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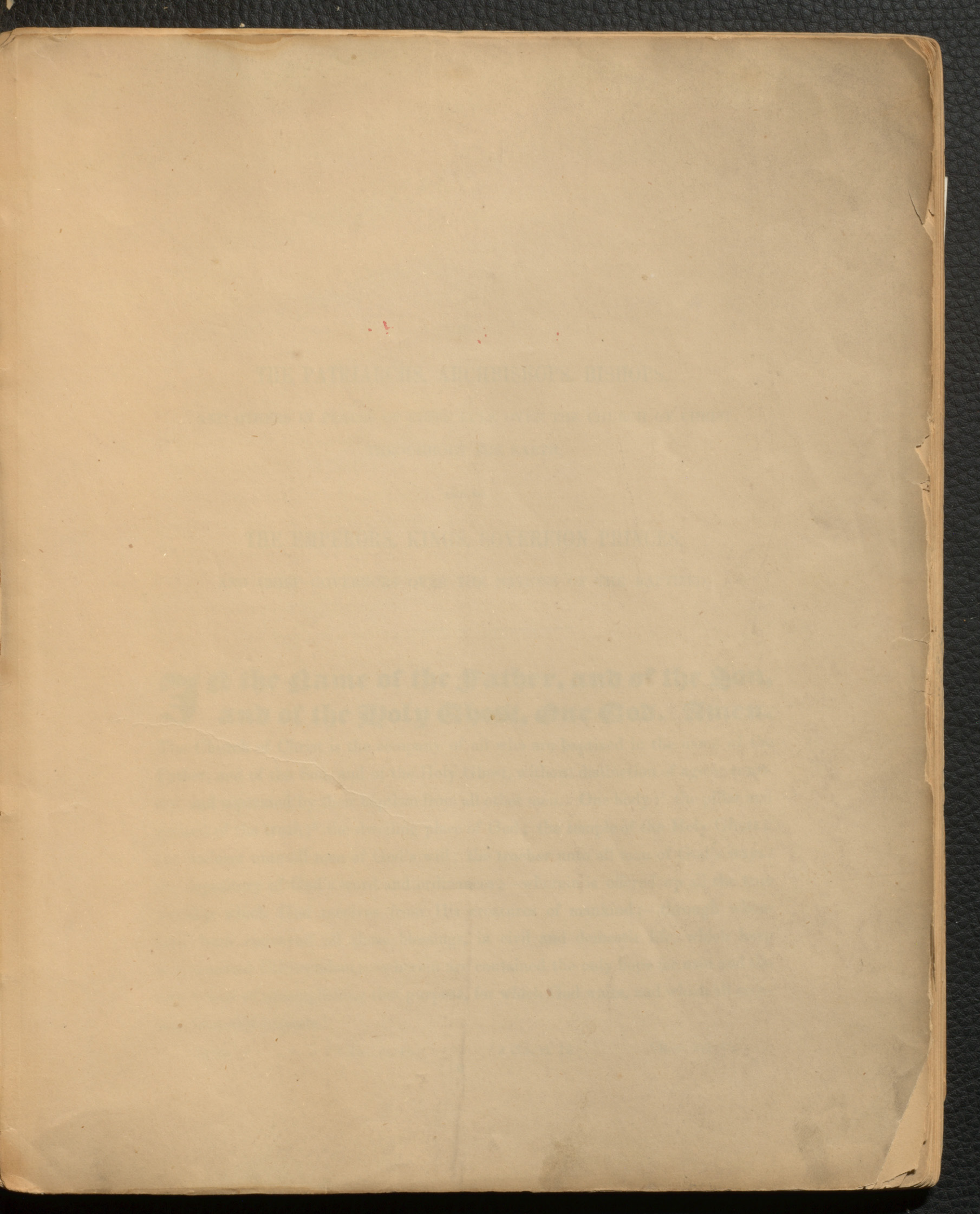
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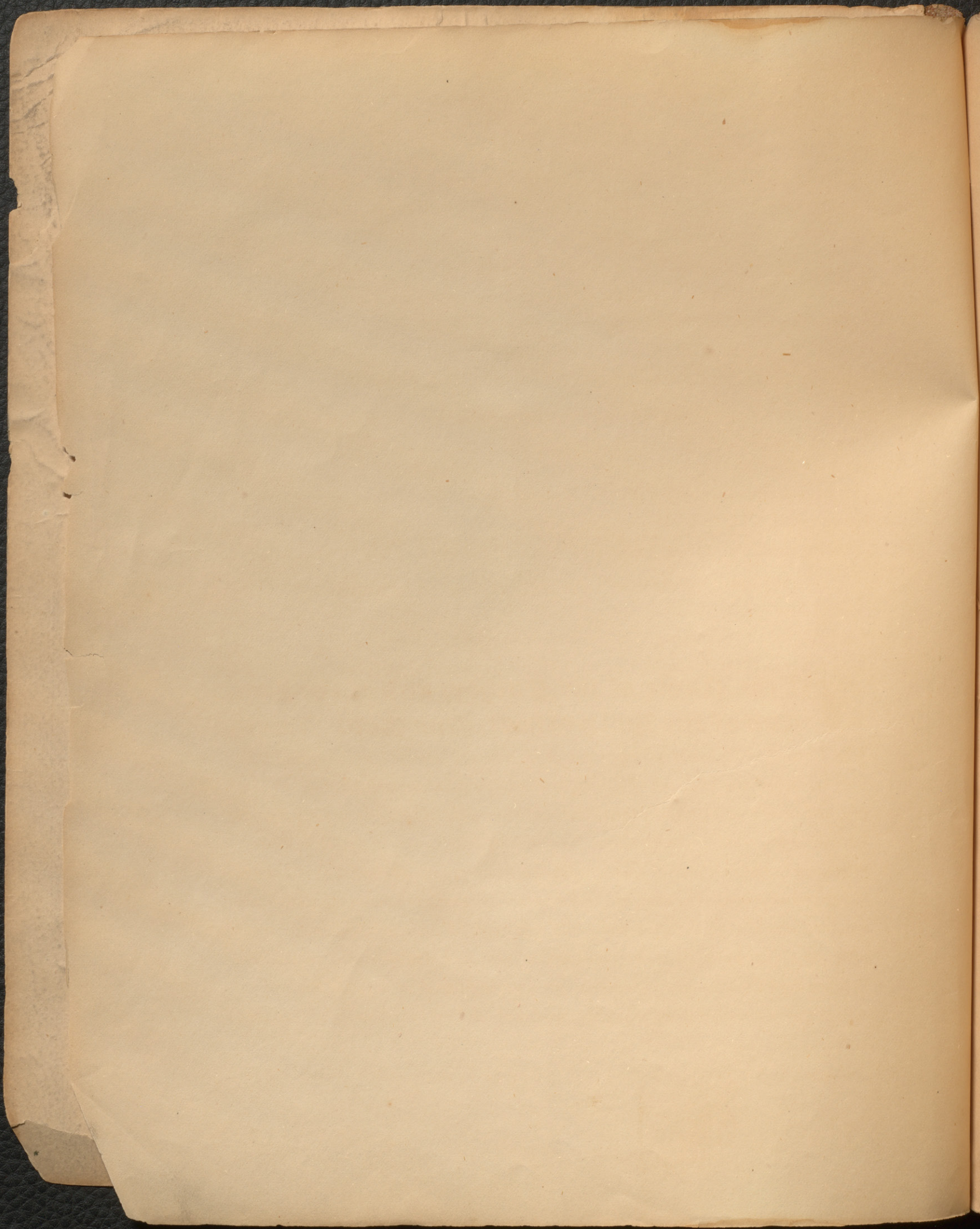


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TO
THE PATRIARCHS, ARCHBISHOPS, BISHOPS,
AND OTHERS IN PLACES OF CHIEF RULE OVER THE CHURCH OF CHRIST
THROUGHOUT THE EARTH,
AND TO
THE EMPERORS, KINGS, SOVEREIGN PRINCES,
AND CHIEF GOVERNORS OVER THE NATIONS OF THE BAPTIZED.

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

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;¹ the pillar and ground of the truth;² the dwelling place of God; the temple of the Holy Ghost;³ 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.⁴

¹ Ephes. iv.

² 1 Tim. iii. 15.

³ 2 Cor. vi. 16.

⁴ Rom. viii. 19.

As the Church is the aggregate of the baptized, so Christendom is the community of those nations which, as national bodies, profess the faith of Christ's Church;—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; 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 the anointing which they have received at the hands of the ministers of God.

It is to this Church we address ourselves through her 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.

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.

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 shown 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 them from the idols and the bondage of Egypt by the hand of Moses and Aaron. He committed unto them His lively oracles.¹ 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.² 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,³ 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;

¹ Acts, vii. 38. Rom. iii. 2.

² Judges, ii. 16.

³ Matt. xxiii. 32.

—when the voice of the prophet had long been silent, and all the signs of God's presence and protection had disappeared;¹—when His promise seemed to fail, and His mercy to be clean gone for ever;²—then were His promise and His mercy nighest to accomplishment. The fulness of time had arrived,³ 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.”⁴ 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.

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 the waves;⁵ 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 priests of His altar, and the anointed kings of Christendom, renewing to them the assur-

¹ Psalm lxxiv. 9.² Psalm lxxvii. 8.³ Gal. iv. 4.⁴ Luke, ii. 32.⁵ Luke, xxi. 25.

ance, 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.”¹

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 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.

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 maxims 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

¹ Matt. xxviii. 18, 20.

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.

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.

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 entrusted 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 its 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.

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.

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 are of man, and, being so, should be exercised by the many rather than by the few.

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 that authority 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.

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.

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,¹ 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 esteemed 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.² 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 every popular harangue.

¹ Zeph. i. 14, 15, 16.

² Dan. viii. 23.

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.

There are those who admit the reality and the fearful character of the approaching dangers; but who dream that this is a passing tempest, which, however destructive in its progress, shall effect the removal of the infectious principles which have disorganised society. Vain illusion! “MENE, MENE, TEKEL, UPHARSIN,” “God hath numbered thy kingdom and finished it,”¹ 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 judgments 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.”² 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

¹ Dan. v. 25. 28.

² Isaiah, xxiv. 5, 6.

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,"¹ every branch of it, save the knowledge of God and His ways; while His fear, which is "the beginning of all wisdom,"² 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;³ 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,⁴ of the bulwarks of Zion, those defences of the Vineyard of the Lord,⁵ 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.⁶ 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.⁷

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 not forsaken, nor

¹ Dan. xii. 4.² Prov. ix. 10.³ Jer. vi. 16.⁴ Jer. l. 4, 5.⁵ Isaiah, v. 2. 5.⁶ Psalm lxxviii. 18.⁷ Isaiah, xxv. 4.

our God forgotten us.—And may His grace be with you, that ye may hear and understand.

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.

And man did eat, and with him this creation fell; by him sin entered into the world, and death by sin.¹ The image of God was marred, His creatures were involved in misery, and His handywork became a ruin.

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 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 became 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,² 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

¹ Rom. v. 12.

² Heb. ii. 16.

Father on His throne:¹ and thus, in the eternal stability of that kingdom, God's purpose in creation shall be accomplished; for the world to come shall be subjected to man, and he shall have dominion over all the works of God's hands.²

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,³ and by His death offered up an all-atoning sacrifice for us. He suffered for sins, the just for the unjust,⁴ and He is the propitiation for our sins, and the sins of the whole world,⁵ 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,⁶ whom He bestoweth upon those who believe, that they should be builded together for an habitation of God through the Spirit;⁷ 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.⁸ Know ye not, O ye baptized, that your body is the temple of the Holy Ghost, which is in you, which ye 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.⁹

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 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,¹⁰ "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

¹ Rev. iii. 21.² Heb. ii. 7, 8.³ 1 Peter, i. 19.⁴ 1 Peter, iii. 18.⁵ 1 John, ii. 2.⁶ Acts, ii. 33.⁷ Ephes. ii. 22.⁸ 1 Peter, ii. 5.⁹ 1 Cor. vi. 19.¹⁰ Gen. ii. 21. 24.

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;¹ 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 speak concerning Christ and the Church.” O! glorious mystery of the Church’s calling, to be of His flesh and of 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! Oh! 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 thunders 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.”² 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,³ beholding His glory, invested with His glory;⁴ for they shall be like Him, they shall see Him as He is.⁵ 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

¹ Ephes. v. 25. 32.

² Rev. xix. 6, 7.

³ John, xiv. 2, 3.

⁴ John, xvii. 22. 24.

⁵ 1 John, iii. 2.

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.¹

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.

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 the Lord Jesus Christ, 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.

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 Jesus Christ.² It is the washing of regeneration, whereby God of His great mercy saveth us;³ for we, who were dead in trespasses and sins,⁴ are therein born again of the Holy Ghost:⁵ the sons of God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God;⁶ and by

¹ John, xvi. 21, 22.

² 1 Peter, iii. 21.

³ Titus, iii. 5.

⁴ Ephes. ii. 1. 5.

⁵ John, iii. 5.

⁶ John, i. 12, 13.

the communication of that life we become verily and indeed members of the risen Lord Jesus Christ,¹ over whom death hath no more dominion; living branches of the true vine:² 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.³

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. The bread which is broken in the Church of Christ is verily and indeed the communion of His body,⁴ 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 and indeed the communion of His blood, and therein the faithful are made to drink into that one Spirit;⁵ it is the wine of the kingdom,⁶ 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;”⁷ 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.”⁸

¹ Ephes. v. 30.² John, xv. 5.³ Rom. vi. 4. 11.⁴ 1 Cor. x. 16.⁵ 1 Cor. xii. 13.⁶ Mark, xiv. 25.⁷ 1 John, ii. 6.⁸ John, vi. 54. 56.

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 support, which supersedes this, is also a mere expedient of men, feeding upon husks, and feeding themselves without fear.¹ 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 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.

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

¹ Jude, 12.

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.

But we first observe that the 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 work 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 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.

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, 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.

Now 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 and in his epistle to the Ephesians, 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.”¹ 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,

¹ 1 Cor. xii. 27. 31.

“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.”¹

Of the four classes or orders of men, under which, in the last passage 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, forasmuch 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. One man is more open to the influence of authority and wisdom, which is the specialty of the apostle; the conscience of another is more readily convicted by prophetic utterance;² a third is more easily persuaded by the hearing of the 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 altogether 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;³

¹ Ephes. iv. 4. 16.

² 1 Cor. xiv. 25.

³ Psalm lxxviii. 18.

and to this very end they 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 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, 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.¹

Therefore was it that the Lord Jesus Christ, the revealer of the Father (for every one who saw Him had seen the Father²), did bear in Himself all these offices when upon earth. He was the Apostle of our profession,³ the Sent of God,⁴ 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,⁵ 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,⁶ the wounded, and the maimed; He was the good Shepherd who laid down His life for the sheep, the teacher sent from God.⁷

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 the fulness of God, and concentrates in Himself all the rays of the Divine Glory: "for it pleased the Father that in Him should all fulness dwell."⁸ And all we receive only out of His fulness, and grace answering to grace,⁹ 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

¹ Ephes. iii. 10.

² John, xiv. 9, 10.

³ Heb. iii. 1.

⁴ John, iii. 34.

⁵ Acts, iii. 22.

⁶ Isaiah, lxi. 1; Matt. xi. 3. 5.

⁷ John, x. 11.

⁸ Col. i. 19.

⁹ John, i. 16, 17.

“office, so we, being many, are one body in Christ, and every one members one “of another,” and our gifts do “differ according to the grace that is given to us.”¹) Whence it follows that all the four offices, whereby God should be known and communicated, 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 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.”²

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 head, 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 (*δοματα*) 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.”³

And again, they are not given for a time which hath already expired—

¹ Rom. xii. 4. 6.

² 1 Cor. xii. 21.

³ Ephes. iv. 11.

the object to be attained by them hath not yet been accomplished, and by them alone can it be accomplished; for 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.¹ And until these ends be accomplished, and that which is perfect be come,² 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.

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 the 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, 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 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. To apostles these duties were entrusted by the Lord Himself. Hence on them was conferred the power of the keys, of loosing and binding³ 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,⁴ before His Passion, and abode with them after His Resurrection until the day in which He

¹ Rev. xix. 7² 1 Cor. xiii. 10.³ Matt. xvi. 19; xviii. 17, 18.⁴ John, xv. 3.

was taken up,¹ committing His commandments unto them, speaking of the things pertaining unto the kingdom of God, opening their understandings that they might understand the Scriptures,² 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, baptizing them, and teaching them to observe all things, whatsoever He “had commanded them.”³ 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;⁴ 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 stedfastly in the *apostles’* doctrine and fellowship:⁵ thus was it that the possessors of lands and houses, when they sold them, brought the prices and laid them at the *apostles’* feet:⁶ thus it was that when the office of deacons should be brought out, it was “*the Twelve*,” who called the multitude together;⁷ and thus when the Church was scattered by persecution, the *apostles* abode alone at Jerusalem.⁸ Apostles are the foundations of the Church;⁹ 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.

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,”

¹ Acts, i. 3. 11.

² Luke, xxiv. 45.

³ Matt. xxviii. 18. 20; John, xx. 21. 23.

⁴ John, xiv. xv. xvi.

⁵ Acts, ii. 42.

⁶ Acts, iv. 34.

⁷ Acts, vi. 2.

⁸ Acts, viii. 1.

⁹ Ephes. ii. 20; Rev. xxi. 14.

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;”¹—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 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;”²—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* which went before on thee, that by them “thou mightest war a good warfare;”³ 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;”⁴ and again, “Neglect not the gift that was given thee by *prophecy*, “with the laying on of the hands of the presbytery.”⁵ 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.⁶

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 them⁷—sustained and nourished, fitted and furnished, in the bosom of the Apostolic Church, and thence carrying forth

¹ 2 Peter, iii. 2.² 1 Peter, i. 12.³ 1 Tim. i. 18.⁴ 2 Tim. i. 6.⁵ 1 Tim. iv. 14.⁶ 2 Pet. i. 19.⁷ Rom. x. 15.

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 into the Church: having accomplished this, his office is fulfilled; and straightway he proceeds on his mission of preaching the Gospel in other places, as may be seen in the example of St. Philip the evangelist, recorded in the eighth chapter of the Acts.

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;¹ 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, 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.² These are they who, under apostles, are the ordinances for spiritual rule over the baptized, 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.”³ And again, “Know them which labour among you, and are over you in the “Lord, and admonish you.”⁴ 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.”⁵ And again St. Peter, to whom the Lord had specially given the same blessed charge, “The elders which are among you I exhort,

¹ John, i. 12.

² Acts, xiv. 23.

³ Heb. xiii. 17.

⁴ 1 Thess. v. 12.

⁵ Acts, xx. 28.

“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.”¹ 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 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.”²

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,³ the head of obedience;—the *ιερατεια*, and the *διακονια*. But the increase of the numbers of the faithful, even at Jerusalem,⁴ and the diffusion of the Gospel, and the gathering of distinct communities in other places,⁵ 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, 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: 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

¹ 1 Peter, v. 1. 4.

² 1 Peter, v. 1, 2.

³ Acts, vi.

⁴ Acts, xv. 2.

⁵ Acts, xiv. 23

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 them in that one priesthood for fulfilling the priestly office in all the churches of the saints. And as no one bishop, so not 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.

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 the other ministries; 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 wherein the Lord Jesus Christ is made known as the Baptizer with the Holy Ghost.¹ 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

¹ Matt. iii. 11.

imposition of hands and prayer, the disciples might receive the Holy Ghost.¹ Lastly, this distinction must also be noticed, that inasmuch as apostles were the containers of all other ministers, the basis on which all others rest in the Lord; inasmuch as through them 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 universal 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 show, 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;² the election of St. Matthias to make up the complete number;³ 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 Twelfefold.

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, 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;⁴ 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 the Church wherein 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

¹ Acts, viii. 14. 17.

² Matt. xix. 28.

³ Acts, i. 15—26.

⁴ 2 Cor. iv. 5.

shall take one office of dignity, and another the other, for selfish ends of aggrandizement 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—who are the family of God—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 calling of God are without repentance.”¹ These constitute the Body, and by the mutual action of every part thereof, each having need of all the other, and drawing forth the virtue of the Lord through all the other (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. All that were baptized “continued stedfastly *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 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.”² “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.”³ 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 stedfastness of your faith in Christ.”⁴ The unity, the love, the faith, the

¹ Rom. xi. 29.² Acts, ii. 42—47.³ Acts, iv. 32, 33.⁴ Col. ii. 5.

power, and the growth were made manifest to all men; man was blessed, and God was glorified.

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,¹ 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 which had sent Him bore witness of Him, by the mighty works which He gave Him to do."² 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 in the Church, working and speaking 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."³ 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."⁴ 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?"⁵ Without this twofold testimony, the Church does not complete her declaration of God manifest in flesh; the ministry of Grace 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 men, because He saveth by

¹ Deut. xvii. 6; xix. 15.

² John, v. 37; viii. 17, 18; x. 38.

³ John, xv. 26.

⁴ Acts, v. 32.

⁵ Hebrews, ii. 3.

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.

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.”¹ 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;² 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.³

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 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 an 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

¹ Matt. xxviii. 20.

² John, iv. 23, 24.

³ 1 Tim. ii. 1; Rev. viii. 3, 4.

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.”¹

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 their God, and they shall be My people.”² *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.”³ *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.”⁴

And not only *One* and *Holy*, but also CATHOLIC,—diffusive of its blessings, seeking to embrace all nations, and 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 : and truly our fellowship is with the Father and with His Son Jesus Christ.”⁵

And, lastly, it is APOSTOLIC. The One, Holy, Catholic Church, the Sent of

¹ John, xvii. 21—23.

² 2 Cor. vi. 16.

³ Gal. v. 22, 23.

⁴ 1 Cor. xii. 8—10.

⁵ 1 John, i. 3.

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 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,¹ purifying the whole economy of life, and preserving it from dissolution.

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 member of a Body, which is pervaded in all its parts with the same characteristics of oneness, holiness, catholicity, and apostolicity.

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,”² when, as Enoch “was translated that he should not see death, and he was not found, because God had

¹ Matt. v. 13.

² Tit. ii. 13.

translated him,"¹ 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;"²—"The Lord himself shall descend from Heaven with a shout, with the 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."³

We pause from the contemplation of this 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,⁴ 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 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 going on unto perfection, the body of the baptized have 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.”⁵ That witness should have been the means of gathering the good seed into the garner, and the chaff unto the unquenchable fire.⁶ But

¹ Heb. xi. 5.² 1 Cor. xv. 51, 52.³ 1 Thess. iv. 16, 17.⁴ 2 Cor. iii. 8.⁵ Psalm xix. 4.⁶ Matt. iii. 12.

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 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 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 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, 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. As truly as the angels left their first estate, as certainly as the nations before the flood apostatised 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.¹

When at the first the Church was manifested in the visible Glory of the Holy Ghost, the Lord 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;"² and shortly after in the Temple—"Unto *you* first God, having raised up His Son Jesus, sent Him to bless you."³ 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;—"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

¹ Jude; 2 Pet. ii.

² Acts, ii. 38, 39.

³ Acts, iii. 26.

of everlasting life, lo, we turn unto the Gentiles.”¹ To the Gentles then God turned, visiting them to take out a people for His name.² 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 womb³—for this ordained a Preacher and an Apostle, a Teacher of the Gentiles in faith and verity;⁴—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 the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.”⁵ 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.”⁶ 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.⁷ The Corinthian Church, filled with Spiritual Gifts, the earnest of the Kingdom,⁸ 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”⁹), is at the same time described, in his Epistles to them, as polluted with scandalous sin,—idolatry of men, and 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,

¹ Acts, xiii. 46.

⁴ 1 Tim. ii. 7; 2 Tim. i. 11.

⁷ Gal. iii.—v.

² Acts, xv. 14.

⁵ Rom. xv. 16.

⁸ Ephes. i. 14.

³ Gal. i. 15, 16.

⁶ Gal. ii. 7. 9.

⁹ 1 Cor. i. 7.

supposing to add affliction to his bonds.”¹ 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,² we find that “all they in Asia had turned away;”³ “Demas had forsaken him;” “Alexander did him much mischief;” “at his first answer no man stood with him, but all men forsook him.”⁴ While the memory of the Apostles has been loaded by posterity with honours all but divine, they were yet in their life-time many times despised and set at nought, both by Churches and by individuals;⁵ 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.

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, in the Church, 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 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

¹ Phil. i. 16.

² 2 Tim. iv. 3.

³ 2 Tim. i. 15.

⁴ 2 Tim. iv. 10. 14. 16.

⁵ Rom. xvi. 17; 1 Cor. iv. 18; 2 Cor. xiii. 3; Phil. i. 15, 16; iii. 17, 18; 2 Thess. iii. 2 6 14; 3 John, 9, 10.

beloved of the Lord, were not first in the Church, but that Linus, and Cletus, and Clemens, still cotemporary 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. 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 an higher jurisdiction, and higher functions, as we have shewn the Apostolical 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 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.

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 One, 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.

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,¹ “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, having 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,

¹ 2 Tim. iv. 3; 2 Peter, ii. 10; Jude, 8. 11, 12. 16. 19.

and had it not been that the time was ever in the heart of God, 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.

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.

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 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: for says the Scripture,¹ "First apostles, secondarily prophets, thirdly teachers, after that "helps, governments, &c.;" and, in the parallel passage in the Epistle to the Ephesians,² 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),

¹ 1 Cor. xii. 28.

² Ephes. iv. 11.

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, after apostles had ceased to exist. We here speak of prophets not as under the law, but as in the body of Christ.

Again we insist that 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 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 foundation of the spiritual building, is a sin, the parallel whereof in any human polity would exceed all belief.

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 everything 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.

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.

But this is not a question of Church government alone; we have already shown the connection between the ministers of the Church and the ordinances for spiritual life. 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; or 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 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 said in respect of the pastoral, 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.

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. But there hath been no change of plan, no secondary instrumentality for effecting His purpose, the first having failed, and being 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 the glory of the God of Israel 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.¹ 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; and 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.

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,—having ceased to be the living realities they were intended to be;—the faith, which in its wane² 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,³ and His real presence demonstrated by the changing of the faithful into His image from glory to glory,⁴—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—“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 anything 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

¹ Ezekiel, x. 4.² Rev. ii. 4.³ Matt. xxviii. 20; John, xiv. 23.⁴ 2 Cor. iii. 18.

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, and 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 subtilty 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 the semblance of worship herein, 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.

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 promise.¹ 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, or of departed saints.

¹ 2 Peter, iii. 9. 15.

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 Zion, 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,”¹—who consciously stood in this dignity, and knew themselves “*now* to be the sons of God,” have sought for the mediation of the dead, themselves the living: 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,² 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.”³ And in like manner vows of celibacy, and forbidding the whole class of those in holy orders to marry, are but a 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.”⁴

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, no single bishop

¹ Heb. xii. 22. 24.

² Col. ii. 12.

³ Ephes. i. 18—20.

⁴ Heb. xiii. 4.

could express the judgment of the Church against any novel doctrines introduced by heretics, save as that judgment derived its source, or obtained its sanction, from the Church universal. Many a time in the history of the Church, bishops have introduced the heresy; and although every bishop 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, was a General Council: but the inadequacy of this, the last resource remaining to her, more strongly than anything 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.”¹

How little the rule of bishops, or the 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

¹ Ingemuit totus orbis, et Arianum se esse miratus est.—Hieron. Adv. Luciferianos.

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

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 those of the Church on the other.

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;¹ to make void the covenant of David; to profane his crown by casting it to the ground;² to make Zion a wilderness, Jerusalem a desolation; to lay waste their holy and beautiful house, where their fathers had praised Him;³ to render Israel outcast, and to give Judah to dispersion;⁴ 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

¹ Lam. ii. 6.

² Psalm lxxxix. 38, 39.

³ Isaiah, lxiv. 10, 11.

⁴ Isaiah, xi. 12.

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.¹ And unto this Nebuchadnezzar² 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 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.”

The world being thus subjected in the 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.”³ 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

¹ Jeremiah, xxvii.; xxxviii. 20, 21.

² Dan. ii.

³ Luke, i. 30. 33.

due to him, He spake these words: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's;"¹ and accordingly He disclaimed authority in the affairs of this world, saying, "Who made me a judge or a divider over you?"² and when they would have taken Him by force and made Him a King, He departed and avoided them.³ 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 all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."⁴ 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."⁵ 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."⁶

The kingdom, therefore, which "the God of Heaven shall set up," 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;"⁷ 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;"⁸ yet we must needs be subject for conscience sake unto the powers that be. The kingdom of God is yet within us;⁹ it hath not yet come; we yet pray unto our Father, that it may come; it shall

¹ Mark, xii. 17.

⁴ John, xviii. 36; xix. 11.

⁷ 1 Peter, ii. 9.

² Luke, xii. 14.

⁵ Rom. xiii. 1, 2. 6.

⁸ Rev. i. 5, 6.

³ John, vi. 15.

⁶ 1 Peter, ii. 13, 14. 17.

⁹ Luke, xvii. 21.

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."¹ 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!"² We are yet in the natural body, we have not yet received the spiritual: 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."³ And in the mean time 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,"⁴ it is the kingdom in the mystery; 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

¹ Mat. xix. 28.² Rev. xx. 4. 6.³ Phil. iii. 21.⁴ Rom. xiv. 17.

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 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 one another; 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, 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.

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.

The anointing and coronation of a Christian 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 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 ; 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 vicegerent until He comes. But above all, it brings both king and people into the condition of receiving the Holy 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.

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 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.

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 when 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 preserved (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.

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 an unity, by again anticipating, though in an opposite form, the kingdom of Christ, and by setting a Priest upon the throne.

Whatever were the motives of those who first promoted the appeal to the civil power, or the 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. This striving for uniformity was at least an acknowledgment 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 realized and manifested. But while the principle was admitted, instead of repenting of the past and seeking God's returning grace, they resorted to means, which themselves became the 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 usurping by the Bishop of Rome of the twofold prerogative of the Lord—claiming to be universal Bishop, and to be Prince of the kings of the earth, exercising the privilege of electing and deposing emperor and king, and of imposing tribute on all nations. The former claim was no sooner made, than repudiated and protested against by the whole Church, although by degrees acquiesced in; and the result of both these usurpations, and of the interference of the Civil Power in the affairs of the Church, in the history of Christendom, 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 Councils of the Church, 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, transferred the fruits thereof to himself, to strengthen his political supremacy and to establish his power over all the other Bishops of the Christian Church,—and yet, not undisturbed in the enjoyment of his authority thus obtained, was 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 power the right of nominating to ecclesiastical office, and thus of being the organ of the Holy Ghost.

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.

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,¹ of the followers of the Lamb, into an outward affectation thereof by forbidding to marry, and commanding to abstain from meats.² 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 mere 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.

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 is of the very vitals of Christianity. For the denial, that

¹ Rev. xiv. 4.

² 1 Tim. iv. 3.

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 proceed 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.

The Protestants, on the other hand (we speak of them as a body, and as regards the tendency and present operation 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; of the reality of God's ordinances therein; or of the Sacraments, as anything 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.

The Protestant Reformers, even in the beginning, attained not to unity among themselves; they builded not one Church out of the apostacy, 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 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—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.

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 what they designated as 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 by this principle, 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 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 partizanship, 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 individual

or confederate; men not called of God, or religious societies, supplanting the Church in the exercise of her remaining offices and gifts, by means devised of men; missionaries, male, and even female, commissioned by voluntary associations; and 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 merchandize, and thus made the instrument of denying, that Jesus Christ is come in the flesh, to whom its pages witness as the only Saviour.

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 this subject as regards the third great division of the baptized, the Greek Communion.

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. 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*.

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.

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.

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.

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 form of personal religion, and communion with the Head unseen, they rend 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.

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 the theories ostentatiously set forth by the speculative, and the principles alas! actuating all classes of the community throughout Christendom.

We say throughout Christendom: for 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 its 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.

And so it is that, among the improvements of the age, 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 Apostacy of Christendom from the faith of their Forefathers. They are an unequal tax on land, because St. Augustine's¹ 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 Tenths 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 (when, in reward of the piety of the nations of Christendom, God hath increased their riches of every kind beyond all example of earlier history) 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 they possess, their posterity have restricted themselves to the mere obligation of the letter, and have, by their own act of withholding the tenth 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 everywhere for scanty provisions, annually doled out from motives of expediency or bounty, not by 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,

¹ Præcidite ergo aliquid, et deputate aliquid fixum, vel ex annuis fructibus, vel ex quotidianis quæstibus vestris. . . . Decimas vis? Decimas exime, quanquam parum sit.—Aug. Com. in Psalm cxlvi. Quod cumque te pascit, ingenium Dei est; et inde Decimas expetit, unde vivis; de militiâ, de negotio, de artificio redde decimas.

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 return? 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."¹

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 equal terms, 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 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

¹ Mal. iii. 7, 8, 9.

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.

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.

Thus are abandoned the only means remaining to Rulers, to enable them to fulfil their duties as God would have them, and to stem the evils which are rushing in on the nations of Europe—for righteous government cannot 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 establishment of Christianity, because they abode not in the grace which they professed to have received, yet neither renouncing nor disregarding it:—but now is the consummation of the sin of the Rulers of Christendom, that they are in their secret spirit disregarding and forgetting, or even renouncing and despising 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 revolutionising men, are the ready instruments for involving all institutions in Church and State in one irremediable destruction.

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 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.

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 Antichristian 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 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 are gathered up under that Antichrist who hastens to be revealed.¹

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, highmindedness, love of pleasure,² 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 bring 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 signs and lying wonders."³ 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,⁴ 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.⁵ 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."

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."⁶ And "as a snare it

¹ Micah, vii. 5.

² 2 Tim. iii. 2, 5.

³ 2 Thess. ii. 3, 4, 9.

⁴ Luke, xxi. 25.

⁵ Dan. vii. 13, 14.

⁶ Rev. iii. 10.

comes upon all them that dwell upon the face of the whole earth."¹ Oh let 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,"² nor preserve the kings of Christendom from giving their kingdom to the Beast which ascends out of the bottomless pit,³ 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 together to make war against Him;"⁴ 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."⁵

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

¹ Luke, xxi. 35.² Rev. xiii. 11.³ Rev. xvii. 8.⁴ Rev. xix. 19.⁵ Rev. xvii. 14.

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;¹ 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."² 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."³

"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

¹ 1 Sam. xxviii. 6, 7.

² Dan. ii.

³ 2 Thess. i. 7, 8.

“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.”¹ It is only an holy people who can abide before Him, walking as “children of light and children of the day;”² it is only 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.³ 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 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;⁴ 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-fruits⁵ 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.⁶ 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;”⁷ 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.

¹ Mal. iii. 2—4.² 1 Thess. v. 5.³ Rev. vii. 1—3.⁴ Ezek. xxxvii.⁵ Rev. xiv. 1—5.⁶ Matt. xxiv. 31.⁷ Hag. ii. 5.

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 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 whosoever will, 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.”¹

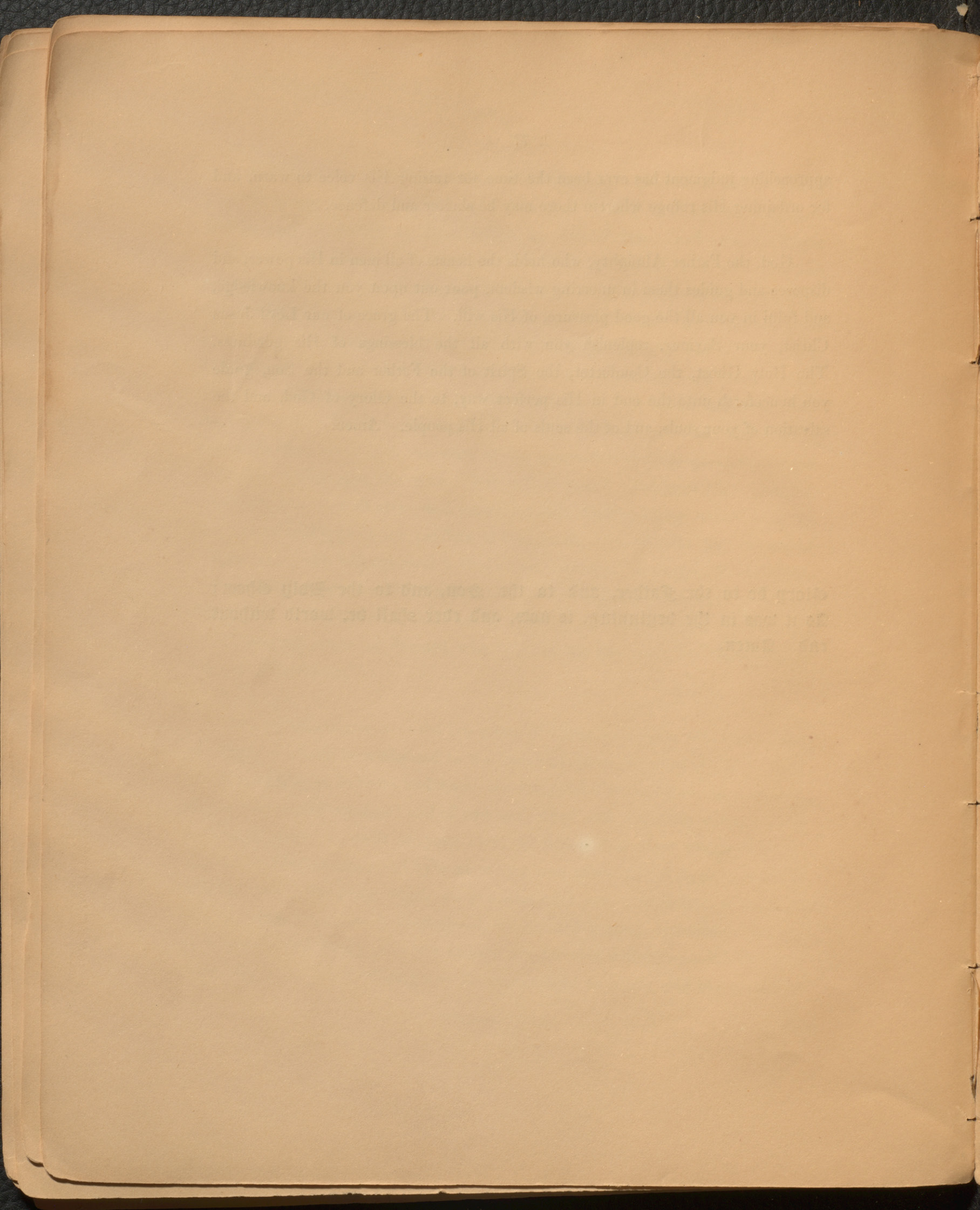
But ye, who mourn over the low estate of Christ's Church; who desire that the baptized should be conformed to the image of Jesus the Son of God, should be seen walking in holiness and love—the image of God restored, the company of the believers of one heart and of one soul, filled with the Holy Ghost; 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

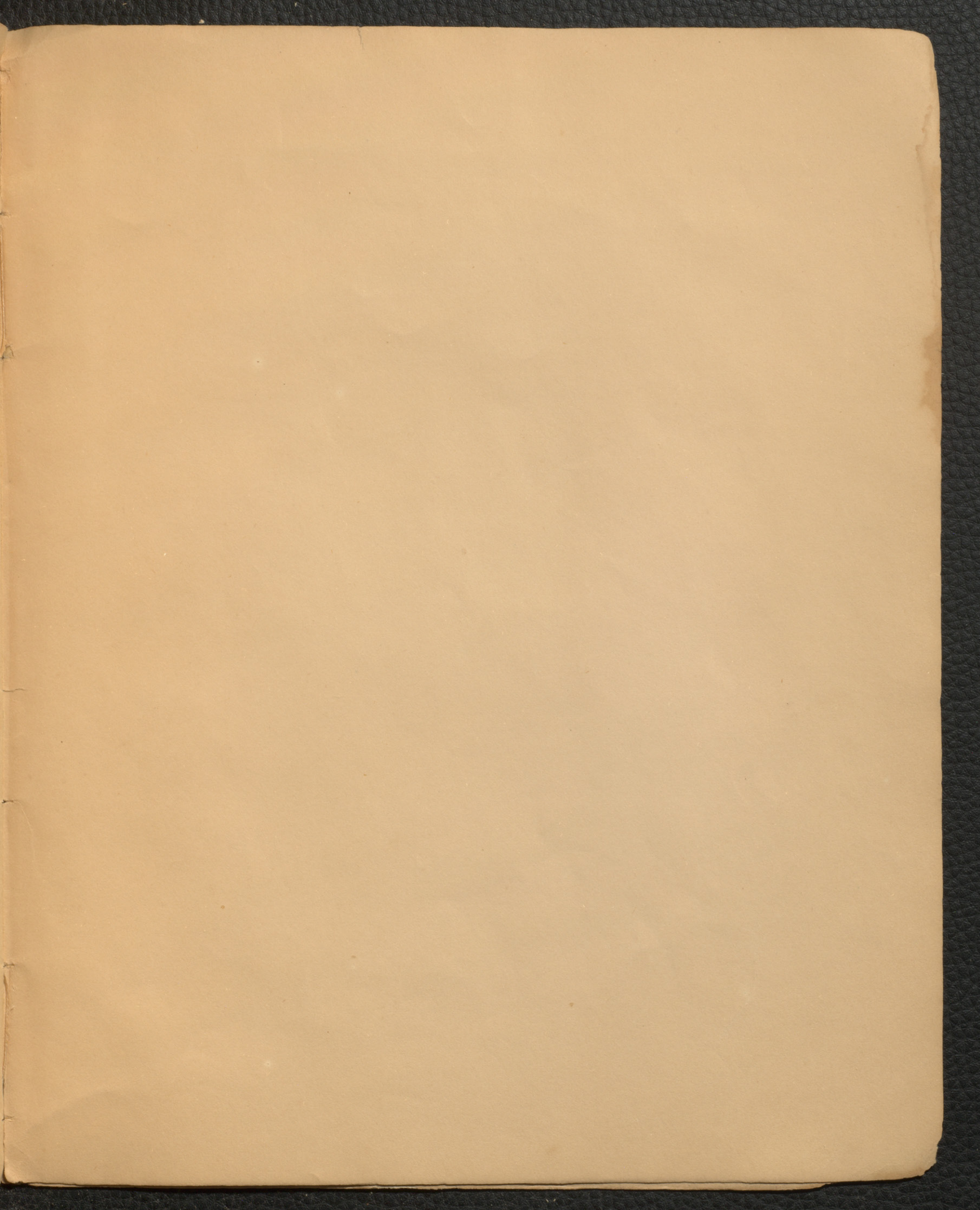
¹ 2 Thess. ii. 11, 12.

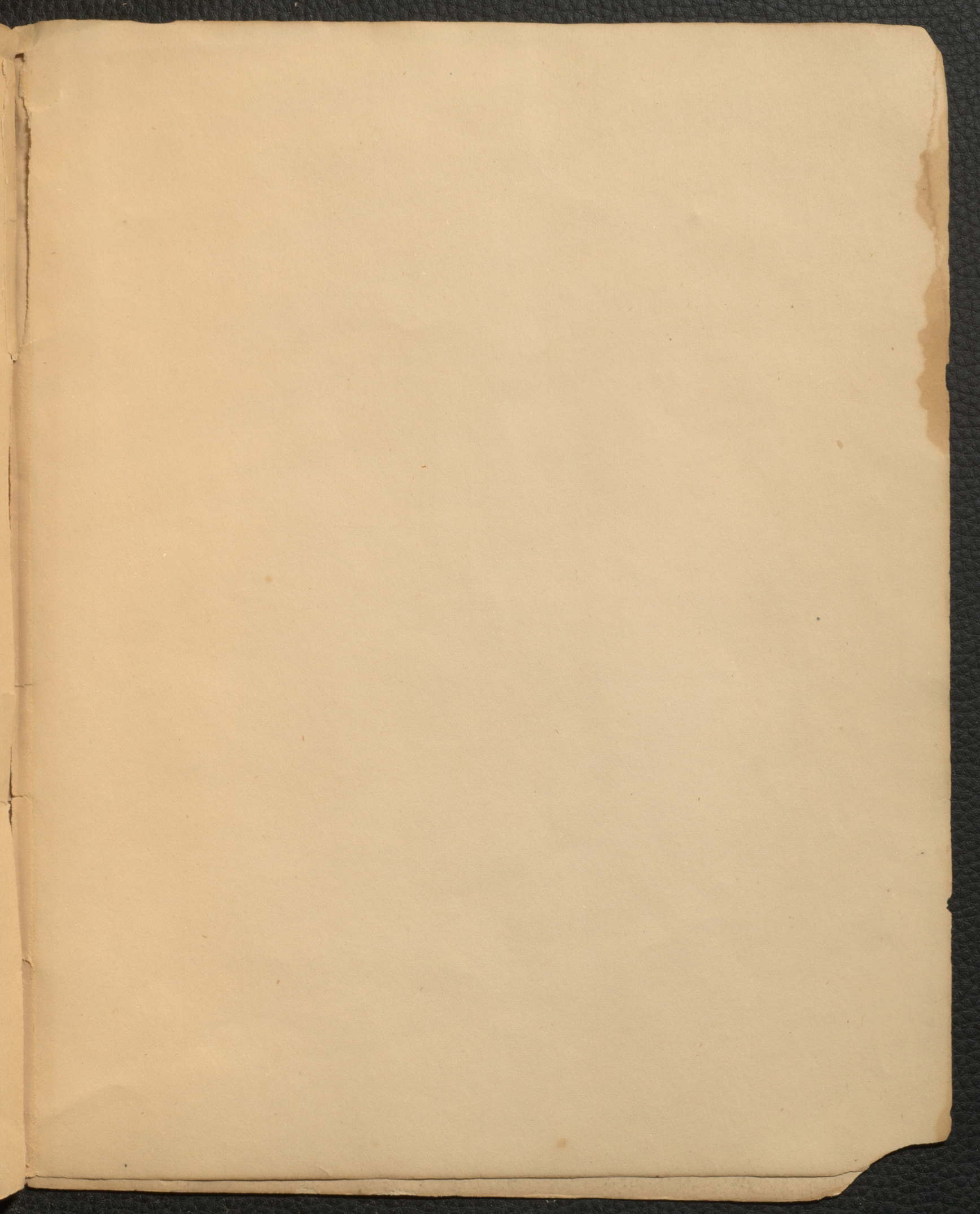
approaching judgment has ever been the time for raising His voice to warn, and for ordaining His refuge wherein there may be shelter and defence.

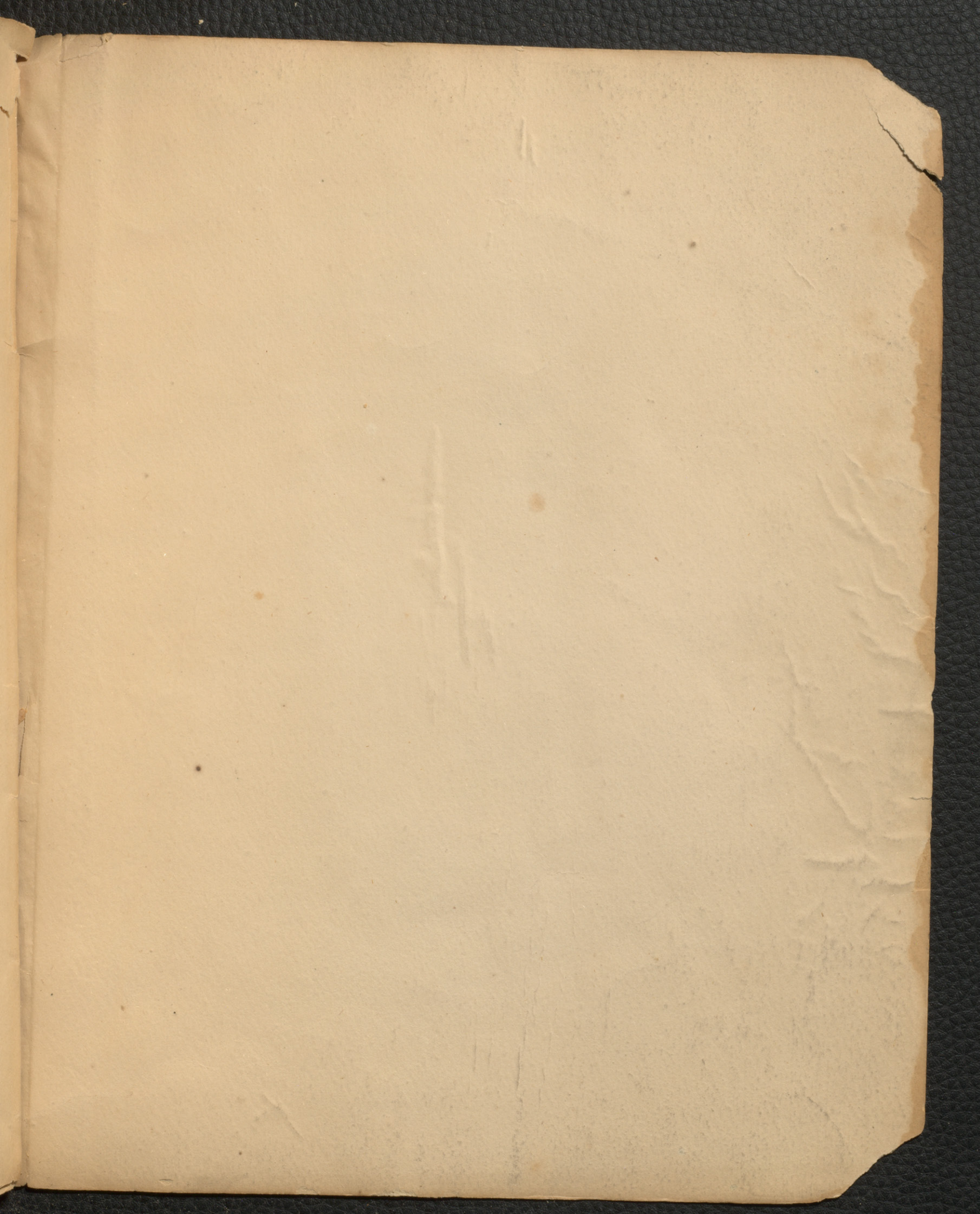
God, the Father Almighty, who holds the hearts of all men in His power, and disposes and guides them in unerring wisdom, pour out upon you the knowledge, and fulfil in you all the good pleasure, of His will. The grace of our Lord Jesus Christ, your Saviour, replenish you with all the blessings of His 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.

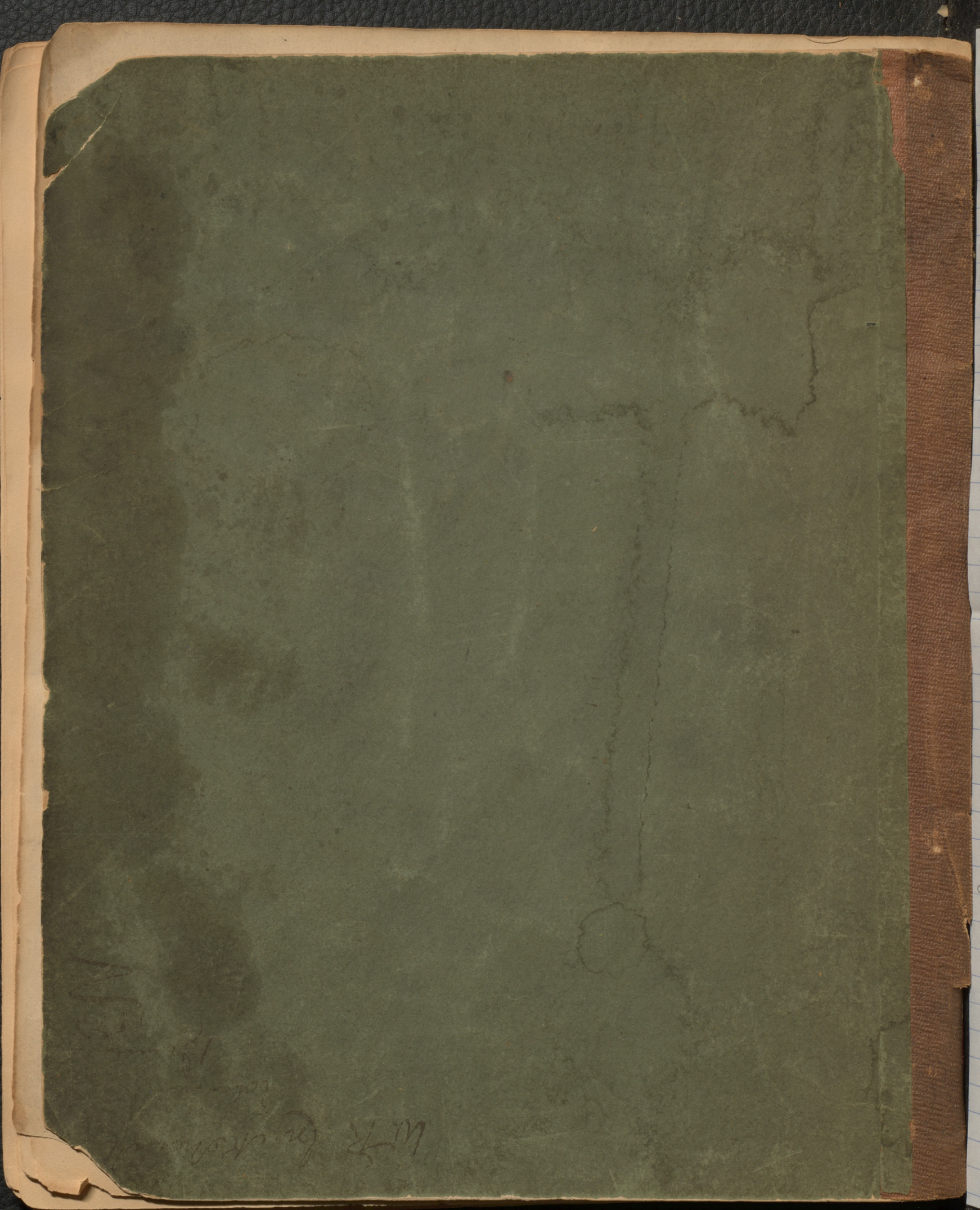
**Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without
end. Amen.**











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