and dissimilar one from another, whilst the combined operation of all tends to the proper action of the whole body, so composed of divers and dissimilar parts, as one. In short, if any person desires clear light and instruction upon the nature of the Church, as the Body of Christ, he has only to contemplate his own body for an exact figure and example.

The Church itself, that is, each individual member of it, is separated from the rest of the world by the Sacrament of Baptism, and in that body the first [351] and largest division amongst men is into Clergy and Laity.

Next after this is Ministers of churches in general, in order to unite together those who are geographically separated from each other all over the earth; then Ministers of each particular church,

which is an unity in itself. These are further divided into Bishops, Priests, and Deacons.

1. Thus then we have the visible election or separation of the Christian Church by baptism from the rest of the world.
2. That Church divided into Clergy and Laity.
3. The Clergy divided into,
 - a. Ministers of churches in general.
 - b. Ministers of churches in particular.
4. The Clergy in three orders of Bishops, Priests, and Deacons.
5. Four different forms of ministry in each of the orders; four in episcopacy; four in presbytery; four in deaconship and in people.
 - a. Apostleship, or Eldership, for rule, and teaching the deep things of God.
 - b. Prophecy, for light, through opening of mysteries, hidden parts of Scripture, &c.
 - c. Evangelism, for reminding men of God's goodness and man's unworthiness.
 - d. Pastorship, for guidance, comfort, and consolation amidst the trials of the world.

And these four kinds of ministry, into which each order is divided, are analogous to, and correspondent with, the fourfold nature of the intelligence of men; which takes the form in some, of capacity for, and love of, metaphysical examination, both into the sublime parts of man's being, and into the nature and attributes of Deity, and other deep branches of abstruse moral science: in others, a delight in prophetic, imaginative, untangible, and undemonstrative ideas, developing itself in poetry, like David and the prophets of old, and in various branches of what are called fine arts, which lay hold of the feelings, and whose charm, lying beyond the sphere of the pure reason, cannot be proved or communicated to minds otherwise constituted: in others, a capacity for making a practical use of all knowledge, and bringing it down to the daily use and necessities of men; which in religious subjects is by reminding them of their real moral condition in this world as responsible beings, sinners against God, condemned by His law yet redeemed by His love: whilst others are creatures of the affections, and absorbed by feelings for the suffering which is the universal law of man's being here, and by which they are surrounded on every side, and seek to relieve, comfort, and succour it in all its details and endless ramifications. Into this great visible election, called the Church of Christ, men enter by baptism [353].

Into the Deaconship, which is the first step into the order of clergy, men enter by the choice of their brethren.

Into the Priesthood they enter, 1st, by offering to serve God in that office; 2ndly, by the voice of prophecy, signifying God's acceptance of the offer; 3rdly, by the imposition of the hands of apostles.

Into the Episcopate they enter by the same means.

The form of ministry which each individual will take, must be according to that form of character which he had as layman before he became one of the clergy, because that form is a quality which is in him as a creature of God. No man is by nature fitted to be a priest or a bishop; but he is by nature fitted to be a poet or a metaphysician, an abstract or a practical man. Hence the call of prophecy indicates the order in which the candidate is to be placed, but not the kind of ministry the duties of which he is to discharge. That must be matter for the exercise of the judgement of those over him.

These orders or ranks of ministry have all responsibilities peculiar to themselves, and the ordination by the imposition of hands, which confers the

order, involves the recipient in these responsibilities. All responsibilities in the Church are indelible. A baptized man cannot renounce his [354] baptism, and become Jew or heathen: that is, he will be judged as a Christian who has despised the grace of God, and not as a Jew or heathen who had never been partaker of it. So a priest or bishop cannot become a layman, and renounce his orders; that is, he will be judged as an ordained man, with these responsibilities neglected or despised, and not as a layman upon whom such responsibilities had never been laid.

The duties of one in the deaconship are peculiar to that office, and different from those of the priesthood. The duties of one in the priesthood are different from those in the deaconship, and in the episcopate. The duties of one in the episcopate are different from those of men who are only in the priesthood, or in the deaconship, although in all cases the greater includes the less.

There is not, however, the same difference between ministries in the same order. The four classes of mental intelligence under which all mankind do more or less range, are not so diverse that it is impossible for a mathematician to feel the charms of poetry and painting, or for the poet to descend from the region of the ideal, and become a practical man fit for

the business of common life; and the forms of their several ministries in the Church will be involuntary, and take that of their natural disposition, whether they desire it or not [355].

It is obvious that the full powers and faculties of a body can only be manifested where all its members exist, and are all equally healthy and vigorous. The body of Christ cannot be manifested in its full glory save as all His members are in their proper places, and all equally full of intelligence and spirit: that is, where each thoroughly understands the duties of his own place, which he can only do by understanding the general purpose of God in His Church, and his own relative and subordinate part in the carrying forward of that purpose; and where he is filled with faith, love, hope, and every Christian grace, thereby removing all impediment to the free action of the Holy Spirit, the Spirit of Christ upon him in his measure, for the purpose of invigorating him in his sphere.

Hence the larger the Church the more full will be the manifestation of Christ in it: that is, within certain limits. For example, it is indispensable that there be an Angel, with an assistant or help; six Elders, with an equal number of the other ministries in the priesthood; a Deaconship, containing as many ministers as the priesthood; and a congregation sufficiently

numerous to support by their tithes the Angel and the Priests. A Church greater in extent than this would be inconvenient, and the surplus congregation would thrive better if detached under local ministers, although they might be [356] dependent on the same episcopate. To desire, therefore, that there may be such a Church, as an example and means of blessing all other Churches in every town, is not a sectarian but is a catholic and godly desire, not being based on a love of proselytising and sectarianism, but from a desire to see the glory of God in the body of His Christ, the Church, and to see all mankind partake of its blessing.

In proportion as a Church is deprived of, or straitened in any of the parts above described, so is it straitened in its capacity for shewing forth the life of Christ in all its varied action in different members: and as we have been shewn by word of prophecy, in the example of the candlestick in the tabernacle, hammered but not cast; and as we have seen in the Church in all times, that its parts were successively developed; and as we have witnessed amongst ourselves since the Lord first began to work among us, it is evident that we must begin with small things, and labour to make these increase until His glory shall be fully revealed. It is the rule of God's creation that the outward should be perfected before the inward: first

the brute matter, then the Spirit filling it: first the body, then the soul: first the apparently dead stick, then the leaves, flowers, and fruits: first, says the Apostle, the natural, then that which is spiritual [357].

In the ordination of a priest there is necessarily the appointment to some kind of ministry; and a gift is imparted qualifying him, or rather giving him authority, to fulfil the duties of priesthood, which are, first, the administration of the sacraments, and, secondly, the instruction of the people. The word "ordination" implies the placing or fixing in an order: and whilst it is a sacrament, in so far as it confers, by "an outward and visible sign," - "an inward and spiritual grace," still it is not a sacrament in the same sense that baptism is a sacrament, by the conferring of the Holy Ghost on one who had not received it at all. Confirmation implies corroboration, or strengthening something which had been previously given: and just as ordination imparts not so much a thing new in kind (as baptism does), but new in degree, power, and direction; so confirmation does not give a thing new in kind, but new in degree, and power, and direction. For a man is not ordained an elder or prophet, but a priest, and whether he shall exercise himself in the ministry of rule or prophecy depends upon other things than upon ordination, and the essential point

in the consideration of this subject, with reference to the imposition of the hands of Apostles, is, that the priest has not received his orders nor his ministry for himself, but for others. In baptism he received the Holy Ghost for himself, and not for [358] others; but orders and ministry he received for others, and not for himself: and that which is true of the priesthood and clergy, is true also of the laity; they have received the gift of regeneration in baptism for themselves, and not for others; but whatever they receive through the imposition of hands in the rite of confirmation they receive not for themselves, but for the body of which they are members, save in one respect, of which mention shall be made presently, and which is not more true of the laity than of the whole body, clergy and people.

Confirmation is the name by which the rite of imposition of hands on the laity has been known in all times in the Church. It does not seem, since the death of the Apostles, to have been followed by any results, and its practice for many years has been either a totally useless form, or at best fallen into the same disorder and confusion which characterise all other practices in the Churches.

Confirmation, or imposition of hands, is of two kinds, and for two different purposes. These rites of

the Church are not realities in any of the sects, even where they are observed with superstitious awe; the most abandoned or infidel parents will still bring their children to be baptized, although they do not believe in a new life given by it, or in the person of the Holy Ghost; and others, the most indifferent to all vital religion, likewise bring [359] their children to be confirmed by a bishop. An Angel of a Church ought not to receive to the communion of the Lord's Supper any young persons, or adults newly baptized, without public and solemn dedication of themselves to God; after which he should confirm them by solemn imposition of hands. Up to that period from their baptism they have not properly been under his immediate care: they have been immediately under their parents, and mediately under him only through them. From the time of their regeneration in baptism they have been nourished by their mother the Church, but now they are to feed for themselves and be weaned from milk. Now they can discern the Lord's body, and should feed upon it for their future spiritual sustenance.

Such is the object of confirmation, or imposition of hands by the Angels, and is that which has been really done by the bishops in all ages, although they have always supposed and declared, that they were performing the apostolic act which was done by the

Apostles of old, when miraculous manifestations often followed the rite. The imposition of the hands of Apostles, however, is a higher, more important, and more awful thing, and is for the double purpose of setting and arranging every member in his particular place, and also of sealing him irrevocably in the same [360].

Now observe, that the Scriptures declare that every individual in the Church had some gift or other, and that prophecy was not more abundant than the rest. From prophecy, however, being the most apparent, it has come in these days to be looked upon as the most important; and other gifts, not so striking, have been thought little of now, as they were despised in the beginning. In a duly proportioned Church the deaconship should have as many of one form of ministry as of another; and amongst the people there must be also a fixed and due proportion. Let us refer to Rom. xii. 4-8: "For as we have many members in one body, and *all members have not the same office*: so we, being many, are one body in Christ, and *every one* members one of another. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do fit with simplicity; he that ruleth, with diligence; he that sheweth

mercy, with cheerfulness." 1 Cor. xii. 4-14: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the [361] manifestation of the Spirit is given *to every man* to profit withal. For *to one* is given by the Spirit the word of wisdom; *to another*, the word of knowledge by the same Spirit; *to another*, faith by the same Spirit; *to another*, the gifts of healing by the same Spirit; *to another*, the working of miracles; *to another*, prophecy; *to another*, discerning of spirits; *to another*, divers kinds of tongues; *to another*, the interpretation of tongues. But all these worketh that one and the self-same Spirit, *dividing to every man severally* as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many."

From these passages we learn that *every* individual, without any exception, had some gift; that the larger number of these gifts had no outward form of exhibition or manifestation; that love was above and more important than them all: and this is the point,

namely, the universality of the gifts amongst the laity, to which I particularly beg your attention, for it shews that as each one of the clergy in his class had his appropriate place [362], office, and duty to discharge in the body, so had each one of the laity.

To the Churches in the most perfect condition, - the Ephesians, Philippians, Colossians, and Thessalonians - the Apostle never alludes to the subject, as if they had them not. The fact is, that they are only means to an end; and it is an evil sign of any man or church, when he desires spiritual gifts for their own sake.

Whether any visible sign follow the imposition of the hands of the Apostles or not, is a matter in itself of very small importance: but it is important that every one have his place as a member of the body so fixed, that he may perform his own duty thoroughly, and not trench upon or interfere with the duties of others. It was observed, that in the case of the priesthood: ordination confers nothing personal to the priest; he is no wiser, nor holier, nor better in any way : (beware of idolatry, and do not worship priests as if they were a superior class to yourselves;) that which they receive in ordination is for ministering to others, not something to use for themselves. So it is with the people; that which they receive by the im-

position of the hands of Apostles is not to make them better husbands or wives, parents or children, masters or servants, - is not to confer upon them [363] personal, or family, or political graces, but ecclesiastical and spiritual strength, or power to fulfil ecclesiastical and spiritual relationships and duties in the body of Christ, and as members of it.

Now as the ministers receive gifts for ministering, the hearers receive gifts to enable them to be profitably ministered unto: to receive profit from each of the streams of teaching which come forth from the four forms or classes of ministry, and to produce fruit of the same kind. Hence wisdom will grow and be increased through one ministry; various forms of prophetic light be increased through another; they whose mouths have been already opened in prophetic word will be strengthened, *confirmed*, and encouraged to yield themselves yet more; and they who have felt that movement within them, and been unable to yield to it, will have that difficulty removed: visions will be increased and mysteries revealed in contemplation and study of the Scriptures; faith to call forth the power of God in healing and delivering from sicknesses of various kinds, such as are daily witnessed by men in their intercourse with the world, will be increased also; and the power of the Name of Jesus will be ma-

manifested in the public streets, and not only within the walls of a church.

This is all necessary towards the manifestation of the presence of the Holy Ghost, which is the [364] life of Christ in His body the Church; but that is not the ultimate object of the Church. The Church is not builded only that Christ in His body may be revealed on the earth; the ultimate end is, that it may be taken to heaven, and be employed in similar work hereafter. In the economy or mystery of man's salvation, election is always ascribed to the Father; and as the Father is essentially unknown and invisible, save in the Son, so are all His personal actings. No one can know who are the elect, nor how it is that the Father inclines the hearts of some, and does not incline the hearts of others. Our only wisdom, with reference to this subject, is that which is taught us by our blessed Lord when He says, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid those things from the wise and prudent, and hast revealed them unto babes; even so, Father, for it seemed good in Thy sight." The fact that there is a Church or assembly of persons brought together to worship God in Christ is the testimony to the world that the Father hath drawn them, but how they were drawn no one can tell, and even themselves very imperfectly. This inward working is the *ενεργημα* ascribed to God in the

Epistle to the Corinthians above referred to; and vain are all the endeavours of the sects to associate only the election in their conventicles; for known only to God [365] are they that are His. These "operations" are mentioned in another part of the same epistle, where the Apostle says, "there is to us one God, the Father, of whom are all things." The Father worked inwardly, or energized in the Son, as our Lord says: "He who hath seen me hath seen the Father - the works that I do, I do not of myself; but the Father who dwelleth in me, He doeth the works." The resurrection of Christ is also ascribed to the Father; as it is written, that He was raised from the dead by the glory of the Father. And in the Epistle to the Ephesians the Apostle prays that they might receive from "the God of our Lord Jesus Christ, the Father of glory, the Spirit of wisdom and revelation, in the knowledge of Him: that they might know the hope of their calling, and what is the exceeding greatness of His power unto them that believe, according to the working of His mighty power; which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand;" and the Apostle goes on to say, that the same power which wrought in Christ, still works in the members of Christ's body.

But although it is owing only to the secret in-working of the Father that any man is made a mem-

ber of Christ, the ministries in the Church, the body of Christ, are ascribed to the Son, who is Himself the great minister of God, and the only mediator [366] between God and man, and from whom all ministry, which is mediation from Him, does flow; wherefore it is written in Ephesians iv. 8, “When He ascended up on high, He led captivity captive, and received gifts for men;” - “and *He gave* some men to be Apostles, some men to be Prophets, some men to be Evangelists, and some men to be Pastors and Teachers, for the perfecting of the saints, *for the work of the ministry*, until we all come unto the unity of the faith, and unto the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” Thus, whilst the Father secretly works in men to bring them to His Son, the Son gives men for the work of the ministry – εἰς ἔργον διακονίας.

The gifts of the Holy Ghost, the χαρίσματα however, are said to be distributed according to His will; that is, according to the will of the Holy Ghost. So that the Church does shew forth the nature of him whose dwelling-place it is; the assembly being gathered by the will, power, and actings of the Father; the ministers being in action by the work and operation of the Son; and the gifts of the Holy Spirit being distributed by the operation of the Holy Ghost Himself. The Church is the visible expression of the Trinity in the

Godhead; continuing in kind that which was seen at the baptism of Christ, when the presence of the Father [367] was known by His voice saying, “This is my beloved Son,” and the presence of the Holy Ghost by a form as a dove. These three actings of the separate persons in the Godhead are further shewn in the several ordinances of Baptism, Ordination, and the Imposition of Hands. Baptism is the outward expression of the gathering of an election, which is out of all the mass of mankind, by the operations of the Father, who engrafts them into Christ as the true vine, of which the Father is the husbandman, watching over it, continually pruning and purging the branches that bear fruit, in order that they may bear more fruit, and cutting off the dead and useless branches. In the call and ordination of ministers is seen the Son associating with Himself in His ministry and priesthood any whom He pleases to use for that end; and in the laying on of Apostles’ hands there is seen the Holy Ghost dividing His gifts to every one according to His will. These three acts in the Church - Baptism, Ordination, and Imposition of Hands, are never repeated a second time, whilst all the other great rites may be reiterated as often as there is need.

But forasmuch as there is but one God, who worketh all and filleth all in all, and yet doeth all things through the Son by the Holy Ghost, this unity

is seen as distinctly as the threefold acts by the Son, who has received His commission from [368] the Father, appointing His Apostles, and through them other ministers, to perform these several acts. The visible instruments are of the Son, but the power is not of them, but of the Holy Ghost, who proceedeth from the Father and the Son for this purpose; so that in no case are the persons to be confounded in their actings, any more than in their essence, or the unity of the Godhead infringed.

Thus, although the imposition of hands ought to take place on young persons before they are received into the ministry, yet ordination does not supersede the necessity of it: ordination conveys authority and power of the Holy Ghost to exercise a ministry of Christ, not a gift of the Holy Ghost: ordination gives a ministry from the Lord to be exercised by the man in the Holy Ghost, and which is not the common right of every member of the body, but the gifts of the Spirit are for every member of the body, whether ordained to minister or not, and distinct from ministry. Any other view of the matter confounds the persons, offices, and actings of the Trinity in the Church. The Father chooseth whom He will to be of the body of Christ, and worketh all their works in them; the Son chooseth whom He will to be His representatives and ministers

ministers in the Church; and the Holy Ghost chooseth whom He will to endow with this or that gift.

Any individual exercising a ministry, that is [369] any minister, may have any gift of the Spirit just as any layman or person who has no ministry. One evangelist may speak in supernatural power; another may have discernment of spirits; another may have wisdom, and so on; and the same may be repeated of every other individual in any order of ministry. From the disuse of those gifts to any practical purpose in the Church, it is natural that a person speaking in supernatural power should be confounded with a prophet. I say, disuse; for, in act, there has always been prophecy, visions, and, many supernatural signs of the presence of the Holy Ghost in the Church in all ages, of which the *stigmatiche* are the most remarkable; but, owing to the distracted and disorganised state of the whole body, they have been perverted, partly through ignorance of their true use, and partly through design, so as to result in more harm than edification, building some up in idle superstition and some in error, making others scoff, and causing the devil to triumph by successful simulations which there was little or no power to detect. We learn from St. Paul that an Apostle might or might not speak with tongues, and so of every other minister, because, as has been before said, ministry is an official thing

from the will of Christ, whilst the gifts of the Spirit proceed from His will and are distributed as He pleases [370].

In all administration of spiritual blessings there is nothing in the creature by which they are conveyed to communicate the same, save to faith. If a man does not believe that the Sacrament of Baptism is the instrument ordained of God to give him spiritual life, and will look at the water and not at Him, and seeing no sign of the Holy Ghost in it, disbelieve that he is there, he will receive no benefit, but condemnation. If a man will look at bread and wine, and not at Christ, and say "How can bread and wine nourish a soul?" and therefore disbelieve it, he will receive no benefit. If a man look at a minister, and say "How can this man teach me the truth of God, or convey to me the gifts of the Holy Ghost?" looking at the preachers or the apostle, and not at God, who alone regenerates, who alone feeds, who alone teaches, who alone inspires the souls of men, through the several creatures He has appointed for those several ends, he can receive none of these blessings; for they are given to him only who has faith in God, and knows through what channel he may expect, and is sure to receive such. Men in the flesh, who believe nothing but what their natural eye can see, will never receive invisible and spiritual blessings; they saw nothing of old in the Saviour but

a man guilty according to their law; they see nothing now in the ministers of Christ different from other [371] men, and so will not believe that they are the chosen vessels through which He confers blessings: or else they worship the minister, as if superior holiness and power resided in him. They confound ecclesiastical with secular pre-eminence, and venerating only the latter, despise the former, unless accompanied by external also; and so waiting for a sign, wait in vain.

In the Christian hierarchy for the rule of the Church, apostles occupy the first place; not in the way of secular chiefs, to lord it over the faith or actions of men, but as the first ministers through whom the Lord Jesus Christ gives other ministers, by using their hands to ordain to the priesthood, and to consecrate Bishops or Angels, so are they the ministers used by the Holy Ghost to confer the distribution of His gifts to every member of the body of Christ. Where apostles are not, it is obvious that these things cannot be rightly done, though ecclesiastical duties may have been performed during their absence according to the necessity of the case. The effect of the imposition of the hands of apostles of old was to "*seal* men with the promised Spirit until the day of redemption;" and it is remarkable, that during the whole course of the Christian dispensation, the rite performed by the

Bishops in the absence of apostles has never been called “sealing,” but only confirmation [372], apostles appearing, at the end of the dispensation, to lay hands on the flocks under them, give again the *sealing* which took place at the beginning.

Sealing is the last act which binds, confirms, and ratifies a deed or covenant. By this sealing the Christian covenant is closed. Henceforward, the word to all the world is, “He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; he that is holy, let him be holy still.” (See the whole passage in Revelation xxii.) Judgement begins at the house of God, and therefore with us does this word begin before it goes forth to the world; and every one will be sealed, and his condition fixed, as he shall be found on the day when this Sacrament is celebrated.

Since there is a turning of the eyes from God to the instrument which He uses for conveying spiritual blessing in His Church, it follows that there must be a still greater turning of them from Him in the government of the world. Men looked not to God of old, but to the brazen symbol which He had erected as a test of their faith; they look not to Him now, but to an abstraction called the Church, or to an opinion in their own heads, and worship or contemn men whom He

has ordained to [373] be the means of blessing them. In neglecting to look at the brazen serpent they died; in neglecting the Sacraments through priests, they are unnourished, and in neglecting imposition of hands through Apostles, they reject the Holy Ghost. In rejecting the brazen serpent, they rejected God; in rejecting priests, they reject the Son; in rejecting Apostles, they reject the Holy Ghost; they say they worship all three, but they desire to climb up to heaven by ways of their own, and will not suffer God to come down to them in the ways of His appointment. Since they look only to the creature which is His instrument, they can see nothing there, neither in Sacraments, nor in men. So is it in civil governments; they reject all kings as ministers of God, denying obedience to be a religious duty, and laugh at the notion of rulers being anything but creatures of human wisdom and choice.

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