

## Cardale's edited Version of the Great Testimony in his "Manual" – a Synopsis

### Cardales veränderte Version des Großen Testimoniums in seinem „Handbuch“ – eine Synopse.

#### Prefatory Remarks

Background information on this edited version of the Great Testimony is provided in the article "Changing Uses made of the Great Testimony in the Catholic Apostolic Church" published on this website together with this synopsis. Parts that were left out in Cardale's version are indicated by a grey background. Parts he added are indicated by a yellow background. The paragraphs are numbered in this *Manual* as in the octavo edition of the original text. The page numbers of the original Manual have been added like this: [p. 1→].

#### Einleitende Bemerkungen

Hintergrundinformation über diese stark veränderte Version des Großen Testimoniums erscheint im Artikel „Der Umgang der Katholisch-apostolischen Kirche mit dem Großen Testimonium“, der zeitgleich mit der vorliegenden Synopse auf dieser Website veröffentlicht wird. Teile, die in Cardales Version ausgelassen wurden, sind grau unterlegt; von Cardale hinzugefügte Teile sind gelb unterlegt. Die Zählung der Abschnitte folgt im *Manual* der englischen Oktavausgabe. Die Seitenzahlen der Vorlage erscheinen so: [p. 1→].

A  
MANUAL OR SUMMARY  
OF THE  
SPECIAL OBJECTS  
OF  
FAITH AND HOPE  
IN THE  
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ADVERTISEMENT.

THE following Summary consists of certain parts of the Testimony addressed to the Bishops of the Church and to the Rulers of Christendom, and a few Notes subjoined to some of the Sections.

The original Document, after an introduction referring to the dangers impending over both Church and State, through the forgetfulness and ignorance of the Ordinances of God, and to the only remedies, repentance on our part, and a restoration by God of the ordinances given at the beginning, proceeds to set forth the purpose of God in the Church, and the means which lie originally instituted for the effecting of that purpose. It shews that, through the failure of the baptized, those institutions have been mutilated and God's purpose has been hindered; and that the consequences have been, - errors in doctrine and in practice; usurpations on each other's authority, and injurious interference in each other's province, by the Rulers of Church and State; and at length the corruption of principle, and the disregard of all authority, which led to the first French Revolution, and which now threatens

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a more disastrous and universal convulsion. It concludes with a short recital of what God has already done towards reviving His ordinances, and an intreaty to those addressed, that they will abide in their several places, avowing and maintaining their legitimate authority, fulfilling their duties therein, and seeking the blessing of God through His ordained channels.

In many parts of this Document, such being its nature, it was unavoidable that errors existing in particular divisions of the Church should be pointed out, – errors which their brethren, professing to belong to other divisions, are sufficiently ready to assail, in whose controversies we should seek as little as possible to interfere. These parts, therefore, (except where their direct and immediate reference to ourselves gave them a peculiar importance), have been omitted : as also all those parts addressed specially to the Rulers in Church and State. But those parts which treat of the way of God in the Church, and of the objects of our faith and hope, have been retained, and are now presented to those for whose use this book is intended, in order to bring to remembrance those things which we all most surely believe, and are earnestly expecting.

The Notes are in part explanatory; and in part contain additional matter, on subjects, which, for the present object, it is deemed expedient and profitable to consider with more minuteness, than would have consisted with the object and plan of the original Document.

The advantage of a Manual or Summary of this nature is, to bring into shape and form things implicitly believed

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and held, and to give a ground-work of principles to those who are implicitly holding the common faith and hope. The great practical advantage and use which we hope may result, will be to strengthen the conviction that we are engaged in a work which God only (and not man) is able to effect, a work which is intended for the blessing of the Catholic Church, and

not of a Sect, and which God will effect through ordinances instituted by Himself, and not by means of the voluntary and self-directed efforts of men, which efforts, however well intentioned, do but help forward the work of schism, but are utterly unavailing to build up the Church of God.

We must remember that we are not schismatics; that we are separated from all, that we may be for the service of all; that we are in communion with all, who are in the communion of the Church of Christ; that we are neither Roman Catholic, nor Greek, nor Protestant, nor Reformed; neither have we sympathy with any one of these as such. Had we such sympathy, we should be in fact schismatics, yea, a sect of a sect. Our sympathies are with all those who love the Lord Jesus Christ in sincerity; who love, who long for the welfare and pray for the peace of, the Catholic Church, which is His Body; who desire His glory, and who wait for His appearing. Our object and desire is not destruction nor overthrow, but the strengthening of the things which remain and are ready to die. Our prayer is, for every Priest of God, for every Bishop of the Church, that he may fulfil his office to the glory of God, and to the blessing of those under his charge and of the whole Church; that every

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existing ordinance and means of grace may be enlarged and overflow to the enriching of the spirits of the children of God, and that those, which have been obscured and hindered in their exercise, may be restored; that the Church, the Temple of the Holy Ghost, may be filled with the glory of the Presence of the God of Israel; and that, from that most Holy Presence, health and power and life may flow forth and circulate among His people.

8th March, 1843.

NOTE. – *The Figures to the following Sections or Paragraphs correspond to those prefixed to the Sections of the Octavo Edition.*

[p. 1→]

A MANUAL,  
ETC. ETC.

## **TO THE PATRIARCHS, ARCHBISHOPS, BISHOPS, AND OTHERS IN PLACES OF CHIEF RULE OVER THE CHURCH OF CHRIST THROUGHOUT THE EARTH, AND TO THE EMPERORS, KINGS SOVEREIGN PRINCES, AND CHIEF GOVERNORS OVER THE NATIONS OF THE BAPTIZED.**

In the Name of the Father, and of the Son, and of the Holy Ghost, One God. Amen.

### ***1. – The Church and Christendom described.***

**1.** The Church of Christ is the company of all who are baptized in the name of the Father, and of the Son, and of the Holy Ghost, without distinction of age or country, and separated by their baptism from all other men. One body. The pillar and ground of the truth. The dwelling place of God. The Temple of the Holy Ghost. The declarer unto all men of God's will. The teacher unto all men of God's ways. The depository of God's word and ordinances; - wherein is offered up all the true worship which God receives from His creatures of mankind; - through whom have been conveyed all those blessings, in civil and domestic life, which have distinguished Christendom; - wherein are contained the only hope for man and the only means of accomplishing that purpose, for which God waits, and which all creation earnestly expects.

**2.** As the Church is the aggregate of the [bap

[p. 2→]tized] baptized, so Christendom is the community of those nations which, as national bodies, profess the faith of Christ's Church; **[A]** - whose heads and rulers not only recognise that all their power is derived from God, but,

being consecrated over their people in God's Church, have acknowledged themselves to be occupiers of their thrones for Christ, until He come and take the kingdom; - have, by receiving anointing from the hands of God's priests, also acknowledged that their ability to rule is by the grace of His Spirit, ministered unto them by His Church; - and, in that same holy act, have submitted, or professed to submit, themselves and their people to be instructed in God's ways from the lips of those, from whose hands they have received their anointing. Christendom is one corporate body; - separated from all other nations of the earth, in that they recognise the doctrines of Jesus Christ as the basis of their international law, and of their dealings one with another; - distinguishable from all other nations, in that, by their legitimate organs, they have been brought as nations into covenant with God; and thus entitled to all the blessings, responsible for all the duties, and exposed to all the judgments, attendant on, and involved in, such covenant; - and yet, as nations, distinguishable one from another, each governed by their legitimate rulers, whose authority is neither diminished nor increased, but sanctified, by their profession of the true faith, and by **p. 3→** the anointing which they have received at the hands of the ministers of God.

*Note A. Profess the faith of Christ's Church.]* This national profession of faith by a people is that which defines them to be a Christian nation. The profession may be made in various ways. Internally, principally by the coronation of the sovereign; or, where the chief is hindered from that expression of his Christianity, as in the case of a republic, or otherwise, then by any other national act of religion, wherein the authorities, as such, take part; by some public act of recognition of the Church at some period of the national history; by the endowment of Christian ministers, &c. Externally, by reference in its transactions with other nations to the precepts of Christianity, by the admission of their validity, by the acknowledgment of the Blessed Trinity in treaties, or otherwise. Such a profession entails the blessings, the duties, and the responsibilities, afterwards set forth.

**3.** It is to this Church we address ourselves through their Bishops, on whom, with their clergy under them, has devolved the ministry of that priestly office, which was constituted on the day of Pentecost; and to whom, as trustees thereof, in their several places and parochial jurisdictions and dioceses, the souls of the baptized are committed by our Lord Jesus Christ, the Great Shepherd of the Sheep.

**4.** To this Christendom also, the nations in covenant with God, through *their* anointed heads, their Kings and all their chief governors, whose acknowledged duty is to rule by God's laws, and to hear His Word from His Church, we address ourselves. And we beseech your patient audience, Holy Fathers of the Church, and Royal Potentates and Dignities, imploring you, for Christ's sake and in His name, that you will not cast aside our word unheard, or rashly and before consideration account it our presumption: - for we claim to have received *His* commission, who is your Head and ours; whom we may not dare to disobey; who will judge us, if we have proudly and presumptuously taken OM ourselves to do this thing; and will judge you, if we reject those to whom He hath given commission to address you.

**5.** The ever-living and unchangeable God, who, at the first, out of darkness commanded the light to shine, hath, in all His dealings with mankind, shewn Himself the same God, merciful and gracious and ready to forgive. And ever, when men through their iniquities have brought themselves into misery, hath He been present in their darkest hour, not only to deliver them from the existing evil, but to carry them forward in His purpose of mercy and grace. When man had sinned, and all creation seemed thereby involved in ruin irretrievable, He was swift to give promise of salvation, through the seed even of her who was first in the transgression. Afterwards, when the sons of God had corrupted themselves, and the world of the ungodly was ready to be destroyed, He warned Noah to prepare an ark for the saving of his house. And after the flood, when men had forsaken the worship of the true God, He called Abraham and his seed to be the faithful ones in the midst of surrounding idolatry. He delivered from the idols and the bondage of Egypt, by the hand of Moses and Aaron. He committed unto them His lively oracles. He constituted them the depository of the hope of the World. He brought

them in peace into the land of their possession. And many times in their own land He heard their cry, and raised up judges to deliver them from the oppression of their enemies, into whose hands He was compelled to give them up. When, because of their sins, they were carried away into Babylon, thither He followed them, and brought them back to build again the city of their fathers and the temple of their God. And at length when, under the form of godliness, the surest covert for apostasy's most fatal work, with an hypocritical zeal for that law, which by their traditions they made void, they had filled up the measure of their iniquities; - when, because of these things, He had suffered His kingdom of priests, His peculiar people, to be degraded to the lowest condition in which they could subsist as a polity; - when His temple had been profaned, and His holy city, the city of the Great King, trampled under foot; - when the voice of the prophet had long been silent, and all the signs of God's presence and protection had disappeared; - when His promise seemed to fail, and His mercy to be clean gone for ever; then were His promise and His mercy nighest to accomplishment. The fulness of time had arrived, and God sent forth His only-begotten Son, by the Holy Ghost to become flesh, and to be born of the Blessed Virgin, "A light to lighten the Gentiles, and the glory of His people Israel." And when the Lord of Glory, the Light of Life, had been crucified, slain, and buried, He raised Him from the dead, the first-fruits of them that slept, and, by the giving of the Holy Ghost, constituted His Church - His Temple, making His dwelling among men. And although, at times, His Church hath been brought to extremest straits, hath been threatened with utter destruction from external violence, hath seemed to be immersed in internal corruptions wherein life was all but extinct, yet hath God still preserved His people; - the Lord Jesus Christ hath still proved the Rock of Salvation to His Church; - and now at this day, and at this late hour of the history of the world and of the history of the Church, God hath still His anointed priests, to whom He can again make known His will for the obedience of faith.

**6.** And is not this the time that God should come forth to visit His people? that He should lift up His voice unto all, who yet abide faithful in the midst of the overflowings of the ungodly? When on every side we hear the roaring of the sea and waves; when those who think in their heart that the time hath come to cast down all thrones, and to overthrow God's altars, are rising up against all faith and reverence, and taking counsel against God's anointed; when men's hearts are failing them for fear, and for looking for those things which are coming on the earth; shall not God, who is ever the same God, who never forsaketh His Church, arise and rebuke the madness of the people, assure the hearts of His children who are looking up to Him for help, reprove iniquity, and separate between the clean and the unclean? Above all, shall He not appear to the help of the anointed kings of Christendom, renewing to them the assurance, that His power is theirs for the fulfilment of all their duties, and that, while the gates of hell seem to be prevailing against the Church of the living God, it was no vain word with which Jesus Christ our Lord bade farewell to His Apostles, - "All power is given unto me in Heaven and in earth." - "Lo! I am with you always, even to the end of the world."

**7.** None can doubt the fearful dangers which surround you on every side, or the need of every support and counsel which God can give, whether we look to the removing of all ancient landmarks, the breaking up of all ordinances of life, the decay of reverence in all for those set over them in the Lord, in children for their parents, in servants for their masters, in subjects for those in authority over them; or whether we regard the contempt for the priestly office, and the denial of the holiest truths of God as irrational; or lastly, that open and unblushing avowal, by the infidel and revolutionist, of their fixed determination to complete the work which the revolution of the last century left unfinished, by the disorganisation of all ancient principles, moral, religious, or political, and by the destruction of all established institutions in Church and State; and to establish a new era of atheistic anarchy, under the name of liberalism, on the ruins of the Christian Faith and of the governments at present existing.

**8.** None can be ignorant how many hate the Christian Faith on its own account; how many more unite in the assault upon it, because it is the stronghold of government and good order; and in what unhallowed union many, even professedly religious, but led away by false max-

isms of an unreal and pretended liberality, are banded with infidels to effect the destruction of the Christian constitution of the nations of Europe - the alliance between Church and State - not only in those corrupted modes of alliance, wherein the Church has been degraded to be the bondmaid of the state, or the state subjected to the priesthood, and its power usurped by them, but in those the most legitimate, in every form wherein religion can have any influence or interposition in the affairs of human government. And of those who are not arrayed in the ranks of the assailants, how few understand the nature of the Christian calling, the authority of the Christian priest, or the standing of the Christian king! To rule "by the grace of God", the ancient title of a Christian king, is still retained as a form in most monarchies of Europe; but in how few is it more than an obsolete memorial, a last-surviving spark of the sense of obligations formerly felt to be existing, on the part of the ruler to God and His Church, and on the part of the subject to the vicegerent of Christ! And the peril of the present times consists, not merely in the progress already made in the work of destruction and demoralisation, but in the universal forgetfulness of what is the Christian Church; or of what is a Christian monarchy, a national covenant with God.

**9.** It is because men have forgotten these things, that the body of the baptized are seen this day torn and rent into a thousand sects; separated in outward forms both of administration and of worship, in doctrines, and in their whole spirit, from one another; biting, and devouring, and ready to consume one another; and either on the one hand contented that it should be so, discerning neither the Body of the Lord, that it is One, nor the guilt of schism; or else anathematising all others but themselves, and leaving them to perish as reprobates, forgetting the Brotherly Covenant, the Holy Name which is affixed in common on all the baptized. Among the priests themselves, there is every variety and shade of opinion on matters of doctrine and discipline. The unity even of the Roman Catholic Church is but an empty name. Without the pale in which she has fenced herself by her anathemas, the Greek and Protestant Churches comprise as many in number as herself. Within, her unity extends only to symbols of faith and external rites of worship; and even in these, she allows diversity, (as for instance, in many of the "Greek united" bodies), while in the heart of her clergy there is as much divergence and separateness as elsewhere; and not the less, that it is concealed under an outward cloak, a profession of agreement.

**10.** Because of this ignorance also it is, that the universal cry is echoing round the world, that power is from the people, and they the legitimate source thereof; striking at the very root of all ancient obedience; constituting every man the judge of whom he will obey; making governors the servants of the governed, and responsible immediately to man for the fulfilment of the duties of offices intrusted to them by God. And thus it results that monarchy is assailed as tyranny; all rule or constraint over the passions of men is resented as a thing contrary to man's natural rights; every attempt to control the press, even when employed in the corruption of morals, or the propagation of open sedition, is reprobated; and the great body of the people in every land, ignorant of true principles, and corrupted with infidel maxims, are prepared to be the ready instruments in the hands of those who are, or aspire to be, their leaders. In some countries in Europe the danger may be less instant, and the people, for the present, may be repressed by military force; but the same desolating principles are at work in all. Nor are they confined to the lowest class. Every rank in life, from the peasant to the noble, is pervaded by them. In the provinces the evil may be less manifest, because less called into action : but in towns is concentrated energy is developed; here are the strongholds of Satan; here all wicked passions and tendencies take root and grow; in these are fostered the maxims of atheism and licentiousness unrestrained, hatred of authority, envy of wealth, and of rank, and of goodness; here crimes of every description are contrived and practised; here are conceived the schemes of sedition, and rebellion, and infidelity, of destruction and robbery; and from town to town the people are banded together for the work of ruin.

**11.** And those in offices of rule, both in the Church and in the State, themselves need to guard against the tendency to the self-same error. If the Clergy will limit their notions of the Church to those of their own sect; if they will forget that the whole of the baptized are their



flock, their children, whether prodigal or dutiful, whether wanderers from the fold, or faithful to their Shepherd's voice; if they will cut off and cast away from them all who are wayward or disobedient, and will not hold them fast with the cords of love, wherewith God Himself hath bound their people to them; - then do they manifest to the people, how low is their own estimate of the holy covenant of God, the family tie of His household; and induce them by example to think lightly of their Father's house, and as lightly to depart therefrom. Alas! the Church of Christ has experienced full often in her history, that forwardness to excommunicate is the readiest way to render communion cheap.

**12.** And if the Kings and Rulers will not remember that government is God's ordinance for the benefit of the governed, and not of those who govern; if they will exercise their authority to gratify the lust of power or of vengeance, and forget that they are not the tyrants, but the fathers, of their people, and the fathers of all, not of a party; if they will not manifest God, who is the benefactor and sustainer of all His creatures, but exhibit man, oppressing his fellow-man; - this is to rule, not by "God's grace", but by the will of man, or rather by brute force; and thus do they furnish their subjects with a ready argument, that rule and authority is of man, and, being so, should be exercised by the many rather than by the few.

**13.** But if the anointed King, or the anointed Minister of God, do wilfully consent to the wickedness of these last days of civil and religious licentiousness; if out of a false principle of deference to popular opinion, or for present ease, or for worldly interest or honours, they consent to abdicate their standing as the ordinance of God, to recognise the people as the source of their authority, or to exercise it in obedience to its ever-changing voice; if the Priests of God do consent to stand as the ministers, not of the One Church, but of one of the many sects admitted into the temple, and whose idol is inscribed among the objects, of the pantheistic worship of the age; if the rulers in the state will veil the authority which God hath committed to them before the usurped majesty of the people, and will govern, not according to God's Laws, which are eternal, but according to a supposed expediency, ever varying, because dependent on the fitful movements of the people; - if any have fallen into this fatal snare, and will not repent of their wickedness, and will not, so far as they legitimately can and are free to do it, correct the error of their way, and will not look to God to deliver them in as far as they have involved themselves in bondage to those over whom they should bear rule; - then indeed hath the disease reached the very centre of life - God is not merely rejected, but betrayed - and He hath no further dealing in store, but the out-pouring of the vials of consuming judgment.

**14.** Nor are these principles affected by diversities in the forms of government, whether the supreme power is distributed among many, or vested in the person of one. It matters not who are the organs for exercising that supreme power. Our words are as applicable to the chief magistrate in a republic, and to the spirit wherein he is bound to exercise an authority defined by the law of the commonwealth, as to the most arbitrary monarch. Power must be exercised on a principle of strict duty and responsibility to God, and not in compliance with the wayward passions of the subject : - for the source of it is God, and not the people.

**15.** But whatever the past conduct, or whatever the present dispositions, of those who bear rule in Church and State, the fearful crisis to which the affairs of both are hastening is apparent to all men. Some may flatter themselves that they have the means and the ability to stem the current; some may conceive the hope that they can rule in the whirlwind, and give direction to its violence; but the wise and the prudent, even of the children of this world, think not so. These descry the approaching storm of revolution darkening the world's horizon, the dawn of a day of wrath and of portentous gloom, wherein are shrouded events and issues which they anxiously endeavour to anticipate, but which baffle calculation. The most skilful await, with perplexed minds, the certain evils which they know not how to avert; - those who are still faithful to God, so far as they have knowledge of His ways, - of the subjection due to the powers ordained by Him, - and of the dignity of the Church, the espoused bride of Jesus Christ, - do mourn over despised authority and the degradation of all that once was es-

teemed holy, and honourable, and venerable : and if yet they hold fast their hope and trust in God, they know not from what quarter to expect deliverance, nor by what means it shall be vouchsafed. Meanwhile the tumult of those who rise up against God increaseth continually, and the transgressors are coming to the full. The principles, which in the last century were for the most part confined to France, and which prepared the way for the former revolution there, are now at work in every country of Europe, displayed ostentatiously in all the popular literature, and forming the basis of ever popular harangue. And the means for arresting the catastrophe are fearfully lessened, and diminishing every day. Already the hand of sacrilegious spoliation hath been stretched on the property of the Church in most countries of Europe. The first act thereof hath established the principle and precedent. The first morsel of the prey hath whetted the appetite for more. And that spirit of lingering concession, which proclaims the unwillingness of those in power to concede, and yet their inability to refuse, serves only to accumulate elements of greater mischief; sapping deeper and more surely; enlarging the capacity and inflaming the desire for ill; - until the flood of iniquity, no longer to be restrained, shall burst through every feeble barrier, and subvert and carry away with it every sentiment of loyalty, and all remaining piety and fear of God, from among the people at large.

**16.** There are those who admit the reality and the fearful character of the approaching dangers; but who dream that this a passing tempest, which however destructive in its progress, shall effect the removal of the infectious principles which have disorganised society. Vane illusion! "Mene, Meine, Tekel, Upharsin", "God hath numbered thy kingdom and finished it", the time of the end is come; "thou art weighed in the balances and art found wanting"; "thy kingdom is divided and given to others"; is written upon every earthly institution, whether civil or ecclesiastical, as surely as it was written of old on the palace-wall of the king of Babylon. And if deliverance is to be obtained, God must reveal the causes of the evils and the way of escape. For these things are the judgment of God upon those who have forgotten Him, and His ways and works of old; they are the vengeance of the Lord for a broken covenant, - "the curse", which approacheth, "to devour the earth, because the earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." O be not deceived, Church of the living God, Nations of the baptized! This is no passing cloud, no transitory evil, no fortuitous or temporary event, from which ye shall again emerge, remaining as ye were. The occurrence of past trials from which ye have emerged, and all experience of former history, fail you here. They occurred in ages, wherein the ignorance of the mass of mankind was at once the nursery of the danger, and the unconscious means of preserving better principles. But now all is exposed : every region of the intellect of man is explored, every faculty perverted into a stronghold of Satan; and men are found his ready instruments, addressing themselves sternly, intelligently, and advisedly, to advance his work. This is no time of ignorance; "knowledge is increased", every branch of it, save the knowledge of God and His ways; while His fear, which "is the beginning of wisdom", is departing from the earth. And yet there is a refuge, a sure hiding place, an inner sanctuary, a place of defence; and that refuge and that sanctuary is in His Church : but it shall be attained only by a return to the ancient paths from which we have long strayed; by a renunciation of the long-cherished sins, which have grieved God, and caused Him to depart from us; and by the restitution, to a people seeking the Lord their God with repentant tears, of the bulwarks of Zion - those defences of the Vineyard of the Lord, the Ordinances, the Eternal Ordinances of Jesus Christ, by which the believers were at the first constituted His Church, and which He gave, that God the Lord might dwell among us. Where He dwells, there is the Tabernacle for a shadow in the day-time from the heat, for a place of refuge, when the blast of the terrible ones is as a storm against the wall.

**17.** Wherefore, with the respectful entreaty due to your sacred offices, we beseech you, Most Reverend Fathers, who are charged with the souls of all God's children - and you, Sovereign Princes, whose authority from God is supreme over all your subjects, ecclesiastical or lay, and whose thrones we approach with the homage due to God's anointed - that ye will listen to the message which we bring to your ears, if haply ye may find that God has indeed visited His people, as in the days of old. And though we must open the secret springs and sources

of the evils wherein Christendom is involved, and of the far more fearful evils which are impending, by tracing the sins of Kings and Priests during many generations, and the failure and apostasy of the baptized; yet shall ye find, that God hath taken forsaken, nor our God forgotten us. - And may His grace be with you, that ye may hear and understand.

[←p. 3→]

## II. – *The Purpose of God in Man, and in the Church, through Jesus Christ.*

**18.** THE EVERLIVING GOD, who by His Word created the heavens and the earth and all things that are therein, made man in His own image, and gave unto him commission to subdue the earth, and have dominion over every living thing that moveth thereon. God made him and all things very good, and gave him this one command, that, while of every tree of the garden wherein He placed him he might freely eat, of the tree of the knowledge of good and evil he should not eat; for in the day that he should eat thereof, he should surely die.

**19.** And man did eat, and with him this creation fell; by him sin entered into the world, and [p. 4→] death by sin. The image of God was marred, His creatures were involved in misery, and His handiwork became a ruin.

**20.** But God, who is rich in mercy, for His great love wherewith He loved us, had devised the means whereby He might deliver and restore His creation, and fulfil all His purpose in man. Forth from His bosom He sent forth His the Son of His love, who, for our salvation, and for love of us, laid aside the eternal glory, and though begotten *before* all worlds, being God of God, very God of very God, was born *in* the world, being conceived of the Holy Ghost, and born of the Virgin Mary. He was made flesh, and dwelt among us. He assumed that predestinated form, after which man was at the first created. He took hold of the seed of Adam, even of the seed of Abraham, and bound it for ever in Himself, in indissoluble union with Godhead; - God and man in one person for ever united; - God and man through one person for ever reconciled, without possibility of disruption; - the fallen creature redeemed unto God, beyond possibility of future fall; - life brought out of death by resurrection, regenerate life, life which shall never die; and to those who are made partakers of this life, and overcome, He shall give to sit down with Him on His throne, even as He also overcame, and is set down with His Father on His throne; and thus, in the eternal stability of that kingdom, God's purpose in creation shall be accomplished; for the world to come shall be sub[p. 5→]jected subjected to man, and he shall have dominion over all the works of God's hand.

**21.** And God hath herein declared His righteousness, that He might be just, and the Justifier of him who believeth in Jesus; for by His holy life the God-man did approve Himself a Lamb without spot or blemish, and by His death He offered up an all-atoning sacrifice for us. He suffered for sins, the just for the unjust, and He is the propitiation for our sins, and the sins of the whole world, and hath redeemed us unto God, not with silver or gold, but with His own most precious blood. Therefore also the Father hath highly exalted Him, and hath given assurance to all men that His offering and sacrifice are accepted for us, in that He raised Him from the dead and set Him at His own right hand. And, being ascended thither, He hath received of the Father the promise of the Holy Ghost, whom He bestoweth upon those who believe, that they should be builded together for an habitation of God through the Spirit; that as lively stones they should be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Know ye not, O ye baptized, that your body is the temple of the Holy Ghost which is in you, which we have of God; and ye are not your own, for ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's.

**22.** Thus God declared in a mystery, by the creation of Adam in His own image, the future glory of man, and the future stability of the uni[p. 6→]verse universe under his rule : and by the succeeding history of Adam, He hath, also in a mystery, revealed the future glory of the

Church as the bride of the Lamb, the partner of his throne. For it is written, "The Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man : and Adam said, This is now bone of my bones, and flesh of my flesh:" "therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." And the Apostle St. Paul gives a commentary hereon in his Epistle to the Ephesians; for he saith, "Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself, a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." "He that loveth his wife, loveth himself : for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of His body, of His flesh, and of His bones." And then, repeating the words of Adam, "for this cause shall a man leave his father and mother, and shall be joined unto His wife, and they two shall be one flesh. This is a great mystery : but I [p. 7→] speak concerning Christ and the Church." O glorious mystery of the Church's calling, to be of His flesh and His bones : although distinct and separate from Him - ever infinitely inferior in respect of the dignity of His divine Person, - yet for ever raised to His throne, and partner of His glory! O infinite condescension of the adorable Son of God, through His own sacrifice and sufferings to present us unto Himself, a glorious Church, without spot or wrinkle! It shall be accomplished in His gathered people, and the voice of many thunderings shall proclaim "Halleluia, for the Lord God omnipotent reigneth : let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready." And the time must arrive when this word shall be fulfilled, for it is written in the Scriptures of truth concerning the future glory of the Church : and it is her highest duty to hold fast the hope of this glory; to seek to be prepared to meet her Lord, her Spouse; to long for His appearing, when He, who is now at the right hand of the Father, having gone before to prepare a place for His disciples, shall come again and receive them to Himself, that where He is, there they may be, beholding His glory, invested with His glory; for they shall be like Him, they shall see Him as He is. Oh! as the travailing woman (such is the figure which the Lord himself prophetically depicteth for His disciples, while He should be away) as the woman, when she is in travail, hath sorrow, because her hour is come, so should they have sorrow until He see them again : and then their heart shall rejoice, and their joy no man shall take from them.

[p. 8→]

### III. – *The Means for effecting the Purpose of God in the Church.*

**23.** Such is the eternal purpose of God in His Church : and the means for effectuating this purpose. - the means by which man, born in iniquity and conceived in sin, is made partaker of this salvation, may be comprised under two heads : the sacraments of life, and the ministries ordained of God for fulfilling the functions of that life. These two heads correspond to that twofold purpose of God just pointed out; His purpose, namely, in man considered abstractedly; and in the Church considered as the body of Christ, the bride to be prepared for His coming : and correspond in like manner to the twofold work of Jesus Christ on earth; His life in flesh, wherein He was our example, holy, harmless, separate from sinners; and the witness which He bore to God as the Revealer of the Father, the Doer of the Father's works, the Bearer of His message, the Introducer of the Dispensation of the Gospel unto men.

### IV. – *First, The Sacraments of Baptism, and of the Eucharist.*

**24.** The sacraments ordained of Jesus Christ, and having more direct and immediate reference to that life which God hath given to us in His Son, are, the sacrament of baptism, ordained for communicating the same, by regeneration from [p. 9→] the Lord Jesus Christ, [B] who is the second Adam, the quickening Spirit; and the sacrament of the Lord's supper,

whereby the same life is sustained, reinvigorated, and renewed, and its manifested activity is effectually insured.

**B. *By regeneration from the Lord Jesus Christ.***] Regeneration is a great mystery, which meets us at the threshold of the Church; and the deeper and more truly mysterious, the more necessary is it to guard against mystical interpretation, and fallacious reasonings, which would carry out apparent consequences from the terms employed to convey the doctrine; as though natural operations, like those which fall under our own observation, and not heavenly mysteries, were the subject of discourse. The Lord Jesus Christ, the Quickening Spirit, fulfilling the counsel and election of God, regenerates us by the Holy Ghost. He makes us thereby, not His children, properly speaking, but "children of God," and "partakers of the Divine nature." This does not make us divine persons; yet it is a true and real fact and operation of God, the nature and manner whereof, in the heart and being of a man, together with all its circumstances and consequences, far exceed conception; but in its effects the heart and will are sanctified and directed towards God, and the man in his inward being is conformed to Jesus Christ; who being God Incarnate did, as a man, think, speak, and act, according to the perfect mind of God; the account of whose life and words is given to us in Holy Scripture as our example, whereunto, according to their faith in Him, those who are baptized approximate.

**25.** In the sacrament of Baptism, God doth use the element of water, for the washing away of sins, and for saving us (in the answer of a good conscience towards God) by the resurrection of [p. 10→] Jesus Christ. It is the washing of regeneration, whereby God of His great mercy saveth us; for we who were dead in trespasses and sins, are therein born again of the Holy Ghost; the sons of God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God; and by the communication of that life we become verily and indeed members of the risen Lord Jesus Christ, over whom death hath no more dominion; living branches of the true vine: and so St. Paul reminds us, in his epistle to the Romans, that we are buried with Christ by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, and that, knowing that our old man is crucified with Him, that the body of sin might be destroyed, we are to reckon ourselves to be dead indeed unto sin, but alive unto God, through our Lord Jesus Christ.

**26.** In the sacrament of the Holy Communion, the life which hath been thus bestowed is continually nourished by eating of the flesh, and drinking of the blood of Jesus Christ. [C] The bread which is broken in the Church of Christ is verily and indeed the communion of His body; from which the life was poured out upon the cross, but in which, now raised from the dead, the risen and glorified body, resides the eternal life. The cup which is blessed in the Church of Christ is verily [p. 11→] and indeed the communion of His blood, and therein the faithful are made to drink into that one Spirit; it is the wine of the kingdom, the wine of joy and gladness, the cup of salvation. And this is the true and proper and ordained efficacy of this holy sacrament, that, by the mighty operation of God, the living members of the body of Christ are brought into such nearness of communion, such oneness with Him, such mutual indwelling, He in them and they in Him, such fellowship of His power and grace, that the virtues of His glorified humanity should as naturally and spontaneously be put forth through them as grapes by the living branches of a vine; they are pledged to show forth the very life of Christ in mortal flesh, as it is written, - "He which saith, he abideth in Him, ought himself also to walk even as He walked"; and again, "whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." "He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me."

**C. *Eating of the flesh and drinking of the blood of Jesus Christ.***] The object of these paragraphs in reference to the sacraments, is to consider them as means of grace, as means or ordinances for communicating or sustaining the life of God. But the Christian should remember that the Eucharist is much more than this. It is a great act of worship; and in all its parts,

[p. 12] including the communion itself, it is a Service instituted in the Church for the offering of glory and praise, and for the paying our vows, to Almighty God, whence it is called the Eucharist. It is a sacrifice of thanksgiving, wherein bread and wine, set apart to the service of God, and placed upon His altar, are consecrated by the Holy Ghost, in answer to prayer, to be (to use the expressions in the text) the body and blood of Jesus Christ and with these, memorial is made unto God of the great sacrifice offered upon the Cross, for the sake of which sacrifice, thus memorialized and presented before Him, His mercy and grace, that is to say (in the words of our Lord in instituting this holy rite) "remission of sins and eternal life," are besought and without doubt obtained, for all the faithful. And when we speak of the body and blood of the Lord, we do not vary from the faith of the Church in all ages, which has called this service "an *unbloody* sacrifice;" for the bread and wine are made to be the body and blood of the Lord, not after that nature or mode of flesh and blood, wherein these are objects of our senses, after which manner or mode to feed thereupon would be revolting to the natural feelings of a man, but after a spiritual and heavenly manner. The senses can only perceive and take cognizance of bread and wine, which, according to the definition of a sacrament, are the outward and visible signs, addressed to the senses. It is by faith in the Word of God alone, that the believer is persuaded of the reality of that which is effected by His Power in consecration, and discerns the body and blood of the Lord.

27. Baptism alone marks off the Church from the world; every distinction by which the people of God are represented as only a part of the baptized, is an invention of men, making covenants of their own with God, and usurping His judgment. By the flesh and blood of Jesus Christ alone do His people live; and any other means of [p. 13→] support, which supersedes this, is also a mere expedient of men, feeding upon husks, and feeding themselves without fear. For the Church of God is not a fleeting, fluctuating, intangible abstraction, dependent upon the separations, the confederacies, the opinions or the actions of men; but a certain and stable constitution of God, brought into being by His act, and standing by virtue of visible and tangible symbols ordained by Him; and those visible and tangible symbols, in themselves and to the senses of men so utterly inadequate to effect any spiritual work, are the test and trial, and, duly received, are the very triumph of faith; a constant memorial and effectual demonstration that the existence, form, and continuance of the Church proceed from God alone, and in no way from the men who compose it. And they are not empty signs of unreal things, neither are they merely the most suitable forms devised by God or adopted by convention of men for the expression of spiritual truths; nor yet are they merely commemorative of blessings otherwise or collaterally obtained, or invisibly enjoyed; but they are present actings of Christ in the midst of His people, and do operate that which they express; they are *sacraments*, sure pledges of His love and faithfulness in bestowing the blessings by them, the which He ordained them to convey. They seal by their very administration the covenant of God, the blessings contained in that covenant, and the responsibilities involved [p. 14→] therein, so that every baptized man shall be judged by the covenant as one who hath received the life of God, and every one who has partaken of the bread and of the wine, shall be judged as a partaker of the body and blood of the Lord, and can find no retreat, but only a progress onward, either to perfect salvation or to utter and eternal apostasy.

28. But these holy rites can only be administered according to the law of God's Church by those who have received authority thereto; and this authority can proceed only from the Lord Jesus Christ, the Head of His Church, either directly or through those whom He useth for conferring it. We come therefore to the second class of those means, by which God's purpose in the Church is effected; namely the ministries ordained of God, by which the Lord Jesus Christ ministers in His Church, for the perfecting of the saints, and for bearing witness to the world.

#### V. – Secondly, The Four Ministries, - Apostles, Prophets, Evangelists, Pastors and Teachers.

29. But we first observe that **T**he Lord Jesus Christ, the Head of His body the Church, is distinct from all other beings, and none other is like Him. He hath fulfilled that specific work

which He wrought for man's salvation, and no other work, nor that in any other way, because such specifically was the Father's will : it was so, because exactly adapted to the end to be attained : and therefore in no other way could that end have been attained according to God's purpose. So also is it with the Church, the *body* of Christ : none other can be the body of [p. 15→] Christ, and therefore none other can be like it. It is what it is, by God's ordination and constitution, for the accomplishment of a specific end and purpose, and is adapted in all the completeness of its parts to that end. If therefore God's purpose is to be accomplished, the Church cannot be different from, or other than that which He constituted it; and if at any time it have deviated from its original constitution, if the instrumentality ordained of God be in any of its parts deficient, that deviation must be overruled and corrected, and that which has become defective must be restored. The time must arrive when this purpose shall be accomplished, and in the way, and by the means which God hath indicated; for His Church shall never fail - it is the body of His Son; therefore when that time arrives, the Church shall be found comprising the total instrumentality with which God furnished it, and manifested in the full proportion of all those parts, in which He constituted it at the beginning.

**30.** Again, the witness which God giveth of Himself to the world is not by a confused and heterogeneous mass; but by one harmoniously organised visible body. God is unchangeable; and the character of the Church can no more be changed than the character of Him who ordained it in all its parts. Its character is such as He himself describes in His Word; and no assembly, confederacy confederacy, association, or body of any kind whatsoever, or what name soever it may take, is the Church of God as it is in His contemplation and purpose, unless it answer the description He has given of it.

**31.** Now **T**the apostle Paul, as in many passages of his epistles casually and unconnectedly, so most fully and distinctly in his first epistle to the Corinthians (ch. xii. 27-31), and in his epistle to the Ephesians (ch. iv. 4-16), declares what is the constitution of the Church as framed of God, what are its principal memberships and parts, and what is the end and purpose to be accomplished in the Church by the co-operations and mutual ministrations of those several parts; from whence we extract the following passages : - In his first epistle to the Corinthians, the twelfth chapter, after setting forth the diversities of gifts in divers men, in the body of Christ, (the which he illustrates under the figure of the human body, and that body he declares "is not one member, but many members, yet but one body", whereof each hath need of all the others) he saith, "Now ye are the body of Christ, and members in particular - and God hath set some in the Church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." And in his epistle to the Ephesians, the fourth chapter, he saith, "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men." "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ : that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into Him in all things, which is the head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

**32.** Of the four classes or orders of men, under which, in the last of these passages quoted, the apostle sums up the ministries of the Christian Church, including those expressly mentioned in the former passage quoted, each one is, as we know, for a special and specific work, which work cannot be efficiently fulfilled by any of the others, for as much as each is

the specific and eternally ordained instrument and ordinance by which God would fulfil its appropriate work : and each has its distinct and respective relation to man, each has its several work to effect in every man, and each has its respective correspondence to the varying characters of men [D]. One man is more open to the influence of authority [p. 17→] and wisdom, which is the specialty of the apostle; the conscience of another is more readily convicted by prophetic utterance; a third is more easily persuaded by the hearing of glad tidings, preached by the evangelist; while others are fitter subjects for the care of the pastor, and readier disciples of the teacher, at whose feet they find themselves sitting in the first moments of spiritual consciousness. And this is as true of the operation of these ministries within the border of the Church, as to the world without : the saints must be perfected, not only by the indirect, but by the direct ministration of each of these ministries, and so the work of the ministry, internally, as well as externally, be fulfilled. It is not through the instrumentality of any one or two, but by receiving the blessing of all, that the child shall grow up into the perfect man; forasmuch as it is God's law and ordinance in His Church, that by these four means, and neither by more nor by fewer, that growth shall be attained : for these are each and all together necessary to the revealing of God and the shewing forth of His glory; they are the gifts, in the giving and receiving whereof God the Lord vouchsafes to dwell among men; and to this very end were given. In other words, they are the ordinances whereby the essential goodness and blessings which are in God are manifested to the world, and poured into the bosom of the Church. They were ordained of God, because exactly adapted to those very ends, or rather they [p. 18→] are the necessary and so the eternally ordained channels, whereby that Divine Goodness and those blessings find their spontaneous means of manifestation and conveyance to man : and so far forth as they are withdrawn, and are not all and each existing in full exercise, His goodness is obscured and His blessings intercepted in their passage to the Church, and the Church fails to be the dwelling place of God, the abode of His glory, and the declarer of His manifold wisdom to the principalities and powers in Heavenly places.

D. *Correspondence to the varying character of men.*] In the Instruction on the subject of public worship, and the necessity and true place of the four ministries, for the right conducting thereof, delivered at Albury and in London in July and August 1842, it was shewn that the word of the apostle, or ruler in word and doctrine, is addressed to man, especially as an individual person, and as a rational and moral agent; it is addressed to and embraces the whole man, spirit, soul, and body; and acts upon the will and binds the conscience in the fullest sense and extent of the word, as conscience is the supreme inward judge and determiner of what ought to be done, and what ought not to be done: that the word of the prophet comes to man, rather as he is a spiritual and imaginative being; shines in upon that intuitive perception of God and of our duty, which is clouded and obscured in the corrupt state of man through sin; and enlightens the conscience as it is an intuitive principle, the candle of the Lord [Prov. xx. 27.]: that the word of the evangelist addresses man as a being of understanding and sense, and is applied to the conscience as it is a recording and reminding faculty, bringing sin to remembrance : and that the word of the pastor is addressed to man as he is a being of affections, passions, tastes, and sympathies, [p. 19] lays hold of his confidence, and acts upon the conscience as it is a moral sentiment.

It will be found that these things exactly consist with, and correspond to, the Statements of Scripture and the general apprehension of men concerning these ministries, and that they embrace the several parts of the moral constitution of every man. The variations in the characters of men may also be traced to the preponderance of one or other of the faculties thus analysed. And so it is that, in the conducting of public worship, it falls to the evangelist solemnly to recount before God those sins which are to be subsequently confessed; thus the pastor is the proper minister for expressing the contrition of the people in the general confession of sin; to the prophet should be committed the solemn reading of Holy Scripture; and the truth of Scripture and the Creed of the Church should be pronounced by the elder. Thus, also, the supplications of the people are offered by the pastor, while the more formal prayers (the *preces formatae*, as we may call them) are properly presented by the elder.



**33.** Therefore was it that the Lord Jesus Christ, the revealer of the Father (for every one who saw Him had seen the Father), did bear in Himself all these offices when upon earth. He was the Apostle of our profession, the Sent of God, filled with wisdom of God, in words of wisdom and holy doctrine, in wisdom of conduct and rule; He was the Prophet mighty in word and in deed, the revealer of the mysteries of God, the interpreter of His word; He was the Evangelist, the preacher of the Gospel to the poor, the anointed healer of the sick, the wounded, and the maimed; He was the good Shepherd who laid down His life for the sheep, the **T**eacher sent from God.

[p. 20→]

**34.** In like manner God is still to be revealed by Christ Jesus, in His body the Church. Christ Himself is at the right hand of God; He alone is the container of all fulness of God, and centres in Himself all the rays of the Divine Glory : "for it pleased the Father that in Him should all fulness dwell." And all we receive **only** out of His fulness, and grace answering to grace, and each one of us only according to our measure; (for saith the apostle), "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", and our gifts "differ according to the grace that is given to us." Whence it follows that all the four offices, whereby God shall be made known, and which were centred in Jesus Christ, must still be exercised in His Church, and each by separate members; and as at the first by these in His own person He witnessed to the world, He gathered His children, He blessed and comforted those He had gathered, so also by these in His Church until the consummation of the age, He shall continue to witness, to gather, and to bless; yet not through the agency of any *one* man, for that would be to make that man the container of the incommunicable fulness, which the Lord Jesus Christ Himself alone can be, but by distributing unto the several members, and exercising through them, those several offices, each fulfilling his own functions, and no one usurping [p. 21→] the functions of another; otherwise the proprieties of the several parts of the body would be violated, and one member would be enabled to say to another, "I have no need of thee."

**35.** For the Church is not a phantom of the imagination, nor is it merely a figure of speech to call it the "body of Christ", or its several parts members of that body; the Church is a reality, visible, tangible, definite - a community of men disposed in various relations one to the other, and to Himself, their **H**ead, in so true and real an union, that the human body can only imperfectly represent, nay is but an outward type and shadow of, the Church, which is the great original and archetype in the mind and purpose of God. Nor are these gifts which He received for men, and gave to men, impersonal influences nor abstractions, but they are themselves living men, by whom the fulness which is in Himself is, by the operation of the Holy Ghost, dispensed unto the Church; therefore saith the apostle, "When He ascended up on high, He gave gifts unto men, and He gave some *men* (τους μεν, not τα – *men*, not *gifts*) apostles; and some *men*, prophets; and some *men*, evangelists; and some *men*, pastors and teachers."

**36.** And again, they are not given for a time which hath already expired – the object to be attained by them hath not yet been accomplished, and by them alone can it be accomplished; for [p. 22→] the saints are not yet perfected; the work of the ministry hath not yet found its termination; the body of Christ is not yet edified; the whole people of God have not yet arrived in unity of faith unto the perfect man, the measure of the stature of Christ's fulness; the Church hath not as yet been prepared as a spotless virgin for the marriage of the Lamb. And until these ends be accomplished, and that which be perfect is come, the instruments of God's appointment for effecting them cannot be dispensed with, and ought not to be suspended in their operations. This will appear more evident from a consideration of the distinct offices of these several ministries.

**37.** Scripture discloses to us that the distinct and definite objects for which apostles were bestowed are - to be the heads under Christ, and supreme rulers of the Catholic Church; to be fountains and the teachers of the doctrine of the Church; and lastly, to bestow the Holy Ghost by the laying on of their hands, whether for sealing all who believe, **[E]** or for ordaining the Ministers of the House of God. And in the third and last of these functions the two former are virtually involved; for the ordinance through which the Holy Ghost is ministered unto the Church, in anointing the priests of God, in sealing and confirming the saints, and imparting the gifts of the Holy Ghost as the Spirit willeth to **[p. 23→]** divide them to every man severally, must needs be that through which those ministers and all the outward matters of administration shall be ordered, and the mind of the Church shall be directed and informed. These functions none other can fulfil, so far as is revealed in Scripture, save apostles, and those only who are immediately and personally delegated by them. **[F]** To apostles these duties were entrusted by the Lord Himself. Hence on them was conferred the power of the keys, of loosing and binding on earth; the emblem and the pledge of that supreme rule which Jesus administered, yea and shall ever administer, by them. Hence He retained them near unto Himself, that He might instruct them, not in public only, but in private. He cleansed them by His word, before His Passion, and abode with them after His Resurrection until the day in which He was taken up, committing His commandments unto them, speaking of the things pertaining unto the kingdom of God, opening their understandings that they might understand the Scriptures, and giving to them, and directly and immediately to them alone, and to none other except through them; "to go and make disciples of all nations, baptising them, and teaching them to observe all things, whatsoever He had commanded them." And hence in the last hours which He spent with them on the eve of His passion, He gave to them the promise of the Comforter, the Holy Ghost; **[p. 24→]** for which promise, at His ascension, He bade them again to wait. Apostles, and apostles alone, are in Scripture declared to be the centre of authority, of doctrine, of unity in all things, to the visible Church of Christ on earth, until His second and glorious appearing "to those that look for Him without sin unto salvation." And accordingly, in the history of the Church in the Acts of the Apostles, it is declared that the converts at the first continued steadfastly in the *apostles'* doctrine and fellowship : **[G]** thus was it that the possessors of lands and houses, when they sold them, brought the prices and laid them at the *apostles'* feet : thus it was that when the office of deacons should be brought out, it was "*the Twelve*", who called the multitude together; and thus when the Church was scattered by persecution, the *apostles* abode alone at Jerusalem. Apostles are the foundations of the Church; **[H]** not of this Church, or of the other, but of the One, Holy, Catholic Church, hence Apostolic : - they are the base whereon the lively stones should be builded, and the perpetual means of sustaining and upholding the fabric of the Living Temple, the Church, in unity of spirit and life, of doctrine and of government.

**E.** For sealing all who believe.] The holy rite of Confirmation or Imposition of hands, for communicating the Holy Ghost, was administered by the Apostles at the first, as is proved from Acts viii. and xix., and appears to have been always administered by those holding the highest place in the Church. **[p. 25→]** In Baptism, as well as in Confirmation, the Holy Ghost is communicated; in Baptism, His power and operation is put forth in the regeneration of those baptized, who are made children of God, and living members of the mystical Body of Christ; in Confirmation or Imposition of hands, His operation is to seal and to perfect those already baptized, who are through that rite stablished, anointed, and sealed. [2 Cor. i. 21, 22.] In Baptism the Holy Ghost operates as "the Spirit of Life;" in Confirmation, as "the Paraclete." Those who are baptized, being very members of the body of Christ, are unquestionably rendered capable to manifest the gifts of the Holy Ghost through their Union with the Lord Jesus Christ, nay, it may be said, capable to be used by the Lord for any action in His Church. But through the laying on of hands, as the ordinance of God for that purpose, they not only receive the gifts (χαρίσματα) or dividings (μερισμους) of the Holy Ghost, [Rom. xii. 6; 1 Cor. xii.4 &c.; Heb. ii. 4.] (which gifts are more or less manifest in their character) but also that grace (χαρις), and that anointing whereby, as being more children but perfect men, they are enabled to fulfil their part in the Church of God, and, as lively stones, to occupy their place in the spiritual building; [Eph. iv. 7; 1 Cor. i. 4; Col. iii. 16, 1 John ii. 20, 27.] just as, by means of

Ordination, those ordained receive the [1 Peter, ii. 5.] grace and gift of God (these two words being also used in reference to what is received in ordination), for fulfilling their ministry.

The distinction (vulgarly made) between gifts and graces is foolish and mischievous. What are called in modern language 'graces,' (that is to say, the lovely and becoming virtues of the Christian, the fruits of the Spirit, as they are called in Gal. v. 22, the proper motions of that divine nature of which we are made partakers by Baptism), are not exhibited and practised in their perfection, except by the perfect Christian, who is perfected and accomplished through means of that ordinance, and by that act, whereby also the outward manifestations, or gifts of the Holy Ghost, are ordinarily conferred. And Confirmation is not a mere ordinance or act for enabling men to speak with tongues, or endowing them with supernatural gifts, [p. 26→] but it is an holy act of anointing and sealing with the Holy Ghost, which as well enables a man to exercise holy affections and practise Christian virtues in their highest degree, as also to exercise gifts of the Holy Ghost to a good end. And he who, being confirmed, does otherwise in either of these respects, bursts through additional bonds and restraints, and, no doubt, incurs deeper responsibilities.

F. *Immediately and personally delegated by them.*] The functions spoken of in this paragraph are, the exercise of the highest authority in the government, and in the doctrine, of the Church, and the conferring, by imposition of hands, the gift of the Holy Ghost for Ordination and for Confirmation. The last of these is not to be separated from the former, – they never have been separated in the practice of the Church; for, in all times, those only, who have held the highest place of authority, have been supposed to have power to impose hands for conferring the Holy Ghost, and have been permitted to exercise it. It is universally admitted, that Scripture represents apostles to be intrusted with authority over all others in the Church, both in discipline and in doctrine; nor has it ever been denied that such supreme authority belonged to them, and was exercised by them, so long as they lived. But when Christianity had been introduced into most countries of Europe and Asia, it is obviously impossible that a number of men, not exceeding twelve, could either suffice to ordain all priests and others whose services were necessary, or afterwards to superintend and to direct them in their duties by personal oversight, or personally to instruct them. The question then occurs, how was this want provided for? In answer thereto we observe, First, That apostles being specially commissioned by God Himself, and not through men, which commission carried with it the consequence, and the fact, of the continual supply of grace immediately to them through the special presence of the Lord [Matt. xxviii. 20.], had not the power nor possibility to place other men in the same position as themselves. God only, by special revelation, could give [p. 27→] that commission. Secondly, That after the day of Pentecost (when apostles received their full endowment), Scripture gives us only two instances, at the utmost, wherein God did, in fact, give such special call and commission, namely, the instance of St Paul, and probably of St. Barnabas. We neither read nor hear of any others constituted to be apostles, or set in a place of equality to apostles. Thirdly, We however learn from Scripture that there were others, viz. St Timothy and St. Titus, who had power (in subordination to apostles) to ordain, to superintend, and to teach, presbyters as well as people. Fourthly, The authority to exercise this power was delegated; the power was not to be exercised independently of apostles; the authority was in both cases accompanied with charges and directions how to use it. In the case of Timothy, the power of ordaining was to be exercised "until" St. Paul himself should come; [1 Tim. iii. 14, 15.] and Titus was reminded that he was left in Crete, that he might set in order things left undone (τα λειποντα), and ordain elders in every city, [Tit. i. 5.] as St. Paul had appointed him; so that, in both instances, the call for the exercise of the power was to supply what the apostle was hindered from doing himself by accidental causes. In both instances again the authority was not general, but for the occasion, in certain given places and in certain limited times; and both the one and the other were desired, as persons under authority, to rejoin the apostle and to bring others with them. [2 Tim. vi. 9, 10, 21. Tit. iii. 12, 13] Fifthly. There is, therefore, no direct evidence in Scripture for the exercise of these functions, except by apostles, and those personally and immediately delegated by them. Scripture shews that the functions of rule were committed by the Lord to His apostles alone; if, there-

fore, these be exercised by others, it must be by delegation, for, otherwise, the apostles would cease to be rulers. In every wisely constituted government, all subordinate authority will be delegated, and so only can the action proceed from one centre, and uniformity and consistency be preserved. Those, however, who were thus delegated were, without [p. 28→] doubt, not simply priests, but of the number of those called and ordained to the higher order of the priesthood, they were associated with the apostles not only in the priesthood, but in the episcopate of the Church. The gift or power bestowed in Ordination to the episcopate enabled them to be fellow labourers with the apostles in the oversight of the Church of Christ, and to fulfil all those acts which should be necessary thereto. But this Ordination did not convey an equality with apostles, in rule or authority, nor confer any independent power. The apostles were still first, and all others in the episcopate (whether Prophets, Evangelists, or Pastors, as respected their class and ministry,) were subordinate to them, and were bound to act under their direction and supervision. The possession of the gift bestowed in Ordination to an office is quite distinct from the right to exercise the functions of the office. The gift is that power (χαρισμα) of the Holy Ghost, which enables the ordained to fulfil his duties in the Holy Ghost, and to minister the grace and blessing of the same Holy Spirit, according to the measure and nature of his office, to those towards whom he acts; for every act in the Church of God is fulfilled by the grace of the Holy Ghost, and is a means of imparting grace to those who believe. The right to exercise the office is a matter of discipline and government, wherein every one ordained must be in subjection to his ordinary; and the gift of the Holy Ghost received in Ordination, so far from exempting a man from this relation, on the contrary renders him the more responsible for fulfilling the duties resulting from it.

It appears therefore, from Scripture, that authority to fulfil these functions, on certain occasions and for a certain necessity, was delegated to others than apostles; and that the same should in very early periods be usually, and as a matter of course, delegated to all angels or bishops of churches, for supplying the need of their churches, can readily be conceived and admitted. But this further position is nowhere stated in Holy Scripture, nor does Scripture give us a trace of the means whereby [p. 29→] God would provide for the continuance of a priesthood, and consequently of the Sacraments and of the Church, after the departure of apostles.

The passage in 2 Tim. ii. 2, cannot be interpreted as conveying to Timothy, nor to any other, a command, or an authority, to ordain to the episcopate. If it be an authority to ordain, it does not go further than that contained in the first epistle, to ordain elders.

The only grounds for believing that episcopacy has been the ordinance of God for the rule of the Church, and for conferring ordination in the ages succeeding to the apostolic times, are, first, The tradition and the general practice of the Church, which are as clear upon this point as upon any matter depending on the same grounds, although there are many difficulties in tracing that apostolical succession and descent, which is held to be essential to episcopacy; and secondly, That God has, through His ordinances revived in these days, confirmed that traditional doctrine and avouched the same to be true, thus mercifully giving assurance that He has hitherto, and in the absence of apostles, provided for the administration of sacraments and for the continuance of the priesthood, without which the Church would have ceased to exist.

G. *Apostles' doctrine and fellowship.*] In the text quoted it is added, "and in breaking of bread and in prayer," to which the word "apostles" stands in the same relative position as to the words "doctrine and fellowship." The apostles, as the first commissioned priests and ministers, received a charge which included the duties of teaching, of imparting the Holy Ghost, (whose communion and fellowship (ἡ κοινωνία του Αγίου Πνευματος) [2 Cor. xiii. 13. Phil. ii. 1. 1 John, i.] is truly the communion of the Apostles, the communion of saints, the fellowship with the Father and with the Son), of consecrating and dispensing the Holy Eucharist, and of offering the prayers of the Church; and all others admitted to the priesthood and ministry, if they will fulfil their duties aright, [1 Cor. xi. 2. 2 Thess. ii. 15.] must keep and hold the traditions (κατεχειν, και κρατειν [p. 30→] τας Παραδοσεις) which the apostles deliver to them, and must follow their example.

H. *Apostles are the foundations of the Church.*] That is to say, men actually invested with, and exercising, the office of apostleship, and constituted to be apostles immediately by God, and not by man, nor through man [Gal. i. 1. ]; for those constituted through man are not, and cannot be, foundations of the Church Catholic. The foundations are a continuous and abiding part of the building : when these are affected, the building falls into decay. The word "apostles," therefore, does not imply an abstract office, or abstract functions, fulfilled by any, no matter whom, nor yet those twelve individual men only, who were chosen by our Lord before His crucifixion; but that there are, or ought to be, at all times, certain men duly called to the apostleship, and exercising the office and functions of the same, and by whom that office should have continuance in all periods.

**38.** Such is the office of apostle, as plainly laid down in Scripture, and therein declared to be exercised. And the office of prophet is as distinct and as well defined. The prophet is the channel whereby the secret mind of God is brought into the Church by revelation, not in the form of doctrine – the doctrine of the Church is "the apostles' doctrine"; – not in the way of commandment, – "Be mindful", saith St. Peter, "of the words which were forespoken by the holy prophets, and of the *commandment* of us the apostles of the Lord and Saviour;" – but for conveying the light of God, whereby apostles may know how they should direct their course in exercising rule in the Church of Christ; for opening the hidden mysteries contained in the law and in the prophets of the Old Testament, in order that apostles may minister them forth in holy doctrine to the Church; – and [p. 31→] in those respects fulfilling the same office, and acting personally and directly to apostles in the same relation, which the prophets of old fulfilled, and which the dispensation of the law sustained, to the Apostolical Church, the Church of the baptized; for saith St. Peter, "unto the prophets it was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported unto you by them which have preached the Gospel unto you, with the Holy Ghost sent down from Heaven;" – and lastly for declaring the mind of God concerning His servants whom He would use in the ministry, which predicted mind the apostles may effectuate by ordination; wherefore St. Paul saith in his Epistle to Timothy, "This charge I commit unto thee, son Timothy, according to the *prophecies* [I] which went before on thee, that by them thou mightest war a good warfare"; and again he saith, "I put thee in remembrance that thou stir up the gift of God which is in thee by the laying on of my hands"; and again, "Neglect not the gift that was given thee by *prophecy*, with the laying on of the hands of the presbytery." And in all these particulars, prophets are, as it were, the complements to apostles as the foundations whereon the Church is builded; the channels to convey the mysteries of which apostles are the stewards; the light shining in a dark place, by which they may guide their footsteps.

I. *The prophecies which went before an thee.*] It is highly probable that the word "prophecies," in the plural, does not refer solely to the calling of St. Timothy to the high office wherein he was when addressed by St. Paul, as no doubt is the case in the next passage quoted. It is evident that, besides those prophets who are spoken of as companions of apostles (Acts, xv. 22-32, &c.), there were others acting as ministers in particular congregations (Acts, xiii. 1). And the reference may be to words from such prophets on the occasion of St. Timothy being called to the presbytery, or, perhaps, on other occasions, as well as to the word calling him to the higher office. Although the words of prophecy, through prophets in particular churches, as a call to the ministry, would extend only to the office of the presbytery, and not to the higher order; yet they might furnish indications of the future path of St. Timothy, and of the labours to be achieved by him.

**39.** The evangelist is a third gift, defined by as distinct and separate limits as the two former; the preacher of the Gospel, ordained thereto by apostles, and receiving his mission from them - sustained and nourished, fitted and furnished in the bosom of the Apostolic Church, and thence carrying forth both the light of the truth and the power of the life - bearing the tidings of the coming kingdom, and so of the coming judgment, and the news of the ordained refuge, the Church of Christ, wherein alone is salvation - and as he goes "healing the sick, casting out devils, raising the dead" - and when, by preaching of the word, confirmed by the

signs and miracles which God should work by him, he has drawn the hearts of the hearers to be joined to the Church, receiving them by baptism [p. 33→] into the Church : having accomplished this, his office is fulfilled; and straightway he proceeds on his mission of preaching the Gospel [K] in other places, as may be seen in the example of St. Philip the evangelist, recorded in the eighth chapter of the Acts.

**K. Preaching the Gospel.]** The great public office of the evangelist is to preach; and in this respect he has duties to fulfil towards the baptized already committed to the care of the pastor, as well as towards others. In addition to any personal ministry which might be needed in particular cases, it is at all times his part to keep in the remembrance of the Church the principles of the doctrine of Christ; and to take care that believers do not "forget that they are purged from their old sins," [Heb. vi. 1.] even though they "know, and be established in, the present truth." Teaching, also, is a continual ordinance in the Church of God, and profitable to Christians in every stage of their experience; [2 Pet. i. 9, 12.] and the evangelist, concurrently with the pastor, is, as is afterwards said (s. 58), the teacher. His teaching (as may be inferred from note C), is especially addressed to the understanding and the common sense of his hearers, and is directed to convince, as the pastor's is directed to persuade.

**40.** While such are the duties pertaining to the three ministries already mentioned – the evangelist, to gather out of the world those who should believe his word, and by baptism to impart unto them the spiritual life, which is God's sure gift and covenanted promise to those who believe; the apostle and prophet, to be the foundation, and the former to be the master builder upon the only true foundation, Jesus Christ – the children of God, [p. 34→] thus born into the Church are committed to the supervision and care of the pastors and teachers ordained to this ministry by the hands of apostles. These are they who, under apostles, are the ordinances for spiritual rule over the baptized [L], the guardians of their souls, as it is written, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." And again, "Know them which labour among you, and are over you in the Lord, and admonish you." By them also is the flock of God nourished with wholesome words of doctrine received from apostles, and the sheep and lambs of Jesus Christ are fed; as saith St. Paul to the elders of Ephesus, "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which He hath purchased with His own blood." And again St. Peter, to whom the Lord had specially-given the same blessed charge, "The elders which are among you I exhort, who am also an elder",— "Feed (or tend as a shepherd) the flock of God which is among you, taking the oversight thereof"; —"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And while the apostles bear the rule, and dispense the food of instruction, and minister the Spirit, in the universal Church, (and they were in the beginning the constituted [p. 35→] priesthood, the pastors and teachers), these are the channels for the conveyance of the like blessings within the limit of their office, and subordinately to apostles; not ministering where they list, but to "*the flock, which are among them*", and "*among whom they are.*"

**L. The ordinances for spiritual rule over the baptized.]** These ordinances for applying to individual Christians the grace and blessing of God are here spoken of collectively, and as summed up in the angels or bishops of the churches, who are the chief pastors, each of his own church, and each the head, and responsible for the due conduct in their office, of the priests or elders under him. This is made plain from the following section (s. 41).

It is more fully explained in the note to that section [M], that the presbytery or eldership of a particular church comprises in it a fourfold ministry, which corresponds to the fourfold ministry in the Church Universal, or rather which is the continuation of the other, and the means of applying to individual Christians the benefits of that fourfold ministry existing in the one priesthood. It will, therefore, follow (as those, for whom these notes are intended, are aware) that the angel or bishop, carrying as pastor and teacher to a particular Church the blessing, the grace, and the doctrine of the apostles, stands in a relation to that particular church, which is occupied in the Church Universal only by the Lord. He is the head under Christ (and

His apostles) to the particular body or congregation, and he has under him, for the purposes of the ministry, a priesthood exercising a fourfold ministry. His relation to his church is therefore, in this respect, a figure and manifestation of the relation of the Lord to the Church Catholic, in a peculiar and distinct manner, nowhere else exhibited. This is the true dignity of an angel of a church; and it is in this relation that he offers up the prayers, and supplications, and praises, of the [p. 36] Church in an act of intercession. He will, however, remember that he is constituted to be angel by the apostles of the Lord, and abides with his church, under their charge and defence, and prospers through their blessing; that he is enabled to fulfil his duties by an ordination, which he receives, through the apostles, in common with all the other ministers admitted to the higher order of the ministry, namely the episcopate (see the next note, M); and that the jurisdiction, which he exercises in this peculiar capacity of angel or bishop, is bounded by the limits of the church of which he is head. He is put in charge with a great trust; but the above considerations will prevent those abuses which, through forgetfulness of them, have prevailed since the first age of the Church, and, probably more than any other single thing, have been an active cause of hindrance and delay to the accomplishment of God's purpose in the Church.

**41.** In the earliest days of the Church at Jerusalem, the only two offices distinctly brought into operation were, apostleship, the head of rule; and deaconship, the head of obedience; – the ἱερατεία, and the διακονία. But the increase of the numbers of the faithful, even at Jerusalem, and the diffusion of the Gospel, and the gathering of distinct communities, in other places, demanded the services of others in the priesthood. And hence, as a necessary consequence, and as a natural law of each distinct community, resulted the Hierarchy of the Christian Church, complete in every several community, [p. 37→] and with all the necessary relative subordinations, and proper duties of each several rank of ministry. But then, all these are the fulfilment of the office of pastor and teacher to particular bodies of the baptized, and the means of bringing it down to every one individually [M] : for though the priesthood, episcopate, and pastorship, of the Christian Church are one, the essential characteristic of this fourth order of ministry is, that while the apostles are shepherds and overseers with universal jurisdiction, and with supreme authority, this is invested with authority, derived from apostles and bestowed for the purpose of being exercised in a limited province, and therefore is necessarily subject to the apostles. An apostle who should become a *bishop*, so far as he restricted his pastoral duties to a local district or limited number of persons, would (as a pastor) appear no longer in the character of apostle, but in that of *bishop*. And a bishop, who should claim universal jurisdiction, ceases from the distinctive character of a bishop, and assumes to be an apostle. Thus it is that, by the constitution of the Church of God, the one priesthood finds its universal development in the apostleship, its limited and particular exercise in the ministers of churches particular: the apostles, the one priesthood and universal episcopate; the pastors and teachers in their several grades, associated with the apostles in that one priesthood, for fulfilling the priestly office in [p. 38→] all the churches of the saints. And as no one bishop, so neither all bishops together, can fulfil the precise and definite office and continuous duties of apostle. Not only is it impracticable in the very nature of things, but God hath assigned to them their own place and duty - and apostles, not bishops, are God's ordinance for apostolic work. There would still be wanting that universal ministry which shall sum up and express, and be the outward function of the whole, just as all the members of the body together do not constitute a man, but must be summed up in his head, which is different and distinct from all his other members. Thus Jesus in the heavens ministers, through apostles, the function of supreme rule and dispensation of the Spirit of Life, unto all in the universal Church.

M. *The means of bringing it down to every one individually.*] It has been shewn in the preceding sections, that there must be a direct operation of all four ministries upon every individual; also, what are the leading characteristics of each of them in their general application to man: but it was not necessary, for the purposes of the original work, to shew the precise manner in which should be effected the direct operation of the four ministries upon individuals, believers as well as unbelievers, and within the limits of particular churches or congregations; nor mi-

nutely to refer to the distinction of order existing in those who exercise these ministries. It may be profitable for our present purpose to give some further elucidation of both these subjects, and for this end the following remarks are added.

The Priesthood, Episcopate or Oversight, and Pastorship, [p. 39] of the Christian Church are *One*, in the Lord Jesus Christ, who is the “High Priest of our profession,” and the “Shepherd and Bishop of our souls.” He fulfilleth these functions by exercising a fourfold ministry or manner of operation, adapted to the several parts of the moral and intellectual constitution of man. All other men engaged in the Christian Church, in ministering before God and towards their fellow-men in spiritual things, are instruments in the hands of the Lord Jesus, used by Him through the operation of the Holy Ghost. They have no independent virtue, power, or office, as priests or ministers; and they are to be received, sought to, revered, and obeyed, simply because they are thus employed by Him.

The Lord Jesus Christ before His ascension gave commission to His apostles, and after His ascension endowed them with power, not only to be apostles in the highest sense of the term, sent forth immediately by Him as He was sent by the Father, but to be priests, bishops or overseers, and pastors. These were neither prophets, evangelists, nor pastors, but apostles, or rulers in word and doctrine; but, being constituted to be priests in the Lord, they were the germ, and the pledge also, of that fourfold ministry whereby the Lord, as High Priest, doth act; which ministry in all its four parts would be completed through means of those who should be ordained by the apostles, and who would look to the apostles for instruction and guidance in their offices, as the Lord had Himself taught the apostles before His ascension. [Acts, i. 3.]

These, no doubt, at the beginning fulfilled the work of the ministry to the first baptized converts at Jerusalem, but it is obviously impossible that, at a later period, when the disciples were increased, twelve apostles (with corresponding numbers in the other ministries) could directly and immediately minister to every individual man or Christian. To meet this state of things, the apostles ordained elders in every city and church, [Acts, xiv. 21, 23, &c.] for the work of the ministry in each separate church, who would take care of the flock therein, and fulfil the duties of the [p. 40] Christian priesthood among them, under the oversight and superintendence of the apostles who had ordained them.

Thus would immediately come into development a distinction in order. There were those who would minister as priests, bishops, and pastors, among the flock or laity, having no proper authority over each other as priests, and as respected their priestly duties, but ministering to the laity (or rather to individuals, whether ordained or not) as respected their spiritual interests as children of God. These would form one order. There were also the apostles who superintended and ordered these several churches, travelling among them with their companions and associates, such as Silas, a prophet, Mark, Luke, Timotheus, Titus, and again deputing those companions with authority, sometimes to visit the churches, sometimes to exhort, sometimes to ordain, and of whom finally certain, according to the tradition of the church, were set each over some one gathering or congregation as angel or bishop thereof. [2 Cor. viii. 23. Ephes. vi. 21,22. Colos. iv. 7-9 Ep. to Tim. and Tt. passim.] Thus, individual Christians became the immediate objects of the care and ministry of the former and lower of these orders of ministers; while the labours and operations of the latter, so far as directed to believers, were directed to the churches of the baptized as bodies of men, with their bishops or presbyters, and their deacons. The jurisdiction of the former was limited to the church and people among whom they were set to feed the flock of God, and to take the oversight of them. The jurisdiction of the latter extended to the direction and guidance of priests in their duties, and to the censure and control of them as respected their offices. [1Tim. v.; 2 Tim. ii. 2, &c] The terms Presbytery and Episcopate became therefore distinctive terms of two separate orders; those having the immediate cure of souls retaining the former, while the term Episcopate became restricted in use to the latter and higher order.



Those, therefore, who were thus ordained to be presbyters, were admitted to the one priesthood of the Christian Church, the duties whereof they were enabled to fulfil as effectually as apostles, or any others. And as the end of their ordination was [p. 41] to “take heed unto the flock,” who should all receive that direct fourfold ministrations whereby the saints are to be perfected, therefore there must be contained in this order the four classes of ministers corresponding to, or rather continuous of, those existing in the higher order. There must be among those having the immediate cure of souls, not only the ruling elders, but also prophetic priests, evangelists (or preachers), and pastors (or confessors); through whom, receiving grace and instruction from those in the higher order, the fourfold ministry of the Lord would find its direct and immediate application to individuals.

But of the four, the pastor, as is stated in s. 40, has the especial supervision and care of the children of God; he is the immediate and intimate guardian of their souls. And as this is the characteristic of the pastoral ministry in its direct and personal application, so in the Operation of the fourfold ministry through those in the episcopate (whose ministry is directed to churches, and who take oversight over both priests and people), the pastors are, from the nature of their office, the immediate guardians, and in the natural course of their ministry have the especial supervision and care, of the churches. So that, being pastors of priests as well as people, chief pastors, they became, under the apostles, heads of the churches over which they were placed in charge; and thus “the hierarchy of the church” becomes “complete in every several community,” comprising the representative of the higher order of the Christian ministry (who becomes the connecting link and the channel of communication between the rulers over the Catholic Church, to whom he is strictly subordinate, and the particular church committed to his care), and also comprising the presbyters, admitted to the priesthood, but subordinated to the bishop, together with those acting in the office of deaconship.

Therefore it is that in the preceding section (s. 40) the whole ministry and priesthood of the particular church and congregation is looked upon, as if it were contained in the office of pastor, as it may properly be considered in reference to the [p. 42] apostles and to the other ministers of the higher order; and that, both in that and in the present section (s. 40 and 41), the same things are spoken interchangeably of those admitted to the priesthood for ministry in particular congregations, and of the bishop.

The distinction, therefore, of order is not a distinction in the priesthood considered abstractedly. The priest, equally with the bishop or the apostle, possesses power to present and to convey, and, if duly authorized and legitimately placed in jurisdiction, does effectually present and convey, the gifts, the vows, the prayers, of the people to God, and the words of absolution, of blessing, or of instruction, from God.

The distinction of order is not a distinction as to the nature of the fourfold ministry or manner of action in the priesthood. These offices, in their application to the heart and spirit of a man, are as effectually administered by a ruling elder as by an apostle; by a pastor, who is only priest, as by an angel or bishop. The distinction consists in the extent and nature of the jurisdiction (whether as relates to discipline or doctrine), and consequently in the proper subjects of the respective ministrations; it consists in the possession by the one of the power or capacity, not possessed by the other, to oversee, to direct in their duties, to instruct, to bless, and minister supplies of grace, not only to the people, but to the priests, for fulfilling of their duties, with which is connected (as shewn in s. 27) the capacity for being used to impart the gifts of the Holy Ghost in ordination and otherwise.

For the fulfilling of these larger duties there is required a distinct standing and place, from that requisite for fulfilling those common to the priesthood, – there is required the impression of a new and distinct character, and the possession of a further gift of the Holy Ghost, which must be conveyed and conferred by solemn ordination. And as by the constitution of the Christian Church, as interpreted by tradition, priests are incapable, and by the law of the Church are not permitted, to [p.43] admit others to the priesthood, so it would follow by just

analogy, and so by the original constitution and law of the Church it surely was provided, that none can be admitted to this higher order except they be called immediately of God, and by Him, without the intervention of man, be constituted to be His apostles; or except they be received into the episcopate by ordination, through the imposition of the hands of apostles or their delegates. It is probably from this cause (and not for the reason usually alleged) that while the act of one bishop is sufficient to ordain to the priesthood, "two or three" are required [Apos. Can. i.] to the consecration of a bishop; an analogy which has been closely followed in presbyterian ordinations, as might be anticipated. (See s. 57.)

In concluding these observations, we point out the following relative positions in which apostles and other ministers may be regarded. 1. As called and set in the one priesthood, wherein all are equally priests, bishops, and pastors, though they are not all equal priests, &c. 2. In respect of order, the jurisdiction and episcopate of the priest extends properly only to the laity, that is to say, to the souls of individual men (if of ordained men, that is merely accidental); while that of the bishop is to priests, as priests, as well as to all the people. 3. In respect of ministry or class comprised respectively in each order of the priesthood; and herein there is co-ordination, in this sense, namely, that all are ministers of the Lord Jesus Christ, each with his proper gift; but still there is also precedency; for it is written, "first, apostles, secondarily, prophets, thirdly, teachers." 4. And lastly, and besides all these, apostles are distinct from all others, and over them in the Lord, and none can be absolutely co-ordinate with them. They are called and set in their office immediately by God, and all others are ordained by them or through them; they became antecedently the depositories of God's promises to the Church, and of the great promise, the ministration of the Holy Ghost; [John, xiv. xv. xvi. xvii. John, xx. 21,22. and that which was thus exhibited at the first, both before the ascension and at the day of **p. 44** Pentecost, is, or ought to be, the continuous operation of their ministry, viz. that they should be the instruments in the hands of the Lord for supplying with continual grace those whom they ordain, and through them the whole flock and Church of God.

**42.** For, besides the difference in respect of jurisdiction, there is this further distinction between the office of apostle, and the offices of subordinate pastors, and indeed of all other ministers; that, while every ministry is a ministry of Life, the Apostolic Ministry is the ministration of the Spirit of Life *immediately* from the Lord Jesus Christ, and thus becomes the source and strength of every other ministry. It is the ordinance for bestowing the Holy Ghost, whose gifts are to be exercised by all ministers, yea by all the baptized. It is the office whereby the Lord Jesus Christ is made known as the Baptizer with the Holy Ghost. He alone has the Holy Ghost to bestow; and by apostles alone, according to the original constitution of the Church, did He bestow Him. And therefore when Philip had preached the Gospel with great miracles and signs at Samaria, and multitudes believed and were baptized by him, it was yet necessary that Peter and John should go down from Jerusalem, that, with imposition of hands and prayer, the disciples might receive the Holy Ghost. Lastly, this distinction must also be noticed, that, inasmuch as apostles were the containers of all other ministers, the basis on which, in the Lord, all others rested; inasmuch as through them **p. 45→** the gift of the Holy Ghost, the Spirit of Unity, was dispensed, and from them the One Faith proceeded, and by them the Unity of that Faith and of discipline was preserved, - therefore, while the number of those standing in the other offices in the Church is from the very nature of those offices unlimited, there was an equal necessity in the nature of this office, that the number of the apostles should be limited: for rule cannot stand in an undefined or unlimited number. Not that the number of those who should *successively* stand in the office was limited; for all Scripture and the undisputed traditions of the Church do plainly shew, that more than twelve men in the first ages laboured as apostles; but the very name whereby they were named, "The Twelve"; the future office of the Apostles of the Circumcision in judging the Twelve Tribes of Israel; the election of St. Matthias to make up the complete number; and many other considerations, to be gathered from Holy Scripture and the traditions of the Church, do all lead to this conclusion, that the Apostleship was Twelvefold.

## **VII. – The Church, the Body (consisting not merely of Ministers, but of the Baptized) One,**

**43.** These then are the principal ministries of the body of Christ, but these are not the body. They are the active members inserted in the body, [p. 46→] and deriving through the body all their vigour, activity, and life. That body is the great company of the baptized, who are not merely the subjects of these ministries, (although they be so, when viewed as the flock of God, committed to the care of pastors,) for, the Catholic Church being seen in its totality, the ministers of God are servants of the baptized for Christ's sake; and as these are filled with the life and Spirit of God, with holiness and goodness and truth, so the ministers do fulfil their several duties. It is the Church, not any twelve men, which is Apostolic. It is in the Church the Holy Ghost doth dwell, who is thus conferred through Apostles, ministered by all the ordinances, and manifested in all the sealed members of Christ. And the question is not whether one man shall take one office of dignity, and another the other, for selfish ends of aggrandisement or pleasure; but whether the Church (not to say the unconverted world) hath not a right to Apostles, Prophets, Evangelists, Pastors and Teachers. The baptized have God's word and covenant that they shall receive the Holy Ghost, and therefore, that Apostles, through whom He is ministered, shall be a standing ordinance, a perpetual ministry. The baptized who have received the life of God, these are the family of God, and have a right to all the means of grace which He provided in His House, as He constituted it at the beginning; "for the gifts and [p. 47→] calling of God are without repentance." These constitute the Body, and by the mutual action of every part thereof, each having need of all the others, and drawing forth the virtue of the Lord through all the others, (the virtue through each, which each is the appropriate ordinance to convey), the communion of joy and life should have been maintained, and the whole body have grown together, making increase of itself. Thus it had begun to be even in the very birth and first days of the church, as it is recorded in the Acts of the Apostles (ch. ii. 42-47), and at a later period by the Apostle Paul (Col. ii. 5; Ephes. i. 15; 1 Thess. i. 3, 5, and other places); "All that were baptized, continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the Apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. -"And with great power gave the Apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all." And again at a later period writes the apostle Paul, "Though absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ." The unity, the love, the faith, the power, and the growth, were made manifest to all men; man was blessed, and God was glorified.

**44.** Such a church is the witness of God, and to such God beareth witness. The testimony of two is true. As under the law no man could be put to death except under two or three witnesses, so it is His eternal purpose in the Church by a twofold witness to condemn the world of the ungodly, "which is reserved unto fire against the day of judgment and perdition of ungodly men." Our Lord Jesus Christ in the days of His flesh spake that which He knew, which He had seen and heard, and obeyed the will of His Father; and so He bore witness of God. But His Father also [p. 48→] which had sent Him bore witness of Him, "by the mighty works which He gave Him to do." And in like manner when the baptized bear witness of Jesus, speaking in faith and obeying Him in holiness, God also beareth witness of them as the people of Christ, by the Holy Ghost, who personally dwells, works, and speaks in the Church by whom He will – confirming as a second witness the testimony contained in every work of Faith. So it is written, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning." And again,

"We are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." And again, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts (distributions) of the Holy Ghost, according to His own will?" Without this twofold testimony, the Church does not complete her declaration of God manifest in flesh; the ministry of **G**race is not fulfilled; and the world is not left without excuse. But when God gives power unto His people thus to witness, there is no more to be done by Him for **[p. 49→]** men, because He saveth by His Church; and He hath no more witness to take against man, because He witnesseth by His Church. And *then* the world shall fill up its cup; judgment shall linger no more; and the faithful, with Jesus the Faithful One, shall adjudge the faithless to the second and eternal death.

**45.** This is that Church in its original constitution and essential form, founded upon a rock, against which the gates of Hell shall not prevail, – to which *alone* the promises of God were made, and to which, in the persons of men bearing the office of apostle, the words of Jesus Christ were addressed, "Lo, I am with you always even to the end of the world." This is the ONE, HOLY, CATHOLIC, and APOSTOLIC CHURCH; wherein God's laws should be obeyed, His will should be done, His praises celebrated, His name glorified, His worship offered in Spirit and in Truth, and the prayers of all saints, the supplications, intercessions, and giving of thanks, for all men, should ascend as incense before the throne of God.

**46.** It is ONE - United in every member by one life, proceeding from one source, and nourished by one and the same holy food. United under one administration, in ordinances given at the beginning, and never to be exchanged without sin against God and loss to itself. United by one **[p. 50→]** Spirit of glory in the midst of it, even as the glory in the midst of the camp of Israel, in the Sanctuary of the Tabernacle. *One* inwardly and *one* outwardly; *one* in mind, *one* in heart, *one* in spirit, *one* in word, *one* in ordinances, *one* in faith, *one* in worship, *one* in administrations; – *one* as a vine is one tree, and not another; - *one* as a temple is one, and not another; - *one* as a human body is one, and not another; - *one* as the only individual of its kind; yea *one*, as no other body in existence is one; even *one*, as God the Father and the Lord Jesus Christ are *one* : as it is written, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: – I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

**47.** It is HOLY - as becometh the bride of Him who is the Holy One of God; - *Holy*, as the living sacrifice, holy and acceptable, presented continually unto God the Father by the true High Priest who is at His right hand; - *Holy*, as the dwelling-place of the High and Holy One, who dwelleth in the Church, as it is written, "I will dwell in them, and walk in them; and I will be **[p. 51→]** their God, and they shall be My people." *Holy*, because of the Holy Ghost, the Spirit of Life from the Father and from the Lord Jesus Christ, who createth men anew in the image of God, the Spirit of Holiness whose Temple is the Church. *Holy*, by bearing the fruits of the Holy Spirit which are, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." *Holy*, by manifesting the gifts of the Holy Spirit which are, "the word of wisdom, the word of knowledge, faith, the gifts of healing, the working of miracles, prophecy, discerning of spirits, kinds of tongues, interpretation of tongues."

**48.** And not only *One* and *Holy*, but also CATHOLIC; - diffusive of its blessings, seeking to embrace all nations, and to pour forth rivers of living water throughout the wilderness of this world; - teeming with life, and liberal to disperse it abroad; - full of the Spirit of God, and longing to pour forth the same upon all men; - sending her evangelists and pastors, her prophets and apostles, into all nations, to preach the Gospel to every creature, to teach the ordinances which Christ hath given, to establish righteousness and peace upon the whole earth; - going

forth to claim all men for her Lord, and make all men partakers of His salvation; - saying to all the children of men, "What we have seen and heard we testify unto you, that ye also may have fellowship with us: [p. 52→] and truly our fellowship is with the Father and with His Son Jesus Christ."

**49.** And lastly it is APOSTOLIC. The One, Holy, Catholic Church, the Sent of God, freighted with all the good things for the world, which are included under the names, one, holy, and catholic. *Apostolic*, in form and office; - preserving the ordinances as they were given in the beginning, apostles, prophets, evangelists, pastors and teachers; - having apostles sent forth, "not of men, neither by man, but by Jesus Christ, and God the Father"; - and, by the laying on of the hands of those apostles, having all other ministers ordained and all the people filled with the Holy Ghost. *Apostolic*, in its whole being and spirit and actings; - sent by the Son of God, as He was sent by the Father; - coming out from God with fulness of blessings for the sons of men, and ever returning unto God to be replenished with new supplies; - coming forth from God, His apostle indeed, with His law in her heart, His wisdom in her mind, His truth upon her tongue, His power for mercy and judgment in her hands, His peace and love in all her ways; - shewing to all men what God is, unfolding His eternal purpose, interpreting His deep counsels; - holding up the mirror of truth to persons, families, and kingdoms - shewing princes how to rule, teaching senators wisdom - instructing parents and children, husbands and wives, masters [p. 53→] and servants, kings and subjects, in the dignity of human nature, as ordained of God to set forth, in its manifold relations, the mystery of His being; - shining as the light of the world, setting in order the whole frame-work of society, and, as the salt of the earth, purifying the whole economy of life, and preserving it from dissolution.

**50.** One, Holy, Catholic, Apostolic: not in name only, but in reality; not in form only, but in essence; not in its collective, apart from its individual, character : but each man being the consistent member of a Body, which is pervaded in all its parts with the same characteristics of oneness, holiness, catholicity, and apostolicity.

**51.** Thus, abiding in the counsel of God, walking with Him as children of the light, gathering to the Body all who shall be saved, the Church should have been prepared as the Holy Bride, the first-fruits unto God and the Lamb, "looking for that blessed hope, and the glorious appearing of the Lord Jesus Christ", when, as Enoch "was translated that he should not see death, and he was not found, because God had translated him", so in the Church, the mystery of God shall be finished, "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump"; - "The Lord himself shall descend from Heaven with a shout, with the [p. 54→] voice of the archangel, and the trump of God: then we which are alive and remain, shall be caught up to meet the Lord in the air: and so shall we ever be with the Lord."

**52.** We pause from the contemplation of this **Such was the** mighty mystery, revealed unto the holy apostles and prophets by the Spirit, and manifested in the Church, to this intent, that unto the principalities and powers in Heavenly places might be known, by the Church, the manifold wisdom of God : and we look abroad to behold in the baptized the antitype of this vision of beauty and blessedness and glory - a glory which depends not on the gorgeousness of earthly splendour, but which consists in righteousness and peace and joy in the Holy Ghost. - We look for an united body, the saints of God manifesting His holiness - the purity and truth which becomes His children. - We look for that ministration of the Spirit, more glorious than that of the law, through the various channels ordained in the beginning, in the completeness whereof God is revealed; for by the gifts which He hath given He dwells in His Church. - We look for an united people, as a body, bearing witness to God in the eyes of all men, that He is their Father, and they His children, - and to whom He giveth witness before all men by the mighty works of the Holy Ghost. - We look for these things : but where can we discover them? - The; **but the** goodly order, framed by God for an end not yet accomplished, hath been maimed of its noblest parts, and disfigured in its fairest proportions; instead of go-

ing on unto perfection, the body of the baptized hath retrograded; they have cast aside, or carelessly let slip, the means, which God had vouchsafed for their perfecting. Had they used the means aright, the end should have been attained, - "Their line should have gone through all the earth, and their words unto the end of the world." That witness should have been the means of gathering the good seed into the garner, and the chaff unto the unquenchable fire. But the very first office in the Church, Apostleship, in men, apostles, - that fan in the hand of the Lord whereby He purges His floor, that ordinance whereby He baptizes with the Holy Ghost and with fire, - hath departed (whatever partial apostolical ministry may [p. 55→] have survived), although the end of the gift of apostles remains yet unattained: - the voice of the Lord in Prophecy through men given to that end, having been despised or dreaded, hath long ceased to be uttered, and the people of God have been left to the silence of death; the Spirit, being quenched, hath refrained to manifest Himself as in the days of old; the Comforter hath ceased to remind concerning Jesus those, who in heart imagined that they had need of nothing; and the powers of the world to come, the healing of the sick, the casting out of devils, and every other demonstration that Jesus is Lord, and that the kingdom is at hand, have all but disappeared, for men have sought to make this world their rest, and no longer desired the kingdom of Heaven. Oh for the awakening of the baptized from the long lethargy in which they have been buried! for a ceasing from the petty controversies and divisions, the heart-burnings and oppositions, the Eastern Church against the Western, the Roman Catholics against the Protestants, wherewith Satan hath distracted their attention, that they may look around and survey the fearful ruins of many generations! What section of the baptized beareth in its outward lineaments, or in its inward spirit, the character of the One Holy Catholic Apostolic Church? Who can look at the glories of the beginning, and measure themselves thereby, without shrinking from the comparison? But, though [p. 56→] man may deceive himself, God is not mocked. In vain He searcheth the face of Christendom for the *marks* of the Christian Church. The Churches, called by divers names, furnish them not. Unity, the foundation of all the rest, is utterly destroyed. Without this the others cannot be possessed. The holiness described in Scripture is that of a body united and visible, complete in all its parts, each part in its own measure manifesting holiness, and all in the measure of every part growing up in holiness. Again, without unity and holiness, catholicity cannot exist; - an united Church, an holy people, can alone preach the Gospel to every creature, or teach all nations to observe all things which the Lord hath commanded, - can alone cause all men to believe and know, that God hath sent His Son to be the Saviour of the world. And lastly, the One Holy Catholic Church can alone be Apostolic; for it is in such a body alone that God hath set "first Apostles"; and such alone can send forth apostles, [N] or other ministers by apostles ordained, to bear that witness, and to communicate that life, for which the Church was constituted. The Christian body, as it is, can send forth only the missionaries of a sect, or of many sects, to the nations of the heathen. It cannot furnish apostles, prophets, evangelists, pastors and teachers, to minister from the body the one Faith, and the one Spirit. Tried by the line of judgment and the plummet of righteousness, it cannot be justified. [p. 57→] As truly as the angels left their first estate, as certainly as the nations before the flood apostatized and quenched the light given unto them from God through Adam, as surely as the Jews who crucified the Lord rejected the counsel of God against themselves, so truly the baptized have fallen from the glorious standing, wherein God placed the Church at the beginning.

**N. Send forth apostles.]** The sending forth of apostles and other ministers here spoken of does not imply that they receive commission, authority, power, or grace, from or through the body of the Church. For apostles are sent forth "by Jesus Christ and God the Father," (Gal. i. 1.) and "not from men, neither by man." And other ministers are sent forth and do receive commission, authority, power, and grace, through the instrumentality of apostles. But what is intended is simply that it is only in a body constituted as the Church should be, that "apostles are set," and that of such a body alone apostles are "the active members." (See S. 42.)

**53.** When at the first the Church was manifested in the visible Glory of the Holy Ghost, God gave commission unto His Apostles, who witnessed His ascension, and who were all of the seed of Abraham and Apostles to the circumcision, to preach the Gospel to the Jews first : as

spake St. Peter on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the Gift of the Holy Ghost: for the promise is unto *you*, and to *your children*;" and [p. 58→] shortly after in the Temple – "Unto *you* first God, having raised up His Son Jesus, sent Him to bless you." The Jews indeed would not receive this grace, and the ordinance of Apostle was for them given in vain: yet that twofold testimony of God, given in His Church in Jerusalem, was the means whereby His remnant at that time according to the election of grace was gathered out, Jerusalem judged, and the Jews scattered until this day; [O] - "It was necessary," said St. Paul and St. Barnabas to the Jews, "that the word of God should *first* have been spoken to *you* : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn unto the Gentiles." - To the Gentiles then God turned, visiting them to take out a people for his name. God wrought, and He still worketh, to obtain a people who shall receive His blessing in all its fulness, and in whom His name shall be revealed in all its completeness; whom He should first perfect, and then at their translation glorify : and this work was to be wrought by Apostles instrumentally; - yea for this very end was Paul raised up; for this was he separated from his mother's womb; for this ordained a Preacher and an Apostle, a Teacher of the Gentiles in faith and verity; - even as in another place he speaks of "the grace that was given to him of God, that he should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that [p.59→] the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." And so it was that, when they at Jerusalem "saw that the Gospel of the uncircumcision was committed unto Paul, as the Gospel of the Circumcision was unto Peter; (for He that wrought effectually in Peter to the Apostleship of the Circumcision, the same was mighty in Paul toward the Gentiles); and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto him, they gave to him and Barnabas the right hands of fellowship; that they should go unto the Heathen, as they themselves unto the Circumcision." They went: but even while St. Paul continued to labour among the Churches, he was compelled to complain that they had fallen from their first love into coldness, and from their grace and liberty into bondage. The Corinthian Church filled with Spiritual Gifts, the earnest of the Kingdom, and the preparation for the coming of the Lord (so that as he saith "ye come behind in no gift, waiting for the coming of our Lord Jesus Christ"), is at the same time described, in his epistles to them, as polluted with scandalous sin, idolatry of men, partisanship, envying and strife, disorder and rebellion. And very speedily, after but a few years of active ministry, he was delivered up bound unto the Romans; and then we find him complaining of those even at Rome, "who preached Christ of contention, sup[p.60→]posing to add affliction to his bonds." And as the last scene of martyrdom approached, and the hour of his departure was at hand, in the midst of prophecies and forebodings concerning the evil days which were coming on the Church, we find that "all they in Asia had turned away;" "Demas had forsaken him;" "Alexander did him much mischief;" "at his first answer no man stood with him, but all men forsook him." While the memory of the Apostles has been loaded by posterity with honours all but divine, they were yet in their lifetime many times despised and set at nought, both by Churches and by individuals; and God suffered the will of man to prevail, and withdrew, (but only for a time) the authority which was resisted, and the holy rule and discipline which the unholy could not endure.

**O.** *The Jews scattered until this day.*] The preservation of the Jews as a separate people to this day, is not merely an argument of the truth of revelation, but a pledge and demonstration of the purpose of God to restore them to His favour, and literally to fulfil the promises of mercy to them, contained in the prophecies of the Old Testament; (Rom. ix. 25.) "As He saith in Osee, I will call them my people which were not my people; and her beloved which was not beloved." The mystery of God's future purpose towards the Jews draws forth from the apostle Paul exclamations of wonder and adoration, only inferior in expression and import to those concerning the mystery of the Church. While he represents their present rejection to be a judgment on them for their sins, he yet shews that this dealing with them is full of mercy, both to themselves and to others. Their dis[p. 61→]belief and crucifying of the Lord was the immediate occasion, in the chain of events, of the receiving of the Gentiles unto the common salvation. But they have not been absolutely and for ever cut off from being the people of

God. Their eyes were darkened; their sin was unbelief; their sin was not the sin of knowing and yet rejecting the Lord. Therefore "blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob : for this is my covenant unto them, when I shall take away their sins." "God hath concluded them all in unbelief, that He might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out." (Rom. xi.)

**54.** Thus does Scripture indicate the existence of sins naturally leading to the withdrawal of the Apostolic function as exercised in men set apart for that purpose; but the fact, that the gift of Apostleship hath been suspended in its actual manifestation in men, Apostles, God's ordinance for its manifestation, (while God's gifts are without repentance, and the purpose remains unaccomplished for which that *gift* was given,) is of itself the overwhelming evidence of Apostasy. The suggestion of modes, wherein God hath, or might have, provided for the continuance in the Church of unity of rule, doctrine, or administration, is beside the purpose : these substituted means can never fulfil the work, to which the original instrument ordained in the wisdom of God was adapted. It is [p. 62→] as little to the purpose to endeavour to prove, that, by the appointment of the Lord Jesus Christ, one of the Twelve was invested with a primacy over the Church, which he bequeathed to his successors in the Bishopric of Rome: unless, indeed, it were contended, that that primacy imported an office wherein the Bishop of Rome, to the exclusion of the Apostles, should exercise supreme authority; but this would be expressly contrary to Holy Scripture, which declares that God hath set in the Church "first Apostles;" and would involve the further consequence, that, after the death of St. Peter, the other surviving Apostles, including St. John the beloved of the Lord, were not first in the Church, but that Linus, and Cletus, and Clemens still contemporary with St. John, were first, and Apostles second. Besides, it is impossible that the See of Rome should be augmented with a supremacy enjoyed by St. Peter, not as a Bishop, but as an Apostle. [P] It is true indeed that, in the history of the Church, a jurisdiction of a *like nature*, though of a greater extent, attaching to a person, may in very early periods have survived to the See in which he was Bishop. But that a higher jurisdiction, and higher functions, as we have shewn the Apostolic jurisdiction and functions to be, should in like manner attach, is as contrary to the law and practice of the Church, as that a Bishop, who may happen to hold an inferior benefice, bequeaths episcopal functions to the Clerk who succeeds him in [p. 63] that benefice. We have shewn that God's ordinance for unity of spirit, of faith, and of rule, is the Apostle; that the law of the universal Church can flow only from those, who, under Christ, have a permanent jurisdiction and episcopate over the whole Church throughout the world; and that to Apostles alone hath that authority been committed; nor by any other, Patriarchs, Bishops, or Presbyters, whose power of action is practically confined to their own Province, Diocese, or Parochial District, can universal control be exercised, or catholic reformation be introduced. And therefore the duty of all Bishops, from the beginning unto this day, yea and of all who long for the peace and welfare of Jerusalem, should have been to cry unto God, day and night, in the first instance to preserve, subsequently to restore, the ministry of Apostles to the Church.

**P. Not as a bishop, but as an apostle.]** Reference has sometimes been made to the application of the term 'apostle' both in Scripture and in early Christian writers, to others than the twelve, St. Paul, or St. Barnabas. In one sense all ministers of the Church of Christ are apostles, sent by God immediately, or through the agency of other men; but Scripture deals nwith realities, not names; and words or names are used therein to express the matter in hand, and not an a dry principle of symbolism. St. Paul calls himself in one Passage (Col. i. 23, 27.) a deacon of the Gospel and a deacon of the Church; in other places he calls himself, and he calls Timothy, a deacon of God, a deacon of Christ; (2 Cor. vi. 4; xi. 23; 1 Thess. iii. 2; 1 Tim, iv. 6.) yet no one supposes him to mean that either he or Timothy were deacons in the same sense, in which St. Stephen, St. Philip, or the deacons *of the Churches*, re[p. 64→]ferred to in Phil. i. 1, and 1 Tim. iii. 8, were deacons. In giving directions to Timothy (i Tim. iii. 1.), St.



Paul applies the term 'bishop,' not to Timothy, who yet was the person directed to do the work specially belonging to the episcopal office, but to the presbyters whom Timothy was to ordain, and over whom he was to exercise authority. Every argument which avails to prove that the office of apostle is distinct from that of deacon, every ground whereon the office of St. Timothy is shewn to be distinct from that of the presbyters whom he is directed to ordain, to charge, to rebuke, to teach, to exhort, will also prove that the office of St. Paul is distinct from that of St. Timothy, whom he instructs, exhorts, charges, and directs.

The office of the apostle, therefore, is distinct from, and higher than, the office of bishop: its duties are also distinct. The ordinary jurisdiction of a bishop is limited to his diocese, it extends over the presbyters, deacons, and people therein; the jurisdiction of an apostle extends to the whole Church, consisting of many dioceses, and the care of all the churches, with their bishops over them, rests upon them.

And as the duties are distinct and higher, therefore they cannot be fulfilled without the reception of a distinct and higher gift and larger measure of grace (Rom. xii. 3-6; Eph. iv. 7-11, &c.).

Both of these reasons are conclusive against the notion that bishops are apostles in the exact and restricted meaning of the word. The last of them is conclusive against the claim of the Bishop of Rome to apostolical power and jurisdiction over other bishops; for he is ordained by bishops who are not possessed, and who, therefore, cannot convey, the higher gift and grace proper to apostleship.

**55.** It is true that, when and as, in consequence of that unbelief and indifference which hindered the cry from ascending to God for the continuation of His gifts, the Apostles ceased from the Church, the Bishops, by a necessary devolution and preference, succeeded to the chief place of authority; but it is equally true that, *in that act, and by that necessity*, God's way of unity in His Church was violated: and the whole experience of the Church since that period, down to the present times, when a new and more monstrous form of wickedness has come in, has been but a perpetual struggle for an unity to be brought about by *unlawful means* - by appeals to the strong arm of power (the first instance whereof was to a Pagan Emperor, Aurelian, and so early as the middle of the third century), or by the usurpation of one bishop over his brethren. Such was the sin, and such has been the punishment of the baptized as a body: the sin - that they were content, and their rulers interestedly content in the cessation of the Apostleship: the punishment - the cruel tearings and rendings of the body of Christ; the schisms, and distinctions, and divergencies in faith and discipline; the tyranny of the power of the state, or the usurpation of an universal Bishop. And yet it is never to be questioned, that God, the merciful and gracious, has always from age to age used and honoured in His Church the best He could find in it, and so His saints and true children have never been altogether destitute, nor hath He ever failed to be faithful to whatever of His name and ordinances still survived under the load of human inventions.

[p. 66→] **56.** It is not wonderful that from this sin innumerable evils should follow. And decline and degeneracy must inevitably proceed, until authority and office shall be extinct, and all shall be resolved into a mass of confusion, from whence Antichrist shall select *his* materials, and erect, in mockery of the Church of God, *his* fabric of lies. When the baptized, and their rulers, have universally consented to regard the continuance of Apostles (who are the very wells and fountains of doctrine) to be unessential, no wonder that heresies innumerable should have crept in. If bishops take upon themselves to govern the Church without apostles, presbyters will lightly esteem bishops, to be themselves in turn regarded as unnecessary. And finally, the mass of the religious will hasten to fulfil the prophecies of the last times spoken by St. Paul, St. Peter, and St. Jude, "Heaping to themselves teachers, having itching ears;" "Despising dominion;" "Presumptuous;" "Speaking evil of dignities;" "Perishing in the gainsaying of Core;" "Feeding (shepherding ποιμαίνοντες) themselves without fear"; "Having men's persons in admiration because of advantage;" "Separating themselves, sensual, hav-

ing not the Spirit." Verily, except Jesus, the Head of the Church, had contained in Himself all the fulness ready to be put forth through men, whenever the faith of the body would again receive the blessing, and had it not been that the time was ever in the heart of God, [p. 67→] when it should again flow through the channels constituted in the beginning, long since would the Church have been swallowed up in the consequences of the wickedness of the baptized; and the promise of the Lord, that the gates of hell should not prevail against her, had proved utterly void.

**57.** Without apostles, it is not difficult to understand that prophets should have ceased; for the laying on of apostles' hands is God's ordinary way of bestowing the Holy Ghost, whether in gifts, in administrations, or in operations. Apostles are His gift, direct and immediate; but prophets and other ministries *ordinarily* are His gifts, mediate and through apostles: and though the voice of prophecy may have been heard in the Church, the Lord from time to time speaking *extraordinarily* by whom He will, and though we may not limit what God would do through those ordinances which yet remained, yet it was to be expected that prophets, as a standing ministry in the house of God, should cease when apostles had ceased.

**58.** The word of God through a prophet, a minister ordained of God to that end, is a declaration of His mind to the universal Church; and yet through apostles alone could it be conveyed as an authoritative tradition and injunction, as St. Peter says, "Be mindful of the *words* which [p. 68→] were spoken before of the holy prophets, and of the *commandment* of us the apostles of the Lord and Saviour." And those who had now succeeded to the chief rule in the Church, held, in the Church universal, a ministry subordinate to that of prophet [Q]: for, says the Scripture, "First apostles, secondarily prophets, thirdly teachers, after that helps, governments," &c.; and, in the parallel passage in the Epistle to the Ephesians, apostles are the first enumerated, then prophets, then those who, whether to those without or to those within, fulfil the duty of teacher - evangelists, and pastors and teachers. And thus the prophet's word (claiming an authority which found its *true* exercise while the Church was under the rule of apostles, from whom alone, as we have said, the traditions of authority could proceed,) would now be found to clash with the unsupported authority of the bishop. And, without indulging imagination where Ecclesiastical History is silent, we yet know that God works by, and not in direct contravention of, the natural course of cause and effect; and nothing but a continual miracle, against the natural course of things, could have perpetuated the office of prophet as it belongs to the Christian Church, [R] after apostles had ceased to exist. We do not here speak of prophets as under the law, but as in the body of Christ.

**Q.** *Subordinate to that of prophet.*] The immediate reference here is to prophets, fellow-labourers with, and companions of, apostles, and not to those who are of the order of presbyters; for these last are ordained to the work of ministry in the particular congregation or church to which they may for the time being belong, and they are consequently subordinate to the [p. 69→] angel or bishop, and under subjection to the rulers of the church. But this does not affect the reasoning in this passage: for, in the first place, what is spoken of, is the office of prophet in its higher exercise and province; and secondly, as respects those prophets who are only presbyters, the full agency of the fourfold ministry ceasing in the universal Church, the bishop loses the knowledge and the capacity how to exercise authority over such ministers, as it ought to be exercised; and the consequence is, that all prophetic utterance is either left to itself, and allowed to burst forth into wildness and heresy, or else is silenced and put down.

**R.** *As it belongs to the Christian Church.*] Much confusion has been occasioned through the confounding of the offices and actings of prophets under the ante-Pentecostal dispensation, and of prophets in the Christian Church. The prophets of old were employed by God to order and command both king and priest, nay, to act as rulers and legislators; such prophets were Moses, Samuel, Elijah. And yet, they could but see darkly the things to come concerning which they spake; "Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported by them that have preached the Gospel with

the Holy Ghost sent down from heaven." They spake but in figure; (1 Pet. i. 12.) their words were but as shadows of those good things, for which they as yet only hoped, but which we believe, and, through faith, substantially enjoy. The prophet under the Gospel, on the contrary, acts not independently, but is under the charge, and subject to the authority, of the apostle. Yet while his relative position is more dependent, his absolute condition is far higher. The prophets in the Church of Christ discern in the clearness of the Incarnation the real form and substance of those things, which before were but prefigured and preshadowed. The spirit of prophecy in the Church, the exercise of the gift proper to the prophet now, is that by which Jesus tells His [p. 70→] friends what he hides from His servants; tells all that He would do, and communes concerning all that He has made, that His Church may always abide in His secret. So that on the one hand, in nothing more than in the prophetic office is manifested the greater glory of the Spirit; and yet on the other hand, it is through subordination to the apostle, who is the minister and steward of the mysteries of God, and not, as of old, through independent and irregular action, that the light of that glory shines so as to be profitable to the household of God.

The word of the Prophet of old was a word of authority; the word of a Prophet now is not in itself, and independently of the rulers of the Church, a word of authority. It must be spoken according to the analogy of the faith, which faith it is the apostles' office to declare; and it waits for the exposition of the apostle to give it emphasis and active power. Its effect upon the hearts and minds of others who hear it, is like the wholesome effect of the reading of Holy Scripture, which, when perused in a right spirit, cannot be too frequently perused. It is not to enable the reader to form systems and opinions of his own, irrespective of the authority of the Church; but, by a spiritual, process, to kindle within him such affections and thoughts, such habits of mind and condition of spirit, as prepare him to receive, and to respond to, the word of doctrine and authority, with an intelligent and unhesitating faith.

**59.** Again we insist that the **The** Church is not an institution of man for men's purposes, but of God for His purposes. If it do not accomplish these, it must become like salt which has lost its savour. Nor can God's purposes be accomplished by any means but those which He has chosen – means plainly set down in Scripture, not as indifferent, or to be superseded, or changed for others, or capable of substitution [p. 71→] by any invention of men, or to be disregarded with impunity, or to be lost without a grievous mutilation of the body of Christ, and a stopping and hindering of God's blessing: they are necessary, they are sufficient, they are terminable by nothing short of the accomplishment of the purposes for which they are given. There is no word in Scripture declaring an intention on God's part to do away with any one of them; and it is a daring defiance of God, and contempt of His wisdom and ways, to suppose, and act on the presumption, that any one of them can be dispensed with: but to set aside the two principal of these offices, the very foundations of the spiritual building, is a sin, the parallel whereof in any human polity would exceed all belief.

**60.** Instead of extenuating, it enhances, the guilt of the baptized, that they should glory in their shame, and should measure the purposes of God by their own wickedness which lost, and their unbelief which perpetuates the loss; - that, on the one hand, disregarding or denying their sin, the sins of many generations, they should adopt a spiritual optimism, and contend that every thing is as God would have it, *because* it is as it is; - or that, on the other hand, instead of returning to the Lord with weeping for having so despised the pleasant land, they should studiously renounce, as belonging to a past and almost fabulous dispensation, every token by which the Church might be known to be the dwelling-place of the Living and True God.

**61.** Is it then that the universal Church needed not to be bound together by the hands of apostles, - that it was sufficient to commit the Church to bishops, to insure its unity? It was not God's way of unity; and therefore, no marvel that in our further progress we should find that unity could not thus be maintained. To assert that the unity of the Church consists in its being under any one *bishop* other than the Lord Jesus Christ, is one form of error, and its

fruit is bondage to man – a hiding and eclipsing of God – a setting aside of the head from the body, making the body sufficient to itself. To assert that it stands in an Invisible Head, Jesus in the Heavens, to the exclusion of any visible unity on earth, is another form of error, and its fruit is perpetual and illimitable schism in the body of Christ. To assert the independence of each national church, tends indeed to correct the last error to a certain extent in the parts, but leaves the evil unremedied in the whole, and is but independency on the large scale. : and it would necessarily be proved to be such, whenever again an universal monarchy shall be established - and none can say how soon that may be.

#### **IX.-Consequences of the Failure. Lower measure of Grace.**

**62.** But this is not a question of Church government alone; we have already shewn the connection between the ministers of the Church and the ordinances for spiritual life, has already been shewn. It is true these have been still administered, not indeed by men ordained by apostles, and on whom the word of prophecy had gone before, but by men ordained by those who had succeeded to apostles; in whom did vest, and by whom was dispensed, a blessing of grace indeed, but a blessing curtailed in a measure proportioned to the curtailment of the office, and to the contraction of the Church in its principal members, and consequently in the whole economy of its existence. We may not deny that a measure of the Holy Ghost has been given by the laying on of bishops' hands; nor that grace has been bestowed in the Sacraments, administered by those whom they ordain; for that would be contrary to the verity of the continued existence of the Church, as the Body of Christ, and would imply [p. 73→] that the Church had failed altogether: – but it would be equally contrary to God's truth, and the verity of the Church, to assert, that a bishop is God's ordinance for bestowing the Holy Ghost, according to His own perfect way revealed in His word; or that it is a matter of indifference, whether the medium be a bishop, or an apostle. For as we have is said in respect of the pastoral function, so we say of this function. An apostle is given of God, to rule over the universal Church, to confer the Holy Ghost by imposition of hands, and to minister the Spirit in all His fulness to bishops and all others. A bishop is a *bishop* and not an apostle: with his own ministry to fulfil however, and with a limited grace to confer, in the confines of a limited jurisdiction.

**63.** It is true that, although apostles and prophets had ceased, the Church was still, and hath ever been, complete in her Head in the Heavens. He was still the Apostle and Prophet to His people, and the Church was still *the Body*, capable of receiving the ministrations of those offices in men, and of containing those manifested members; although not, as it ought ever to have been, visibly complete in those memberships on the earth. And therefore it hath ever been possible that, as His wisdom might determine, those ministries should again be put forth in men, apostles and prophets. He could provide, and He hath provided, that His Church should never fail. [p. 74→] But there hath been no change of plan, no secondary instrumentality for effecting His purpose, the first having failed, and been set aside as useless. The first indeed hath hitherto failed through the sin of His people, and He hath used what instruments he could, until He might again bring forth His first ordained means among a people who should have faith to receive them. But they have not been withdrawn, nor has their office been supplied, without miserable loss. The full instrumentality, by which the Holy Ghost ministereth grace to the baptized, is not in operation, and therefore the full grace is not ministered; the gifts, by means whereof the Lord God might dwell among men, have not been retained; and the abiding presence of God hath been exchanged for a condition, wherein His glory hath seemed to be obscured – hath, as it were, removed from off the holy resting-place, and hath been fain to linger on the threshold. The ordinance expressly provided of God for conveying life unto the Church, and the principal ordinances for circulating it from member to member, have been stayed; the stream of life hath flowed scantily, and circulated feebly; the growth of the Church hath been hindered, all things have retrograded, and God's purpose in the Church hath rested in abeyance.

**64.** The sacraments, therefore, (being now administered by men who received their

commission through inferior means, and unto a people who, as a body, could not be receiving the full ministry of the Holy Ghost, seeing that the ordained channel for that end was lacking,) have ceased to be the living realities they were intended to be; the faith, which in its wane could not retain the principal ministries of the Church, was insufficient to apprehend the full blessing in the sacraments. The disputes and controversies concerning sacraments are the standing evidence of apostasy and unholiness. If the baptized had continued in the enjoyment of the inward grace, there could have been no room for disputation as to the outward means. If the life of Jesus were manifested in their mortal bodies, and the mighty powers of the world to come exercised, – if the Church were revealed as the true abode of the Lord Jesus Christ, by the Holy Ghost, and His real presence demonstrated by the changing of the faithful into His image from glory to glory, – there should be no dispute whether initiatory ordinances were merely outward marks of Christian profession and an admission to outward privileges, or whether they impressed a spiritual and indelible character on the souls of the recipients; whether grace be conferred in sacraments, or merely faith be assured. But when faith ceases to realize, and to educe in the life and conduct, that the baptized are dead with Christ, and through faith freed from sin, – [p. 76→] “dead unto sin, but alive unto God, through Jesus Christ our Lord,” – they cease to bear witness to God that He is faithful to His ordinances; and their unholiness is the practical denial that baptism is any thing else than a mere passport for admission to the outward privileges of the Church. And when the glorious mystery of the true Sacramental presence of the Lord Jesus Christ in the Holy communion, and of the true partaking of His most holy flesh and blood, has lost its spiritual and genuine demonstration, (in a people *consciously* and *manifestly* dwelling in the Lord, He also dwelling in them, through the Holy Ghost),; they, conscious of their loss, have sought, by means which must infallibly lead to deeper evils, – by pageantry presented, to the eye, or by ingenious arguments addressed to the understanding, – to set forth a truth, which can only be apprehended in the Spirit. Scholastic subtlety has been tasked to invent sophistries, which, by denying the evidence of all the senses of a man, lead to universal scepticism; and the communion of the faithful has been made to give way to a pompous ceremonial, transacted for the most part by the priest alone. Instead of being eaten at the time, the sacramental elements are elevated and borne about for adoration; and, to put it in the most favourable point of view, God is worshipped under the likeness of a creature thing, and the company of the baptized bow down thereto. And while there is herein the semblance of worship, and of a more than ordinary pretension to pay homage unto Jesus Christ, His institution is disregarded, and the Cup, whereof He said, "Drink ye all of this", is, in open defiance of His word, withdrawn from the laity.

**65.** True it is, that multitudes of the race of man have been regenerated unto God through the long ages which have intervened. The long-suffering of God hath been salvation, while He hath seemed to be thus slack in performing His pro[p. 77→]mise [promise]. Many have been the saints of God, the Confessors and Martyrs, the Fathers and Doctors of the Church, who glorified God, and were made blessings to His children: their labours have not failed, for “their works do follow them.” But these were the few among the many; the holy *body* which existed at the beginning, the mass of those who believe, have not gone on to perfection. God hath been confessed in this man and in the other, but in His Church His visible glory hath been obscured. And thus, the conscious imperfection of the whole body led to the undue exaltation either of living Saints, or of the departed. From the same fatal source - the apostasy, and then the unholiness, of the Church - have proceeded the other errors, in doctrine and in life, which grew up and attained their strength in the middle ages. The undue veneration paid to relics could never have obtained among a people, who knew themselves to be the living members of Christ: - nor would those, who knew that they had "come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new Covenant", - who consciously stood in this dignity, and knew themselves "*now* to be the sons of God", and "*alive from the dead*", have sought for the mediation of the dead : neither would the doctrine of purgatory have obtained among those, who knew that

even *now* they were risen with Christ through faith of the operation of God, and the "eyes of whose understandings had been enlightened, that they might know what is the exceeding greatness of His power to us ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead." And in like manner vows of celibacy, and forbidding the whole class of those in holy orders to marry, are but the demonstration, that, to the baptized, being impure, all things had become impure, and an effort to escape from that conscious impurity (an unnatural effort which cannot be blessed), which places holiness not in the use of lawful and natural things, but in the abstinence from them, which casts blame on God and His works and ways, and dishonour on His own holy ordinance, whereof Scripture saith, "Marriage is honourable in all, and the bed undefiled."

**66.** As the life of God decayed in the body of the baptized, purity of doctrine became more than ever of importance. While the apostles lived, their sentence was the standard of doctrine; and though even at that time heretics arose, yet were they speedily separated, and their opinions condemned, by the authority of the Church expressed through apostles. The doctrine delivered by apostles was the doctrine of the Church: but when *they* had departed, bishops could not express the judgment of the Church against any novel doctrines introduced by heretics, save as that judgment was expressly derived, or obtained express sanction, from the Church universal. Many a time in the history of the Church bishops have introduced the heresy; and although every bishop [p. 78→] is a bishop of the one Church universal, yet the exercise of his office is limited to his own diocese, and all his brethren are his co-ordinates and equals in the Church universal, while each in his own diocese is the ruler in the one doctrine and order of the Church to the exclusion of any other. To convene the bishops in provincial synods is also insufficient; the bishops of whole provinces have been found involved in heresy. The only medium, whereby the Universal Church since the times of the apostles could hope to pronounce judgment on disputed points, has been a General Council; but the inadequacy of this her last resource, more strongly than any thing else, might have instructed the Church in some apprehension of her loss. In the reigns of infidel Emperors it has been found in ages past impracticable, in the nature of things, to gather all or a majority of Christian bishops; and afterwards when Councils were assembled under the protection of rulers converted to Christianity, the fixing of the place of meeting has many times settled the question in dispute; the judgment of the major part of the Church, the doctrine of the orthodox and catholic, has been overruled by the acts of a minority artfully selected and surreptitiously assembled; and thus, on one occasion, as St. Jerome expresses it, "The whole world groaned, and wondered to find itself Arian." (Hieron. adv. Lucif.)

**67.** How little the rule of bishops, or the [p. 79→] superintendence of patriarchs, tended to unity, was exemplified in the condition of the Church, when the Roman Emperor Constantine became a convert to Christianity. Africa in the hands of the Donatists, a large number of bishops and their churches in Egypt, and whole districts in Asia, professing the doctrines of Arius – these judgments from God vindicated the wisdom of His own ordained way of unity, apostles ruling His universal Church, in respect of faith and order. And the low estate of morals, which, immediately on the conversion of the ruler in the state, rushed in and supplanted the ancient purity, and which hath ever since continued to disgrace the name of Christianity, equally manifested the decay of spiritual life. Faith and morals thus affected, and the true source of reformation and revival wanting, the bishops of the Church should have been induced to consider from whence they had fallen, and to return unto God with weeping and supplication, that He would restore unto them the ancient ordinances: instead whereof, with that reckless confidence in themselves, and that determination that all things must needs be as they were, wherein the rulers of the Church (as it would seem in judicial blindness) have ever since persisted, they went forward into a further act of spiritual wickedness, fearful in its spiritual aspect, (though surely they thought not so, but, with a zeal for God and for His truth, not according to [p. 80→] knowledge, supposed that they were doing Him service), and by invoking the interference of a Christian Emperor they admitted the exercise of civil authority within the precincts of the Church, and paved the way to that union of spiritual and temporal rule in the same hands, which is the forestalling of the Resurrection glory, and the anticipa-

tion of the heavenly kingdom, before the Father causes it to come.

**68.** But we have now come to the period when not merely individual men, but national bodies, acknowledged the authority of the Church; and we must therefore point out more clearly the true relations of Sovereign Princes and their governments on the one hand, and of the Church on the other.

#### **XI. True relations of Church and State.**

**69.** When God's peculiar people had provoked Him to depart from them; to despise in the indignation of His anger the King and the Priest; to make void the covenant of David; to profane his crown by casting it to the ground; to make Zion a wilderness, Jerusalem a desolation; to lay waste their holy and beautiful house, where their fathers had praised Him; to render Israel outcast, and to give Judah to dispersion; He called forth His servant Nebuchadnezzar, and gave all nations to serve him, and commanded Zedekiah King of Judah, and all of the seed of Abraham who yet remained in the land of their inheritance, to bring their necks under the yoke of the King of Babylon, and to serve him and his people, making submission to that King the test of obedience to Himself. And unto this Nebuchadnezzar God revealed himself in a vision of the night; and when it had passed from him, and none of the magicians nor wise men of his kingdom were **p. 81→** able to make it known, God revealed the same and its interpretation to Daniel of the seed of the captivity. And this was the substance of the dream, and of the interpretation thereof. Under the figure of an image, the head whereof was of gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay, were set forth four successive eras of universal government over the sons of men, and the last thereof in two successive stages, of strength, and of division and weakness. And the dream was thus applied: that Nebuchadnezzar was a king of kings, for the God of Heaven had given him a kingdom, and had made him ruler over all; and that after him should arise three other kingdoms, the last whereof should at first be strong as iron, and afterwards should be divided – “And as the toes of the feet were part of iron and part of clay, so it should be partly strong and partly broken. And in the days of these kings”, (set forth in the symbol of the vision by the toes of the image, separated in outward form and mingled and divided in their composition,) “shall the God of Heaven set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.<sup>2</sup>

**70.** The world being thus subjected in the **p. 82→** providence of God to an universal dominion under the fourth of the predicted kingdoms, the Roman Empire, not in its last stage of division and weakness, but yet in all its vigour, Jesus was born of the seed of David according to the flesh; and of Him it was declared by the Angel to the Blessed Virgin His mother, before He was conceived, “The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end.” But in the example of His own most holy life Jesus enjoined tribute, and paid it for Himself to the Roman Emperor, concerning whom, and the tribute due to him, He spake these words: “Render unto Caesar the things that are Caesar's, and unto God the things that are God's:” and accordingly He disclaimed authority in the affairs of this world, saying, “Who made **me Me** a judge or a divider over you?” and, when they would have taken Him by force and made Him a King, He departed and avoided them. And in like manner, when brought before the Roman governor, He acknowledged his authority, declaring, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.” And, when Pilate had said unto Him, “Speakest thou not unto me? knowest thou not that I have power to crucify thee, and I have power to release thee?” the Lord answered, “Thou couldest have no power at **p. 83→** all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.” And the truth, which He thus conveyed by instruction and sealed by His example, was again confirmed in the mouths of His apostles; for saith St. Paul, “There is no power but of God; the powers that be are ordained of God: – for this cause pay ye tribute also, for they are God's ministers.” And again, St. Peter saith, “Submit yourselves to

every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." And again, "Fear God, honour the King."

71. The kingdom, therefore, which the God of Heaven shall establish, is not yet advanced into the administration of the affairs of this world; and while the baptized Church hath now the first-fruits of that kingdom in the gift of the Holy Ghost, the powers of the world to come, and is now, as St. Peter saith, "a royal priesthood, an holy nation;" and while, as St. John saith in the Revelations, "Jesus Christ, who is the Prince of the kings of the earth, hath made us kings and priests unto God and His Father;" yet we must needs be subject for conscience sake unto the powers that be. The kingdom of God is yet [p. 84→] within us; it hath not yet come; we yet pray unto our Father, that it may come; it shall come "in the regeneration, when the Son of Man shall sit on the throne of His glory," and then shall the twelve apostles, who were with Him on earth, "sit upon twelve thrones, judging the twelve tribes of Israel." And then also shall come to pass the vision of St. John in the Apocalypse: "I saw thrones, and they sat upon them, and judgment was given unto them." "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be Priests of God and of Christ, and shall reign with him a thousand years." But we are yet in the natural body, we have not yet received the spiritual: but we shall receive it at His appearing and His kingdom; "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body." And in the meantime we must be content to be as our Master when He was on earth, and to follow His example. He was born a king, yet He submitted Himself and paid tribute: and we, as baptized, are born kings, yea, and the Church is the kingdom; and in the Church the rule of the kingdom is exercised, and the ministers of the Church are officers of the kingdom, and the names thereof are names of eternity; but the Church is the kingdom "in the Holy Ghost," it is the kingdom in the mystery; [p. 85→] the resurrection is not passed already, nor are the kingdoms of this world yet subverted, but loyalty and allegiance are due to the powers that be, in the matters of this world. And therefore it is that in the Church the king, when he approacheth to the font of baptism, is baptized as other men; when he approacheth to the altar of God, he receiveth the Holy Communion at the hands of God's Priests as other men, not as a king; when he kneeleth in the House of God, in the congregation of the people, he receiveth the blessing as other men. But in the State, the baptized, ministers and people, must obey: it maketh no difference whether the king be baptized or unbaptized; submission is due to the king in this world as the ordinance of God for earthly rule; although the kingdom of this world is not the kingdom of Heaven, and whatever higher reward the faithful king shall receive hereafter, it shall be in respect of his greater responsibility as a man, and his fulfilment of his duty as a Christian, not as a minister of the Church. Nevertheless, to suppose that the throne is not the symbol, and in a Christian land more than the symbol, the sure pledge, of the Eternal Lordship of Jesus Christ, even as the altar of His priesthood is the symbol of His Eternal Priesthood, – or that in a community of baptized men, and acknowledging as a community the faith of Christ's Church, kingly rule and priestly authority have not correlative [p. 86→] and reciprocal duties, is to do nothing less than to divide the Kingship from the Priesthood of Christ. Domestic and civil relations are in their origin as much ordained of God, and as much channels of blessing, as ecclesiastical relations. The king and the father are as necessary as the apostle and the pastor. And in a Christian land baptism sealeth them sacred, and God halloweth them by His priesthood in their very source. In the Church of the Living God are received and allowed the vows of man and woman affianced to each other; and by the act of God's priesthood are these vows accepted, and the union of two spirits effected. To the Church of God comes the Christian ruler; *there* are his vows of faithful charge of his people, and fulfilment of all kingly duties registered; and from the hands of God's priest he receives the anointing by which he is enabled to fulfil his duties, and so he reigneth by the Grace of God. But to the Church of God, to the sphere of the spiritual relations established in baptism, or flowing therefrom, is the authority of the priest confined; and in the rule of the private family he may not interfere, much less in that of the family of the kingdom. And so also in the Church, the highest monarch is but the receiver of the Grace of God : administration of rule,



dispensation of ministry therein, belong not to him, and if exercised, are usurpation.

**72.** The civil and ecclesiastical rulers have, therefore, each their proper functions. –The office of the priesthood is to teach both kings and people their several duties, and to be channels for imparting to all and each the grace and blessing, without which they are unfurnished for discharging the same. Those are no sound politics which are not Christian politics; and the priesthood are the ordained teachers of principles, for the guidance of both rulers and ruled. But their duty is strictly a spiritual duty. Their words are addressed to the faith and conscience; their authority is spiritual: and as citizens they must obey. The duty of kings and rulers is to govern their people by the statutes and ordinances of God, which, in faith of Him, not of man, they receive from the lips of the priests; – as chief among the sons, to be the most obedient to the Church, from whose womb all the baptized are born unto God, and from whose breasts they are nourished; – and to guard and shield her from every danger with filial care. Over the persons of all in their dominions they are to rule in righteousness; but dominion or jurisdiction in faith – authority internal or external in the Church – belongs not to them, and is an usurpation of the office of Christ, the true Melchisedec, who alone is both King of kings, and Priest of the most High God.

**73.** The anointing and coronation of a Christian [p. 88→] king by the hands of God's priest is a godly order. It imports not that the priest hath jurisdiction temporal over the ruler: it imports that none can fulfil their duties, save by God's blessing; nor can that blessing be received except in His Church, and through His ordinance there for blessing: and like all other solemn acts in God's Church it is no mockery, but an effectual means, whereby He gives grace to the ruler, and constitutes the ruler and governed to be one covenant people in the Holy Ghost. But at least it excludes the notion, that to the ruler belongs spiritual jurisdiction over the Church, from whose ministers, as the hand of the Lord, he receives his crown, and the blessing which he needs. It seals and sanctifies all the original responsibilities of both king and people to God, and to each other: – the duty of the king, to rule not for himself but for the good of his people, to shield the weak, to avenge the oppressed, to care for the distressed, to exercise his authority for the protection of all, and above all ever to bear in mind, that all power cometh from God: – the duty of every man as a member of the body politic, to stand in his place, ruling or obeying as God may have set him, and to account himself the steward for the Lord of all committed to his care – kings and rulers, and their council, legislative, or deliberative, to rule, to counsel, and to frame and execute laws, in the fear of God, and for the good of the commonwealth; [p. 89→] judges and magistrates, to execute justice and equity; nobles and gentlemen, to hold themselves accountable to Him for the use they make of their rank, honour, and property; merchants and manufacturers, and others of whatever profession, husbands, and heads of families, to provide things honest in the sight of all men; and again, wives and children, servants, and all subjects, to reverence and obey their superiors, recognising the authority of God in His names of King, and Lord, and Judge, and Father, and Master. But the solemn act of the renewing of the kingdom in the hand of the King, by his coronation in the Church, conveys with it higher and more specific duties, and involves deeper responsibilities. It involves a covenant on the part of king and people, that they will protect and defend God's true Catholic Church; on the part of the King, that he will give free course to the ministry of God's word, afford facilities for the instruction of all under his authority, and uphold, by his example and influence, God's authority in the Church; and on the part of both king and people, that they will receive the truths of God declared unto them through the Church, and that they will, as a nation, walk thereby. It involves an acknowledgment, that the Father hath committed all power into the hands of the Son, and that the ruler is His viceregent until He comes. But, above all, it brings both king and people into the condition of receiving the Holy [p. 90→] Ghost, for the fulfilment of the law of Christ in government and in obedience. It insures the presence and protection of God himself in all their ways, and the abundance of every national blessing: but, it also insures the destruction of every moral tie which holds man together, the removal of every restraint upon his passions, the corruption and dissolution of the whole state of society, if this covenant be broken, and this standing be lost by apostatizing therefrom.

74. Such should have been the relative standing of the Church and of the State, when the head of the latter was converted, and Christianity became the established religion. If the baptized had then been found in the true standing of the Church, possessing all the ordinances for unity of doctrine and of rule, the Church should have stood, the teacher of king and people, whether they would hear, or whether they would forbear; the instructor of all men in all respective duties of life; and the channel of grace to all for their fulfilment. Between the ministers of the Church, filled with the Holy Ghost, and the believing rulers of a believing people, the question of the connection between Church and State would never have been treated as a question of expediency, either by one party or by the other: – it would have been resolved into the simple point, whether God, whose presence in the Church the nation [p.91→] and government acknowledged, should by her ministers instruct them in the motives, means, and objects, whereby they were to be guided in ruling for Him, or living to Him. The true doctrine of the standing of the Church – not an intellectual speculation, but a living reality addressed to the consciences of men – would have preserved its ministers from the grovelling ambition of usurping power in the State, and would have rendered it impossible and unnecessary, that the authority of the State should have been admitted in spiritual matters.

**XII. – External Condition of the Church after the ceasing of Apostles. Supremacy of the Emperor. Supremacy of the Pope.**

75. But when the Christian community contentedly suffered the Apostleship to die away, and had satisfied themselves that *their* sin was God's will; when the actual exercise of the power of delivery over to Satan, for the destruction of the flesh, was to be supplied by excommunication, and delivery over to the temporal power; and the authority of apostolic decision was exchanged for that of Synods of bishops, in whose numbers consisted their sole authority in this behalf; - these weapons, as we have seen, were unequal to the contest, where bishop contended against bishop, and Synod against Synod. If unity, or rather uniformity its outward expression, were to be pre[p. 92→]served, (and unity was yet considered an essential mark of the true Church), the only apparent means (God's ordinances having failed) were a resort to the civil power : - the immediate consequence of this was to make the civil power supreme arbiter in matters of faith; and the Emperor, seated in a Council of bishops, became the spiritual as well as the temporal head.

76. And that this is the true state of the case, whatsoever pretext or colour may be given to it, is proved by the results. If the Emperor was Arian, the Bishops, who were allowed to retain their sees, were Arian; if orthodox, orthodoxy was re-established. When the Emperor became Pagan, it is well known, that the Church was unaffected in its internal relations, whatever was the consequence to its external dignity or power. At length, on the decay of the imperial power, and the division of the empire into many states, the Bishop of Rome, being Priest of the chief city, and illustrious as the Bishop of that portion of the Catholic Church where unity and orthodoxy had been longest, and most successfully, contended for, sought to effect that unity, again anticipating, though in an opposite form, the kingdom of Christ, and sitting a Priest upon the throne.

77. Whatever were the motives of those who first promoted the appeal to the civil power, or the [p. 93→] advancement of the Bishop of Rome, – whether it was spiritual intolerance, or zeal for God's truth in the former case, or spiritual ambition, or any better motive in the latter, – at least the principle, that unity was a *sign* of the true Church, and therefore should be visible, lay at the foundation of all their endeavours. Unity they never could attain: it never shall be attained, except through the indwelling of God; for which Apostles, Prophets, Evangelists, and Pastors (Apostles and Prophets being the root of the others) were given. Yet this striving for uniformity was at least an acknowledgement of what the Church should be; the homage which, fallen from their spiritual standing, the baptized yet paid to the truth which they should have realised and manifested. But while the principle was admitted, the means to which they resorted, (instead of repenting of the past and seeking God's returning grace), were them-

selves the very instruments of corruption: first of all, the abandonment and voluntary abdication of the true standing of a Church, from the consequences whereof they were only preserved by the breaking up of the Empire, the reed whereon they leaned; – and next, the assuming by the Bishop of Rome of the twofold prerogative of the Lord – to be universal Bishop, and to be Prince of the kings of the earth, claiming and exercising the privilege of electing and deposing emperor and king, and of imposing tribute on all nations. The former was no sooner claimed, than repudiated and protested against by the whole Church, although by degrees acquiesced in; and the result of both [p.94→] these usurpations, and of the interference of the Civil Power in the affairs of the Church, has been the continual struggle between the temporal power and the spiritual, in mutual aggression. The Emperor on the one hand, proceeding from the right of convoking and presiding in Ecclesiastical Councils, to which the Rulers of the Church for their own purposes had themselves invited him, to claim the right of confirming the election of the Pope and other Patriarchs. And again, on the division of the empire into many kingdoms, their kings claiming the right of the investiture of Bishops, setting aside the election of the inferior clergy, and, though temporal rulers only, stretching forth their hands to bestow the symbols of spiritual offices in the Church. The clergy on the other hand claiming, and in great part effecting, their exemption from the Civil Courts, and from taxation or political control on the part of the State, and proceeding in some cases to depose Kings. And lastly the Bishop of Rome, availing himself of these mutual aggressions and usurpations to transfer the fruits thereof to himself, to strengthen his political supremacy, and to establish his power over all the other Bishops of the Christian Church : yet, not undisturbed in the enjoyment of his authority thus obtained, being compelled at one time to yield to the Bishops of a national Church, as in the case of the Gallican Church, – at another time to grant to the civil [p. 95→] power the right of nominating to ecclesiastical office, [S] which conveys with it the assumption of being the organ of the Holy Ghost.

**S.** *The right of nominating to ecclesiastical office.*] The Church is the kingdom in the mystery. It is a separate community, regulated by laws, and governed by ministers, given immediately by God. Its authority is exercised through faith and voluntary obedience for conscience sake, and is enforced through the fear of God, and not through force, nor through fear of man's power. The kingdoms of this world are regulated by laws, and governed by rulers immediately constituted by man; and though, as ordinances of God for ruling the things of this world, they are to be obeyed for conscience sake, yet, where conscience fails to ensure obedience, that obedience is forcibly compelled.

It follows, 1. That the Claim of the Church for support appeals to the faith and conscience of believers; it ought not to be vindicated by force of law. 2. That endowments proceeding from the policy of the State, or the piety of individuals, ought to be held only as a secondary means, for which the true Provision of the Church ought not to be exchanged; and 3. That such endowments should be accepted only as a free gift, without compact expressed or implied on the part of the Church for the exercise of Ecclesiastical powers or influence by laymen: or else, they should be refused.

Where the true provision of the Church is exchanged for benefices created by Law, and with rights and emoluments, enforced by Law, either the State must so far abdicate its proper functions, by transferring to the Church the judicial decisions concerning such benefices; which, as being created by Law, and as belonging to this world's goods, are the proper subjects of Law; or else the Civil Courts will become, to a greater or less degree, arbiters of questions concerning the spiritual and purely ecclesiastical duties and acts of the ministers of the [p. 96→] Church, which questions must be perpetually involved in disputes concerning benefices.

But the granting of rights of nomination or patronage in the Church, either to the state or to individual laymen, is attended with still greater evils. Baptized laymen are as much constituent members of the Church, as those admitted to the Priesthood; but they are not the ordinance of God for the exercise of ministerial functions, or for the administration of order and

government. The selection of a Pastor for a particular charge is no unimportant office; it places him in new spiritual relations both to those who are given to his charge, and to those who are over him in the Church. Still more important is the act, not merely of selecting ordained men to a particular charge, but of selecting men *to be* pastors, of selecting men *to be* Bishops, in the Church of God. So far from this being the office of laymen, we read in the Acts that *Apostles* ordained (or chose) to themselves (χειροτονησαντες αὐτοισ) Elders in every Church; (Acts xiv. 23.) and by special Epistles St. Paul gave instructions to Timothy and Titus, what class of men they should ordain to be Elders.

God in His infinite mercy, and through His over-ruling Providence, has in times past made use of the power of the State, and of the influence of great men, to be means of outward preservation to His Church. This only renders it the more apparent, that the baptized body is not standing in its true Position, nor possesses in exercise its proper ministries. The evils of patronage, and of the interference of secular power, are no theory; they exist. Their immediate effect is to secularize the Church; to give influence in spiritual things to power or affluence; and to present inducements to the nominee to look not solely to his Ecclesiastical superior, but, retrospectively or expectantly, also to his benefactor, – instead of looking to God in His ordinance, his heart is divided, and he is led to look to man. In the case of nominations where subsequent ordination is necessary, they lead to an interference with the minister of God in his exercise of that highest function, the conveying of the gift of [p. 97→] the Holy Ghost in ordination. In any shape, they introduce another and extraneous element into the government of the Church, bringing it into immediate contact with, and subjection to, the State; and in consequence the various divisions of the Church are bound down and restricted by the hand of power from any general movement towards unity or reformation.

The duty, however, of National Churches under this oppression, cannot be ascertained or determined by a consideration merely of the evils which oppress them. They have, for the most part, by their own act abdicated their right to the provision arising from the faith and conscience of the flock of God. They have accepted in exchange provisions and emoluments enforced by law; and subject to rights of patronage, and to the interference of Civil Courts. They are not the only party to these transactions; they have consented to the acquisition of rights by others; they have sold themselves into bondage. Their attempts to throw off their chains, will but deprive them of their remaining influence; and were they able to succeed, they have not the means of substituting any other plan, which would not be attended with its own evils. Their only remedy is to look to the hand of God for deliverance from captivity, and for the restoration of the original government of His Church in all its integrity; and in the meantime to submit to the consequences of their own acts, and to fulfil with faithfulness the duties resulting from their existing relations to the State.

### **XIII. – Protestantism, and its Results.**

**78.** Such has been the external aspect of the Church, flowing by necessary consequence from the rejection of the external ministries and visible memberships of the Body of Christ; the internal condition also we have already developed.

**79.** And to this very day the same evils, internal and external, have continued to work; – the spiritual life all but extinct, and the baptized resorting to fleshly devices for expressing the decaying reality. Thus it is that, Spiritual rule in Doctrine and in Discipline - ruling in the Holy Ghost – being unknown, there has been a seeking to secular means, for establishing both the one and the other. Thus it is that the high and heavenly mystery of the Communion of the body and blood of Jesus Christ hath been transmuted and debased into a visible and earthly thing. The purity, the virginity, of the followers of the Lamb, into an outward affectation thereof by forbidding to marry, and commanding to abstain from meats. The glorious reality of the Communion of Saints, into outward and superstitious acts of veneration to the images or relics of the departed. The exercise, by Apostles in the Holy Ghost, of Spiritual chastisement, into the notion of a purgatory, wherein the redeemed Children born of the Holy Ghost

are yet to be purged from sin. The mystery of the Church, the Kingdom, brought out into this age before the resurrection – the regeneration – the period of the manifestation of the Sons of God and the heirs of the Kingdom. And all this with the hollow consciousness that they are not what they assume to be, and the inability to stand up in the fearless majesty of truth, demonstrated by the recourse had to persecutions and acts of monstrous cruelty and wickedness, surpassing the deeds of any other class of men. But yet through all these corruptions and forms of wickedness hath the Roman Catholic Church been a witness to God; a witness for the unity of the Church in faith, in government, in worship; a witness, that there is a reality in the Sacraments, that they are not forms. She preserved the very name of religion through the period of Pagan and Arian barbarism. She was the means of rolling back the tide of Mahometan invasion. She hath been the faithful Defender of the Orthodox doctrine in many ages; and in all ages, of the true and Catholic doctrine of the Holy Trinity. Would that those who separated from her had confined their opposition to those points wherein she had erred, and had not contended for doctrines and principles, which are working deeper corruption and more surely undermining the faith, leavening the whole mass of Christendom with an infidelity, which is most surely preparing the way for Antichrist, and which results immediately from these principles, and not merely from the revolution of feeling produced by the errors just described.

**80.** The prominent point of doctrine whereon the schism took place between the Greek and Roman Churches, namely, the Procession of the Holy Ghost, is not a dispute about words, but, of the very vitals of Christianity. For the denial, that the Holy Ghost proceedeth not only from the Father, but from the Father and the Son, is a virtual, though not perhaps apparent, denial that the Lord Jesus Christ is the Baptizer with the Holy Ghost - is a denial that the Church, which is the Temple of the Holy Ghost, is the body of Christ; and involves in it, that those, who receive the Gift of the Holy Ghost for the work of the ministry, are not the ministers of Christ; and that those who receive the Holy Ghost as baptized men, to all of whom the promise is made, are not witnesses to Him who is risen to the right hand of the Father. To the Son the signs and wonders and gifts of the Holy Ghost witness not, if so be that the Holy Ghost proceedeth not from the Father and the Son - if so be that the Holy Ghost be not the Spirit of the Son, the Spirit of Him who is the Truth. The error in doctrine, therefore, of the Greek Church affects the whole standing of the Church as a body, and of every baptized man as a member of Christ. And so it is by exact and just retribution that, as a body, and as one great division of the Christian Church, they are found this day in their internal condition more devoid of spiritual life, of intelligent devotion, of vital religion, than any other body of Christians. And in their external relations, their ordinances for ministry have less of the standing of the Church, and their ecclesiastical rulers are victims of greater oppression from the secular arm, than any other : - whether they be seen in Russia, their interests regulated and themselves governed by a political board; or whether they are beheld in Turkey and the East, the prey of the Ottoman, and kept in existence only because a serviceable engine for state purposes, and a convenient pledge for the political fidelity of their flocks.

**81.** The Protestants, on the other hand (we speak of them as a body, and as regards the tendency and present operations and influence of the principles generally admitted by them), object indeed to the errors and corruptions in doctrine and practice which exist in the Church of Rome; but their opinions and conduct, carried into the opposite extreme, for the most part involve the denial (which by many is openly and boastfully avowed) of the essential or even occasional visibility of the Church; [p. 98→] of the reality of God's ordinances therein; or of the Sacraments, as any thing more than mere conventional symbols: and while in words they admit the Catholic doctrine of the procession of the Holy Ghost, as a Divine Person, from the Father and the Son, they carry out under a more subtle form the error of the Greek Church, counting the work of the Holy Ghost in the Church to be little more than the emanation of an influence from God; and, substituting a traditional doctrine, a metaphysical or sentimental notion, in the place of the true doctrine of the incarnation and of the abiding existence of the God-man and His union with His Church, they have well nigh lost all faith, that He really liveth on the throne of His Father, and speaketh to us from Heaven by the Holy Ghost through

the ministries of His Church.

**82.** The Protestant Reformers, even in the beginning, attained not to unity among themselves; they builded not one Church out of the apostasy, but added many sects to the Babylon which they found; they contented themselves with founding systems, and sought to build the Church on doctrines and creeds, instead of looking to God to build up His Temple on living men standing in His ordinances. The leading bodies of Protestants, in defending themselves against the political power of the Roman Catholics, soon made [p. 99→] alliances with the rulers of the state, each apart from the others, and each in order to establish their own system in their respective and limited spheres; [T] and these have manifested the same evils which exist in the Greek Communion, life almost extinct, and the Church of God trampled under foot, or only treated as the handmaid of the State: while the numerous Sects, which separated from them, have given wild loose to the spirit of lawlessness and insubordination, and of rejection of all authority whether in the Church or in the State. The history of Protestantism has been an history, not of the one Church, but of many sects; not of one faith, one hope, one baptism, but of many faiths, many hopes, many baptisms. They have not dwelt together as brethren, eating and drinking in one holy place; but they have separated from each other, biting and devouring one another. The Church was one in the beginning through the indwelling of the Comforter; afterwards it was bound together by ambition and cruelty; but since the Reformation there has been no manifested oneness at all, but a mass of opposing sects, each contradicting the others, their only claim to union being in the Scriptures, as the standard of truth; while they prove the fallacy of their claim, by each referring to the Scriptures in support of their peculiar and, many times, contradictory tenets.

**T. To establish their own system in their respective and limited spheres.]** The preferences and separate feelings of nationality, which may be legitimately indulged in our conduct as citizens, should be allowed no influence in matters purely ecclesiastical: the baptized, as such, are neither French, German, nor Spanish; they are “an holy nation, a peculiar people;” (1 Pet. ii. 9.) elect, and separate from all nations of the earth; their “citizenship is in Heaven;” they are “not of this world.” (Phil. iii. 20. John xvii. 36.)

On the other hand, nothing so effectually shuts up the heart against Catholic feelings and principles, as the prejudices of a National Church. Nothing so effectually hinders the operation of Catholic principles, and renders impossible the unity of Holy Church, and the true and expansive action of the ordinances of God, whether towards the baptized, or towards the heathen, as that binding up of schism by law, which takes place under the system of National Establishments, placed under the power of the State.

From the remotest periods, the territorial divisions of the Church have been so arranged, as to correspond with those of the civil Government. When the Roman empire was broken up into many states, it was consistent and natural, that ecclesiastical provinces should coincide with national boundaries; and also, that, when the governments were Christian, the Churches comprised within each territory should, by means of National Synods, transact with the State, and arrange those affairs which could affect themselves only, in their relation to the State. To National Churches, in this sense of the term, objection is not taken.

The evils developed through National Churches commenced, when, from regulating the details of their intercourse with the State, details which should be only the adapting to circumstances of the general principles received from the Catholic Church, Synods, influenced by their political separateness, affected to hold themselves to be not merely provincial members of the Catholic body, but to possess a national distinctness. From this they proceeded as National Synods to assume the right of holding back, as it were, the Canons of general councils, until sanctioned and confirmed by themselves; until at length, under pretence of precedents which occurred in times when frequent intercourse between distant lands was impossible, they were found prepared in the 15th century to claim the right of regulating and altering ancient rites and practices, or of introducing new ones, irrespective of the practice of other

Churches, and without waiting for the sanction of the Church Catholic. By this course they unwittingly suggested to the civil power in each nation, to follow the examples of the empire; and to assume, or to endeavour, or at least look forward, to assume, that influence in spiritual things which had been lost in the overthrow of the empire. So long as they retained the power of spontaneous action, they could still retreat. They can still retreat, wherever they have not actually accepted, or adopted, a form or constitution as a national establishment : but where this has been fixed by law, they become responsible to the State for acting within the limits of that law, and they have no longer freedom or spontaneity to unite with the rest of their brethren in the Catholic Church. They must obtain the sanction of the State to [p. 101→] any external Catholic action, and, for the most part, to any really important internal alteration or improvement.

Viewed in its spiritual effects, a hard taskmaster the State has proved, and will prove, to the Church, in every land where this bondage is established; and nearly throughout Christendom it is, more or less, established. On every occasion wherein, under such circumstances, the two have come into collision, the invariable result has been to manifest the powerlessness of the ecclesiastical body; and in consequence National Churches have for the most part declined such contests, by ceasing from any Catholic action, and from progress of any kind. The object has been to keep things quiet, and to repress all rising desires or tendencies for Catholic reformation, or for unity.

**83.** From a very early period the careless and unsanctified deportment of multitudes professing the reformed doctrines too plainly betrayed that they welcomed the Reformation, rather as an emancipation from the trammels placed by the Papal system upon the indulgence of their unrestrained wills, than as a true freedom of the spirit from the thralldom of Satan. The recourse now had to the sword, the interference of the Reformed princes and ecclesiastics in the internal broils of Germany, and the prominent features of the religious wars of France, - their leaders, their captains, and their armies, - clearly enough revealed how low their spiritual standing: lastly, the undue importance which the right of private judgment insensibly, nay almost unavoidably, assumed among those who contended for right and truth against darkness and error, and who exercised that right without restraint, apart from the discipline of God's house or the voice of His Spirit, to humble, cleanse, and keep them, discloses the deep-seated root of that spirit of Antichrist, which has been of late so rapidly, and, to those who will observe, so palpably, developed in every department of life. For b By this the principle of private judgment, as now interpreted, every individual is constituted a judge of himself, and a despiser of all judgment and authority in king and priest, magistrate and master, husband and parent - a censor of all things around him and above him - his own sufficient guide and keeper and teacher, having a heart lifted up above God's Word, of which he is the interpreter to himself, instead of being subject to it - dishonouring the Head of the body by despising every ordinance, save as it is the object of his idolatry. Nor, in the midst of the political and intellectual partisanship, into which the Reformed Churches have sunk, do the late revivals, real or supposed, materially alter the picture. The very principle of evangelical revival, as it is called, is not the restoration of the baptized to the healthy exercise of all the proper functions of the Church of God, but the substitution for her of other agents, men not called of God, individuals, or confederacies; of religious societies, supplanting the Church in the exercise of her remaining offices and gifts, by means devised of men; of missionaries, male, and even female, commissioned by voluntary associations; or of the Bible (which God hath entrusted to the Church, and which should, by her authority and with her blessing, be presented to all her children) circulated as a dead letter, like merchandise, and thus made the instrument of denying, that Jesus Christ is come in the flesh, to whom its pages witness as the only Saviour.

#### **XIV. - Progress of Evil Principles, Abolition of Tithes, Latitudinarianism, and Indifferentism.**

**84.** And, now, reviewing the condition of Christians, regarding them as God regards them as a whole, forgetting all their divisions and sects and denominations, all equally remote from

the one original frame and true constitution of the Church, and knowing but one characteristic, the Baptized - we shall find in the two most prominent of its main divisions the strivings of the Holy Ghost, the Spirit of God, in the whole Church, for fulfilling that twofold work (the communicating of His life and the dispensing thereof in living witness), whereby God would perfect the body of His Christ. We shall see also the twofold strugglings of the mystery of iniquity, in counteracting and perverting both of these, in order to prepare the Church and the world for the revelation of that Wicked one, the predicted Antichrist. For Roman Catholic and Protestant are not names of *Two Churches*, but the expression of what is in the body, whether good or evil. So that there is no error and no truth in the one, which is not in the other, of these divisions, though the form of its manifestation may be very different, and though the characteristics or prominent points in each are opposed. And what we shall say in reference to these two divisions, will be found to comprise all which need be said on the subject also of the third great division of the baptized, the Greek Communion.

**85.** The Roman Catholic Church has aimed at the preservation of the Church's *unity*, in her forms, constitution, and doctrine. In her alone has there been seen a witness that the Church is one, the activity of the principle that unity is its essential character, or the continued effort to preserve it; and her witness is the witness of the whole, that the Church is *one*. Protestantism is the history of the Church's effort to maintain *the Life of God*, with which she was at first entrusted, and of the strugglings of a consciousness to the need of something beyond mere unity. Her witness is the Church's witness *to the Life of God*.

**86.** And further, as the witness respectively borne by these two portions of the universal Church is of a different kind, so the sin, whereby the witness of each fails to be true, is of a different character. The sin of the Church of Rome is, that, in seeking to preserve *Unity*, she has had little or no regard to the preservation of the Life of God in the Church. She has preferred the means to the end, and, in order to effect an apparent unity, has substituted an outward uniformity; and this she has effected, in spite of innumerable divisions still existing within, not by the communication of one Life going forth to every part, but by anathemas and excommunications, by oppression and violence; and so it is a counterfeit unity - an *unity of death*. Whilst the Protestant Church has sought to maintain *the Life*, by other means than those of God's appointment, for individual and selfish ends, and it may be said to the total setting aside of the Church of God; she has maintained the Life, but to exercise it in separateness and schism.

**87.** The one is the purchase of Unity at the expense of Life; the other, the forfeiture of Life through despising the Church, the Body of the Lord, without which the Life, under the name of spirituality, is but a dream of mysticism. The evils embodied in the Protestant system exist, because there is among the baptized the endeavour to maintain Life independently of the Church, the ordinance of God for that end. Those in the Papal system exist, because there is the love of form with indifference to the Life. And thus the Papacy preferring the means before the end, and Protestantism seeking the end without the means, both fail of being true witnesses for God, - both tend to bring about and to exhibit the fallen and ruined condition of the baptized.

**88.** The effects consequent in the universal Church are such as we have described : ignorance and unholiness and superstition, in the first place, working their baneful influence, until the Church was seen oppressed under the sensual, profane, and venal condition presented in the centuries preceding the Reformation; and then, from that long slumber under outward form, during which the Life was fast ebbing all the while, the bursting forth of independence first, and then of the pervading spirit of schism. And when all these opposing but equally fatal principles have been together at work, - light and ignorance, self-sufficiency and superstitious prostration, lawlessness and priestcraft, - the inevitable result is Infidelity, which is more nearly allied to superstition on the one hand, and religious enthusiasm on the other, than the prominent features of each would at first indicate.



**89.** While some of the Protestant bodies, avoiding the kingship of the Pope, have fallen into the priesthood of the king, avowedly submitting spiritual offices to his nomination, and suffering without protest the property of the Church to be seized by rapacious rulers as the price of obtaining their support; others have rejected the very notion of government in the universal Church, and have sought to emancipate each little knot and congregation from all connection with any other, and, under the mask of Christian liberty and the right of private judgment, have brought into states, as well as into churches, the hatred of all rule and the rejection of all authority. Under the profession of personal religion, and communion with the Head unseen, they rend [p. 103→] without scruple His body, part His garments, and cast lots for His vesture; they set up the phantom of an invisible Church, and a mysterious unity, which does not even profess, like that of the Roman Catholic, to stand in the ordinances of God.

**90.** And the Protestant Governments for the most part, deriving and defending their disregard of the holy ordinances of the Church from the failure to vindicate and maintain them, have used the Churches in their dominions for their own purposes; have interfered with unholy patronage, introducing into places in the Church men who had nothing but friends or bare learning to recommend them; and at length, ignorant that the Church is one body and not many, and hath one doctrine and not many, they are now exposing their subjects to be drawn aside by every wandering adventurer in the trade of preaching, the wickedest of all trades. And the people thus on all hands, taught by the examples of their superiors, and many times by the precepts of their instructors, that they are competent and entitled to form opinions on all matters of politics and religion, that the denial of such claims is tyranny and ignorance, and that the unbridled use of the tongue is their inalienable birthright, have cast off the fear of God, and are ready to overthrow every barrier which religion or constituted government can oppose to them, and to reduce into practice [p. 104→] the theories ostentatiously set forth by the speculative, and the principles alas! actuating all classes of the community throughout Christendom.

**91.** We say throughout Christendom: fFor it is not among Protestants only that these principles are in operation; all classes of those in authority, whether in the Church or in the State, are courting the people; even those who in private are the most attached to the principles of reverence, of authority, and of piety, which consecrate the King and the Priest in the heart of man, conceal their opinions from the sight of men in deference to the public voice; and adopting that petty wisdom of the present age, *expediency*, effectually assist to swell the note of that great lie of Satan which is now re-echoed from land to land throughout Christendom, that "the people are the source of legitimate power." And so it is, the favour of the people is sought, and the avowal of truth is restrained; and the thought that the Ruler is the ordinance of God, departs from his own breast, as it hath departed from the breasts of his subjects; and the authority of the Church, in her relation to the State, is no more to be the teacher of kings and people, but is just limited to the degree of political influence which she may possess; and her ceremonies and services, on all state occasions, are no longer looked to as conveying a special blessing, but are either disappearing, or only retained as part of an empty pageantry.

[p. 105→] **92.** And so it is that, among the improvements of the age, Of the like nature is the abolition of the payment of Tithes to God's Altar must be abolished. In some countries they have fallen into desuetude, the Reformed Clergy fearing to stand upon their right. In others they have been swept away by the lawless violence of revolution, and cannot be re-established. And now the last remaining remnant is demanded under the specious argument, that modern maxims of Political Economy demand the sacrifice, that tithes are a partial tax, and injurious to agriculture. The fact, that this argument hath any truth in it, is the standing evidence of the Apostasy of Christendom from the faith of their Forefathers. They are an unequal tax on land, because St. Augustine's charge to the faithful to give tithe, not only of their annual produce, but of their daily gains, is no longer the principle nor the practice of Christians. When the piety of our forefathers, by collective and national acts, dedicated their Tenth unto the Lord, the riches of the Roman Empire had disappeared, and it is not too

much to say, that no other sources of wealth were in existence but the produce of the earth; and therefore, and because equitable laws could not well apply to other descriptions of property, the letter of the statutes of all nations referred to nothing else but the produce of land. But now that, in reward of the piety of the nations of Christendom, God hath increased their riches of every kind beyond all example of earlier history, [p. 106→] even where the *letter* of the law remains uncanceled, the *spirit* wherein tithes were dedicated is departed; and so, instead of the faithful giving tithes of all that they possess, their posterity have restricted themselves to the mere obligation of the letter, and have, by their own act of withholding the tenth part of their other property, made the tithe from the land to seem an unequal impost. Meanwhile the national acknowledgment of God, expressed in paying to His Church that portion which He hath undoubtedly reserved unto Himself in giving the Earth and its fruits unto the children of men, (for tithes are more ancient than the law of Moses, and have ever been the acknowledgment made by the faithful to God as the Giver of all), is exchanging every where for scanty provisions, annually doled out from motives of expediency or bounty, not on the ground of right; and the Priests of God are becoming pensioners of the State. The history of Europe is shewing, and will yet more fearfully demonstrate, that for these things the judgment of God tarrieth not; as saith the prophet Malachi, tracing the sin from its origin, giving intimation of the only remedy, and predicting the proud answer of Christendom to the charges of the Lord: "Even from the days of your Fathers ye are gone away from *mine ordinances*, and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we re[p. 107→]turn? Will a man rob God? yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In *tithes* and *offerings*. Ye are cursed with a curse: for ye have robbed Me, even this whole nation."

**93.** The next step in this fearful descent is the principle, that the State shall consider and act towards all forms of religion on a footing of perfect equality, and either bestow on each sect a similar bounty in proportion to its numbers, or leave each to maintain its own Ministers. In either of these cases the State ceases to recognise the Church of God, but in the latter it ceases also to recognise either God or religion. In the former case the State ceases to be Christian, in any *proper* sense of the word; in the latter it proclaims a principle of Atheism, so far as the Government is concerned. God's truth is one; His salvation is one; and in the one Church of God alone are they to be found. They proceed from God to man, and must be received by man, or rejected at his eternal peril; – they never can be matter of human choice, nor be decided by mere human majorities: and therefore to place all classes of religionists on an equality, is a virtual denial of revelation on the part of the State; it is a betrayal of their trust wherever the Ministers of religion, who claim to be the Church of God, concur in it; it is a denial of their baptism in the People, to seek it. If the people are not [p. 108→] kept conscious of their obligation, if the clergy do not assert for Christ their place, as His appointed channels of all God's blessings, and His Priests to bring the people up to God, they will but degrade themselves to a level with those self-elected pastors, those voluntary bishops, the birth of modern times, who neither have nor profess to have any Divine constitution or authority for their office; they will act either as if the pastoral work and all ecclesiastical functions required no gift or authority of God, no delegation from Christ; or as if their own standing were questionable, as the inheritors of that gift, authority, and delegation.

**94.** It is true that some Governments have not avowedly acted on this principle, and that the established Churches have reprobated it; but it has nevertheless insinuated itself into the policy, not only of every Protestant State, but also of every State containing a large proportion of Protestants; and, even in the most strictly Roman Catholic Governments, the Rulers will be found prepared to avow, whenever they can do it with safety, that the favour to be paid by a Government to any class of religionists is to be proportioned to their numbers; and that the only ground for recognising a State Church is, that it is the Church of the majority.

## **XV. – Consequences to the State of the Decline of Religion.**

**95.** Thus are abandoned the only means remaining to Rulers, to enable them to fulfil their du-

ties as God would have them, and to stem the evils which are rushing in on the nations of Europe – for righteous government can not be administered in the power of the natural man, who is always foolish, tyrannical, and rebellious; and those Rulers, who do not seek to God for the grace of His Spirit, who forget the anointing they have received from the Holy One, will proceed to abuse the authority given them of God, and will become oppressors. And this hath ever been the source of oppression and misrule: – in Pagan times, because they had not the Anointing; – after the [p. 109→] establishment of Christianity, because they abode not in the grace which they professed to have received, yet neither renouncing nor disregarding it; – but now this is the consummation of the sin of the Rulers of Christendom, that they are should in their secret spirit disregarding and forgetting, or even renouncing renounce and despising despise it. And hence the convulsions and judgments overtaking their kingdoms; for the people, suffering from systems of Government which have not ensured their peace and happiness, (and people and rulers alike forgetting the source from whence the reformation of their grievances must come, even God), are rising up with impetuous violence to seek the remedies for themselves, and, led away by the vain speculations of reforming and revolutionizing men, are the ready instruments for involving all institutions in Church and State in one irremediable destruction.

**96.** The French Revolution of 1793 was but a partial outbreak of that universal convulsion which is now preparing – the first shock of that Earthquake, which will throw down every civil and ecclesiastical fabric: – Corruption in the Court and in the Church had destroyed the happiness and moral feelings, and infidelity had supplanted the principles, of the great mass of the people; and the people, oppressed and exasperated, at last burst through all restraint, and then every evil passion was let loose; wickedness, cruelty, and [p. 110→] bloodshed, a diabolical hatred of God and of Religion, and of all Government, and of decency and virtue, had their full sway, and unheard-of crimes were committed in the palace of the king, and detestable lewdness and outrageous sacrilege revelled even in the temples of God; Murder became the policy, and Atheism the religion, of a whole nation.

**97.** But that revolution rose up in the face of better principles then still existing, the which with mighty force it assailed and sought to overthrow, but which ultimately stayed its violence. But now, the revolution, of which the former was the type and omen, impends upon Christendom leavened throughout with the evil, and sweeps and carries away institutions, whose foundations are already sapped; and that infidelity, which flowed darkly and silently its course beneath through the period of Papal corruptions, which gained strength and has burst forth into the light of day in Protestant apostasy, shall swell out into that third and last flood of Anti-christian blasphemy, which shall carry away both Church and State, as visible ordinances publicly witnessing to God, and raise up in their room the ordinances of Hell; mischief shall be framed by a law, and every insult against God, and His Christ, shall be perpetrated, not by the tumultuous acts of infuriated mobs, but by legislative measures, with all the pomp and circumstance of Government, yet springing from the [p. 111→] people, whose will shall be all-powerful; the ties of society, formerly burst asunder by the violence of man's passions, shall now be loosed by the impiety of his wisdom; and, the bands of God being broken, none other shall bind men together, – every man's hand shall be against his brother, and misrule shall be the law of the world, until all shall be gathered up under that Antichrist who hastens to be revealed.

#### **XVI. The Revelation of Antichrist, and the Coming of the Lord.**

**98.** For we know from God's word, that in the last days self-love, covetousness, boasting, pride, blasphemy, disobedience, unthankfulness, unholiness, the want of natural affection, truce-breaking, false accusation, incontinence, fierceness, disrelish of good, treason, rashness, high-mindedness, love of pleasure, cloaked indeed by all the forms of worship and godliness, but denying all power therein, shall not only have their votaries as they have ever had, but shall reign triumphant over the minds of men. In one word, lawlessness shall pervade and prevail, tossing men to and fro as the waves of the sea, until it shall put forth its

concentrated energy in “that Wicked”, the lawless one, who shall be revealed, “the man of sin,” “who opposeth and exalteth himself above all that is called God, or that is worshipped; – whose coming is after the working of Satan, with all power and [p. 112→] signs and lying wonders.” And he must be manifested speedily; for amid the increasing tumults and confusion of all people in every country of Europe, in this distress of nations with perplexity, the time foretold in God's word rapidly approaches, when the Son of Man shall come in the clouds of heaven to judge the nations, and to set up that kingdom which shall never be destroyed. And when He cometh, that lawless one stands already revealed: for it is written, that “the Lord shall consume him with the spirit of His mouth, and destroy him with the brightness of His coming.”

**99.** And this is the fearful crisis in the history of man to which the world approaches; and this is “the hour of temptation, which cometh upon all the world, to try them that dwell upon the earth.” And “as a snare it comes upon all them that dwell upon the face of the whole earth.” Oh let **Except** the warning enter **now** into the ears and hearts of all God's anointed; for except they hear it and believe, nothing can hinder the Priests of God's Church from ranging themselves under the “false Prophet which rises out of the earth,” nor preserve the kings of Christendom from giving their kingdom to the Beast which ascends out of the bottomless pit, and from gathering together under him to make war with the Lamb: – and that war shall end in their destruction, as it is written, “I saw the beast and the kings of the earth, and their armies, gathered [p. 113→] together to make war against Him;” of which kings it is also written, “These shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of lords and King of kings.”

**100.** The apostasy and approaching judgment, the visible corruptions and present calamities, of God's baptized people; the utter dissimilarity of those bodies called Churches, of any one of them apart, or of the whole of them together, whether in outward form, order, unity, and spiritual glory, or in inward holiness, purity, peace, blessedness, and goodness, to that body described under the same name “the Church” in Holy Scripture; their consequent inability to fulfil God's purpose in them, or their duty to Him and His creatures; and their utter unpreparedness for the coming of the Lord, we have now declared; and we cite as our witnesses the consciences of all to whom this testimony comes: – The scornful Infidel points the finger to the baptized; – referring to the Scriptures, he compares the record with the fact, and deduces his argument for rejecting revelation from the practical confutation apparently afforded by those who profess to believe it. The cold and sceptical religionists of the day, differing from the infidel only as one class of theorists on speculative philosophy may differ from another, reduce Christianity merely to a system of ethics, and ascribe all which would convey any higher meaning to Oriental phraseology. And the great body of Christians, without thinking of God's glory or God's purpose, or whether He hath any purpose at all, are pleasing themselves in their various modes of spiritual gratification, or seeking peace to their consciences merely, with no higher views or principle than their Pagan forefathers: for if we will use religion only to quiet our fears, or to gratify imagination, as though God had no interest therein, nor design, which He is slowly, to our apprehensions, but surely working, we in fact reduce it to a christianised Paganism. And not only the assent of conscience to the things we state, but its apprehensions, defined and undefined – its fears of present evils which cannot be averted, and its terrors because of what may remain behind – these also are our witnesses; and the restless uneasiness of the world, the never ending and never satisfied inquiries wherefore these things are so, the universal clamour for reform and change, in like manner testify to the truth. But reformation without God, the best constituted government which man's wisdom can devise for Church or State, without the Spirit of God, is illusory and vain, and, attempted without reference to Him, is wicked: it is the act of Saul seeking to familiar spirits, when God answered him no more by dreams, nor by Urim, nor by Prophets; or as Nebuchadnezzar, troubled in his spirit to know the dream of futurity, called for the magicians and astrologers of Babylon. But it is God alone “who revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him.” And, because ye are still His anointed, He hath now interpreted the signs of the times, and made known the hidden

causes of these evils – the fearful judgments which impend, – the fierce tyranny of that enemy of God and man, the old Serpent, who deceived man at the first, and is now gathering up the deceived to involve them in one fell catastrophe, – and the near approach of Him who shall be revealed from Heaven with His mighty angels, recompensing “rest” to those who are waiting for Him, but shame and everlasting contempt “to those who know not God, and obey not the Gospel of our Lord Jesus Christ.”

## **XVII. The Preparation for the Coming of the Lord.**

**101.** “But who may abide the day of His coming? and who shall stand when he appeareth? for He is like a refiner’s fire, and like fuller’s soap. And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” It is only an holy people who can abide before Him, walking as “children of light and children of the day;” a people filled with the Holy Ghost, the servants of God, whom He sealeth on their foreheads, before the four winds of heaven let loose the elements of destruction on the earth and on the sea. And that ministry of the Holy Ghost cannot be given, that sealing cannot be affixed, the Church cannot be perfected, except through those ordinances which God gave at the first for that end. But they shall be given; all the promises contained in His word of the restoration of His Zion, in the hour of her greatest peril, shall be fulfilled; and that purpose shall be accomplished according to His own counsel, and by His own instrumentality, and by no [p. 114→] man’s devices. God will appear again in the mighty presence of His Spirit; again shall His gifts, given without repentance at the ascension of His Son, be manifested – Apostles, sent forth not of man, neither by man, – Prophets, Evangelists, and Pastors and Teachers, ordained by apostles – shall work the work of God in His Church, and minister to the edifying of the body, and the body shall be replenished with life; the dead bones shall be brought together, framed again in their wonted order, and shall stand up a mighty army; and the followers of the Lamb, the undefiled, in whose mouth shall be no guile, without fault before the throne of God, shall stand with the Lamb on mount Zion, the manifested first-fruits unto God and the Lamb, the earnest of that glorious harvest, when the Son of Man shall send forth His angels, and shall gather His elect from the four winds, from one end of heaven to the other. And this is your calling, O ye baptized, for God hath not cast you off; and this is your Hope: – “His Spirit yet remains among us, according to the words of His covenant when we came out of Egypt;” and Jesus Christ, the Head of the Church, is still ready to put forth His ordinances for this very end, that the duties which He requires of His ministers they may be enabled to fulfil.

**102.** And therefore ye Bishops, fathers of the Church, ye are called upon to present your flocks unto Him, an holy people, who shall be able to abide the judgment, and be counted worthy to stand before the Son of Man: and you, ye Royal Potentates, and all Princes, unto you will God be faithful, and save you and your people from the floods of ungodliness, if ye on your part will recognise your allegiance to Him, and will seek unto Him in His Church. And this **This** salvation is no earthly deliverance, nor restoration of earthly dignity or power. The last notes of the knell of this world’s Dispensation are pealing, – the world passes away, and the things of the world; the only hope is that which hath been ever the hope of the Church, to be caught up to meet the Lord in the air, and so to be ever with Him, saved from the snare of the temptation and the great tribulation which are coming upon the earth. But will ye hear? God knoweth; doubtless many will hear, and all may - and **And** whosoever will **hear**, [p. 115→] shall be surely sealed from the destruction, and kept, in the pavilion of God in the time of evil: but whosoever will not hear, who will not receive God’s seal, how shall he escape the judgment written, that, “because they receive not the love of the truth that they may be saved, God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth but had pleasure in unrighteousness.”

**103.** But ye, who mourn over the low estate of Christ’s Church; who desire, that the baptized should be conformed to the image of Jesus the Son of God, should be seen walking in holiness and love - the image of God restored, the company of the believers of one heart and of

one soul, filled with the Holy Ghost; who, having no proud methods of your own, do desire that these things shall be effected by God's means, and by none other; you above all we implore, that ye will not resist His grace which we proclaim unto you, neither let the truth of His purposes, which we have declared, be counted a thing incredible. Refuse ye to believe that God's gifts and callings are for ever withdrawn; lift up your heads, for in the midst of darkness He causes light to arise; and the period of approaching judgment has ever been the time for raising His voice to warn, and for ordaining His refuge wherein there may be shelter and defence.

#### **XVIII. *The work of Preparation begun, and its effects.***

**104-106. 104.** And already He hath arisen to rebuild His Sanctuary, “the Tabernacle of David which hath fallen down,” “His dwelling-place in Zion;” and from thence His Testimony proceeds unto all baptized men. And it comes by the hand of twelve men, called to be Apostles by the Holy Ghost, separated from the lands which gave them birth, unto the service of Christ for all lands, for Christ's sake; whose office it shall be, through the faith and diligent prayer of God's people, to convey unto all the baptized in every land the blessings which Jesus the Apostle would bestow on His Church through apostles; – and our present duty is not merely to shew the people of God their iniquities, and the house of Jacob their sins, but to make known also the grace and goodness of the Lord in “comforting His people, and speaking comfortably to Jerusalem,” that the way of the Lord may be prepared; that the good tidings may be published on the top of the high mountains; that the sheep of Jesus may be fed, and the lambs gathered with His arm, and carried in His bosom, and that those with young may be gently led.

**105.** For God hath heard the supplications of His people; the secret prayers, the expression of the desires which His prevenient Spirit hath stirred in the hearts of His hidden ones, and the prayers which in every age of the Church, by the disposition of His Providence, have been offered in the ministrations of the separate communities of the baptized: – He hath bowed down His ear to the voice of any, who in faith and sincerity have besought Him “to look upon the affliction of His people, and to send Him whom He is about to send – to send forth the Lamb, who shall rule the earth, from the rock of the wilderness [p. 115→] wilderness [wilderness] unto the mount of the daughter of Zion, that He might remove the yoke of our captivity:” He hath listened to the cry of those who mourned over the low estate of His Church, and have called on Him “to raise up His power and come, and with great might to succour us, that that, which our sins have hindered, His bountiful grace and mercy may accelerate.”

**106.** During the course of this century especially, many who had a zeal for God in various places, but chiefly in Britain, appointed to unite in prayer for the special outpouring of the Holy Ghost. In the year 1830, in the West of Scotland, these **These** prayers of God's People, this cry of the Holy Ghost, was answered by Himself; and the form of His manifestation, in *these* days of spiritual drunkenness and disorder, was, as Isaiah prophesied in his vision of the judgments coming on the drunkards of Ephraim and on Jerusalem. “with stammering lips and another tongue.” The members of the Church of Scotland, among whom the Spirit of the Lord lifted up His long silent and forgotten voice, were a simple and unlearned people, and as much unacquainted with any practical and literal meaning of the fourteenth chapter of the first Epistle to the Corinthians as the rest of the Church; but they had been instructed, and were looking with expectant faith, that the Church should be, as in the days of old, filled with Spiritual Gifts, to the end they might be established. Some persons in London also, members of the Church of England, and others, who were partakers of the like faith, received the like seal and answer; and when none of the Clergy of the Established Church of that land stretched forth a cherishing hand to protect and shield the vessels of the Lord thus used, the Lord Himself found shelter for them, in the congregation of a Minister of the Church of Scotland in London, who had stood as a witness that the Lord was at hand, and who waited for the consolation of Israel, in the restoration of the manifested Gifts of the Comforter: to him, among all the good deeds for which his praise should be in all the Churches, belongs this

peculiar honour, that he first recognised and permitted the Voice of God to be heard in the assembly of those, who professed to be His servants and the disciples of Jesus Christ.

**107.** “It was a strange and fearful work which God then wrought, when He lifted up His voice in the midst of His assembled people once more. There was joy in heaven: the angels sang and gave glory – the angels rejoiced in heaven, when the voice of Jesus was heard in the midst of His people. That voice shall not be silent any more, but shall go forth to the uttermost parts of the earth.”

**108.** And what has been the fruit of that voice, which came into the midst of the Church, and which the Church rejected, – which came into the midst of the watchmen, and they knew not [p. 117→] the sound of the trumpet and warned not the land, – which came into the midst of the people, and they scorned and heeded it not? The voice cried, “all flesh is grass;” and it withered the flesh, its might and power, its glory and beauty. The walk of the most circum-spect has been proved to be contrary; the ways of the most upright have been shewn to be very wickedness; the wisdom of the wise, and the counsel of the prudent, have been con-founded; the thoughts and intents of man's heart have been uncovered; and his imagina-tions, which are evil continually, have been laid bare: the . The light hath shined in a dark place, the living commentary of the Spirit on the Scriptures has been given, and the Law and the Testimony have been bound into one.

**109.** But had the work of the Lord proceeded no further, all we had gained would have been the knowledge of *our own* sin, and the sins of *our fathers*; and the result would have been the mournful expectation of the fall of all that was dear to reverence, and sacred to piety, without a vestige of hope or the possibility of remedy.

**110.** But God had not forsaken the work of His own hands. Few comparatively in the land, where God hath thus manifested Himself, gave heed to the report, that the Holy Ghost was again speaking in the midst of the Church; and fewer [p. 118→] still recognised the voice of their Father. But some there were: and those, who would hear and who would receive cor-rection, have proved the power of the voice of the Almighty, of Him, who killeth and maketh alive, who woundeth and healeth. He has hewed them by His Prophets; He has washed them with water by the Word; He has led them by His Spirit; He has called them back to the old ways, and has taught them to walk therein. – The work of the Lord by His Spirit has been to prepare men by many trials, by many chastisements, by many revelations of their own in-iquity and perverseness, and of His never-failing mercy, to receive power, the very power of God, and to use it for the building up of His Church, for the blessing of His children, for the bringing into one all the Baptized, to recall them to the Apostolic character and constitution of the Church of Christ, to prepare them to receive the fourfold ministry of Jesus, and to instruct them to submit to the order of the Lord.

**111.** From the first moment that the Voice of the Holy Ghost was heard in Scotland, the cry raised was “for a body”. The meaning of this was little understood by any, and least of all by those, through whom it was uttered; – but now it has been clearly seen, that the Gift of Prophecy can be usefully and safely exercised only within the borders of the Church, which is the body of Christ. But though ill understood, the word was received in faith; and in answer to the prayer of those who believed, and in despite of the sin and ignorance of His unworthy instruments, God has prevailed to raise up more than one hundred persons speaking in Prophecy by the Holy Ghost; to separate, by solemn act of the Church, twelve men, with the name of Apostle named upon them by the Word of Jesus spoken in the Holy Ghost; to bring out a pattern, a shadow of what His universal Church should be, in seven Churches in Lon-don; and to set up Churches in most of the great cities in England, Scotland, and Ireland, and in some places on the continent of Europe and in America; – Churches rebuilt on the foundation of Apostles and Prophets, each under the rule of an Angel or chief Minister, and Elders, not exceeding six in each Church, who with the Angel form the seven-fold eldership, God's ordinance for spiritual light; other Elders, as the need of the flock demands and God

bestows them, serving as helps in the eldership, equal in office, but subject in rule and in place, to the elders; deacons, and underdeacons. And to the poor the Gospel has been preached by Evangelists, as the ordinance for that special work of gathering into the Church.

**112.** The Eldership fulfilling the functions of Pastors, and the Evangelists, are severally called to their office by the word of Prophecy, and ordained by Apostles' hands; but the Deaconship are waiting for the time when the Apostles, being sent forth in the fulness of the blessing of the Gospel of Christ, may lay their hands on all the people, bestowing the Gift of the Holy Ghost; when also the people may bring up their Deacons, filled with the Holy Ghost, and set them before the Apostles, as in the Church in the beginning. And the Lord hath commanded that in the Communion of the Lord's Supper unleavened bread be broken, in token of their separation from all the corruption of doctrine, confusion in discipline, and uncleanness of living, - the heresy, the schism, and the unholiness, - which is the burden of His heart, and the dishonour of His baptized people.

**113.** This is not a new sect; it is God's work for imparting his blessing to the whole of Christendom, the baptized world. God casts none away; He will receive and set in their places all who in heart turn unto Him. – It is God's witness; a Church, in the midst of a disobedient and gainsaying generation, walking in obedience to all who have the rule over them. Through Christendom lawlessness prevails: here, submission to authority. Without are divisions and sects: here is a body, one in faith, its teachers speaking the same things. Without, synagogues of Antichrist, presided over by heads chosen of the people: here, a body ruled by ordinances, not constituted by the people, but given of God. Abroad, the daily services of the Church falling into desuetude, or unfrequented by the laity: here, the daily worship, morning and evening, enjoined upon the faithful by the command of God spoken in the Holy Ghost in the midst of the Church. Without, an Infidel world rising up against, and rejecting, Kings, Bishops, and Tithes, and all the institutions in Church and State; wives and children not honouring their husbands or their parents, and servants rising up against their masters: here, God's Church reverencing the king and all in authority, parents, pastors, and masters; giving honour to all orders and degrees in Christ's Church, whether those continued by succession from the first Apostles, or those now bestowed upon a spiritual people by that ordinance again reviving; paying all dues to the former, but also, rich and poor, at the command of the Lord given unto them in these last days – a command addressed to the conscience of a faithful people, and needing no human laws to enforce it – bringing the tithes of the whole of their income to the altar, which He hath again rebuilt.

**114.** These are *signs* of Apostleship thus again put forth, and are the sure pledges, that, when the Lord shall please to send forth His Apostles to lay hands upon His people, the seal also of their apostleship shall these be in the Lord; signs, which have been wrought in all patience indeed, if not hitherto as by St. Paul in signs, and wonders, and mighty deeds, as men count wonders and might; and yet with signs and wonders, - for what so bears the impress of God, as that, in the midst of a perverse and gainsaying people, a witness should be raised up against all the forms of sin which are hurrying men into the ranks of Antichrist; and in things evident to the senses also, in multiplied instances of healing the sick, and in deliverance, manifest to the eyes of men, of those oppressed by the devil in body and in spirit.

**115.** Miracles, in the ordinary sense of the term, are not of themselves the test of truth. **[U]** The evidences of the Divine Mission of the Lord Jesus Christ, adduced by Himself in the days of His flesh, were, first of all His words and the fruit of them; then His miraculous works. By the former His disciples “knew certainly that He came from **p.119→** God;” that “He and the Father were one;” and whilst the multitudes who saw His miracles, and many even of His disciples, fell away from Him, “seeing, and yet not believing,” those, who had tasted His words that they were precious, clave to Him still, saying “To whom shall we go? Thou hast the words of eternal life.”



**U.** *Miracles are not of themselves the test of truth.*] It is not the part of a Christian man to despise the supernatural manifestations of God's power and presence. It is perhaps still less so; to require miracles, as a necessary precedent ground for yielding obedience to a revelation from God. This is an endeavour to obtain proof and demonstration, through the means of our senses, instead of putting our confidence in God, in His mercy and care; it violates the characteristic precept of the Gospel, that we should "walk by faith and not by sight."

An error of the same nature is committed by those, who deny the efficacy of Sacraments : who determine the operations of God through means of outward fruits and tokens, of which they are able to take cognizance; and who make the fact of their own regeneration, and their state of grace, to depend on certain internal emotions in themselves, which they experience or imagine. And it is remarkable that the same persons, who thus make the grace of God to wait upon signs, are yet the most forward to deny the present need of those gracious manifestations of the Spirit of God, which were given in the beginning.

Nor are they to be altogether excepted from similar remark, although in character the most opposed to those comprised in the last class, who, admitting the low estate of the baptized for generations past, and the need that God should come to the help of His people, do yet contend that, through all this long season of spiritual misery and darkness, all the ordinances of [p. 120→] God have continued in operation in His Church; who assert that bishops are apostles, that professors and commentators are prophets, and that they need no further instrumentality, than that at present possessed: but only some undefined power of God, and work of grace, to be demonstrated in the laity by outward obedience to the priesthood, and attendance on the worship of God, and in the Church generally by an outward unity, power, and influence.

Miracles are, no doubt, a proof of the presence of God: where He is working, there ever and anon His glory will burst forth into manifestation; and, when manifested, will compel the attention of unbelievers, and give to believers the occasion and opportunity to meditate on His power, and to glorify His Name. But miracles are not the ground on which they believe in His presence, or trust in His Name. His Name and presence is with His ordinances; His power Works effectually through them, whether manifested or not. Where His ordinances are, He is present; where He is present, there is no lack. Where aught is wanting, He is *so far* not present in the fulness of His grace; and so far as He is not present, His ordinances wither, and fail.

**116.** In the revival of His Church now, the Lord is bringing forth this twofold evidence, but chiefly the first. By the words of truth and life He is separating the spiritual remnant from the mass of profession throughout Christendom; and although he has confirmed His Church by many signs and wonders in these days, yet the chief evidence of His work is *truth* – the discovery of the foundations of his word. He is dealing with nations professedly spiritual, therefore His appeal to them is according to their standing to [p. 121→]ward Him. He appeals to that which is spiritual in them, by setting forth the *truth* - the things new and old from the oracles of God. If they cannot discern Him pleading for truth and opening the Scriptures, they will not discern Him in casting out devils and raising the dead. It is because that "in the last times they receive not the *love of the truth*, therefore God sends them strong delusion, that they should believe a lie." They will not believe the truth, because they have pleasure in unrighteousness. On the other hand, the mark of Antichrist in the last times is the working of signs and wonders; – by his wonders he will deceive the world, but by his lie he shall be detected by the Saints. – Again, the mark of the Lord's work in the last times is, not only that truth in word is brought forth from the Scriptures, but that the fruits of that truth should appear in living men; that His Church is rising from its ruins, according to the pattern given in the beginning; that the Spirit of Elias, who should come, restoreth all things, turning the hearts of the fathers to the children, and the hearts of the children to their fathers, the disobedient unto the wisdom of the just: and the signs pre-eminently to be looked for in His Apostles, as in the Church, are those set forth in the epistle to the Church in Philadelphia, – a little strength, the

*keeping of His word, the not denying of His name.*

**117.** Men, brethren, and fathers, hearken. – We come not as judges and dividers over you; we come not to praise or to censure; we come not to justify or to condemn; we come not to arbitrate between those who are disputing about the division of the inheritance of the Lord; we come not to take up or to take part in the differences, which (in many cases from small beginnings) have grown wider and wider, until they have caused a fatal and incurable rent in the body of Christ. We come as Ambassadors from the Lord of Hosts, and beseeching you, as though God did beseech you by us, we pray you to be reconciled to God. We come to proclaim glory to God in the highest, on earth peace, good will and favour to the children of men. We come to recall you back to the old ways; to bring you back, from fleshly confederacies, to the unity of the Spirit and the bond of peace; to bring to your remembrance that which ye have heard from the beginning; to revive that which hath ever been the prayer, and the hope, and the strong consolation of the Church of God; to shew you the way of holiness, the way of glory; to proclaim the acceptable year of the Lord, that it is come, and the day of vengeance of our God, that it hasteth greatly. We know you not as Roman Catholic, or Greek, or Protestant, nor by the other names which men assume to themselves or give to their brethren; these are not the names of unity, they are the signs of disunion. We know not nor can we acknowledge, even as Jesus Christ, your Lord and ours, will not know nor acknowledge, the names of distinction by which the members of the ONE, HOLY, CATHOLIC, APOSTOLIC CHURCH have been divided into many sects. We judge you not for what is past, that we may not be judged ourselves; for he shall have judgment without mercy who sheweth no mercy - and mercy triumphs over judgment. We judge nothing before the time; but we tell you, that the time of judgment is at hand; that the judge is at the door, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, and then shall every man have praise of God. Have ye had a zeal for God? your record is on high. Have ye been jealous for God's truth? ye shall not go unrewarded. Have ye mourned over His broken law? He putteth your tears into His bottle. Have ye or your fathers among the generations past, done any service for God? be of good cheer, He will shew mercy unto thousands of generations of them that love Him and keep His commandments. Seek not *now* to revive former discussions. Are ye in the right? seek not to expose them that are in the wrong. Have others been overtaken in a fault? seek to restore them in the spirit of meekness. But have ye been found biting or devouring one another? take heed that ye be not consumed one of another. Have others oppressed you or driven you out? forgive them, even as God, for Christ's sake, hath forgiven you. But have ye been among the oppressors, among the rioters in the day time, among the wasters of the heritage of the Lord, among the unholy and profane, among the scatterers and devourers of the flock of God, the oppressors of the wandering sheep, the wolves in sheep's clothing? even yet despair not, but repent: cease to do evil, and learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

**118.** And if **if** we be asked, wherefore it is that God hath revealed these things unto us, we answer, not for any righteousness that is in us, nor because WE were separated from the sins, which have grieved God and are bringing down His swift judgments, and wherein in time past we have had our part; not for our sakes, but for His Name's sake, and because He hath His purpose to fulfil in *all* His Church and for *all* His people. Neither has it been that the lands wherein we had our birth, nor the Churches wherein we have been baptized and nourished, are exempt; for from all these also He hath separated us, and sendeth us unto all. To have poured out the Holy Ghost on any one of the various sects, would have been to vindicate that one, when all had failed; to have poured out the Holy Ghost on all, would have been to confirm each in its separateness and self-complacency. But God's purpose hath been to raise up Apostles and Prophets, laying again the ancient foundations; to rebuild thereon His spiritual temple; from thence to send His messengers; thither to invite, and there to bless all His children.

**119.** He that dwelleth between the Cherubim hath thus shone forth, and stirred up His  
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strength; and in reviving His fourfold ministry of Apostles, [p. 123→] Prophets, Evangelists, Pastors and Teachers, He hath manifested again the eternal form of the going forth of the power of His Spirit for the revelation of Himself unto man: and by these, proceeding into every land, united, summed up, and directed in His Apostles, shall all the saints of God be gathered, cleansed, and builded into His temple; and all His people, all His Churches, all His hierarchies, shall be seen throughout the earth to be One.

**120.** For all the faithful must be gathered into one, and, by visible separation from the faithless, be shewn to be one. As the servants of the Lord go forth into the lands of Christendom and raise up His standard, so doth Satan muster his hosts and proceed with *his* work. And if this be the true work of God, and verily it is His own most holy and pure work, what must be the inevitable consequences of rejecting or despising it? If God draw near to His anointed, vouchsafing to them the *only* means of reformation and deliverance: if He pour out His Spirit, and stretch forth His hands unto them, and they reject, – what can hinder that their fear should come as desolation, and their destruction as a whirlwind? The preparation of the baptized to receive the Lord, when He cometh, is the fulness of the Holy Ghost. If they abide in the flesh, when He calls on them, and brings near the means, that they should be filled with the Spirit, what can hinder that they should be filled with the spirit of strong delusion and delivered up to the man of sin? If the Lord be again sending forth Apostles and Prophets to His Church, and the baptized reject and persecute them, they thereby proclaim themselves apostate. – And thus the light shall make manifest the darkness; the coming of the Lord in the Holy Ghost to His Church shall discover who they are that fear Him, and who are those that fear Him not; the spiritual word of truth shall try all those who profess and are bound to know the truth, whether they be spiritual indeed; and, like the water of jealousy, shall judge as faithless those who receive it not with joy.

**121.** And now, ye ministers of God, the Bishops and Pastors of His Church, first in blessing, and foremost in responsibility – we beseech you as Fathers of the Church, as Pastors of the Lord, reject not this our Testimony. We offer to faith an help and power of God, which the upright must desire, the godly and well-instructed in the Word will believe, and the faithful will seek of God. The prejudices of ages, the sins of many generations, the false steps, yea even the endeavours to reform the evils under which the Church hath laboured, have involved you in difficulties which, if you receive our word, must press upon you with almost overwhelming power, and from which ye cannot deliver yourselves. We call upon you not to take any step in your own strength, nor to seek to free yourselves from the obligations wherein ye are involved to superiors, to equals, or to inferiors; – but this God requires of you, to stand in the places where you are, acknowledging the hand of God in His present work – confessing the sins which like a thick cloud have hid the face of Heaven, and obscured the Light of Life – to cease from all idolatry – to stand apart from every act, or word, or thought, which in themselves are evil – but to wait, with your people under you, watching day and night for the Salvation of Israel, more than they that watch for the morning – continuing instant in prayer, but joyful through hope, because of the approaching deliverance of yourselves and of your people through the power of God in the Holy Ghost. Above all, praying for us, that like as now we have been used of the Lord to bring the word of these good tidings unto you, so also we may be made the instruments of this promised deliverance, and the channels of all the blessings which the Lord Jesus Christ longeth, and hath ever longed, to pour into the bosom of the Church.

**122.** And you, ye Monarchs and Rulers of Christendom, be assured, that, in the returning glory of the Holy Ghost ministered unto the Church of God is your true strength, and sure and only safety in the midst of these times of perplexity: and therefore we beseech you, in the name of our God, that ye will be bold as good soldiers for His truth, and for His Church. Stand ye faithfully in the fulfilment of your duties, discountenancing the immoral and profane, purging your Courts of vice and corruption, calling into your service honest and faithful and God-fearing men; be ministers of good to those who are good, but of evil to the froward, not bearing the sword in vain; – but above all, ye are pledged to shield and to sustain the Church

of Christ; and we beseech you, leave it not to be a prey to the wicked attempts of men, nor, under whatever pretence of reformation, suffer them to dismember or destroy it; but acknowledge and uphold it in its due privileges and place, and submit yourselves in spiritual things to those who are over you, as over all others of the baptized, in the Lord. And now that He raiseth up His primitive ordinances for spiritual rule and authority, fear not to acknowledge *them*. And so far as your lawful power, influence, and example extend, be helpful that God's work may be fulfilled, and His blessing find undisturbed passage to His Church – for this is the only way of escape for you or your people. There is no refuge in any human defences from that storm which is ready to burst upon you. – The only escape is, in being taken from the evil to come; in ascending to the Hill of God; in seeking for, and hasting unto the Coming of the Lord, for which this work of GOD is the only preparation.

**123.** These things we have sought to set before you in faithfulness and truth, but with the homage and reverence, with which it becomes us to approach you. So far as we are concerned it is a very small matter to be judged of man's judgment; and we know that what God purposeth to do He will fulfil, whether by us or by others. But for your sakes, ye anointed! for the sake of your Mother the Church, for the sake of God's children in these nations over which ye rule in spiritual things and temporal, for the welfare of the world whose hope is here involved, we again intreat you to receive God's message of truth which we bear to you. Whether ye believe or not, whether ye receive us as God's messengers or not, we know the mission which He hath given us, and which we may not fail to fulfil. And this above all is our calling, (and herein we will by the help of our God persevere), to abide in continual supplication, in intercessions which shall prevail, for all the Church of God, the Household of Faith, – for all the rulers of Christendom, with all estates and conditions of men living within its bounds.

**124.** God, the Father Almighty, who holds the hearts of all men in His power, and disposes and guides them in unerring wisdom, pour out upon you the knowledge, and fulfil in you all the good pleasure, of His will. The Grace of our Lord Jesus Christ, your Saviour, replenish you with all the blessings of His goodness. The Holy Ghost, the Comforter, the Spirit of the Father and the Son, guide you henceforth unto the end in His perfect way, to the glory of God, and the salvation of your souls, and of the souls of all His people. Amen.

**Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.**

[p. 124→]

#### *Concluding Note and Admonition.*

The remaining paragraphs consist of an Address to the Bishops of the Church, and the Rulers of the State; beseeching the former that they take no step in their own strength, that they seek not to free themselves from their present difficulties or obligations, but on the contrary that they fulfil their present duties, waiting for the deliverance of themselves and their people through the power of God in the Holy Ghost; directing the latter to the restoration of the Church to its original standing and grace, as the true hope for deliverance to themselves also from the dangers threatening them; they remaining faithful in fulfilling their duties to their people, in defending their Mother the Church, and in submitting themselves in spiritual things to those over them, as over all others of the baptized, in the Lord.

The entreaty to the Bishops of the Church (and to the Priesthood in them) to abide in their places fulfilling their present duties, is not without its application to those also for whose special use these Notes are intended: on the contrary, it conveys instruction as to our position relatively to the rest of our baptized brethren, and to the Bishops and Clergy. We are not separatists nor schismatics. We are not gathered together, and distinguished from others, in any hostile or aggressive attitude; nor by way of protest, or testimony, against what yet remains in the Church of the true ordinances for Priesthood and Ministry; but rather as a testi-

mony of what God would do, for strengthening the things which remain, and carrying them forward to perfection. We believe that the perfecting of the Church, that the [p. 125→] offering of the true worship of God, that the accomplishing of His will and purpose in the Church, and by the Church towards all men, essentially depend, on the raising up of Apostles to minister at His altar which He rebuilds, and to guide and bless His people, and on the reviving in His Priesthood of the fourfold Ministry inherent therein. We believe that the perfecting of His Saints, by the operation of that fourfold ministry, depends on the restoration, to its true dignity and proper place, of the office of Angel, and on the renewing of the Ministry of Intercession.

We believe that God hath continued to these days the Priesthood and Sacraments of His Church; that all Catholic Bishops and the Clergy under them are to be revered and obeyed as the appointed Ministers of the Word and Sacraments, and as the pastors of the flock; that the sheep of the flock may not separate themselves, nor choose out their own pastures, "feeding themselves without fear." We believe, therefore, that God is not giving another Priesthood, which indeed is impossible, for it is the Priesthood of the Lord Jesus Christ, but restoring its functions to their pristine vigour and capacity; that He is not erecting new altars, but rebuilding that which was decayed and ruinous.

This is our faith, – this is the substance of our testimony, – which we are called upon not merely to embrace in our thoughts, or to commit to writing; but ourselves to exemplify in our actions and conduct.

Therefore it is, that, wheresoever God hath been pleased to give His fourfold Ministry, if legitimately admitted to be the immediate subjects thereof, we joyfully accept it; not reckoning our honour or reputation with the world to be dear unto us, but encountering the scorn [p. 126→] and contempt of former associates, the unkindness and bitterness of relatives and former friends, and being content to be counted enthusiasts and schismatics, when in truth and soberness we know that our hearts' desires, affections, and prayers, our thoughts, and our endeavours, as God vouchsafes to use us, are for our Mother the Church, and our brethren the baptized.

Therefore it is that, wheresoever God hath not been pleased to vouchsafe His fourfold Ministry within the limits of a particular congregation, or when in any other way, through the providence of God, the interposition of relatives, to whom we owe obedience or submission, the interdict of spiritual Pastors, the ties of existing duties in the Church, whether as laymen to Pastors, or as Priests or Clergy to superiors, we are not legitimately admitted, or are not able to receive the immediate Ministry, which God would give in His more perfect way, we testify by our conduct (or at least we are bound in consistency with our principles so to do) that we are in the communion of the Catholic Church; that, if laymen, we submit ourselves to the Pastors of our parish; that, if Priests (whether Anglican, Roman Catholic, or other), we discharge our duties faithfully towards those committed to us, obediently towards those who are over us.

The ordinances which God is reviving are not for the blessing of a certain number, but for the carrying onward to perfection of His whole Church. The Church is one. We cannot be blessed without our brethren, nor they without us. While they remain impoverished, we are poor; – if we fail, or come short of God's blessing, they also share in our deficiency. God hath in all quarters of the Church those, who truly love Him, who desire His Glory, and study to obey Him; there are faithful and [p. 127→] diligent Pastors, there are holy and self-denying Bishops, there are obedient, reverent, and believing people, in every land of Christendom. Known unto God are all His children, not one of them is forgotten. These are they, and not ourselves alone, who receive Grace through the fourfold ministry of Grace; in respect of these, as well as of ourselves, that ministry is, as it were, the mouth, for expressing the manifold desires of hearts filled with the Grace of God, and desiring the will and the Glory of God; for these, and not for ourselves alone, the sacrifice of the Altar (the memorial of that one great Sacrifice upon the Cross) is presented by those, who are again receiving from the Lord

that which He would have them “deliver to the Church.” (1 Cor. xi. 23.) Unto all, and not for our behoof, the answer is vouchsafed; among all is dispensed in larger and fuller tide, the Grace of the Holy Ghost, who striveth, and moveth, in every part of the Body Catholic.

Have we not observed this movement? Among all the divisions of the baptized is it proceeding. Among all is excited the increasing regard for the worship of God, and the desire for its most perfect form. In all is there the longing and the feeling after unity; and every where we hear of the bursting forth of spiritual action.

Not that we are to imagine that, by any mystical acting of ours, this energy of spiritual life is manifesting itself. Let us avoid the delusion, (if we may make use of the idea expressed by the great English Moralist in his choicest work), that by the motion of our hand the lightning is called forth and directed, or that at our will the storm ascends from the horizon, and again at our will disperses. But He who hath wrought among us, is working among all; for we are one. By His working [p. 128→] among us, He hath invisibly augmented Grace to all, and not to us alone. By the ordinances which He hath given to be manifested among us, (and for which purpose alone we have been gathered and distinguished), He hath found access unto all, and hath given a mouth and utterance to all His children. It is the Catholic Church, which receives the blessing of God, that Body which is the fulness of Him who filleth all in all; of which fulness all we receive, and grace for grace. It is the whole body of the Church militant on earth, which is interested in the reviving of all the means of grace. It is the perfecting of all saints, which is advanced, or retarded, by the strength or weakness, by the progress or the retrogression, of the ancient ordinances of God's House. Let us, who believe these things, hold them fast; lest haply we let them slip; lest God should turn Him to another people, who may be made willing in the day of His power; and so we should afford another example of that warning, so often despised, and so often exemplified, that “the first shall be last, and the last first.”

THE END.

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