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A SERIES

OF

TRACTS

ON THE

DOCTRINES, ORDER, AND POLITY

OF THE

✓
PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA

EMBRACING

SEVERAL ON PRACTICAL SUBJECTS.

VOL. IV.

PHILADELPHIA :
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OF THE

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(1)

THE
ANGLICAN REFORMATION:
OR
THE CHURCH OF ENGLAND
BUT
HALF REFORMED.

ORIGINALLY PUBLISHED IN THE EDINBURGH PRESBYTERIAN REVIEW,
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PHILADELPHIA :  
PRESBYTERIAN BOARD OF PUBLICATION.



THE  
ANGLICAN REFORMATION.

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THE origin of Puritan nonconformity,\* its ample warrant, and complete justification, will be found in the character and proceedings of Queen Elizabeth, the principles on which the Anglican Church was at first based, and the means by which it was finally established.

Elizabeth was one of those persons whose character it is difficult to portray, because it consisted of elements apparently irreconcilable. She possessed the peculiar characteristics of both sexes in almost equal proportions. She had all the masculine energy and enlarged capacity of a strong-minded man, with all the caprice, vanity, and obstinacy of a weak-minded woman; while the circumstances in which she was placed had a direct tendency to develope and mature all the elements of her character. She was suspicious by nature, by education, and by necessity, and despotic by temperament, by habit, and by policy. Thoroughly and intensely selfish, she made all the means within her reach minister to her own interests; utterly insensible to the miseries she might occasion to the instruments of her will, or the objects of her policy.† Impatient of contradiction,

\* Puritans and nonconformists were, at first, the common titles of those who were subsequently called Presbyterians, while Brownites, sectaries, and separatists, were the ordinary appellations of those who are now called Independents. See Pierce's *Vindication of the Dissenters*, pp. 147, 189, 205, 206, 213, 215, 223. Hanbury's *Eccl. Memorials of Independents*, i. 3, 5, *et passim*.

† "My good old mistress," says Sir Francis Bacon to King James, in 1612, "was wont to call me her *watch candle*, because it pleased her to say I did continually burn; and yet she suffered me to waste almost to nothing." (*Wordsworth Eccl. Biog.* iv.

not less from the strong than the weak points of her character, she quelled, with equal imperiousness, all opposition to her will, and crushed a refractory spirit in prelates, parliaments, and privy council, in Puritans, Papists, and populace, with as iron a rigour as was ever displayed by Henry VIII.

It was only by the favourable circumstances in which she was placed, and by the dexterity with which she regulated her personal deportment, as well as her general policy, that such a character, which could conciliate no love, enkindle no gratitude, and excite no sympathy, could inspire those feelings of national homage of which we know she was the object. Her life, to many of her Protestant subjects, appeared the only barrier against the return of Popery and persecution; and therefore, for their own protection, they not only tolerated the strong measures of her government, but admired her prudence, and promoted her plans. Parsimonious to an extreme in granting salaries or pensions to her servants from the royal treasures, she was munificent in rewarding, if not her ministers, at least her minions, by donations from the estates of the Church; and thus she secured the applause of those—and they are always a numerous party—who look more to the value of the gift, than the legitimacy of the source whence it is drawn. Theatrical, yet imposing, in her carriage; magnificent, though coarse in her tastes; thoroughly English in her feelings, and successful in her enterprises, she won and retained the admiration of those (always the mass in every nation) who are impressed only through their senses, judge merely by results, and admire power and splendour, without looking too curiously into the source whence the one is derived, or the objects to which the other is directed. It was part of her policy not to demand taxes from her parliaments, lest they might attempt to canvass her measures, and control her proceedings;\* while from the very same policy she directed the most judicious

70, n.) She kept Sir Francis Walsingham at Paris, because she found him serviceable to her purposes, till his health was completely shattered, and his fortune utterly impoverished; nor could all his petitions and representations to herself and her council, obtain either an accession to his income, a respite to his labours, or a recall from his embassy. See Strype's Annals. iii. pp. 339, 340.

\* Bishop Short's Sketch of the History of the Church of England. 2d edit. Sect. 429, 467.

efforts to enlarge the wealth and prosperity of the kingdom; and all this had, of course, the very strongest tendency to increase her general popularity. It must have been from sources such as these that so much of admiration was lavished upon one who never uttered one amiable sentiment, and never performed one generous deed.

It is not less difficult to estimate Elizabeth's religious character, than to do justice to her personal and political life. During her sister's reign, she regularly attended confession and mass, and conformed to all the ritual observances of Popery.\* Nor was this merely from policy, or from a desire to escape persecution from that ferocious bigot, who was well known to cherish no sisterly regard towards her; for after her accession to the throne, she continued to pray to the Virgin Mary, and, as we shall see, maintained many of the peculiar doctrines of Romanism. She believed in the real presence, which, as then understood, was synonymous with transubstantiation,† publicly censured a preacher, who preached against it in her presence, and praised another who preached in its favour. The people, in the sudden ebullition of their joy, at what they conceived the downfall of Romanism, pulled down the rood lofts, broke in pieces altars and images, and burnt up the pictures and crucifixes, which, in the days of their ignorance, they had worshipped.‡ Elizabeth, however, indignant at such sacrilege, ordered these appendages of idolatry to be restored; and it was only after the most strenuous exertions of her prelates and counsellors, she could be induced to yield to their removal.§ But

\* Strype's Annals, i. 2.

† *Ibid.* 2, 3.

‡ *Ibid.* 260-2.

§ *Ibid.* 237, 241. There is a singular letter from Jewell to Peter Martyr, (Burnet's Hist. Ref. Records, Bk. vi. No. 60,) dated 4th Feb. 1560, beginning, "O my father, what shall I write thee?" in which he says, "That controversy about crosses (in Churches) is now hot amongst us. You can scarcely believe in so silly a matter, how men, who seemed rational, play the fool. Of these the only one you know is Cox. To-morrow a disputation is appointed to take place upon this matter. Some members of parliament are chosen arbitrators. The disputants are, in favour of crosses, the Archbishop of Canterbury, (Parker) and Cox; against them Grindal (Bishop of London) and myself. The result lies at the mercy of our judges. However, I laugh when I think with what, and how grave and solid arguments they shall defend their paltry crosses. I shall write you the result, however it may go. At present the cause is in dependence. However, so far as I can divine, this is the last letter you shall receive from me as a bishop,

although she gave a reluctant assent to have them removed from the churches, she still retained a crucifix, with tapers burning before it, upon the altar in her own private chapel. Against this open idolatry, all her prelates, not even Cox excepted, remonstrated in a style of very unusual vehemence; and in terms the most obsequious, yet firm, they begged leave to decline officiating in her majesty's chapel until the abomination was removed. For the moment she seems to have given way to the storm. But she soon recovered her obstinate determination in favour of her crucifix and lighted tapers,—restored them to their former place upon the altar,\* and there they remained at least as late as 1572.† Nor were these badges of idolatry retained merely as ornaments. Strype informs us distinctly, that “she and her nobles used to give honour to them.”‡ Nor could it be any ambiguous manifestation of popery and idolatry, which could extract from Cox that long and urgent declination to officiate in her chapel, in which he says, “I most humbly sue unto your godly zeal, prostrate and with wet eyes, that ye will vouchsafe to peruse the considerations which move me, that I dare not minister in your grace's chapel, the lights and cross remaining.§

But although Elizabeth was thus obstinate in favour of these “dregs of Popery,” and “relics of the Amorities,” as Jewell termed them, she had not even the semblance of personal religion. Those members of the Church of England who are favourable to Protestantism, and yet feel that their Church is identified with the Church of Elizabeth, may, as a matter of course, be expected to portray her both as Pro-

for the matter is come to that pass, that we must either take back those crosses of silver and pewter, which we have broken, or resign our bishopricks.”

\* In 1570. Strype's Parker, ii. 35, 36.

† Strype, speaking of the year 1565, says, “The queen still, to this year, kept the crucifix in her chapel.” Annals, i. ii. 198. Again, “I find the queen's chapel stood *in statu quo* seven years after.” *Ibid.* 200. Cartwright also mentions the fact in his “Admonition to Parliament,” published in 1570. Parker exerted himself strenuously, but in vain, against this nuisance. Strype's Parker, i. 92. The encouragement which this attachment of the queen to some of the grossest errors of their system gave the papists, may be inferred from the fact, that a popish priest, in 1564, dedicated to her a work in defence of the crucifix being retained and worshipped as before. See Strype's An. i. 260–2.

‡ Strype's An. i. 259, 260.

§ Strype's An. i. 260, and Ap. Rec. No. 22.



testant and pious; and this has been done to an extent which, in our mind, has rendered every history of Elizabeth, by members of the Anglican Church, altogether unworthy of credit, except simply when they state facts, and give their authority for them. Even Strype, so favourably distinguished for veracity and candour, exerts himself to write a panegyric on Elizabeth, although the facts which he is too honest to conceal, jar oddly enough with his praises; and although also, occasional expressions drop unguardedly from his pen, which show how dissatisfied he was with the personal character and religion of that queen.

“And, indeed,” he says, speaking of her religious character at her accession, “what to think of the queen at this time as to her religion, one might hesitate somewhat.”\* She seldom or never attended Church except during Lent, (which she observed, and compelled others to observe, with all the formality of Rome,) when the best pulpit orators from all parts of England were summoned up to preach before her.† She, indeed, held the preaching of the gospel not only in contempt, but in something bordering upon detestation, and wished that all her subjects should follow her own example in absenting themselves from hearing sermons. While nine parishes out of every ten throughout the kingdom were destitute of a preaching ministry, she commanded Grindal, in 1576, to diminish still further the number of preachers, declaring that three or four were sufficient for a whole county—that preaching did more harm than good, and that, consequently, “it was good for the Church to have few preachers.”‡ And because he would not obey, suppress “the prophesyings,” and lessen the number of preachers, she suspended him from his functions, sequestered his revenues, and confined him a prisoner to his own house, and it was with some difficulty she was restrained from proceeding further against him. Grindal’s firmness, however, under God, saved England; for had he yielded to her anti-christian tyranny, it is easy to perceive what the result must have been upon the moral and spiritual condition of the kingdom.

Nor were her morals more eminent than her piety. Without giving more attention than they deserve to the scandalous revelations of Lingard, or to the rumours which have

\* Annals, i. 2.

† Strype’s Parker, i. 401.

‡ Strype’s Grindal, pp. 328, 329, and Appendix B. ii. No. 9, which we recommend to our readers to read throughout.

descended to our own time in secret memoirs, in MSS., and by traditions, it is impossible to question that the "virgin queen" hardly deserved the epithet of which she was so ambitious.\* She indulged freely in the pleasures of the table. During her annual "progresses," her prelates and nobles, aware of her taste for magnificent entertainments, rivalled one another in ministering to her gratification. After her return from these more than oriental *fêtes*, she was generally indisposed, nature exacting her usual tribute, not less from the queen, than from more plebeian gourmands.† She swore most profanely, not only in her conversation, but also in her letters, and that not only to her profane men, but even to her prelates.‡

As Elizabeth did not often attend church, she had the more time to desecrate the Sabbath; and while the Puritans were persecuted for not honouring saints' days, she, her nobles and her prelates, profaned the day of the Lord. In one of her "progresses," in 1575, she spent three weeks at

\* Leicester, in a private letter to Walsingham, while ambassador at Paris, speaking of a mysterious illness, by which she was suddenly seized, says, "That, indeed, she had been troubled with a *spice or show of the mother*." And although he says that, "indeed, it was not so," he was too good a courtier, as well as too personally implicated, to be a trustworthy witness. Strype's An. iii. 319.

† Thus, in 1571, after her return from one of these "progresses," "she was taken suddenly sick at her stomach, and as suddenly relieved by a vomit." Strype's An. iii. 175.

‡ Sir John Harrington, giving a description of an interview he had with her in 1601, a year or two before her death, says, "She swears much at those that cause her griefs in such wise, to the no small discomfiture of all about her." *Nugae Antiquae*, i. 319. We owe the following anecdote to the same amusing gossip. Cox of Ely having refused to alienate some of the best houses and manors of his see to some of her courtiers, notwithstanding of a personal command from the queen, received from the indignant Elizabeth the following characteristic epistle. "Proud prelate, you know what you were before I made you what you are; if you do not immediately comply with my request, by G—d, I will unfrock you. ELIZABETH." However ludicrous to us, such a mandate must have been anything but laughable to the poor bishop of Ely. With a pertinacity, however, which would have been sublime, had it been displayed in a better cause, Cox preserved to the last the revenues of his see. After his death, however, Elizabeth was revenged. She kept the diocese vacant for eighteen years, (as she kept Oxford for twenty-two years,) and before a succession was appointed, she stripped it so bare, that from having been one of the richest, it is now one of the poorest dioceses in England.

Kenilworth, one of the seats of her favourite, the Earl of Leicester. A contemporary chronicler gives the following account of the manner in which two of the Sabbaths spent there were desecrated. In the forenoon she went to the parish church. But "the afternoon" was spent "in excellent music of sundry sweet instruments, and in dancing of lords and ladies, and other worshipful degrees, with lively agility and commendable grace. At night, late after a warning or two," such as Jupiter's respects to the queen and other heathen masques and mummeries, there "were blazes of burning darts flying to and fro, beams of stars, coruscant streams, and hail of fiery sparks, lightning of wild-fire, in water and land, flight and shot of thunder-bolts—all with continuance, terror and vehemence, as though the heavens thundered, the water scourged, and the earth shook. This lasted till after midnight." Next Sabbath the same scene was repeated with sundry alterations. But, in addition, "this, by the kalendar," being "St. Kenelme's day," the genius or tutelary god of the place, there "was a solemn country bridal, with running at quintal, in honour of this Kenilworth Castle, and of *God* and St. Kenelme!"\* When we bear in mind the manner in which the Sabbath has been desecrated in England down from the Reformation, by princes, peers, and prelates, by the "Book of Sports," by acts of parliament and convocation, and that the only friends

\* *Apud* Strype's An. ii. i. 584, 585. It may be said in palliation of Elizabeth's desecration of the Sabbath, that she only followed the example set before her by the primate of all England. Parker having finished a princely dining hall in his palace at Canterbury, in 1565, gave several magnificent entertainments there. "The first," says his biographer, "was at Whitsuntide, and lasted three days, that is, *Sunday*, Monday, and Tuesday." . . . "His second feast was on Trinity *Sunday*, following. . . . The hall was set forth with much plate of silver and gold, adorned with rich tapestry of Flanders. . . . There were dainties of all sorts, both meats and drinks, and in great plenty, and all things served in excellent order by none but the archbishop's servants." Strype's Parker, i. 376—380. It was Parker's ambition upon these occasions to rival the fetes given by his predecessor Warham to the Emperor Charles V. and Henry VIII., and that such important matters might not be lost to posterity, he became their historian himself. *Ibid.* ii. 296, 297. Even when he retired to his smallest country residence, Parker's domestic establishment consisted of about a hundred retainers. *Ibid.* i. 277. Parker, however, was completely outshone by Whitgift, who rivalled Wolsey himself. See his Life by "Sir George Paule, comptroller of his Grace's household," in Wordsworth's Ecclesiastical Biography, iv. 387—389.

of Sabbath observance have been the persecuted Puritans, the wonder is, not that it should be so grievously desecrated, but that any veneration whatever should continue to be paid to it.

Among the manifold forms in which the queen's attachment to the "relics of Popery" displayed itself, few were so offensive to the clergy as her countenance of clerical celibacy and her opposition to the marriage of the priesthood. In her first parliament, an attempt was made to pass an act to legalize the marriage of the clergy, as had been done in the reign of her brother, but she would not permit it.\* Various efforts were made by Cecil, Parker (who was married himself) and others, to induce her, at subsequent periods, to yield; but their attempts only exasperated the vestal queen. In 1561, she issued an injunction forbidding married clergymen from living with their wives within the precincts of colleges or cathedral closes, and but for the importunity of Cecil, she would have absolutely forbidden the marriage of the clergy. When Parker shortly afterwards waited upon her, she scolded him with much "bitterness," and spoke in such terms not only against clerical matrimony, but the whole constitution of the Church of England, and threw out such hints of what it was her intention to do, to remedy the evils she complained of, that, as he wrote to Cecil, he expected nothing short of an absolute order to restore things to the condition in which they stood in the reign of her sister, or, at all events, that she would restore so much of popery that he could not conform to the Church.† When she cooled, however, and saw that Protestantism was the only tenure by which she held her crown, she relented so far as not to compel a return to popery, but she issued orders imposing conditions upon the marriage of the priesthood, which he must have been not only uxorious indeed, but degraded in taste and spirit, who could comply with.‡ Never could she be got to give any thing more than a tacit connivance to clerical matrimony, while ever and anon she poured her contempt upon both the married clergy and their wives. That amusing gossip, Sir John Harrington, gives the following ludicrous instance of her treatment even of the primate's lady. Parker had given Elizabeth one of his sumptuous banquets at Lambeth.

\* Strype's An. i. 118.

† Strype's Parker, i. 213—217.

‡ See the injunctions in Bishop Sparrow's Collections, 65, or in Dr. Cardwell's Documentary Annals of the Church of England, i. No 43. pp. 178—209.



As the queen was retiring, she thus publicly addressed Mrs. Parker: "Madam"—(the usual title of married ladies)—"Madam I may not call you, Mistress," (the ordinary title of unmarried ladies) "I am loath to call you, but, however, I thank you for your good cheer." In 1594, she banished Bishop Fletcher, lately translated from Worcester to London, from her court, for having married "a fine lady," (sister to Sir George Gifford, one of her gentlemen pensioners,) which she said "was a very indecent act for an elderly clergyman." Nor did her wrath end here. She commanded Whitgift to suspend him, and it was with considerable exertions on the part of Cecil that at the end of six months the suspension was removed. Still she would not suffer him for a twelvemonth afterward to appear in her presence. The poor court chaplain, who had hitherto basked in the sunshine of her smiles, pined away under her frowns, and died shortly afterwards of a broken heart,—a warning to all "elderly clergymen" not to be guilty of such "indecent acts" in future.\* We shall show in the sequel that if Elizabeth had had any regard to the morals of the clergy, (which she had not,) she ought rather to have passed a law compelling them to marry, nor would it have militated against good morals had she set them the example.

Such having been Elizabeth's feelings against Protestantism and in favour of Popery, it must be matter of great surprise to ordinary readers that she should ever have become a Protestant at all. And, indeed, we are thoroughly persuaded that if she had not been necessitated, both by her personal and political position, to promote the reformed interest, she would have remained herself, and kept the kingdom too, in communion with the Church of Rome. Religion with Elizabeth was, all her life, a mere political engine. While she persecuted in her own kingdom all who opposed her ecclesiastical views, she aided by counsels, men, and money, the Protestants of Scotland, France, Geneva, and the Netherlands, who opposed the ecclesiastical supremacy of their civil governors. The court of Rome had declared her father's marriage with her mother invalid, and herself consequently illegitimate, and incapable of inheriting the throne of England. On her accession, she despatched a notification of that event to Rome, and resolved in the meanwhile to do nothing in favour of the Reformation, lest she might alienate the Vatican. The pontiff, however, ignorant

\* See the whole account in Strype's Whitgift, ii. 215—218.

equally of his own impotency, and of the imperiousness of her whom he addressed, sent her back a haughty and arrogant answer, declared her illegitimate, commanded her to abandon the throne she had usurped, and resign herself entirely to the will of the holy see of which England was but a fief. Such language Elizabeth could little brook even from the assumed vicar of Christ. Had the energetic but wily and insinuating Sixtus V. then occupied the chair of Peter, from his avowed regard for the congenial character of Elizabeth, and from other politic considerations, the answer would assuredly have been different, and the result would as assuredly have been different also. Or had Elizabeth been a weak-minded Papist, as she was a strong-minded one, she might have been terrified into compliance, and Mary of Scotland would have ascended the throne of England in her own person instead of that of her son. But God made the wrath of men to praise him, and human infirmities and folly to magnify his own wisdom and might. Elizabeth's courage could as little falter at the spiritual thunders of the Vatican as at the more formidable artillery of the Armada of Spain. She therefore at once determined to declare open war with the Papacy, and to construct the Church of England after a model which, without banishing Popery in the splendour of its ornaments, the magnificence of its ritual, the mysticism of its sacraments, or the scholasticism of its dogmas, should be found more subservient to her own will, and more conducive to her personal aggrandizement, than if it held of Rome. She resolved to unite the *pontificale* with the *regale* in her own person, to incorporate the triple-storied tiara with the imperial diadem, and grasp the keys of Peter with the same hand which wielded the sword of Alfred. In one word, she determined to become to the Church of England what the Pope was to the Church of Rome; and she carried her determination into execution.

Elizabeth left neither her prelates nor her privy council at any loss to divine her intentions. She told Parker at the interview, at which, as already narrated, she had denounced the marriage of the clergy, that she meant to issue out injunctions in favour of Popery.\* Had she been so disposed, the act of supremacy, to which we shall immediately allude, placed the entire constitutional power so to do in her hands. Political considerations, however, dissuaded her from seeking reconciliation with Rome. She valued her ecclesiastical

\* Strype's Parker, i. 217, 218.

supremacy at the very least as highly as her civil autocracy; and as a reconciliation with Rome could be purchased only by the surrender of the former, and most probably also of the latter, Elizabeth remained satisfied with the power to render the national religion Popish in every thing but a submission to the universal supremacy of the Pope. Parker, whose conscience was sufficiently elastic to enable him to remain in England during the reign of Mary, and whose nerves were not easily shaken, was in a "horror" at the determined manner in which she told him she was resolved to restore Popery; and he anticipated nothing else than that he should be one of the first victims of a new Popish persecution.\* Even Cox, who, next to Cheney of Gloucester, was the most papistical of Elizabeth's first bishops, was so well aware of her inclinations to restore more of Popery than even he desired, that one of the arguments which he employed to urge Parker to a more vigorous persecution of the Puritans, was an apprehension lest the opposition they gave to her ecclesiastical arrangements should provoke her to a total abandonment of Protestantism.† Indeed, so well established is this point by the clearest historic evidence, that no man acquainted with the facts of the case now doubts it, except, perhaps, some Anglican evangelicals, who are retained in the bosom of the Church of England through a delusive idea that it had really been reformed by Elizabeth. The High Church party are perfectly aware that Elizabeth did prevent the reformation of the Church of England. "This arbitrary monarch," says one of that party, "had a tendency towards Rome almost in every thing but the doctrine of the papal supremacy. To the real presence she was understood to have no objection; the celibacy of the clergy she decidedly approved; the gorgeous rites of the ancient form of worship she admired, and in her own chapel retained."‡ The Puseyites gratefully acknowledge the service Elizabeth rendered to their cause. "Queen Elizabeth," says one of that school, "with her prejudices in favour of the old religion, was

\* Strype's Parker, Ap. Records, No. 17.

† Ibid. i. 456.

‡ Quarterly Review for June 1827, p. 31. See even the low-church Burnet, the indiscriminate panegyrist of Elizabeth's measures, Hist. Ref. ed. 1839, ii. 582-3. Dr. Short, the present bishop of Sodor and Man, makes the same confession, Sketch of the Hist. of the Church of England, 2d ed. 313, *et passim*. And so, in short, as we have said, do all historians, except some evangelicals, to whose position it is essential to overlook the fact.

doubtless an instrument in the hand of God for stopping the progress of the Reformation.”\* Indeed, the only objections that party have to Elizabeth’s measures is, that she kept the supremacy to herself instead of leaving it in the hands of the clergy.

Still with all her faults, and they are sufficiently numerous and aggravated, Elizabeth was a splendid monarch, and we can easily account for the admiration in which her memory is still held in England. To view her to advantage, or perhaps even to do her justice, we must forget her sex, overlook her religious opinions, bear in mind the unsettled form of the constitution, and judge her by the maxims of her own age. That assuredly could be no ordinary personage who could task the consummate sagacity and finished tact of Cecil, fix the volatile passions of Leicester, bend the stubborn spirit of Parker, outmanœuvre the Machiavellian policy of Montalto, and humble the genius, chivalry, and resources of Spain. In courage equal to Semiramis, in accomplishments to Zenobia, in policy and energy to Catherine, she possessed a combination of talents to which none of them could lay claim. Forget for the moment her creed, overlook her treatment of parliament and the Puritans, place yourself in her own age, and view her merely as a monarch, and even prejudice must acknowledge that she was the most magnificent sovereign that ever occupied the English throne.

The various steps by which the Church of England was brought to assume its present form, have been, as might well be expected, very keenly canvassed. We shall enable the reader, by a simple induction of facts, to form his own opinion both of the Church itself, and of the various means by which it was primarily established, and made to assume its present form.

The first act of Elizabeth’s first parliament restored to the crown the supremacy in matters spiritual which was possessed by Henry VIII. and Edward VI., but which Mary had resigned to the Pope. By this act,

“Such jurisdictions, privileges, superiorities and pre-eminences, spiritual and ecclesiastical, as by any spiritual or ecclesiastical power or authority hath heretofore been, or may lawfully be exercised or used for the visitation of the ecclesiastical state and persons, and for reformation, order and correction of the same, and of all manner of

\* *British Critic* for October 1842, p. 333. See also p. 330—1.



errors, heresies, schisms, abuses, offences, contempts and enormities, shall for ever, by the authority of the present parliament, be united and annexed to the imperial crown of the realm."

By a clause in the act of uniformity, it was enacted, "That the Queen's Majesty, by advice of her ecclesiastical commissioners, may ordain and publish such ceremonies or rites as may be most for the advancement of God's glory, and the edifying of the church." So highly did Elizabeth esteem the authority thus conferred upon her, that she told Parker she would never have consented to establish the Protestant religion at all, but for the power with which she was thus invested to change it according to her own will. Nor let it be forgotten that the present sovereign Victoria has, at this moment, the very same extent of power which the act of supremacy conferred upon Elizabeth.

In order to enable Elizabeth, and all her successors, to exercise this most exorbitant power, by a clause in the act of supremacy she was empowered to delegate her authority to any persons, being natural born subjects, whether lay or clerical, who, as commissioners from, and for the crown, were empowered to "visit, reform, redress, order, correct and amend all such errors, heresies, schisms, abuses, contempts and enormities whatsoever, which, by any manner of spiritual or ecclesiastical power, authority or jurisdiction, can or may lawfully be reformed, ordered, redressed, corrected, restrained or amended."

"Nothing," as a High-Church historian has well observed, "can be more comprehensive than the terms of this clause. The whole compass of Church discipline seems (and not only seems, but in reality was) transferred upon the crown."\* While all parties, except the most decided Erastians, low-churchmen, and some also of the Evangelical body, have united in condemning, in the strongest terms, the spiritual powers thus conferred upon the crown, their indignation has been specially directed against that clause by which the whole ecclesiastical jurisdiction of the Church of England may be exercised by lay commissioners, acting by a warrant under the crown. Had the crown been restricted to employ only ecclesiastics in ecclesiastical causes, the evil would be practically redressed. But as the crown not only possessed, but exercised the power to place this jurisdiction in the hands of laymen, who, in vir-

\* Collier's Ecclesiastical History, Barham's edition, vi. 224.

tue of their commission, were empowered to examine, censure, suspend, and even depose, not only the inferior clergy, but even the prelates and the primates, and did too, in manifold instances, execute their commission, it were strange, indeed, if any man who can distinguish the Church from the world, and things spiritual from things civil, could but deplore and condemn this foul invasion of the privileges of Christ's kingdom.

Such was the foundation of the high commission court, and of the star chamber, which in a subsequent age proved so disastrous, not only to the liberties and the lives of the subject, but also to the stability of the altar and the throne. The authority of these courts was so undefined, their powers so despotic, that they could be perpetuated only by the destruction of all liberty, both civil and religious.

"Whoever," says a Romanist historian of high name, "will compare the powers given to this tribunal, (the high commission court,) with those of the inquisition which Philip the Second endeavoured to establish in the Low Countries, will find that the chief difference between the two courts consisted in their names."\*

And all that a learned and zealous advocate of the Church of England can say in her defence is, that "Dr. Lingard ought to have added, that though such commissions were not unknown in the time of Edward VI., the person who first brought into England the model attempted in the Low Countries was Queen Mary; . . . and that the same system was continued in the reign of Elizabeth, not because it was congenial with the spirit of Protestantism, but because the temper of the times had been trained and hardened in the school of Popery."† As if it were not admitted, even by this apologist himself, that the Church of England had the precedency of Philip in the institution of a court of inquisition under Edward, as if any man but an out-and-out apologist of the Church of England would identify the actions of Elizabeth with the genuine manifestations of "the spirit of Protestantism," and as if, besides, the high commission court and the star chamber, as Dr. Cardwell's words would insinuate, had terminated with the reign of Elizabeth, or had been abolished by the Church of England, when he very well knows the horrors these courts

\* Lingard's History of England, v. 316.

† Dr. Cardwell's Documentary Annals of the Church of England, i. 223.

perpetrated in subsequent reigns, and knows, too, that it was the rising power of the Puritans that demolished these infernal courts, which an increasing party in the Church of England, who fairly represent her genius, will ere long restore, if the old Puritan spirit do not prevent such a national calamity.

Ample as the spiritual and ecclesiastical powers thus conferred upon Elizabeth were, she was not satisfied, until, by a clause in the act of supremacy, all persons holding public office, civil, juridical, municipal, military or ecclesiastical, were required to take an oath in recognition of the supremacy royal, binding themselves to defend the same, under pain of being deprived of their offices, and of being declared incapable of further employment. This oath, by the 36th canon, continues to be taken by all ecclesiastics down to this day.

Thus, by one disastrous stroke, the liberties of the Church of England were cloven down, and laid prostrate in the dust. All ecclesiastical jurisdiction, all spiritual power, were lodged in the crown, without respect to the sex, creed, or character of the party, who, for the time, might happen to wear it. The prelates and pastors of that Church thus became, even in the discharge of their most sacred functions, the mere vicars and delegates of the supreme civil magistrate. Not one rite, even the most trivial, can they alter, not one canon, however necessary, can they pass, not one error, however gross, can they reform, not one omission, even the most important, can they supply. The civil magistrate enacts the creed they are bound to profess and inculcate, frames the prayers which they must offer at the throne of God, prescribes in number and form the sacraments they must administer, arranges the rites and vestments they must use, down to the colour, shape, and stuff of a cap or a tunicle, and takes discipline altogether out of their hand. The parish priest has no authority to exclude the most profligate sinner from communion; the lordliest prelate and primate cannot excommunicate the most abandoned sinner, or suspend the most immoral ecclesiastic from his functions; and should either the priest or the prelate attempt to exercise the discipline prescribed by the Lord Jesus in his house, he will speedily be made to understand, by the terrors of a *præmunire*, or the experience of a prison, that he is not appointed in the Church of England to administer the laws of Christ, but the statutes of the im-

perial parliament, or the injunctions of the crown.\* Never was there so autocratical a despotism placed in the hands of a human being, as, by the Constitution of the Church of England, is reposed in the sovereign—never, on earth, was there so fettered and enthralled a community as the southern establishment. The muftis and other ecclesiastical functionaries (so to term them) have an indefinite authority by the constitution of Turkey to resist the jurisdiction of the Sultan—A general council, it is the prevalent opinion among Romanists, can control the authority of the pope, and in both cases the supreme functionaries are considered spiritual officers; but in the Church of England, priests, prelates, and primates, have no authority whatever, ecclesiastics though they be, to control, or even to modify, the spiritual supremacy of a lay and civil magistrate.

So anomalous a society was never witnessed, if society it can be called, which has not one single element of an organized community,—which consists of a mere congeries of individual atoms without laws enacted by themselves, without officers appointed by themselves, or powers lodged in themselves, which has no self-existing attributes, no self-regulating agency, which, in one word, has not one single element, even the most essential of a corporate body. Were we disposed to push our arguments, as far as we are warranted, we might deny that the Church of England is a Church at all. For let it be observed that, as from the nature of the case, spiritual power cannot be lodged in lay or civil hands, any more than authority to administer the

\* It is only one or two years ago that a country clergyman wrote the editor of the *Christian Observer* for advice under the following circumstances. A married gentleman in his parish lived in a state of open adultery with the wife of another man. A child was the fruit of this unhallowed union. The guilty, but shameless mother, actuated by feelings which we are glad we cannot analyze, came to the minister, insisting upon being “churched;” that is, that a particular office, appointed for the purpose, should be offered up next Sabbath, returning thanks to the God of all holiness for the safe delivery of this infant, born in double adultery. We know not what was the issue of the case, but our brethren of the Synod of Ulster, in one of their late admirable works in favour of presbytery (*Presbyterianism Defended*, pp. 183–4. 203–4,) mention an instance of a minister who was kept for years in prison for having refused the strumpet of a gentleman resident in his parish admission to the Lord’s Supper. The late case of the dean of York shows the jurisdiction, or rather total want of jurisdiction, which the prelate possesses over the clergy.



sacraments, the Lord's Supper, as well as baptism, and to confer orders, can be possessed by a layman or a woman; and as all priestly powers, by the constitution of the Church of England, are placed in the sovereign—the prelates being his mere delegates, (and that, whether as in the reign of Henry VIII., and of Edward VI., they are obliged to take out a commission to empower them to perform their functions, or submit, as they all must now do, to the 36th canon;) and as, moreover, every society must possess some species of organization, suited to its peculiar character, which the Church of England, *as a Church*, does not possess, it raises a serious question, whether that can be accounted a Church, if we are to take our ideas of a Church from the word of God. We certainly have no intention whatsoever to maintain, as so many of them do regarding us, that the individuals who compose that Church are cast out to the “uncovenanted mercies of God;” for we rejoice to know that the grace of God is not restrained by any external impediments; and we rejoice further to know, that there are many of God's chosen ones in communion with that Church, as we doubt not was also the case even in the Church of Rome, during the middle ages; but *as a Church*, or scripturally constituted society, we dare not but have considerable difficulty in recognizing it.\*

\* When Henry VIII. was about to appoint a commission to examine the state of the religious houses, he, with one stroke of his pen, suspended all the prelates in England from the exercise of their jurisdiction. He afterwards, at the humble petition of each prelate separately presented, was graciously pleased to restore him to his functions by a commission, in which it was distinctly specified that he was to regard himself as the mere vicar of the crown. The terms of these commissions are sufficiently startling to any man who has not sounded the lowest depths of Erastianism. We may give a condensed summary of one clause of these singular instruments: “Since all authority, civil and ecclesiastical, flows from the crown, and since Cromwell,” (a mere layman, but made vicar-general *in spiritualibus* over all the clergy) “to whom (and not to the prelates) the ecclesiastical part has been committed,” (*vices nostras* as the vicar of the crown) “is so occupied, that he cannot fully exercise it, we commit to you (each individual prelate) the license of *ordaining, granting institution and collation*; and, in short, of performing all other ecclesiastical acts; and we allow you to hold this authority during our pleasure, as you must answer to God and to us!” Similar commissions were granted by Edward VI. to his prelates. See the originals in Collier (fol.) ii. rec. Nos. 31, 41; or Barham's ed. ix. pp. 123, 157; Burnet, i. rec. b. iii. No. 14; and ii. No. 2; or London 8vo. ed. 1839; iv. pp. 104, 249.

The Erastian thralldom to which the Church of England has been reduced, cannot but be galling to all her rightly constituted clergy, and we so deeply sympathize with them, that we put the most favourable construction upon all their apologies for themselves. We cannot, however, lend the same indulgence to their attempts to prove that theirs is the best possible constitution, any more than we could listen with any patience to a West Indian slave, who should shake his fetters in our face as an evidence of the superior advantages of slavery. Even this, however, we might pass with a sigh for the degradation to which slavery reduces its victims, but we cannot extend the same tolerance to their libels upon other Churches for having had the manliness of spirit to assert their proper liberty, and the regard to the honour of Jesus to vindicate his sovereign exclusive supremacy in his own Church. And yet a member of the Church of England can never think of defending his own Church, but he must at the same time attack the Churches of others, and especially the Church of Scotland.\* Just notice the self-complacent absurdity of the following passage from the last page of the work noticed in the preceding note, by the present bishop of Sodor and Man: "Compare," says Dr. Short, addressing men who are too ignorant to be capable of instituting a comparison, or too prejudiced to be able to pass an impartial judgment, "compare what took place in Scotland with what took place in England, at the period of the Reformation;" and after showing some of those things which did take place in England, and stating that "the admirer of our Episcopal Church—our apostolic establishment" must thank the timid, if not the time-serving and Erastian Cranmer, that the Church of England was reformed precisely as she was, and that it did not happen there as it did happen among us—we have Dr. Short's word for it—"that the force of the multitude . . . in Scotland (had) thrown down what the Episcopalians will consider as almost the Church itself."

And who, pray, composed that "multitude" of which Dr. Short speaks so very contemptuously? The Christian people of Scotland, who through "the unction of the Holy One," had, by an ordination higher than the Church of England can confer, been made a "royal priesthood;"

\* See some specimens of this line of defence and attack, which would be amusing enough from their ludicrousness, if they were not pitiable from the perversity of judgment they display, in Dr. Short's Sketch of the History of the Church of England, 104, 242-3, 198, and elsewhere.

and who, both by their position in the Church, and by their qualification, were thus entitled and bound by more authoritative "injunctions" than ever emanated from prince or prelate, to "try the spirits," and not to accept of any man to be minister over them, unless, as his credentials, he brought with him, not "letters of orders," or an excerpt from a pretended apostolical genealogy, but the gifts, graces, and gospel of the living God. And, pray, what horrible acts did this same "multitude" commit, which should be so enormous as to lead "an Episcopalian to consider that they had almost thrown down the Church itself?" Why, they just followed where their ministers led them—no great crime, one should suppose, in the eyes of a prelate; and also, in conformity with the prophetic enunciation of their God-commissioned apostle, they fancied, that the "best way to prevent the rooks from returning was to pull down their nests," a proceeding, the prophetic sagacity of which has been demonstrated by the history of the Church of England, in whose dark cloisters rooks have continued to roost ever since the Reformation, to which as their safe retreats they betake themselves whenever the moral effulgence of the truth becomes painful to their distempered optics, and from which, as at present, they come forth in darkening clouds whenever the fields seem ripe for their pillage. But let us return to the history of the Anglican Reformation.

When Elizabeth ascended the throne, Popery, as restored by Mary, was the established religion. Those Protestants who had, in the words of Fuller, "contrived to weather out the storm" of Mary's persecutions at home in England, depending upon the protestantism of the daughter of Anne Boleyn, the early patroness of the Reformation, now ventured to celebrate public worship according to the liturgy of Edward VI. This was done with still more zeal by the exiles who had fled to the continent to avoid the persecution of Mary, and had now returned in the hope of enjoying liberty of conscience in their native land. Elizabeth, however, had hitherto done nothing to indicate that she was favourable to the reformed faith, but much to the contrary. She had been crowned according to the forms of the popish pontifical, of which a high mass was an essential part. The exiles, however, presuming at least upon a toleration, began to celebrate public worship according to the reformed ritual, and to preach to the people the unsearchable riches of Christ. Elizabeth, when apprized of this proceeding,

issued a proclamation, forbidding all preaching, and the use of Edward's liturgy, and commanding that in public worship the missal in Latin should be employed, except the litany, the Lord's prayer, and the creed, which were tolerated in English. The only instruction to be given to the people consisted of the "gospel and the epistles of the day," with the ten commandments, which were allowed to be read in the English tongue. Religion, throughout this year, (1558) continued precisely as it had been in the reign of Mary, and was celebrated by precisely the same priests, with the addition of so many of the exiles as had returned, and the few Protestants who had remained at home.\*

Elizabeth, however, was aware that some alteration in religion must be made. Accordingly, about the period at which she summoned her first parliament, she appointed certain divines, under the presidency of Secretary Sir Thomas Smith, to prepare a liturgy which might be laid before the legislature. These divines were instructed to compare Edward's two liturgies with the popish offices, and to frame such a form of prayer as might suit the circumstances of the times. They were, however, to give a preference to Edward's first liturgy, which retained many popish dogmas and usages, in all matters to be very wary of innovations, and especially, to leave all matters in discussion between the Protestants and the Papists so undefined, and expressed in such general terms as not to offend the latter. Elizabeth's great desire in this, and, indeed, in all her measures, was to comprehend the Papists in any form of religion which might be established. She never seems to have entertained any desire to conciliate or concede any thing to her Protestant subjects.

The divines having finished their work, brought the draft of a liturgy to Cecil, in order to its being submitted to her majesty. Before presenting it to parliament Elizabeth made various important alterations on it, all for the express purpose of reducing it to a nearer conformity to the popish liturgies, and thus conciliating the Papists. It were altogether beyond our present limits to give a minute enumeration of the various alterations introduced by Elizabeth into the draft presented to her by the divines, or to show in what, and how many particulars, her prayer-

\* Strype's Annals, i. 59, 74, 77; Burnet ii. 585; Collier vi. 200.



book, which (with a few verbal alterations since introduced) is the liturgy at present in use in the Church of England, is still more popish than even that which was in use at the death of Edward. A few, however, must be mentioned.\*

In the litany of Edward's second liturgy there was a prayer in the following terms:—"From the tyranny of the Bishop of Rome, and all his detestable enormites, good Lord deliver us." This was cancelled in the liturgy of Elizabeth,—we can be at no loss to divine for what reason. In the communion office of the former, when the minister delivered the bread to the communicant, he said, "Take, and eat this, in remembrance that Christ died for thee, and feed on him in thine heart by faith, with thanksgiving;" and when he delivered the cup, he said, "Drink this in remembrance that Christ's blood was shed for thee, and be thankful,"—clearly implying that it was merely an eucharistic commemoration, rendered efficacious only through faith. In the communion office of the latter, the priest, in handing the bread, said to the communicant, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this," &c. And when delivering the cup, "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this," &c.—words that were expressly intended to imply the real presence, and an *opus operatum* efficacy, without any regard whatever to the faith or spiritual condition of the communicant. In order to prevent the idea that when kneeling was retained as the required posture at the communion, it was intended to imply that Christ was bodily present, or that any adoration was designed to be given to the elements, a rubric was added to the office in Edward's second prayer-book, which declared that the elements re-

\* Those who desire fuller information, we recommend to study Dr. Cardwell's History of Conferences on the Book of Common Prayer; the two Liturgies of Edward VI. compared, by the same author; Dr. Short's Sketch of the History of the Church of England, 537—549; Collier's History, vi. 248—250; and Records, No. 77; Strype's Annals, i. 98—123; see also Baillie's Parallel of the Liturgy with the Mass Book, the Breviary, and other Romish Rituals, 4to., 1641; Wheatley's Rationale of the Book of Common Prayer, and the other Ritualists; Palmer's Origines Liturgicæ. Burnet, Neale, and the other historians, all take up the subject, but very imperfectly.

mained unchanged, and that no adoration was given them. This rubric was omitted in Elizabeth's prayer-book, and the communicant was left to believe and to adore as he had been accustomed to do. The divines who had drawn up Elizabeth's liturgy left it to the choice of the communicant himself to receive the communion kneeling or standing; Elizabeth made it imperative upon all to receive it kneeling. These divines, besides, had disapproved of any distinction being made between the vestments worn by the ministers while celebrating the eucharist, and those worn at other parts of the service; Elizabeth, however, made it imperative on the officiating priest to administer the sacrament in the old popish vestments, as was the case in Edward's first liturgy, but had been altered in the second; and in order that the benighted Papists might, by act of parliament, and of the supremacy royal, have every encouragement to continue in their idolatry, it was ordered that the bread should be changed into the *wafers* formerly used at private masses. Not satisfied with the popish innovations she had already made, and seemingly apprehensive that if she went at once so far as she felt inclined in her retrogression towards Rome, she might find some difficulty in carrying the prelates and the parliament along with her, Elizabeth introduced into the act of uniformity (to which we shall allude immediately) a clause by which she was empowered "to ordain and publish such further rites and ceremonies as should be most for the reverence of Christ's holy mysteries and sacraments;" words of ominous import; and, as we have already stated, she told Parker that if it had not been for the power thus conferred upon her, "she would not have agreed to divers orders of the book."\*

The liturgy having been thus prepared was introduced into parliament, in a bill for "Uniformity of prayer, and administration of sacraments," and passed through the Commons, seemingly without opposition, in the short space of three days. It met with some opposition in the upper house from a few of the popish prelates and peers, but was carried, without one word being altered, by a most triumphant majority; and having received the royal assent, became a law.

\* Peirce's *Vindic. of Dis.* p. 47. Strype, Burnet, Collier, &c., fancy that some of these alterations were introduced by parliament, but Dr. Cardwell has shown that they were the work of Elizabeth; see Cardwell's *History of Conf.* pp. 21, 22.

The population of England at this time consisted of two great parties, Puritans and Papists, with of course some neutrals, who were prepared to join either party according as their interests might seem to dictate. These great parties differed, as in every thing else, so also in their estimation of the prayer-book. We now proceed to consider the opinions and the conduct of each of these parties in regard to the newly imposed liturgy.

The intrinsic character of the Anglican liturgy may be very safely inferred from the sources whence it was drawn, and the estimation in which it was held by Papists. In regard to the former, it is known to all in any measure conversant with the subject, that the book of common prayer was taken from the Romish service-book. "In our public services," says the present bishop of Sodor and Man, "the greater part of the book of common prayer is taken from the Roman ritual." Again,—“In giving an account of the common prayer-book, it will be more correct to describe it as a work compiled from the services of the Church of Rome, or rather as a translation than as an original composition.” Again, speaking of Edward’s first prayer-book, of which, indeed, he spoke in both the preceding instances, he says, “almost the whole of it was taken from different Roman Catholic services, particularly those after the use of Salisbury, which were then generally adopted in the south of England, and the principle on which the compilers proceeded in the work, was to alter as little as possible what had been familiar to the people. Thus the litany is nearly the same as in the Salisbury hours.” Speaking of the Anglican ordination office, he says, “its several parts are taken from that in use in the Church of Rome,” with few exceptions, which he mentions. In a note, he states that those parts of the liturgy which were not taken from the service books of the Church of Rome, were drawn from a prayer-book compiled about this time by Hæрман, the popish bishop of Cologne.\* Edward’s second prayer-book was a revised edition of the first, omitting some of the grosser abominations of Popery which the first contained. The present prayer-book of the Church of England stands about half-way between the first and second of Edward, and was, as we have seen above, taken almost *verbatim* from the popish service book. Such, then, is the parentage of “our apostolical prayer-book—our incomparable liturgy

\* Sketch of the History, &c., 201, 537, 540, 541.

—our inestimable service book,” of which even evangelical members of the Church of England cannot speak in terms sufficiently expressive of their rapturous admiration.

Bearing all this in mind, we shall cease to feel any surprise at the fact mentioned by all historians of the period, that so well satisfied were the Papists with the Reformed (so termed) services, and so little difference did they discover between the modern and the ancient ritual, that for the first ten years of Elizabeth’s reign they continued, “without doubt or scruple,” as Heylin says, to attend public worship in the Church of England. Indeed, as all acknowledge, who know any thing of the subject, if the court of Rome had not altered its policy towards England, excommunicated Elizabeth, and forbidden her subjects to attend the Established Church, the Papists would have remained conscientiously convinced, that in worshipping in the Anglican establishment, they were still attending upon the Romish services; so imperceptible to their well-practised senses was the difference between the two, and so well did the compilers of the prayer-book or the revisers of their work accomplish the task prescribed to them by the queen, viz. to frame a liturgy which should not offend the Papists.\* Nay, but what is more, when a copy of the prayer-book had been sent to the Pope, so well was he satisfied with it, that he offered, through his nuncio Parpalia, to ratify it for England, if the queen would only own the supremacy of the see of Rome.† Such was the estimation in which the Pope and his followers held the prayer-book, which Anglicans now can never mention without exhausting all the superlatives in the vocabulary of commendation to express their most unbounded admiration of “our inimitable, inestimable, incomparable, apostolic, (?) and all but inspired liturgy.” Nothing strikes so painfully upon the ear as to

\* Sir George Paule relates in his panegyric on Whitgift, that an Italian Papist, lately arrived in England, on seeing that ambitious primate in the cathedral of Canterbury one Sabbath, “attended upon by an hundred of his own servants at least, in livery, whereof there were forty gentlemen in chains of gold; also by the dean, prebendaries, and preachers, in their surplices and scarlet hoods, and heard the solemn music, with the voices and organs, cornets and sackbuts, he was overtaken with admiration, and told an English gentleman, that unless it were in the Pope’s chapel, he never saw a more solemn sight, or heard a more heavenly sound.”—Wordsworth’s *Eccl. Biog.*, iv. 388—9.

† Strype’s *An.* i. 340. Burnet, ii. 645. Collier, vi. 308—9.



hear a man of evangelical sentiments utter such hyperboles in laudation of a popish compilation, which even antichrist offered to sanction. In attempting to account for so startling a phenomenon, we have heard men less charitable than ourselves surmise, that the only principle on which it can be accounted for is, that the less intrinsic merit any object possesses, the more loudly must it be praised, to secure for it popular acceptance. For our own parts we must say we rank the matter under the category *de gustibus*, &c., and say there is no disputing about taste. And if members of the Church of England were satisfied with enjoying it themselves, without thrusting it upon other people, and if moreover they did not, as some of them do, place it upon a level with the Bible, we should for our own part be as little disposed to deny them its use, as we certainly are to envy them its possession.

The commendations bestowed by Papists upon the Anglican prayer-book, might of itself lead us to infer that it did not satisfy the Reformers; and the conclusion thus arrived at is as much in accordance with historic facts as it is the result of logical accuracy. The continental Reformers to a man expressed both contempt and indignation towards the Anglican liturgy. Calvin\* declared, that he found in it many (*tolerabiles ineptias*,) *i. e.* “tolerable fooleries;” that is, tolerable for the moment, as children are allowed, (to use quaint old Fuller’s illustration) to “play with rattles to get them to part with knives.” Knox† declared, that it contained “diabolical inventions, viz. crossing in baptism, kneeling at the Lord’s table, mumbling or singing of the liturgy,” &c., and “that the whole order of (the) book appeared rather to be devised for upholding of massing priests, than for any good instruction which the simple people can thereof receive.” Beza,‡ writing to Bullinger about the state of England and the English Church, says, “I clearly perceive that Popery has not been ejected from that kingdom, but has been only transferred from the Pope to the queen; and the only aim of parties in power there is to bring back matters to the state in which they formerly stood. I at one time thought that the only subject of contention (between the Puritans and the Conformists) was

\* Epist. p. 28, t. ix. ed. 1667.

† Calderwood’s History, (Wodrow ed.,) i. 431. See the whole letter, pp. 425—434.

‡ Strype’s An. ii. Rec. No. 29. The whole letter deserves a careful perusal.

about caps and external vestments; but I now, to my inexpressible sorrow, understand that it is about very different matters indeed," even the most vital and fundamental elements of the Christian Church, as the sequel of the letter shows.\* Beza concludes by saying, "such is the state of the Anglican Church, exceedingly miserable, and indeed, as it appears to me, intolerable." We might quote similar sentiments from other continental divines, such as Bullinger and Gualter, and may perhaps do so ere we close. But since the opinions of the Anglican Reformers themselves will be, in the circumstances, of more importance, and since we are very much hampered for want of space, we come at once to the recorded judgment which these great and good men passed upon the prayer-book and the Church of England.

The opinions of Grindal, successively bishop of London and archbishop of York and Canterbury; of Sandys, successively bishop of Worcester and London, and archbishop of York; of Parkhurst of Norwich, Pilkington of Durham, Jewell of Salisbury, and others, we need not refer to, as every one knows that they expressed themselves as strongly against the state of the Anglican Church as Sampson, Fox, Coverdale, or Humphreys. The only prelates of the first set appointed by Elizabeth who are claimed by Anglicans themselves, as having been in favour of the reformed condition of the Church of England, are Archbishop Parker, Cox of Ely, and Horne of Winchester, (as for Cheney of Gloucester and Bristol, we give him up an avowed Papist,) and if we show that these were dissatisfied with the condition of the Church of England, even her apologists must acknowledge that all Elizabeth's first prelates desired that that Church should be further reformed.

Parker was one of the compilers of the prayer-book, and we have already seen how much the first draft excelled the present liturgy. Even after it had been enjoined, both by parliament and the queen, that the communion should be received kneeling, Parker administered it in his own cathedral to the communicants standing.† At the very time when he was persecuting the Puritans for nonconformity, (1575,) he wrote Cecil, "Doth your lordship think that I

\* The vicar of Leeds not only admits, but contends that Beza was correct in stating that the contention entered into the vital elements of Christianity. See Dr. Hook's Sermon, a Call to Union, &c., 2d ed., 74, 75.

† McCrie's Life of Knox, 6th ed., p. 64, note.

care either for caps, tippetts, surplices, or wafer bread or any such?"\* And Strype says expressly, that this "pressing conformity to the queen's laws and injunctions, proceeded not out of fondness to the ceremonies themselves," which he would willingly see altered, "but for the laws establishing them he esteemed them."† "It may fairly be presumed," says Bishop Short, "that Parker himself entertained some doubts concerning the points which were afterwards disputed between the Puritans and the High-Church party; for in the questions prepared to be submitted to convocation in 1563, probably under his own direction, and certainly examined by himself," for his annotations stand yet upon the margin of the first scroll, "there are several which manifestly imply that such a difference of opinion might prevail."‡ The questions here alluded to by Bishop Short embrace most of those matters which were at first disputed between the Puritans and conformists. In particular, "It was proposed that all vestments, caps, and surplices, should be taken away; that none but ministers should baptize; that the table for the sacrament should not stand altar-wise; that organs and curious singing should be removed; that godfathers and godmothers should not answer in the child's name;" and several other matters, which were then loudly complained of, but which remain in the Church of England till this day.§ It was only after he had been scolded into irritation by the queen, after his morose and sullen disposition and despotic temper had been chafed and inflamed by the resistance of the Puritans, and he felt or fancied that his character and the honour of his primacy were in jeopardy, that Parker committed himself to that course of persecution which has "damned his name to everlasting infamy." Had he even the inquisitor's plea of conscience, however unenlightened, to urge in his own defence, some apology, how inadequate soever, might be made for him. But Parker was a persecutor only from passion, or at best from policy.|| Parker himself then was inclined to a further reformation of the Church of England.

\* Strype's Parker, ii. 424.

† Ibid. p. 528.

‡ Sketch, &c., p. 250.

§ Burnet, iii. 457, 458. Strype's Parker, i. 386. Rec. No. 39.

|| Bishop Short candidly acknowledges, that "when Parker and the other bishops had begun to execute the laws against nonconformists, they must have been more than men," or less, "if they could divest their own minds of that personality which every one

As to Cox again: in a letter to Bullinger, in 1551, we find him writing thus:—"I think all things in the Church ought to be pure and simple, removed at the greatest distance from the pomp and elements of the world. But in this our Church what can I do in so low a station?" (he was then, if we rightly remember, only archdeacon of Ely :) "I can only endeavour to persuade our bishops to be of the same mind with myself. This I wish truly, and I commit to God the care and conduct of his own work."\* In the following year we find him complaining bitterly of the opposition of the courtiers to the introduction of ecclesiastical discipline, and predicting that if it were not adopted, "the kingdom of God would be taken away from them."† After his return from exile, he joined with Grindal, (whose scruples in accepting a bishopric were hushed only by all the counsels and exhortations of Peter Martyr, Bullinger, and Gualter)‡ and the other bishops elect in employing the most strenuous efforts to effect a more thorough reformation in the Church of England, before they should accept of dioceses in it. When they found that they could not succeed, they seriously deliberated whether they could accept of preferments in so popish a Church. At last they were induced to yield to the counsels of Bullinger and Gualter, and other continental divines whom they consulted, because the rites imposed were not in themselves necessarily sinful; because they anticipated that when elevated to the mitre, they should have power to effect the reformation they desired, and because, moreover, by occupying the sees they might exclude Lutherans and Papists, who would not only not reform, but would bring back the Church still further towards Rome.§ Even Cox, then, desired further reformation in the Church of England, and was so dissatisfied with its condition, that notwithstanding of the gold and power it would bestow, (and both of them he loved dearly) he scrupled to accept a bishopric within its pale. When we bear in mind his conduct at Frankfort, and his subsequent career in England, we may safely conclude that the Church that was too popish for Cox had certainly but few pretensions to the name either of Reformed or Protestant.

must feel when engaged in a controversy in which the question really is, whether he shall be able to succeed in carrying his plans into execution." Sketch, &c., p. 251.

\* Burnet, iii. 303—4.

† Strype's Mem. Ref. ii. 366.

‡ Strype's Grindal, 41—44, Ap. No. 11.

§ Strype's An. ii. 263. Strype's Grindal, 41—49, 438.



And finally, as to Horne, he not only had scruples at first, like the rest, as to accepting a bishopric, but when he found that the reformation he anticipated he should be able to effect after his elevation could not be accomplished, he deliberated with himself, and consulted with the continental divines, whether it did not become his duty to resign his preferments. In conjunction with Grindal, he wrote for advice to Gualter, asking, whether, under the circumstances, he thought they could with a safe conscience, continue in their sees. Gualter induced Bullinger, whose influence was greater, to answer the question submitted to him. Bullinger accordingly replied, that if, upon a conscientious conviction, it should appear that, upon the whole, and all things considered, it were better to remain, then it became their duty to occupy their places, but if the reverse, then it was as clearly their duty to renounce them. He cautions them, however, against imagining, that because he gives this counsel, he therefore, in any manner, approved of the conduct of those who were for retaining "Papistical dregs." On the contrary, he urges, with the greatest warmth, that the queen and the rulers of the nation should be importuned to proceed further with the Reformation, and that, among other reasons, lest the Church of England should remain "polluted with the Popish dregs and offscourings, or afford any ground of complaint to the neighbour Churches of Scotland and France." Further information on this subject will be found in the note below.\*

\* Since attempts have been, and are still made to represent the divines of Zurich as having been satisfied with the length to which reformation was carried in the Church of England, it is necessary to show that the very reverse is the truth. Those who have access to the work, and can read the language, we would recommend to peruse in full the letters sent by Grindal and Horne to Bullinger and Gualter, and the answers returned by these divines, as they appear in Burnet's Records, B. vi. Nos. 75, 76, 82, 83, 87. Those who cannot read the original, may form some idea of their contents from the translated Summary, iii. pp. 462—476.

Grindal, whose scruples were never removed, and who therefore, wrote frequently and anxiously to foreign divines to obtain their sanction to the course he was pursuing, had, in conjunction with Horne, written to Bullinger and Gualter, requesting further counsel regarding the propriety of their remaining in the Church of England. Perceiving, most probably, the wounded state of the consciences of their brethren in the Lord, Bullinger and Gualter wrote a soothing reply, saying as much as they conscientiously could in favour of remaining in their cures. When the Anglican

Such, then, was the judgment deliberately formed and often repeated, even of those Anglican High-Church prelates, regarding the constitution and usages of the Church of England. We should much deepen the impression we

prelates received this answer, they at once saw that the judgment of those eminent foreign divines would go far to stop the censures which the Puritans pronounced against their conforming brethren; and although the letter was strictly private, they published it. As soon as Bullinger and Gualter were apprised of this act, they wrote a letter to the Earl of Bedford, one of the leaders of the Puritan party, complaining of the breach of confidence of which Grindal and Horne had been guilty, and explaining the circumstances in which their letter had been written, deploring that it had been made the occasion of further persecution against their dear brethren in Christ (the Puritans,) and urging upon the good Earl to proceed strenuously in purifying the Church of England of the dregs of Popery, which, to their bitter grief, they found were still retained within her. When Horne and Grindal learned the feelings of their continental correspondents, they sent them a most submissive and penitential apology. In reply, Bullinger and Gualter mentioned several of those errors still existing in the Church of England, which they urged all her prelates to reform; such as subscriptions to new articles of faith and discipline, theatrical singing in churches, accompanied by the "crash of organs," baptism by women, the interrogations of sponsors, the cross, and other superstitious ceremonies in baptism, kneeling at the communion, and the use of wafer bread (which Strype informs us was made like the "singing cakes" formerly used in private masses, *Life of Parker*, ii. 32—5,) the venal dispensations for pluralities, and for eating flesh meat in Lent, and on "fish days," (which dispensations were sold in the archbishop's court,) the impediments thrown in the way of the marriage of the clergy, the prohibition to testify against, to oppose or refuse conformity to those abuses, the restricting all ecclesiastical power to the prelates; and concluded by imploring them, "in the bowels of Jesus Christ," to purge the temple of God from such Popish abominations. In reply to this faithful appeal, poor Grindal and Horne write a very penitent and submissive letter, which we cannot read over at this day without the most painful emotion at the condition to which these men of God were reduced between their desire to serve God in the gospel of his Son, and their scruples of conscience against the antichristian impositions to which they were subjected. The drift of their letter was to show that they had no power to reform the evils complained of, (and which they condemn and deplore as much as their correspondents,) and that either they must remain as they are, or abandon their benefices, and see them filled by Papists, who would destroy the flock of Christ. In conclusion, they promise—but we must give their promise in a literal translation—"We shall do the utmost that in us lies, as already we have done, in the last sessions of parliament and of convocation, and that, even although our future exertions should be as fruitless as

desire to produce upon our readers, had we space also to give the sentiments of the more evangelical prelates; of Parkhurst, for example, who, in a letter to Gualter in 1573, fervently exclaims,—“Oh, would to God, would to God, that now at last the people of England would in good earnest propound to themselves to follow the Church of Zurich as the most perfect pattern;”\* or of his scholar and fellow-prelate Jewell, who calls the habits enjoined upon the ministers of the Church of England, “theatrical vestments—ridiculous trifles and relics of the Amorites,” and satirizes those who submitted to wear them as men “without mind, sound doctrine or morals, by which to secure the approbation of the people, and who, therefore, wished to gain their plaudits by wearing a comical stage-dress.”† But it is unnecessary. The following passage from a High-Church writer of the present day concedes all we desire to establish. After having condemned the Erastianism of Cranmer, and the want of what he terms “catholic” feeling and

the past, that all the errors and abuses which yet remain in the Church of England shall be corrected, expurgated and removed, according to the rule and standard of the word of God.” In a preceding part of their letter they had said, that “although they might not be able to effect all they desired, they should not yet cease their exertions until they had thrust down into hell, whence they had arisen,” certain abuses which they mention. And are these, then, the men who are to be regarded as approving of the extent to which reformation had been carried in the Church of England?

We have given the sentiments of the divines of Zurich at the greater length, because some of their letters are, till this day, perverted, as they were at the time when they were written. Had this been done only by Collier, Heylin, and their school, we should not take any notice of it in our present sadly limited space. But when such writers as Strype, Cardwell, and Short, lend their names to palm such impositions upon the public mind, it is necessary at once to show what was the real state of the case. Dr. McCrie (*Life of Knox*, note R.) has charged the Anglican prelates with having given “partial representations” to the foreign divines, for the purpose of obtaining their sanction to the state of matters in England: and any man of competent knowledge of the subject, who reads over their letters, must be painfully aware, that, although they may not have designed it, yet, as was so very natural in their circumstances, they did write in a manner which could not but lead their correspondents into the grossest mistakes.

\* Strype's An. ii. 286—342.

† See many such passages in Dr. McCrie's note last referred to, and the letters in Burnet's Records.

spirit in his coadjutors, and having denounced Hooper as "an obstinate Puritan—a mere dogged Genevan preacher," (the most opprobrious epithets the writer can bestow,) and Coverdale as a "thorough Puritan and Genevan, who officiated at the consecration of Archbishop Parker in his *black gown*," (in *italics*, to indicate the sacrilegious profanation of the act—we wonder whether it invalidated his share, or the whole of the proceeding,) the writer proceeds thus:—

"The immediate successors, however, of the Reformers, as often happens in such cases, went further than their predecessors did, and were more deeply imbued with the feelings of the day. The Episcopate, in the first part of Queen Elizabeth's reign, were successors of Hooper and Coverdale, almost more than they were of Cranmer and Ridley: indeed, it was only her strong Tudor arm that kept them within decent bounds," (that is, that kept them from assimilating the Church of England to the other Reformed Churches.) "The greater part of them positively objected to the surplice—including Sandys, Grindal, Pilkington, Jewell, Horne, Parkhurst, Bentham, and all the leading men who were for simplifying our Church ceremonial in that and other respects, according to the Genevan, (that is, Presbyterian) model; Archbishop Parker almost standing alone with the queen in her determination to uphold the former." (And we have already seen that he was about as little enamoured of them as his coadjutors.)

After having referred to some of Jewell's letters to the foreign divines written against the Anglican ceremonies, the writer makes an observation which ought to be ever present to the minds of those who read the censures of Jewell and his cotemporaries. "It was no Roman Catholic ritual, we repeat, of which he thus expressed himself, but our own doubly reformed prayer-book—the divine service as *now performed*."\* Who now are the lineal descendants and proper representatives of the Anglican Reformers?—the Puritans who desired further reformation, or those who so loudly praise our "Catholic Church, our apostolic establishment," and vigorously resist every attempt to amend the most glaring corruptions in the Church of England? We wish the evangelical party would ponder the answer that question must receive;—we say, the evangelical party, for we are aware that high churchmen, if they moved at all, would move in the direction of Rome.

\* British Critic for October 1842, pp. 330, 331.



Having thus shown the opinions of the prelates regarding the constitution and ceremonies of the Church of England, let us now show the opinions of the inferior clergy: And here one fact may stand for all. In the year 1562, a petition was presented to the lower house of convocation, signed by thirty-two members, most of them exiles, and the best men in the kingdom, praying for the following alterations in the service of the Church of England: 1. That organs might be disused, responses in the "reading psalms" discontinued, and the people allowed to sing the psalms in metre, as was the custom on the continent, and had also been practised by the English exiles, not only when there, but after they had returned to their native land, and as was also the case among the Puritans when they non-conformed to (for they never seceded or dissented from) the Church of England, of which they could never be said to have been *bona fide* members. 2. That none but ministers should be allowed to baptize, and that the sign of the cross should be abolished. 3. That the imposition of kneeling at the communion should be left to the discretion of each bishop in his own diocese; and one reason assigned for this part of the petition was, that this posture was abused to idolatry by the ignorant and superstitious populace. 4. That copes and surplices should be disused, and the ministers made to wear some comely and decent garment, (such as the Geneva gown, which all the early Puritans wore.) 5. That, as they expressed it themselves, "The ministers of the word and sacraments be not compelled to wear such gowns and caps as the enemies of Christ's gospel have chosen to be the special array of their priesthood." 6. That certain words in Article 33, be mitigated, which have since been omitted altogether. 7. That saints' days might be abolished, or kept only for public worship, (and not, as was then the case, for feasting, jollity, superstition, and sin,) after which ordinary labour might be carried on.

This petition was eventually withdrawn, and another very much to the same purpose substituted for it. This second petition prayed for the following alterations:—1. That saints' days be abolished, but all Sundays, and the principal feasts of Christ be kept holy. 2. That the liturgy be read audibly, and not mumbled over inaudibly, as had been done by the massing priests. 3. That the sign of the cross in baptism be abolished as tending to superstition. 4. That kneeling at the communion be left to the discretion of the ordinary. 5. That ministers may use only a

surplice, or other decent garment in public worship, and the administration of the sacraments. 6. That organs be removed from churches.

After a protracted and vigorous debate, these articles were put to the vote, when forty-three, most of them exiles, voted that the petition be granted, and only thirty-five against it; thus leaving a clear majority of eight in favour of a further reformation. When, however, proxies were called for, only fifteen appeared for, while twenty-four appeared against the petition, being, on the whole, fifty-eight for, and fifty-nine against, leaving a majority of one for rejecting the prayer of the petition.\*

There is one point mentioned in the minutes of convocation, an extract from which is given, both by Burnet and Cardwell, which must be kept in view, to enable us to arrive at a correct conception of the sentiments of those who voted against the above articles. In the minute, it is distinctly mentioned, that the most of those who voted against granting the prayer of the petition, did so, not upon the merits, but only from a feeling that since the matters in debate had been imposed by public authority of parliament and the queen, it was not competent for convocation to take up the subject at all. Thus, the motion for which they really voted was, not that the abuses complained of should be continued, but that the convocation had no power to alter them. A second section of those who voted against the articles, was composed of those who had held cures under Edward, and had a hand in the public affairs of his reign, and who, having remained in England during the reign of Mary, had not seen the purer churches on the continent, and regarded the reformation of Edward as sufficiently perfect. A third section of the majority consisted of those who held benefices under Mary, and who were of course Papists in their hearts, and would therefore vote against any further reformation. After we have thus analyzed the parties, and weighed, instead of numbering, the votes, and when, besides, we bear in mind that a majority of those who heard the reasoning upon the matters in dispute, voted for further reformation, it is easy to see on whose side truth and justice lay.

There is, besides, another point to which Dr. Cardwell

\* Strype's An. i. 500—6. Burnet iii. 454, 455. Records, Bk. vi. No. 74. Collier, vi. 371—3. Cardwell's Hist. of Conf. 117—120.

has called our attention,\* which we regard of the very highest importance, and to which, consequently, we call the special attention of our readers. It is this, that although, since the time of Burnet and Strype, it has been always said that the number of those who voted for the Articles was fifty-eight, yet, when we count them fairly, they are fifty-nine, precisely the number who voted against them. Now, if we give the prolocutor (the same as our moderator,) a casting vote, Nowell, dean of St. Paul's, who was prolocutor of that convocation and voted in favour of the Articles, and would of course give his casting vote on the same side, this would give a majority in favour of further reformation.

But how are we to account for the fact, that, if thus the numbers were equal, that fact should not be known to the members? We should be glad to hear of any other way of solving the difficulty; but the only mode of doing so that occurs to us, is to suppose that Parker or the queen had recourse to the artifice employed by Charles I. in the Scottish parliament, viz., concealed the roll and declared that the majority was in their favour, while it was against them, as was clearly seen when the original came into the hands of the public. That Parker was capable of the manœuvre, no man who knows his character can for one moment question: and that Elizabeth would feel at the least as little scruple in doing so as Charles I., he that doubts may consult the note at the foot of the page.†

\* Cardwell's Hist. of Conf., p. 120, note.

† In 1559 a bill passed through parliament authorizing the queen to restore to their former cures, such of the returned exiles as had been unlawfully deprived; that is, by Mary on account of their Protestantism. "Yet," says Strype, (Annals i. 99,) "I do not find it was enacted and passed into law." It must therefore have been clandestinely suppressed by Elizabeth, who both hated and feared the Protestantism of the exiles. She acted very much in the same way in regard to the re-enacting of Edward's statute in favour of clerical marriages, (Ibid. 118.) The convocation of 1575, among other articles of reformation, breathing the spirit of Grindal who was just then raised to the primacy, passed the following, that none but ministers lawfully ordained should baptize, and that it should be lawful to marry at any period of the year: but Elizabeth cancelled both, (Strype's Grindal, 290—1.) We need not, however, multiply instances in which Elizabeth exercised this power, as it is admitted on all hands, that she both claimed and exercised it. (Cardwell's Documentary Annals, ii. 171—2, note.) The case most in point is the following, along with the liberty we have already seen she took with the first draft of the liturgy.

From this induction of facts, it is most abundantly manifest that the prelates and the great majority of the leading members of the lower house of convocation, were decidedly in favour of a further reformation. It only further remains to finish this branch of our argument, that we show the feelings of the leading statesmen of the kingdom. This may be done in the following passage from one who is certainly a competent enough witness so far as knowledge is concerned, and whom no one will accuse of any partiality towards the Puritans. After stating that several of the bishops were in favour of the Puritans, Hallam\* goes on to say,

“They” the Puritans, “had still more effectual support in the Queen’s council. The Earl of Leicester, who possessed more power than any one to sway her wavering and capricious temper, the Earls of Bedford, Huntington and Warwick, regarded as the steadiest Protestants among the aristocracy, the wise and grave Lord Keeper Bacon, the sagacious Walsingham, the experienced Sadler, the zealous Knollys, considered these objects of Parker’s severity (the Puritans) either as demanding a purer worship than had been established in the Church, or at least as worthy, by their virtues, of more indulgent treatment. Cecil himself, though on intimate terms with the archbishop, and concurring generally in his measures, was not far removed from the latter way of thinking, if his natural caution and extreme dread, at this juncture, of losing the

Our readers are aware of the controversy as to how the celebrated clause, (“The Church hath power to decree rites and ceremonies, and authority in controversies of faith,”) crept into the Twentieth Article of the Church of England, when it occurs neither in the first printed edition of the Articles, nor in the draft of them which was passed by convocation, and which is still in existence, with the autograph signatures of the members. It is now the universal belief that Elizabeth inserted this clause, as well as cancelled the whole of the Thirty-ninth Article, whose title sufficiently indicates its contents, viz. “the ungodly (*impii*) do not eat the body of Christ in the sacrament of the supper,” a dogma which Elizabeth, who believed in transubstantiation, could not admit. (See Lamb’s Historical and Critical Essay on the the thirty-nine Articles, p. 35, &c. Cardwell’s Hist. of Conf. 21, 22, note. Cardwell’s Synodalia, i. 38, 39, note. Cardwell’s Doc. An. ii. 171, note. Bishop Short’s Sketch, &c. 327, note.) The person who could thus act was certainly capable of falsifying the votes of convocation, 1562.

\* Constitutional Hist. of England, i. 256, 257.



Queen's favour, had permitted him more unequivocally to express it."

Mr. Hallam by no means does full justice to the sentiments of Cecil. No one can read his correspondence with the Puritans, and his private letters to the prelates, without being satisfied that that great statesman fully concurred in all the general principles of the former.

In regard again to

"The upper ranks among the laity, setting aside courtiers and such as took little interest in the disputes," these, says Mr. Hallam, "were chiefly divided between those attached to the ancient Church, and those who wished for further reformation in the new. I conceive the Church of England party, that is, the party adverse to any species of ecclesiastical change, to have been the least numerous of the three, (that is, Puritan, Popish, and Anglican,) during this reign, still excepting, as I have said, the neutrals who commonly make a numerical majority, and are counted along with the dominant religion. . . . The Puritans, or at least those who rather favoured them, had a majority among the Protestant gentry in the Queen's days. It is agreed on all hands (and is quite manifest) that they predominated in the House of Commons. But that house was (then) composed, as it has ever been, of the principal landed proprietors, and as much represented the general wish of the community when it demanded a further reform in religious matters, as on any other subjects. One would imagine by the manner in which some (that is unscrupulous high churchmen) express themselves, that the discontented were a small fraction, who, by some unaccountable means, in despite of the government and the nation, formed a majority of all the parliaments under Elizabeth and her two successors."

Who now, then, constituted the real Church of England party? Elizabeth chiefly—a host in herself—aided by all the Popish, immoral and irreligious persons in the kingdom, whether lay or clerical.

Lest our readers should fancy that we have been all this time describing merely the transition state of the Church of England before she became fully organized as she is now established,—a state which is interesting in the present day only as it serves to indicate to a philosophic inquirer, in the same manner as a fossil does to a comparative anatomist the bygone condition of some primeval state of society;—in order to prevent such a mistake, we beg

sequent history of the Church of England, read to our own ministers in their present arduous struggle! The second set of bishops appointed by Elizabeth were, without a single exception, men of more Erastian sentiments, of more lax theology, of more Popish tendencies, than their predecessors. The first prelates had been trained amid the advancing reformation of Edward, and among the Presbyterians on the continent, and had imbibed the sentiments of their associates. But their successors had been trained in the Church of England, and bore the impress of her character. And such would also be the case in our own Church, were our ministers, by an unhallowed submission, to yield to the antichristian invasion of the Church's rights and liberties now attempted. To these our ministers, God has committed a glorious cause. May they be found worthy to maintain it. Their deeds are before men and angels. Future historians shall record their acts, and inscribe their names in the glorious muster-roll of martyrs and confessors, or denounce them to eternal infamy. We shall watch their proceedings with an interest which the shock of armed empires would not excite in our bosoms, and, by God's grace, shall lend our aid to make known to posterity how they have fought the good fight and kept the faith. The arena of their struggle may appear obscure and contracted. But it is the Thermopylæ of Christendom. On them, and on their success, under God, it depends, whether worse than Asiatic barbarism and despotism are to overwhelm Europe, or light, and life, and liberty, to become the birthright of the nations. May the Captain of the host of Israel ever march forward at their head. May the blue banner of the covenant, unstained by one blot, be victorious in their hands, as it was of yore. May the sword of the Lord, and of Gideon, now unsheathed, never return to its scabbard, until the Church of Scotland shall have vindicated her rights, and established her liberties on an immovable basis. No surrender! No compromise! Better the mountain side, like our fathers, and freedom of communion with our God, than an Erastian establishment, which would no longer be a Church,—than a sepulchral temple, from which the living God had fled.

We return from this digression, (for which we make no apology,—we would despise the man that would require it,) to relate the internal condition of the Church of England at and after the accession of Elizabeth.

One fact will prove, to every man who regards "Christ crucified as the power of God and the wisdom of God unto salvation," that the Church of England was at this time in the most wretched condition imaginable, both moral and spiritual. Of nine thousand four hundred clergymen, of all grades, then beneficed in that Church, and all, of course; Papists, being the incumbents of Mary's reign, only one hundred and ninety-two, of whom only eighty were parochial, resigned their livings; the rest, as much Papists as ever, and now, in addition, unblushing hypocrites, who subscribed what they did not believe, and submitted to what they could not approve, remained in their cures, and became the ministers of the Protestant (?) Church of England.\* We should do these nine thousand two hundred and eight who remained in their cures, an honour to which they have no claim, were we to compare them to the most ignorant, scandalous, and profligate priesthood at present in Europe. Many of them did not understand the offices they had been accustomed to "mumble" at the altar. Some of them could not sign their names, or even read the English liturgy. Yet into the hands of these men did Elizabeth and her prelates commit the immortal souls of the people of England. And if at any time the people, shocked at the immoralities and papistry of their parish priest, attended ordinances under some more Protestant minister in the neighbourhood, they were compelled, by fines and imprisonment, to return to their own parish church.

When in the course of a few years, several of these papistico-protestant priests had died, and others of them had fled out of the kingdom, there were no properly qualified ministers to replace them. Patrons sold the benefices to laymen, retaining the best part of the fruits in their own hands. Thus the parishes remained vacant. Strype, speaking of the state of the diocese of Bangor in 1565, says, "As for Bangor, that diocese was much out of order, there being no preaching used." And two years afterwards the bishop wrote to Parker, that "he had but two preachers in his whole diocese," the livings being in the

\* The following is Strype's list of those who resigned,—viz., 14 bishops, 18 deans, 14 archdeacons, 15 heads of colleges, 50 prebendaries, 80 rectors, 6 abbots, priors, and abbesses, in all 192. *Annals*, i. 106. Burnet, ii. 620, makes them only 189. Collier, vi. p. 252, following, as is his wont, Popish authorities, when they can add credit to their own Church, makes them about 250.

ened, who saw further into the intentions of Elizabeth, and who would not accept of any benefice in the Anglican Church until they saw her further reformed. Among these, not to speak of those who are known as avowed Puritans, may be mentioned Bishop Coverdale,\* and Fox the martyrologist. Parker used every means to induce Fox to conform, in order that the great influence of his name might prevail upon others to follow his example. "But the old man, producing the New Testament in Greek, 'To this,' saith he, 'I will subscribe.' But when a subscription to the canons was required of him, he refused, saying, 'I have nothing in the Church save a prebend at Salisbury, and much good may it do you if you will take away.'"† The best part of the inferior clergy again, who conformed, did so in the hope that the prelates whom they knew to be of their own sentiments would, now that they were elevated to places of power, be able to accomplish the further reformation which all so very ardently desired. Of all the true Protestants, not one would have consented to accept a preferment in the Anglican Church, if he had been at the outset aware that no further reformation was to be accomplished. What, then, it may be asked, continued to retain them in her communion, when they found that they could not reform that Church? It is a delicate question, but we have no hesitation in rendering an answer.

The deteriorating influence of high stations of honour, power, and wealth, has been rendered proverbial by the experience of mankind; but never was it more disastrously manifested than by Elizabeth's first bishops.‡ Not one of them had escaped the corrupting influence of their sta-

hundred times more perfect than that which was then in being," (Edward's Second Liturgy,) and if the king had been spared a little longer, it is agreed on all hands, it would have been introduced along with many other alterations. See Dr. Cardwell's *Two Prayer-Books, &c. Compared*, preface, 34—6. And yet the present prayer-book, as we have seen, is more Popish than that which Cranmer would reform.

\* Strype's *Ann.* ii. 43; *Life of Parker*, i. 295, 297.

† Fuller's *Ch. Hist.* ii. 475.

‡ Cecil, writing to Whitgift about filling up some bishoprics then vacant, says, "he saw such worldliness in many that were otherwise affected before they came to cathedral churches, that he feared the places altered the men." Strype's *Whitgift*, i. 338. He makes very much the same complaint to Grindal in 1575. Strype's *Grindal*, 281.



tions.\* Having so far overcome the scruples they at first entertained against conformity, not it must be feared without doing violence to their convictions, it was but natural that they should entertain not the most kindly feelings towards those whose consistency of conduct not only would degrade them in their own eyes, but open up afresh the wounds yet raw in their consciences. The apostate is ever the most vindictive persecutor of his former brethren. Besides, no one can fail to have noticed, that when a man has irretrievably committed himself to a cause which he formerly opposed, he is compelled, by the necessity of his position, to become more stringent and inflexible in his proceedings, than the man who is now pursuing only the course on which he first embarked. Bishop Short, in a passage already quoted, has candidly admitted, that "when Parker and the other bishops had begun to execute the laws against non-conformists, they must have been more than men if they could divest their own minds of that personality which every one must feel when engaged in a controversy in which the question really is, whether he shall be able to succeed in carrying his plans into execution." We could assign other reasons for the conduct of Elizabeth's first bishops, but we entertain too high a regard for what they had been, to take any pleasure in exposing their faults.

What now would these great and good men do were they, with their avowed principles, when they returned from exile, to appear in our day? Would they praise the Church of England as "our primitive and apostolic Church, —the bulwark of the Reformation,—the safeguard of Protestantism, and the glory of Christendom," as some who boast of being their successors continue to do? Would they even accept cures in the Church of England, knowing, as all her ministers now do, that no further reformation is so much as to be mooted,—nay, that it must not be so much as acknowledged that it is required? He knows neither the constitution of the Church of England, nor the character of the reformers, who hesitates for one moment to answer, and with the most marked emphasis, *they would NOT.*

And what a lesson of solemn warning do the consequences of a compromise of principles, as seen in the sub-

\* See a painful letter on this subject from Sampson to Grindal. Strype's Parker, ii. 376, 377.

sequent history of the Church of England, read to our own ministers in their present arduous struggle! The second set of bishops appointed by Elizabeth were, without a single exception, men of more Erastian sentiments, of more lax theology, of more Popish tendencies, than their predecessors. The first prelates had been trained amid the advancing reformation of Edward, and among the Presbyterians on the continent, and had imbibed the sentiments of their associates. But their successors had been trained in the Church of England, and bore the impress of her character. And such would also be the case in our own Church, were our ministers, by an unhallowed submission, to yield to the antichristian invasion of the Church's rights and liberties now attempted. To these our ministers, God has committed a glorious cause. May they be found worthy to maintain it. Their deeds are before men and angels. Future historians shall record their acts, and inscribe their names in the glorious muster-roll of martyrs and confessors, or denounce them to eternal infamy. We shall watch their proceedings with an interest which the shock of armed empires would not excite in our bosoms, and, by God's grace, shall lend our aid to make known to posterity how they have fought the good fight and kept the faith. The arena of their struggle may appear obscure and contracted. But it is the Thermopylæ of Christendom. On them, and on their success, under God, it depends, whether worse than Asiatic barbarism and despotism are to overwhelm Europe, or light, and life, and liberty, to become the birthright of the nations. May the Captain of the host of Israel ever march forward at their head. May the blue banner of the covenant, unstained by one blot, be victorious in their hands, as it was of yore. May the sword of the Lord, and of Gideon, now unsheathed, never return to its scabbard, until the Church of Scotland shall have vindicated her rights, and established her liberties on an immovable basis. No surrender! No compromise! Better the mountain side, like our fathers, and freedom of communion with our God, than an Erastian establishment, which would no longer be a Church,—than a sepulchral temple, from which the living God had fled.

We return from this digression, (for which we make no apology,—we would despise the man that would require it,) to relate the internal condition of the Church of England at and after the accession of Elizabeth.

One fact will prove, to every man who regards "Christ crucified as the power of God and the wisdom of God unto salvation," that the Church of England was at this time in the most wretched condition imaginable, both moral and spiritual. Of nine thousand four hundred clergymen, of all grades, then beneficed in that Church, and all, of course, Papists, being the incumbents of Mary's reign, only one hundred and ninety-two, of whom only eighty were parochial, resigned their livings; the rest, as much Papists as ever, and now, in addition, unblushing hypocrites, who subscribed what they did not believe, and submitted to what they could not approve, remained in their cures, and became the ministers of the Protestant (!) Church of England.\* We should do these nine thousand two hundred and eight who remained in their cures, an honour to which they have no claim, were we to compare them to the most ignorant, scandalous, and profligate priesthood at present in Europe. Many of them did not understand the offices they had been accustomed to "mumble" at the altar. Some of them could not sign their names, or even read the English liturgy. Yet into the hands of these men did Elizabeth and her prelates commit the immortal souls of the people of England. And if at any time the people, shocked at the immoralities and papistry of their parish priest, attended ordinances under some more Protestant minister in the neighbourhood, they were compelled, by fines and imprisonment, to return to their own parish church.

When in the course of a few years, several of these papistico-protestant priests had died, and others of them had fled out of the kingdom, there were no properly qualified ministers to replace them. Patrons sold the benefices to laymen, retaining the best part of the fruits in their own hands. Thus the parishes remained vacant. Strype, speaking of the state of the diocese of Bangor in 1565, says, "As for Bangor, that diocese was much out of order, there being no preaching used." And two years afterwards the bishop wrote to Parker, that "he had but two preachers in his whole diocese," the livings being in the

\* The following is Strype's list of those who resigned,—viz., 14 bishops, 18 deans, 14 archdeacons, 15 heads of colleges, 50 prebendaries, 80 rectors, 6 abbots, priors, and abbesses, in all 192. *Annals*, i. 106. Burnet, ii. 620, makes them only 189. Collier, vi. p. 252, following, as is his wont, Popish authorities, when they can add credit to their own Church, makes them about 250.

hands of laymen.\* In 1562 Parkhurst of Norwich wrote Parker, in answer to the inquiries of the privy council, that in his diocese there were 434 parish churches vacant, and that many chapels of ease had fallen into ruins.† Cox of Ely, in 1560, wrote the archbishop, that in his diocese there were 150 cures of all sorts, of which only “52 were duly served,”—many of them, of course, only by readers, —34 were vacant, 13 had neither rector nor vicar, and 57 were possessed by non-residents. “So pitiable and to be lamented,” exclaims Cox, “is the face of this diocese; and if, in other places, it be so too,” (and so it was,) “most miserable indeed is the condition of the Church of England,”‡ We never can think of the condition of England,—when thus darkness covered the earth, and thick darkness the people, and when, emphatically, the blind led the blind,—without admiring gratitude to that God who did not altogether remove his candlestick, and leave the whole nation to perish, through the crimes of their rulers, civil and ecclesiastical.

In order to keep the churches open, and afford even the semblance of public worship to the people, the prelates were compelled to license, as readers, a set of illiterate mechanics, who were able to read through the prayers without spelling the hard words.§ The people, however, could not endure these immoral, base-born, illiterate readers; and then, as if the mere act of ordination could confer upon them all the requisite qualifications, “not a few mechanics, altogether as unlearned as the most objectionable of those ejected, were preferred to dignities and livings.”|| The scheme, however politic, failed, through the indecorous manners, and the immoral lives, and the gross ignorance, of these upstart priests.¶ And then an order was issued to the bishop of London to ordain no more mechanics, because of the scandals they had brought upon religion;\*\* but the necessity of the case compelled the provincial bishops still to employ lay readers, and ordain mechanics to read the prayers.

Such was the condition of England when Parker, partly goaded on by the queen, and partly by his own sullen despotism, commenced a course of persecutions, suspen-

\* Strype's Parker, i. 404, 509.

† Strype's An. i. 539, 540.

‡ Strype's Parker, i. 143, 144.

\*\* Strype's Grindal, 60.

§ Strype's An. i. 202, 203.

|| Collier, vi. 264.

¶ Strype's Parker, i. 180.

Collier, vi. 313.



sions, and silencing against the Puritans, who were the only preachers in the kingdom. In January 1564, eight were suspended in the diocese of London. It was hoped that this example would overawe the rest, and three months afterwards the London clergy were summoned again to subscribe to the canons, and conform to all the usages of the Church of England; but thirty refused, and were, of course, suspended.\* A respite of eight months was given to the rest; and then in January 1565 they were cited, and thirty-seven having refused to subscribe, were suspended.† These, as we may well believe, were, even in the estimation of Parker himself, and, indeed, as he acknowledged, the best men and the ablest preachers in the diocese.‡ The insults offered, and the cruelties inflicted upon these men, would, had we space to detail them, intensate the indignation of our readers against their ruthless persecutors.

The silencing of such preachers, and the consequent desolation in the Church excited the attention of the nation. All men who had any regard for the ordinances of God, were shocked at the proceedings of the primate, and bitter complaints were made of him to the privy council. Elizabeth herself ordered Cecil to write him on the subject. Parker sullenly replied, that this was nothing more than he had foreseen from the first, and that when the queen had ordered him to press uniformity, "he had told her, that these precise folks would offer their goods, and even their bodies to prison, rather than they would relent."§ And yet Parker, who could anticipate their conduct, could neither appreciate their conscientiousness, nor respect their firmness.

The persecutions commenced in London soon spread over the whole kingdom. We have already seen the most destitute condition of the diocese of Norwich, in which four hundred and thirty-four parish churches were vacant, and many chapels of ease fallen into ruins. Will it be credited, that in these circumstances thirty-six ministers, almost the whole preaching ministers in the diocese, were, in one day, suspended, for refusing subscription to the anti-christian impositions of the prelates?|| This is but a specimen of what took place throughout the kingdom. And when the people, having no pastor to teach them, met

\* Strype's Grindal, 144, 146.

† Ibid. 154.

‡ Strype's Parker, i. 429.

§ Ibid. i. 448.

|| Ibid. ii. 341.

together to read the Scriptures, forthwith a thundering edict came down from the primate, threatening them with fines and imprisonment if they dared to pray together or read the word of God. In a certain small village a revival took place, under the ministrations of a reader, so illiterate that he could not sign his own name. As always happens under such circumstances, the people formed fellowship meetings. No sooner was this known than they were summoned to answer for such violations of canonical order. In a simple memorial, which would melt a heart of stone, these pious peasants stated to the inquisitors, that they only met together in the evenings, after the work of the day was over, to devote the time they formerly misspent in drinking and sin, to the worship of God and the reading of his word. Their judges were deaf to their petitions and representations, and forbade them absolutely to meet any longer for such purposes, leaving it to be inferred, by no far-fetched deductions, that a man might violate the laws of God, with impunity; but woe be unto him that should break the injunctions of the prelates.\*

And what was the crime for which these Puritans were suspended, sequestered, fined, imprisoned, and some of them put to death? Simply because they would not acknowledge that man, whether prelate, primate, or prince, has authority to alter the constitution of God's Church, to prescribe rites and modes of "will-worship," and administration of sacraments, different from what He had appointed in his word. Nothing but gross ignorance, or grosser dishonesty, will lead any man to say, as has been said, and continues to be said down to this day, and that not by ministers of the Church of England alone, but by others of whom better things might be expected,† that the Puritans refused to remain in their ministry merely because of the imposition of "square caps, copes, and surplices;" or even, which are of higher moment, because of the "cross in baptism," and kneeling at the communion; these things being considered simply in themselves. What they condemned and resisted was the principle, that man has authority to alter the economy of God's house. "Considering, therefore," said the ministers of London, in 1565, in a defence they published of their own conduct, "con-

\* Strype's Parker, ii. 381—5.

† See Orme's Life of Owen, commented on by Dr. McCrie in his Miscellaneous Works, pp. 465, 466.

sidering, therefore, that at this time, by admitting the outward apparel, and ministering garments of the Pope's Church, not only the Christian liberty should be manifestly infringed, but the whole religion of Christ would be brought to be esteemed no other thing than the pleasure of princes, they (the London ministers) thought it their duty, being ministers of God's word and sacraments, utterly to refuse" to submit to the required impositions. But if the prelates were determined to proceed in their infatuated career, then these enlightened servants of God professed their willingness "to submit themselves to any punishment the laws did appoint, that so they might teach by their example true obedience both to God and man, and yet to keep the Christian liberty sound, and show the Christian religion to be such, that no prince or potentate might alter the same." \*

When Sampson and Humphreys were required to subscribe and submit to the prescribed impositions, they refused upon the following, among other accounts:—"If," they said, "we should grant to wear priests' apparel, then it might and would be required at our hands to have shaven crowns, and to receive more Papistical abuses. Therefore it is best, at the first, not to wear priests' apparel." † It was the principle involved in these impositions they opposed. And well are we assured, that had it not been for the resistance to the first attempts to enslave the conscience, which were made by these glorious confessors and martyrs, other and still more hateful abuses of Popery would have been perpetuated in the Anglican Church. Only grant the principle, that man has the right to make such impositions, and where is the application of the principle to find its limit?

And as to the stale objection, that these men relinquished their ministry for frivolous rites and habits, it is enough to reply, that the objection is not founded upon truth.

"As touching that point," (the habits,) says Cartwright, "whether the minister should wear it, although it be inconvenient; the truth is, that I dare not be author to any to forsake his pastoral charge for the inconvenience thereof, considering that this charge (the ministry) being an absolute commandment of the Lord, ought not to be laid aside for a simple inconvenience or uncomeliness of

\* *Apud* Strype's An. ii. 166, 167. † Strype's Parker, i. 340.

a thing which, in its own nature, is indifferent. . . . When it is laid in the scales with the preaching of the word of God, which is so necessary to him who is called thereunto, that a woe hangeth on his head if he do not preach it; it is of less importance than for the refusal of it we should let go so necessary a duty.”\*

We might challenge their accusers, whether Brownist or Prelatist, to show us sentiments more enlightened or more consistently maintained, since the world began.

We have said so much upon this point, because we do not mean at present to enter upon a formal defence of the Puritans, although we may, perchance, do so elsewhere, and at greater length, hereafter, if God spare us. We have done this also to prevent our readers from being carried away by the oft-repeated libels of pert pretenders to liberality, or of servile conformists to hierarchical impositions, against the best men that England has ever produced.

The universities did little or nothing to provide ministers for the necessities of the times. The condition of Oxford at the accession of Elizabeth was deplorable in the extreme.† In 1563, Sampson, Humphreys, and Kingsmill, three Puritans, were the only ministers who could preach, resident in Oxford;‡ and as if to deliver over that university to the unrestrained sway of Popery, the two former were ejected, while Papists swarmed in all the colleges. In one college, (Exeter,) in 1578, out of eighty resident members, there were only four professed Protestants.§ Whenever a Puritan was discovered, he was instantly expelled; but never,—so far as we could discover, and we paid attention to the point, never, for mere Popery, was one Papist ejected, from either cure or college, throughout the whole reign of Elizabeth. Oxford continued thus the stronghold of Popery; and instead of providing ministers for the Church of England, it provided members for Popish colleges “beyond the seas.”|| It is instructive, not less to the statesman and the philosopher, than to the divine, to find the self-propagating power of error, and the tendency to conserve corruption, which has

\* Rest of Second Replie to Whitgift, ed. 1577, p. 262.

† See Jewell’s Letters to Bullinger and Peter Martyr on the State of Oxford; Burnet’s Records, bk. vi. 48, 56.

‡ Strype’s Parker, i. 313.

§ Strype’s An. ii. 196, 197.

|| Ibid. 390, 391.



been manifested in that celebrated seat of learning. Whenever Popery is assailed, it uniformly finds a safe retreat in Oxford.

In the reign of Edward, Cambridge had received a larger diffusion of the gospel than the rival university. Almost all the first prelates of Elizabeth had been educated on the banks of the Cam, and all the principal preachers of the same period had been trained in the same place. Cambridge, in fact, along with London, was the head quarters of Puritanism, not less among the undergraduates, than the heads and members. From a faculty which had been granted by the Pope to that university, to license twelve preachers annually, who might officiate in any part of the kingdom, without having their licenses countersigned by the prelates, Cambridge seemed destined to be the salvation of England. The Protestant prelates, however, could not tolerate a license to preach, which even their Popish predecessors had patronized, and never ceased until they had deprived Cambridge of its privilege. Not satisfied with this prevention of preaching, Parker and his successor determined to root out Puritanism from its stronghold; and as they had silenced its preachers in London, so they silenced its professors at Cambridge. Cartwright, Johnson, Dering, Brown, Wilcox, and their fellows, were expelled, some of them imprisoned, and some of them driven into banishment. The salt being thus removed, the body sunk into partial corruption. Of Cambridge, however, it is right that it should be recorded, that whatever of Protestantism England possesses, it owes to that university. How singular it is, that after the lapse of three centuries, the two English universities should, at this day, retain the distinguishing features which characterized them at the Reformation.

In order to supply as much as they possibly could some instructors for their parishes, the Anglican prelates established in their diocese what was called "prophesyings," or "exercises," that is, monthly or weekly meetings of the clergy for mutual instruction in theology and pulpit ministrations; and the plan was found to work so admirably, that, as Grindal told the queen in 1576, when she commanded him to suppress the prophesyings, and diminish the number of preachers, "where afore were not three able preachers, now are thirty meet to preach at Paul's Cross, and forty or fifty besides able to instruct

their own cures."\* The prophesyings, however, were suppressed, and the people left to perish for lack of knowledge. On a survey of the condition of England at the time, nothing can more strongly convince a pious mind of the superintendence of a gracious Providence, than that the kingdom did not sink into heathenism, or at least remain altogether Popish.

The moral character of the Anglican priesthood was of a piece with their ignorance and Popish tendencies. This subject is so disgusting, and the disclosures we could make so shocking, that we hesitate whether it were not better to pass by the subject in total silence. We may give an instance or two, however, as a specimen of what was the almost universal condition of this clergy, and our specimens are by no means the worst we could adduce. Sandys of Worcester, in his first visitation in 1560, found in the city of Worcester, five or six priests, "who kept five or six whores a-piece."† And were they suspended? Our author gives not one single hint that they were. But had they preached the gospel at uncanonical hours, or saved sinners in uncanonical garments, they would not only have been deposed, but fined, imprisoned, and perhaps banished or even put to death. The laws of God might be violated with impunity, but woe unto him who broke the laws of Elizabeth and Parker. Again, in 1559, at a commission appointed to visit the province of York, comprising the whole of the north and east of England, with the diocese of Chester, which includes Lancashire, "the presentments," that is, the informations lodged against the incumbents, "were most frequent, almost in every parish, about fornication, and keeping other women besides their wives, and for having bastard children."‡ "As to Bangor, that diocese was much out of order, there being no preaching used, and pensionary concubinary openly continued, which was an allowance of concubinary to the clergy by paying a pension (to the bishop or his court,) notwithstanding the liberty of marriage granted." And Parker himself was openly charged with having "such a commissioner there as openly kept three concubines."§ This, let it be noticed, was not a libel by "Martin Marprelate," but

\* Strype's Grindal, Rec. B. ii. No. 9, p. 568. We recommend to our readers to peruse the whole of that noble letter, the noblest that was ever addressed to Elizabeth.

† Strype's Parker, i. 156.

‡ Strype's An. i. 246.

§ Strype's Parker, i. 404.

an official report from a royal commission presented to the privy council. While Puritans crowded every pestiferous jail in the kingdom for merely preaching the truth as it is in Jesus, these infamous priests filled every parish in England. Let any man assert that we have given the only, or the most scandalous instances we could rake up from the polluted sewer of the early Anglican Church history, and we shall give him references to fifty times as many more; for we decline polluting our pages with such abandoned profligacy.

One of the most fruitful sources of these enormous evils under which the Church of England at this time groaned, was that prolific mother of all corruption, *patronage*, which has never existed in a Church without corrupting it. In 1584, "a person of eminency in the Church" gives a fearful picture of the evils which "the devil and corrupt patrons" had occasioned to the Anglican establishment. "For patrons now-a-days," he says, "search not the universities for most fit pastors, but they post up and down the country for a most gainful chapman; he that hath the biggest purse to pay largely, not he that hath the best gifts to preach learnedly is presented."\*

The bishops were just as corrupt in the disposal of the benefices in their gift as the lay patrons. Curtes of Chichester, for example, was charged by several gentlemen and justices of peace of his diocese, among other malversations of office, with keeping benefices in his gift long vacant, that he might himself pocket the fruits, and selling his advowsons to the highest bidder.† After a visitation of his province, Parker writes Lady Bacon, that "to sell and to buy benefices, to fleece parsonages and vicarages, was come to that pass, that *omnia sunt venalia*;" that all ranks were guilty of the practice, "so far, that some one knight had four or five, and others, seven or eight benefices clouted together," and retained in their own hands, the parishes all the while being vacant; while others again set boys and servants "to bear the names of such livings," and others again bargained them away at a fixed sum per year. "And," he adds, "this kind of doing was common in all the country."‡

\* Strype's An. ii. 146. Ibid. Whitgift, i. 368. † Ibid. 117.

‡ Strype's Parker, i. 495—8. By the 22d apostolical canon, the 2d council of Chalcedon, and the 22d Trullan canon, Simonists,

When the Simonists came for orders or institution, they sometimes were rejected by the more conscientious prelates, on account, not indeed of their Simony, which, so far as we have noticed, never happened, but on account of their gross ignorance and scandalous lives. But the patrons, and these dutiful sons of the Church, anticipating by three centuries, the practices with which we are, alas, but too familiar in our own day, were not thus to be defrauded of their "vested rights" and "patrimonial interests." They commenced suits in the civil courts, and harassed the bishops with the terrors of a *quare impedit*, and of a *præmunire*. They did not always, however, put themselves to that trouble. Some of the presentees at once took possession of their benefices without waiting for orders, (as we shall by and by show,) and set themselves to read prayers, and administer *quasi* sacraments, or what was much more congenial to their tastes, to cultivate their glebes; varying the monotony of attending "farmers' dinners" by occasional other indulgences much less "moderate."

In consequence of this state of matters, pluralities and non-residence became universal. Nor could it well be otherwise when the prelates set such examples as that we are about to adduce before men by no means disinclined to follow them. We could show several examples of pluralism such as never, we are persuaded, was witnessed in any other Church. The case of the following *Jacobus de Voragine*, however, may stand for all. From the frequency and the urgency of the complaints that came up to the privy council regarding the state of the diocese of St. Asaph, a commission was appointed in 1587 to visit it. The visitors, on their return, laid the following report before the high commission court, viz. that "most of the great livings within the diocese, some with cure of souls and some without cure, are either holden by the bishop (Hughes) himself in *commendam*," or by non-residents, the most of whom were laymen, civilians, or lawyers in the archbishop's court, through which dispensations to hold *commendams* were obtained. The prelate kept to his own share sixteen of the richest benefices. Fourteen of

if prelates, or priests, or deacons, were to be deposed and excommunicated. Pray, what becomes of the "apostolical succession" in the Church of England, if these canons are held valid? And if the canons are rejected, pray, on what other foundation does the Church of England stand?



the same class were held by the civil lawyers, of course, as fees for granting him dispensations to hold the rest. There was not a single preacher within the diocese, the "lord bishop only excepted," but three. One of the resident pluralists holding three benefices, two of them among the richest in the diocese, kept neither "house nor hospitality," but lived in an ale house. The prelate also sold (some on behalf of his wife, some on that of his children, and some on his own) most, if not all, the livings in his gift, besides those reserved in his own hands. He would grant the tithes of any living to any person who would pay for them, reserving for the support of an incumbent what would not maintain a mechanic: in consequence of which the parishes remained vacant. In his visitations he would compel the clergy, besides the customary "procurations," as they are called, (that is, an assessment upon the clergy to pay the ordinary expenses of a prelate during a visitation through his diocese,) to pay also for all his train.\*

Our readers will not be surprised to hear that this wholesale dealer in tithes and benefices was amassing a handsome fortune and purchasing large estates, besides dealing in mortgages and other profitable speculations. But they will be surprised to hear that no *commendam* could be held without a dispensation from the archbishop's court, and that while hundreds of parishes throughout England were vacant for want of ministers to supply them, and while hundreds more were so poor that they could not support a minister,† Parker was accustomed to grant dispensations to prelates to hold *commendams*, for the purpose

\* Strype's An. iii. 435, 436, and iv. Ap. No. 32.

† There are in England 4543 livings, if *livings* they can be called, under £10. See an extract from a document from the state paper office on the value of all the benefices in England in Collier ix. Rec. No. 99. "The Church of England probably stands alone," says Bishop Short, "in latter times as exhibiting instances of ecclesiastical offices unprovided with any temporal support." Sketch, &c. p. 188. "The extreme poverty which has been entailed on many of our livings," he says again, "is one of the greatest evils which afflicts our Church property," p. 509. And he says elsewhere, that if it were not for the number of persons of independent fortune who take orders in the Church of England, (allured of course by the highest prizes,) many of the cures must remain vacant. The manner in which the Church of England, and our own Church also, were pillaged at the Reformation by our benevolent friends the patrons, is an inviting subject for a dissertation, but we must not enter upon it here.

of being able to maintain what he so much loved and commended to others, viz., “the port of a bishop;”\* and they may also be surprised, that is to say, if they are not so well acquainted with the primate as we happen to be, when we tell them that Parker was paid a sort of per centage upon all these dispensations; not that we insinuate that this had any share in inducing him to grant them, although his own maintenance of the “port of bishop” entailed upon him no trifling expense.†

Our readers will now be prepared to receive the following account of the state of the Church and kingdom of England, drawn up by the industrious Strype‡ from the papers of Cecil:—

“The state of the Church and religion at this time (1572) was but low and sadly neglected. . . . The churchmen heaped up many benefices upon themselves and resided upon none, neglecting their cures. Many of them alienated their lands; made unreasonable leases and wastes of their woods; granted reversions and advowsons to their wives and children, or to others for their use. Churches ran greatly into dilapidation and decay, and were kept nasty and filthy, and indecent for God’s worship. . . . Among the laity there was little devotion; the Lord’s day greatly profaned and little observed; the common prayers not frequented; some lived without any service of God at all; many were mere heathens and atheists; the queen’s own court an harbour for epicures and atheists, and a kind of lawless place because it stood in no parish;—which things made good men fear some bad judgments impending over the nation.”

And yet ministers of the Church of England can find no terms sufficiently strong in which to praise the reformation in their own Church, or dispraise that in the other Protestant churches.

\* For this purpose, he granted to Cheney a dispensation to hold Bristol in *commendam* with Gloucester. And for precisely the same purpose, he granted Blethyn of Landaff a dispensation to hold the archdeaconry of Brecon, the rectory of Roget, a prebend in Landaff, the rectory of Sunningwell, and in addition, “to hold *alia quæcunque, quotcunque, qualiacunque*, not exceeding £100 per ann.” Strype’s Parker, ii. 421, 422.

† As a specimen of the manner in which Parker maintained the “port of a bishop,” the reader may consult Strype’s Parker, i. 378—380, 253, 254; ii. 278, 296, 297, &c.

‡ Life of Parker, ii. 204, 205.

It may not be improper, although we have scrupulously confined ourselves to Church of England authorities, to give the testimony of a contemporary Puritan as to the condition of that Church about 1570:—

“I could rehearse by name,” says our author, “a bishop’s boy, ruffianly both in behaviour and apparel, at every word swearing and staring, having ecclesiastical promotions—a worthy prebend (prebendary?) no doubt. I could name whoremongers being taken, and also confessing their lechery, and yet both enjoying their livings and also having their mouths open, and not stopped nor forbidden to preach. I know also some that have said mass diverse years since it was prohibited, and upon their examination confessed the same, yet are in quiet possession of their ecclesiastical promotions. I know double beneficed men that do nothing but eat, drink, sleep, play at dice tables, bowls, and read service in the Church,—but these infect not their flocks with false doctrine, for they teach nothing at all.”\*

Where is the man who ponders over these statements that will not sympathize with the bishop of Sodor and Man, in the reflection with which he closes his history of the reign of Elizabeth?—“The feeling which the more attentive study of these times is calculated to inspire,” says Dr. Short,† “is the conviction of the superintendence of

\* Parte of a Register, p. 8. See also *passim*, the first of the Mar Prelate Tracts, just reprinted by Mr. John Petheram, bookseller, 71 Chancery Lane, London. The Mar Prelate Tracts having been written in a satirical style, were disclaimed by the stern and severe Puritans of the times, but so far as facts are concerned, we hold them perfectly trustworthy. We have read through Martin’s Epistle, just published, and will at any time, at five minutes’ warning, undertake to establish by positive or presumptive evidence the substantial, and in the great majority of cases the verbal, truth of any important fact it contains. Mr. Petheram intends, should he receive sufficient encouragement, to reprint by subscription, in a neat cheap form, several of the old Puritan tracts, such as The Troubles at Frankfort, Admonition to Parliament, Parte of Register, and others exceedingly valuable, but so exceedingly rare, that not one in a hundred of our readers can ever have seen them. Mr. Petheram illustrates these tracts by judicious antiquarian notes, that add greatly to their value. We recommend our readers in the strongest terms to possess themselves of these curious and valuable productions, and trust Mr. Petheram may receive such encouragement in his spirited enterprise as may induce him to reprint even larger works of the old Puritan divines.

† Sketch, &c., p. 318.

Providence over the Church of Christ." Assuredly but for the watchful providence of the God of all grace, the Church of Christ in England could never have survived the reign of Elizabeth.

There is just one subject more to which we must allude before we bring the lengthened sketch of the Anglican Reformation to a close; and we do so in order to show our readers that if "apostolical succession," or an uninterrupted succession of ministers canonically baptized, and prelatially ordained and consecrated, be essential to the being of a Church, then the Church of England not only cannot prove that she has this essential qualification, but we can prove that she has lost it, at least to an extent that invalidates all her pretensions to its possession.

We have some time ago shown, that, on canonical principles, baptism is valid only when it is administered by a minister canonically, that is, as it is commonly understood, prelatially ordained; and that without such baptism a man's orders, however canonically conferred, are null and void, inasmuch as he wanted a qualification which is essential as a substratum for orders subsequently received. Ministers of the Church of England, if they would prove that they possess an apostolical succession, must first prove that all through whom baptism and orders have descended to them have themselves been canonically baptized and ordained. But how can this be proved in the presence of such facts as the following? Midwives, about the period of the Reformation, were, it would appear, frequently guilty of changing infants at birth, strangling and beheading them, and baptizing them in what were called cases of necessity, with perfumed and artificial water, and "odd and profane words" and ceremonies. On these accounts it was deemed necessary not only to bind them over to keep the peace towards these "innocents," but to grant them a species of orders, by which they might be admitted among the subaltern grades of the hierarchy. Parker, for example, in 1567, grants to Eleanor Pead, a license to administer baptism, (having first exacted of her an oath of canonical obedience) of the following tenor,—“Also, that in the ministration of the sacrament of baptism, I will use apt, and the accustomed words of the same sacrament, that is to say, these words following, or the like in effect, ‘I christen thee in the name of the Father, the Son, and the Holy Ghost,’ and none other profane words.”\*

\* Strype's An. i. ii. 242—3.



Now, without being so hypercritical as to maintain that Parker, in calling the words "I christen thee," &c. "profane words," as in the above sentence he necessarily does, seems himself to acknowledge the invalidity of such pretended sacrament; and without maintaining that the omission of the scriptural term "I baptize," and the substitution of the unscriptural and heretical term "I christen," invalidates the whole act, (even had it been performed by Parker himself,) but granting that these irregularities derogate nothing from the validity of the ordinance, as performed by the said Eleanor, we yet beg leave to demand of every pretender to the apostolical succession in the Anglican Church, to prove to our satisfaction that some of his ghostly fathers were not "christened" by Eleanor Pead, or some of her "sage" sisterhood; and if they were, then to show us any authority whatever that such "sage femme" has to administer baptism any more than the Lord's Supper; and finally, if he contends that Eleanor Pead did, or could possess such authority, then we ask on what ground could she be inhibited from performing the other acts of the ministry, or why deacons, priests, and prelates are at all necessary, seeing an apostolical succession of midwives is just as sufficient as that of prelates or popes! We trust these remarks may not be considered *very* unreasonable.

But we possess ample evidence that midwives were not the only uncanonical administrators of sacraments during the Anglican Reformation. We have already shown that the bishops were persecuted, both by patrons and presentees, when ordination and institution were refused to unqualified candidates.\* But we have now to show that many of those whose only object in getting a "living," was what the term so expressively signifies, on meeting with patrons, whose only desire was to make the most of their "patrimonial rights, and vested interests," without troubling prelate or primate for orders, at once, not only took possession of the temporalities, but set themselves to perform all clerical acts, as ministers of the parishes. In 1567, in a visitation of the cathedral of Norwich, it was discovered that one of the archdeacons (a part of whose functions it is to institute, or as we call it, to induct, into benefices) and a prebendary were not in orders at all.† In 1568, the bishop of Gloucester wrote Parker

\* See for example Strype's Parker, ii. 84—87.

† Strype's Parker, i. 492.

that he had discovered in his diocese two men who had “administered the communion, christened infants, and married people, and done other spiritual offices in the Church, and yet never took holy orders. One of them had counterfeited that bishop’s seal, and the other was perjured.”\* In 1574, there was “one Lowth, of Carlisle side, who, though he had for fifteen or sixteen years exercised the function, yet he proved to be ordered neither priest nor minister.”† He was discovered in consequence of some irregularity in his conformity, which led to his examination, and in consequence of which he was discovered to be a mere layman. Had he conformed, like so many more who were in similar circumstances, he might perhaps, layman though he was, have risen to the bench. In 1582, the bishop of St. David’s wrote to Walsingham that he found in his diocese “divers that pretended to be ministers, and had counterfeited divers bishops’ seals, as Gloucester, Hereford, Landaff and his predecessors, being not called at all to the ministry.” There must have been at least four of them, and they had been in their cures “by the space of eight, ten, twelve, and some fourteen years.”‡ “But among the most scandalous churchmen in these days (1571,) the greatest surely,” says Strype,§ who, however, knew far too much to be very confident in his assertion,—“the greatest surely was one Blackall. . . . He had four wives alive. . . . He had intruded himself into the ministry for the space of twelve years, and yet was never lawfully called nor made minister by any bishop. . . . He was a chopper and changer of benefices,” (that is, he was successful in getting a variety of presentations to benefices in various parts of the country, into which he intruded himself, without asking the leave or concurrence of any prelate—a very frequent occurrence at the time,) “little caring by what ways or means so (as) he might get money from any man. He would run from country to country, and from town to town, leading about with him, naughty women, as in Gloucestershire he led a naughty strumpet about the country, (nick) named *Green Apron*. He altered his name wherever he went, going by these several surnames, Blackall, Barthall, Dorel, Barkly, Baker!!”

Was there ever a church upon the earth in which such a

\* Strype’s Parker, i. 534.

† Ibid. ii. 400. Life of Grindal, 275—6.

‡ Strype’s Life of Grindal, 401.

§ Annals, iii. 144—5.

monster as this could exist, in which such atrocious irregularities, and not only irregularities, but criminalities, could be openly perpetrated for the space of twelve years, without censure or detection, but the Church of England alone? And are we now, in blind uninquiring submission to "bulls" from Oxford, or London or Lambeth, in spite of such infamous facts open to the whole world,—are we, renouncing the characteristic attributes of man, and resigning the direction of our judgments, and the interests of our souls into the hands of the successors, not of the apostles, but of such miscreants as Blackall, to receive, as the only commissioned messengers of Heaven to our land, the ministers of the Church of England? So common in fact was the practice of taking possession of benefices without orders, and when the right of possession was at any time questioned, of forging letters of orders, that in 1575, that is, seventeen years after the Anglican Church was settled under Elizabeth, the matter was brought before convocation, and it was enacted, that "diligent inquisition should be made for such as forged letters of orders," and "that bishops certify one another of counterfeit ministers."\* The reason of this last enactment was, that when one of these "counterfeit ministers" was detected in one diocese, he fled into another, and so little unity of action was there, or can there ever be, in a prelatie regimen, (unlike our Church courts) that the same course of "counterfeit ministry" might be gone through in succession in all the dioceses in England.

What now, we repeat, becomes of the claim to the apostolical succession, so confidently and offensively put forth by ministers of the Church of England? "Even in the memory of persons living," says archbishop Whately,† "there existed a bishop, concerning whom there was so much mystery and uncertainty prevailing, as to when, and where, and by whom he had been ordained, that doubts existed in the minds of many persons whether he had ever been ordained at all," . . . and from the circumstances of the case, and from the fact that such doubts did prevail in the minds of well-informed persons, it is certain "that the circumstances of the case were such as to make manifest the *possibility* of such an irregularity occurring under such circumstances." Such an irregularity, then, as a man not only

\* Strype's Grindal, 290. One of these was *e. g.* summoned before the convocation of 1584. Strype's Whitgift, i. 398.

† On the Kingdom of Christ, p. 178.

officiating in the lower grades of the ministry, but even rising to the primacy of the Church of England, without ever having been in orders, or rather such a subversion of the very first elements of an apostolical constitution, was not confined to the dark and troublous period of the Reformation, when the whole framework of society was dissolved into its first rudiments, and every species of irregularity not only might, but as we know did occur, but the very same "unchurching" irregularities have existed in the Church of England down through every age of its history, "till within the memory of persons now living." Any one who will look at a "genealogical tree," and observe how many wide spreading and far distant branches may spring from one stem, will easily perceive how a very few such unordained or "counterfeit ministers" as we have referred to, and shown to have existed in the Church of England, were amply enough to have destroyed all apostolical succession in the kingdom. Such withered branches could not transmit any portion of the "sacred deposit." All who have succeeded to them are no successors of the apostles; and we challenge any, and every minister in the Church of England to prove to us that he has not received all the orders he ever possessed, through some of these Eleanor Peads, Lowths of Carlisle-side, or Blackalls—a glorious parentage, certainly, of which they have great reason to be vain.

We have not, for our own part, been very much addicted to boast of our ancestry, albeit it contains names of whose call and commission from Heaven we have no more doubt than we have of those of the apostle Paul. We have commonly found, in *private* life, that such boasting is very much a characteristic of upstart *parvenus*, and we have yet to learn that it is greatly different in regard to *official* descent. Should occasion, however, demand, we have no great dislike to pay a visit to the Herald's College, and demonstrate to our Southern neighbours that we have no such bar sinister in ours as defaces their clerical escutcheon. May we therefore drop a hint to certain parties, that, however they may do it in private, where no one may mark their confusion, they should be specially chary how, in public, they turn up any ecclesiastical "Debrett." Much as they decry, and often as they twit our Wesleyan friends, he must have a peculiarly constituted taste, indeed, who would not prefer even genuine "Brumagem orders" to such as have been forged by such ghostly progenitors as they boast of.

We had purposed to show multifarious and other irregu-



larities in the organization of the Church of England. We have, however, more than exhausted our present space. But should God grant us health we may soon return to the subject, for we can assure our readers we have only broken ground, and simply tested the range and capabilities of our ordnance. It is assuredly in itself no grateful task to rake up the errors of the dead, and expose the defects in our neighbours' ecclesiastical constitution. But it has become necessary. We have now no option. The Church of England has now, for years, unprovoked, unresisted, poured upon us such torrents of abuse, from her lordliest prelates to her obscurest curates,—she has vilified all we held sacred, insulted all we held dear, and we must either tamely submit to see our beloved Church covered with infamy, or hurl back the foul missiles upon the aggressors.

An observation or two in conclusion. We have, upon this occasion, confined our remarks to the history of Elizabeth's first prelates. The second set became much less pious and Protestant, and consequently we have selected the period most favourable to the Church of England. This is clearly implied in a passage we have given from the *British Critic*, and we may hereafter prove it, should any call it in question. Our authorities have been exclusively from Church of England writers; not certainly because we deemed them more trustworthy than others, for no man of any pretensions to candour will dispute, as Bishop Short has remarked,\* that members of other communions cannot be supposed to be more prejudiced against her than her own members are in her favour. We have selected this course, because we have found her own writers establish all that we desire in order to accomplish our end. When they write against the Church of Scotland, will they follow our example? If they do, it will present a new phasis in the controversy. Hitherto they have taken as their authorities works written by non-jurors, and Scottish prelatie sectaries, the most unscrupulous controversialists that ever disgraced a cause that had little indeed to commend it. We have said that the Church of England, in every thing of importance, stands now precisely where she stood at the demise of Elizabeth. This may be called in question by those who know not the facts of the case. We therefore appeal to the following testimony of one of her living prelates. "The kingdom," says Bishop Short,† "has,

\* Sketch, &c. sect. 419.

† Sketch of the History of the Church of England, 2d edit. pp.

for the last two hundred years, been making rapid strides in every species of improvement, and a corresponding alteration in the laws on every subject has taken place; *during this period nothing has been remedied in the church,*" (the *italics* are ours.) So grievous are the abuses which the anomalous constitution of the Anglican church has entailed upon her, that Dr. Short hesitates not to say, (with his usually interjected "perhaps," whenever he gives utterance to an unpalatable sentiment) that "the temporal advantages which the establishment possesses, are, perhaps, more than counterbalanced by the total inability of the church to regulate any thing within herself, and the great want of discipline over the clergy; . . . . while the absurd nature of our ecclesiastical laws renders every species of discipline over the laity not only nugatory, but when it is exercised, frequently unchristian, ridiculous, and in many cases very oppressive," as in the case of excommunication, by which a man is deprived, not only of all ecclesiastical privileges, but even of civil, yea, of all social rights.

Some of our readers may be inclined to ask, if all these things be in reality so, how does it happen that good, pious, enlightened men remain in the communion of the Church of England? Now this is a question that ought not to be asked, and being asked, ought not to be answered. We judge no man. To his own master he standeth or falleth. We can, however, assign one reason, which, besides the all-powerful one of the prejudices of education, is sufficient to account to our own mind, and that without any imputation against them, for such men remaining in the Anglican church, and that is, total ignorance of her character and constitution. Let not this insinuation startle our readers. We shall prove that such ignorance exists. Dr. Short, in the preface to his work, (p. 1,) assigns as the reason that led him to commence his history, that he "discovered after he was admitted into orders," and when engaged as tutor in his college, "that the knowledge of English ecclesiastical history which he possessed was very deficient. . . . . He was distressed that

436—7. Note. This is a work which we recommend to our readers. That we do not agree with Dr. Short in many of his statements we have not concealed. But we should do him injustice if we did not say, that although his work is brief, too brief, and not free from faults, from which we never expect to see a history of the Church of England, by one of her own ministers, altogether exempt, still it is incomparably the best work on the subject which an Anglican clergyman has ever produced.

his knowledge of the sects among the philosophers of Athens was greater than his information on questions which affect the Church of England." Dr. Short's is no singular case. The ignorance of Anglican ministers upon the history and constitution of their own church would astonish our readers. A memorable instance of this has recently come to light in this city,\* and we allude to it because the well-known conscientiousness and high character of the party concerned give the instance all the greater authority. The Rev. D. T. K. Drummond, for whom personally we entertain the very highest respect, has shown, in one of his recent tracts, that he never, till within the last few days, had examined, or at least understood, the canons of that sect of which he was a minister; or at all events, that he was ignorant of what it regards as by far the most important part of its services,—the communion office. Mr. Drummond was, for years, a minister in that body, and it does not appear that a shadow of suspicion ever crossed his mind that its constitution contained any thing either positively erroneous, or sinfully defective; indeed his character is a sufficient guaranty that no such thought ever found harbourage in his breast, for had he but entertained the suspicion, he would not have remained one day in that communion. And yet in the constitution and liturgical offices of that sect, there existed all the while a plague-spot so deadly, that, on its discovery, Mr. Drummond is compelled, as he values his own soul, to come out of Babylon, that he be not a partaker of her sins and punishment. Such will also be the result to which pious ministers in the Church of England will be brought, should they ever unprejudicedly and dispassionately examine her constitution. And should Mr. Drummond, as we doubt not he will, continue his investigations in the spirit in which he has commenced them, we shall be astonished, indeed, if his love of truth, and of Him who is the truth, does not lead him to renounce all communion with the Church of England, as he has already done with the Scottish prelatie sectaries. A sifting time is at hand; and when the breath of the living God has blown over the thrashing floor of the Church, we confidently anticipate that only the chaff shall remain in the Church of England.

\* Edinburgh.

THE END.





2

# HISTORY

OF THE

# EARLY RISE OF PRELACY.

BY THE

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## EARLY RISE OF PRELACY.

ONE of the most plausible arguments in favour of prelacy, is drawn by Episcopalians from the early rise of the prelatial system. The argument is thus stated—"Bishops, as an order superior to presbyters, are freely acknowledged by Presbyterians to have existed toward the close of the third, and, beyond all doubt, early in the fourth century. Now, in what manner shall we account for the introduction of such an order? Can any man believe that it was an innovation, brought in by human ambition within the first three hundred years? Is it supposable that men of such eminent piety, self-denial, and zeal as the ministers of the first two hundred and fifty, or three hundred years are represented to have been, could have been disposed to usurp unscriptural authority? But, even if they had been wicked enough to be so disposed, can we believe that any temptation to do so then existed, when it is known that, by gaining ecclesiastical pre-eminence, they only became more prominent objects to their pagan enemies, and, of course, more exposed to the fury of persecution? But, even supposing them to have been so ambitious and unprincipled as to attempt encroachment on the rights of others, and to have had ever so strong a temptation to do it, can we imagine that such an attempt could have been successful? would the rest of the

clergy have quietly submitted to such an usurpation? would the people have endured it? In a word; even supposing the clergy of that period to have been unprincipled enough to aspire to unauthorized honours, and to encroach on the rights of their brethren; and to have had the strongest inducements thus to act; is it credible that so great a change in the constitution of the church could have taken place without opposition, without much conflict and noise? And if any such conflict and noise had occurred, should we not now find some record of it? Could such an encroachment possibly have taken place without convulsion; without leaving on the records of antiquity some traces of the steps by which it was accomplished? No, say the Episcopal advocates, it is not credible; nay, it is impossible. The unavoidable inference, then, is that no such alteration ever took place; that prelates, as an order superior to presbyters, have existed in the church from the beginning; and, consequently, were of apostolical origin."

This is the substance of an argument which eminent Episcopal writers have ventured to call "demonstration," and on which great stress has been laid by them all. And, indeed, I am free to confess, that I think it is the most plausible argument they have. Their scriptural testimony amounts to nothing—absolutely nothing. Their testimony from the fathers, we have seen to be a failure. But the argument which I am about to examine, has, at first view, something like cogency. I am persuaded, however, that a very slight examination will suffice to show that this cogency is only apparent, and that it can boast of nothing more than mere plausibility.

And the first remark which I shall make on this



argument is, that it is the very same which the Papists have been accustomed, ever since the time of Bellarmine, to employ against the Protestants, and, among the rest, against Protestant Episcopalians. The Papists argue thus—"Every one grants," say they, "that the bishop of Rome claimed a certain pre-eminence over all other bishops, before the close of the third century; and in the fourth century some pre-eminence seems to have been extensively conceded to him." Now, they ask—"How could this happen? The bishops of that day were all too pious to be suspected of an attempt to encroach on the rights of their brethren. But if it were not so; if the prelate of Rome had been wicked enough to make the attempt, what inducement had he to desire such pre-eminence, since it would only expose him to more certain and severe persecution? Even supposing, however, that he was proud and selfish enough to attempt to gain such pre-eminence, and had had the strongest temptation to seek it, could he have accomplished any usurpation of that kind, without many struggles, and much opposition? What were the other bishops about? Is it credible that men of sense, with their eyes open, and 'of like passions with other men,' should be willing to surrender their rights to an ambitious individual? And even if an ambitious individual had attempted thus to usurp authority, and had succeeded in the attempt, would there not have been resistance—warm resistance—much conflict in the unhallowed struggle for pre-eminence? And among all the records of antiquity, should we not be able to find some traces of the conflict and noise occasioned by this ambitious and fraudulent encroachment? Now, since we find," say they, "no distinct

account of any such conflict and noise ; since we are wholly unable to trace the various steps by which the bishop of Rome is alleged to have gained the ecclesiastical throne on which he has been sitting for ages—we infer that he was never guilty of any such usurpation ; that his pre-eminence existed from the days of the apostles ; and, of course, is an institution of Christ.”

It is perfectly manifest that the argument of the Papists—and which they too call “demonstration”—is of the very same character with that of modern Episcopalians. It is, in fact, *mutatis mutandis*—the very same argument ; and every intelligent reader will see that it is quite as potent in popish as in Protestant hands. But, as was pronounced in the former case, it is, in regard to both, plausible—simply plausible—and nothing more. A few plain statements, and especially a few indubitable facts, will be quite sufficient to destroy its force in the estimation of all intelligent and impartial readers.

The first assumption in this argument is, that the clergy, during the first three hundred years, had too much piety, zeal, gospel simplicity, and disinterestedness, to admit of their engaging in any scheme for usurping a power in the church which Christ never gave them.

We are accustomed to look back to the early church with a veneration nearly bordering on superstition. It is one of the common artifices of Popery to refer all their corruptions to primitive times, and, in concurrence with this, to represent those times as exhibiting the models of all excellence. But every representation of this kind ought to be received with much distrust. The Christian church during the

apostolic age, and perhaps for half a century, and even a whole century afterwards, did indeed present a venerable aspect. Persecuted by the world on every side, she was favoured in an uncommon measure with the presence and Spirit of her divine Head and Lord; and perhaps exhibited a degree of simplicity and purity, which has never since been exceeded—possibly not equalled. But long before the close of the second century the scene began to change; and before the commencement of the fourth, a deplorable corruption of doctrine, discipline, and morals, had crept into the church, and dreadfully disfigured the body of Christ. Hegesippus, an ecclesiastical historian, who wrote in the second century, declares that “the virgin purity of the church was confined to the days of the apostles.” Nay, Jerome asserts that “the primitive churches were tainted with gross errors, while the apostles were still alive, and while the blood of Christ was still warm in Judea.” We know that in the very presence of the Saviour himself, the evening before he suffered, there was a contest among his disciples, “which of them should be the greatest.” The apostle Paul expressly cautions ministers of his day against attempting to be “lords over God’s heritage.” What a caution, you will say, at such a time, when they were in jeopardy of martyrdom every hour! Yet the undoubted fact is, that we read, in several of the epistles, strong indications of the ambition, the selfishness, and the encroaching spirit even of those who were set as leaders and guides of the people, and who ought to have been “ensamples to the flock.” We read of Diotrephes, who “loved to have the pre-eminence,” and who, on that account, troubled the church. In short, the apostle Paul in-

forms us, 2 Thessalonians ii. 7, that the mystery of iniquity, which afterwards wrought such an amount of corruption and mischief in the church, had already begun to work.

All this we find in the New Testament. But let us pursue the course of the church a little further, and see whether the supposition of its entire freedom from corruption, and from the influence of ambition and conflict at this early period can be sustained.

Was there no spirit of domination manifested in the fierce dispute between Victor, Bishop of Rome, and Polycrates, of Ephesus, which took place in the second century, as related by Eusebius? Was no love of pre-eminence displayed by Cerinthus and Basilides, whose burning desire was “to be accounted great apostles?” Did Montanus, in the same century, exhibit no ambition in broaching his celebrated heresy? Was Samosatenus, in the third, wholly free from the same charge? Did Demetrius of Alexandria, discover nothing of an aspiring temper, when he sickened with envy at the fame and the success of Origen? Are there no accounts of Novatus having sought, ambitiously and fraudulently, to obtain the bishoprick of Rome? Did not his contemporary, Felicissimus, make a vigorous attempt to supplant Cyprian, as Bishop of Carthage? Was not Cyprian brought in to be bishop in that city, by the influence of the people, in opposition to the majority of the presbyters, some of whom were anxious to obtain the place for themselves? And did there not hence arise frequent collisions between him and them, and at length an open rupture? I ask, are any of these things related in the early history of the church? And can any man, with such records before him, lay his hand on his heart,



and assert that there were no symptoms of a spirit of ambition and domination in those times?

But I will not content myself with this general reference to the early conflicts of selfishness and ambition. The following specific quotations will be more than sufficient, if I do not mistake, to establish all that the opponents of prelacy can need, to refute the plea before us.

Hermas, one of the earliest fathers whose writings are extant, says, in his Pastor, "As for those who had their rods green, but yet cleft; they are such as were always faithful and good; but they had some envy and strife among themselves, concerning dignity and pre-eminence. Now all such are vain and without understanding, as contend with one another about these things. Nevertheless, seeing they are otherwise good, if, when they shall hear these commands, they shall amend themselves, and shall, at my persuasion, suddenly repent; they shall, at last, dwell in the tower, as they who have truly and worthily repented. But if any one shall again return to his dissensions, he shall be shut out of the tower, and lose his life. For the life of those who keep the commandments of the Lord, consists in doing what they are commanded; not in principality, or in any other 'dignity.' " \*"

Hegesippus, who lived in the second century, and who was the first father who undertook to compose a regular ecclesiastical history, writes thus. "When James, the just, had been martyred for the same doctrine which our Lord preached, Simon, the son of Cleophas, was constituted bishop with universal preference, because he was the Lord's near kinsman. Wherefore they called that church a pure virgin, be-

\* Simil. 8. § 7.

cause it was not defiled with corrupt doctrine. But Thebuli, because he was not made bishop, endeavoured to corrupt the church; being one of the seven heretics among the people, whereof was Simon, of whom the Simonians.”\*

Some zealous Episcopalians represent the age of Cyprian as among the very purest periods of the Christian church, and quote that father with a frequency and a confidence which evince the highest respect for his authority. The following passages will show how far the illustrious pastor of Carthage considered the bishops of his day as beyond the reach of selfishness and ambition.

“A long continuance of peace and security† had relaxed the rigour of that holy discipline which was delivered to us from above. All were set upon an immeasurable increase of gain; and, forgetting how the first converts to our religion had behaved under the personal direction and care of the Lord’s apostles, or how all ought in after times to conduct themselves; the love of money was their darling passion, and the master-spring of all their actions. The religion of the clergy slackened and decayed; the faith of priests and deacons grew languid and inactive; works of charity were discontinued; and an universal license and corruption prevailed. Divers bishops, who should have taught both by their example and persuasion, neglecting their high trust, and their commission from above, entered upon the management of secular affairs; and leaving their chair, and their charge with it, wandered about, from place to place in different provinces, upon

\* See fragments of this writer preserved in Eusebius, lib. iv. cap. 22.

† They had been free from persecution a very few years.

mercantile business, and in quest of disreputable gain. Thus the poor of the church were miserably neglected, while the bishops, who should have taken care of them, were intent upon nothing but their own private profit, which they were forward to advance at any rate, and by any, even the foulest methods.”\*

Speaking of Cornelius, who had been made bishop, Cyprian says, “In the next place, he neither desired, nor canvassed for the dignity conferred upon him; much less did he invade it, as some others would, who were actuated by a great and lofty conceit of their own qualifications; but peaceably and modestly, like such as are called of God to this office. Instead of using violence, as a certain person in this case hath done, to be made a bishop, he suffered violence, and was raised to his dignity by force and compulsion.”†

The same father, in the same epistle, has the following passage: “Unless you can think him a bishop, who, when another was ordained by sixteen of his brethren bishops, would obtrude upon the church a spurious and foreign bishop, ordained by a parcel of renegadoes and deserters; and that by canvassing and intriguing for it.”‡

Cyprian speaks also of a certain deacon who had been deposed from his “sacred deaconship, on account of his fraudulent and sacrilegious misapplication of the church’s money to his own private use; and by his denial of the widows’ and orphans’ pledges deposited with him.”§

Origen, the contemporary of Cyprian, more than once lashes the clergy of his day for their vices. The following passage is surely strong enough, were there no other, to take away all doubt. “If Christ justly

\* De Lapsis, § 4.

† Epist. 55.

‡ Ibid.

§ Epist. 52.

wept over Jerusalem, he may now, on much better grounds, weep over the church, which was built to the end that it might be a house of prayer; and yet, through the filthy usury of some, (and I wish these were not even the pastors of the people,) is made a den of thieves. But I think that that which is written concerning the sellers of doves, doth agree to those who commit the churches to greedy, tyrannical, unlearned, and irreligious bishops, presbyters, and deacons.”\* The same father elsewhere declares, “We are such as that we sometimes in pride go beyond even the wickedest of the princes of the gentiles; and are just at the point of procuring for ourselves splendid guards, as if we were kings, making it our study moreover to be a terror to others, and giving them, especially if they be poor, very uneasy access. We are to them, when they come and seek any thing from us, more cruel than are even tyrants, or the cruelest princes to their supplicants. And you may see, even in the greater part of lawfully constituted churches, especially those of greater cities, how the pastors of God’s people, suffer none, though they were even the chiefest of Christ’s disciples, to be equal with themselves.”†

Eusebius, who lived in the next century, writes in the same strain concerning the age of Cyprian. “When, through too much liberty, we fell into sloth and negligence; when every one began to envy and backbite another; when we waged, as it were, an intestine war amongst ourselves, with words as with swords; pastors rushed against pastors, and people against people, and strife and tumult, deceit and guile advanced to the highest pitch of wickedness—Our

\* In Matt. p. 441.

† Ibid. p. 420.



pastors, despising the rule of religion, strove mutually with one another, studying nothing more than how to outdo each other in strife, emulations, hatred, and mutual enmity; proudly usurping principalities, as so many places of tyrannical domination. Then the Lord covered the daughter of Zion with a cloud in his anger.”\*

Gregory Nazianzen, who flourished in the fourth century, at a time which many are disposed to assume as the very best model of the Christian church, speaks, in a number of places in his writings, with bitter regret of the proud and ambitious contests among the clergy of his day. His language is the more remarkable because he was himself a bishop, and of course somewhat interested in maintaining the credit of his order. Speaking of one of the most famous councils of his time, he says, “These conveyers of the Holy Ghost, these preachers of peace to all men, grew bitterly outrageous and clamorous against one another, in the midst of the church, mutually accusing each other, leaping about as if they had been mad, under the furious impulse of a lust of power and dominion, as if they would have rent the whole world in pieces.” He afterwards adds, “This was not the effect of piety, but of a contention for thrones.”—*Tom.* ii. 25. 27.

On another occasion, in the bitterness of his spirit, he expresses himself in the following strong language, “Would to God there were no prelacy, no prerogative of place, no tyrannical privileges; that by virtue alone we might be distinguished. Now this right and left hand, and middle rank, these higher and lower dignities, and this state-like precedence, have caused many fruitless conflicts and bruises; have cast many

\* *Hist. Eccles. lib. viii. cap. 1.*

into the pit, and carried away multitudes to the place of the goats."—*Orat.* 28.

Nay, Archbishop Whitgift, with all his Episcopal partialities, was constrained to acknowledge the ambitious and aspiring temper which disgraced many bishops even as early as the time of Cyprian. "There was great contention," says he, "among the bishops in the Council of Nice, insomuch that even in the presence of the emperor, they ceased not to libel one against another. What bitterness and cursing was there between Epiphanius and Chrysostom! What jarring between Jerome and Augustine! Bishops shall not now need to live by pilling and polling, as it seems they did in Cyprian's time; for he complaineth thereof in his sermon *De Lapsis*."\*

With Whitgift agrees his contemporary Rigaltius, who was so much distinguished for his learned Annotations on the works of Cyprian. Speaking of Cyprian's age, and of the deacon's office, he says, "By little and little, and from small beginnings, a kingdom and a love of dominion entered into the church. In the apostles' time there were only deacons; Cyprian's age admitted sub-deacons; the following age arch-deacons, and then archbishops and patriarchs."

These extracts are produced, not to blacken the ministerial character; but to establish the fact, that clerical ambition, and clerical encroachments were familiarly known, even during that period which modern Episcopalians pronounce the purest that was ever enjoyed by the Christian church. I certainly have no interest, and can take no pleasure in depicting the foibles, the strifes, and the vices of the clergy

\* Defence of his Answer against Cartwright, p. 472, &c.

in any age. But when assertions are made respecting them as directly contradictory to all history, as they are contrary to the course of depraved human nature; and especially when these assertions are triumphantly employed as arguments to establish other assertions equally unfounded, it is time to vindicate the truth. To do this, in the present case, is an easy task. The man who, after perusing the foregoing extracts, can dare to say, that the clergy of the first three centuries, were all too pious and disinterested to admit the suspicion, that they aspired to titles and honours, and intrigued for the attainment of episcopal chairs, must have a hardihood of incredulity, or an obliquity of perception truly extraordinary. We have seen that Hermas plainly refers to certain ecclesiastics of his time, who had "envy and strife among themselves concerning dignity and pre-eminence." Hege-sippus goes further, and points out the case of a particular individual, who ambitiously aspired to the office of bishop, and was exceedingly disappointed and mortified at not obtaining it. Cyprian expressly declares not only that a spirit of intrigue, of worldly gain, and of ecclesiastical domination, existed among the clergy of his day, but that such a spirit was awfully prevalent among them. Eusebius gives us similar information in still stronger terms. Archbishop Whitgift makes the same acknowledgment, more particularly with respect to the bishops of that period. And even Dr. Bowden acknowledges that a number of persons, as early as the days of Cyprian, and before his time, who aspired to the office of bishop, and who used every effort and artifice to attain it, on being disappointed, distinguished themselves as heretics or schismatics, and became the pests of the church.

These extracts might be multiplied twenty-fold. If any intelligent reader will look through the pages of Clemens Alexandrinus, Tertullian, Cyprian, Origen, Chrysostom, and, above all, Basil, to name no more, he will find, within the first three hundred and fifty, or four hundred years, an amount of evidence of the depravity of ecclesiastics which will amaze and revolt him. He will find evidence, not only of selfishness, of pride, and of grasping ambition, but of voluptuous and licentious habits, with the description of which I cannot pollute my pages; and which would convince every impartial mind that not merely some, but large numbers of them were utterly unprincipled and profligate.

Now, I repeat, if any man, after reading such accounts, can lay his hand on his heart, and say, that there is no evidence that the ministers of the Christian church, even for the first two hundred years after the apostolic age, were too pious, pure, and disinterested to make any ambitious attempts to usurp power; or to pursue their own aggrandizement at the expense of the rights and claims of others; I say, if any man, after reading the foregoing statements and citations can lay his hand on his heart, and say this—he must be blinded by a prejudice of the most extraordinary kind. Nay, I will venture to assert, that, so far from having reason to doubt the possibility of the clergy of those early times striving with unhallowed ambition to gain the upper hand of each other, and to obtain titles and places; if they were really such men as their most venerable and trust-worthy contemporaries describe—it would have been something bordering on miracle, if prelacy, or some such innovation on the simple and primitive model of church order, had not arisen.



Still, however, the question recurs; What, in those days of persecution and peril, before Christianity was established, when the powers of the world were leagued against it, and when every Christian pastor especially held a station of much self-denial and danger, what could induce any selfish or ambitious man to desire the pastoral office, and to intrigue for the extension of the powers and honours of that office? When my opponents can tell me what induced Judas Iscariot to follow Christ, at the risk of his life; when they can tell me what impelled Diotrophes to desire the pre-eminence in the church; or what were the objects of Demas, Hymenæus, and Alexander, in their restless and ambitious conduct, while Calvary was yet smoking with the blood of their crucified Lord, and while their own lives were every moment exposed to the rage of persecution;—when my opponents can tell me what actuated these men, I shall be equally ready to assign a reason for the early rise and progress of prelacy.

But there is no need of retreating into the obscurity of conjecture, when causes enough to satisfy every mind may easily be assigned. If the advocates of Episcopacy do not know that there are multitudes of men, in all ages, in the church, and out of it, who are ready to court distinction merely for distinction's sake, and at the evident hazard of their lives, they have yet much to learn from the instructions both of human nature and of history. But this is not all. It is a notorious fact, that the office of bishop, even in those early times, had much to attract the cupidity, as well as the ambition of selfish and aspiring men. The revenues of the primitive church were large and alluring. It is granted that, during the first three

centuries, the church held little or no real property; as the Roman laws did not allow any person to give or bequeath real estates to ecclesiastical bodies, without the consent of the senate or the emperor. The contributions, however, which were made to the church, for the support of the clergy, the poor, &c. were immense. During the apostolic age, the proceeds of the sale of real estates were devoted to ecclesiastical and charitable purposes, and laid at the apostles' feet. We find the gentile churches contributing liberally to the relief of the churches of Judea, in Acts xi. 29. Rom. xv. 26. 1 Cor. xvi. 1, and 2 Cor. viii. The same liberality manifested itself in subsequent times.\* So ample were the funds of the church of Rome, about the middle of the second century, that they were adequate not only to the support of her own clergy and poor members, but also to the relief of other churches, and of a great number of Christian captives in the several provinces, and of such as were condemned to the mines.† Such was the wealth of the same church, in the third century, that it was considered as an object not unworthy of imperial rapacity. By order of the Emperor Decius, the Roman deacon Laurentius was seized, under the expectation of finding in his possession the treasures of the

\* One cause of the liberality of the primitive Christians in their contributions to the church, was the notion which generally prevailed, that the end of the world was at hand. This notion was adopted by some of the early fathers, and propagated among the people with great diligence. Cyprian taught, in his day, with great confidence, that the dissolution of the world was but a few years distant. *Epist. ad Thibart.* The tendency of this opinion to diminish the self-denial of parting with temporal wealth is obvious. See *Father Paul's Hist. of Benefices and Revenues*, Chap. II.

† *Father Paul's Hist. of Ecclesiastical Benefices and Revenues*, Chap. iii.

church, and of transferring them to the coffers of the emperor: but the vigilant deacon, fearing the avarice of the tyrant, had distributed them, as usual, when a persecution was expected. Prudentius introduces an officer of the emperor, thus addressing the deacon, *Quod Cæsaris scis, Cæsari da, nempe justum postulo; ni fallor, haud ullam tuus signat Deus pecuniam, i. e.* Give to Cæsar what you know to be his, I ask what is just; for if I mistake not, your God coins no money.\*

Now the revenues of the churches, whether great or small, were at the disposal of the bishops. The deacons executed their orders. Of course they had every opportunity of enriching themselves at the expense of the church. And that they not unfrequently embraced this opportunity, is attested by Cyprian, who laments the fact, and is of opinion that the persecution which took place in the reign of Decius, was intended by God to punish a guilty people, and to purge this corruption from his church.† And yet, in the face of all this testimony, the advocates of Episcopacy permit themselves to maintain that there was no temptation, either before or during the age of Cyprian, to induce any man to desire the office of bishop. Nay, they tell us, that to suppose there was any such temptation, is, in fact, to yield the argument, because it is to concede that the office then included such a superiority and pre-eminence of rank as we utterly deny. Nothing will be more easy than to show that this whole plea is false, and every thing founded upon it worthless.

\* Prudent. in Lib. de Coronis. Father Paul's History of Ecclesiastical Benefices and Revenues, Chap. iii.

† See his discourse De Lapsis, before quoted.

The love of pre-eminence and of power is natural to man. It is one of the most early, powerful, and universal principles of our nature. It reigns without control in wicked men; and it has more influence than it ought to have in the minds of the most pure and pious. It shows itself in the beggar's cottage, as well as on the imperial throne; in the starving and gloomy dungeon, no less than in the luxurious palace. Nay, it has been known to show itself with the rack, the gibbet, and the flames of martyrdom in the immediate prospect. This is wonderful; but so it is. And to attempt to set up our imaginary reasonings against the fact, is in the highest degree presumptuous and irrational.

Now, though the bishop, for the first two centuries after Christ, was, as we have seen, nothing more than a mere parochial "overseer," in other words, the pastor of a single church; yet his office was not without its attractions. It was a place of honour and of trust. He was looked up to as a leader and guide. The ruling elders and deacons of the parish by whom he was surrounded, regarded him as their superior, and treated him with reverence. And, as the bounty distributed by the deacons was, to a considerable extent, directed by his pleasure—the poor, of course, considered and revered him both as their spiritual and temporal benefactor; and gave him much of the incense of respect, gratitude, and praise. Here was abundantly enough to tempt an humble ecclesiastic in those days, or in any days. There are thousands of men—thousands of honest, good men, quite capable of being attracted by such fascinations as these. Many an humble rectory; many a plain, and even poor pastoral charge has been sought, from that time



to the present, with zeal and earnestness, for one half the temptation which has been described. But this was not all. While such were the attractions connected with the bishop's office, in its primitive parochial form, these attractions were not a little increased in the third century, when ambition sought and obtained some extension of the bishop's prerogative; and still more augmented in the fourth, when worldly pride and splendour in that office began to be openly enthroned in the church.

But still it may be asked—Even supposing the clergy of the first three centuries to have been capable of aspiring, ambitious conduct; and supposing that there were temptations to induce them thus to aspire; can we suppose that their unjust claims would have been calmly yielded, and their usurpations submitted to without a struggle on the part of the other clergy, and the great body of the people? If, then, such claims were made, and such usurpations effected, why do we not find, in the early history of the church, some account of a change so notable, and of conflicts so severe and memorable as must have attended its introduction?

In answer to this question, let it be remembered, that the nations over which the Christian religion was spread with so much rapidity during the first three centuries, were sunk in deplorable ignorance. Grossly illiterate, very few were able to read; and even to these few, manuscripts were of difficult access. At that period, popular eloquence was the great engine of persuasion; and where the character of the mind is not fixed by reading, and a consequent habit of attention and accurate thinking, it is impossible to say how deeply and suddenly it may be operated upon

by such an engine. A people of this description, wholly unaccustomed to speculations on government; universally subjected to despotic rule in the state; having no just ideas of religious liberty; altogether unfurnished with the means of communicating and uniting with each other, which the art of printing has since afforded; torn with dissensions among themselves, and liable to be turned about with every wind of doctrine; such a people could offer little resistance to those who were ambitious of ecclesiastical power. A fairer opportunity for the few to take the advantage of the ignorance, the credulity, the divisions, and the weakness of the many, can scarcely be imagined. In truth, under these circumstances, ecclesiastical usurpation is so far from being improbable, that, to suppose it not to have taken place, would be to suppose a continued miracle.

Nor is there more difficulty in supposing that these encroachments were submitted to by the clergy, than by the people. Some yielded through fear of the bold and domineering spirits who contended for seats of honour; some with the hope of obtaining preferment themselves in their turn; and some from that lethargy and sloth which ever prevent a large portion of mankind from engaging in any thing which requires enterprise and exertion. To these circumstances it may be added, that, while some of the presbyters, under the name of *bishops*, assumed unscriptural authority over the rest of that order; the increasing power of the latter over the deacons, and other subordinate grades of church officers, offered something like a recompense for their submission to those who claimed a power over themselves.

In addition to all these circumstances, it is to be

recollected, that the encroachments and the change in question took place gradually. The advocates of Episcopacy sometimes represent us as teaching that the change in question was adopted at once, or by a single step. We believe no such thing. As we have seen, Jerome expressly tells us that prelacy was brought in *paulatim*—by little and little. It was three hundred years in coming to maturity. When great strides in the assumption of power are suddenly made, they seldom fail to rouse resentment, and excite opposition. But when made artfully, and by slow degrees, nothing is more common than to see them pass without opposition, and almost without notice. Instances of this kind among nations sunk in ignorance, and long accustomed to despotic government, are numberless; and they are by no means rare even among the more enlightened. The British nation, in the seventeenth century, saw a monarch restored with enthusiasm, and almost without opposition, to the throne, by those very persons, who, a few years before, had dethroned and beheaded his father, and declared the bitterest hatred to royalty. At the beginning of the nineteenth century, one of the most enlightened nations of Europe, in a little more than twelve years after dethroning and decapitating a mild and gentle king, and after denouncing kingly government, with almost every possible expression of abhorrence, yielded, without a struggle, to the will of a despotic usurper. And, still more recently, we have seen a people enlightened and free, who had for more than two centuries maintained and boasted of their republican character, submit ignobly and at once, to the yoke of a monarch imposed on

them by a powerful neighbour. In short, the most limited knowledge of human nature, and of history, shows not only the possibility, but the actual and frequent occurrence of changes from free government to tyranny and despotism, in a much shorter period than a century; and all this in periods when information was more equally diffused, and the principles of social order much better understood, than in the second and third centuries of the Christian era.

Nor is it wonderful that we find so little said concerning these usurpations in the early records of antiquity. There was probably but little written on the subject; since those who were most ambitious to shine as writers, were most likely to be forward in making unscriptural claims themselves; and, of course, would be little disposed to record their own shame. It is likewise probable, that the little that was written on such a subject, would be lost; because the art of printing being unknown, and the trouble and expense of multiplying copies being only incurred for the sake of possessing interesting and popular works, it was not to be expected, that writings so hostile to the ambition and vices of the clergy, would be much read, if it were possible to suppress them. And when to these circumstances we add, that literature after the fourth century, was chiefly in the hands of ecclesiastics; that many important works written within the first three centuries are known to be lost; and that of the few which remain, some are acknowledged on all hands, to have been grossly corrupted, and radically mutilated, we cannot wonder that so little in explanation of the various steps of clerical usurpation has reached our times.

In confirmation of this reasoning, a variety of facts,



acknowledged as such by the advocates of Episcopacy themselves, may be adduced.

The first is, the rise of archbishops and metropolitans in the church. All Protestant Episcopalians, with one voice, grant that all bishops were originally equal; that archbishops, metropolitans, and patriarchs were offices of human invention, and had no other than human authority. Yet it is certain that they arose very nearly as soon as diocesan bishops. In fact they arose so early, became in a little while so general, and were introduced with so little opposition and noise, that some have undertaken, on this very ground, to prove that they were of apostolical origin. How did this come about? How did it happen that any of the bishops were proud or ambitious enough to usurp titles and powers which the Master never gave them? How came their fellow-bishops to submit so quietly to the encroachment? And why is it that we have quite as little on the records of antiquity to point out the arts and steps by which this usurped pre-eminence was reached, as we have to show the methods by which diocesan Episcopacy was established?

Closely connected with the introduction of archbishops, and other grades in the Episcopal office, is the rise and progress of the Papacy. It is certain that the anti-christian claims of the Bishop of Rome were begun before the close of the second century. The writings of Irenæus and Tertullian, both furnish abundant evidence of this fact. Yet the records of antiquity give so little information respecting the various steps by which this "man of sin" rose to the possession of his power; they contain so little evidence of any efficient opposition to his claims; and represent the sub-

mission of the other bishops as being so early and general, that the Papists attempt, from these circumstances, to prove the divine origin of their system. Yet what Protestant is there who does not reject this reasoning as totally fallacious, and conclude that the supremacy of the Bishop of Rome is an unscriptural usurpation? And although the most impartial and learned divines may and do differ among themselves in fixing the several dates of the rise, progress, and establishment of this great spiritual usurper; yet the fact that he did thus rise, and advance, and erect a tyrannical throne in the church, contrary to all that might have been expected both from the piety and the selfishness of the early Christians, is doubted by none.

Accordingly, this view of the gradual and insidious rise of prelacy is presented by a number of the most learned and impartial ecclesiastical historians. Of these a specimen will be given.

The first whom I shall quote is the learned Dr. Mosheim, a Lutheran divine, whose Ecclesiastical History has been for a century the theme of praise, for the general impartiality as well as erudition manifested by its author. In his account of the first century, he has the following remarks: "The rulers of the church at this time, were called either presbyters or bishops, which two titles are in the New Testament, undoubtedly applied to the same order of men. These were persons of eminent gravity, and such as had distinguished themselves by their superior sanctity and merit. Their particular functions were not always the same; for while some of them confined their labours to the instruction of the people, others contributed in different ways to the edification of the

church. Such was the constitution of the Christian church in its infancy, when its assemblies were neither numerous nor splendid. Three or four presbyters, men of remarkable piety and wisdom, ruled these small congregations in perfect harmony, nor did they stand in need of any president or superior to maintain concord and order, where no dissensions were known. But the number of the presbyters and deacons increasing with that of the churches, and the sacred work of the ministry growing more painful and weighty by a number of additional duties, these new circumstances required new regulations. It was then judged necessary that one man of distinguished gravity and wisdom should preside in the council of presbyters, in order to distribute among his colleagues their several tasks, and to be a centre of union to the whole society. This person was at first styled the angel of the church to which he belonged; but was afterwards distinguished by the name of bishop or inspector; a name borrowed from the Greek language, and expressing the principal part of the Episcopal function, which was to inspect into, and superintend the affairs of the church. Let none, however, confound the bishops of this primitive and golden period of the church with those of whom we read in the following ages. For though they were both distinguished by the same name, yet they differed extremely, and that in many respects. A bishop, during the first and second centuries, was a person who had the care of one Christian assembly, which, at that time, was, generally speaking, small enough to be contained in a private house. In this assembly he acted, not so much with the authority of a master, as with the zeal and diligence of a faithful servant. He instructed the

people, performed the several parts of divine worship, attended the sick, and inspected into the circumstances and supplies of the poor.”—*Eccles. Hist.* I. 101. 104—106. Such is the representation which this learned historian gives of the government of the Christian church during the first, and the greater part of the second century.

Of the third century he speaks in the following manner: “The face of things began now to change in the Christian church. The ancient method of ecclesiastical government seemed, in general, still to subsist, while, at the same time, by imperceptible steps, it varied from the primitive rule, and degenerated towards the form of a religious monarchy. For the bishops aspired to higher degrees of power and authority than they had formerly possessed, and not only violated the rights of the people, but also made gradual encroachments upon the privileges of the presbyters. And that they might cover these usurpations with an air of justice, and an appearance of reason, they published new doctrines concerning the nature of the church, and of the Episcopal dignity. One of the principal authors of this change in the government of the church, was Cyprian, who pleaded for the power of the bishops with more zeal and vehemence than had ever been hitherto employed in that cause. This change in the form of ecclesiastical government was soon followed by a train of vices, which dishonoured the character and authority of those to whom the administration of the church was committed. For though several yet continued to exhibit to the world illustrious examples of primitive piety and Christian virtue, yet many were sunk in luxury and voluptuousness; puffed up with vanity,



arrogance, and ambition; possessed with a spirit of contention and discord; and addicted to many other vices, that cast an undeserved reproach upon the holy religion of which they were the unworthy professors and ministers. This is testified in such an ample manner, by the repeated complaints of many of the most respectable writers of this age, that truth will not permit us to spread the veil which we should otherwise be desirous to cast over such enormities among an order so sacred. The bishops assumed, in many places, a princely authority. They appropriated to their evangelical function, the splendid ensigus of temporal majesty. A throne surrounded with ministers, exalted above his equals the servant of the meek and humble Jesus; and sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration for their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who, neglecting the sacred duties of their station, abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. The deacons, beholding the presbyters deserting thus their functions, boldly usurped their rights and privileges; and the effects of a corrupt ambition were spread through every rank of the sacred order.”—I. 265—267.

I shall only add a short extract from the same writer’s account of the fourth century. “The bishops, whose opulence and authority were considerably increased since the reign of Constantine, began to introduce gradually innovations into the form of ecclesiastical discipline, and to change the ancient government of the church. Their first step was an entire exclusion of the people from all part in the adminis-

tration of ecclesiastical affairs; and afterwards, they, by degrees, divested even the presbyters of their ancient privileges, and their primitive authority, that they might have no importunate protesters to control their ambition, or oppose their proceedings; and principally that they might either engross to themselves, or distribute as they thought proper, the possessions and revenues of the church. Hence it came to pass that at the conclusion of the fourth century, there remained no more than a mere shadow of the ancient government of the church. Many of the privileges which had formerly belonged to the presbyters and people, were usurped by the bishops; and many of the rights which had been formerly vested in the Universal Church, were transferred to the emperors, and to subordinate officers and magistrates.”—I. 348.

Such is the representation of Mosheim, one of the most learned men of the eighteenth century; and who had probably investigated the early history of the church with as much diligence and penetration as any man that ever lived.

The next citation shall be taken from Gibbon’s “Decline and Fall of the Roman Empire.” The hostility of this writer to the Christian religion is well known. Of course, on any subject involving the divine origin of Christianity, I should feel little disposition either to respect his judgment, or to rely on his assertions. But on the subject before us, which is a question of fact, and which he treats historically, he had no temptation to deviate from impartiality; or, if such temptation had existed, it would have been likely to draw him to the side of ecclesiastical aristocracy and splendour, rather than to that of primitive simplicity. In fact, his leaning to the external show of

Romanism is well known. His deep and extensive learning, no competent judge ever questioned: and, indeed, his representations on this subject are fortified by so many references to the most approved writers, that they cannot be considered as resting on his candour or veracity alone.\*

Mr. Gibbon thus describes the character and duties of Christian bishops in the first and second centuries: "The public functions of religion were solely entrusted to the established ministers of the church, the bishops and the presbyters; two appellations which, in their first origin, appear to have distinguished the same office, and the same order of persons. The name of presbyter was expressive of their age, or rather of their gravity and wisdom. The title of bishop denoted their inspection over the faith and manners of the Christians who were committed to their pastoral care. In proportion to the respective numbers of the faithful, a larger or smaller number of these episcopal presbyters guided each infant congregation, with equal authority, and with united counsels. But the most perfect equality of freedom requires the directing hand of a superior magistrate; and the order of public deliberations soon introduces the office of a president, invested at least with the authority of collecting the sentiments, and of executing the resolutions of the assembly. A regard for the public tranquillity, which would

\* The pious Episcopal divine, Dr. Haweis, speaking of Mr. Gibbon's mode of representing this subject, expresses himself in the following manner: "Where no immediate bias to distort the truth leaves him an impartial witness, I will quote Gibbon with pleasure, I am conscious his authority is more likely to weigh with the world in general, than mine. I will, therefore, simply report his account of the government and nature of the primitive church. I think we shall not in this point greatly differ."—*Eccles. Hist.* I. 416.

so frequently have been interrupted by annual, or by occasional elections, induced the primitive Christians to constitute an honourable and perpetual magistracy, and to choose one of the wisest and most holy among their presbyters, to execute, during his life, the duties of their ecclesiastical governor. It was under these circumstances that the lofty title of bishop began to raise itself above the humble appellation of presbyter; and while the latter remained the most natural distinction for the members of every Christian senate, the former was appropriated to the dignity of its new president. The pious and humble presbyters who were first dignified with the Episcopal title, could not possess, and would probably have rejected the power and pomp which now encircle the tiara of the Roman pontiff, or the mitre of a German prelate. The primitive bishops were considered only as the first of their equals, and the honourable servants of a free people. Whenever the Episcopal chair became vacant by death, a new president was chosen among the presbyters, by the suffrage of the whole congregation. Such was the mild and equal constitution by which the Christians were governed more than a hundred years after the death of the apostles.”\*—*Decline and Fall*, Vol. II. 272—275.

- Concerning the state of Episcopacy in the third century, Mr. Gibbon thus speaks: “As the legislative authority of the particular churches was insensibly superseded by the use of councils, the bishops obtained, by their alliance, a much larger share of

\* Here is an explicit declaration, that the presidency or standing moderators of one of the presbyters, among his colleagues, without any claim to superiority of order, was the only kind of Episcopacy that existed in the church, until near the close of the second century.



executive and arbitrary power; and, as soon as they were connected by a sense of their common interest, they were enabled to attack with united vigour the original rights of the clergy and people. The prelates of the third century imperceptibly changed the language of exhortation into that of command, scattered the seeds of future usurpations; and supplied by Scripture allegories, and declamatory rhetoric, their deficiency of force and of reason. They exalted the unity and power of the church, as it was represented in the Episcopal office, of which every bishop enjoyed an equal and undivided portion. Princes and magistrates, it was often repeated, might boast an earthly claim to a transitory dominion. It was the Episcopal authority alone, which was derived from the Deity, and extended itself over this, and over another world. The bishops were the vicegerents of Christ, the successors of the apostles, and the mystic substitutes of the high priest of the Mosaic law. Their exclusive privilege of conferring the sacerdotal character, invaded the freedom both of clerical and of popular elections; and if, in the administration of the church, they sometimes consulted the judgment of the presbyters, or the inclination of the people, they most carefully inculcated the merit of such a voluntary condescension." I. p. 276, 277.

Dr. Haweis, an Episcopal divine, in his *Ecclesiastical History*, a late and popular work, before quoted, substantially agrees with Dr. Mosheim and Mr. Gibbon, in their representations on this subject. He explicitly pronounces with them, that primitive Episcopacy was parochial, and not diocesan; that clerical pride and ambition gradually introduced prelacy; that there was no material innovation, however, on the

primitive model, until the middle of the second century; and that after this, the system of imparity made rapid progress, until there arose, in succession, diocesan bishops, archbishops, metropolitans, patriarchs, and, finally, the Pope himself.

I shall only add one more to this class of testimonies. It is that of the celebrated Professor Neander, of Prussia, probably the most deeply learned ecclesiastical antiquary now living. And his connexion with the Lutheran Church, as before observed, exempts him from all suspicion of strong prejudice in favour of either Prelacy or Presbyterianism. His statement on the subject is so extended and circuitous, that it is necessary to present an abridgment rather than the whole, in this place. He expresses a decisive opinion, then, that prelacy was not established by the apostles; that nothing more than a moderator of each parochial presbytery existed for nearly two hundred years after Christ; that these parochial moderators or "presiding elders," had no higher office than their colleagues in the eldership, being only *primi inter pares*, i. e. the first among equals; and that as the first Christian spirit declined, the spirit of ambition and encroachment gained ground against the "Presbyterian system," as he emphatically styles the apostolical model. And, accordingly, in speaking of the struggle of Cyprian against his opponents, in the third century, he styles the success of the former against the latter, as the triumph of the Episcopal system over "Presbyterianism."\*

The fact being thus established, that diocesan Episcopacy was not sanctioned by the apostles; that it

\* History of the Christian Church, vol. i. p. 194, 238. London edition. Rose's translation.

was the offspring of human ambition; and that it was gradually introduced into the church; I shall not dwell long on the precise gradations by which it was introduced, or the precise date to be assigned to each step in its progress. Such an inquiry is as unnecessary and unimportant as it is difficult. But as it may gratify some readers to know how those who have most deeply and successfully explored antiquity, have considered the subject, I shall attempt a sketch of what appears to have been the rise and progress of this remarkable usurpation.

The Christian religion spread itself during the apostolic age, over a large part of the Roman empire. It was first received in the principal cities, Jerusalem, Antioch, Ephesus, Corinth, and Rome. Here congregations appear to have been first formed, and church officers first appointed. As the places of worship were usually private houses, it follows of course that each congregation was comparatively small. And as we read of great multitudes having believed in several of the larger cities, we may infer that there were a number of these congregations, or small house-churches in each of those cities; without, however, being so distinctly divided into separate societies as is common at the present day.

Each primitive congregation was probably furnished with one or more elders, and also with deacons. The elders were of two kinds: the first class were ministers of the gospel, and therefore taught and led the devotions of the people, as well as ruled in the church. The other class assisted as rulers only. It is not certain that both these classes of elders were found in every church. We only know that they both existed in the apostolic age; and that all the elders of

each congregation, when convened, formed a kind of parochial presbytery, or church session. The teaching elders were also called bishops. Of these each congregation was always furnished with one, and sometimes with several, according to the number of its members, and other circumstances. We are expressly told in the sacred history, that in the days of the apostles there were a number of bishops in each of the cities of Ephesus and Philippi; and it is most probable that these were the pastors of different congregations in those cities respectively.

In those cases in which there were several pastors or bishops in the same church, they were at first perfectly and in all respects equal. "They ruled the church," as Jerome expresses it, "in common;" and the alternate titles of bishop and elder belonged and were equally applied to all. It does not appear, that in the beginning, even a temporary chairman was found necessary. There was probably little formality in their mode of transacting business. A large portion of the spirit of their Master supplied the place of specific rules, and of energetic government. But towards the close of the first century, when both churches and ministers had greatly multiplied; when it was common to have a number of teaching as well as ruling elders in the same congregation; when, with the increasing number, it is most probable that some unworthy characters had crept into the ministry; and when, of course, the preservation of order in their parochial presbyteries was more difficult, the expedient of appointing a president or moderator would naturally and almost unavoidably be adopted. This presiding presbyter was generally, at first, the oldest and gravest of the number; but soon afterwards, as we



are told, the rule of seniority was laid aside, and the most able, enterprising, and decisive presbyter, was chosen to fill the chair. After a while, the choice of a president was not made at every meeting of the parochial presbytery, or church session, but was made for an indefinite time, and sometimes for life; in which case the choice usually fell upon the person who had the most influence, and was supposed to possess the greatest weight of character. This chairman or moderator, who presided during the debates, collected the voices, and pronounced the sentences of the bench of presbyters, was, of course, the most conspicuous and dignified of the number. He had no pre-eminence of order over his brethren; but (to employ the illustration of a respectable Episcopal divine, before quoted,) as the chairman of a committee has a more honourable place than the rest of the members, while the committee is sitting; so a chairman for life, in a dignified ecclesiastical court, was generally regarded with peculiar respect and veneration. In conducting public worship, this chairman always took the lead; as the organ of the body, he called the other presbyters to the performance of the several parts assigned to them; and usually himself prayed and preached. When the bench of presbyters was called to perform an ordination, the chairman, of course, presided in this transaction; and in general, in all acts of the church session or consistory, he took the lead, and was the principal medium of communication.

This practice of choosing a president in the consistorial court appears to have begun in a short time after the death of the apostles, and to have been the only kind of pre-eminence that was enjoyed by any of the bishops, over their brethren, until the close of

the second century. Indeed Jerome declares, that this was the only kind of Episcopal pre-eminence that existed in the church of Alexandria, one of the most conspicuous then in the world, until the middle of the third century. That such was the only superiority which the principal pastor of each church enjoyed in primitive times, and that such was the origin of this superiority, is evident, not only from the direct testimony of antiquity, but also, indirectly from the names by which this officer is generally distinguished by the early writers. He is not only called emphatically the bishop of the church, but, as all his colleagues also had the title of bishop, he is, perhaps, more frequently styled, by way of distinction, the president, (Προεστως) the chairman, (Προεδρος,) and the person who filled the first seat, (Πρωτοκαθεδρια,) in the presbytery. Had we no other evidence in the case, these titles alone would go far towards establishing the origin and nature of his pre-eminence.

The powers of this chairman were gradually increased. In some cases his own ambition, and, in others, the exigencies of particular times and places, at once multiplied his duties, enlarged his authority, and augmented his honours. Not only the ruling elders, but also his colleagues in the ministry were led insensibly to look upon him with peculiar reverence. His presence began to be deemed necessary, at first to the regularity, and afterwards to the validity of all the proceedings of the bench of presbyters. And as his office, in those times, was a post of danger as well as of honour, the rest of the presbyters would more readily submit to the claims of a man who put his life in his hand to serve the church. This may be called the first step in the rise of prelacy. The ex-

ample once set in some of the principal cities, was probably soon adopted in the less populous towns, and in the country churches.

This measure led to another equally natural. The pastors or bishops who resided in the same city, or neighbourhood, were led on different occasions to meet together, to consult and to transact various kinds of business. Their meetings were probably at first attended with very little formality. In a short time, however, as Christianity gained ground, they came together more frequently; had more business to transact; and found it expedient to be more formal in their proceedings. A president or chairman became necessary, as in the smaller presbytery or church session. Such an officer was accordingly chosen, sometimes at each meeting, but more frequently for an indefinite period, or for life. Whatever number of congregations and of ministers were thus united under a presbytery, they were styled, (upon a principle of ecclesiastical unity which was then common,) one church. The standing moderator or president of this larger presbytery, was styled the bishop of the city in which he presided. This was a second step towards prelacy. At what precise time it was taken, is difficult to be ascertained. But before the middle of the third century, so greatly increased were the affluence and pride of ecclesiastics, that the claims of this presiding presbyter began to be large and confident. As he officially superintended the execution of the decrees of the assembly, his power gradually increased; and it was a short transition from the exercise of power in the name of others, to the exercise of it without consulting them.

In the towns where there was but one congregation,

and that a small one, there was generally but one teaching presbyter associated with a number of ruling presbyters. This was the pastor or bishop. When the congregation increased, and the introduction of other teachers was found necessary, the first retained his place as sole pastor, and the others came in as his assistants; and although of the same order with himself, yet he alone was the responsible pastor. In short, the rest of the teaching presbyters in this case, bore precisely the same relation to the bishop, on the score of rank, as curates bear to the rector in a large Episcopal congregation. They bore the same office. They were clothed with the same official power of preaching and administering ordinances with the pastor, and were capable, without any further ordination, of becoming pastors in their turn; but while they remained in this situation, their labours were chiefly directed by him. As a congregation under these circumstances increased still more, and included a number of members from the neighbouring villages, some of these members, finding it inconvenient to attend the church in which the bishop officiated every Lord's day, began to lay plans for forming separate congregations nearer home. To this the bishop consented, on condition that the little worshipping societies thus formed, should consider themselves as still under his pastoral care, as amenable to the parent church, and as bound to obey him as their spiritual guide. When the pastor agreed to this arrangement, it was generally understood, that there should be but one communion table, and one baptistery in the parish; and, of course, that when the members of these neighbouring societies wished to enjoy either of the sealing ordinances, they were to attend at the parent church, and receive



them from the hands of the pastor or bishop himself. At ordinary seasons they were supplied by his curates or assistants, who, in labouring in these little oratories or chapels of ease, were subject to his control. There was, however, but "one altar"—one communion table—one baptistery allowed in his parish. This was laying a foundation for the authority of one bishop or pastor over several congregations, which was not long afterwards claimed and generally yielded. This proved a third step in the rise of prelacy.

The progress of the church towards prelacy was further aided by the practice of convening synods and councils. This practice began at an early period, and soon became general. The Latins styled these larger meetings of the clergy Councils, the Greeks Synods; and the laws which were enacted by these bodies, were denominated Canons, *i. e.* Rules. "These councils," says Dr. Mosheim, "changed the whole face of the church, and gave it a new form." The order and decorum of their business required that a president should be appointed. The power lodged in this officer scarcely ever failed to be extended and abused. These synods were accustomed to meet in the capital cities of the district or province to which the members belonged, and to confer the presidency upon the most conspicuous pastor, for the time being, of the city in which they met. And thus, by the gradual operation of habit, it came to be considered as the right of those persons, and of their successors in office. "Hence," says the learned historian just quoted, "the rights of metropolitans derive their origin." The order of the church required, at first, the presence of the presiding bishops, to give regularity to the acts of synods and councils. In a little while

their presence was deemed necessary to the validity of these acts; and, in the third century, it began to be believed that without them nothing could be done. Such is the ordinary progress of human affairs. The increase of wealth, the decay of piety, the corruption of morals, and the prevalence of heresy and contention, were all circumstances highly favourable to the progress of this change, and concurring with Jewish prejudices, pagan habits, and clerical ambition, hurried on the growing usurpation.

That the synods and councils which early began to be convened, were, in fact, thus employed by the ambitious clergy, to extend and confirm their power, might be proved by witnesses almost numberless. The testimony of one shall suffice. It is that of the eminent Bishop Gregory Nazianzen, who lived in the fourth century, and who, on being summoned by the emperor to the general Council of Constantinople, which met in 381, addressed a letter to Procopius, to excuse himself from attending. In this letter he declares, "that he was desirous of avoiding all synods, because he had never seen a good effect, or happy conclusion of any one of them; that they rather increased than lessened the evils they were designed to prevent; and that the love of contention, and the lust of power, were there manifested in instances innumerable."—*Greg. Naz. Oper.* tom. I. p. 814. Epistle 55.

Toward the close of the third century, the title of bishop was seldom applied to any other of the presbyters, than the different classes of presidents before mentioned. The only shadow which now remained of its former use was in the case of the pastors of country parishes, who still maintained the parochial

Episcopacy, under the name of Chorepiscopi. The ordaining power, originally vested in all presbyters alike, was in the third century seldom exercised by presbyters, unless the presiding presbyter, or bishop, was present. About this time, the name of presbyter was changed into that of priest, in consequence of the unscriptural and irrational doctrine coming into vogue, that the Christian ministry was modelled after the Jewish priesthood. About this time also the office of ruling elder appears to have been chiefly laid aside, because discipline became unfashionable, and was put down, and a part of the ministry of the word bestowed upon deacons, contrary to the original design of their office, which was to superintend the maintenance of the poor. The presbytery sunk into the bishop's council. The synod subserved the pretensions of the metropolitan; and there was only wanting a general council, and a chief bishop, to complete the hierarchy: both of which were not long afterwards compliantly furnished. In the meantime, the few humble admirers of primitive parity and simplicity, who dared to remonstrate against these usurpations, were reviled as promoters of faction and schism, and either thrust out of the church, or awed into silence.

When Constantine came to the imperial throne, in the fourth century, he confirmed the usurpation of the bishops by his authority, and bestowed upon them a degree of wealth and power to which they had before been strangers. He conferred new splendour on every part of the ecclesiastical system. He fostered every thing which had a tendency to convert religion from a spiritual service into a gaudy, ostentatious, dazzling ritual; and its ministers into lords over God's heritage, instead of examples to the flock. Old Tes-

tament rites, heathen ceremonies, and institutions of worldly policy, which had long before begun to enter the church, now rushed in like a flood. And, what was worse, the great mass of the people, as well as of the clergy, were gratified with the change. The Jewish proselyte was pleased to see the resemblance which the economy of the Christian church began to bear to the ancient temple-service. The Pagan convert was daily more reconciled to a system, which he saw approximating to that which he had been long accustomed to behold in the house of his idols. And the artful politician could not but admire a hierarchy, so far subservient to the interests, and conformed to the model of the empire. Constantine assumed to himself the right of calling general councils, of presiding in them, of determining controversies, and of fixing the bounds of ecclesiastical provinces. He formed the prelatical government after the imperial model, into great prefectures; in which arrangement, a certain pre-eminence was conferred on the bishops of Rome, Antioch, Alexandria, and Constantinople; the first rank being always reserved for the Bishop of Rome, who succeeded in gradually extending his usurpation, until he was finally confirmed in it by an imperial decree.

Though an attempt has been made to trace some of the gradations by which ministerial imparity arose from small beginnings to a settled diocesan Episcopacy; yet, from the very nature of the case, the dates of the several steps cannot be precisely ascertained. To definite transactions which take place in a single day, or year, or which are accomplished in a few years, it is commonly an easy task to assign dates. But, in this gradual change, which was more than



three centuries in accomplishing, no reasonable man could expect to find the limits of the several steps precisely defined; because each step was slowly, and almost insensibly, taken; and more especially, because the practice of all the churches was not uniform. There was no particular time when the transition from a state of perfect parity, to a fixed and acknowledged superiority of order took place at once, and therefore no such time can be assigned. It is evident from the records of antiquity that the titles of bishop and presbyter were, as in the beginning, indiscriminately applied to the same order in some churches, long after a distinction had begun to arise in others. It is equally evident, that the ordaining power of presbyters was longer retained in the more pure and primitive districts of the church, than where wealth, ambition, and a worldly spirit, bore greater sway. In some churches there were several bishops at the same time; in others, but one. In some parts of the Christian world, it was the practice to consider and treat all the preaching presbyters in each church as colleagues and equals; in others, one of the presbyters was regarded as the pastor or bishop, and the rest as his assistants. Further, when the practice of choosing one of the presbyters to be president or moderator commenced, it appeared in different forms in different churches. In one church, at least, according to Jerome, the presiding presbyter was elected, as well as set apart, by his colleagues; in other churches, according to Hilary, the president came to the chair agreeably to a settled principle of rotation. In some cases the presiding presbyter was vested with greater dignity and authority; in others with less. In short, it is evident, that, in some portions of the church, a difference of order between

bishops and presbyters was recognized in the third century; in others, and perhaps generally, in the fourth; but in some others, not until the fifth century. No wonder, then, that we find a different language used by different fathers on this subject, for the practice was different; and this fact directs us to the only rational and adequate method of interpreting their different representations.

Such being the case, what reasonable man would expect to find in the records of antiquity, any definite or satisfactory account of the rise and progress of prelacy? If changes equally early and important are covered with still greater darkness; if the history of the first general council that ever met, and which agitated to its centre the whole Christian church, is so obscure that many of the circumstances of its meeting are disputed, and no distinct record of its acts has ever reached our times; what might be expected concerning an ecclesiastical innovation, so remote in its origin, so gradual in its progress, so indefinitely diversified in the shapes in which it appeared in different places at the same time, and so unsusceptible of precise and lucid exhibition? To this question, no discerning and candid mind will be at a loss for an answer. No; the whole of that reasoning, which confidently deduces the apostolical origin of prelacy, from its acknowledged and general prevalence in the fourth century, is mere empty declamation, as contradictory to every principle of human nature, as it is to the whole current of early history.

THE END.

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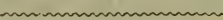
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BY THE

REV. JUSTIN EDWARDS, D.D.



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## PERMANENT SABBATH DOCUMENTS.

ENDS FOR WHICH THE SABBATH WAS APPOINTED, AND REASONS WHY IT SHOULD BE OBSERVED.

MAN is mortal and immortal. His body will soon die, and mingle with the dust. His soul will live, in a state of conscious, intelligent, moral, and accountable existence, for ever. Knowledge is the food by which it grows in piety, wisdom, usefulness, and bliss. Of all the knowledge of which it is capable, the knowledge of God and of Jesus Christ is the most important. This is life—*eternal* life.

One grand object of Jehovah, in all his dealings with men, is to manifest himself, and give to them correct views of his character and will. This is designed to lead them to exercise right feelings, and pursue a right course of conduct towards him, themselves, and one another. By so doing, they will glorify their Maker, benefit themselves, and do the greatest good to their fellow men.

For this, God stretched out the heavens, and laid the foundations of the earth; created man, and made him lord of this lower world. For this, he established for him various institutions and laws. Among them was the institution of the Sabbath, or a day of weekly rest from secular business and cares, of special devotion to the public worship of God, and the promotion of the spiritual and eternal interests of men.

The first great institution established in paradise, for the human race, was that of Marriage. This lays the foundation for families, and for social relations

among men. The second great institution, established also in paradise for the race, was that of the Sabbath. This was designed to *regulate* families, to point out the period for labour and the period for rest; for the public worship of God, and for special devotion to spiritual and eternal concerns. So important was this arrangement to the glory of God and to the welfare of men, that with reference to it, He regulated his own conduct in the creation of the world. He wrought six days himself. He then came out in the face of creation, and rested one day. He thus gave to this arrangement of six days for labour, and one for rest, the sanction of his high and holy example. This was the proportion which would, in all ages, be suited to the nature of men, adapted to their capacities, and essential to the supply of their wants. With reference to it, time itself was to be divided, not into days, or months, or years, merely, or into any periods measured by the revolutions of the earth or the heavenly bodies, but into *weeks*—periods of seven days; six for labour, and one for rest and special devotion to spiritual things. This division of time, measured by the conduct and will of God, and by the capacities and wants of men, was, among those who should know and do his will, to be as permanent and as universal as though it were measured by the revolutions of the earth or the heavenly bodies. It was to be, in all ages and all countries, a sign of the covenant between God and his people; an emblem and a foretaste of the rest which remaineth for them, and a special season of preparation for its eternal joys.

For this reason, Jehovah not only kept it himself, but he sanctified it, or set it apart from other days for this special purpose. He also blessed it, and with such a fulness of blessings, that they flow out, to those who keep it, not only on that day, but through all the other days of the week. They are blessed in their bodies and souls, in their going out and their coming in, and in all their ways.

In the fifty-eighth chapter of Isaiah and thirteenth verse, Jehovah speaks as if the keeping of the Sab-

bath were obedience, or would promote obedience, to all his commands, and thus insure his blessing: "If thou turn away thy foot from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it."

In the seventeenth chapter of Jeremiah and twenty-first verse, we have an exhibition of the same great principle: "Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

In the above passages Jehovah speaks as if the keeping of the Sabbath were every thing; as if it comprehended, or would secure, obedience to all his commands. This, in an important sense, is the case. Such is the nature of man, such the institution of the Sabbath, and such the effect which the keeping of it will have upon him, that, if he is obedient to God in this thing, he will be obedient to him in other things. A Sabbath-keeping people will be an obedient people. The manner in which they treat the Sabbath will be a test of their character, an index of their morality and religion. God did not think it necessary, therefore, to say to his people, in these passages, that, if they would not commit murder, he would bless them; or, if they would not be guilty of theft, he would bless them. He knew that, if they would rightly keep the Sabbath, they would not commit murder or theft, or ordinarily be guilty of any gross outward crimes. Men who regularly observe the Sabbath, and habitually attend public worship, which is a part of the proper observance of that day, do not commit such crimes. While they keep the Sabbath, God keeps them; not by force or coercion of any kind, but by the influence of moral government, through means of his appointment.

*The Sabbath is the great and all-pervading means of giving efficacy to moral government, and holds a relation to general morality similar to that which the marriage institution holds to social purity.* It was designed, and is adapted, to lead people stately to rest from worldly business, cares, and amusements; to contemplate Jehovah as the Creator, Preserver, Redeemer, Benefactor, Owner, Governor, Judge, and Disposer of men; to keep alive, and render practically efficacious, the knowledge of the one only living and true God; lead all to worship and adore him; and thus to experience the benefits of his infinitely wise, universal, and benevolent reign.

Hence the reason which he gave to his ancient people why they should keep it—"that ye may know that I am Jehovah." Had all men properly kept the



Sabbath, all would have known Jehovah, and worshipped him, from the creation of the world to the present time, and idolatry never would have been practised on the earth. Hence, also, when the wants of his ancient people required that they should no longer depend upon oral communications merely, but should have the unchanging laws by which they were to be governed placed upon a permanent record,—such as, “Thou shalt have no other gods before me; shalt not bow down to graven images; shalt not take the name of the Lord thy God in vain; shalt honour thy father and thy mother; shalt not kill, commit adultery, steal, bear false witness, or covet,”—he put this among them—“Remember the Sabbath day to keep it holy: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.” He placed this in the midst of them; and obedience to it was essential, in order to obedience to the other commands. If they would not keep the Sabbath, they would not obey him in other things. Sabbath-breaking would be treason against the government of God, and open the way for universal profligacy and ruin.

Hence, as a civil ruler, he would no more suffer the Sabbath-breaker to live among that people than he would the murderer. Though the *penalty* was placed among the local and temporary regulations of that peculiar people, was not designed to be permanent, and was not written by the finger of God on the tables of stone, yet the *law* was written there, because that was designed to be permanent. It expressed an obligation which arose from the nature of man, and from his relations to his Maker, and which, as really as the obligation expressed by the other laws, would be binding upon him through all time.

It is sometimes said that, if the law of the Sabbath is binding upon men now, then we must, as the Jews did, put the violators of it to death by the hand of the civil magistrate. *This does not follow.* We are not now, as the Jews did, to put the open, presumptuous

violators of the first, or the fifth, or the seventh command, to death. Yet are not these commands binding upon men? Is it not wicked for men to have another god before Jehovah, to bow down to graven images and worship them, or to dishonour their parents? All the commands of the decalogue expressed obligations which were binding upon men before they were written upon the tables of stone, and which will continue to be binding to the end of the world.

The penalty of death, attached for a time to the violation of the Sabbath, showed how the Lawgiver abhorred the crime. Nor was this abhorrence without good reason. The Sabbath-breaker violated a fundamental law. He proclaimed, by actions, the most impressive of all language—"No God!" and thus produced the effect of practical atheism on himself and on others. He does this in all ages. And as long as it will be wicked for men to have another god before Jehovah, to bow down to graven images, to take the name of God in vain, to dishonour their parents, to commit murder, adultery, or theft, to bear false witness, or to covet, so long will it be wicked for them not to rest from worldly business, cares, and amusements, one day in seven, for the purpose of publicly worshipping Jehovah, and promoting the spiritual good of themselves and others.

The *reason* which God gave on the tables of stone for keeping the Sabbath, was not a *Jewish* reason. It was one which applies alike to all men. "For in six days the Lord made the heavens and the earth, the sea, and all that in them is." But he did not make them for Jews merely, or for any particular people. He made them for us and for all men. As a memorial of that fact, he set apart the Sabbath, kept it, sanctified and blessed it, *for the benefit of all*. All are bound, by keeping it, to acknowledge this, and to honour him as the Creator, Preserver and Benefactor; and, as such, the Owner, Governor and Disposer of all things. The Sabbath was appointed for that purpose, and, as a consequence, to impress on

the minds of men the great truths, that "the earth is the Lord's and the fulness thereof, the world, and they that dwell therein;" that "the silver and the gold are his," though acquired by human industry, and "the cattle upon a thousand hills."

The earth is not eternal; it did not create itself; no creature called it into being. Nor is its existence to be ascribed to chance, to idols, or to any of the false Gods which men have worshipped. In the beginning Jehovah created the heavens and the earth. And the things which are seen were not made of things which do appear. They were literally *created*. "He spake, and it was. He commanded, and it stood fast."

The Sabbath was designed to make all men feel this; and to lead them, by keeping it, publicly to acknowledge, "Thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest." And "Thine, O Lord, is the greatness, and the power, and the victory, and the majesty; for all that is in the heavens and the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all."

Such are some of the truths, which, by the keeping of the Sabbath, are every week proclaimed to the world; in a manner adapted to the nature of man, and suited to make on him a strong and lasting impression.

When, on the morning of that blessed day, the sun rises and shines as brightly as on other days, the oxen graze as peacefully, the lambs skip as briskly, and the birds sing as sweetly, yet no man goes forth to his labour, no shop door or window opens, no wheel rattles on the pavement, or vessel leaves the harbour, no stage-coach or canal-boat runs, no whistling or rumbling is heard on the railroad, or bustle is witnessed in any department of secular business, but universal stillness reigns throughout creation, except as broken by the voice of prayer and praise ascending to its Author, *that stillness is the voice of God to the moral*

*nature of man*; his still, small, but all-pervading and mightily-efficacious voice, proclaiming his existence, his character, and his will; that he is a great God and a great King above all gods; that in his hand are the deep places of the earth, and that the strength of the hills is also his; that the sea is his, for he made it, and his hand formed the dry land; that he is a God that judgeth in the earth, and is not far from every one of us; that on him we are dependent, and to him we are accountable; and that he will bring every work into judgment, with every secret thing, whether it be good or evil. And it is a voice which each individual who is enlightened, and not scathed by iniquity till he is twice dead, will hear, and in some measure feel.

In proportion as he hearkens to it, and enters into its spirit, he will have a deeper and more operative conviction of the presence of God, and of the nearness, reality, and importance of eternal things. He will feel more solemn, more as if one thing were needful, as if the favour of God were life, and his loving kindness better than life; and he will be more likely to say, "O! come, let us worship and bow down; let us kneel before the Lord our Maker; for he is our God, and we are the people of his pasture and the sheep of his hand."

This was designed to be the effect of the stillness of the Sabbath, and this is the preparation which men need when they go to the house of God, and hear his voice speaking, through the living ministry, to the ear, in order to make it like the rain and the snow, that come down from heaven and water the earth, cause it to bring forth and bud, that it may give seed to the sower and bread to the eater. So, when men rightly keep the Sabbath, will the word of the Lord be. It will not return void, but will accomplish that which pleases him, and prosper in the thing whereunto he sends it. In the prophetic language of inspiration, "Men will go out with joy, and be led forth with peace; the mountains and the hills will break forth before them into singing, and all the trees of the field will clap their hands. Instead of the thorn will



come up the fir-tree, and instead of the brier, the myrtle-tree; and it will be to the Lord for a name, and for an everlasting sign, that shall not be cut off."

*The keeping of the Sabbath makes God known, gives efficacy to his moral government, increases the number and fidelity of his subjects, and communicates, to a greater extent than can otherwise be done, the benefits of his holy and perfect reign.*

The keeping of the Sabbath promotes the same end in another way, by directing attention to Jehovah, not merely as the Creator, but as the Preserver and Benefactor of men. Not only is it true that "*of him are all things,*" but equally true that "*by him are all things.*" He is not only the Former of our bodies and the Father of our spirits, but "*in him we live, and move, and have our being.*" He keeps the breath in our nostrils, the blood flowing in our veins, and the spirit of life within us. He not only piled up the mountains and scooped out the valleys, made the channels for the rivers, and the bed for the sea, but he maketh the grass to grow upon the mountains, and the corn to spring in the valleys. His rivers run among the hills. He visiteth the earth and watereth it. He maketh it soft with showers, and he blesseth the springing of it. The earth is full of the riches of his goodness. So is that great and wide sea, wherein are things creeping, innumerable, and where goeth that leviathan which he hath made to play therein. These all wait upon him, and he giveth them their meat. What he giveth, they, in ways of his appointment, gather. And when he withholdeth, they die. He openeth his hand and supplieth the wants of every living thing. *Of him, and through him, and to him, are all things.*

The Sabbath was designed to make men feel this, and lead them to act accordingly; to treat Jehovah as their Maker, Preserver, and Benefactor; and render to him the obedience which their relations to him require.

But to men he has *special* claims, over and above those which result from creation, preservation, and

the bestowment of all temporal favours. When they, by rebellion, were lost,—when there was no eye to pity and no arm to save,—then his eye pitied and his arm brought salvation. He laid help for them upon one who was mighty, and who came to take away their sins by the sacrifice of himself. Though he was rich, for their sakes he became poor, that they, through his poverty, might be rich. He was wounded for their transgressions, and bruised for their iniquities. The chastisement of their peace was upon him, and by his stripes they are healed. He bare their sins in his own body on the tree; entered the holy place with his blood, and obtained eternal redemption for them. Nor did he merely die for their sins. He rose again for their justification. And he now lives, and makes intercession for them, and offers them all the blessings of his salvation, without money and without price. Whosoever will may come to him, and them that come he will in no wise cast out. Though their sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. From all their filthiness and their idols he will cleanse them. A new heart will he give them, and a new spirit put within them. He will take away the heart of stone, and give them a heart of flesh. He will be their God, and they shall be his people.

**SURELY THEY ARE NOT THEIR OWN.** They did not create themselves. They do not preserve themselves. They are not the authors of the blessings which they enjoy. Above all, they “are bought with a price,” and “redeemed not with corruptible things, as silver, and gold, but with the precious blood of Christ,” who loved them, and gave himself for them, that whosoever believeth on him should not perish, but have everlasting life.

Such are some of the truths which the Sabbath inculcates. *It commemorates the work of God, as Creator, Preserver, Benefactor, and Redeemer.* It is the day which the Lord has made for this purpose, and which he blesses to this end. It also points to a

rising Saviour, a finished redemption, deliverance through grace, from an eternal hell, and exaltation to an eternal heaven. And it is a powerful means of leading men to live not unto themselves, but unto HIM who died for them, and rose again; and thus to glorify him in body and spirit, which are *preeminently* his.

They are his by creation, his by preservation, and his by all the blessings which they enjoy. They are his by redemption; and his, through the influence of the Sabbath and its attendant means of grace, they may be, and, if not rejected, will be, by *adoption*, and heirship to an inheritance incorruptible, undefiled, and not to fade away.

Thus the Sabbath was designed to commemorate and enforce the rights of God—those which result from creation, preservation, and redemption.

His right to men, to all which they possess, or can obtain, and to all things, is *higher* and more perfect than does or can belong to any other being. His rights are original, independent, eternal. His are the kingdom, the power, and the glory. His the absolute ownership, the rightful possession, and the just final disposal of all things. For he hath created all, and for his pleasure they are and were created. And his pleasure is always right, always perfect, and promotive of the highest good of all who obey him.

One conclusion which results from the above-mentioned truths, and to which we invite universal attention, is, *Whatever Jehovah does, or suffers to be done, he wrongs no one.*

Though his ways are in the great deep, his goings past finding out, and the reasons of his dealings to mortals are not known, yet he has reasons; good reasons, the best reasons, reasons, which, like himself, are perfect, and which, when published, will lead all the good to cry, "Alleluia! for the Lord God omnipotent reigneth."

When he lets the winds out of his fists, and they sweep the ocean, break the pride of navies, and sink the treasures of a thousand hearts, he wrongs no one.

When he suffers a fire to be kindled, and insurers and insured see their all go up in smoke, he wrongs no one.

If, with his providential finger, he touch the currency, or the commerce of a country, and all is in confusion, and the wise men, the great, and the mighty men who try to adjust it, dash one against another, like the waves of the sea, and accumulated millions vanish, he wrongs no one. Though he turn the fruitful field into a wilderness, and the mart of nations into a desert, he wrongs no one. When he comes and lays his hand on that little child who has just opened its eyes on creation, and it closes them and passes away, he does not wrong even *her* who gave it birth; "for the Lord gave, and the Lord hath taken" *only his own*. And though he doth his pleasure in the armies of heaven, among the inhabitants of earth, and with all things throughout the universe, he doth all things well.

This the Sabbath was appointed to make men feel, and lead them to say, in view of all that God does, "It is the Lord: let him do as seemeth good in his sight." "Though the fig-tree should not blossom, and there be no fruit in the vine, the labour of the olive fail, and the fields yield no meat, the flocks be cut off from the fold, and there be no herd in the stall, yet will I rejoice in the Lord, and joy in the God of my salvation." "Though he slay *me*, yet will I trust in *him*."

Another conclusion, which results from the facts above mentioned, is, that *men have no rights to any thing but those which God gives them*. Their rights are derived and dependent. Without information from the Giver, they would never know what these rights are. This information he has given in the Bible; all of which is given by inspiration of God, and is profitable for doctrine, reproof, correction, and instruction in righteousness, that men who receive and obey it may become perfect, and be thoroughly furnished unto all good works. It shows them what to believe, wherein they are wrong, and how to re-



turn to that which is right. It instructs them in what is right, in feeling and conduct, towards God, themselves, and their fellow-men; and it sets before them the highest motives to do it. It is the voice of God to the soul, testifying words by which it may be enlightened, sanctified, and saved.

For this reason every person should *own* a copy, search it daily as the word of God, with earnest supplication for the teaching of his Spirit; and as they know his will they should do it. They will then know the truth, and the truth will make them free. God will shine into their minds, and give them the light of the knowledge of his glory in the face of Jesus Christ. In his light they will see light, and will become light in the Lord. They will know him, and Jesus Christ, whom he has sent, and will let the light of holiness so shine that others will be led to glorify their Father in heaven:

They will also know their rights, learn the way to exercise them to the mutual good of all, and be disposed to take that way. *And they will know that the right to work seven days in a week is not one of them.* That right God never gave. That right no man ever had. That right no man can get. Human governments cannot give it. It was never given to them. They do not possess it. They cannot obtain it, nor can they bestow it upon others.

Then will all men know, too, that if any one, in the government or out of the government, takes seven days each week for secular business and gain, he does it *wholly without right.*

For such purposes the Sabbath was not made or given to man. *It is not theirs.* And an honest man will not knowingly take what is not his own. He will be content with that which belongs to him, and will conscientiously abstain from taking more. The Sabbath, for secular business and gain, belongs to no man, and no honest man, who knows this, will take it. This should be understood by all.

As the Bible and the knowledge of facts are disseminated, and the will of God made known, it will

be understood, through the length and breadth of the country, and throughout the world. Honest men, who know the truth in regard to the Sabbath, will act accordingly. They are doing it to a great extent now. The manner in which men treat the Sabbath is developing their character, and showing whether they are contented with the periods of labour which belong to them, or are disposed to take more. If they are intelligently disposed to take more, they are not, at heart, honest men.

To six days, for secular business, men have a right. God has given it. "Six days shalt thou labour, and do all thy work." Why must men do *all* their work in six days of the week? Because there are no more days in which to work. God never made more than six working days. He never gave any more. No man has any more.

Yet another day is added to every week. To that, also, every man has a right, for the purpose for which it was made. He has a right to *remember* it; that, at such a time, it will come; and to order all his worldly concerns in such a manner as to be prepared for it. When it comes, he has a right to keep it holy to the Lord; not as a day of worldly business; but as a day of rest, and of special devotion to the worship of God and to the spiritual good of men. This is the right of the *poor*, as really as of the rich; of servants, as well as of masters. All have a right to labour six days in a week, because God has given it. All have a right to rest one day in seven, because God has given that. His command is, "Remember the Sabbath day, to keep it holy. In it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;" and all men have a right, and it is their duty, to obey him.

This right does not come from men. It comes from God. Like the right to live, to see the sun, and breathe the air, it vests in humanity, and is *inalienable*. No human government gave it, and no human government, without deep injustice, can take it away.

Though government is an ordinance of God, and magistrates are his ministers, designed to be a terror to evil-doers, and a praise to them that do well, yet it was not instituted to *give* rights, but to *guard* them; to protect men in the enjoyment of them, and in the proper application of them to the concerns of this life. The right to keep the Sabbath lies back of human government, and rests on the same foundation with government itself; namely, the revealed will of God, and the wants of the human family.

There is not a labourer on the canal, or railroad, in the manufactory or workshop, or in any department of worldly business, who has not a right, when the Sabbath comes, to keep it holy to the Lord; to worship him, and promote the spiritual good of men. This right is understood, asserted, and maintained, by increasing numbers. The crew of a vessel in one of our harbours was ordered by the captain to labour on the Sabbath, in preparation for a voyage. They refused, assigning as a reason their right to rest on the Sabbath while in the harbour, and to attend to the appropriate duties of that day. The captain dismissed them, and attempted to procure another crew. He applied to numbers who refused. He then met an old sailor, and asked him if he would ship. He said, "No!" "Why not?" said the captain. "Because," said the sailor, "the man who will rob the Almighty of his day, I should be afraid, would, if he could, rob me of my wages." The captain could not find a crew, and on Monday was glad to take the old one. They engaged again, and showed by their conduct, that the keeping of the Sabbath had fitted them the better for the duties of the week.

A man was applied to, and offered a large salary, to superintend the running of the cars on a railroad. He consented to take the office on condition that no cars should run on the Sabbath. This caused the board of directors to discuss the question whether they should confine the running of the cars to the six working days. A part were in favour of it; but two, who were very rich, were opposed to it, and had sufficient

influence to turn the vote the wrong way. The man refused to accept the office. "It will not do for me," said he, "to work on the Sabbath. I know how it will end. I have seen it tried, till I am satisfied. It is the way to fail and come to nothing." Soon after one of those rich men did fail. The other died. Did either of them receive any lasting benefit from the running of their cars on the Sabbath? And do men ordinarily, on the whole, gain any thing valuable in that way?

Another man, who had been accustomed to go with the cars on week days, informed his wife that he had been requested to go with the cars on the Sabbath. She replied, "I take it for granted that you do not intend to go." Such was her confidence in her husband, that she took it for granted that he would not do a wicked thing for money. He told her that, if he should not go, he might lose his place; that he had no other employment, the times were hard, and he had a family to support. "I know it," said she, "but I hope you will not forget that, if a man cannot support a family by keeping the Sabbath, he certainly cannot support them by breaking it"—a sentence which ought to be written in letters of gold, and held up to the view of all Christendom. *If a man cannot support a family by keeping the Sabbath, he certainly cannot support them by breaking it.* "I am very glad," said the man, "that you think so. I think so myself. That was what I wanted—to see whether we think alike." He told the superintendent that he liked his situation, and should be very sorry to lose it, but that he could not go with the mail on the Sabbath; that he wished to attend public worship, and go with his children to the Sabbath school. He did not lose his place, nor did he suffer in a pecuniary point of view. He prospered more than before, and lives to bear his testimony, not only to the duty, but to the utility, even for this world, of keeping the Sabbath. The prospects of children whose parents go regularly with them to the house of God on the Sabbath, are far different from those of children whose parents go with



the rail-cars, or engage in secular business on that day. The Lord visits the iniquities of the fathers upon the children to the third and fourth generation of those who hate him, and shows mercy to thousands of those who love him and keep his commandments. In the way of righteousness there is life, and in the pathway thereof there is no death.

There is a sense in which, under God, a man owns himself. But he has no such title even to himself, as gives him a right to employ himself in worldly business on the Sabbath. That right was *not* given, when his body and soul were given. When a man buys a horse he owns him. But he has no such title as gives him a right to use the horse in secular business on the Sabbath. That right was *not* given, when the horse *was* given. A man raises an ox on his farm; but that gives him no right to employ the beast in worldly business on the Sabbath. That right was not given, when the beast was given. On the contrary, that right was expressly withheld by the Maker and Owner of the beast. Though the heaven of heavens cannot contain him, yet he cares even for *oxen*, and provides for their wants. He has guarantied to them one day of rest in seven, and he will not suffer any one to deprive them of it with impunity.

Men have a right to fire and to water. But it is only for the purposes for which those elements were made. A man has no such right to fire, that he may throw it into his neighbour's building. He has no such right to water that he may drown his neighbour's child in it. And he has no such right to fire, or water, as makes it proper to kindle the one, or raise the steam of the other, to run a rail-car on the Sabbath, for purposes of worldly gain. That right was not given, when the fire and water were given. Nor was the wind given to take a vessel from the harbour on the Sabbath, carrying the sailors away from the house of God and all the means of grace, for the purpose of making money. And men have no moral right to employ it for that end.

They have no right to the elements, or the animals,

except for the purposes for which they were made and given to men. To be employed in secular business on the Sabbath *is not one of those purposes*. No man has a right so to employ them, and if he does so, *it is wholly without right*. It is also in opposition to an express statute, written, by the finger of God, on tables of stone, among the permanent, unchanging laws of his kingdom, which will be binding, in their spirit, upon all who shall know them, in all countries, to the end of time.

*It is in opposition to another law; not merely to that which was written on the tables of stone, but to a law written, by the finger of God, on the nature of both man and beast. They were not made for seven days' labour in a week, and they cannot endure it, without lessening their health and shortening their lives.*

The sabbatical institution is not a positive, or moral institution merely. It is based upon a *natural* law. And if it is the duty of labouring men not to commit suicide, it is their duty to keep the Sabbath.

In the year 1832, the British House of Commons appointed a committee to investigate the effects of labouring seven days in a week, compared with those of labouring only six, and resting one. That committee consisted of Sir Andrew Agnew, Sir Robert Peel, Sir Robert Inglis, Sir Thomas Baring, Sir George Murray, Fowell Buxton, Lord Morpeth, Lord Ashley, Lord Viscount Sandon, and twenty other members of Parliament. They examined a great number of witnesses, of various professions and employments. Among them was John Richard Farre, M.D., of London; of whom they speak as "an acute and experienced physician." The following is his testimony.

"I have practised as a physician between thirty and forty years; and, during the early part of my life, as the physician of a public medical institution, I had charge of the poor in one of the most populous districts of London. I have had occasion to observe the effect of the observance and non-observance of the seventh day of rest during this time. I have been in

the habit, during a great many years, of considering the *uses* of the Sabbath, and of observing its *abuses*. The abuses are chiefly manifested in labour and dissipation. Its use, medically speaking, is that of a day of rest. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under *continued* labour and excitement. A physician always has respect to the preservation of the restorative power; because, if once this be lost, his healing office is at an end. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature, by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a *long* life. Hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect, by its repose, the animal system. You may easily determine this question, as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of *continued* diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but, in the long run, he breaks down more suddenly; it abridges the length of his life, and that vigour of his old age which (as to mere animal power) ought to be the object of his preservation. I consider, therefore, that in the bountiful provision of Providence for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature

of a political institution, but that it is to be numbered amongst the *natural* duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question; but if you consider further the proper effects of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigour to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy: but this I will say,—that researches in *physiology*, by the analogy of the working of Providence in nature, will show that the divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contradistinguished from precept and legislation; I would point out the sabbatical rest as necessary to man, and that the great enemies of the Sabbath, and consequently the enemies of man, are, all laborious exercises of the body or mind, and dissipation, which force the circulation on that day in which it should repose; while relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins,—not one of which, if rightly exercised, tends to abridge life,—constitute the beneficial and appropriate service of the day.

“I have found it essential to my own well-being, as a physician, to abridge my labour on the Sabbath to what is actually necessary. I have frequently observed the premature death of medical men from *continued* exertion. In warm climates and in active service this is painfully apparent. I have advised the clergyman also, in lieu of his Sabbath, to rest one day in the week; it forms a continual prescription of mine. I have seen many destroyed by their duties on that day; and to preserve others, I have frequently sus-



pended them, for a season, from the discharge of those duties. I would say, further, that, quitting the grosser evils of mere animal living from over-stimulation and undue exercise of body, the working of the mind in one continued train of thought is destructive of life in the most distinguished class of society, and that senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting this economy of life. Therefore, to all men, of whatever class, who must necessarily be occupied six days in the week, I would recommend to abstain on the seventh; and, in the course of life, by giving to their bodies the repose, and to their minds the change of ideas, suited to the day, they would assuredly gain by it. In fact, by the increased vigour imparted, more mental work would be accomplished in their lives. A human being is so constituted that he needs a day of rest both from mental and bodily labour."

Such is the opinion of this distinguished man. Nor is it peculiar to him. Other physicians of great eminence, and in great numbers, have expressed the same; and facts show that this opinion is correct. *Men who labour seven days in a week are not as healthy, and do not ordinarily live as long, as those who work but six, and rest one.* Many a man has lost his reason and his life, who, had he kept the Sabbath, might have continued to enjoy them.

The celebrated Wilberforce ascribes his continuance for so long a time, under such a pressure of cares and labours, in no small degree, to his conscientious and habitual observance of the Sabbath. "O! what a blessed day," he says, "is the Sabbath, which allows us a precious interval wherein to pause, to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects. *Observation and my own experience have convinced me that there is a special blessing on a right employment of these intervals.* One of their prime objects, in my judgment, is, to strengthen our impressions of invisible things, and to induce a habit of living much under

their influence." "O! what a blessing is Sunday, interposed between the waves of worldly business, like the divine path of the Israelites through Jordan." "Blessed be God, who hath appointed the Sabbath, and interposed these seasons of recollection." "It is a blessed thing to have the Sunday devoted to God." "There is nothing in which I would recommend you to be more strictly conscientious, than in keeping the Sabbath holy. By this I mean not only abstaining from all unbecoming sports, and common business, but from consuming time in *frivolous conversation, paying or receiving visits*, which, among relations, often leads to a sad waste of this precious day. I can truly declare that to me *the Sabbath has been invaluable.*"

In writing to his friend, he says, "I am strongly impressed by the recollection of your endeavour to prevail upon the lawyers to give up Sunday consultations, in which poor Romilly would not concur." What became of this same poor Romilly,\* who would not consent, even at the solicitation of his friend, to give up Sunday consultations? He lost his reason, and terminated his own life. Four years afterwards, Castlereagh came to the same untimely end. When Wilberforce heard of it, he exclaimed, "Poor fellow! He was certainly deranged—the effect, probably, of continued wear of mind. The strong impression on my mind is, that it is the effect of the *non-observance* of the Sabbath; both as to abstracting from politics, and from the constant recurring of the same reflections, and as correcting the false views of worldly things, and bringing them down to their true diminutiveness.

"Poor Castlereagh! He was the last man in the world who appeared to be likely to be carried away into the commission of such an act; so cool, so self-possessed." "It is curious to hear the newspapers speaking of incessant application to business; forgetting that by the weekly admission of a day of rest,

\* Sir Samuel Romilly, solicitor-general of England during the administration of Fox, who committed suicide November 2, 1818.

which our Maker has enjoined, our faculties would be preserved from the effect of this constant strain." Being reminded again, by the death of Castlereagh, of the death of Sir Samuel Romilly, he said, "If he had suffered his mind to enjoy such occasional remission, it is highly probable that the strings of life would never have snapped from over-tension. Alas! alas! Poor fellow."

Well might Dr. Farre say, "The working of mind in one continued train of thought is destructive of life in the most distinguished class of society; and *senators themselves* need reform in that particular. I have observed many of them destroyed by neglecting this economy of life."

A distinguished financier, charged with an immense amount of property during the great pecuniary pressure of 1836 and '37, said, "I should have been a dead man, had it not been for the Sabbath. Obligated to work from morning till night, through the whole week, I felt on Saturday, especially Saturday *afternoon*, as if I *must* have rest. It was like going into a dense fog. Every thing looked dark and gloomy, as if nothing could be saved. I dismissed all, and kept the Sabbath in the good old way. On Monday it was all bright sunshine. I could see through, and I got through. But had it not been for the Sabbath, I have no doubt I should have been in the grave."

A distinguished merchant, who, for the last twenty years, has done a vast amount of business, remarked to the writer, "Had it not been for the Sabbath, I have no doubt I should have been a maniac long ago." This was mentioned in a company of merchants, when one remarked, "That is the case exactly with Mr. ——. He was one of our greatest importers. He used to say that the Sabbath was the best day in the week to plan successful voyages; showing that his mind had no Sabbath. He has been in the Insane Hospital for years, and will probably die there." Many men are there, or in the

maniac's grave, because they had no Sabbath. They broke a law of *nature*, and of nature's God, and found "the way of transgressors to be hard." Such cases are so numerous that a British writer remarks, "We never knew a man work seven days in a week, who did not kill himself, or kill his mind."

Thomas Sewall, M. D., professor of pathology and the practice of medicine in the Columbian College, Washington, D. C., remarks, "While I consider it the more important design of the institution of the Sabbath to assist in religious devotion and advance man's spiritual welfare, I have long held the opinion that one of its chief benefits has reference to his *physical* and *intellectual* constitution; affording him, as it does, one day in seven for the renovation of his exhausted energies of body and mind; a proportion of time small enough, according to the results of my observation, for the accomplishment of this object. I have remarked, as a general fact, that those to whom the Sabbath brings the most *entire* rest from their habitual labours, perform the secular duties of the week more vigorously and better, than those who continue them without intermission. For a number of years, I have been in close intimacy and intercourse with men in public life, officers of the government, and representatives in the national legislature, and eminent jurists, whose labours are generally great, and whose duties are ardent and pressing. Some of them have considered it their privilege, as well as their duty, to suspend their public functions, while others have continued them to the going down of the Sabbath sun. Upon the commencement of the secular week, the one class arise with all their powers invigorated and refreshed, while the other come to their duties with body and mind jaded and out of tone. I have no hesitation in declaring it as my opinion that, if the Sabbath were universally observed, as a day of devotion and of rest from secular occupations, *far more work of body and mind would be accomplished, and be better done; more health*



*would be enjoyed, with more of wealth and independence, and we should have far less of crime, and poverty, and suffering."*

Reuben D. Mussey, M.D., professor of surgery in the Ohio Medical College, remarks, "The Sabbath should be regarded as a most *benevolent* institution, adapted alike to the physical, mental, and moral wants of man. The experiment has been made with animals, and the value of one day's rest in seven, for those that labour, in recruiting their energies and prolonging their activity, has been established beyond a doubt. In addition to constant bodily labour, the corroding influence of incessant *mental* exertion and solicitude cannot fail to induce *premature* decay, and to shorten life. And there cannot be a reasonable doubt, that, under the due observance of the Sabbath, life would, on the average, be prolonged more than one seventh of its whole period; that is, more than seven years in fifty."

John P. Harrison, M.D., professor of materia medica in the same institution, adds, "The Sabbath was made for man. This truth is forcibly exemplified in the benefits conferred on the bodies of men by a proper observance of God's holy day of rest. Incessant, uninterrupted toil wears out the energies of man's limited strength. The elasticity of the spring is destroyed by unabated pressure. The nervous system is especially relieved by alternations of activity and repose, and by diversification of impressions. The sacred quietness of the Sabbath takes off from the brain that excessive fulness of blood which the mental and bodily exercise of six days is calculated to produce. The change of dress, the social worship, the physical rest, and the transfer of thought and feeling from earthly interests to higher objects, not only harmonize the moral, but they refresh and invigorate the *bodily* powers. All experience is expressive of this universal proposition, that *a longer life, and a greater degree of health, are the sure results of a careful regard to the commandment, 'Remember the Sabbath day to keep it holy.'*"

In the above remarks of Professors Mussey and Harrison, numerous other educated and highly respectable physicians concur.

Ebenezer Alden, M.D., of Massachusetts, remarks, "After much reflection, I am satisfied that the Sabbath was made for man, as a *physical*, as well as an intellectual and moral being. I view it as a day of compensation for the inadequate restorative power of the body, under continued labour and excitement. The Sabbath holds the same relation to the week that night does to day. It is mercifully interposed as an interruption of labour; a day when the cares and anxieties of life, so far as they relate to the body, should be laid aside, that man may recruit his strength and renew his exhausted powers. Unnecessary labour on the Sabbath is a *physical sin*, a transgression of a *physical law*, a law to which a penalty is attached, a penalty which cannot be evaded. Whoever tramples upon the Sabbath, making it a day of toil, instead of a day of rest, is living 'too fast,' and will, in consequence, the sooner reach, 'that bourn from whence no traveller returns.' Such is my opinion, and such, I apprehend, will be found to be substantially the opinion of every reflecting and well-educated physician."

At a regular meeting of the New Haven Medical Association, composed of twenty-five physicians, among whom were the professors of the Medical College, the following questions were considered:

1. Is the position taken by Dr. Farre, in his testimony before the Committee of the British House of Commons, in your view, correct?

2. Will men who labour but six days in a week be more healthy and live longer, other things being equal, than those who labour seven?

3. Will they do more work, and do it in a better manner?

The vote on the above was *unanimously in the affirmative*; signed by Eli Ives, chairman, and Pliny A. Jewett, clerk.

John C. Warren, M.D., of Boston, professor in the

Medical College of Harvard University, observes, "I concur entirely in the opinion expressed by Dr. Farre, whom I personally know as a physician of the highest respectability. The utility of observing the Sabbath as a day of rest, considered in a secular point of view, rests upon one of the most general of the laws of nature, the law of *periodicity*. So far as my observation has extended, those persons who are in the habit of avoiding worldly cares on the Sabbath, are those most remarkable for the perfect performance of their duties during the week. The influence of a change of thought, on the Sabbath, upon the minds of such persons, resembles that of the change of food upon the body. It seems to give a fresh spring to the mental operations, as the latter does to the physical. *I have a firm belief that such persons are able to do more work, and do it in a better manner, in six days, than if they worked the whole seven.* The breathing of the pure and sublime atmosphere of a religious Sabbath refreshes and invigorates the spirit. It forms an epoch in our existence from which we receive a new impulse, and thus constitutes the best preparation for the labours of the following week."

Gilbert Smith, M. D., late president of the College of Physicians in the city of New York, says, "I have read with much satisfaction Dr. Farre's testimony, and unhesitatingly subscribe to his views."

The opinions of the above and many other distinguished medical gentlemen are abundantly confirmed by facts. Men who labour but six days in a week are more healthy and strong than those who labour seven. They do more work, and live, upon an average, to a greater age. This has been strikingly exemplified in numerous cases. Eight respectable physicians of Rochester, New York, viz., F. Backus, M. D.; J. E. Elwood, M. D.; M. Strong, M. D.; J. W. Smith, M. D.; J. Brewster, M. D.; J. H. Hamilton, M. D.; E. W. Armstrong, M. D.; and M. Long, M. D., have given the following testimony: "We fully concur in the opinions expressed by Drs. Farre and Warren. Having most of us lived on the Erie Canal

since its completion, we have uniformly witnessed the same deteriorating effects of seven days' working upon the physical constitution, both of man and beast, as have been so ably depicted by Dr. Farre." They are more sickly than others, bring upon themselves, in great numbers, a premature old age, and sink to an untimely grave. Nor is it true that men who labour six days in a week, and rest on one, are more healthy, merely, and live longer than those who labour seven; but *they do more work, and in a better manner*. The experiment was tried in England upon two thousand men. They were employed for years, seven days in a week. To render them contented in giving up their right to the Sabbath as a day of rest, *that birth-right of the human family*, they paid them double wages on that day, eight days wages for seven days' work. But they could not keep them healthy, nor make them moral. Nor can men ever be made moral, or kept most healthy in that way. Things went badly, and they changed their course—employed the workmen only six days in a week, and allowed them rest on the Sabbath. The consequence was, that they did more work than ever before. This, the superintendent said, was owing to two causes, viz., *the demoralization of the people* under the first system, and *their exhaustion of bodily strength*, which was visible to the most casual observer. Such a course will always demoralize men, and diminish their strength.

It was tried on the northern frontier of the United States, during the last war. When building vessels, making roads, and performing other laborious services, the commander stated that it was not profitable to employ the men on the Sabbath, for it was found that they could not, in the course of the week, do as much work.

In the year 1839, a committee was appointed in the legislature of Pennsylvania, who made a report with regard to the employment of labourers on their canals. In that report, they say, in reference to those who had petitioned against the employment of the workmen on the Sabbath, "They assert, as *the result of*



*their experience*, that both man and beast can do more work by resting one day in seven, than by working on the whole seven." They then add, "Your committee feel free to confess, that *their own experience* as business men, farmers, or legislators, corresponds with the assertion."

The minister of marine in France has addressed a letter to all the maritime prefects, directing that no workman, except in case of absolute necessity, be employed in the government dock-yards on the Sabbath. One reason which he gives is, that men who do not rest on the Sabbath do not perform as much labour during the week, and, of course, that it is not profitable to the state to have labour performed on that day. Another reason is, that it is useful to the state to promote among the labouring classes *the religious observance of the Sabbath*. This is, no doubt, the case. And one way to promote among the labouring classes, the religious observance of the Sabbath is, for functionaries of the government to suspend their secular business, and religiously observe the day themselves. Let the distinguished classes of society set an example of keeping the Sabbath, and others may be expected to follow it. And let employers in no case *unnecessarily* deprive those whom they employ, of the rest and privileges which God has provided for them, and the enjoyment of which would promote the mutual good of all. *The policy which seeks to gain by the violation of the laws which infinite wisdom and goodness have established, is selfish, short-sighted, and defeats its own end.*

The experiment was tried in a large flouring establishment. For a number of years they worked the mills seven days in a week. The superintendent was then changed. He ordered all the works to be stopped at eleven o'clock on Saturday night, and to start none of them till one o'clock on Monday morning, thus allowing a full Sabbath every week. And the same men, during the year, actually ground thousands of bushels more than had ever been ground, in a single year, in that establishment before. The men,

having been permitted to cleanse themselves, put on their best apparel, rest from wordly business, go with their families to the house of God, and devote the Sabbath to its appropriate duties, were more healthy, moral, punctual and diligent. They lost less time in drinking, dissipation and quarrels. They were more clear-headed and whole-hearted, knew better how to do things, and were more disposed to do them in the right way.

This, under similar circumstances, will always be the case. Men who labour six days in a week, and rest one, can do more work in all kinds of business, and in all parts of the world, and do it in a better manner, than those who labour seven. The Sabbath was not designed, and it is not adapted to injure men, even in their business for this world, but to benefit them; and those who will not keep it, reject their own mercies.

It has been said that those who manufacture salt by boiling must violate the Sabbath, because it will not do to let the kettles cool down as often as once a week. But a gentleman tried the experiment, who said that, if he could not keep the Sabbath, he would not make salt. He had thirty-two kettles. He allowed the fires to go out, and all the works to stop, from Saturday till Monday. His men attended public worship on the Sabbath. In the course of the season, they boiled seventy-eight days, and made, upon an average, over two hundred bushels of salt a day—in all fifteen thousand eight hundred and seventy bushels; and at an expense, for breakage and repairs, of only *six cents*. At the close of the season, he told his Sabbath-breaking neighbours how much he had made; but it was so much more than they had made themselves, that they could hardly believe him. Their expenses for breakage and repairs had been much greater than his. Not a man, with the same dimension of kettles, had made as much salt as he. Resting on the Sabbath does not, on the whole, hinder men in their business. It helps them both as to the quantity and the quality of their work. Even fisher-

men abroad on the ocean, who fish but six days in a week, ordinarily prosper better than those who fish seven.

A gentleman who resides in a fishing town, and who has made extensive inquiries, remarks, "Those who fish on the Sabbath do not, ordinarily, take any more during the season, than those who keep the Sabbath. They do not make more money, or prosper better for this world. They are not more respectable or useful, nor are their families. Their children are not more moral, and it seems to be no better for them, *in any respect*, than if they fished and did business only six days in a week.

"One man followed fishing eight years. The first four he fished on the Sabbath. The next four he strictly kept the Sabbath, and is satisfied that it was for his advantage in a temporal point of view. Another man, who was accustomed, for some years, to fish on the Sabbath, afterwards discontinued it, and found that his profits were greater than before. Another man testifies that, in the year 1827, he and his men took more fish by far than any who were associated with them, though he kept the Sabbath, and they did not. It was invariably his practice to rest from Saturday till Monday. Though it was an unfavourable season for the fisheries, he was greatly prospered in every way, and to such an extent that many regarded his success as almost miraculous.

"Examples like the above might be multiplied to almost any extent. So far as I can learn by diligent inquiry, all who have left off fishing on the Sabbath, *without an exception*, think the change has been for their temporal advantage.

"He who has been more successful than any other among us, this season, has strictly kept the Sabbath, as have also his men. They went to the coast of Labrador, were gone less time than usual, took more fish than the crew of any other vessel, and more than they could bring home. They gave away thirty-five hundred fish before they left the ground. In thirteen days they caught eleven hundred quintals."

A gentleman belonging to another fishing town, which sends out more than two hundred vessels in a year, writes as follows: "I think it may safely be stated that those vessels which have not fished on the Sabbath have, taken together, met with *more than ordinary success*. The vessel whose earnings were the highest the last year and the year before, was one on board which the Sabbath was kept by refraining from labour, and by religious worship. There is one firm which has had eight vessels in its employ this season. Seven have fished on the Sabbath, and one has not. That one has earned seven hundred dollars more than the most successful of the six. There are two other firms employing each three vessels. Two out of the three, in each case, have kept the Sabbath, and in each case have earned *more than two-thirds of the profits.*"

*The sabbatical institution is in accordance with the nature of man, and the observance of it is profitable unto all things.*

The same law is impressed, by the same divine hand, on the nature of the labouring animals. When employed but six days in a week, and allowed to rest one, they are more healthy than they can be when employed during the whole seven. They do more work, and live longer.

The experiment was tried on a hundred and twenty horses. They were employed, for years, seven days in a week. But they became unhealthy, and finally died so fast, that the owner thought it too expensive and put them on a six days' arrangement. After this he was not obliged to replenish them one-fourth part as often as before. Instead of sinking continually, his horses came up again, and lived years longer than they could have done on the other plan.

A manufacturing company, which had been accustomed to carry their goods to market with their own teams, kept them employed seven days in a week, as that was the time in which they could go to the market and return. But by permitting the teams to rest on the Sabbath, they found that they could drive



them the same distance in six days that they formerly did in seven, and, with the same keeping; preserve them in better order.

At a tavern in Pennsylvania, a man, who had arrived the evening before, was asked, on Sabbath morning, whether he intended to pursue his journey on that day. He answered, "No." He was asked, "Why not?" "Because," said he, "I am on a long journey, and wish to perform it as soon as I can. I have long been accustomed to travel on horseback, and have found that, if I stop on the Sabbath, my horse will travel further during the week than if I do not."

A gentleman in Vermont, who was in the habit of driving his horses twelve miles a day, seven days in a week, afterwards changed his practice, and drove them but six days, allowing them to rest one. He then found that, with the same keeping, he could drive them fifteen miles a day, and preserve them in as good order as before. So that a man may rest on the Sabbath, and let his horses rest, yet promote the benefit of both, and be in all respects a gainer.

Two neighbours in the state of New York, each with a drove of sheep, started on the same day for a distant market. One started several hours before the other, and travelled uniformly every day. The other rested every Sabbath. Yet he arrived at the market first, with his flock in a better condition than that of the other. In giving an account of it, he said that he drove his sheep on Monday about seventeen miles, on Tuesday not over sixteen, and so lessening each day, till on Saturday he drove them only about eleven miles. But on Monday, after resting on the Sabbath, they would travel again seventeen miles, and so on each week. But his neighbour's sheep, which were not allowed to rest on the Sabbath, before they arrived at the market, could not travel, without injury, more than six or eight miles in a day.

Two men from another part of the same state, each with a drove of sheep, started at the same time for another market. One rested, and the other travelled,

on the Sabbath, through the whole journey. And the man who kept the Sabbath arrived at the market as many days before the other, as he rested Sabbath days on the road.

A number of men started together from Ohio, with droves of cattle for Philadelphia. They had often been before, and had been accustomed to drive on the Sabbath as on other days. One had now changed his views as to the propriety of travelling on that day. On Saturday he inquired for pastures. His associates wondered that so shrewd a man should think of consuming so great a portion of his profits by stopping with such a drove a whole day. He stopped, however, and kept the Sabbath. They, thinking that they could not afford to do so, went on. On Monday he started again. In the course of the week he passed them, arrived first in the market, and sold his cattle to great advantage. So impressed were the others with the benefits of thus keeping the Sabbath, that ever afterwards they followed his example.

A gentleman started from Connecticut, with his family, for Ohio. He was on the road about four weeks, and rested every Sabbath. From morning to night, others, journeying the same way, were passing by. Before the close of the week he passed them. Those who went by late on the Sabbath he passed on Monday; those who went by a little earlier he passed on Tuesday; and so on, till, before the next Sabbath, he had passed them all. His horses were no better than theirs, nor were they better fed. But having had the benefit of resting on the Sabbath, according to the command of God and the law of nature, they could out-travel those who had violated that law.

A company of men in the state of New York purchased a tract of land in Northern Illinois, and started, with their families and teams, to take possession of it. A part of them rested on the Sabbath. The others continued their journey on that, as on other days. Before the next Sabbath, those who had stopped, passed by the others. This they did every week, and each succeeding week a little earlier than they did the

week before. Had the journey continued, they would soon have been so far ahead that the others would not be able to overtake them on the Sabbath. They were the first to arrive at their new homes, with men and teams in good order. Afterwards the others came, jaded and worn out by the violation of the law of nature and the command of God.

Great numbers have made similar experiments, and uniformly with similar results; so that it is now settled *by facts*, that the observance of the Sabbath is required by a *natural law*, and that, were man nothing more than an animal, and were his existence to be confined to this world, it would be for his interest to observe the Sabbath. Should all the business, which is not required by the appropriate duties of the Sabbath, be confined to six days in a week, the only time which God has made, or given to man, or to which he has a right, for that purpose, both man and beast might enjoy higher health, obtain longer life, and do more work, and in a better manner, than by the secular employment of the whole seven.

But man is an angel as well as an animal. He has a soul as well as a body. The Sabbath was made for both, especially for the soul. It derives its chief importance from its influence on that which is *deathless*. *It is the great institution for elevating, purifying, and blessing the soul, and fitting it not only for usefulness and happiness on earth, but for glory, honour, immortality, and eternal life, in heaven.*

Even the intellect incessantly employed, becomes jaded, enfeebled, and deranged. Men of strong and vigorous powers, disciplined and trained for the most effective efforts, have found, by experience, that they can accomplish more, and in a better manner, by employing the mind, especially in one continued train, not over six days in a week, and resting one, than they can by employing it the whole seven. After trying both ways, they find that they can accomplish in one what they cannot accomplish in the other, and have thus proved that the Sabbath was

made for the *intellect*, as well as the other parts of man. Scientific and literary men, who study but six days in a week, ordinarily make greater progress, in the course of the year, than those who study seven. Experience has shown the same with reference to students in colleges. After the rest and duties of the Sabbath, the mind is in a better state for vigorous and successful effort. The following declaration of Sir Matthew Hale is an illustration of this truth.

“Though my hands and my mind have been as full of secular business both before and after I was judge, as, it may be, any man’s in England, yet I never wanted time in six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord’s day, to prepare for it, by study or otherwise. But, on the other hand, if I had, at any time, borrowed from this day, any time for my secular employment, I found it did further me less than if I had let it alone; and therefore, when some years’ experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord’s day, which I have now strictly observed for more than thirty years.” He also declared that it had become almost proverbial with him, when any one importuned him to attend to secular business on the Sabbath, to tell them that if they expected it, to “succeed amiss,” they might desire him to undertake it on that day; that he feared even to *think* of secular business on the Sabbath, because the resolution then taken would be disappointed or unsuccessful; and that the more faithfully he applied himself to the duties of the Lord’s day, the more happy and successful was his business during the week.

The late distinguished Dr. Wilson, pastor of the First Presbyterian Church in Philadelphia, for a number of years before he became a preacher of the gospel, was an eminent lawyer in the state of Delaware. He was accustomed, when pressed with business, to make out his briefs, and prepare for his Monday’s



pleading on the Sabbath. But he so uniformly failed, during the week, in carrying out his Sunday plans, that it arrested his attention. As a philosopher, he inquired into the cause of his uniform failure, and came to the conclusion that it might be, and probably was, on account of his violation of the Sabbath, by employing it in secular business. He therefore, from that time, abandoned the practice of doing any thing for his clients on that day. The difficulty ceased. His efforts on Monday were as successful as on other days. Such were the facts in his case, and many others have testified to similar facts in their experience.

A mechanic in Massachusetts, whose business required special skill and care, was accustomed, at times, when pressed with business, to pursue it on the Sabbath, after having followed it during the six days of the week. But he so often made mistakes, by which he lost more than he gained, that he abandoned the practice, as one which he could not afford to continue. Mind is no more made to work vigorously and continuously in one course of effort seven days in a week, than the body; and it cannot do it to advantage.

There are laws of mind, as well as of body, which no man can annul; and they have penalties which no transgressor can evade. He may seem for a time to escape, and even to prosper; but judgment will come. If he continues his course of transgression, he will wither and droop, or, long before the proper time, and often suddenly, will come to his end, and have none to help him. The memory of many a man can recall instances among his own acquaintances which have been striking illustrations of this truth. Mind, as well as body, must have rest, and the more regularly it has it, according to the divine appointment, other things being equal, the more perfect will be the health, and the greater the capability of judicious, well-balanced, long-continued, and effective efforts.

Clergymen, whose official duties require vigorous and toilsome efforts on the Sabbath, must have some

other day for rest, or their premature loss of voice, of health, or of life, will testify to them and to others the reality and hurtfulness of their transgressions. Distinguished scholars, jurists, and statesmen, have often fallen victims to the transgression of this law. Students, literary and professional men, who have thoroughly tried both ways, have all found that they could accomplish more mental labour, and in a better manner, by abstaining from their ordinary pursuits on the Sabbath, than by employing the whole week in one continuous course of efforts.

But the great evil of transgressing the law of the Sabbath is on the *heart*. Man is a *moral*, as well as an intellectual being. His excellence, his usefulness, and his happiness, depend chiefly on his character. To the right formation and proper culture of this, the Sabbath is essential. Without it, all other means will, to a great extent, fail. You may send out Bibles as on the wings of the wind, scatter religious tracts like the leaves of the forest, and even preach the gospel, not only in the house of God, but at the corner of every street,—if men will not stop their worldly business, travelling, and amusements, and attend to the voice which speaks to them from heaven, the cares of the world, the deceitfulness of riches, and the pride of life, will choke all these means, and render them unfruitful. Such men do not avail themselves of the institution which God has appointed to give efficacy to moral influence, and which he blesses by his Spirit for that purpose. On the other hand, men who keep the Sabbath feel its benign effects. Even the external observance of it, is, to a great extent, connected with external morality; while its internal, as well as external observance will promote purity of heart and life.

Of twelve hundred and thirty-two convicts, who had been committed to the Auburn State Prison previously to the year 1838, four hundred and forty-seven had been watermen,—either boatmen or sailors,—men who, to a great extent, had been kept at work on the Sabbath, and thus deprived of the rest and

privileges of that day. Of those twelve hundred and thirty-two convicts, only twenty-six had conscientiously kept the Sabbath.

Of fourteen hundred and fifty, who had been committed to that prison previously to 1839, five hundred and sixty-three had been of the same class of men; and of the whole, only twenty-seven had kept the Sabbath.

Of sixteen hundred and fifty-three, who had been committed to that prison previously to 1840, six hundred and sixty had been watermen, and twenty-nine only had kept the Sabbath. Of two hundred and three, who were committed in one year, ninety-seven had been watermen, and only two out of the whole had conscientiously kept the Sabbath.

Thus it appears, from official documents, that, while the watermen were but a small proportion of the whole population, they furnished a very large proportion of the convicts; much larger, it is believed, than they would have done, had they enjoyed the rest and privileges of the Christian Sabbath. It appears, also, that nearly all the convicts were Sabbath-breakers—men who disregarded the duties and neglected the privileges of that blessed day.

The watermen had been kept at work, in many cases, under the *delusive* plea, that, should they be permitted to rest on the Sabbath they would become more wicked,—an idea, which facts, under the means of grace, show to be false.

On the Delaware and Hudson Canal, on which are more than seven hundred boats, the experiment has been tried. The directors were told, at first, that, should they not open the locks on the Sabbath, the men would congregate in large numbers, and would become more wicked than if they should continue to pursue their ordinary business; but the result is directly the reverse. Since the locks have not been opened, and official business has not been transacted on the Lord's day, the men have become more *moral*, as well as more healthy, and the interests of all have been manifestly promoted by the change.

Let any class of men enjoy the rest and privileges of the Sabbath, and the effects will prove that it "was made for man," by Him who made man; and who, in view of all its consequences, especially as the great means of giving efficacy to moral government, with truth pronounced it "very good."

On the other hand, take away from man the influence of the Sabbath and its attendant means of grace, and you take away the safeguard of his soul; you bar up the highway of moral influence, and lay him open to the incursions and conquests of Satan and his legions. Thus man becomes an easy prey, and is led captive by the adversary at his will.

Of one hundred men admitted into the Massachusetts State Prison in one year, eighty-nine had lived in habitual violation of the Sabbath, and neglect of public worship.

A gentleman in England who was in the habit, for more than twenty years, of daily visiting convicts, states that, almost universally, when brought to a sense of their condition, they lamented their neglect of the Sabbath, and pointed to their violation of it as the *principal cause* of their ruin. That prepared them for, and led them on, step by step, to the commission of other crimes, and finally to the commission of that which brought them to the prison, and often to the gallows. He has letters almost innumerable, he says, from others, proving the same thing, and that they considered the violation of the Sabbath the great cause of their ruin. He has attended three hundred and fifty at the place of execution, when they were put to death for their crimes. And nine out of ten who were brought to a sense of their condition, attributed the greater part of their departure from God to their neglect of the Sabbath.

Another gentleman, who has been conversant with prisoners for more than thirty years, states that he found, in all his experience, both with regard to those who had been capitally convicted and those who had not, that they referred to the violation of the Sabbath as the chief cause of their crimes; and that this has



been confirmed by all the opportunities he has had of examining prisoners. Not that this has been the only cause of crime; but, like the use of intoxicating liquors, it has greatly increased public and private immorality, and been the means, in a multitude of cases, of premature death.

Another gentleman, who has had the charge of more than one hundred thousand prisoners, and has taken special pains to ascertain the causes of their crimes, says, that he does not recollect a single case of capital offence where the party had not been a Sabbath-breaker. And in many cases they assured him that Sabbath-breaking was the first step in their downward course. Indeed, he says, with reference to prisoners of all classes, *nineteen out of twenty have neglected the Sabbath and other ordinances of religion.* And he has often met with prisoners about to expiate their crimes by an ignominious death, who earnestly enforced upon survivors the necessity of an observance of the Sabbath, and ascribed their own course of iniquity to a non-observance of that day.

Says the keeper of one of the largest prisons, "*Nine tenths of our inmates are those who did not value the Sabbath, and were not in the habit of attending public worship.*"

It is not so strange, then, if human nature was the same, and the effect of Sabbath-breaking the same, under the Jewish dispensation as it is now, that God should cause the Sabbath-breaker, like the murderer, to be put to death. Sabbath-breaking prepared the way for murder, and often led to it; and it would not be possible to prove that Sabbath-breaking, now, is not doing even more injury to the people of the United States than murder. Should every person in this country habitually keep the Sabbath, and attend public worship, murders would, to a great extent, if not wholly, cease; and prisons become comparatively empty. *Sabbath-keepers very rarely commit murder, or perpetrate other heinous crimes.*

The secretary of a Prison Discipline Society, who has long been extensively conversant with prisoners,

was asked how many persons he supposed there are in State Prisons, who observed the Sabbath and habitually attended public worship up to the time when they committed the crime for which they were imprisoned. He answered, "I do not suppose there are any." An inquiry into the facts, it is believed, would show, with but few exceptions, this opinion to be correct. Men who keep the Sabbath, experience the restraining, if not the renewing and sanctifying grace of God. *While they keep the Sabbath, God keeps them. When they reject the Sabbath, he rejects them; and thus suffers them to eat the fruit of their own way, and to be filled with their own devices.*

A father, whose son was addicted to riding out for pleasure on the Sabbath, was told that, if he did not stop it, his son would be ruined. He did not stop it, but sometimes set the example of riding out for pleasure himself. His son became a man, was placed in a responsible situation, and entrusted with a large amount of property. Soon he was a defaulter, and absconded. In a different part of the country he obtained another responsible situation, and was again intrusted with a large amount of property. Of that he defrauded the owner, and fled again. He was apprehended, tried, convicted, and sent to the State Prison. After years spent in solitude and labour, he wrote a letter to his father, and, after recounting his course of crime, he added, "*That was the effect of breaking the Sabbath when I was a boy.*"

Should every convict who broke the Sabbath when a boy, and whose father set him the example, speak out from all the State Prisons of the country, they would tell a story which would cause the ears of every one that should hear it to tingle.

A distinguished merchant, long accustomed to extensive observation and experience, and who had gained an uncommon knowledge of men, said, "When I see one of my apprentices or clerks riding out on the Sabbath, on Monday I dismiss him. Such an one cannot be trusted."

Facts echo the declaration—"Such an one cannot

be trusted." He is naturally no worse than others. But he casts off fear, lays himself open to the assaults of the adversary, and rejects the means of divine protection. He ventures unarmed into the camp of the enemy, and is made a demonstration to the world of the great truth that "he that trusteth to his own heart is a fool." Not a man in Christendom, whatever his character or standing, can knowingly and presumptuously trample on the Sabbath, devoting it to worldly business, travelling, pleasure, or amusement, and not debase his character, increase his wickedness, and augment the danger that he will be abandoned of God, and given up to final impenitence and ruin.

It was on Sabbath morning, while out on an excursion for pleasure, that he who was intrusted with great responsibilities, and was thought to be worthy of confidence, committed an act which was like the letting out of great waters, which ceased not to flow, till, wearing their channels broader and deeper, they overwhelmed him and others in one common ruin. Many a man, setting at nought the divine counsel with regard to the Sabbath, and refusing, on that day, to hearken to his instruction or reproof, almost before he was aware of it, has found himself abandoned of God, in the hands of the enemy, chained and fettered by transgression, sinking from depth to depth, till he was suddenly destroyed, and there was no remedy.

*Let every young man, especially him who has gone out from his father's counsels and his mother's prayers, remember the Sabbath, and keep it holy; be found habitually in the house of God, and under the sound of that gospel which is able to make him wise unto salvation, through faith in Christ Jesus. Let him avoid worldly business and amusements on that day, as he would avoid the gate of hell.*

Even where they do not lead to abandonment in crime, they harden the heart, pollute the affections, sear the conscience, and prevent the efficacy of all the means of grace. They carry the soul away from God on the rapid stream of time, towards eternal perdition. Their language is, "No God—no heaven—

no hell! No human accountability for the things done in the body! Who is Jehovah, that I should serve him? I know not Jehovah, neither will I obey his voice."

In its progress, Sabbath-breaking sometimes seems to become a trial of strength between the Sabbath-breaker and his Maker. So besotted is he, that he acts as if he thought he could outwit or overcome the Almighty, and gain something valuable by opposing his will.

A man in the state of New York remarked that he intended to cheat the Lord out of the next Sabbath, by going to a neighbouring town to visit his friends. He could not afford to take one of his own days, and therefore resolved to cheat the Lord out of his. On Saturday, he went with his team into a forest, to get some wood. By the fall of a tree, he was placed in such a condition that he did not attempt to carry his intended fraud into execution. He was willing to stay at home.

But another man, in the same state, who had spent the Sabbath in getting in his grain, said that he *had* fairly cheated the Almighty out of one day. He boasted of it as a mark of his superiority. On Tuesday, the lightning struck his barn. He gained nothing valuable by working on the Sabbath.

Another man acted as if he thought all the evil of working on the Sabbath consisted in its being seen. He went out of sight, behind the woods, and spent the day in gathering his grain, and putting it into a vacant building near his field. But the lightning struck the building, and, with the grain, it was burned to ashes. He who made the eye saw what this man did, and so ordered things, in his providence, that he gained no real good by his transgression. *Men are not apt, in the end, to gain in that way.*

Seven young men, in a town in Massachusetts, started in the same business nearly at the same time. Six of them had some property or assistance from their friends, and followed their business seven days in a week. The other had less property than either



of the six. He had less assistance from others, and worked in his business only six days in a week. He is now the only man who has property, and has not failed in his business.

A distinguished merchant, in a large city, said to the writer of this, "It is about thirty years since I came to this city; and every man through this whole range, who came down to his store, or suffered his counting-room to be opened on the Sabbath, has lost his property. There is no need of breaking the Sabbath, and no benefit from it. We have not had a vessel leave the harbour on the Sabbath, for more than twenty years. It is altogether better to get them off on a week day than on the Sabbath." It is better even for this world. And so with all kinds of secular business. Men may seem to gain for a time by the profanation of the Sabbath; *but it does not end well.* Their disappointment even here, often comes suddenly.

The writer of this, in a late journey, passed near the houses of four men, who started together for the far West. On Sabbath morning, they discussed the question whether it was right and best for them to travel on the Lord's day. The result was, three of them went onward, and reached the city of Buffalo in time to take the steamboat Erie, on her last voyage. On that same Sabbath morning, a company of travellers, in another place, discussed the same question with regard to the propriety of their travelling on that day. And they separated one from another. A part went on their journey, and a part stopped and attended public worship. Those who went on, arrived in time to take the same boat. But they had not proceeded far, when it took fire, and was soon in a blaze. Some were consumed; others jumped overboard, and were drowned. "Never," said a man who went out to their assistance,—“never shall I forget the sound that struck upon my ear, when I first came within hearing of that boat. They were hanging on the sides, and the burning cinders were pouring down on their heads, and they were dropping off, and dropping off. O, it was like the wailing of despair.”

Those who stopped and attended public worship arrived in safety, took another boat, and live to testify not only to the duty, but the utility, of remembering the Sabbath day and keeping it holy. "My own brother," said a man who heard the above statement, "was in that very company. He stopped, and saved his life." How many other men may have saved their lives, and how many may have instrumentally saved their souls, by keeping the Sabbath and performing its appropriate duties, none but the Lord of the Sabbath, and the Saviour of souls can tell. Certain it is that in the keeping of his commands, though it should not exempt men from sudden death, there is great reward.

A man and his wife were very desirous of arriving in New York in season to take the steamboat Lexington. They were so anxious that they travelled a great portion of the Sabbath. They arrived in season, took the boat, and were among the multitude who, on that dismal night, perished in the flames, or found a watery grave.

A man, on the previous Sabbath, requested his neighbour to go with him to New York, for the purpose of taking the same boat. His neighbour refused because it was the Sabbath. He was urged, but would not go. The other man then went to his son, and urged him to go. He was reluctant, but, being strongly urged, he finally consented. They started on their journey. They reached the boat; but it was to die and go to judgment. They did not gain what they expected by travelling on the Sabbath. Great numbers have often, very often, when they expected to gain an important object, been disappointed, suddenly and awfully disappointed.

That company of persons who went out on the Sabbath, in a pleasure-boat, expected to be gainers. But the tumult within, before the tumult without, told them that all was not right; and when the boat upset, and the hapless victims sank to rise no more, new testimony was added to that of thousands, that disobedience to God is not the way to gain, even for this world.

A distinguished mechanic, in a part of the country where the Sabbath was disregarded, had been accustomed for a time to keep his men at work on that day. He was afterwards at work for a man who regarded the Sabbath, and who, on Saturday, was anxious to know what he intended to do; and therefore asked, "What do you expect to do to-morrow?" He said, "I expect to stop, and keep the Sabbath. I used to work on the Sabbath, and often obtained higher wages than on other days. But I so often lost, during the week, more than all I could gain on the Sabbath, that I gave it up years ago. I have kept the Sabbath since, and I find it works better." It does work better. And all who make the experiment will, in due time, find it so.

*Men who work against the commandment of God, work against the providence of God; and that providence will be too strong for them.*

"I used," said the master of a vessel, "sometimes to work on the Sabbath; but something would happen, by which I lost so much more than I gained, by working on the Sabbath, that on one occasion, after having been at work, and met with some disaster, I swore, most profanely, that I never would work again, or suffer my men to work on that day. And I never have." He finds it works better. He does not swear now. He has induced many others not to swear, and not to break the Sabbath. He finds that in the keeping of God's commands, there is great reward. All who obey them will find the same.

An old gentleman, in Boston, remarked, "Men do not gain any thing by working on the Sabbath. I can recollect men who, when I was a boy, used to load their vessels, down on Long Wharf, and keep their men at work from morning to night on the Sabbath day. But they have come to nothing. Their children have come to nothing. Depend upon it, men do not gain any thing, in the end, by working on the Sabbath."

In another part of the country, an old man remarked, "I can recollect more than fifty years; but I can-

not recollect a case of a man, in this town, who was accustomed to work on the Sabbath, who did not fail or lose his property before he died."

There are some cases, however, where men who habitually break the Sabbath do not fail; they make property, and keep it till they die.

A case of this sort came to the knowledge of the writer. The man was notorious for disregarding the Sabbath, and prosecuting his worldly business on that day. He increased his riches till he thought that he had enough, and began to make preparation to retire and enjoy it. But before he was ready for that, he lost his reason, and died a maniac.

But all Sabbath-breakers, who make property and keep it, do not lose their reason. Some continue to enjoy it while they live, and transmit their property to their children. But it is less likely to be a blessing to them, than if it had been acquired in obedience to the laws of God. It does not wear well, and, while it lasts, often appears to be under a curse.

"Those views," said a man, "are all superstition; the idea that it is not as profitable or safe to work on the Sabbath as on other days is *false*. I will prove that it is false." So he attempted it. He ploughed his field and sowed his grain on the Sabbath. It came up and grew finely. Often, during the season, he pointed to it, in proof that Sabbath-day labour is safe and profitable. He reaped it and stacked it up in the field. His boys took the gun, and went out into the woods. It was a dry time, and they set the leaves on fire. The wind took the fire; it swept over the field, and nought but the blackness of ashes marked the place where the grain stood. "Let not him that putteth on the harness boast himself, as he that putteth it off." He could not prove, though he tried long and hard, that it is safe or profitable to work on the Sabbath.

But another man thought he had succeeded better. He even boasted, that he had found, by experiment, that it was more profitable to work on the Sabbath than to rest and attend public worship. The Sabbath



on which he had finished the gathering in of his crops, he told his neighbours who had attended public worship, how much wiser he had been than others. He had worked on the Sabbath all the year, and had thus gained more than fifty days, which his neighbours had lost by their superstition. But that very day the lightning struck his barn, and his Sabbath-day gains and his week-day gains were burnt together. His neighbours were not convinced that it was profitable or safe to work on the Sabbath. It was not in his power to convince them. They were more disposed than ever to confine their secular business to the six days which were made and given to men, and to which alone they have a right for that purpose.

Though this is not a state of full retribution, yet Jehovah is "a God who judgeth *in the earth*," and sometimes, even here, he visits certain sins with his curse; causing a fearful looking-for of judgment and fiery indignation, which are to come hereafter. The intemperate man cannot compete with the temperate, nor, continuing such, can he escape the drunkard's grave. Notorious rebels against earthly parents will look in vain for those smiles of Providence which fall upon filial virtue. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

And he that contemneth his Father in heaven, and openly trampleth on that institution which he hath appointed for giving efficacy to his moral government among men, and diffusing the blessings of his parental love over the great human family, will find that though his long-suffering is amazing, while his sun rises on the evil and the good, and his rain descends on the just and the unjust, judgment, in due time, lingereth not, and damnation slumbereth not. In many cases, before it comes there are indications of violated laws, by attendant retributions. Every intemperate man is an evidence of this truth.

A man of remarkable talents for business, and good opportunities for the acquisition of property, was con-

fidant that he could succeed, and keep what he gained, without regarding the Sabbath, or obeying the natural and moral laws of God. He had no idea of being confined in his efforts to six days in a week. He would take all the days, and employ them as he pleased. For a time he succeeded. Property flowed in upon him, and he grew increasingly confident that the idea of the necessity or utility of keeping the Sabbath, in order to permanent prosperity, was a delusion. The last year his property was sold for the benefit of his creditors by the sheriff; and he now seems further than ever from being able to prove that ungodliness is profitable even for this life. It sometimes, for a season, appears to superficial observers, to be so. But the end corrects the mistake; and sometimes the retribution which follows convinces the transgressor himself that it comes from God, and leads him to abandon his violations of the Sabbath.

A man who ridiculed the idea that God makes a difference in his providence between those who yield visible obedience to his laws and those who do not, had been engaged, on a certain Sabbath, in gathering his crops into his barn. The next week, he had occasion to take fire out into his field in order to burn some brush. He left it, as he supposed, safely, and went in to dinner. The wind took the fire, and carried it into his barn-yard, which was filled with combustibles, and, before he was aware of it, the flames were bursting out of his barn. He arose in amazement, saw that all was lost, and fixing his eyes on the curling flames, stood speechless. Then, raising his finger, and pointing to the rising column of fire, he said, with solemn emphasis, "That is the finger of God."

Do you say, barns sometimes are burnt whose owners do not break the Sabbath; buildings are struck with lightning while their owners are engaged in public worship; steamboats take fire, and good men are burnt up in them; or their property takes wings and flies away, as well as the property of notoriously wicked men? That is sometimes the case.

Calamities in this world come, to some extent, upon all. But do they come as often, and to so great an extent, upon those who obey the natural and moral laws of God, as upon those who openly and habitually violate them? Do the intemperate, the thief, and the murderer ordinarily secure and retain as many blessings in this world, as the temperate, the honest, and the pious?

Do notorious and habitual Sabbath-breakers, who devote the day to worldly business, travelling, and amusement, acquire as much property, keep it as long, and as often transmit it, as a blessing to their children, as those who conscientiously abstain from those practices, and regularly attend the public worship of God, on the Lord's day? Let the Bible and facts determine. Look at the men who, for the last forty years, have disregarded the Sabbath, and pursued their course of business or amusement seven days in a week; look at their children and children's children, and compare them, as a body, with those who kept the Sabbath, and trained up their children in the nurture and admonition of the Lord; and let the convictions of every sober, candid, and reflecting man determine. Aged men, in great numbers, after extensive observation, through a long course of years, have expressed a strong conviction that facts echo the declarations, "Six days shalt thou labour and do all thy work; but remember the Sabbath day, and keep it holy."

Any man may die suddenly by fire or water, lightning or disease. It is not a part of the Saviour's promise, even to his friends, that they shall not die *suddenly*. He evidently teaches that they may, and, in view of it, says, "Watch, therefore, for in such an hour as ye think not, the Son of man cometh." "And what I say unto you, I say unto all, Watch!" No man, whatever his character, can be sure that he will not, the next hour, be in eternity. That is a reason why no man should break the Sabbath, or in any way knowingly disobey God. He may die while doing it. That is a reason why every man should, at all times,

be found doing the will of his Father in heaven, in dependence on his grace, for the purpose of promoting his glory, and the good of men. "Blessed is that servant whom his Lord, when he cometh, shall find so doing. If he shall come in the second watch, or in the third watch, blessed is that servant." While "the wicked is driven away in his wickedness," "the righteous hath hope in his death." However suddenly, in whatever way, he is removed from earth, though to live was Christ, through Him that loved him and gave himself for him, *to die shall be gain.*

*Let each one, then, in every condition, fear God and keep his commandments; for this is the duty, the right, the privilege, the wisdom, the safety, the excellence, and the blessedness of man.*

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RESOLUTIONS ADOPTED BY NUMEROUS BODIES OF MEN IN VARIOUS PARTS  
OF THE UNITED STATES.

1. *Resolved*, That as but six days in a week have been made for secular business, and no more have ever been given to men for that purpose, if they take more, it is without *right*, in opposition to the revealed will of God, and in violation of his law, the penalty of which will show that "the way of transgressors is hard."

2. *Resolved*, That, as the Sabbath was made for man, and the observance of it is essential to the highest social, civil, and religious interests of men, it is not only the duty, but the *right* and the privilege of all men to remember it and keep it holy.

3. *Resolved*, That the loading and unloading of vessels, the sailing of vessels from the harbour, the running of stage-coaches, rail-cars, and canal-boats, and the travelling in them, the visiting of post-offices, reading-rooms, and other places for secular reading, business, or amusement, are not only unnecessary, but are violations of the law of God, and ought to be abandoned throughout the community.

4. *Resolved*, That it be recommended to all families to supply themselves with some good Sabbath Manual, that the rising generation may all understand the reasons for the universal and perpetual observance of the Christian Sabbath.

5. *Resolved*, That all persons who are acquainted with *facts* which illustrate the duty and utility of observing the Sabbath, and the evils of violating it, are requested to cause them to be published and circulated as extensively as possible, that the voice of God in his providence, as well as in his word, with regard to this subject, may be heard by the people.

6. *Resolved*, That such is the fundamental importance of the Christian Sabbath, and such its influence upon all the great interests of men, that its due observance ought to receive the earnest attention, the fervent prayers, and the hearty, active, and persevering co-operation of all friends of God and man throughout the world.

THE END.



4

RELATIVE INFLUENCE

OF

PRESBYTERY AND PRELACY

ON

CIVIL AND ECCLESIASTICAL LIBERTY.

BY THE REV. T. V. MOORE,  
OF CARLISLE, PENNSYLVANIA.

STAND FAST THEREFORE IN THE LIBERTY WHEREWITH CHRIST  
HATH MADE US FREE.....Galatians v. 1.

PHILADELPHIA :  
PRESBYTERIAN BOARD OF PUBLICATION.

THE HISTORY OF THE

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RELATIVE INFLUENCE  
OF  
PRESBYTERY AND PRELACY  
ON  
CIVIL AND ECCLESIASTICAL LIBERTY.

*Stand fast therefore in the liberty, wherewith Christ hath made us free.—GALATIANS V. 1.*

THERE is no slavery more abject and absolute than that of sin. It begins with the first stirrings of moral life, and extends to every faculty of moral action. It imposes habits the most rigid and unbending, exacts indulgences the most foul and degrading, and requires sacrifices the most costly and ruinous, without intermitting for a single instant the despotism of its sway. The miserable victim of this thrall, if disposed for a time to assert his independence, is driven with the lash of consuming appetites, inexorable habits, or groundless fears, to his former obedience. And so pervading is this enslaving process, that its wretched object is usually unconscious of the yoke. He hugs the chains that bind him, as the very badges of his liberty, and complacently pities those whom he regards as bound, ignobly and irksomely, in the bondage of religious or virtuous restraint.

From this internal slavery has flowed all external oppression. The slavery of the heart has been the parent of its tyranny. The relentless despot who prostrates all right and rule to his capricious passion, is only a tyrant because he is a slave. He is impelled to conquer and enslave others, because he cannot conquer and govern himself. He is like the swollen and lawless torrent that has broken down the banks which at once confined and directed its energies, whose very power of injury depends on its weakness of restraint. The rights of others would never have been in-

vaded, had not the boundaries of his own rights first been broken away. Hence the greatest tyrant is always the greatest slave.

This is true at once of civil and ecclesiastical tyranny. They have the same origin and the same end. They differ only in their means. They who employ the bull, the anathema, or the ghostly power of the keys, to condemn the innocent and crush the weak, are enslaved by the same lust of selfishness and dominion that inflames and governs those who use the sword, the dungeon, and the scaffold, as the instruments of their oppression.

Hence, when tyranny is to be checked and overthrown, or liberty firmly and permanently established, there is required a power mightier than mere physical force. The same agency that destroys tyranny, cannot establish liberty. It is true, the indignant spirit of the oppressed, may be goaded on to that pitch of exasperation, where they will rise in the terrible might of mocked and outraged right, and hurl to the earth the arrogant tyrant who has lorded it over them; but the result of this outbursting of pent-up feeling may be, not emancipation, but a change of masters. The unchained tiger, when glutted to satiety with revenge and blood, may seek repose and quiet in the very cage from which he escaped. The oppression of one tyrant may be followed by the oppression of another; or the capricious will of the few, by the more capricious will of the many; the lawless fury of a despot, by the still more lawless fury of a mob.

There is nothing that can remove tyranny but that which will remove sin. Tyranny never has existed and never can exist without sin as its cause, and the removal of the cause is the only effectual mode of removing the effect. Hence there is no permanent basis for liberty in any department of action but Christianity. With it reigning supremely in the hearts of rulers and ruled, a despotism would be free, for every right of every man would be secured: without it, a republic would be slavery, for soon all rights except those of might and cunning would become insecure and nugatory.

It is mainly to Christianity, especially in its influence since the Reformation, that we owe the existing liberties of Europe and America. It first taught the rights of man as man, as an immortal, responsible being, and declaring in the golden rule that each man's rights and duties as to



other men constitute the measure of their rights and duties as to him, it first founded on a rock the great truth of human equality. Thus the Sermon on the Mount, was the first Declaration of Independence, the first great magna-charta of the rights of the people. It at once founded, defined, and restrained them. Christianity frowns on all oppression, on all invasion of rights by the rich, the great, or the powerful, and teaches the very fontal truth of popular liberty, that every man is every other man's brother. Its influence, therefore, when not restrained, has been literally to proclaim deliverance to the captive, the opening of the prison doors to them that are bound, and the breaking of every yoke.

As the necessary tendency of its principles is thus towards civil and ecclesiastical liberty, it would be natural to expect the same tendency in the external forms that embody them. If Christianity as a system of truth and doctrine tends to this end, Christianity as a system of law and government must also do so, or it is inconsistent, if not self-destructive. Hence the tendency of any particular system of ecclesiastical polity to promote civil and religious liberty, would seem to be a fair test of its scriptural warrant. If its influence is favourable, there would seem to be a presumption created for it; if unfavourable, an equal presumption against it.

When the Apostle commands us in the text to "stand fast in the liberty wherewith Christ hath made us free," his language applies not only to the system of doctrine, but also to the system of order given us by Christ. It also implies that this system of order or ecclesiastical polity, whatever it is, tends to make us free, or to promote liberty in its largest and best sense. If then we can discover the system most favourable to freedom, there is a probability that we have that which is warranted by the authority of Christ.

When we look round us, we are met by four distinct forms, each claiming to be that which was instituted by Christ: the monarchy of Popery, the oligarchy of Prelacy, the republicanism of Presbytery, and the democracy of Independency. In examining the claims of each, it is therefore a legitimate inquiry, according to the implied rule of the text, "what is their influence on civil and religious liberty?" Adopting this test we propose to institute an investigation as to the two systems that lie between the extremes

and examine *the relative influence of Presbytery and Prelacy on civil and ecclesiastical liberty.*

In prosecuting this inquiry our appeal will be *first*, to the admitted principles of the systems, and, *secondly*, to the developments of those principles directly or indirectly in the history of the church and the world.

I. In entering upon this investigation we disclaim any intention of representing any system of Church government as absolutely incompatible with our civil institutions; as cherishing any design of their subversion; or as incapacitating those who live under it for being good and patriotic citizens. There are many, living under forms of ecclesiastical polity, which have no affinity whatever with our form of civil government, who are not imbued with their spirit, or influenced by their principles at all; and in those who are, this agency is not strong enough to counteract the many other contrary influences that are constantly acting upon them. But still it may not be the less true, that such a tendency exists in particular forms of Church government, as gives them a greater or less affinity to the form and spirit of our civil institutions. We have to do, not with the adherents of systems, but with the systems themselves, and experience shows that the one may be very inadequate and unfair representatives of the other.

Without intending then to stigmatize those who differ from us, as enemies to liberty and advocates of tyranny, or even to make an unnecessary attack upon any other system, we simply wish to prosecute a question, which we have not been the first to raise and pursue, as to the legitimate tendencies of these two systems. Presbytery has been charged with tending to anarchy, schism, the tyranny of the many, and the prostration of ecclesiastical freedom, if not with actual designs on civil liberty;\* and we wish to investigate these charges. And regarding, as we do, liberty to be one of the great blessings that God has in reserve for the human race, and the Christian Church as one great means of its bestowal; we wish to rear an argument in favour of that system which is most in harmony with

\* See a low and scurrilous pamphlet, entitled "The Warning of Thomas Jefferson, or a brief exposition of the dangers to be apprehended to our civil and religious liberties from Presbyterianism. Philadelphia, 1844." We would term this production diabolical, did we not believe that this would be ranking its intellectual and literary character much too high. It has nothing Satanic except its malignity. Even its falsehoods are too clumsy for the father of lies.

this great design, and which tending most powerfully to its completion, would seem the most likely to be adopted by God for that purpose.

In endeavouring to ascertain the influence of any form of church order on civil and ecclesiastical liberty, the most suitable method of obtaining a satisfactory result, will probably be, to state some of these general principles that are admitted to lie at the foundation of all legitimate freedom, and inquire to what extent they are recognized and embraced by that system as it is most generally received. That form of church government which embraces most extensively and most completely as to the ecclesiastical rights of its subjects, these cardinal principles of liberty, must be regarded, at least as to its theory, the most decidedly favourable in its influence on civil and ecclesiastical liberty.

1. The fundamental doctrine of human liberty is, that the people are the great depository of power, for whose benefit that power is to be exercised, in a prescribed and limited mode, by officers appointed and delegated for that purpose, by their consent.

This great truth, in opposition to all assumptions of legitimacy, and divine right to rule independent of the consent of the ruled, is that which men have been working out in tears, and blood, and fire, in every revolution and struggle against tyranny; which lies at the foundation of all free institutions; and which is pushing its growing roots silently and steadily under every hoary retreat of oppression throughout the world. The system in which this is most fully developed, and at the same time most carefully guarded, will be most favourable in its influence on civil and ecclesiastical liberty. What is the recognition of this principle made by Presbytery?

The system of theology with which it is usually found connected, lays down the broadest basis for human equality. Placing the whole race on the same platform of absolute demerit; recognizing no distinction between the meanest slave and the mightiest monarch, except that which was made in the distant counsels of eternity by mysterious and sovereign grace; and admitting no patent of peculiar privileges, except that which is stamped with the broad seal of Heaven, whose flaming motto is, "the Lord knoweth them that are his;" it at once overlooks and overshadows all temporary and factitious distinctions in society. It breathes

into the humblest and obscurest man the grandeur of an eternal destiny from the past, which taking its salient point from the present, shall only fully unfold its magnificent heritage in the eternal destinies of the future; and showing him by this grand and mighty induction from two eternities, his dignity as a man, as an immortal, predestinated being, the pedigree of whose illustrious birthright is more ancient and imperial than that of kings; its influence on the common mind and heart is such as to warrant the language of an eloquent historian,\* “Calvinism is gradual republicanism.”

But passing by its natural, affiliated system of doctrine, which is not its invariable attendant, or entirely peculiar to it, this great truth is embodied and recognized by Presbytery in a variety of forms.

It is a fundamental principle of this system, that ecclesiastical power is vested in the people. Whilst it does not maintain that the official authority of church officers is conferred by the brotherhood, it steadfastly contends that the right to exercise that authority over any particular people must be conferred by that people, or it is an usurpation. This great principle of non-intrusion, and the right of the people to elect their spiritual teachers and rulers, is one which Presbytery has again and again purchased with her treasure and sealed with her blood.

If we trace the order of her ecclesiastical procedure, we find the power and rights of the people recognized at every step. A church is organized, but it must be done by the voluntary consent of the people composing it. This church must have a government, but the very first element of that government is a bench of ruling elders, who are “the representatives of the people,” selected from among themselves, by their own choice, acquainted with their wants, partaking of their sympathies, guardians of their interests, and always able by their numerical force to control the clerical element of jurisdiction in the event of any collision of interests. The pastor of the church must be one, taken originally from the people; educated usually at institutions supported by their contributions; licensed by a body in which their representatives usually may have the numerical control; sent forth among them to ascertain their sanctions and approval, which is a necessary element in his

\* Bancroft.



call; ordained by their consent; and never installed as a pastor except at their request. His support depends on their voluntary contributions; is determined by their vote; collected and disbursed by their agents. All pecuniary obligations are under the control of trustees and deacons, elected by the people, and invested with no spiritual function or jurisdiction. No law can be passed by any assembly in which the people have not the right to sit by their representatives. No man can be arraigned or tried before any court, a part of which is not composed of the representatives of the people. If aggrieved by the decision of the session, he has the right of appeal, first to the Presbytery, next to the Synod, and finally to the General Assembly; in all which, owing to the Moderator being a minister, the representatives of the people usually may constitute the majority. In this constant element of the eldership, which has always been the characteristic, and the glory of Presbytery, there is a continual, steady and adequate barrier against all clerical encroachment and usurpation. And it is on this element, as the corner-stone of the system, that we ground the unanswerable argument in favour of its popular character and tendency. Presbytery alone has admitted the representatives of the people to plenary authority in all acts of government, not as an offshoot of her polity, but as its essential peculiarity. And she regards them, not as mere delegated laymen or special commissioners, who may be excluded next year by the vote that admits them this; but as officers, solemnly ordained and set apart to a function, as sacred as that of the ministry.

We turn now to examine the principles of Prelacy as to this cardinal point. And in order that we may do it every justice, we select for comparison that form of the system found in the United States, confessedly the most popular and liberal in the world; and shall rely for our information mainly on her constitution and canons, as edited by Dr. Hawks.

The first thing that meets us is the fundamental doctrine for which it has always contended, that Jesus Christ has vested the governing power of the Church, not in the people, nor in the order of presbyters, but in the order of bishops or prelates, who are the successors of the apostles and the sole depositaries and fountains of authority.\* It is

\* Jeremy Taylor. Episcopacy asserted, sec. 9. Works, vol. ii. p. 157. Hooker Eccl. Polity, Book vii. sec. iii. v. pp. 376, 377. (fol.)

true the laity have been admitted to some share in the government of the Protestant Episcopal Church of the United States, but this is confessedly an innovation and an anomaly; which was strongly objected to by the English Prelates when solicited to ordain American Bishops; denounced as Presbyterian in its character; and declared by Bishop Seabury to be "incongruous to every idea of Episcopal government." \* Such is still the opinion of some who are most deeply imbued with the spirit of prelacy. † But even with this partial infusion of a popular element, admitted as a matter of concession and courtesy, and not, as in Presbytery by an original and scriptural right, there is still much that is of a contrary character, and at variance with the maxims of republicanism.

All power is originally vested in the order of bishops or prelates. They are elected not by the people, or indeed by their representatives, (for even if the diocesan Convention were properly composed of representatives of the people, their selection is after all a mere nomination,) but by the bishops themselves, who can admit or reject any applicant they choose. ‡ They can also prevent the resignation of any of their number, even if desired by himself and the unanimous voice of the clergy and laity of his diocese. § They constitute a close corporation of governors; having not only the power to fill their own vacancies, but actually to prevent the occurrence of vacancies, except by death; claiming a divine right to rule as absolutely as the apostles: constituting thus a kind of hereditary, self-perpetuating succession of sovereigns, as completely beyond the control of the people, if they choose to thwart it, as the most absolute, hereditary monarchs on the earth. The general principle is embodied in this fundamental tenet of prelacy, that in ecclesiastical matters at least, *the people are not able to govern themselves* but need rulers, whose ap-

\* Constitution and Canons, p. 18. See also Bishop White's Memoirs, p. 124.

† Smyth on Apostolical Succession, Lect. 13.

‡ Constitution and Canons, p. 93.

§ Ibid. p. 300. "So far as our research has extended, this law is without a precedent in the history of the Christian Church," p. 303. "No man can come into the Episcopal College without their consent, and this is right, but according to this Canon, no man may go out of their body without their approbation; we see no reason for this. The system makes them, in effect, more than an ordinarily close corporation," p. 305.

pointment, authority, functions, and continuance in office shall be almost absolutely beyond their control.\*

In order to show how completely all power is taken from the hands of the people,† let us trace the course of procedure as to a particular church. The very first step of erecting a church edifice cannot regularly and canonically be taken until license is obtained if not from the bishop at least from the neighbouring clergy.‡ When a church has been formally instituted and received by the bishop, and a pastor is to be selected, he is chosen not by the people, but by the vestry,§ subject to the decision of the bishop, who may “confirm or reject the appointment.”|| The candidate for the ministry can be ordained only by the bishop, who may refuse him orders if he think him contumacious toward him in any matter,¶ and as a general fact prevent him from obtaining orders from any one else,\*\* or removing to any other field of labour in the church by withholding his permission;†† who possesses the control of his movements, and the sole power of dispensing with a portion of the qualifications required for ordination;‡‡ and can ordain and institute a pastor in a particular church without reference to the wishes of the people, or even of the inferior clergy.§§ A recent case has shown, that even the proven fact of Romish error, and the solemn protest of grave and learned presbyters could not arrest an ordination. When a pastor is once settled, he possesses the sole power of government in the church, reprimanding, suspending and virtually excommunicating whom and for what he thinks proper.|||| He possesses exclusive control over the church edifice.¶¶ No brother clergyman can preach within the limits of his parish without asking and obtaining consent.\*\*\* The very name is significant. He is not called *pastor*, or *minister*, in the unambitious language of Pres-

\* See this broadly and arrogantly maintained, by Jeremy Taylor. *Episcopacy Asserted*, sec. xxxv. Works, vol. ii. p. 205, sec. xl. xli. pp. 222, 224; also Hooker *Ecl. Pol. Book v. p. 360, (fol.) Book vi. p. 374.*

† It is incidentally admitted by Dr. Hawks, that church membership confers *no other right* on any individual than admission to the Lord's Supper. “Cut the offender off from the communion under the rubric, and of *what other privilege* of church membership can you in this country deprive him?” p. 359. Presbytery confers other privileges than this on her church members.

‡ Constitution and Canons, pp. 294, 295.

§ Ibid. p. 285. The vestry determine the salary of the clergyman, p. 53

|| Ibid. p. 279. ¶ Ibid. p. 164.

\*\* Ibid. p. 166.

†† Ibid. pp. 209, 147. ‡‡ Ibid. p. 146.

§§ Ibid. p. 279.

|||| Ibid. p. 262. ¶¶ Ibid. p. 286.

\*\*\* Ibid. p. 293.

bytery ; but *rector* or ruler, implying his sole and exclusive right to rule the people under him.

But above all this, and in defiance of both rector and people, the bishop can come in and fill the church with whomsoever he pleases, in virtue of his power to confirm at discretion any one however impenitent and heretical, if he deems him a fit subject ;\* or restore to the communion of the church any one already suspended, without complaint, and without inquiry, contrary to the wishes of both rector and people, if he deems the reason of suspension insufficient.† The people, then, are at the mercy, first of the rector, and next of the bishop, whose mere consecration, history and observation alike assure, is no sufficient guaranty of either their piety, their prudence, or their soundness in the faith.

If a dissolution of the pastoral relation is desired, the bishop, with the advice of the clergy, without a single vote of the laity, or any absolute right on their part to interfere, may determine the matter, stipulate the terms of separation, and even require the congregation to pay the clergyman a certain sum of money as compensation for his loss in removing from them.‡ Here then the people are excluded from one of the most important acts of ecclesiastical procedure.§ The bishop alone can displace a minister,|| suspend or depose him from the ministry, and when once degraded from the ministry he can never be restored ; however insufficient the grounds may be discovered to have been, or however penitent and consistent he may after-

\* Constitution and Canons, p. 258. Dr. Hawks doubts this, but there is no law to prevent it if the bishop choose to do so.

† Ibid. p. 363. "Such a restoration by the bishop of a repelled communicant is a *virtual trial and condemnation* of the clergyman who repelled him." Power always passes slowly and silently, and without much notice, from the hands of the many to the few, and all history shows, that ecclesiastical domination grows up by little and little. "Give to the bishops the right, without a formal trial of their peers, virtually to condemn presbyters in *one case* ; and it will surely come to pass, that the day will be seen, when precedent will be cited for it in all cases." "We are free to say we wish this clause on which we comment were out of the law, for it is a reflection on the clergy, and a dangerous innovation on principle. We look in vain through the body of our canon law for any thing like reciprocity in this matter." pp. 364, 365.

‡ Ibid. p. 317.

§ "This is an instance remarkable in the legislation of our church, for one feature: it allows to the *clergy, as a class*, the privilege of determining as against the laity, when a brother clergyman has been unjustly or harshly dealt with by his congregation." Ibid. p. 318.

|| Ibid. p. 346.



wards be, the step can never be retraced;\* the victim of frailty, prejudice, injustice, or conspiracy has no redress in the mode in which redress can alone be properly made. The bishop possesses a most magisterial control of the motions of the clergy; may prohibit the clergyman from another diocese, (and even a bishop as a late fact proves,) from preaching within his diocesan limits, and if he refuses to obey, or violates, even ignorantly, any canon of the diocese during his sojourn, may suspend him from the ministry, and his own bishop cannot restore him without the consent of him who suspended him, or an acquittal in a formal, regular trial.†

When we look at these arrangements and principles of prelacy, drawn from her own canons, by which the people are virtually declared incapable of governing themselves, and a most fearful and tremendous authority is lodged in the hands of one man, who is not in any sense the representative of the people, but a representative of the twelve apostles or the Jewish high-priests,‡ as they allege, we will surely be at no loss to decide upon the relative influence of Presbytery and Prelacy on the practical application of the great doctrine of the people's right and power to govern themselves. The object of one is to take care of the rights of the bishop, the object of the other to take care of the rights of the people.

2. Another cardinal and bulwark principle of liberty, is

\* Constitution and Canons, p. 350.

† Ibid. p. 355. "We must here clearly understand what the offence is, for which the visiting clergyman, who has broken a particular canon of another diocese is tried: he is not called to account so much for the ill consequences which may result from the breaking of that canon, as he is for violating the great principle of a due respect for the lawful ecclesiastical authority of the region in which he is sojourning. Insubordination is his crime, rather than the violation of a particular measure founded on a particular policy." p. 356.

‡ The argument from the Mosaic Institutions, urged by Prelatists, in view of the present point of discussion, is decidedly favourable to Presbytery. The Jewish Theocracy, so far as it was administered by men, was a confederated republic; a general government composed of separate independent tribes. (See this evinced by Michaelis, Commentaries on the Law of Moses, Book i. chap. vi. art. 46.) The people exercised even more power under its arrangements than they do in the United States government, which it closely resembled. In this recognition of the authority of the people, in the popular and representative character of its courts, and in the regular appellate jurisdiction of successive assemblies, and indeed in its entire mode of procedure, so far as it was a permanent system of church government at all, the Theocracy bore a much closer resemblance to Presbytery than to Prelacy.

the existence of written laws and constitutions, defining specifically the powers of the ruler and the rights of the ruled, constituting the ultimate arbiter to which the weakest can appeal for protection as fearlessly as the strongest; in other words, the government of laws and not of men; of principles and not of prerogative; of deliberate, recorded will, and not of undeliberate spontaneous opinion.

This has always been one of the characteristic principles of Presbytery. The pertinacity with which she has contended for written creeds and symbols, defining specifically not only the articles of religious faith, but the conditions of ecclesiastical organization, has been made the ground of ridicule and denunciation. She has been charged with a finical fastidiousness in exacting conformity to her creeds, from those who entered her communion, that was ridiculous and vexatious; and with a bigoted and illiberal strictness in condemning departures from them, among those who wished to retain her communion, that was narrow-minded and tyrannical.

The fact thus charged upon her, is one of her most glorious characteristics. Whilst she compels no man to enter her pale, she defines the terms of entrance, so that no one need be deceived before taking that step, or deceive others after it. And providing in her discipline for almost every possible contingency that can affect the rights or wrongs of her members, she furnishes a fixed, clear, and intelligible code, to which appeal can be made for the punishment of the guilty and the protection of the weak. And in addition to this she declares that the church possesses no authority to go beyond or add any thing to the Bible in the matter of rites and ceremonies equally with that of faith; that her authority in all matters is not original or strictly legislative, but only ministerial and declarative. This system of polity possesses at least some claim to the characteristic of a perfect government given by the sage of Priene,\* when he defined it to be, "the government in which there is nothing superior to the law."

Is this the case with Prelacy? In the first place it claims "power to decree rites and ceremonies and authority in controversies of faith;"† thus opening a door which we know has afforded entrance to much tyranny by adding to

\* Bias, one of the seven wise men of Greece.

† Book of Common Prayer, p. 260. Art. XX.

the words of God, and enforcing "conformity" to those additions by arbitrary penalties and restrictions. But the most serious defect in this respect is, that it has no definite written code for the defining of offences, the punishment of offenders, and the redress of the injured.\* The Church of which it was said by Lord Chatham, that it possessed "a Popish liturgy, Calvinistic articles, and an Arminian clergy," must surely have a system of jurisdiction somewhat lax, either in theory or practice. But the proof of this fact will be given in the language of one of its most distinguished defenders, the commentator on the Constitution and Canons. His statements are in these words: "In the Church we may be said to have no judicial system. By the constitution, the mode of trying offending clergymen, is to be regulated in each State by its own rules. Some dioceses have made no rules at all. Uniformity in judicial proceedings is therefore wanting. But there is a greater evil than this; it is the want of uniformity of interpretation. *Misera est servitus, ubi jus est vagum aut incertum.* Better is it that the law should be interpreted erroneously, so that men may at least have certainty, than that it should be held to mean one thing to-day, and another to-morrow. The mode as it at present exists operates thus. In the diocese of Massachusetts, for instance, before a court composed according to the canons there in force, some clause of the constitution, or some canon of the General Convention, receives a certain interpretation, and under it, punishment is inflicted. In South Carolina, a different meaning is attached by the court there to the very same words, and acquittal follows; and thus it may be in some six or more dioceses. In vain will any one ask what is the law? No man can say. The convict of Massachusetts, doubting as well he may, under such circumstances, the propriety of his intended punishment, would fain appeal to some tribunal competent to adjust these conflicting interpretations. But where is such a tribunal? Nowhere in the Church!" †

\* "Neither the General Convention nor any State Convention, have ever provided any 'rules or process' for excommunication. There is not a clergyman in the Church, who, if he were desirous to excommunicate an offender, would know how to take the very first step in the process." "We know of no other law, which practically reaches the case of an offending layman, but this: and there are very few of the dioceses in which any provision is made by canon for investigating or trying the case of a *layman*. He must so offend as to come within the terms of the rubric, or we know not how he is to be disciplined." Constitution and Canons, pp. 359, 360, 362.

† Constitution and Canons, pp. 56, 57. "We need two things: first, a

With such testimony from an accredited source, we may leave the question of comparison as to this point, without further remark.

3. Another fundamental principle of freedom is, the administration of law with suitable checks and balances. In attaining this end, there are two things to be avoided; first, the tyranny of the few, and secondly, the tyranny of the many. These are secured by never giving to the few a power which is not under the ultimate control of the many; for this would be oligarchy; nor to the many a power that may be used on the few, without some intervening barrier to stay the tide of sudden and frenzied excitement; for this would be democracy: but such a balance and checking of powers, that justice shall neither be baffled by prerogative, nor overwhelmed by passion; this is republicanism. Hence we find in every department of our civil government, two distinct elements operating as mutual checks and correctives, the one purely popular, the other only remotely so, but still in the end, within popular control, when calmly and perseveringly applied. Analogous to this we have in Presbytery the two co-ordinate elements of the ministry and eldership: the one purely popular, the other only remotely so, yet still completely within the control of the people, when any great and paramount reason exists for its exercise. These two elements meet in every form and act of government that can exist, and operate as mutual checks and balances. All the forms of process are arranged with peculiar exactness to prevent the sacrifice of any right. The laws are uniform for the whole Church, and must be adopted by a majority of the Presbyteries, before they can become binding. No man can be accused until certain preliminary steps are taken; and when accused, must have a copy of the specific charges, with time, place, and witnesses, that he may meet them by an alibi or otherwise, be cited at least ten days before the first meeting of the court, and not tried unless by consent until a second meeting, when he may be fully prepared for his defence. When any wrong or error has been committed, the powers of appeal, com-

uniform mode of proceeding in constituting courts, and conducting trials in the dioceses. This, as the constitution stands, we cannot have, unless all the dioceses, by their several canons, adopt the same rules: and this is not to be expected. The General Convention cannot legislate on the subject, until the sixth article of the Constitution is altered. Secondly, we need a court of appeals, with power authoritatively and finally, to settle the true interpretation of Constitution and Canons, *ut sit finis litium.*"



plaint, reference, review and control, overture and petition from the session through the Presbytery and Synod to the General Assembly, furnish every earthly probability of its detection and correction. All these facts taken together, furnish, perhaps, as perfect a system of checks and balances in government as the world ever saw.

But is it so with Prelacy? It is true there is a House of Bishops and a Lower House, but they correspond not to a Senate, and House of Representatives, but to a House of Lords, and a House of Commons; for the Prelatical order is in no sense, even remotely, popular, or subjected to popular control; but rules by an alleged divine, and hereditary right embodied in the order of "successors to the apostles."\* The House of Bishops, and even a single Bishop, if there be but one present, has an absolute veto on all the acts of the General Convention, even if passed by a unanimous vote.† In one diocese, the bishop alone, one man, possesses an absolute veto, even against a unanimous vote of the Convention.‡ And as the Bishops possess the sole power of ordaining, suspending and deposing, it is plain that they can, if they determine to do so, ultimately place in the lower house, those who will be merely their creatures, or at least prevent the admission of those who will not, and remove such as refuse to submit to their will by suspension or deposition for contumacy. The forms of process are so vague and indeterminate that there is no adequate defence against premeditated injustice. The people possess no ultimate, efficient, legal control that can operate as a plenary check and balance to the power of the bishops, if they determine to carry it into execution.§ Events yet fresh in the memory of all,|| furnish a mournful proof of the inadequacy of the checks and balances that exist to control the exertion of Episcopal power.

\* "The bishops being, as it were, the senators, *virtute officii*." Constitution and Canons, p. 52. Nothing more can be said of one of the Lords Spiritual of the British House of Peers, than is here said of republican Bishops.

† Constitution and Canons, p. 26.

‡ Ibid. p. 56. "It is easy to see how the veto power here may make the convention a mere body for registering Episcopal edicts." Recent facts have shown that this remark of Dr. Hawks was remarkably well-grounded, well-nigh prophetic.

§ Jeremy Taylor, *Episcopacy Asserted*, sec. xxxvi. Works, vol. ii. p. 210 quotes with approbation a declaration of the Council of Chalcedon, "*that bishops have power to do whatsoever they will*," and adduces 2 Cor. ii. 9, and the unbroken testimony of the Church for many ages to its support. See also Hooker, *Ecc. Pol.* Book VII.

|| The New York ordination, and its attendant circumstances.

4. The last great bulwark of freedom that we can mention is free, deliberating assemblies, in which the people are fully and fairly represented, and in which the leading measures of the government can be canvassed without any authority to restrict or overawe discussion, deliberation and determination, to the extent that is necessary for the public weal.

The history of liberty shows clearly that they have been its great munitions. The free assemblies of Greece and Rome, the Wittenagemote of the Saxons, the House of Commons in England, and the free assemblies of America, demonstrate to the careful observer, the inseparable connection between such assemblies and the existence of liberty. When properly constituted and guarded, they have always prevented consolidation on the one hand, and anarchy on the other, as long as they continued to be free, deliberating, and representative.

In accordance with this, we find it to be the fundamental law of Presbytery, that the church is governed by *assemblies*.\* These assemblies are all composed in part, of the direct, ordained representatives of the people. Each church is governed by a sessional, each district by a presbyterial, each larger province by a synodical, and the whole church by a General Assembly. Each lower court is responsible to the one above it, in the exercise of its authority, and comes under its review regularly once in each year. No law can be made or executed in any of these assemblies without the formal consent of the people, by their representatives. As long as such assemblies, existing "in their strong and beautiful subordination," constitute the government of the church, it seems difficult to conceive how clerical usurpation can find admission.

With Prelacy, however, the case is different. It is a government not of assemblies but of individuals.† Each church is governed by its rector; the ministers by their bishop; and the whole church by an assembly, on the proceedings of which the bishops have a veto. The leanings of Prelacy are embodied in the language of one of her prominent prelates,‡ who objects to the organization of

\* Form of Government, chap. viii. sec. 1.

† "Episcopacy is a unity of *person-governing*, and ordering persons and things accidental and substantial." Jeremy Taylor, *Episcopacy Asserted*, Works, vol. ii. p. 149.

‡ Bishop De Lancey, Address to the Convention in 1842, quoted by Dr. Smyth, *Ecclesiastical Republicanism*, p. 169.

their Board of Missions, because the Bishops are there controlled by "*the vote of a majority.*" He says, "that institution is modelled on the Congregational platform of placing layman, deacon, priest, and bishop, on the arena of debate, where the most skilful, bold, zealous, and fluent, will predominate, and where the opinion of the presiding bishop of the church has no more prelatival weight, when questions are brought *to a vote*, than that of the youngest deacon or youngest layman that may happen to be voted into either committee, to fill a vacancy within a week before the meeting of the board. The members of the house of bishops, as a body, are as little disposed as *qualified* to carry on debates in a popular assembly, and yet unless they will consent to the exposure and trials of such a scene, they must consent to lose the weight of their sentiments in the board, or to seek peace by surrendering the conduct of the institution to whomsoever will undertake to lead it."\*

Any comment on this declaration is needless. Uttered but two years ago, in a land where no privileged governing orders are admitted; and where the very principle of majorities, and votes, so haughtily and scornfully rejected, is the corner-stone of the civil fabric, it furnishes perhaps as significant a commentary on the tendencies of Prelacy on this point as could be demanded.

But lest we should be charged with unfairness to this system, by drawing inferences from it which its advocates disclaim, let us for an instant look at the testimony of some of its friends. The Virgin Queen of England, who loved Popery because she loved pomp, and hated it because she loved power, † disliked Presbytery, because she thought it inconsistent with monarchy. ‡ That drivelling and vain-glorious pedant in whose person the treacherous race of the Stuarts ascended the British throne, hated it in the same proportion that he hated liberty; and loved Prelacy as

\* See also Hooker, Ecc. Pol., Book viii. p. 499. (fol.)

† Burnet's Reformation, by Nares, Part ii. Book ii. vol. ii. p. 582.

‡ Burnet's Reformation, by Nares, Preface, p. xxv. Lord Burghley and others "demonstrated to her that these models (Presbyterian Church Government,) would certainly bring with them a great abatement of her prerogative; since, if the concerns of religion came into popular hands there would be a power set up distinct from hers, over which she could have no authority." Sir F. Walsingham says (ibid. p. 650) "the Puritans pretended to a democracy in the church," "opened to the people a way to government by their Consistory and Presbytery, a thing prejudicial to the sovereignty of princes." This explains why "she would often say she hated the Puritans more than the Papists." Neal's Puritans, ch. v. vol. i. p. 172.

much as he was capable of loving any thing but himself.\* His brilliant, heartless, and ill-starred son, "the man who never said a foolish thing, and never did a wise one," declared, "Show me any precedent wherever Presbyterial government and regal was together without perpetual rebellions. It cannot be otherwise, for the ground of the doctrine is anti-monarchical. I will say, without hyperbole, that there was not a wiser man since Solomon, than he who said 'No bishop, no king.'"† He also states in his letters, "that he considers Episcopacy a greater support to his monarchy than the army."‡ This was the principal ground for which it was persecuted by Laud,§ that narrow-hearted and bitter bigot, whose stunted intellect could just execute what his wicked heart could devise, and whose silly and dotard superstition would be forgotten in contempt, did not his cruelty and pride stamp it with eternal infamy. The same sentiments have been supported by Jeremy Taylor in his Ciceronian phrase;|| by Bancroft, Secker, and Hicks from the throne of the Hierarchy;¶ by Dryden in the limping numbers of the Hind and Panther;\*\* by South,†† and Swift,‡‡ in the sneering language of wit; and by Heylin in the bitter and envenomed pages of what he chooses to call History.§§

Nor is this only the testimony of former days. Dr. Chandler, in pleading for an American Episcopate, declares,||| "that Episcopacy and monarchy are in their frame best suited to each other, and that republican principles cannot flourish in an Episcopal Church." The same thing is argued by other Episcopal writers with irresistible force. And were it necessary to swell this mass of testimony, we

\* At the Hampton-Court Conference, James said, "you are aiming at a Scots' Presbytery, which agrees with monarchy as well as God and the devil." Neal's Puritans, ii. 43, 44.

† Clarendon's State Papers, ii. 202, 260, 274, quoted by Dr. Miller, Christian Ministry, 330.

‡ Macaulay's Miscellanies, p. 86. See also Clarendon's Hist. Rebellion, Book x. vol. iii. p. 5, (fol.)

§ Clarendon's Rebellion, vol. i. book 3, p. 158; book 4, pp. 245, 352; vol. ii. book 6, p. 18.

|| Works, vol. ii. pp. 147, 814, vol. iii. p. 717.

¶ Ecc. Rep. by Dr. Smyth, pp. 136, 154, 179.

\*\* Part I.

†† South's Sermons, vol. ii. pp. 306, 320; vol. iv. p. 504.

‡‡ Sermon on Martyrdom of Charles I. Works, vol. xiv. p. 69.

§§ Hist. Presbyterians, title page.

||| Appeal, quoted Ecc. Rep. 153.



could add that of a Hooker,\* an Isaac Taylor,† a Macaulay,‡ a Carlyle,§ a George Bancroft,|| and a DeToqueville,¶ tending to the same point. The competency and force of some of which witnesses, would surely not be questioned.

In this argument we have not even alluded to pure unrepublicanised Prelacy, as we have it in England, where it has always been the truckling tool of tyranny, the mitred defender of the divine right of kings to rule as they pleased, and the divine duty of subjects to be pleased with that rule; \*\* or the crushing pyramids of prelatical domination that confine in dark and hopeless superstition and slavery the millions that submit to the authority of the Greek, Armenian, Coptic, Abyssinian, and other Prelatical churches of the East. We must look to the old world for the complete development of pure Popery, and pure Prelacy, in their influence on human liberty. But even confining ourselves to that Presbyterianized form of Prelacy, that we find existing in our midst, we think there is enough unanswerably to prove that Presbytery embodies more fully than Prelacy, the acknowledged principles of freedom, and therefore that its influence must be more favourable on the development and establishment of civil and ecclesiastical liberty.

II. We turn now briefly to interrogate history as to the extent to which these relative tendencies have been embodied in the temper and conduct of the adherents of these respective systems.

In conducting this inquiry we will not notice the Presbyterians of the primitive Church, such as Paul, Peter, Ignatius, and Clement; or those of later ages, such as the Waldenses and the Culdees, or the Arnolds, Wickliffs, and Husses, of the long period of ghostly despotism that preceded the Reformation; partly because it is useless here to contend for disputed ground, and partly because it might seem unfair to charge on Prelacy the tyranny of Popery.

\* Ecc. Pol., book vii. p. 416, (fol.)

† Spiritual Despotism, pp. 123, 137.

‡ Miscellanies, pp. 16, 86, &c.

§ Hero-Worship, pp. 153, 177, 180.

|| Hist. U. S. i. 266, 267, 291, 462; ii. 459, 460.

¶ Democracy in America, part i. pp. 11, 15, 17, 281.

\*\* See Book of Homilies, pp. 99, 103, 492, 516, also Canons appended, especially under the title "of Church of England," also Hooker, Taylor, Macaulay, &c.

It is true we might show that Popery is only the child of Prelacy, historically and logically; that its imperious acts are only the simple, necessary growth of the Prelatical principles that are the roots from which it sprung, and on which it rests; in a word, that Popery is only Prelacy run to seed, and Oxfordism the pod that contains it: but this we must forego. Bringing our inquiries down to the time when pure Prelacy and pure Presbytery became distinct from Popery, we have more than sufficient testimony to determine the question.

It is perhaps unnecessary to prove that to the Reformation we owe the liberties of modern Europe and America. It was the uprising of the human soul against hoary oppression; an awakening of the ocean-like mind of the people, that had long been chained and charmed by a spell of words, by a priestly and kingly sorcery as cruel and bloody, as it was hollow and false; and the mighty and thrilling voice of this flood-tide of the world, was "freedom to choose the worship of God, and freedom to resist the tyranny of man." And although thrones, hierarchies, armies, cabinets, and all the ancient embankments of prescriptive authority were piled upward with frantic and desperate energy to resist and roll back its waters, yet it continued to swell and rise in resistless might and majesty, until it swept away these bootless barriers like straws on the cataract's plunge: and, when pursued by a bigotry, dark, bloody and relentless, gathering its mingled tributes from the summits of the icy Alps, the bright waters of Geneva, the hills of sturdy Saxony, the green vales of England, the wild glens of Scotland, and the sunny plains of France; and Arethusia like, plunging beneath the dark waves of the ocean, it gurgled up in light and beauty, first at the rock of Plymouth, and next at Bunker Hill and Yorktown. Thus the Reformation was the fountal source even of American liberty.

But it is equally clear that the Reformation was a Presbyterian movement. It was the giant struggle of the European mind against prelatical usurpation, was conducted by Presbyters falling back on their original Presbyterian authority, and its result was Presbytery in every case except that solitary instance in which it was not properly a religious movement at all in its origin; but the expedient of a brutal and gluttonous despot, to obtain that license for his beastly appetite by renouncing Rome, which he had before obtained by upholding her. But even in England,

when Puritanism was struggling for purity, it was only by a single vote, and that one of a number of proxies, in the house of convocation, that a petition for reform was rejected, which, if granted, would most probably have led to the pure and simple ritual of Presbytery;\* and it was only by the most powerful efforts of the haughty Tudors and the treacherous Stuarts, that Prelacy was retained. The whole spirit of the Reformation set in strongly against it, and in the light of history, there is more truth than Popery, in the Tractarian maxim, that the name "Protestant Episcopal" is an anomaly and contradiction in terms. Hence the influence of the Reformation in favour of freedom, we unhesitatingly claim as an illustration of the tendency of Presbyterian principles and organizations.

In the further history of English liberty, we trace the influence of Presbytery at almost every important step. It is the language of Humé,† that "the precious spark of liberty had been kindled and was preserved by the Puritans alone," and "that their very absurdities were a shelter for the noble principles of freedom." Such a testimony forced from him is decisive.

If we examine the forces that moulded the Puritan character, we shall find Presbytery bearing a prominent part, if it was not the very plastic influence that formed it. The bloody Mary, fulfilling with the characteristic blindness of bigotry the merciful designs of God, drove into banishment all who refused to receive the mark of the beast. That five years of exile formed the character of Puritanism, and gave birth to the liberties of the world. In the sweet embosomed vale of Geneva, they found "a church without a bishop, and a state without a king;" and from the lips of Calvin himself, they learned that lesson of stern and lofty adherence to liberty, that was afterwards to be repeated in the halls of Westminster and on the fields of Naseby and Worcester; and uttered to other lands and ages, by the clarion voice of a Hampden, the Washington of England; by the high and majestic words of a Milton, whose pen of flame was more potent than the warrior's brand; and by the thunder tones of a Cromwell,‡ that man of iron and

\* Burnet's Reformation by Nares, part iii. book vi. vol. iii. p. 455.

† Hist. of Eng. vol. v. pp. 183, 469.

‡ Yet so clearly did Cromwell perceive the point we contend for, that when he determined to make himself a king, if possible, he also determined in that event to establish Episcopacy as the only sure support for his monarchy. See this proven: Burnet's History of his own time, book i. vol. i. p. 89.

clay, whom, though "a vulgar fanatic," Cardinal Mazarine was said to fear more than he did the devil; and who, after all, did more for the good of England and the world than a whole generation of monarchs, *jure divino*. And the great revolution of 1688, that gave liberty to England, was in a great measure purchased by the labours, sacrifices, treasure, and blood of the Presbyterians of Scotland.\*

But it is in our own land that the influence of Presbytery receives its most triumphant demonstration. The Revolution of 1776, so far as it was affected by religion, was a Presbyterian measure. It was only the natural result of the principles she had planted in the persons of her sons, the English Puritans, the Scottish Covenanters, the French Huguenots, and the Dutch Calvinists. The elder Adams, in a letter to Dr. Morse, dated Quincy, December 2, 1815, † says, "that the apprehension of Episcopacy contributed fifty years ago, as much as any other cause to arouse the attention, not only of the inquiring mind, but of the common people, and urge them to close thinking on the constitutional power of Parliament over the colonies. . . . Passive obedience, and non-resistance in the most unqualified and unlimited sense, were their principles in government, and the power of the church to decree rites and ceremonies, and the authority of the Church in controversies of faith, were explicitly avowed. . . . In Virginia, the Church of England was established by law in exclusion and without toleration of any other denomination. In New York it displayed its essential character of intolerance. Large grants of land were made to it, while other denominations could obtain none, and even Dr. Rodgers's congregation, in New York, numerous and respectable as it was, could never obtain a legal title to a spot to bury their dead." He adduces a number of facts to show what he terms "the bigotry, intrigue, intolerance, and persecution" of Episcopacy in the New England States, and especially in Massachusetts; all tending to prove that the dread of Episcopal intolerance was one of the moving causes of the Revolution. ‡ His testimony is corroborated by the remark of Bancroft, "that Episcopacy and monarchy were feared as natural allies."

\* Macaulay's Miscellanies, pp. 303, 306, 311.

† Methodist Protestant, quoted from the New York Evangelist.

‡ See this virtually admitted, Bishop White's Memoirs, p. 93.



It is the testimony of a distinguished Episcopal jurist,\* and of the venerable Bishop White himself, that a majority of the royalists in the colonies were Episcopalians, and that the Episcopal clergy were generally opposed to the Revolution,† whilst the Presbyterian clergy were its advocates and defenders, and suffered most severely from the brutality of the British soldiery.‡ The devotion of the sainted and massacred Caldwell and others is written in their blood. These are facts familiar to the merest novice in American history. The Presbyterian Church was the first to protest against British tyranny, and nerve the arms of her sons for the terrible conflict;§ the first to acknowledge the Declaration of Independence;|| (which a distinguished civilian of New York¶ has traced to the Solemn League and Covenant as its model,) and the wisdom and firmness of a Presbyterian Witherspoon in the halls of Congress, and the sturdiness of the Presbyterian valour of a Morgan, a Shelby, a Marion, and others, whose blood gushed forth on many a turf, and whose bones are now bleaching on many a storied spot, contributed eminently to crown that fearful struggle with success. And in determining the structure of our Government, Chief Justice Tilghman has remarked, that the framers of the United States Constitution borrowed very much of the form of our Republic from that form of Church government developed in the constitution of the Presbyterian Church of Scotland.\*\* And it is susceptible of the amplest proof that to Presbytery is due the separation of Church and State. For this they struggled against Prelacy in Virginia,†† and at least in advance of, if not in opposition to, independency;‡‡ and it is to these struggles that we owe the absence of an established religion in the United States. Hence the influence of Presbytery was decidedly

\* W. B. Reed, Esq., Address to Philomathean Society.

† See also Dr. Hawks' Contributions to Prot. Epis. Church, U. S. Hist., Virginia, p. 135. Bishop White's Case of the Episcopal Churches in U. S. Considered, pp. 4, 5, 16, 29.

‡ Baird's Religion in the United States, p. 230.

§ See the Pastoral Letter of the Synod of New York and Philadelphia. Records, p. 466.

|| See original paper of Hanover Presbytery, adopted 1776, in Baird's Religion in United States, pp. 231—234.

¶ Hon. G. C. Verplanck.

\*\* Dr. W. Harris. Presbyterian, Feb. 24, 1844.

†† See this proven, and Jefferson stripped of his borrowed plumes in this matter. Baird's Religion in U. S., book iii. chap. iii., and admitted reluctantly, in Dr. Hawks' Ecc. Hist., Virginia, pp. 139, 173.

‡‡ The union of Church and State was not dissolved in most of the New England States until 1816, in Massachusetts not until 1833.

favourable, while that of Prelacy was at least indifferent, if not hostile to the establishment of American independence at the time it was actually declared and achieved.

But we will be met by the standing reply that Puritanism was intolerant. Now without dwelling on the fact that the Puritans of New England, and of Old England, who were most intolerant, were not Presbyterians but Independents; we contend that even the intolerance of Puritanism has many apologies that cannot be pleaded by Prelacy. It was the intolerance of self-defence; the intolerance of those who, having lopped off the heads of the hydra that had well-nigh destroyed them, thought it necessary to crush those heads when they began to grow and hiss afresh around them; the intolerance of those who, having fled from tyranny to the wilderness, wished to save the necessity for another flight, by choosing the inmates of their forest homes, and not warming into life that which at length would sting them. If Puritanism began with Calvin, as is alleged, surely persecution did not, and when safety was obtained after years of suffering, can we wonder that it should be employed in self-protection? Yet this is the fact as to most of the intolerance on which so many changes are rung. But the whole age was behind, though advancing toward, perfect freedom; and was the ideal to spring, Minerva-like, full-formed and panoplied from the labouring body politic? And compare the drivelling Laud, the imperious Strafford, the bloody Claverhouse, the traitorous Sharpe, or the perfidious Lauderdale, with any Puritan persecutor, as to those high and noble traits of humanity, which we admire in action, and love in repose, and they were as far below them, as a Dominic or a Hildebrand is below a Chrysostom or an Augustine. The one class persecuted because of their system, the other in spite of it; the one, in defence of the faith, the other in defence of themselves. The age was advancing towards liberty, and Presbytery was in the front, whilst Prelacy was in the rear, where she will probably remain. The stag in the fable was fearful lest his hinder feet should overtake and outrun his fore; a similar fear as to the outstripping tendencies of Prelacy is equally well-grounded. And even if the tendencies of the systems should in some cases be arrested and counteracted, yet the tendencies not the less certainly exist.

Are not the tendencies of the systems clearly marked in

history? Do they not exhibit some invariable traits wherever they exist? Has Prelacy been chosen spontaneously by the champions and martyrs of liberty? Has she been invariably feared and persecuted by tyrants; by the Charleses, and Jameses, and Elizabeths of the world? Has she marked with her favour the great epochs of liberty, the Reformation, and the Revolutions of 1640, 1688, 1776, and 1798, so far as they were struggles for popular emancipation? Has she always been found on the side of struggling right against unholy might? Has she been marked by the sacrifice of benefices, and livings and state patronage for liberty and truth? Have her "successors to the apostles" been found champions for the rights of the people to choose their own rulers, temporal and spiritual, and determine their compensation? Were the Husses, the Luthers, the Calvins, the Knoxes, the Melvilles, and the Sidneys, the apostles and high-priests of liberty, Prelatists? Has Prelacy ever manfully resisted the usurpations of the civil power? Did she so in the "prerogative" days of Elizabeth? Did she so when the Stuarts were goading England to madness; when the dragoons of Claverhouse were staining the heather of Scotland with brave and innocent blood, and the gray-haired sire, the defenceless mother, and the unconscious babe, were massacred with indiscriminate brutality? Did she so when but yesterday, after repeated struggles for freedom, the old and honoured banner of Christ's crown was unfurled from the castled crags of Scotland, and the thrilling battle-cry of other days awoke some of the stern and lofty spirit of the mighty dead? Why has all this been true to the letter, of Presbytery?

But is this clearly marked tendency only a characteristic of the past? Is it true, as we often hear from "apostolic" sources, that Presbytery is intolerant of the religious rights of others? Does she arrogate to herself the title of *the Church*, and call others (except "the erring sister" that dwells in her vestal simplicity on the Tiber,) sects and conventicles, if not synagogues of Satan? Does she lay down a Procrustian rule of rites and organization, and then denounce, unchurch, and exclude even from "covenanted mercy," all non-conformists? Does she deny the validity of all ecclesiastical acts but her own? Does she pass loftily by, "on the other side," and rather see the wretched subjects of temperance, Bible, tract, and Sabbath associations, perish in their destitution, than soil her lawn in their res-

cue, by coming in contact with dissenting Samaritans? Does she insolently brand with the epithet of "dissenters," those who think the unwieldy panoply of the dark ages, with its stains of blood, and its joints of iron, unsuited to the battles of the Lord, and who prefer the shepherd's sling to the armour of Saul? Does she exclude the very dead from the sanctuary of the consecrated grave, for the sin of daring to worship God in life under their own vine and fig-tree? Does she obstruct and trammel the exercise of private judgment, and the freedom of speech and debate, as far as she dare? Does she follow the missionary labours of others, and rather see the bigoted Armenian, the ignorant Nestorian, and the benighted Hindoo, die in delusion, than be dispossessed and exorcised by those who "follow not after her?" Does she exalt her symbols with an idolatrous reverence, and dwell on forms and rites as absolute means and conditions of salvation? Does she forsake the weightier matters of the law, and cling to a figment of apostolic succession as the very spinal marrow of the Church, which, if once sundered, life is extinct? Does she denounce separation from her as schism, as the unpardonable sin, and significantly hint at the fate of Korah, Dathan, and Abiram? Does she induce a beardless stripling to insult a gray-haired father by disowning his ministerial commission, and even virtually denying his own legitimacy, for the carrying out of "Church principles?" Are her ministers found, at one time invading the courtesies of a social entertainment to insult the children of the pilgrims by unchurching their honoured and sainted sires, and at another going down on their knees to one of those "who call themselves apostles and are not," because the skirt of his liberality, that was too narrow to cover those men of whom the world was not worthy, and of the fruit of whose toil and tears they themselves were thanklessly eating, was yet wide enough to embrace that bloated harlot, whose hands are yet dripping with their blood? Are her moderators found dictating to her judicatories what shall go on their minutes, and treating their worthiest members, like school-boys or slaves? Are her ministers found vaunting with a starched and strutting dignity, and a swelling self-importance, sonorous and lordly titles, that if not arrant nonsense, involve a claim of spiritual jurisdiction, to certain territory as absolute and exclusive as that of the civil government, calling themselves the Bishops, not of dioceses,



or churches, but of States? Is there nothing like intolerance here? Is not this the very same spirit (they themselves being the judges) that breathed in Charles, James, and Laud, those eminent and favourite polemics of Prelacy, when to these meek and gentle means of convincing and converting dissenters, were added such cogent and logical arguments, as the thumb-screw, the boot, the pillory, the dungeon, and the scaffold? And if we see modern Prelacy following in the footsteps of ancient Prelacy as far as it dare, or can go, are we to be deemed either incredulous or uncharitable, if we think it at least not a matter of regret, that it cannot go any further? And if, when we are met with such arrogant pretensions at every turn, we venture in all humility to make some inquiries as to their authority and tendency, in a land of liberty, will an "apostolic institution" object to such a Berean process as "unwarrantable meddling?" Surely, in view of this mass of testimony, we cannot be charged with either illegitimate reasoning or uncharitable deduction, when we conclude from all this, that the influence of Presbytery is at least much more decidedly and positively favourable than that of Prelacy, to the development and establishment of civil and ecclesiastical liberty.

In concluding this discussion, we disclaim all intention of assailing or censuring indiscriminately those who compose the Episcopal church. We rejoice to know that there are found amongst them as pure patriots, as sound republicans, as devoted and liberal Christians, and as scriptural and catholic theologians, as ever adorned the doctrine of Christ. There are those who reject and deplore the arrogance, and Romish tendencies amongst their dignitaries, as cordially as we do, but who, owing to the structure of their system, can only weep and pray over what they cannot correct. They have not the spirit of Prelacy, but the Spirit of Christ. With such we most cordially sympathize and fraternize, and would grieve if any thing now uttered should express toward them any feeling but brotherly kindness and charity. Did they give tone to the measures and language of their Church, controversy would cease, and we could unite our forces in the common cause, and against the common enemy.

But when claims are made whose insolence is unparalleled, except by their emptiness and wickedness; when spiritual religion, the piety of the heart, is treated with a

cold and ribald mockery that chills the blood with horror ;\* when it is loudly proclaimed that Prelacy is not only the sole, authorised system of polity, but it is boasted of as eminently even republican ; and when our commissions are rudely snatched from us and pronounced in the hearing of our people as forgeries, and impostures ; silence becomes at once cowardice and treason, and neither attack nor defence from us requires any apology.

When we look at the rapid strides of Prelatical arrogance in our own land, and see in other lands its shuffling, sidelong movement toward Popery ; and add to this the political signs of the times ; the systematic measures of the British government wantonly to insult the Presbyterians of Ireland in the most sacred and tender tie of human life ; whilst it meanly fawns on and crouches to Popery ; its disposition to oppress the Presbyterians of England by education bills, and chapel bills ; whilst it smiles even on the enemies of a Divine Saviour, if they are also enemies to this turbulent system ; its persevering efforts to crush the free sons of Scotland, who have dared to assert principles at once purchased and hallowed by the blood of their fathers ; the startling and ominous resemblances that exist between the present condition of England, and that which preceded and produced her two great revolutions ; the steady policy of France to cripple and destroy Presbytery, in violation of the very letter and spirit of her primary laws ; the evident tendency of all Protestant Europe toward a hierarchy, as the means of propping up the tottering turrets of usurped and frightened power ; and look at the accumulation of those internal elements, that may, ere long, burst forth with volcanic fury, in one of those earthquake explosions that scar and notch the record of the past ; there is no reflecting mind that does not seriously forecast the future. If that last fearful struggle of the embattled hosts of truth and error, may be at hand, which passed in its mystic and shadowy but terrific grandeur before the eye of the lonely exile of Patmos ; and if these ominous warnings may be the first distant clink of busy

\* The New York Churchman (Feb. 17, 1844) not content with contemptuously sneering at "evangelical religion," actually avows itself drawn to the Christian Register, the Unitarian organ of Boston, "by many cords of sympathy, and among them are hostility to the popular religion of the day, variously called Orthodoxy, Calvinism, Revivalism, and the Lutheran heresy of Justification." This avowal has at least the merit of honesty.

preparation that forebodes to the wakeful ear the coming battle; it becomes those whose fathers have always been found in the hottest and bloodiest spot of the contest, to prepare to stand in their lot, and calmly await the future. If peace and quiet shed their mellow light around us, let us stand fast to the truth of God, and not be betrayed into laxity on the one hand, or bigotry on the other: stand fast to duty, that we provoke not God to scourge us to our task by adversity: stand fast to one another, that we fall not by internecine strife and fratricidal phrensy. But if trouble from without, and hot, bitter contests from within, await us; if the storm and the darkness are to gather over our path, yet still let us stand fast: stand fast to the pure mystery of the cross, the stumbling-block and the foolishness of formalism and philosophy: stand fast to the altars that are hallowed with the blood of our fathers: stand fast to the sanctuaries that enshrine their honoured dust: stand fast to that holy and beautiful house that was built in troublous times, on whose stately and snowy turrets are engraved such high and glorious memories of the past, and around whose lofty pinnacle linger and play such bright and cheering visions of the future: stand fast to those pure and noble truths of doctrine and order bequeathed by our fathers, in which they lived and for which they died: in a word, "Stand fast in the liberty wherewith Christ hath made us free."

THE END.

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THE DUTY

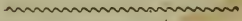
OF

PRAYER FOR MINISTERS.



BY THE

REV. WILLIAM J. McCORD.



PHILADELPHIA:  
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## PRAYER FOR MINISTERS.

Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified.—2 THESS. iii. 1.

PAUL, the apostle to the Gentiles, often requested the prayers of his Christian brethren. In 1 Thess. v. 25, he writes, Brethren, pray for us. In Col. iv. 2—4, Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, &c. To the Ephesians, Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, &c. Eph. vi. 18—20. And the text, Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified. 2 Thess. iii. 1, 2. If Paul felt it necessary to request the prayers of his brethren, how much more needful is it for the ministers of Christ now to make the same request! Well may they adopt the language of the text as their own, and repeat it on all suitable occasions, Brethren, pray for us, &c.

Two prominent ideas are suggested:

- I. *The duty of praying for ministers*; and
- II. *The considerations by which the duty is enforced.*

In the opening and enforcement of these ideas, may the Lord himself be our Teacher and our Helper, that the considerations may move us to the performance of the duty!

I. *The duty*—Brethren, pray for us.

1. This duty is *implied* in those general directions of prayer which are contained in the Scriptures. Thus Paul to Timothy, I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving

of thanks be made for all men; for kings, and for all that are in authority, &c. 1 Tim. ii. 1—3. To the Ephesians, in a passage already quoted, Praying always with all prayer . . . for all saints. If for all saints, then of course for them who stand as watchmen on the walls of Zion. The whole includes the parts; and when we are taught to pray for the peace of Jerusalem, for the welfare of the church of God, Ps. cxxii. 6, the duty of praying for the ministry is implied. So it is when the prophet saith, Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth. Isa. lxii. 5—7. In this glorious consummation, how much depends upon the ministry of reconciliation! For though God gives the increase, Paul plants and Apollos waters—and the increase is given in answer to prayer. 1 Cor. iii. 5—7. Are we taught to pray for the establishment and extension of the church, and yet may we neglect to pray for them who must bear so important a part in her every onward movement? Never! The very reason why they who make mention of the Lord, are not to keep silence, is, because watchmen are set upon the walls of Jerusalem. Isa. lxii. 6. And with what earnestness does Paul address the Romans, Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me. . . . that I may come unto you with joy by the will of God, and may with you be refreshed. Rom. xv. 30—32.

2. The duty is inseparable from the *relation* of minister and people. He is to seek their good, by imparting to them the instructions of the word of God, and by his intercessions and prayers in their behalf. They are to hear the word of God at his lips, and endeavour to receive profit from all his ministrations. He is their pastor; they his people. Mutual duties grow out of this relation. If the pastor has duties, so have the people. And whether the relation shall be comfortable and happy, and whether it shall be crowned with blessed results, must, under God, depend very



much upon two considerations:—1. whether the minister himself possesses the right spirit; and, 2, whether this spirit is possessed by the people. Now, the preparations of the heart in man, as well as the answer of the tongue, are from the Lord. Prov. xvi. 1. If the people are not much engaged in prayer for themselves and their minister, they are not prepared to be benefitted by the ministrations even of an angel; nor can they, without prayer, expect their minister to be prepared greatly to benefit them. The most profitable sermons, usually, are those in which the people feel most interested; but how can they be interested if they offer no prayer for him who breaks to them the bread of life? It is better to preach the gospel in the midst of the darkness of heathenism, than to a church which offers no prayer for its pastor, and thus manifests the most painful indifference to its own spiritual advancement. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Pray for us—which is the oft repeated and earnest request of the devoted and zealous Paul. Heb. xiii. 17, 18.

3. The peculiar *duties and trials* of ministers bespeak for them an interest in the prayers of their people. No class of men have more difficulties to encounter, more trials to meet, more discouragements to depress and overwhelm them. They have to meet constant drafts upon their intellectual powers, and they must come in contact with a thousand things which have a tendency to counteract the natural and cheerful flow of the animal spirits. They have every sort of taste to please, every kind of objection to meet, every degree of prejudice to overcome. They have to deal with the indifference of those who are out of the church, and with the coldness of those who are within. They must preach to those who are dead in sin, prophesy to the dry bones, and often see no signs of life, and be obliged to exclaim, Who hath believed our report? and to whom is the arm of the Lord

revealed? Eph. ii. 1; Ezek. xxxvii. 1—10; Isa. liii. 1. And who is sufficient for these things? 2 Cor. ii. 16. Who can perform the duties and meet the trials of the ministry in his own strength? Our sufficiency is of God. 2 Cor. iii. 5. And shall they to whom we minister take no interest in our duties and trials? Shall they offer no prayer in our behalf? Shall they be informed that our sufficiency is of God, and yet not seek for us that grace by which we are enabled to do all things? 1 Cor. xv. 10; 2 Cor. xii. 9; Phil. iv. 13.—Brethren, pray for us!

But there is in your minds no question as to the duty. You need not to have it proved, but enforced. The duty is admitted. It is binding upon all Christians in every age. They who labour in word and doctrine are to be esteemed worthy of double honour; and that esteem will lead us to remember them at the throne of grace. 1 Tim. v. 17. Now observe, if it is duty to pray for all ministers, as is readily granted, then it must be duty to pray for your own. But while the duty is admitted in the general, and perhaps performed, how is it in this particular instance? Is your own pastor remembered in your prayers? Pause and think of your *closet duties*. Perhaps you have no closet, and no secret prayer! Then give up your hope as a Christian, and repent of your wickedness! If a Christian, you have a closet. Do you remember your minister there? Suppose now the growth of piety in your own soul, and the progress of your church in holiness, and the increase of its numbers by additions from the world, all depended upon your closet prayers for your minister. Would you not feel under such circumstances, that you ought to pray much more for him in secret than you now do? Or, suppose that a revival of religion among you were suspended upon the secret prayers of your church for its pastor. How long, think you, must you wait before receiving it? You go on the Sabbath to hear him preach; do you pray for him in your closet in the morning? When about to go up to the house of the Lord, do you retire to seek God's blessing on the ser-

vices of the sanctuary? Do you pray for your minister when going thither? Do you lift a prayer to God in his behalf, when in the place of worship? I ask not these questions by way of suspicion, but of honest self-examination. I would lead you to inquire of yourself whether you pray as much as you ought in your closet for your minister; for if you pray not for him there in secret, how can you expect God to bless you openly by his ministrations?

And how is it in your *family*? It may be you have no family altar! Then let not this day end before you have one! If once you had one, and it is fallen down, gather up its scattered and broken stones and rebuild it. A Christian family without prayer! Why, it is worse than the heathen! They worship their gods, and why should not you worship yours? How is it in those families where God is worshipped? Reader, how is it in yours? Is he remembered who ministers to you in holy things? If you pray not for him around your hearth, how can you expect your household to be interested in the messages of mercy which he delivers? Suppose the salvation of your family were suspended upon the prayers offered for your minister in your family devotions; would you not feel that you ought to be more full and earnest in prayer for him there? Suspicion dictates not these questions; but I would have you think of the exercises in your family, and inquire of your own heart whether your pastor has had as large a space in them as the interests of religion demand.

Turn now to your *meetings for prayer*, the monthly concert, the church meetings, the weekly prayer meetings, and how is it in each of these? Perhaps you do not attend them, and for that there may be good reason; but you will endeavour to be as regular and punctual in your attendance on them all as the providence of God will permit. Let such be your firm resolves; and inquire whether, heretofore, as much prayer has been offered in these meetings as there should have been for your minister? Aaron and Hur stayed up the hands of Moses. Ex. xvii. 12. So the members

of the church are to hold up the hands of their pastor. One way of doing this is by praying for him. This is duty; has it been performed? does not conscience bear witness of neglect? Then let us examine.

II. *The considerations by which the duty is enforced*—“that the word of the Lord may have free course and be glorified.”

1. A proper regard for the *good of their minister*, should induce Christians to perform this duty. Ministers are men of like passions with other men. They live on the same food, and their souls must be nourished by the same means. They cannot go up into heaven and live through the week, and just come down and spend the Sabbath here on earth. They must live in the world, meet the trials and temptations of the world, take heed to their spirit, and keep their hearts with all diligence. Their peculiar circumstances, trials, duties, dangers, and difficulties, render a large measure of grace necessary; and they must live near to God, or be ill qualified to lead on “the sacramental host of God’s elect.” How much they have need to pray for themselves! And how much they need to have others pray for them! The Christian who has any sympathy for his pastor—who has any adequate conception of his responsibilities, duties, and trials—will not fail to pray much for him. I will not ask whether you have any regard for your pastor’s good—whether you feel interested for his spiritual welfare. I will only say that such concern will cause you to pray often and much for him. Brethren, pray for us—for me!

2. This duty is enforced by a regard for *your own good*. You should be concerned to grow in grace. Soul-prosperity is what you should most earnestly and anxiously seek. But how can your soul prosper when you pray not for him who is to be the instrument in the hand of God of watering and nourishing it? Suppose you pray not for him in your closet, nor in your family, and you go to the sanctuary on the Sabbath without offering a prayer in his behalf; how can your heart be prepared to hear the word which



he may speak? Is it strange that you should think the sermon dry, and all the exercises dull and uninteresting? Is it strange that you should begin to find fault with him, and to think it would be better to have some one else in his place? Let it be remembered—write it upon the tablet of your heart, never to be obliterated or forgotten—that you *cannot have a good minister unless you pray for him*. Whether a minister, no matter what his talents or acquirements, shall be good, *i. e.* profitable to you, depends upon your prayerfulness. Without your prayers for him, no minister can be good for you, because you cannot be prepared to profit by his labours. Were those churches which become dissatisfied with their pastors, to examine themselves, they might find the whole cause of their dissatisfaction in their own want of prayerfulness. And were they to try what prayer can do, they might find it the restorer of peace and confidence, and the procurer of rich blessings to their own souls and the souls of the perishing around them. A prayerless people must be a fault-finding people; and a fault-finding people is a prayerless people. They who possess the spirit of prayer, see so many faults in themselves that they are ready to make due allowance for the failings of others. Besides they hear to be benefitted, and not as critics, or merely to be pleased. They are willing to hear the truth, the simple, unvarnished truth; and the truth, from whatever source it comes, does them good, as it doth the upright in heart. They are prepared to receive the truth in the love of it; and if they receive not advantage from the services of the sanctuary, they are quite as willing to suspect the difficulty to be in themselves, as in the preacher.

3. But the principal consideration by which the duty is enforced, is, *the success of the gospel*—“that the word of the Lord may have free course and be glorified,” that success may attend the preaching of the word. Here is implied the power and efficacy of prayer. Pray for us, that the word may have free course, saith Paul. Prayer for ministers gives success to the gospel. Now the success of the gospel depends

much upon *the state of the Church*. But how miserable must be the state of that church, in which no prayer is offered for the pastor! How can the gospel have free course there and be glorified? The truth must freeze as soon as it touches the cold heart of the church, and fall powerless at the feet of sinners. As to any immediate results, the minister might almost as well preach to the icebergs of the arctic ocean! How chilling to his feelings to think that no prayer is offered for him! How depressing the thought that the truth he delivers meets no response in the hearts of his hearers!

The success of the gospel depends much upon *the spirit, the zeal and devotion of the minister*. But how difficult for him to keep alive when all are dead around him! And how can a people expect their minister to be what he ought, and do what he should, if they pray not for him? Is not his heart in the hands of the Lord? Cannot the Lord make him what he ought to be, and enable him to do in all things what he should? And the people, too, are not their hearts in God's hand, and cannot he open their hearts to receive the truth and give the preacher access to them? How earnestly, then, should Christians pray the Lord for these things! See why Paul so earnestly requested the prayers of his brethren—"that the word of the Lord may have free course." Pray for me, that utterance may be given unto me, that I may open my mouth boldly, fearing neither men nor devils; that God would open unto us a door of utterance, to speak the mystery of Christ.

The success of the gospel depends *efficiently upon the Holy Spirit*. This is given in answer to prayer. Luke xi. 13. For this God will be inquired of. Ezek. xxxvi. 37. But is there likely to be prayer for the Spirit, where there is no prayer for the preacher? To pray for the Spirit is to pray that he may pervade the heart of the speaker and of the hearers, accompany the word to the heart, and lead all to feel its power and obey it. But when a people pray not for their pastor, they cannot be concerned for the outpouring of the

Spirit, nor for the success of the gospel. Yet its success is what every Christian should desire, and what every genuine child of God, who is in any measure awake to his duties and responsibilities, must desire. On its success depends the prosperity of the church and the salvation of souls. And are such consequences connected with the duty enjoined in the text? Then by what more weighty consideration could it be enforced? The salvation of precious souls may be suspended upon *your prayers for your pastor*. Shall the duty be neglected? and shall souls perish through this neglect? There is a fearful responsibility here; and it becomes every one to awake from his slumbers and call upon God. As you regard the welfare of Zion—as you desire the salvation of souls—as you love Christ and his cause—“brethren, pray for us, that the word of the Lord may have free course, and be glorified!”

In conclusion, I remark:

1. If there were more prayer for ministers, greater success would attend the preaching of the gospel. Let the church awake to this duty, and the work of God will soon revive; let it be neglected, and Zion will continue a desolation. For,

2. The success of the gospel is as really promoted by fervent prayer, as by faithful preaching. There must be preaching, for so hath the Lord ordained. There must also be prayer, for this too is according to his appointment. All cannot preach; but all can pray, and thus promote the success of the gospel as really as if they were preachers. In this respect every Christian can be a co-worker together with God—a fellow helper to the truth. 1 Cor. iii. 9; 2 Cor. vi. 1, 3; 3 John 8. How great the privilege! How gladly should it be embraced! God hears prayer. And let it be observed that prayers for the ministry, both at home and abroad, tend as really to promote the success of the gospel, as those which are offered directly for that object. Perhaps we are doing more to secure the ultimate triumph of the gospel of Christ, when we are praying for our pastors and missionaries, than

when we are praying expressly for that end ; because God works by means ; he employs the ministry in making known the gospel, and these prayers have a happy effect upon our own spirits ; they prepare us to receive the truth from the lips of those for whom we pray ; they lead us to feel our own responsibility, and to place a proper estimate upon the means which God has appointed for the conversion of the world. These prayers if sincere, have a tendency to cause us to make a becoming use of the means of his appointment, while, at the same time, we are constrained to feel our dependence for success upon his almighty arm. Then let the duty come home to every heart, and let it be performed. Brethren, pray for us in your closets, in your families, and in your meetings for prayer. Let every *Saturday night* be observed as a season of prayer for your pastor. Let every member of the church, let every Christian, then, intercede with God in behalf of him who speaks to you in the name of the Lord, and of all the ministers of Christ. In the *morning of the Sabbath*, too, let them have a large place in your supplications. When about to go up to the house of the Lord, remember, it is an earthen vessel to which the treasure of the gospel is committed, and retire to seek God's presence and blessing for him, that your own soul may be refreshed, and that success may attend the word of the Lord—that it may have free course—run from heart to heart—and be glorified in the conversion and salvation of perishing sinners !

THE END.



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PLEA FOR  
PRESBYTERIANISM.

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PHILADELPHIA:  
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## PLEA FOR PRESBYTERIANISM.

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### PRELIMINARY REMARKS.

ALTHOUGH all subjects are not equally important, yet each is valuable in its place. While it would be highly reprehensible to make Church government a habitual theme of Sabbath discourse, it is every way proper, upon suitable occasions, when the public attention is directed to the subject, and when we may hope for a patient and favourable hearing, to set forth the arguments by which our peculiar tenets are defended.

Some are Presbyterians through the force of education, or the accident of relationship; others, because they have received their religious impressions from some preacher of this denomination; others, on account of personal predilections; and others, because they are persuaded that this is the best and most Scriptural system. In all the sects, probably, it is the smallest number that have joined from pure conviction of being right; otherwise, it would be difficult to account for so much indifference to sectarian distinctions, and so many instances of capricious change of church relations.

But it is proper that we should know whether we are right or wrong in our ecclesiastical preferences: that if we are in error, we may repair it; or if satisfied that we are right, we may firmly maintain our ground, and defend the church of our choice against the objections of our assailants. There are some claims set up in contradistinction to ours, which, if conceded, would annihilate our orders, render invalid our sacraments, and take away every revealed hope of salvation. Since consequences so important are involved in the decision, and since all truth is, and should be, in order to godliness, it becomes us to inquire into our

duty. "Obey them that have the rule over you," is the command in one place. "We beseech you, brethren," is the exhortation in another, "to know them which labour among you, and are over you in the Lord, and to esteem them very highly in love for their work's sake. These are cogent admonitions to pay due respect and obedience to the regularly appointed officers of the church, and in order to a compliance, we should distinctly understand who the scriptural officers of the church are. Some insist that Prelates have exclusive authority to rule and govern; others, going to the opposite extreme, are equally positive that we must be subordinate to the whole company of the brethren. Should we be convinced that either of these is right, the apostolic admonition binds us to obey the Prelate in the one case, the brotherhood in the other. Should we reject both extremes, and choose the middle ground of a representative government, and the parity of the clergy, we should be able to give a reasonable account of the steps by which we arrive at this conclusion.

Dismissing all other considerations as extraneous to the legitimate object before us, we have a right to insist on confining the inquiry to the New Testament alone, as the sole infallible rule of practice as well as of faith. Lest, however, it should be supposed that we shrink from appealing to other species of argument through fear, we hesitate not openly to aver, in the outset, that we have yet to learn the argument that can inspire us with fear.

It may be well, therefore, before proceeding to our main defence from Scripture, to touch briefly on a few preliminary points, more for the purpose of clearing our way, than of formal discussion.

I. However firmly we may advocate our position, we do so in perfect charity toward those who differ from us in opinion. Happily ours is a system which does not require, for its own establishment, the unchurched of every other denomination of Christians, as the Ottoman Sultans never think themselves secure till they have put out of the way all their brethren. We must never lose sight of the distinction between what is essential to the being, and what is essential to the perfection of a church. With such as conscientiously prefer some different mode, and who assume for their favourite system no more than we assume for ours, a nearer approach to scriptural order and perfection, we have no quarrel. If they show no intention to



stand aloof and expatriate us from the city of God, we, on our part, cordially desire to cultivate amicable relations and intercourse with "all them that call on the same Lord, both theirs and ours." We delight to regard all the various sects that hold the fundamentals of evangelical doctrine, as so many branches of the one great common family of which Jesus is the head. We may deem it our duty to contest this or that system, but we disavow all enmity to the persons who profess it. We desire to honour their virtues and emulate their piety, in whatever pale they may be found; and to recognize and love the image of our blessed Saviour, whosoever he may be that bears it. Far be it from us to offend against charity, or send her back in tears to her native heaven! We would reverence and cherish that divine charity, which, while it "rejoiceth in the truth," is yet the very embodying of love; the fountain of benignity, generosity, and good will; which discountenances intolerance; which breathes universal kindness; which inspires compassion and sympathy; which composes differences and reconciles strifes; which is not easily provoked, and is ready to forgive; and which soothes the sorrows even of its enemies.

We have been, indeed, grossly misrepresented and vilified, from the days of Pope to the present hour; but in spite of all the reproaches cast upon us, of bigotry and exclusiveness, ours is really not a whit less catholic or liberal in its spirit than any other of the sects of Christendom. For the proof of this, we appeal not only to our uniform practice, but to the formal and explicit statements of our printed standards, which teach "that there are truths and forms, with respect to which men of good characters and principles may differ. And in all these, they think it the duty, both of private Christians and societies, to exercise mutual forbearance towards each other." And again, that in full consistency with our own belief, "we embrace, in the spirit of charity, those Christians who differ from us, in opinion or in practice, on these subjects." From these extracts, a bigot is clearly seen to be out of his place in the Presbyterian community. The standards which he praises frown upon him, and disdain the undue exaltation to which he would raise them. Learn hence the candour of those who aim to fasten on us the odious charge of exclusiveness. Such an accusation only betrays ignorance of our system

and of our customs. The Presbyterian, has often been a persecuted, but never a persecuting, church.

II. As far as the utility of a succession is involved, we have it. We are no upstart party, generated, like the reptiles of the Nile, from the muddy deposits of ignorance and presumption; but we are at liberty to boast as loudly as any, should it so please us, of a regular descent from the Apostles. Tracing our succession through the line of Presbyters, we may defy any one to find a flaw in our title, back to the Reformation; and prior to that period we share the common condition of all that are now Protestant Churches. Indeed, we occupy a safer position than the devotees of Prelacy; we stand upon a broader basis than they; for while they restrict themselves to a few Bishops, we have the wide and unlimited range of the whole body of Presbyters. In this range, too, we are at liberty to include the Bishops, for we feel no more difficulty in regarding them also as Presbyters, than Episcopalians feel in regarding the Pope simply as the Bishop of Rome. A usurpation of new powers by no means annihilates such as existed before.

At the same time, while our ecclesiastical genealogy is to ourselves so satisfactory, we take care never to elevate it to an undue rank. We hold that the succession of *order* is infinitely less important than the succession of *doctrine*. Therefore we would never hesitate to abandon a corrupt communion which, like Rome, should "make shipwreck of the faith," in favour of any society, whatever its lack of order, that should be found to maintain sound doctrine. It was the succession of sound doctrine that held the highest place in the Apostle Paul's esteem. It was the truth that saves, not official dignity that inflates, the careful transmission of which he impressed upon Timothy when he said, "The things that, thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." And when he exhorts the Thessalonians to esteem those that are over them, it is "for their work's sake." So far from unduly exalting the administration of the ordinances, he, on the contrary, thanks God that he had baptized but two or three of the Corinthians; "for," says he, full of the transcendent importance of the higher duty of preaching, "Christ sent me not to baptize, but to *preach the gospel*." Could any attestation be more explicit as to the inferior relation of the sacra-

ments, and the immeasurably greater value of doctrinal truth above mere ecclesiastical order?

The ordinances of God's house are valueless save only on account of the spiritual benefits which they convey. To secure these blessings, attendance on the celebration of public worship is ancillary; the ordinances themselves hold but a secondary rank; they are not the final object; they are means of grace only. As means of grace they are to be prized and improved, for the sake of the grace of which they may be the channel. To exalt them to the first rank, or to repose upon an operation or an administrator, as the sole guarantee of validity, is as preposterous as to prefer the scaffolding to the house, or the casket to the jewel it enshrines. But the well instructed mind rests not in mere churchmanship. While it duly honours the means of grace, it loves them chiefly for the ultimate benefits which they confer; and like David, longs to "dwell in the house of the Lord," in order to gain accurate views of the divine character, and of its own duty, "to behold the beauty of the Lord and to inquire in his temple."

May not the stress that is laid on this doctrine of succession, be traced to a real, and in some instances unconscious, belief in a certain sacramental efficacy; some mystical, occult, talismanic, superstitious virtue, accompanying the administration of baptism and the Lord's supper? While the simple truth is, as our Confession of Faith testifies, that the efficacy of a sacrament depends entirely upon the work of the Spirit and the worthiness of the receiver.

After all that has been said and written about succession, its value, both as a theory and a fact, has been questioned by men of great sagacity and learning, whose opinions are entitled to consideration. As to the theory, it has been deemed very questionable whether Christ meant, by the promise of his perpetual presence, any thing more than that the truth should never be permitted to become completely extinct; that however particular churches or ministers might become corrupt, there should always be some, like the seven thousand unknown to Elijah, who would love and cherish the precious deposit. The candlestick might be removed from the churches of Asia, but the pure light should burst forth from some other, and perhaps unexpected quarter. In Milner's excellent church history you will find an attempt to trace just such a succession or perpetuation of evangelical truth. As to the fact, no less a personage

than the archbishop of Dublin, the most accomplished logician living, gives it as his opinion, that "there is not a minister in all Christendom, who is able to trace up, with any approach to certainty, his own spiritual pedigree."

III. If piety, and good works as its fruit, be made the test, while we would be far from boasting, yet neither need we as a church hang our heads. And as it is reasonable to believe that the God of truth will not set his seal to a lie, success in converting souls, and the being replenished with Christian graces, so as to be the song of the drunkard and the by-word of the worldly, and pre-eminently hated and abused by the infidel, may be interpreted as no uncertain sign that we are not altogether forsaken or disowned of the great Head of the Church.

This mode of argument has indeed been sneered at as inconclusive; yet an apostle hesitated not to rely on its validity. Paul needed no letters of commendation to the Corinthians; "ye," said he, "ye are our epistle, known and read of all men; the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God. . . . Are ye not my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you; for the seal of mine apostleship are ye in the Lord."

IV. If the early Fathers are appealed to, we shrink not from the scrutiny. It is true we would not voluntarily cite them, for various reasons. They are inconsistent with themselves, and stuffed with puerile conceits. Take an example or two, if not the most apposite, at least such as now most readily occur to mind.

There is Clement of Alexandria, who discovers the mystery of Christ's rectitude in the upright letter which commences the name Jesus; the initials of the same name he finds accompanied with the sign of the cross in the number of Abraham's servants; the ten commandments he detects in David's instrument of ten strings. And there is Augustine, too, playing on the letters of Christ's name; and deducing a strong recommendation of the Sybil's verses from their amounting to twenty-seven, which make a trine fully quadrate and solid, for three times three are nine, and three times nine are twenty-seven. Again, he finds a mysterious analogy between the proportions of Noah's ark and Christ's human body; and to perfect the type, he regards the window in the ark as marvellously corresponding to the wound in the Saviour's side. He tells, moreover,



with the utmost gravity, amazing stories of miracles performed in his own time in the various churches, which constituted in his opinion the most crowning and unanswerable evidence to the pagan world of the truth of the Christian religion.

So much for the puerile conceits of the fathers. Of their discrepancies, which render their testimony very unsafe as to plain matters of fact, the following may suffice. Origen represents Peter to have been bishop of Antioch; Epiphanius, of Rome, conjointly with Paul. Eusebius and Jerome both affirm in one place that Peter first occupied the See of Rome, yet elsewhere each contradicts himself by placing Peter in the See of Antioch. Tertullian affirms that Clement was the first bishop of Rome after Peter; while Irenæus is equally positive that Linus was the first, Anacletus next, and Clement not till third in order. Eusebius makes Ignatius the immediate successor of Peter at Antioch; Jerome describes him as the third. Eusebius again contradicts himself by stating in another place that Euodius immediately succeeded Peter. Here we have Origen contradicting Epiphanius; Tertullian contradicting Irenæus; Eusebius contradicting Jerome; and Eusebius and Jerome both contradicting themselves. Which of all these discrepant statements are we to adopt? On whom shall we rely to learn the unbroken line of succession? And lastly, (a question by no means the least important of all that might be asked,) how can we depend on the subsequent links as unexceptionable, when so much uncertainty rests upon the first, the very starting point?

In truth, we may not unreasonably endorse the strong language of Milton, when he said, "Whatsoever time, or the heedless hand of blind chance, hath drawn down from of old to this present, in her huge drag-net, whether fish or sea-weed, shells or shrubs, unpicked, unchosen, those are the fathers."

But the testimony of the apostolic fathers is far from condemning us, whatever else may be said of it. Even Ignatius, whom our opponents place on the witness-stand with such shouts of triumph, seems to us to speak very much like a Presbyterian. When he insists on the presence of the bishop as necessary in every case of baptism and the Lord's supper; on nothing being done without his knowledge and consent; on his inquiring into all the church-members by name; on his being the guardian of the poor

widows; and on his not overlooking the men-servants and maid-servants;—all this appears to us totally inapplicable to any but the pastor of a single congregation—the bishop, not of a diocese, but of a parish. How can it be possible for the bishop of an extensive diocese, the different parishes of which he visits but at intervals, to acquire a personal knowledge, not only of the heads of families in each parish, however large, but, in addition, of each of their domestics; to say nothing of requiring him to be present whenever a child is baptized, or the Lord's supper administered?

To Ignatius we may add Jerome. Jerome says explicitly that in the beginning of the Church, bishop and presbyter were the same; afterwards one was chosen to preside over the rest, as a remedy for schism. "Let the bishops know," he adds, "that they are superior to presbyters rather by custom than by an actual appointment of the Lord.

Thus we see that it is not fear of the early writers of the church that makes us sparing in our references to them. When fairly interpreted, we have as good a right to claim them, as any one else. But why dwell on the fathers, when we have those to whom they themselves looked as fathers? I mean the Apostles and the Evangelists. Why not resort at once to the Scriptures, which must ever be our last appeal?

Besides, we object to the principle. We are told that we must trace back century after century till we reach the Apostles' days, and see if we can verify the succession with which we started. This is reversing the order of truth and fairness, and it makes no allowance for the changes which occur in the use of language. Hence some persons, whenever they see the word bishop, imagine a grand dignitary of Constantine's time, with mitre and crozier, seated on his lordly throne. If we must adopt as apostolic usage, every thing which we find in the second century, then we must receive trine baptisms, milk and honey in addition to the baptismal water, oblations for the dead, and the superstitious crossing of ourselves at every step we take. And beside all this, we must adopt the rule of celibacy, which very early crept in with its monstrous train of abuses. All these things are found, in germ or in efflorescence, before the close of the second century. "To the law and the testimony! If they speak not according to these, it is because there is no truth in them."

V. It has been sometimes insinuated that the early Reformers would gladly have retained the order of Prelates, could they have had them, and that they adopted the Presbyterian system from necessity. It is an unworthy and an unfounded insinuation. There were some bishops both in France and Bohemia, who were favourable to the spread of evangelical principles; though it is not to be denied they were the smallest number. So far from relinquishing episcopal government from necessity alone, or even courting the few prelates who were friendly to their views, the Reformers insisted that such as might be disposed to join their company, must first renounce their Popish ordination, as invalid and unlawful. Stalwart John Knox was offered a high bishopric by Edward VI., which he refused from conscientious motives; and he was greatly displeased at the acceptance of the *tulchan*\* bishops, who were appointed by the Scottish regency to save the old ecclesiastical revenues. The Scottish church could have had bishops repeatedly, but as pertinaciously rejected them; and three, the bishops of Orkney, Galway, and Caithness, subsequently resigned their mitres, and took their seats in the General Assembly as simple presbyters.

But grant, as to a great extent it must be granted, that the Reformation would have been stifled, had it been left to Episcopal nursing; and that in Scotland, in Germany, in Switzerland, in Sweden, in Denmark, the prelates resisted till they were driven from their rich sees; what a sad commentary is it on the tendency of the office! Methinks, were I a prelatist, I would preserve a discreet silence as to an argument based on facts so disreputable to the order.

What! when all Europe was waking up, and clergy and people demanded the unadulterated gospel and a free salvation, the race of bishops were the chief opposers of the glorious reformation! Dissolved in luxury and voluptuousness; addicted to joviality and pomp; oppressing the people subjected to their rule, a rule frequently purchased by simony; squandering on their vices the funds which the piety of former ages had consecrated to the poor; ignorant of all useful learning; in nothing to be distinguished from secular nobles save by their titles; resisting with desperate energy the restoration of the pure word and worship of

\* A tulchan is a calf's skin, stuffed with straw, set up to make the cow give her milk freely. See McCrie's *Life of Knox*, p. 321.

God ; and eager to put back the shadow ten degrees upon the dial of the world's salvation ;—were these the men to be honoured as the successors of the apostles ? Apostate were they rather than apostolic. Paul would have scouted them ; John would have frowned as indignantly on them as he did on the ambitious Diotrephes ; Peter would have rebuked them with withering invective, for lording it over God's heritage instead of being ensamples to the flock.

Is the succession of such mystic value, that those noble spirits, whom God raised up to save his Church from extinction, must crouch at the feet of such wretches, nor stir till their consent and approbation could be obtained ? Must the Bride of Christ pine away of atrophy, while there are both balm and physicians in Gilead, because her customary advisers are “forgers of lies, physicians of no value ?” Away with such preposterous notions ! And away with the whole tribe from the face of the earth, if they place themselves in the attitude of hostility to Christ and his pure gospel !

“Necessity,” indeed ! “The Reformers would gladly have retained bishops in the church if they could have got them !”—Why, the Reformers well knew that if they did retain them, they would prove a curse to the church, clogs on the chariot of salvation ; as they have proved in England, where they were retained entirely through monarchical jealousy, and in consequence of which the Church of England, as by law established, has never been but half reformed, and of late shows strong symptoms of nauseating even that. The Reformers knew too well the tendency of power lodged in the hands of an irresponsible individual, voluntarily to submit their necks again to the yoke of bondage ; and rather than do so, they would have preferred the bold alternative of renouncing the validity of all orders derived through the Church of Rome, and throwing themselves upon an extraordinary call to reorganize the church anew on evangelical principles.

VI. Should the advantages of a Liturgy, &c., be dwelt upon, we have only to say that that touches not the question in hand ; for some Presbyterian Churches use forms of public worship, and all permit premeditated prayers ; while they reprobate presumptuous and crude effusions.

VII. If congeniality with the spirit of republicanism be mentioned, there we have a decided advantage. It was this that drew down the ire of the Jameses and the Charleses,



and gave rise to the famous royal exclamation, "No Bishop, no King!" That prelacy and monarchy, parity and republicanism, respectively harmonize and are congenial, is a fact too obvious to be denied, and it is accordingly admitted by most prelatists themselves. The relative positions of the bulk of the Episcopal clergy, and of the entire Presbyterian clergy, on the breaking out of the Revolution, furnish a striking comment on the remark.

VIII. If efficiency of jurisdiction be required, our system can bear comparison with any. As for prelacy, it is a grand failure, in regard to all that its advocates claim for it in the way of conservative influence. It signally failed to prevent the schism of the Montanists in the second century; of the Donatists and Novatians in the third; of the Arians in the fourth; of the Nestorians in the fifth; of the Lollards, the Waldenses, the Albigenses, the Bohemians, only quelled at last by brute force and armed troops; of the Lutherans in Germany; of the Zuinglians in Switzerland; of the Independents and the Wesleyans in England. And the present condition of the Episcopal Church, both in England and America, shows, as a late writer has forcibly said, that there may be schism without separation, as truly as there may be separation without schism. Neither has the Episcopate exhibited greater virtue in restraining doctrinal errors; witness Romanism, Arianism, Arminianism, Socinianism, Universalism, Pelagianism, Swedenborgianism, and Puseyism, fostered with impunity under the protecting shadow of Episcopal jurisdiction. Mr. Newman assures us, that in the Church of England exist at present differences as great as those which separate it from Greece or Rome; and that hardly ten or twenty neighbouring clergymen can be found who agree together, not merely on the non-essentials of religion, but as to its elementary and necessary doctrines; or whether indeed there are any such doctrines at all, or any distinct and definite faith required for salvation!!!

If we inquire into the security of private rights against injustice and oppression, where will you find such an ample shield thrown over the rights of the humblest individual, as in our complete system of appeals? If dissatisfied with the judgment of the church session, an appeal may be carried to the Presbytery, thence to the Synod, and finally to the highest court of all, the General Assembly, in which, if any where, an impartial decision may be expected from

the collected wisdom of the whole Church. Where is the arrogant dignitary among us, who can silence the humblest layman, and say to him as he would to a school boy, "Sit down, sir! not a word!"—or with his regal veto nullify the recorded decisions of the whole ecclesiastical body!

And where is there such a judicious support furnished to a pastor in the discharge of his various duties, as is found in a bench of elders to aid him in spiritual things, and a company of deacons to distribute impartially the funds of the Church? When a necessity arises for discipline, or some decided measure for the welfare of the Church, a minister in other sects stands alone; he must venture all on his own responsibility. A man must have more than ordinary courage to step forward to the discharge of an unpleasant duty single handed; and accordingly in such connexions discipline is undeniably relaxed. But happy is the Presbyterian pastor, who in every emergency has a session, composed of grave, judicious, and respectable men, chosen by the congregation themselves as their own representatives, who will advise him with their counsel, stand by him in difficulty, and share the responsibility of every act! Happy, I repeat, is the pastor, who feels himself supported by a wise, discreet, devoted, energetic eldership! And happy the church, blessed with such an oversight; saved equally from the extreme, on the one hand, of arbitrary oppression from the unchecked will of a single ruler, and on the other, from the turbulence and caprice of a hundred.

Enough has been said, to show that whatever position be taken, in the first place we have nothing to fear from the strictest scrutiny; and in the second, that after all, the last appeal must be made to Scripture. The Bible contains the religion of Protestants.

THE  
SCRIPTURAL ARGUMENT  
FOR PRESBYTERIANISM.

It is proposed to exhibit the plain scriptural argument in support of the Presbyterian system of church order. In doing so, we will be under the necessity of maintaining a middle course between ecclesiastical monarchy on the one hand, and an unmixed ecclesiastical democracy on the other. We shall hold on our way without always stopping to point out which error is exposed by our proofs, and shall leave the appropriate reference to your own perspicacity, as we go along. Suffice it to say, such is our confidence in the goodness of our cause on scriptural ground, that we hope to satisfy you that we have ample warrant for our opinions.

I. The first class of texts to which your attention is directed, is that which so emphatically discountenances all the unhallowed buddings of ambition, all inequality of rank, and all domineering among the Christian clergy.

You will easily recollect the repeated cautions which our Lord gave his disciples on this point. Observe how very explicit his language is. "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you let him be your minister, and whosoever will be chief among you, let him be your servant." Again, when they were disputing "who should be greatest" in the new administration, he rebuked them by pointing to the unambitious innocence of a little child. The apostle Peter thus writes: "The Elders which are among

you I exhort, who am also an Elder, "feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly, not for filthy lucre, but of a ready mind. Neither as being Lords over God's heritage, but being ensamples to the flock." The Romish version reads it, "domineering" over God's heritage.

Again, the apostle Paul thus writes: "If a man *desire* the office of a Bishop, he desireth a good work." The word literally expresses the eager desire of a famished person to obtain food. How inappropriate the apostle's language, unguarded by a single word of disapprobation, and how culpable the individual aspirant, if the eager longing to seize the reins of prelatical power were here intended! Every principle of piety and common sense revolts from such interpretations, and compels us to understand the restricted office of an evangelical pastor as meant.

We have, then, only to ask, if such be the spirit of Scripture and of Christ's kingdom, how little are the claims of prelacy in harmony with that spirit! The very essence of prelacy consists in imitating the princes of the Gentiles, and "lording it," or "domineering," over their brethren; yet, strange to say, some of its advocates, forgetting our Saviour's caution, pretend to fortify its pretensions by illustrations borrowed from the princes of the Gentiles, from military grades, and from the ranks of courtiers.

II. We point you to that class of texts in which the apostles speak of themselves as equals among brethren.

Peter assumes no superior rank, when he says, "The Elders which are among you I exhort, who am also an Elder." Certainly, so far from claiming the primacy, as the Papists insist, he does not even assert a standing higher than that of a Presbyter or Elder. "I who also am an Elder, a Presbyter." This savours strongly of Presbyterian parity. So the apostle John: "The Elder, the Presbyter, unto the elect lady." James arrogates nothing, but simply styles himself "a servant of God and of the Lord Jesus Christ;" and advises, in case of sickness, to send for "the Elders" or Presbyters of the church, improperly translated by the Romish version, "the priests." Paul speaks of Timothy's ordination "by the hands of the Presbytery," though he, an apostle, was one of the number. He ordained, then, not as an apostle, but as a Presbyter, or Elder. Have these statements more of a Presbyterian or Episcopal aspect?



Here, let it be observed once for all, that the words, *Presbyter* and *Elder*, in Scripture, are always convertible terms. So are the words *Bishop* and *Overseer*. *Presbyter* simply means an *Elder*; *Bishop*, nothing more than an *Overseer* or *Superintendent*.

III. That class of texts deserves notice, which exhibit a plurality of *Bishops*, or *Superintendents*, in a single city or church.

We have several such instances. One is *Philippi*. The apostle writes, "To the saints which are at *Philippi*, with the *Bishops*, (in the plural number,) and *Deacons*." Here are three classes mentioned, the laity, the bishops, and the deacons. But it is obvious, that these were not Prelatical *Bishops*; for there would not be a plurality of them in a single city or diocese. In that case, too, the apostle would be guilty of incivility, to omit sending his greeting to the presbyters, while he passed by them to mention the deacons and the laity. But if by *Bishops* he meant the *Presbyters*, then where was the *Prelate*? Paul would not be so uncivil as to omit all mention of him, had there been a *prelate* there. To say that *Epaphroditus* was that *prelate*, because he is styled in the epistle, "your apostle," is a violation of New Testament usage. "An apostle of Jesus Christ," is the usual formula, and is perfectly intelligible; whereas, we can in no way conceive of an apostle deriving his commission from a particular church, or appropriated by any particular church. In one sense, indeed, *Epaphroditus* was the apostle of the *Philippian* church, but that is a very humble sense. The word signifies a *messenger*, one *sent*, and the sacred writer leaves us in no doubt as to his mission. It was to convey to him, a prisoner at Rome, the alms and contributions of the generous *Philippians*, which Paul gratefully acknowledges. This was the errand of *Epaphroditus*, on which he was sent as their "messenger," as our translation correctly renders it.

*Ephesus* is another example. Paul convened the *Elders* of the church of *Ephesus* by a special message, and thus addressed them: "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *Overseers*," i. e. "hath made you *Bishops*." Here we find a plurality of presbyters or elders in a single church, and that they were designated by the appropriate title of *Bishops*. They jointly exercised the episcopate, and it was necessarily a Parochial Episcopacy.

It has, indeed, been alleged, that Timothy was sole Bishop of Ephesus. But there is no foundation for the opinion. The subscription at the end of the epistle which styles him so, is no part of Scripture. It is an interpolation by some unknown hand. The scriptures nowhere make the declaration. Timothy was not residing in Ephesus at the date of Paul's charge to the elders. They had no prelate at all then; nor was any intimation dropped that they ever would have one; nor were they charged how to behave towards one, should he come. The epistles to Timothy, like that to Titus, contain minute directions about pastors, and elders, and deacons, and their wives; about masters and servants; about the laity and the widows; nay, even about a cloak and parchments forgotten at Troas: but not a syllable is there about the duties of a prelate, or the conduct of the people towards him. It is a fair inference, therefore, that there was no such office in Ephesus.

When Timothy was afterwards left at Ephesus, it was not as a permanent officer, but as a travelling evangelist or missionary, to regulate some temporary disorders. The same office we find him discharging at Corinth; with which place, however, no one mentions his name in connection. That Timothy could not have been a permanent resident in Ephesus, is plain from his being with Paul in Macedonia, and in Rome, besides his visiting Corinth.

Of Titus we may also say, that, instead of being a permanent resident or Bishop in Crete, he appears to have been as great a traveller as his compeer; for we find him wandering at Nicopolis, Troas, Philippi, Corinth, and Dalmatia. His duty, too, was but temporary; it was "to set in order the things that were wanting."

That there was a plurality of elders or superintendents in other churches beside Philippi and Ephesus, we learn from the remainder of the text just cited, "and ordain elders in every city." And we learn that when "Paul and Barnabas had ordained them elders in every church, they commended them to the Lord." Here is a plurality of elders mentioned as set apart in each single church by solemn ordination. This harmonizes with the directions, "Obey them," in the plural number, "that have the rule over you." To appreciate the full force of this argument, remember that elder and bishop are identical, as we have

seen; and this plurality of bishops or superintendents in each individual church, can be explained only on Presbyterian principles.

IV. Consider that class of texts which describe presbyters as exercising the functions exclusively claimed for prelates.

Surely ordination, supervision and discipline, will be acknowledged to be prerogatives of prelacy, if it have any. But we find ordination practised by presbyters. Timothy was ordained "with the laying on of the hands of the presbytery." To evade this direct averment, some have resorted to the subterfuge of supposing that the word should be taken for the office of presbyter—the presbyterate, not the collection of presbyters. But the word is never used in any other passage of Scripture, except to denote the body of elders. Usage, therefore, sanctions our translation in this instance. Others have contended that the whole virtue of the ordination flowed from the hands of Paul, and the rest only signified their consent. But when Paul reminded Timothy of the imposition of his hands specially, we suppose he meant no more than any aged minister might do, who having participated in the ordination of a young and beloved son in the gospel, would naturally feel a deep interest in him, and dwell with emphasis on the fact that his hands had rested on his head.

Is ruling a prerogative of a prelate? "Obey them that have the rule over you," is the injunction. Observe, a plurality of rulers is intimated—"them." "Know them that labour among you, and are over you in the Lord;" a plurality again. "The elders that rule well are worthy of double honour." Here ruling is distinctly attributed to the presbyterial office.

In this last cited text you have a striking distinction between two classes of church officers, and a clear warrant for the office of the ruling elder. It is worthy of note that the phrases in the original are participles, which may be rendered thus: "The well-ruling elders are to have double honour; the labourers in word and doctrine especially;" which gives us the two classes of Ruling Elders, and Teaching Elders.

Very different talents are required for ruling and for instructing. The first requires judgment, though learning be deficient. The latter demands acquaintance with books and study, in addition. The office of preacher, therefore,

is superior to that of ruler, because the preacher, besides being himself a ruler, is also something more. But prelatists reverse the order, and exalt the ruler to a rank above the preacher.

Is oversight or superintendence the duty of a prelate? We find Paul and Peter both giving it to the elders. "Feed the flock of God," says Paul to the Ephesian elders, "over which the Holy Ghost has made you *overseers*, i. e. *Bishops*," for so is the original. And Peter, "feed the flock of God, taking the oversight thereof, i. e. the episcopate thereof." Here are the elders exhorted to do the duty of Bishops, or Superintendents, to exercise the Episcopal office. It is objected that the word "feed" is employed, not the word "rule," and that this implies the duty of preaching alone. This is an argument for English readers only. It is enough to turn to Micah vii. 14—"Feed thy people with thy rod," where the same word is used in the Septuagint version, and must denote ruling. Again, Rev. ii. 27. "He shall rule them with a rod of iron." The original word is the same. But in truth, "feed" is an inadequate translation, and "rule" is not less so. The original phrase would be more fully expressed by the paraphrase, "discharge all the duties of a shepherd," whatever they are, feeding or ruling. This simple statement relieves the subject of all difficulty.

Is a complaint to be lodged? "Tell it," not to a Prelate, neither to the whole brotherhood, minors included, "but to the church," i. e. to the representatives chosen by the church. Thus, Deuteronomy xxxi. 28, Moses says, "Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears;" while in the 30th verse it is stated, that "Moses spake in the ears of all the congregation, or church of Israel." So, then, to address the elders or representatives assembled, is tantamount to addressing the whole church.

These officers were not designated by a Prelate, but by the church; for the Apostles, "when they had ordained them elders in every church, commended them to the Lord." The word translated "ordained," signifies taking the suffrages by uplifted hands, and means evidently, that when the people had chosen their own officers by vote, the Apostles added their solemn ratification. Ordination, strictly so called, was by the ministry, while election was in the



hands of the people. We find a like example in the choice of the seven deacons.

It appears, then, that ordination, superintendence, and discipline, were entrusted, not to a single individual, nor to the whole company of believers, but to a plurality of officers in every church.

V. Consider all that class of texts which describe the primitive ordinations, and in which there is not the slightest intimation of official superiority on the part of the persons ordained.

In vain will you look for such intimations, or for any official instructions in the ordination of the seventy; or of the twelve, though recorded by three Evangelists; or in Christ's parting message to them; or in the ordination of Matthias; or in that of Paul; or in that of Timothy. This silence presents a striking contrast with many modern charges, in which the superior dignity of the prelate, and the distinction of the three orders, are not passed over quite so slightly. But if neither in the original instructions, nor in Christ's farewell discourse, nor in the account of separate ordinations, we find the least intimation of a distinction of rank, then may we well reject the pretension as a totally unwarranted figment.

VI. Notice that class of texts which describe the office and duties of a bishop, and represent them as agreeing with the office and duties of a pastor.

We have two specific charges, one to Timothy, another to Titus. In that to Titus, it is said, "I left thee in Crete, to ordain elders in every city, as I had appointed thee, if any be blameless; for a bishop must be blameless." Is it a reason why an elder must have such and such qualifications, that they are requisite in a prelate? The argument is inconclusive. Suppose it were said in the Constitution, "A representative must be thirty years of age, because the president must be of that age." Strange reasoning this would be deemed. But if it were stated that "A representative must be thirty years old, because a member of Congress cannot be qualified under that age," the incongruity would vanish. It is obvious that bishop and presbyter are here the same identical thing; the words are synonymous.

Once more: follow the description, and it is in every respect applicable, and only applicable, to a pastor. I desire particular attention may be paid to this point, for I

intend presently to draw from it a very serious crimination.

In the charge to Timothy, bishops are mentioned, and the same applicability is observable. By these, Paul meant elders alone. Yet, strange omission! while he gives directions about the clergy, the deacons, and even the deacons' wives, laity and widows, to say nothing of a cloak and parchments, he maintains an ominous silence on the topic of the duties of a prelate, the reverence due to him, or the etiquette Timothy was to observe towards his brother prelates.

It is remarkable, indeed, that in the whole range of the New Testament, with its twenty-seven books and two hundred and sixty chapters, specific and minute as the directions often are, we cannot find a solitary chapter, or part of a chapter, suitable to be read as a charge to a prelate at his consecration. It is a fact to which your special attention is invited, that prelatists are compelled to borrow, on such occasions, passages which are in reality, by their own acknowledgment, appropriate only to the ordination of presbyters; such as Paul's charge to Timothy, and his charge to the elders of Ephesus. To such a pitiable destitution are they reduced, as to be compelled to borrow from another service; and thus an imposition is practised upon the people every time a prelate is ordained, by reading for their warrant a selection from Scripture which is no warrant at all. We certainly have a right to expect that at such a time, if ever, they would bring forward their clearest and strongest warrant; and if they have nothing better to offer than this, we must regard it as a lamentable confession of inability.

But it is contended that the name bishop, came into use immediately after the apostolic age, up to which period the name Apostle, had been appropriated to the prelate. Apostle was then the original and scriptural appellation for the supreme diocesan ruler, and bishop was a less ancient and unscriptural title, superseding it. This looks very much like surrendering the main point, and it is certainly abandoning Scripture ground. It is observable that the New Testament is totally silent in regard to any such anticipated change, and makes no provision to meet it.

We acknowledge that the scriptural meaning of the term bishop, did undergo a change after the Apostles' days, and was made to include a wider range of superintendence; in which we coincide with the admissions made by Bingham,

the great English authority on the antiquities of the Church, and after him by the leading American writers, from Ravenscroft to Wainwright; but we ascribe the change to a cause altogether different. That cause was the insidious entrance of corruption. The leaven of ambition was beginning to work. The love of power and domination which once fired the bosoms even of the sons of Zebedee, prevailed and became universal. An office no greater at first than president, chairman, or standing moderator of the presbytery, grew by gradual usurpations to the claim of absolute predominance.

If we are told that the church, in those primitive times, was too pure to admit such a supposition, we reply, that it would be a great mistake indeed to imagine corruption then impossible. We must be careful not to be led away by sounds, and thence to infer the innocence of the primitive church. Without reminding you of the disorders rebuked by Paul among the Corinthians, or appealing to the testimony of the early Fathers, which is by no means flattering, we will content ourselves with reminding you of Diotrephes of Corinth, "who loved in all things to have the pre-eminence," disregarding even the letters of the Apostle John himself, and excommunicating individuals whom John deemed worthy to be called "brethren."

Nor does it relieve the difficulty to say that a usurpation of unscriptural authority could not have taken place silently. We answer that precisely such a change did occur, as must be admitted by all, in the case of Metropolitans, Archbishops, Archdeacons, Subdeacons, the date of whose precise origin is unknown, although indubitably subsequent to the apostolic era. The title of *Pope, Papa or Father*, now limited to the Bishop of Rome, was originally the common appellation of all bishops, and is to this day the familiar title of every priest in the Greek Church. It is ridiculous, therefore, to affirm that the change in question could not have taken place silently and without resistance, when we find other changes of a similar character thus established. The price of liberty is incessant vigilance; and the early church paid the penalty of its easy neglect by its gradual subjugation beneath the yoke of prelacy. Of the possibility of such silent and gradual changes, moreover, we are furnished with a striking and lamentable example in New England. The Congregational churches were formerly provided each with one or more ruling elders, but in the

course of time, the office has become almost wholly extinct.

But, still further to strengthen our position, we deny total silence on the subject. The change did not take place wholly unnoticed. Jerome, in the fourth century, explicitly mentions it as a fact, and describes it as having "gradually," come in through pride and contention. He challenged the whole body of bishops and clergy to deny the fact, but conscious of its truth, not one of his contemporaries had the hardihood to do so; nay, Augustine, his correspondent, admitted the fact, and acknowledged that he owed his dignity to the custom of the Church. Now this is as strong an argument as we are in the habit of deducing for the truth of our Saviour's miracles, from the circumstance, that while the early infidels explained them by magic and other methods, not one of them ever denied the fact of their actual occurrence.

The formal suppression of the *Chorepiscopi*, or bishops of country congregations, by the Council of Laodicea, in 360, and subjecting them to the complete control of the city bishops, is another fact that speaks loudly on this subject. One privilege after another was gradually abridged, till in the ninth century we find them extinct through the direction of the Pope and on the ground that they were not truly bishops.

The remarkable diminution of the number of bishops in inverse proportion to the increase of the churches is another proof of a change having occurred restricting the title. In the Council of Trent, in the sixteenth century, which was designed for an ecumenical or general council, there were but forty bishops or prelates. Over all England, with her 10,000 parishes, there are but twenty-seven, including two archbishops. Over Spain, with her 146,696 clergy, there are but sixty-one, including the archbishops. Contrast with these small numbers, the fact of 600 bishops convened to try Paul of Antioch, about the year 260: more than 500 were present at the conference between Augustine and the Donatists, in a single province in Africa, about the year 410; and during the Vandalic persecution in Africa, in one single region, no less than 660 are reported as having fled, not counting the number murdered, imprisoned, and tolerated.

Among the 300 dioceses of Italy, some comprised a territory of but ten or twelve miles square, and others were



within three miles of each other. Asia Minor, which was about 600 miles long by 300 broad, was covered by no less than 400 dioceses, giving, on an average, one bishop to a little over every twenty miles square, but in some instances we know the territory was less. In the small province of Caria, embracing a territory considerably less than that of New Jersey, there were anciently no fewer than thirty-one dioceses, each from ten to fifteen miles in circuit.

Is it credible that all these were prelates in the modern sense, when the districts of country in which they resided were not larger than regions which a very few prelates are competent to manage in modern times? There is but one mode of explanation,—that the name “Bishop” did not lose but gradually its scriptural sense of parochial superintendence.

Surely this point is sufficiently clear; and it must be conceded, on all hands, that that class of texts which describe the functions of a bishop, specify the functions, not of a diocesan, but of a parochial bishop.

VII. We proceed to that class of texts which make the distinction of the apostolate, consist not in the sole power of ordination and general superintendence of the churches, but in being witnesses of Christ’s resurrection, and having their testimony accompanied with the power of working miracles, for credentials.

The apostle Peter has stated the true object of the appointment. When the hundred and twenty disciples were all assembled after the suicide of Judas, Peter proposed to supply the vacancy in the apostolic college, in these words, “wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness of his resurrection:” not, to share the onerous rule and government of churches which as yet had no existence, but to supply the place of an eye witness of all that had happened to the Redeemer. The principle of the selection is obvious. The cardinal fact of the resurrection of Christ from the dead, on which depends the whole verity of the Christian religion, must be attested by witnesses of unquestionable competency. It was not enough to be a disciple; the person called to this duty must have been qualified by such an acquaintance

with Christ before and after his resurrection, as would enable him to identify his person. Therefore they chose one who had companied with Jesus during the term of his ministry, and whose testimony would be unimpeachable.

Paul himself refers to his being miraculously qualified for the office of an apostle by a vision of the glorified Redeemer. To those who disputed his authority, he adduced but two proofs on which he rested his claim,—first, his having seen the Lord: next, his ministerial success. “Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are ye not my work in the Lord?” He seems to allude to it again, when he tells the Corinthians, “After that he was seen of James, then of all the apostles. And last of all, he was seen of me also, as of one [i. e. as of an apostle] born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I have persecuted the church of God. But by the grace of God I am what I am.” Cor. xv. 7—10. This was said in connexion with the propounding of the death, burial, and resurrection of Christ, which he had preached them, and of which he certified as a competent witness. It was said, moreover, in close connexion with the mention of the other apostles, as if this were an indispensable qualification.

Of their testimony miraculous gifts constituted the appropriate credentials. Paul reminded the Church of Corinth, “Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds.” There was the seal of God’s approval visibly affixed to the apostolate. It might be well for our modern bishops, who claim to be successors of the apostles, and to have the sole legitimate claim to that title, (a title which nothing but the characteristic modesty of the order, as they would have us believe, has permitted to fall into desuetude,) to ponder this remarkable intimation of Paul. They have derived many an argument from intimations not half as clear and striking as this. And it may not be an impertinent inquiry, which the people are authorized by these words of Paul to put, if the “signs of an apostle” consist in miraculous gifts, are we not entitled to expect like satisfactory credentials at their hands?

Functions like those before described, of course, ceased

with the death of the witnesses; and it is idle, therefore, to talk of successors of the apostles. They left no successors behind them. Their exercise of ecclesiastical authority and discipline proves nothing; for this they could do in their capacity of presbyters, evangelists, or special missionaries, such as Eusebius describes, regulating what was in an unformed state, and then leaving the Churches to govern themselves, and when it was necessary, aiding them with parental counsel.

VIII. That class of texts remains to be mentioned which authorizes us to believe that the Christian Church was modeled not after the temple service, but after the synagogue.

The duration of the Levitical economy was evanescent. The Epistle to the Hebrews is filled with an elaborate argument to this purport. The Levitical economy was but a shadow of good things to come, and when those coming benefits arrived, was to be superseded by them and abolished. The apostle Paul alludes to the temporary nature of the Mosaic law and ritual again very plainly in 2 Cor. iii. 11, "For if that which is done away was glorious, much more that which remaineth is glorious." Here he describes the old economy as "done away." But if it be done away, or superseded, if all its parts and services, its "worldly sanctuary," and its sacrifices, were but figurative and typical, and passed away as shadows over the harvest field, it is altogether unwarranted to single out the officers thereof as permanent when all else is abolished. Therefore no argument can be legitimately drawn from a triple order of gradation in the temple service; a high priest, priests, and Levites, imagined to correspond to prelate, presbyters, and deacons in the Christian Church.

This view of the subject derives additional force, when it is borne in mind that the term "priest" is not once applied to the Christian ministry in the whole New Testament. This prelatists themselves are forced to admit. The only solitary text that looks the least that way is Rom. xv. 16, "That I 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." This is a passage so evidently figurative, that weak indeed must be the cause that leans on it for its sole support. The whole church, or

company of believers, are several times styled "priests;" they are addressed as "a royal priesthood, a holy nation, a peculiar people;" they all are to "offer spiritual sacrifices acceptable to God through Christ Jesus." Nor have we any officer corresponding to the high priest of the Jews, upon earth. Jesus is our only High Priest. "He is the apostle and high priest of our profession, a high priest of good things to come, and by one offering he hath perfected for ever them that are sanctified." Our High Priest is now in the upper sanctuary, the holy of holies, performing the intercessional functions of his office.

If the temple service is to be our model, the Romish church is the only one that strictly adheres to it. They are the only consistent prelatists. They have Levites, or deacons; priests or presbyters; heads of courses and chief priests, or bishops and archbishops; and finally the apex of the pyramid is surmounted by a pope, high priest, or supreme pontiff.

We may observe here, in passing, the great importance of a single word. There are no priests properly in the Christian Church. The very name is not once mentioned. It appears to be studiously avoided. Yet if men may slide in the little word "priest," as a corruption of the word "presbyter," you perceive the evils it introduces along with it. It opens the door for a comparison with the old Jewish priesthood, and its gradation of order, and thus slyly prepares the way for the entrance of prelacy, and not only of prelacy, but of transubstantiation; for a priest is nothing without his correlates, an altar and a sacrifice. The next step must therefore be to provide him with an altar, and furnish it with a sacrifice, the sacrifice of the mass. There can be no doubt that the gross and superstitious errors of the church of Rome originated in this way. Cyprian was not the only individual who loved to magnify the clerical office, and who hankered after the pomp of the Levitical priesthood. Thus the term "priest" being gradually fixed in the church, the prelate, and the impious sacrifice of the mass, easily followed.

It is plain, from what has been said, that the gospel church is not framed after the model of the temple service. Let us examine its analogy with the model of the synagogue.

Is there a presiding minister in every Christian church



or congregation? So was there in each synagogue. He was called the angel or messenger of the church, (a term which sheds light on the angels of the seven churches in Asia Minor, mentioned in the Apocalypse,) the overseer, superintendent, or bishop of the congregation. His duties corresponded with those of a Christian pastor.

Is there a plurality of elders in every church? So was there a bench of elders, three or more, who participated in the government of each synagogue. But elders were not recognized in the temple.

Are deacons necessary officers in each church? So were there deacons, who were not rulers in each synagogue. But the office was unknown in the temple.

Are the public reading of the scriptures, and preaching, enjoined in the church? So they were every Sabbath day in the synagogue. But neither reading the scriptures nor preaching was a part of the ritual of the temple. On the contrary, so far from assembling every Sabbath day for this purpose, the Jews were only required to appear in the temple three times a year, at particular festivals.

Is discipline, by excommunication and the like, found in the Christian church? So was it in the synagogue. Our Lord predicted that his followers would render themselves liable to be "put out of the synagogue," and the blind man whom he restored to sight, was actually thus "cast out," or excommunicated.

Is ordination by imposition of hands a rite of the church? So it was in the synagogue. But it was not in the temple. We might add, that neither was circumcision, nor the pass-over, corresponding to baptism and the Lord's Supper, temple rites.

Should provision be made for the poor by weekly collections in the Church? Such collections were weekly made by the deacons of the synagogue; another item wherein the analogy with the temple service fails.

And, to mention no more, is the altar absent in the Christian Church, and its place supplied by a pulpit or desk in a central position? Precisely so was it in the synagogue. Indeed, so striking was the resemblance between the Jewish and Christian places of worship, that when the Jews were persecuted at Rome, the Christian Churches were broken

into and violated because they were confounded with the synagogues.

For all these reasons we conclude that the model of the Christian Church was not the temple, but the synagogue; and that as we find in each synagogue, a bishop or presiding minister, a bench of ruling elders, and a company of deacons to attend to the poor, so we should constitute each individual Christian church with like officers.

In order to assist the memory, and to concentrate the light collected from so many quarters, let us now recapitulate the arguments that have been advanced.

Several preliminary topics were touched upon, for the purpose of clearing the way to the main defence on scriptural ground. It was stated that however firmly we may advocate our favourite mode of church government, we can do so, and by our standards are bound to do so, in a spirit of charity to those who differ from us, nor do our principles compel us to unchurch other bodies of professing Christians.

As far as the necessity or use of a succession is involved, we have a perfectly valid succession through the line of presbyters. If piety and good works be made the test, while we would be far from boasting, we have no need to hang our heads. An appeal to the early fathers results more favourably than otherwise to our claims, though we depend not on them. We have the concurrent suffrage of the Reformers on our side, some of whom declined bishoprics on principle. And it was shown that the insinuation of necessity as the reason of dispensing with bishops is the last a prelatist should bring forward, since it would imply a state of things most disreputable to the order. The question of liturgies and the like, we showed, was perfectly irrelevant, being only a subordinate question. As far as congeniality with the republican spirit is required, Presbyterianism harmonizes admirably with republican institutions. Prelacy, on the other hand, harmonizes as decidedly with monarchy. Let prelacy but become the universal religion of the United States, and we may not unreasonably anticipate a diminished aversion to the introduction of monarchical principles into the state. The last preliminary remark was, that in point of efficiency, discipline, and order, our system of church government yields to none.

But notwithstanding all these circumstances are in our

favour, so strenuous are we for adherence to the word and will of God when clearly revealed, so stoutly do we hold to the sentiment that in the Bible is the religion of Protestants, that could it be plainly shown that we are destitute of Scripture warrant, we would yield the contest, and without a murmur embrace any system that is manifestly more scriptural. This, we are of opinion, cannot be shown: but on the other hand, a diligent investigation of the scriptures will furnish ample warrant for our practices. This was the result at the Reformation, when the scriptures were explored, not to find arguments to vindicate some existing practice, but to extract and reconstruct thence the original and long forgotten system.

In stating the scriptural argument, it may be remarked, that we have several classes of texts which give their cumulative weight against prelacy on the one hand, and independency on the other, and can be adapted to no other system but one of Presbyterian parity. One class of texts discountenances all ambition, domineering, and struggling for superior rank among the clergy. Another exhibits the apostles speaking of themselves as equals among brethren, in short, as simple Presbyters. A third class shows a plurality of bishops or superintendents in a single city or congregation. A fourth describes the eldership or presbytery doing what is claimed for prelates, ordaining, governing, and the like. In that class of texts which describes the primitive ordinations, there is not the slightest intimation of the communicating of any official superiority. A sixth class of texts, in describing the duties of a bishop, makes them coincide perfectly with those of a pastor—while there is a total omission of any like description of the functions of a prelate, or of any charge suitable to be read to a prelate at his consecration. From a seventh class, we learn that the specific distinction of the apostolate consisted not in the sole power of government, but in bearing witness of Christ's resurrection, for which they were qualified by having seen and conversed with the Lord, while miraculous gifts constituted their credentials. Finally, we directed attention to that class of texts which authorizes us to construct the Christian church not after the model of the temple, but of the synagogue, in which there was a representative government—by a session of elders chosen out of the male members, together with a bishop and deacons.

Such are some of the reasons which decide our ecclesiastical preferences. Many points have been omitted for the sake of brevity, as any one at all familiar with the topic will have noticed. It does not become us to dogmatize, or to usurp for ourselves an infallibility which we deny to others; we therefore do not affirm that we are exclusively and unqualifiedly right, and all others as absolutely and unqualifiedly wrong; but we think we are warranted in saying that when an array of arguments, to say the very least, so plausible, can be presented in favour of our views, those who differ from us ought to be more modest in their censures. We are not totally destitute of reason or of Scripture.

Presbyterian ministers do not indeed often obtrude their sectarian tenets upon the public. They are not in the habit of introducing them into every sermon, nor of indulging in incessant laudations of their own church-peculiarities; but it is not because they are defenceless. Their silence is prompted by higher reasons. They look on these external matters as of second-rate importance; as the scaffold is useful to the construction of the temple, but is not itself the temple. That is built of "lively stones," of spiritual worshippers. Hence they are fonder of dwelling on the fundamental doctrines and practical duties of the gospel, "what we are to believe concerning God, and what duties God requires of us." Let others make broad their phylacteries, and tithe the mint, anise, and cummin; and count every pin, and loop, and tassel, of the tabernacle; be our eye fixed on the weightier matters of the law, justice, mercy, and truth. We hold to no superstitious amulets, or mystic rites, like the prayer-mills of the Tartars; we acknowledge no magic charm in the sacraments to sanctify or save; we preach repentance toward God, faith in the Lord Jesus Christ, and the necessity of a complete and thorough regeneration of the soul by the power of the Holy Ghost. These are the weapons of our warfare, not carnal, but spiritual, and, under God, mighty to the pulling down of Satan's strongholds.

I remark in conclusion,

1. It appears that the Head of the Church has not left the company of believers without a wholesome form of government. There are constituted authorities in the church, who are to "rule," not capriciously, not arbi-



trarily, but according to fixed and definite principles easily collected from the scriptures. The church is not a mere voluntary association, at liberty to adopt any form of government, or none, at pleasure. It is voluntary only in so far, that no one can be compelled to be or remain in it, against his will ; but no further. It is an organization, the schedule of which, in its main features, is prescribed by the authority of Christ.

Discipline is indispensable to the purity and efficiency of a church, as of any society. To entrust its administration to a single man, would be unwise ; for if he were timid, he would be afraid to discipline at all ; if he were intrepid, he might abuse his power to domineer. To entrust it to the whole congregation, would expose it to the caprice, rashness, or prejudice, which characterize, at times, all popular assemblies. A representative government is therefore the wisest ; in which the democratic principle has sufficient scope in electing the officers, while self-interest will ordinarily make choice of the most capable. We readily find parallels in civil governments. We see it in the Demogerontes of the Greeks, or council of old men ; in the Senators of Rome, or old men, (from *senex*, an old man,) in the Aldermen, or elder-men, of the Saxons ; in the Elders of the municipal councils of the Hebrews. The qualification of age, implying wisdom and experience, has always been pre-eminently signified by the appellation.

A bench of elders, a parochial presbytery, a little senate, in every congregation, chosen and picked out of the whole number by solemn vote ; men who are past the levity of youth ; grave and dignified in their manners ; able to command respect ; of good judgment and common sense ; sustaining a reputable character ; of solid talents and scriptural information ; of undoubted piety and zeal ; and of an active, leading, practical turn ; such a bench of elders must be an acquisition to any church. They constitute a powerful check against the encroachments of clerical ambition, and the caprices of turbulent anarchy. They will form a noble corps of assistants to the pastor in spiritual affairs, and the grand balance wheel of the ecclesiastical machine.

If God has cast your lines in such pleasant places, and given you so goodly a heritage, withhold not the gratitude that is due him for the privileges you enjoy. Prize them highly, and cling to them with conscientious tenacity. But

above all, forget not, I implore you, that it will matter little to you, what sect is most scriptural in its order, or on whose register you stand enrolled, if your name be omitted from "the church of the first born, whose names are written in heaven."

2. Since there are regularly constituted rulers in Christ's church by his appointment, it follows, that deference, respect, and obedience, are legitimately due to them. We would reiterate the entreaty of the apostle: "We beseech you, brethren, to recognize them which labour among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their work's sake." These superintendents are of your own selection, and thence entitled to your confidence; and their office is to watch and labour for your spiritual edification. Co-operate, therefore, with them; facilitate their labours; sustain their influence; encourage their hearts. Repose in them the same confidence that the flock repose in their shepherd, the family in their father. "And live," the apostle has added, "live in peace with one another." How unlovely, how unattractive a spectacle does that church present, within whose bosom are seen contention, strife, jealousy, wrangling, insubordination, schism! The house that is divided against itself, is near its fall. But when peace, harmony, and order prevail, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters." Then the church looks forth lovely as the morning, with the clearness of the sun, tempered with the fairness of the moon, and terrible to her enemies "as an army with banners," well disciplined, well officered, and animated by one common spirit.

3. I cannot take leave of this subject, without a moment's affectionate expostulation with a class of readers, both numerous, and in many respects estimable, but who seem to think all their duty discharged by a decent respect for the institutions of the church, a regular attendance in the house of God, and a proportional contribution for the support and furtherance of the gospel. Allow me to urge upon you, my friends, to advance a step further. Stand no longer in the outer court. Dismiss indifference and irresolution, and cast in your lot with ours. "Come with us, and we will do you good, for the Lord hath spoken

good concerning Israel." Will you, like the workmen of Noah, be content to assist in building an ark in which you yourselves decline taking refuge? Oh, that you would be persuaded, before the storm rises, and the billows swell with terrific roar, to accept the offered shelter! Then may you outride the storm, and land safely in the haven of perpetual peace. Ponder the solemn words of Christ, "If any man be ashamed of me and my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

THE END.

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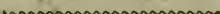
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# A CASTAWAY.



BY THE

REV. ROBERT MURRAY M<sup>C</sup>CHEYNE.



PHILADELPHIA:

PRESBYTERIAN BOARD OF PUBLICATION

# A CASTAWAY.

## WHAT IS IT TO BE CAST AWAY?

### I. WICKED MEN SHALL BE CAST AWAY BY GOD.

Matthew xxv. 41, "Depart from me, ye cursed;"  
2 Thess. i. 9, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

1. *Away from Christ.*—At present ungodly men are often near to Christ. Christ stands at their door and knocks. He stretches out his hands to them all the day long. He speaks to them in the Bible and the preached gospel. He says, Come unto me, and I will give you rest. Him that cometh unto me I will in no wise cast out. But when Christ pronounces that sentence, "Depart from me, ye cursed," there will not be one knock more—not one invitation more—not one sweet offer more. Christ is the only way to the Father; but it shall be then closed for ever. Christ is the only door; but it shall then be shut for ever more. It is the blessedness of the redeemed that they shall be with Christ. "To-day shalt thou be *with me*. Having a desire to be absent from the body and present *with the Lord*. So shall they be ever *with the Lord*. His servants shall serve him, and they shall see *his face*." It is this that maintains the eternal calm in the bosom of the redeemed. But the ungodly shall be cast away from all this. "Bind him hand and foot and cast him into outer darkness."

2. *Away from God.*—True, the wicked can never be cast away from the presence of God. Ps. cxxxix. 8, "If I make my bed in hell, behold thou art there." Job says, "Hell is naked before him, and destruction

hath no covering," (xxvi. 6). His almighty power creates it, His breath kindles it. Isaiah xxx. 33, "The breath of the Lord, like a stream of brimstone, doth kindle it." But they shall be banished,

*First.* From the possession of God.—God said to Abraham, "I am thy shield and thine exceeding great reward." God makes himself over to the believing soul, saying, I will be thy God. David says, God is the strength of my heart, and my portion for ever. Who can tell the joy of those who enjoy God—who have God—the infinite God—as their portion? From this the Christless shall be cast away. You will have no portion in God. God will not be your God. His attributes will be all against you.

*Second.* From the favour of God.—"In thy favour is life." The favour of God is what believers feel on earth. A beam of God's countenance is enough to fill the heart of a believer to overflowing. It is enough to light up the pale cheek of a dying saint with seraphic brightness, and make the heart of the lone widow sing for joy. From all this the Christless shall be cast away for ever; and instead of it Jehovah's frown shall light on them for ever. "It is a fearful thing to fall into the hands of the living God."

*Third.* Cast away from the blessing of God.—God is the fountain of all blessing. No creature is good or pleasant any more than God makes it to be so. The sun warms us—our food nourishes us—our friends are pleasant to us—because God made them so. All the joys in the world are but beams from that uncreated light. But separate a man from God, and all becomes dark. God is the fountain of all joy. Separate a man from God finally, and no creature can give him joy. This is to be cast away, cut off from God for ever and ever. Though there were no lake of fire, this of itself would be hell.

## II. WICKED MEN SHALL BE CAST AWAY BY THE HOLY SPIRIT.

It is not often thought of, but it is true, that the Holy Spirit is now dealing and striving with natural

men. All the decency and morality of unconverted men is to be attributed to the restraining grace of the Holy Spirit.

1. *The Holy Spirit works on natural men through the ordinances.*—The ordinance of family worship is often greatly blessed to restrain wicked children, so that they are kept from vicious courses and outbreaching sins. The ordinance of the read and preached word is also greatly blessed in this way to restrain wicked men. The awful threatenings of the word—the sweet invitations and promises of the gospel—have this effect on unconverted men, that they are greatly restrained from going to extreme lengths in wickedness.

2. *The Holy Spirit also works through providences in restraining wicked men.*—He places them in such circumstances that they cannot sin as they otherwise would do. He often reduces them to poverty, so that they cannot run into the vices they were inclined unto; or he lays sickness on their body, so that their keen relish for sin is greatly blunted; or he terrifies them by bereavements, so that they are kept in the bondage of fear, and dare not sin with so high a hand as they otherwise would do.

3. *The Holy Spirit also restrains through convictions of sin.*—Many men have deep wounds and convictions who are never saved. Many are pierced with arrows of the word from time to time, and then are driven away from their wicked companions and saved from open sin. Restraining grace is an amazing work of God. It is more wonderful than his setting a bound to the sea that it cannot pass over. Think what a hell every unconverted bosom would become, if the Spirit were to withdraw and give men over to their own heart's lusts. Think what a hell an unconverted family would become, if the Spirit were to withdraw his bands. What hatreds, strifes, murders, would take place! Think what a hell this world would become, if every Christless man were given over to the lusts of his own heart.

Now this is to be a castaway. Gen. vi. 3, "My



Spirit shall not always strive with man." The Holy Spirit, I believe, strives with all men; Acts vii. 51, "Ye do always resist the Holy Ghost;" but he will not always strive. When the day of grace is done—when the sinner sinks into hell—the Spirit will strive no more.

*First.* The Spirit will strive no more through ordinances. There will be no family worship in hell—no Bibles read—no Psalms sung. There will be no Sabbath in hell—no preached gospel—no watchman to warn you of your sin and danger. The voice of the watchman will be silent—the danger has come—your doom will be past, and no room for repentance.

*Second.* The Spirit will no more strive through providences. There will be no more poverty or riches—no more sickness or bereavements—no kindly providences restraining the soul from sin—nothing but anguish and despair unutterable.

*Third.* There will be no more convictions by the Spirit. Conscience will condemn, but it will not restrain. Your hearts will then break out. All your hatred to God, the fountains of contempt and blasphemy in your heart, will be all broken up. You will blaspheme the God of heaven. All your lusts and impurities that have been pent up and restrained by restraining grace and the fear of man, will burst forth with amazing impetuosity. You will be as wicked and blasphemous as the devils around you.

O the misery of sin! it is an evil thing and bitter. The way of transgressors is hard. Ah! sinners, you will yet find sin the hardest of all masters—you will yet find your grovelling lusts to be worse than the worm that never dies. "He that is unjust, let him be unjust still." Rev. xxii. 11.

### III. WICKED MEN SHALL BE CAST AWAY BY ALL THE CREATURES.

The state of unconverted men at present, although a very dreadful one, is yet not hopeless. The angels watch the unconverted, to see if there is any sign of repentance. It is believed that the holy angels are

present in the assembly of God's worshippers. 1 Tim v. 21. And if so, no doubt they watch your faces, to see if a tear starts into your eye, or a prayer trembles on your lip. There would be joy this day among the angels, if one sinner was to repent.

The redeemed on earth are peculiarly interested in unconverted souls. They pray for them night and day, many of them with tears; many a child of God wets his pillow with tears in behalf of perishing souls. Jeremiah wept in secret places for their pride. David says, Rivers of waters run down mine eyes. They wish your conversion more than any personal benefit. Ministers are set apart to seek after lost and perishing souls. "Go rather to the lost sheep of the house of Israel." If ministers are like their Master, this will be their great errand—"that by all means we may save some." But when the day of grace is past, all holy creatures will cast you away. "Reprobate silver shall men call them, for the Lord hath rejected them."

The angels will no longer take any interest in you. They will know that it is not fit they should pity you any more. You will be tormented in the presence of the holy angels, and in the presence of the Lamb.

The redeemed will no longer pray for you, nor shed another tear for you. They will see you condemned in the judgment, and not put in one word for you. They will see you depart into everlasting fire, and yet not pray for you. They will see the smoke of your torments going up for ever and ever, and yet cry, Alleluiah!

Ministers will no more desire your salvation. It will no more be their work. The number of the saved will be complete without you; the table will be full. Ministers will bear witness against you in that day.

Even devils will cast you off. As long as you remain on earth, the devil keeps you by his side; he flatters you, and gives you many tokens of his friendship and esteem; but soon he will cast you off. You will be no longer pleasant to him; you will be a part

of his torment; and he will hate you and torment you, because you deceived him and he deceived you.

#### IV. WICKED MEN SHALL BE CAST AWAY BY THEMSELVES.

It is said, they shall wish to die, and shall not be able. "They shall seek death, and death shall flee from them." I believe that some suicides experience the beginnings of hell. I believe Judas did; he could not bear himself, and he tried to cast himself away. This will be the feeling of lost souls. They will not be able to bear the sight of themselves; they will be weary of existence; they will wish they had never been. At present, unconverted men are often very self-complacent. They love to employ their faculties; the wheels of their life go smoothly; their affections are pleasant. Memory has many pleasant green spots to look back upon. How different when the day of grace is done! The understanding will be clear and full to apprehend the real nature of your misery. your mind will then see the holiness of God—his almightiness—his majesty. You will see your own condemned condition, and the depth of your hell. The will in you will be all contrary to God's will, even though you see it add to your hell; yet you will hate all that is God's law, and love all that God hates. Your conscience is God's vicegerent in the soul. It will accuse you of all your sins. It will set them in order, and condemn you. Your affections will still love your kindred. "I have five brethren," you will say. Earthly fathers who are evil know how to give good gifts to their children. Even in hell you will love your own kindred; but ah! what misery it will cost you, when you hear them sentenced along with you. Your memory will be very clear. You will remember all your misspent Sabbaths—your sermons heard—your place in the house of God—your minister's face and voice—the bell—though millions of ages after this, you will remember these, as if yesterday. O how you will wish you had never been! How you will wish to tear out your memory, or these

tender affections, or your accusing conscience! You will seek death, and it will flee from you. This, this is to be lost! This is everlasting destruction! This is to be a castaway.

Hell will be intolerable. I have not spoken of the lake of fire, of the utter darkness, and the worm that never dies. I have spoken only of the mental facts of hell; and yet these by themselves are intolerable. O who can tell what it will be, when both meet, and meet eternally? Who knows the power of thine anger? O do not keep away from Christ now. Now he says, Come; soon, soon he will say, Depart. O do not resist the Holy Spirit now. Now he strives, but he will not always strive with you. Soon, soon he will leave you. O do not despise the word of ministers and godly friends. Now they plead with you, weep for you, pray for you. Soon, soon they will be silent as the grave. O do not be proud or self-admiring. Soon you will loathe the very sight of yourself, and wish you had never been.

If you would avoid so terrible a doom, flee to Christ—flee to Christ NOW!

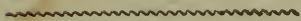
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SYSTEMATIC  
BENEVOLENCE.

BY THE  
REV. D. V. SMOCK.



PHILADELPHIA :  
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## SYSTEMATIC BENEVOLENCE.

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“Remember the words of our Lord Jesus, how he said, ‘It is more blessed to give than to receive.’”—Acts 20: 35.

“On the first day of the week, let each one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”—1 Cor. 16: 2.

WE have in the first of these passages a memorable saying of the blessed Master which the writers of his life had not recorded, but which Paul, under very interesting circumstances, repeats, and Luke hands down to us, by placing it in the inspired records. In the second passage quoted we have a specific direction of Paul to the Corinthians, with regard to the proper manner of discharging the duty referred to in both passages, i. e. contributing money to objects of religious benevolence. In the first passage, the *universality* of the duty, but especially the privilege of *giving*, is presented: in the second, the duty of giving *systematically* is enjoined.

Jesus Christ is our great pattern for imitation. His teaching we are bound to receive. His injunctions we are under the strongest obligations to obey. Paul exhorts us, to “follow him as he followed Christ.” The command in the text repeated, is not given by Paul’s authority merely, but comes with the authority of Paul’s Master. It contains sufficient authority for collecting money for religious purposes, on the first day of the week, the Christian Sabbath, as a part of public worship; and a specific direction to attend to this business systematically and at stated periods.

Our Saviour, in the sentiment quoted from him, represents it as a great *privilege* to give to objects of religious benevolence. It is not merely a duty, but there are great

advantages to the giver;—he is “blessed” in the deed. It is assumed that the person who *receives* the benefaction, is benefitted by it. This supposition, on the part of the giver, at least, is essential to the idea of benevolence. *But the advantages to the giver, are greater than to the receiver. “It is more blessed to give, than to receive.”* There is more happiness in giving.

From Paul’s manner of repeating this declaration to the Ephesian Elders, it would seem to have been very familiar to the followers of Christ,—one which they had very frequently heard him use when speaking of benevolence, and urging them to give liberally. He reminds them of it, and calls upon them to remember this well-known saying of the Lord Jesus. That he gave to benevolent objects, though poor in this world’s goods, and taught his disciples to do so, is made very clear by the history of Jesus. As to his circumstances, he ‘had not where to lay his head,’ and obtained only by miracle money to pay his tax and that of his apostles. Yet he had in his little family a Benevolent Society, with its regular treasurer.—The person appointed treasurer, probably by a popular vote, proved a thief, and stole the money. This circumstance should admonish us not to entrust such funds to the covetous—“not to those greedy of filthy lucre.”

It was the practice of the Lord Jesus to direct funds from their treasury, from time to time, to be given to the poor. So common a thing was it to make such drafts on the treasury, that when Jesus at the table told Judas, ‘What thou doest, do quickly,’ the other disciples thought he meant that a donation should be made to the poor.

This duty of benevolence, he taught constantly, both by precept and example. The principal motive by which he enforced the duty seems to have been, *the advantages of giving*. He would have his followers, in seeking their own happiness, to cultivate a spirit of benevolence, and find enjoyment in promoting the happiness of others. Thus they would become like God, and cultivate the graces and dispositions that promote real happiness. His own blessing which maketh rich and addeth no sorrow, would be bestowed upon those who gave from proper motives. So that they would be blessed indeed. This oft-repeated and favourite expression was, ‘It is *more blessed to give than to receive.*’ But did his disciples believe him? Probably they did, with the exception of Judas.—*He* certainly, did not believe a word of it, as his actions show. He evidently

thought it more blessed to receive, though by theft, than to give.

How many of his disciples *now*, believe his word? Faith must be manifested by works. The faith that does not produce works, "is dead," or no faith at all. Words are cheap, but actions are the true index of the sentiments of the heart. "By their *fruits* ye shall know them." This is a rule of common sense as well as of Scripture. I ask then,—be not startled at the question, though it be one of solemn import—I ask, how many of his professed disciples believe Jesus Christ? How many, believing it to be more blessed to give than to receive, are constantly seeking opportunities of attaining this blessedness? All men desire to be happy, and if they really believe that giving has a tendency to make them happy, they will desire to give;—they will give cheerfully, joyfully, unsolicited. They will not wait to be asked, urged, importuned to give. They will not wait for an agent to call, and press, and persuade them, and even then, manifest an unwillingness to give. Men have not to be urged and importuned to accept of happiness, or to do what *they* believe will contribute to their enjoyment. You have not to force a hungry man to eat.

Occasionally, to be sure—and to the praise of God's grace be it said—we hear of a father or mother in Israel, coming to their pastor, or elder, or deacon with a few dollars, asking to have it appropriated to the cause of missions, or some other object of religious benevolence. There are some who seem to "enjoy the luxury of giving;" and plan and labour, that they may be able to give. But, alas, so rare are such cases, that such persons are looked upon as singular. Do our church members and officers generally, believe that it is more blessed to give than to receive? Do not many rather regard it as a happy escape, if the collector should pass them by, or they should happen to be absent when a collection is taken! The agent does not call, and it is regarded as so much *saved*—a clear gain—and he gives himself no further concern about it! And how do our congregations feel and act? They are but the aggregate of the members; and the feelings of the members are the feelings of the church. The agents of our Boards fail to call on a particular church, and for that very reason, often, no collection is made. Now if they regarded it as a "blessed" privilege to give, would they forego the privilege, because no agent visits them? Certainly not. Pastors often neglect their duty of pleading the cause of benevolence before

their people, and inviting them to give;—it may be, in some cases, because *they* do not consider it “*more blessed to give,*” and are therefore not ready to set their people an example in that respect,—but no collection is taken;—and do the people complain of the pastor for neglecting his duty, and not affording them the privilege of giving? Are they not more apt to find fault when he does his duty; tells them it is more blessed to give than to receive, and invites them to enjoy the privilege of giving? Do they believe the saying of Jesus Christ?

Suppose the elders and deacons neglect to make any arrangement, for taking a collection: do the church members chide them for neglecting their duty in reminding *them* of the privilege of giving? Are they not more apt to be blamed when they conscientiously fulfil, to some good extent, their offices, and have these matters all attended to with order and regularity?

When a collection is taken, if every man were allowed the choice either to give or receive according to his views of the relative advantages of each; he who regards it as more blessed to give, would give, and he who thinks it more blessed to receive,—provided it were considered right and honourable—would receive. We have something like this test, in the arrangements of our Board of Missions. Those congregations that are able to give, are invited to do so, in order that those which need aid, may receive it. Now how many congregations, able to support their own pastors and assist others, are yet willing to receive rather than give! It must be, because they think it better, more advantageous, more blessed, to receive than to give. Again: the faith of congregations, with regard to giving and receiving, will be tested by the building fund of the “Church-extension Scheme.” The design is, that needy congregations shall receive, while others give, for the erection of houses of worship. But if any apply for a share of the fund, who ought to contribute to it, it will be because they think it better to receive than to give.

It is not necessary now to stop long, to show that it is the duty and privilege of *all* to give to objects of religious benevolence. Benevolence is of the very nature of the religion of Christ. His own holy heart was full of benevolence, which led him to the most astonishing self-denial. He divested himself of the riches and glory of heaven, and became poor and despised, because of the overflowings of compassion in his benevolent soul. His spirit must be pos-

sessed, and his example imitated by all his disciples. “*If any man have not the spirit of Christ, he is none of his.*”

To be a follower of Christ, or, in other words, to be a Christian, implies necessarily the imitating of his example. The disciple may be poor and destitute, as was his Master, but yet he may have the blessedness of giving. It is required of him according to what he hath, and not according to what he hath not. There is less required where only one talent is given than where there are two, five or ten. But that one talent must not be buried in the earth. Each one is required to improve what he has, as he shall answer when his Lord comes to reckon with him and demand an account of his stewardship.

There are many and weighty reasons urging every member of the Church of Christ to give cheerfully and liberally to the cause of religion. The preaching of the gospel to every creature, is made the imperative duty of the Church. She must give the gospel to the *whole world*. “How shall they hear without a preacher? And how shall they preach except they be sent?” No duty is more plainly enjoined in the New Testament, than that of supporting the ministry, and the means of grace in general. The training of men for the ministry, and supporting them in destitute places, and using all appointed and proper means of spreading religion and converting the world, are the solemn duty of the Church of Christ. Who but an infidel would deny it? This is her high calling—the grand purpose of her organization. But what can the Church do, except through her members? It is necessarily implied that each of her members must feel his individual obligation, and do his part by labours and contributions. No individual, old or young, male or female, can escape the responsibility. But can the disciple of Christ *desire* to avoid such a responsibility? Can the *redeemed sinner* be destitute of gratitude to his Redeemer, and of zeal for his glory? Can the *renewed soul* be devoid of compassion for his fellow men? Can he think of the *love of Christ*, who became poor, that lost men might become rich, and not feel constrained by it to imitate his Master’s example and give cheerfully and liberally?

Whatever moving and constraining motives drawn from the love of God and zeal for his glory, and the miserable condition of a dying world, can be presented, ought to have their due influence on the hearts and lives of all the disciples of the Lord Jesus. But if they can be persuaded—fully *persuaded*—that Jesus spoke the truth when he said,

‘It is more blessed to give than to receive,’ no other motive will be needed. They will then give, cheerfully, abundantly. They cannot be restrained from giving.

The history of his Church proves the truth of this saying of Jesus. Where is the Church that has given regularly and liberally to benevolent objects, and cherished a deep interest in the general cause of religion, that has not been richly blessed in spiritual gifts? Or, where shall we find the individual Christian who has thus felt and acted, who had not proportionably grown in grace and enjoyed the rich consolations of the gospel of Christ? Here it is emphatically true,—and it is a blessed truth—that “there is that giveth and yet increaseth.” It is a glorious truth, that “he that watereth, shall be watered also himself!” How many “liberal souls have thus been made fat!” There are at least some that sow bountifully, and according to God’s gracious promise, “reap also bountifully.”

Besides these better, spiritual blessings, we are authorized to conclude that *temporal* blessings shall be bestowed where Christian liberality abounds. “He that hath pity on the poor, *lendeth to the Lord, and that which he hath given, will He pay him again.*” Those are emphatically “*poor*” who are destitute of religious privileges and advantages. They will not be defrauded who lend their funds to the Lord. Assuredly, he will repay it, often, in kind. Many facts in the private history of individual Christians, show, that the Lord often repays in *the kind that was lent*, in addition to spiritual blessings. There is no danger of Christians becoming poor by lending to the Lord, or giving liberally to religious objects. No one who is willing to trust the Lord, need fear coming to want in consequence. But on the contrary, how many are “cursed in their basket and in their store,” and cursed with spiritual poverty and leanness of soul, for the sin of covetousness! “*There is that withholdeth more than is meet, and it tendeth to poverty.*” The churches that do little or nothing for objects of religious benevolence, feel but little interest in the spread of religion, care but little for the conversion of the world, are in a dwindling, unpromising, generally in a dying state. They are like the heath in the desert—like the mountains of Gilboa—they are without rain or dew—without verdure or life. “Ichabod” is written upon them—the glory is departed. The blighting curse of the Lord is upon them, for they “have robbed God.” Nor need they expect his blessing until they bring “the tithes into his

storehouse." The strength and vigour of living piety is not only manifested, but increased, by active efforts to spread itself over the world. Religion is, in its very nature, diffusive. Like leaven, it will operate and extend itself, where it really exists. It cannot even live, without action.

Truly, truly "it is more blessed to give, than to receive," even in *this* world. He that "honoureth the Lord with his substance, and with the first fruit of his increase," may confidently expect the gracious approval and blessing of the God of providence and grace.

As it is the undoubted duty and privilege of all to give, it is a question of great practical importance, What method shall be pursued in collecting the contributions of the churches? Or shall there be *any* system? Paul lays down a plan or system, in the passage already quoted from his first epistle to the Corinthians. The plan is wise, simple and practicable. He directs that contributions be regularly and systematically made at stated times. In that particular church in the *city* of Corinth, it was expedient and proper that the collection should be weekly. The same direction he says he had previously given the churches of Galatia. The circumstances and mode of life of the members, rendered it practicable, and probably not very inconvenient, to make a weekly collection. In this respect it may be different in other churches. But the principle laid down, we think for all churches, is, that *there must be fixed periods*, more or less remote, of which all shall be apprized, when all are to have their contributions ready. The amount to be given by each, is not definitely fixed,—as it was under the old dispensation, at one tenth—yet Paul gives us a rule. The amount is to be graduated by the prosperity that the Lord has given. Every man is to examine into his affairs at stated periods, make his calculations, and give according to what God has given him. If the Lord has prospered him but little, he may give but little; if he has been much prospered, he is to give accordingly: if the Lord has not prospered him at all—given him *nothing*—he has nothing to give. The direction is, "as God hath prospered him." Whatever he possesses as a steward, is owing to the prosperity which the Lord, the owner, has granted him; and the amount which he is at any one time to return, he must himself determine, as he shall answer when he gives an account of his stewardship. Jehovah himself settled the point by a law of the old dispensation, that men could *afford* to give one tenth of their increase for religious purposes.

But now they are to determine the amount they will give for themselves. If they think the privileges of the Christian Church less valuable than those of the Jewish dispensation, they will give less : if they think them more valuable, let them give in proportion. Let "each one give as God hath prospered him." Let the proportion be according to their various estimates of their privileges and obligations. If they estimate these aright, and believe it more blessed to give than to receive, they will give liberally. Paul had no fears that too much would be given—though the churches of Macedonia had once been willing to go beyond their ability—but took it for granted, that the demand will always exceed the supply. Let there be a perfect system in the matter, every one laying by him weekly, and giving from principle, and waiting not for a special call, and moving appeal. He would thus guard against the plan, so common and so injurious, of depending on special and moving appeals, which cause an impulsive and spasmodic action. He would have the church act from principle, and make the "collection for the saints" the regular business of every week. He would have Christians give regularly to benevolent objects, from a sense of duty, according to rule, and at stated times.

Paul was now filling the place of a *general agent* for benevolent purposes, and writes to the church beforehand to be ready for him when he should visit Corinth. "I intend to make you a call in due time, and receive your contribution. But I wish you to have your collection made beforehand, and in readiness. Have a systematic plan of attending to such business. Let each one attend to his own duty, and lay by, as the Lord hath prospered him. And let the officers of the church receive it on the Sabbath, and lay it up," "*that there be no gatherings when I come.*" "If the collections are made beforehand, as they should be, when I call, I shall have only to preach the gospel as long as circumstances will allow—probably all winter—without being hindered with making collections ; and then pass on, taking your contributions with me, or forwarding them by such persons as you may designate." It is implied that Paul would have to pass round from house to house, to solicit donations, and do the work of the deacons, unless collections were made beforehand. "Relieve me from this labour, says he : Let there be no gatherings when I come."

We think these six general principles are established by this passage, viz.

1. *Each one should give.* "Let each one lay by him."

2. This giving is to be done by *system, as a regular thing*, and not by mere impulse.

3. It must be done at *stated times*. At Corinth it was to be weekly. At other places, and under other circumstances, monthly or quarterly, may be sufficient. But let there be *stated periods in all cases*.

4. *The amount given is to be graduated by rule.* "As God hath prospered him." Each one for himself is conscientiously to apply this rule.

5. This is to be done *without the solicitation of travelling agents*. "No gatherings when I come."

6. *But if this be not done, then there is a necessity for employing agents to do the work which the churches ought themselves to do.* Then "the gatherings" must be made "when" the agent "comes."

There has been much said for and against the "agency system," in our day. Into this controversy we design not to enter. But we think that the true ground on the subject may be ascertained from the passage we have been considering. It is the duty of ministers, elders, and deacons, to attend to the whole business of collecting funds, without the necessity of employing any other agents. For in our country, where funds can be so easily transmitted, there is no need for agents to carry the collections to the benevolent treasuries. But if ministers, elders, deacons and churches, neglect their duties, then they create a necessity for employing others, as their agents, to attend to these duties for them. We know of no other way in which, without great injury to the church and her best interests, she can dispense with agents, but by doing her duty without them. Let the divinely appointed agents—the proper officers of the church—attend to their duties, and she needs no other agency.

It is the duty of the *minister* to be the *pleading agent*, to present the various objects of religious benevolence from the pulpit, and urge, by all suitable motives, the duty of giving systematically and liberally. He must make himself acquainted with the various objects, and have his own heart alive to their interests, and he will be a good and successful agent. Being acquainted with his people, their circumstances and feelings, as a stranger cannot be, he will, ordinarily, be the best agent, that can be employed. It is as much the pastor's duty to preach frequently and fully, on

Christian benevolence as on prayer, faith or repentance. With just as much propriety might he expect some body else to preach for him on faith, or repentance, or prayer, or any other duty, and excuse himself, as to expect agents to instruct his people for him, in the duty of giving. It is his own duty; and wo to the pastor who neglects to urge upon his people the duty of preaching the gospel to every creature, and to declare to them the *whole* counsel of God. He is the proper agent to plead the cause of benevolence, and of a dying world before his people.

The *elders* of the churches, in connexion with the deacons, are to be the *planning agents*. It is theirs to second, in a more private way, the efforts of the pastor, to lay plans and devise schemes for the collection of funds, to circulate information, remove misapprehensions and objections, to reprove the negligent, and stimulate the tardy. In a word, they are to take a principal agency in erecting and maintaining a high standard of Christian benevolence. In order that they may perform these duties, they must be informed and interested themselves, on these subjects. Their duties, as well as those of private members, are to be explained and enforced from the pulpit.

It belongs to the *deacons*, to make personally, or to superintend the making of collections for religious purposes, and to take charge of, and distribute them: in brief, to do the whole business of the *fiscal agent* of the church and of her boards. This is their proper calling, and the whole matter belongs in an especial manner to them. If they "magnify their office," the standard of benevolence will be greatly elevated in our churches, and the treasuries of our boards be replenished according to their necessities. Shall we degrade them to the place of mere trustees to hold church property; or at most, to a kind of ecclesiastical constables or tax-gatherers, to collect pastors' salaries, and procure bread and wine for communion purposes? Then soon may we expect that scriptural office, so essential to presbyterianism, to go again into disuse. Wherever we have in our churches, scriptural deacons, we have the proper agents of our schemes of benevolence. Let them be honoured, and if need be, instructed in their duty, and let them magnify their office. To them, let the communications of our Boards be addressed, to be examined and considered, and if proper, laid before the people through the agency of the pastor. Let them compose a majority of all our Boards, so soon as the church can be brought to appreciate the im-

portance of their office. And if ministers and elders are to be made deacons, that is, *treasurers* and *collecting agents*, let it be by the appointment of deacons, acting in their primary Boards, or in the general Boards of the church.

And as the deacons are not rulers, let them, when necessary, consult the session and the higher church courts, and report to them at stated times, all matters of general interest connected with their sphere of operation. As their observation and advice may be very important, let them send up to the ecclesiastical courts, such suggestions and recommendations as they may judge likely to be useful.

As the pastor is the highest officer in the church, and is by office a teacher, as well as a ruler, much must depend on his diligence, wisdom and efficiency in the instruction of his people—including deacons and ruling elders—on this whole subject, and on his regular, forcible and prudent presentation of the proper motives to action. If he neglect these duties, but little will be done to good purpose. If he feel but little interest in these matters, he cannot expect his people to feel much. If he give but little, they will frequently give less. If he make no effort to persuade them that “it is more blessed to give than to receive,” they will be in danger of disbelieving or overlooking that important truth. It is the minister’s place to enforce, by his instructions, the duties of elders and deacons; but who will instruct and warn and admonish him? He has no ecclesiastical officer above him. But this is more than made up, by presbyterial supervision. To the presbytery, each minister is amenable. It is one object of this court, and one of its important offices, to exhort and direct and admonish the ministers of whom it is partly composed, regarding their varied duties. To superintend this whole matter of benevolence, and direct pastors concerning it, then, belongs to the presbytery. Here we have in the Presbyterian Church, a most beautiful and complete system, as efficient, probably, as any system compatible with religious liberty, can be. It needs only to be faithfully and efficiently carried out into practice, to secure the most happy and glorious results. No other organization is needed—a better could not be devised. Let it be honoured by being carried out and made efficient.

The collected wisdom of the presbytery, may digest a plan of operation to be sent down to the churches. Its influence may be employed to stimulate ministers and elders as well as deacons to the vigorous execution of the plan

adopted. And regular, written reports from sessions, will be essential to success. The mere passing of resolutions recommending a plan, however wise, will be of little use. The publishing of resolutions may effect something, but nothing very efficient and systematic need be expected without regular reports to presbytery. Thus, only, a feeling of direct responsibility will be created. One of the advantages of being associated together in presbytery, is, that we may assist, advise, prompt and stimulate each other in duty. Let the reports be concise as possible, but full and specific; detailing the whole efforts of sessions, together with the obstacles and results. Let them also present in detail the whole plan of operation, provided the plan recommended by presbytery be not fully adopted. These reports should be made at least annually. Then let presbytery faithfully admonish the delinquent, and send special injunctions to such churches as may need them. And here permit the suggestion, that it might be interesting and useful to set apart a particular evening or afternoon, during the sessions of presbytery, to hear these reports, and suitable addresses on the subject of benevolence and the general interests of our Zion, for the instruction and encouragement of the members of presbytery, and of the congregations, where from time to time they may meet.

I will next present a few of the advantages of a system by which *all* the members of our churches and congregations shall be called on to contribute at stated periods.

1. Our people will, in this way, give more from *settled principle* than from mere *impulse*. And thus far their religion will be something more than the mere spasmodic result of temporary excitement.

2. They will be more apt to give *cheerfully*. Knowing that all others are called upon to give, and having made their calculations and arrangements previously, they will not be so apt to give reluctantly, and merely to get rid of the importunity of an agent. "The Lord loveth a *cheerful* giver."

3. They will give with more *convenience to themselves*.

Having made previous preparation, and "laid by as the Lord hath prospered them," they will not experience the same difficulty, as now, on a sudden emergency, when an agent happens to call, in getting hold of funds to contribute. It is to be feared that now, many find it more inconvenient to contribute five dollars to benevolent purposes, than to pay ten or fifteen dollars of taxes. The latter, they expect

to pay about a certain time of the year, and therefore prepare for it, and have little difficulty.

4. For the same reason, people will usually give *more liberally* when they give by system, and at set times. If they 'lay by as the Lord prospers them,' they will find themselves so prospered, that they will be able to give far more, than without such system, they would have supposed. The man who conscientiously devotes to the Lord a certain proportion of his income—say one tenth, as the Jew did—will find, at the end of the year, that it amounts to far more than he would have given, or thought himself able to give, without a system. Should all our churches adopt, and vigorously prosecute, a good system, while none would find it burdensome, the treasuries of our Boards would overflow, and the churches be blessed in giving and in seeing the Redeemer's cause rapidly advance toward its final and complete triumph.

5. In this way *all*, rich and poor, would have the privilege and the invitation to give. The widow's mite would not be overlooked—the pittance of the poor would be carefully collected. If it is *more blessed to give* than to receive, all might enjoy that blessedness. Without such a system, not half of our communicants ever give any thing. It were far better for the churches, and the cause of religion, to have five hundred dollars paid by one or two hundred persons, than to have the same amount paid by one or two wealthy individuals, or even by twenty or thirty. By system only, can every one be reached, male and female, old and young, and all enjoy the blessedness of giving. Thus each will feel that he has a share in our Boards and plans of benevolence. He will feel interested in them, and pray the more for their success, because they are *his*.

6. By a regular system there is more apt to be due proportion in giving to different objects. If it should be left to the deacons to appropriate a part, or all that is raised, they will be able to distribute according to the necessities of the different boards. Or if a collection be taken at a certain season of the year, for each Board regularly, in its turn, the people will prepare for each, according to their views of its importance and necessities, and will not be so likely to say, "We gave all we had to spare for missions, and have nothing left for education."

7. *There will be no expense of collecting.* Without such a system, a great proportion of what is given, is sometimes consumed by the expenses of agents. The time, the ex-

pense, the wasting, severe and trying labours of travelling agents, may, by system, be measurably, and probably in time, entirely, saved. None would more rejoice in such a result, than our faithful and laborious agents.

8. Another advantage of such a system is, that *important objects at home*, would not be crowded out by the frequent visits and importunities of agents, not acquainted with the situation and necessities of the particular congregation. There may be no danger—there *is* no danger—of doing too much for the salvation of the heathen; but there is danger of doing too little for the salvation of our own country—of our near neighbours.

9. Last, but *not* least, among the advantages of system, we mention, *that it is the Lord's own plan*. Where general principles are laid down in the Bible, for our direction, it is our duty and our interest to carry out those principles honestly and consistently, so far as we understand their application. If we do not greatly mistake, we are clearly taught by the Holy Ghost to have a system, and stated times of giving, and to lay by us for the purpose, beforehand, as the Lord has prospered us. In following his directions, we may expect the blessing of God on ourselves and our labours.

Any system to be successful, must be vigorously prosecuted. Elders and deacons, but especially ministers, must take a deep and lively interest in it, and feel themselves responsible for its success or failure. If pastors feel this deep interest, and realize their solemn and awful obligation to attend to this, as well as every other duty of their office, they will be able generally to awaken a similar feeling and interest in the minds of elders, deacons, and private members of their churches. When the wail of a dying world, comes up upon their ears, and deeply affects their hearts, they will re-echo the sound in their people's ears, and awake a chord of tender sympathy in pious hearts; and all classes of real Christians, will know, experimentally, the blessedness of giving. The interest in the subject being deep and permanent, it will not be forgotten or thrust aside.

THE END.

9

THE WORK

OF

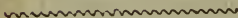
THE HOLY SPIRIT

ON THE

HEARTS OF MEN.

BY THE

REV. JESSE S. ARMISTEAD.



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THE WORK OF THE HOLY SPIRIT

ON THE

HEARTS OF MEN.

It has been true in every age of the church since the days of the apostles,—and on the acknowledged principles of the Bible, it must always be true,—that in proportion as the people of God have honoured the Holy Spirit in his divine character, and have depended on his influences for efficiency and success, they have been blessed with his agency, and the work of the Lord has prospered in their hands. And on the contrary, as the church has practically disowned the Spirit, and has attempted to do its work independently of his efficient agency, it has uniformly become cold, and formal, and worldly, and has been left to the curse and the reproach of barrenness.

It is an interesting and striking fact, that the Saviour in his last discourses and promises to his disciples, made the character, and coming, and work of the Holy Spirit his great theme, and dwelt with special emphasis on it, in order to console and comfort them in the prospect of his own departure from them. He made him the great promise of the New Testament dispensation. On this subject his teaching was new and striking, and was intended to fix in the minds of his disciples high expectations of the spiritual blessings which would be connected with his descent upon them. They were taught to regard him, in his *personal and divine character*, as the quickening, indwelling, sanctifying, witnessing and comforting Spirit of the church. Thus the apostles and primitive disciples of Christ did regard the Holy Spirit; and the works which he wrought by their instrumentality, abundantly testified, that the promise of the

Saviour was verified to them. It is really astonishing that, while the Saviour insisted with so much point and earnestness, on the necessity of the Spirit's influences to give success to the means employed by his people in building up his spiritual kingdom; and while the whole history of the church has been a practical commentary on this leading doctrine of divine revelation; the church should insist so little on this great promise of the gospel. The ministry of the gospel has been greatly at fault here. It is a matter of common and painful observation, that comparatively few sermons are preached on the doctrine of the Holy Spirit's influences; and, as might be expected, in such a state of things, Christians generally are contented with small measures of divine influence, and many seem to think that such scenes as were witnessed in the apostles' days are neither to be expected nor desired.

Our object is, to present such considerations in connexion with the Holy Spirit's agency, as may be useful in increasing faith in the doctrine of divine influence, and in awakening a more ardent desire, and more earnest and constant prayer, for a larger measure of the Holy Spirit's influences, and more satisfactory evidences of his glory and power in our churches. Christians generally are not sufficiently alive to the necessity of the Spirit's agency, in order to their usefulness, as well as their enjoyment of the hopes and consolations of the gospel. While in theory they admit the necessity of his agency, they have not a sufficiently deep and practical persuasion of it.

In entering on the consideration of the work of the Holy Spirit on the hearts of men, it is manifestly necessary to have clear views of the basis on which the Scriptures place this doctrine. If he be not God, we can have no confidence in the offices and works which we ordinarily ascribe to him. We cannot depend on his influences, unless we can scripturally maintain his *personality and divinity*. Low views of the dignity of his person, must of necessity be connected with low views of the necessity and nature of his work. If, for example, man be totally depraved, *dead in trespasses and sins*, none but *God* can create him anew in *Christ Jesus*. We, therefore, deem it necessary to present a condensed view of the Scripture proofs of

THE PERSONALITY AND DEITY OF THE HOLY SPIRIT.

And, *first*, in regard to the fact, that *the Holy Spirit is a distinct person in the Godhead*. On this subject it may

be well to remark, that serious errors are abroad. We cannot stop to notice these errors farther than to say, that there are those who deny the doctrine of the Holy Spirit's Personality, and maintain that the operations and influences ordinarily ascribed to him, are to be referred to the exercise of one or more of the divine attributes,—the wisdom, power, or mercy of God. They say that the influences of the Holy Spirit are to be regarded but as so many emanations of Deity. Those passages of Scripture, which, in our view, prove the distinct personal existence of the Spirit, they of course regard as merely *figurative*. We shall see in the progress of our proofs, how much such interpretations are worth.

In Acts x. 38, it is said, *God anointed Jesus of Nazareth with the Holy Ghost, and with power.* Rom. xv. 13—*Now the God of hope fill you with joy and peace in believing, that ye may abound in hope, THROUGH THE POWER OF THE HOLY GHOST.* And 1 Cor. ii. 4—*My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, AND OF POWER.* It is plain from these passages, that the Holy Spirit is a distinct and intelligent *person*, and may not be confounded with the divine attribute of *power*.

The sin of *blasphemy against the Holy Ghost* teaches in the clearest manner, the doctrine of the Personality of the Holy Spirit. Matt. xii. 31, 32, *Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: BUT BLASPHEMY AGAINST THE HOLY GHOST shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever SPEAKETH AGAINST THE HOLY GHOST, it shall not be forgiven him, neither in this world, neither in the world to come.* The sin which is here so fearfully characterized, is certainly represented as being committed against a distinct *person*, and not against a divine *attribute*. Is blasphemy against an *attribute* of God more heinous and *unpardonable*, than *all manner of sin and blasphemy*? Is it more unpardonable than *blasphemy against the Son of Man*?

The sacrament of baptism is appointed to be administered into his name, in union with the name of the Father and the Son. Matt. xxviii. 19—*Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Did the Saviour mean to teach that his ministers are to be guilty of the folly of baptizing in the

name of an *attribute*? of a *principle*? of a *quality*? Are they to baptize first in the name of the *Father*, and then in the name of one of his *attributes*?

But we have strong additional proof in the fact, that the Scriptures ascribe to the Holy Spirit various *attributes*, *personal acts*, and *properties*.

He is represented as *speaking*—Matt. xiii. 11—*Whatever shall be given you in that hour that speak ye; for it is not ye that speak, BUT THE HOLY GHOST.* Acts xxviii. 25—*Well spake the Holy Ghost by Esaias the prophet unto our fathers*—xiii. 2, *As they ministered to the Lord and fasted, THE HOLY GHOST SAID, Separate me Barnabas and Saul.*

He is said to *reveal things*. Eph. iii. 4, 5, *The mystery of the knowledge of Christ,—is now REVEALED unto his holy apostles and prophets by the Spirit.* Luke ii. 26. *And it was REVEALED UNTO HIM BY THE HOLY GHOST, that he should not see death, before he had seen the Lord's Christ.*

The Holy Spirit is declared to possess the highest *knowledge*. 1 Cor. ii. 10, 11—*The Spirit SEARCHETH all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, BUT THE SPIRIT OF GOD.*

He was also the *immediate agent* in all the miracles wrought by the apostles. *Through mighty signs and wonders, BY THE POWER OF THE SPIRIT OF GOD.*

It is the Holy Spirit also who *communicates spiritual life* to the souls of men. Eph. ii. 1—*You hath he QUICKENED who were dead in trespasses and sins.* John vi. 63—*It is the Spirit that QUICKENETH.*

This testimony, clear and explicit, we think will be deemed sufficient to establish, on an immovable basis, the fundamental doctrine, that *the Holy Spirit is a distinct person in the Godhead.*

We proceed, in the *second* place to establish the doctrine of *the absolute and essential Deity of the Holy Spirit.* This need not detain us long. For if we have succeeded in proving from the Scriptures, the *Personality* of the Holy Spirit, we might fairly and logically *infer* the doctrine of his *divinity*. The *actions and attributes*, which prove him to be a *person*, also demonstrate that his person is *divine*. We will, however, present a condensed view of the argument on this subject.

The Scriptures frequently give the *names* of Deity to the Holy Spirit. 2 Cor. iii. 17, 18—*Now the Lord is that Spirit. But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

He is expressly called God in Acts v. 3, 4, “But Peter said, Ananias, why hath Satan filled thy heart to lie to the *Holy Ghost*, and to keep back part of the price of the land? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto *God*.”

There is also a number of parallel passages, in which the Holy Spirit is called God,—from which we select the following. 1 Cor. iii. 17—*The temple of God is holy, which temple ye are.* Comp. 1 Cor. vi. 19, *Know ye not that your body is the temple of the HOLY GHOST?* Again: Luke xi. 20, *If I with the finger of God cast out devils.* Comp. Matt. xii. 28, *If I cast out devils by the Spirit of God.* The inference is plain and necessary, that the Holy Spirit is *God*.

The Scriptures also ascribe the *attributes and works* of God to the Holy Spirit, and thus furnish decisive testimony to his *divinity*. They declare that he is *omniscient, omnipotent, omnipresent, and sovereign*. 1 Cor. ii. 10, *But God hath revealed them unto us by his Spirit; for the Spirit SEARCHETH ALL THINGS, yea, the deep things of God.* Rom. xv. 18, 19, *For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, BY THE POWER OF THE SPIRIT OF GOD.* Ps. cxxxix. 7, *Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?* 1 Cor. xii. 11. *But all these worketh that one and the self-same Spirit, dividing to every man severally AS HE WILL.*

We ask, then, is not the Holy Spirit absolutely and essentially *divine*? We need not pursue the argument farther; but we wish to notice, before leaving this subject, the connexion of these two doctrines of the Personality and Deity of the Holy Spirit, with the truth of divine revelation. If these doctrines be denied, such denial necessarily involves the abandonment of the doctrine of divine revelation altogether. For we are told, that *the prophecy came not in old time by the will of man, but holy men of God spake AS THEY WERE MOVED BY THE HOLY GHOST*. We must, therefore, either deny the divine inspiration of the word of

God, or we must admit that the Holy Spirit is God. All that we know of God, we know by the inspiration of the Spirit of God.

We have been thus particular in establishing, on a scriptural foundation, the Personality and Divinity of the Holy Spirit, because we wish to found upon these doctrines, the peculiar work which the Scriptures ascribe to Him in the regeneration of the human heart, and in preparing man for happiness and heaven. If man be in the fallen, totally depraved, and spiritually dead condition in which the Bible represents him to be, then it necessarily follows, that none but a *Divine Being* can raise him up to spiritual life and the joys of salvation.

REGENERATION BY THE HOLY SPIRIT.

In illustrating the work of the Holy Spirit on the hearts of men, we select the regeneration of the soul as our principal topic; because this is his first great work in the salvation of the sinner; and because the examination of this subject will furnish a suitable opportunity to give our views of several important doctrinal points which we wish should be distinctly understood, and in reference to which the most serious and fatal errors have been extensively propagated of late years.

Regeneration we define to be,—*the communication of spiritual life to the soul. It is the Spirit that quickeneth.* Many errors are abroad even in the church in relation to this subject, and therefore it is highly important that our views should be distinct and clear in reference to it. It has been one of the starting points of the distinctions between the *old* and *new* theology, which have so painfully harassed and distracted the Presbyterian Church for a number of years past. The *new* views of regeneration, as held and preached by many, are not only widely different from the doctrinal standards of our church, but what is of vastly greater importance, they are directly opposed to the teachings of the word of God. In the days of the apostles, and of the reformation, the entire helplessness of the sinner, and his absolute dependence on the Holy Spirit for the regeneration of the soul, were maintained as cardinal doctrines of the gospel: but now, it is most painful to know, that men, striving to be wise above what is written, hold and most zealously propagate far different views, and such as are subversive of the scripture doctrine of regeneration, and destructive of multitudes of souls. We trust, however, that

the time has come in our beloved church, when the precious doctrines of the gospel in relation to this subject, are again her safe-guard and her glory.

Regeneration, as we have said, is the communication of *spiritual, divine life to the soul*. This ought to be clearly distinguished from *conversion*, although it is the basis of this. Conversion is the *acting of the spiritual life* implanted in the soul by the Spirit of God; and it is manifest that no *action* can take place until a *principle of life* has been communicated. A child cannot *act* till it has *life*; nor can an individual exercise *spiritual powers*, before *spiritual life* has been given. Lazarus in his grave could not *act*, till Jesus, communicating *life*, “cried with a loud voice, Lazarus, come forth, and he that was dead came forth.” The soul, *dead in trespasses and sins*, must *pass from death unto life*, before it can act, and have any joyful sense of acceptance in Christ: and certainly there can be no conformity of the will and affections to the law and the image of God, while there is no spiritual life, or holiness in the soul. Faith cannot exist except in a heart *created anew in Christ Jesus*; nor can one be justified, adopted into the family of God, and sanctified, until the whole man has been spiritually renewed.

But it will materially assist us in obtaining a correct view of the nature of regeneration, to look at the scriptural representation of the *moral condition* of those on whom this great work is wrought. The statements of the Bible on this subject are clear, and strong, and oft-repeated. It says of the *heart* of the unregenerate, that it is *depraved and wicked*; that the *understanding is darkened and blinded*; that the *will is perverted and opposed to God*; and that the *affections are polluted and alienated from God*. But “to the law and to the testimony.”

What do the Scriptures say of the *heart* in its unregenerate state? Jer. xvii. 9, “The heart is deceitful above all things, and desperately wicked.” In Matthew xv. 19, the Saviour says, “*Out of the HEART proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies*. This is certainly a fearful picture, but it is drawn by Him who needed not to be told what is in man. He makes no exception of any unregenerate man. The evil is deeply seated in the heart; and though there may not be the *overt act* of sin, it is only because it is restrained by the power and grace of God. *Because sentence against an evil work is not executed speedily; therefore THE HEART of*

the sons of men is fully set in them to do evil.—Eccles. viii. 11. Again; Eccles. ix. 3, *The HEART of the sons of men is full of evil, and madness is in their HEART while they live.* Surely this is a dark and gloomy picture,—and looking very little as if man had any disposition, or ability, or power to regenerate himself—*fully set to do evil—full of evil and madness—deceitful—desperately wicked.* It is true, there may be kindness, affection, benevolence, towards men, dwelling even in such a heart; but towards God, and Christ, and holiness, there is no love, no bias of the affections: nor will there ever be, until the Holy Spirit enters, and *creates all things new in Christ Jesus.*

What description do the Scriptures give of the *understanding*? Eph. iv. 18, “Having the understanding darkened.” 2 Cor. iv. 4, “In whom the god of this world hath blinded the minds of them that believe not.” Thus Paul says, “The natural man receiveth not the things of the Spirit of God, for they are foolishness to him: neither can he know them, because they are spiritually discerned.”

The *will* the Scriptures represent as being *perverted*, and the *affections as polluted and alienated from God.* A single passage will be sufficient for our purpose here. The Bible asserts, that there is *positive enmity* in the *natural man* to God. The will has no bias towards spiritual and holy objects; but its natural disposition is to evil,—to evil only, and continually. Rom. viii. 7, “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” Nothing can add to the strength of this statement: it is not merely that the carnal mind is alienated from God,—averse, hostile to him; but that it is actual *enmity.* The ground of this enmity is *the law of God.* *It is not subject to the law of God.* The enmity of the carnal mind, therefore, is directed against God as the *Moral Governor* of the universe: it refuses to submit to him as the supreme lawgiver.

But the Scriptures give a yet more awful description, if possible, of the unregenerate state of man. They present it under the image of *death.* “You hath he quickened who were DEAD in trespasses and sins.” Eph. ii. 1. Again; Eph. ii. 5, “Even when we were DEAD in sins.” Again; Col. ii. 13, “And you, being DEAD in your sins, hath he quickened together with him.” And again; Rom. v. 15, “Through the offence of one,” that is, Adam, “many be DEAD.” Moral death, therefore, is the fearful natural condition of the unregenerate sinner. He is spiritually, legally

dead. As a corpse is dead to all animal life; so the sinner is spiritually dead. There is no symptom of spiritual life; or holiness about him. If there were, it could not be said of him, that he is *dead*.

How can the sinner, then, spiritually dead as he is, be raised up to spiritual life? The Scriptures assert that this is a work which is accomplished by Almighty power; that, as to the power exerted, it is *a new creation*, like making a world, or raising the dead. But let us look to the peculiar and striking teachings of the word of God, as to *the nature of regeneration*.

It frequently represents regeneration as *a passing from death unto life*. Thus the Saviour says, John v. 24, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Eph. ii. 1, "You hath he quickened who were dead in trespasses and sins." And John says, 1 John iii. 14, "We know that we have passed from death unto life."

Regeneration is also called *a new creation*. Gal. vi. 15, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature"—or *a new creation*. Again; "If any man be in Christ, he is a new creature." Again; "We are his workmanship, created in Christ Jesus unto good works."

It is also denominated *a new birth*. Thus the Saviour said to Nicodemus, John iii. 3, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John i. 13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." 1 Pet. i. 23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

It is also represented as *a turning from darkness to light*. 1 Pet. ii. 9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

It is also called *a restoration of the divine image*. Col. iii. 10, "And have put on the new man, which is renewed in knowledge, after the image of Him that created him." Rom. viii. 29, "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son."

Thus clearly and emphatically do the Scriptures describe the nature of regeneration: and let it be distinctly borne in

mind, that the idea of *divine power* is constantly presented in connexion with the change which man must experience in becoming a child of God. We have thought it proper to present this extended view of the condition of the unregenerate, and of the true nature of regeneration, in order to prepare the way for noticing,

THE WORK OF THE HOLY SPIRIT IN PRODUCING
REGENERATION.

Let it be remembered, that man's understanding, his will and affections are dark, perverted, and alienated from God; and that enmity to God, and spiritual death are characteristics of every unrenewed man. Regeneration is the reverse of the sinner's natural condition. The heart of the regenerate is brought back to God, and clings to him with the strength of its renewed affections. Darkness in the understanding is succeeded by light, enmity in the heart by love, and the whole soul turns to God as *all its salvation and all its desire*. To whose power are we to attribute the wonderful and glorious change? Shall we say, with a numerous class of errorists, that the change is to be ascribed to man himself? God forbid!

REGENERATION IS THE SOLE AND SPECIAL WORK OF THE
HOLY SPIRIT.

All the errors on this subject, which are so extensively and zealously propagated from the pulpit and the press, grow out of wrong views of human depravity. Those who think that *human power* has an efficient agency in regeneration, go upon the unscriptural assumption, that there is in man's nature an inherent principle which naturally tends to holiness,—that man is not totally depraved,—is not indeed *dead in trespasses and sins*. Because he has been created a rational being, endowed with a will, understanding, conscience, affections, and other intellectual and moral attributes, such metaphysical speculators believe that the simple, unaided, voluntary exercise of these powers,—a simple *choosing* of what conscience and the understanding approve as good, in view of certain motives presented to the mind, is all that is necessary to the regeneration of the soul.

This fallacious and dangerous error the word of God most decidedly and strongly condemns. "That which is born of the flesh is flesh," John iii. 6. It is, morally

nothing but *flesh*—carnal, corrupt, sinful,—and has no perception of spiritual things. In this sense the term *flesh*, as opposed to *spirit*, is generally used in the word of God. It means the corruption of nature. “For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.” Gal. v. 17. “For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit.” So then they that are in the flesh cannot please God,” Rom. viii. 5, 8. These passages are perfectly decisive of the native sinfulness, and utter impotence of man.

But let us see how much *human power* is worth in the regeneration of the soul. As to the *understanding*, the Bible says, “The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned,” 1 Cor. ii. 14. Of his *heart*, it declares, “The heart of the sons of men is fully set in them to do evil.” Eccles. viii. 8. In reference to his *love to God*, its decisive testimony is, “The carnal mind is enmity against God,” Rom. viii. 7. And in relation to *his ability to acknowledge Christ*, it says, “No man can say, that Jesus is the Lord, but by the Holy Ghost,” 1 Cor. xii. 3. Then we ask what is *human power* worth for the regeneration and salvation of the soul?

But, to put this question beyond all reasonable controversy, the Scriptures teach that the unregenerate do not even *co-operate* with the Holy Spirit in the regeneration of the soul. On the contrary, they resist and oppose him. This is a strong statement, but the proof of its truth is at hand, and in abundant measure. There is with the *natural* man not merely a passive *aversion* to religion, but an active *resistance* to the work of the Holy Spirit. All the sinner’s inclinations, his passions and lusts are in direct opposition to the motions of the Spirit. His pride of reason, the perverseness of his will, the enmity of his heart, and his deep love of sin, all rise up in arms to oppose the entrance of the Holy Spirit. “And the Lord said, My Spirit shall not always *strive* with man.” Gen. vi. 3. This *striving* of the Spirit certainly implies active resistance. Satan has been so long in undisputed possession of the sinner’s heart, that he will not yield his claim to *lead him captive at his will*, without a desperate struggle; and when the Holy Spirit knocks at the door of the heart, *the strong man armed* makes every effort to resist the Spirit, and to bolt and bar up the door against his admission. At such a time, all is alarm, commotion and agitation within: the flesh, the

world, and the devil exert all their power to exclude the Spirit of God; and were it not, that the Holy Spirit is almighty, and *comes in the day of his power*, the sinner would never *be willing*, nor be regenerated.

We are prepared now to look at the Scripture proofs, that *regeneration is the sole and exclusive work of the Holy Spirit*. A few decisive passages will be sufficient for our purpose. "Except a man be born," says the Saviour, "of water, and of the Spirit, he cannot enter into the kingdom of God," John iii. 5. Again; "It is the Spirit that quickeneth; the flesh profiteth nothing," vi. 63. "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit," iii. 6. And Paul says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," Tit. iii. 5. Other passages show that the *power* exerted in regeneration is *infinite*. God says, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh," Ezek. xxxvi. 26. The same power that created the material universe, effects the new and spiritual creation. "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iv. 6.

Having thus established, as we think, the fundamental doctrine, that *regeneration is the sole and special work of the Holy Spirit*, we wish to notice very briefly the manner in which the Holy Spirit commences and carries forward this great work in the soul. We can but barely intimate the views which we regard as important here.

1. *Regeneration* is always *sudden and instantaneous*. This is not always true of *conversion*, which we wish again to distinguish from regeneration. The knowledge of sin, conviction of its guilt, and repentance before God on account of it, may be, and frequently are, slow and gradual in their progress. But the communication of light and life to the soul, is always sudden and instantaneous;—as much so as when, in the creation of natural light, God said, "Let there be light; and there was light:" or when the Saviour communicated life to Lazarus, saying, "Lazarus, come forth,—and he that was dead came forth." In these cases there was simply the exertion of divine power. So with the sinner, dead in trespasses and sins, and blinded by the god of this world. Means may be employed, and are to be employed, in accordance with the divine purpose; but they

must not take the place of the Holy Spirit. "It is the Spirit that quickeneth : the flesh profiteth nothing."

2. The Holy Spirit acts a *Sovereign* in producing regeneration. There is sovereignty in all God's works and dealings. If it be asked what we mean by the divine sovereignty, we reply in God's own words—"I will have mercy on whom I will have mercy." He carries forward his gracious purposes of wisdom and love,—chooses or rejects,—reveals or withholds—"working all things after the counsel of his own will," "and giving no account of any of his matters." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit." "He effectually worketh in them that believe." As Matthew Henry says, "The Spirit dispenses his influences where, and when, on whom, and in what measure and degree he pleases ; dividing to every man severally as he will," 1 Cor. xii. 11.

3. The operations of the Holy Spirit, in regeneration, are of his own *free grace*. He sees no worthiness in the sinner to induce him to come into his heart. Can there be worthiness in one whom the Scriptures declare to be a condemned criminal,—a guilty rebel,—one who owes ten thousand talents, and has nothing to pay,—one whose carnal mind is enmity against God? That the Holy Spirit should enter the heart of such an one, and convince him of sin, and subdue the hatred and break down the rebellion of his heart, and seal pardon and peace on his conscience, surely this is free grace ; it is unmerited mercy ; it is love truly sovereign and divine. Thus the Holy Spirit comes, and knocks, and unbolts and unbars the heart, and enters, and creates all things new in Christ Jesus, wholly irrespective of merit in the sinner.

It would be interesting to notice the other parts of the Holy Spirit's work on the hearts of men, but we can only give a very brief summary.

Having renewed the heart, it is the doctrine of the Scriptures, that he dwells in it, as in a temple, filling it with light, and love, and holiness, and life. As he is the author, so is he the supporter of grace in the Christian's heart. He breathed spiritual life into the soul, and he keeps, and nourishes, and watches over it there. The Christian cannot keep himself. Nothing good originates from himself, or is sustained by his own power. The same almighty power that implanted the principle of grace, keeps it from

decline and death. It is the Holy Spirit, then, who produces in the child of God the hungering and thirsting after righteousness,—the lifting up of the heart to God in filial confidence and love,—the sweet, child-like submission to the divine will,—the longing after more enlarged discoveries of Christ,—the constant struggling with the law of sin in the members,—and the mourning over the indwelling remains of corruption—which the word of God describes as characteristic of him. “I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.”

This blessed Comforter abides in the believer as a spirit of holiness, carrying forward the sanctification of his nature, and is his witness, comforter and guide, in proportion as the work of sanctification advances in the soul. This sanctification includes true scriptural views of the spirituality of the divine law and conformity to it,—a growing resemblance to the image of Christ,—an increasingly tender conscience,—a soft and gentle walk,—deepening views of the guilt of sin,—mourning over, confessing, hating and crucifying it at the cross,—and a more complete putting on of the graces of the Spirit. Yes; the blessed Spirit restores order and purity, and re-establishes the reign of holiness over man’s moral nature; he sets up the law of God in the soul, unfolding its precepts and writing them on the heart; he sheds abroad the love of God there, and leads the believer to run in the way of God’s commandments. It is true, that he may for a time withdraw his sanctifying and comforting presence: he may be so grieved by a careless and unholy walk, as to suspend his sanctifying and witnessing influences, and permit indwelling corruptions, for a while, to triumph: but he restoreth the soul, and will bring it back again. “For a small moment have I forsaken thee; but with great mercies will I gather thee.”

He is also in the believer as a Spirit of adoption, as a witness, as a teacher of the saints, as a comforter, and as a glorifier of Jesus. *All these* gracious operations worketh that one and the self-same Spirit, who dwells in the hearts of all true believers, working in them of his own good pleasure, both to will and to do, working in them that which is well-pleasing in the sight of God. The faithful, ever blessed Spirit that begins the good work, watches over it, and effectually carries it on and completes it in the everlasting salvation of the soul.

THE END.

THE
EXCLUSIVE CLAIMS

OF

PRELACY,

STATED AND REFUTED:

BY THE
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THE
EXCLUSIVE
CLAIMS OF PRELACY.

GALATIANS 1: 6, 7.—“Unto another Gospel, which is not another; but there be some that trouble you, and would pervert the Gospel of Christ.

WE learn from the fifteenth chapter of the Acts of the Apostles, that certain persons, of the early church, who had been Pharisees, and other Jews, before they were professing Christians, taught, that “except a man were circumcised and kept the law of Moses, he could not be saved.” It is generally supposed, that such had been actively propagating this error in the Galatian church, and are exposed and denounced by the Apostle, in the passage cited above.

I. The Gospel teaches two fundamental truths respecting the way of salvation: one, that the vicarious obedience and sufferings of Jesus Christ, constitute the meritorious ground of man’s justification before God; the other, that this provision is applied to our wants, by the Holy Spirit, who through the medium of God’s truth, ordinarily, “convinces us of our sin and misery, enlightens our minds in the knowledge of Christ, renews our wills, and enables and persuades us to embrace Jesus Christ, freely offered to us in the Gospel.” To the first of these truths, while there has been great diversity of opinion on the nature and extent, both of the evil and the remedy, there has been, among all Christians, a general assent. Though some object to the term “vicarious,” others reject “obedience,” and others incorporate something of human merit in the

“ground of justification,” yet the proposition, at least in its elementary form, “Man is a sinner and Christ is the only Saviour,” has met with the approbation of all, claiming to be Christians. The latter truth involves an answer to the question, “how does man procure the benefits of the purchased redemption?” and on this topic, in all the changes of time, the corruptions and revivals of true religion, its trials and triumphs, its defeats and victories, there has been one distinctly marked, long fought and yet unended conflict. In the defence of the erroneous opinions held on this topic, many have been led, first to question, and then deny the fundamental truths of the Christian scheme; and thus made shipwreck of the faith and hope of the gospel of God.

On the one hand, it has been held, that we derive all spiritual benefits through the direct agency of the Holy Spirit; and that while God has instituted and preserved a human and a sacramental instrumentality, for dispensing those benefits, he has given to neither, nor to both united, any inherent efficacy. Paul and Apollos were but ministers. The treasure of the Gospel is borne in earthen vessels, that the excellency of the power may be of God and not of men. Christ and his apostles alike, taught to judge of ministers by their doctrine, not doctrine by ministers. The sacraments are signs of spiritual benefits and seals or marks of God’s favour. This view of the subject, from the prominence it gives to the Spirit, and the subordination in which it holds, and that scripturally, all instrumentalities, is called the **RELIGION OF THE SPIRIT**.

On the other hand, from Paul’s day to our own, it has been contended, by various sects and in various schemes, that to derive spiritual benefit, whether recognizing the agency of the Spirit or not, we must approach God by some commendatory service, and wait on some specified instrumentality, as the sole symbol of his presence, and the consecrated channel of his grace. The Jew designated circumcision; the Roman Catholic, usurping the place of the Spirit, authoritatively to instruct, and of Christ, savingly to mediate, pointed to fasts and vigils, the feasts and penances, pilgrimages and confessionals of **THE CHURCH**. The fanatic presumed that vociferous shoutings, unearthly groans, bodily contortions or fantastic evolutions would draw down God’s favour. The formalist trusted in shaved heads and unwashed faces, appointed times, prolonged services and misshapen dresses. Strange but true, that ex-

tremes in result should be identical in principle; the stubborn Pharisee, the cowed monk and veiled nun, the meditative hermit, and the ranting zealot, the bearded Menonite and the prim formalist, of whatever name, are brethren of the one greatest phase of perverted religion, the RELIGION OF FORM.

Here then, are comprehensively presented the two great divisions on the question, "how does man procure the benefits of the purchased redemption?"

There has, for centuries, existed in the pale of the visible Christian church, a class of men, setting forth a theory on this subject, whose statement enables us, at once, to assign them a place in the latter division. Through sermons, decrees, bulls, pamphlets, volumes of every size, and tracts from one to ninety; by popes, councils, cardinals, legates, archbishops, bishops, priests, archdeacons, deacons, and deans, in churches, and parliament halls, at the fireside and on the street, in counting rooms and offices, and even amid scenes of festivity; in season and out of season, from the date of papal supremacy to our day—it has been, and is maintained, that there is no efficient access to God, other than within the pale of the Church, constituted with a triple order of ministers, bishops, presbyters, and deacons, and which recognises the first, as solely authorized to ordain others and govern the house of God: that there is no channel of intercourse between heaven and earth, other than that, marked out by the corruptions of the primitive Church, dug amid the darkness of the middle ages, and filled with the stream of prelati grace. Such a system rests on a FORM, vests all rights and privileges of the Christian scheme in man; sets aside the call of God and the call of his people for the word of a prelate, and bases the existence of the church on the canonical performance of a RITE, which however scriptural and however important in its place, confers no character; is declarative, not impressive of qualification, a form and not the substance. This scheme is ANOTHER GOSPEL. To the scriptural requisition of faith in Christ, it adds faith in *the Church*, faith in *succession*, faith in a *form*, as the Jew would have added, faith in circumcision. It is ANOTHER GOSPEL, for it even usurps the place of the true, and proclaims more virtue resident in canonical ordination, sacraments and forms of worship, than in the simple preaching of the cross of Christ. It is another gospel, and yet not another, but a pernicious error, for the trouble of

God's church, for the destruction of peace and charity, for the dishonour of Christ, for the grief of the pious, and for the joy of the devils.

II. Let none misunderstand the subject of this discussion. The extravagant pretensions now summarily stated, and presently to be more fully set forth, are not imputed to the Episcopal Church as such, either in England or America, though they are pretensions recently advanced with great zeal, and propagated with an industry worthy of a better cause, by clergymen of that church, in both hemispheres. But till formally and avowedly adopted as expository of her principles, the controversy is not with the Episcopal Church, but with all whether of Rome, Lambeth, Oxford, Raleigh, Burlington, or New York, who proclaim this other gospel. Prelacy and Episcopacy are not synonymous in usage, whatever they may be by etymology. Those who advocate the claims under discussion, teach the difference. Say the Oxford Divines, "We are of the church, not the Episcopal Church,—our Bishops are not merely *an order* in her organization, but the principle of her continuance: and to call ourselves Episcopalians is to imply, that we differ from the mass of dissenters *mainly* in church Government and form, whereas the difference is, that we are *here* and they are *there*; we in the church, and they out of it." Presbyterians acknowledge a *parochial Episcopacy*, and as designating a form of Government, might be termed Episcopalians. "They reject *prelacy* not *Episcopacy*, modern not primitive, *diocesan* not *scriptural Episcopacy*." Nor is the controversy with the Episcopal church as *now organized* as a form of government. It recognizes the prominent scriptural principles of a church government. But prelatists claim to possess the mode and the only scriptural mode of polity. Nor is this a controversy about forms of worship, rites and ceremonies. Episcopalians may use a liturgy, read prayers in a surplice, and sermons in a black silk robe; fast during Lent, and feast at Christmas, Easter, Whitsunday, and Michaelmas; observe as they please every saints'-day in the papal calendar; kneel at the Lord's Supper, and make the sign of the cross in baptism; kneel in public prayer and stand in public praise; bow *at the mention* of the name of Jesus, and consecrate churches and burying-grounds; "regenerate" infants, and confirm adults: we have only to say, that if they derive edification from such things, we shall not dispute their right to worship as

they please: to their own master they stand or fall: but we find neither scriptural injunction nor commendation for them. Nay more, if they see fit, they may follow the Oxford *divines*, and indulge to a surfeit, in the "tolerable fooleries" of papal superstition;—erect crosses on steeples and at cross roads; (it may be,) burn candles of any and all sizes, during day-light, on the *high* altar, or any other; wear four-cornered caps and parti-coloured gowns, and mimic the full routine of priestly pantomime, according to the pattern shown at St. Peter's,—and, provided they do not insist on our conformity, *as was once done*, on pain of cropped ears, slit noses, expulsion, banishment, confiscation, torture, fiery death, and cruel mockings, we are indisposed to complain, denounce or dispute. To their own master they stand or fall. But, when the prelatist tells us and tells the world, there is no salvation out of the pale of that church, whose government he advocates, that, for all who hear him, the alternative is prelacy or perdition, we are constrained to protest, in the name of truth and holiness, justice and mercy, heaven and earth, God and man. There is a time to be silent and a time to speak. The boldness, pertinacity and frequency with which these pretensions are put forward, the comparative ignorance on the general subject existing among our own churches, in consequence of our unwillingness to engender controversy, and the general desire for information now every where existing and increasing, together designate a time to speak. There are other considerations which indicate the propriety and necessity of this discussion.

III. 1. These pretensions, if admitted, not only invalidate Presbyterian ordination, but they sap the foundation of every Christian's hope. He has been taught to believe that "repentance toward God and faith toward the Lord Jesus Christ," constitute the only indispensable condition of salvation. But now he must, to be satisfied of his spiritual safety, know that he has received sacraments at the hands of the validly ordained minister, and of this fact, not one in one thousand has any means of assurance, other than a testimony, as we shall have occasion to show, far from being irrefragable.

2. There is a large class of persons, especially in our southern country, who since infidelity has become unfashionable, are unwilling to be without some kind of religion. Presbyterianism and other forms of "*dissent*" are deemed by such not "fit for gentlemen," and without any other

than a nominal connexion, they call themselves Episcopals. To such, a system presenting so prominently, salvation on the terms of validly administered sacraments, is a most comfortable religion.

3. To this may be added another similar observation. Among plain republicans there has come to pass in these latter days a great fondness for marks of distinction, for ceremony, pomp and show, especially in religious worship; together with an overweening propensity to do homage to rank and title. The whole tendency of these pretensions is the elevation of prelatical power. Witness, among other things, the results already secured, as read in the fact, that sixty-five protestant clergymen could be found receiving on their knees the blessing of a prelate, whose bold assumptions they had so cordially sustained.* Let the mind be once spiritually enslaved, and little need be done to effect its political thralldom. To the Episcopal church as heretofore constituted and governed in this country, we have not recognized any peculiar propriety of charging the principles, indicated in the celebrated motto of James I, "No bishop, no king," but we have read history to little purpose, if there be not fearful indications for our future welfare, in the tame submission of our people, in some places, to the dictation of papal bishops: and we know not how soon, men who claim and, unrebuked, exercise the spiritual power vested in prelates and presbyters by the dogmas under discussion, will have prepared a people for all the extremes, first of ecclesiastical, and then of political tyranny. It must be remembered, that people enamoured of pageantry and display, in religious worship, will hardly have the puerile taste thus engendered, satiated with less than the stars and trimmings, the trappings and insignia of nobility and royalty. As Presbyterians,—a people ever noted for opposition to all arbitrary rule,—it is our duty to oppose the beginnings of this evil.

4. There has evidently been latterly manifested in low churchmen, a tendency to revive and use the language and, hold a bearing toward non-Episcopal churches, which was many years ago deemed the peculiar province of high churchmen. Were there time for it, it could easily be shown, that the fathers of the English church recognized other protestant communions and their clergy as occupying an equal position with their own. When, some years

* This occurred in New York, before Bishop Onderdonk, previously to his suspension for immorality. *Editor of Board of Publication.*

since, a few ultra spirits in New York, North Carolina and other places, began to speak great swelling words of vanity about "dissenters," "*the church*," "uncovenanted mercies," "valid ordination," "episcopal grace," it was thought by many that the best way to treat such men, would be the pursuit of a course, somewhat similar to that, with which we would indicate our contempt for the pretensions of half a score of Chinese mandarins, who might appear among us, claiming to be the only gentlemen in the land. But now, where is the Bishop of the Episcopal church who will admit to ministerial communion, ministers of other churches; and yet would he deny the privilege to Roman priests? What Episcopal minister will dare acknowledge our administration of baptism to be more valid than that of physicians, male or female? We do not know that our ordination was ever acknowledged as valid in the United States, but it has been in England, in times past, yet what Episcopal bishop will now acknowledge it? We learn, to-day, from the Southern Churchman, that twenty-five years ago, children in Episcopal families were early taught the distinction between "going to church" and "going to meeting." We should be obliged to the writer for an elucidation of the facts, if it be other than a refusal to recognize, as authorized worship, that existing in non-Episcopal communions. And he intimates that such a training should be renewed; that after all Puseyism and genuine liturgical Episcopacy are very near of kin. Some have surmised as much before.

5. Public sentiment, in many parts of our country, has already received such impressions, that the progress of their high claims, must, if unrebuked, be very rapid. By some means, Episcopacy has, by many, been considered a very genteel religion. In our army and navy it is said, and yet uncontradicted, that the large majority of chaplains are Episcopalians. Our polite literature, so called, and some of the fine arts have contributed to the popularity of this church. Descriptions and embellishments in tales, annuals and magazines, representing baptisms, marriages, death beds, and burials, very generally set them forth in connexion with such symbols of Episcopacy, as clergymen in vestments, altars, and prayer books. When religious speech is introduced, we read of "the venerable liturgy," "the church," "the beautiful and impressive burial service," "dignified bishop," and the like. We do not object to all this, in itself considered. We can and do rejoice if

the gospel be preached unto any and received by any, through other churches, if they reject us; but the class of persons who are influenced by these things, are those who, for obvious reasons, may be led, more readily to acquiesce, without examination, in a scheme of religion, which rests on a *form*, and rejoices more in regularity and canonical order, than in holiness of heart and life, and conformity to God's law.

We then repeat, that for such considerations we deem it time to speak out. Were the matters at issue mere questions about words, and did they only occasion a controversy in the Episcopal church, it would be alike needless and uncourteous for us to meddle. But the signs of the times evidently indicate the revival of the great conflict of christendom, with renewed energy. Perhaps it is "the last time." The contest may be long. Other than spiritual weapons may be used. Our mountain-caves, and recesses, may serve other purposes than amusement and refreshment to the curious or weary traveller. Like those of Scotland, they may become consecrated as the refuges of God's people, to be hallowed by their midnight worship, and stained with their blood. But the victory is sure. "Truth crushed to earth, will rise again; the eternal years of God are hers."

The controversy is not between Episcopalians and Presbyterians, but between truth and error: the devices of man and the simple faith and simple order of the gospel of God. To be silent longer on such a subject, would be treason to the protestant cause;—treason to our own church, mainly assailed; treason to Christ's cross, crown, covenant and kingdom, traduced, despised and set at naught, for the claims of usurpers; treason to the memory of martyred thousands in England, Scotland, Ireland, Germany, France, Switzerland, and Holland, who took joyfully the spoiling of their goods, and surrendered home and life itself, in a cause, in whose defence, we jeopard but a little bubble of reputation.

IV. To show that we bring no railing accusation, it may be important to present more fully the exclusive pretensions of prelacy, although to some, the summary already given might suffice. Out of a mass, whose exposition would occupy more hours than we have minutes to spare, we will select and, as far as possible, in the words of these ecclesiastical Ishmaelites themselves, present a succinct statement of their claims. They say, that there is an order of clergy

superior to presbyters, whom they call bishops, who are the lineal successors of the apostles and with whom are deposited all the treasures of ministerial order and succession; that Episcopal ordination enters into the *essence of a church*: that the order of the gospel is as important as its doctrine, and that this order is alone Episcopal. Bishop Seabury tells us, "In the church of Christ we have the governments, faith, sacraments, worship, and ministry;—out of it, we are sure of none of these things." To this we accord, but bishop Seabury says further, "Christ has *but one church*," and that being the Episcopal, there is no hope out of it. Bishop Meade has so well described these claims, that we use his language, (yet happy in the conviction that he does not sympathize in the sentiments he records,) "To dispense with Episcopal ordination is not a breach of order merely," (so we suppose bishop M. regards it,) "but a surrender of **THE CHRISTIAN PRIESTHOOD**, and the attempt to institute any other form of ordination, or to seek communion with Christ, through any non-Episcopal *association*, is to be regarded, not as a schism merely, but as an *impossibility*." This necessity for Episcopal ordination is based on the claim, "that bishops and they only have received from their predecessors and they from theirs, back to the apostles, the gift of the Holy Ghost, thus preserved in the world and transmitted; and this gift empowers them to receive into the church and exclude from it, with the assurance, that what they do is ratified in heaven.

"A doctrinal catechism of the church of England," recently published in London, contains, among other things, the following precious "milk for babes."

"Q. Are not dissenting teachers ministers of the gospel? A. No; they have never been called after the manner of Aaron." [And who have been?]

"Q. Who appoints dissenting teachers? A. They either wickedly appoint each other, or are not appointed at all; and so in either case their assuming the office is very wicked.

"Q. But are not dissenting teachers thought to be very good men?" [Such e. g. as Baxter, Doddridge, Watts, Payson, Alleine, Bunyan, and Owen.] "A. They are often thought to be such, and so were Korah, Dathan, and Abiram, till God showed them to be very wicked.

"Q. But may we not hear them preach? A. No; for God says, 'Depart from the tents of these wicked men.'"

Happy children, with such instruction! Verily may ye hope to be wiser than your teachers!

It is not surprising then, that all non-Episcopal churches and ministers, though constituting a large majority of Protestant Christendom, (in the United States the ministers as 14 to 1 and members as 34 to 1,) are branded as "pretended ministers," "sectaries," "meetingers," "schismatics," "dissenting mountebanks," "ministers of hell." Quite consistent to tell us, "wilful opposition to Episcopacy is rebellion against God, and must therefore separate from his presence:" and "they who reject this dispensation, reject themselves from God and his salvation." Quite legitimate is the inference that a clergyman of the church of England may be fresh from a ball, a card party, a mistress, or a race-field, and yet, not the holiest dissenting divine, possesses such clerical power as this abandoned scion of prelatical generation.*

Such then is more fully a specimen of pretensions which we pronounce another gospel. Were there time it were easy to refute each of the extravagant and absurd positions here presented, by both reason, common sense and scripture. But we prefer seeking the basis of them all and if this be found unsupported by scripture, the whole fall together.

V. If this air-built fabric can be said to have any basis, it is contained in these two propositions. 1. There was instituted by Christ an order of clergy superior to presbyters, called, first, apostles, then bishops, to whom alone was committed the power to ordain others.

2. That there has existed a lineal, unbroken succession, from the apostles down to the present bishops of Episcopal churches.

It is obvious, that if the first proposition cannot be sustained, the latter necessarily fails. We feel prepared to show that the first cannot be sustained, and although, therefore, the full discussion of the second is not necessary to our argument, yet since the subject has been latterly much canvassed, we offer a few summary observations.

1. Establishing the fact of a personal prelatical succession, establishes that of Presbyterian succession; for the prelate was first a presbyter: or if this be questioned, then, since the greater includes the less, the prelate, as such, was presbyter. To us, either solution is indifferent, for we make no distinction of order.

* See note at the close.

2. Supposing every link in the chain of succession clearly proved, so far as uninspired testimony can do it, it must yet be shown by scripture, that the first link existed, i. e. that prelacy was divinely instituted. If that can be done, however gratifying a lineal succession might be, it would not be indispensable to prove it, to secure our ready submission to a prelate holding apostolic doctrine. If that cannot be done, the most irrefragable human testimony to a lineal succession, only proves succession to that order, which was divinely constituted, by whatever name known.

3. Prelatists triumphantly tell us, the succession was uninterrupted from the earliest ages to the 16th century. But the "earliest ages" do not reach to the apostles' times by at least a century. Then, say they, that early and undisputed existence, at the time, can only be accounted for, on the supposition of a divine authority. Now we are prepared, were there time, to show that the earliest existence of prelacy can otherwise be fully accounted for, and that the claims of prelacy were disputed in the earliest times of its existence. But if this famous and vaunted argument proves any thing, it proves too much, as all efforts to reason facts into existence must do. The Romanists undertake to sustain their system in the same way. Says the prelatist, there are bishops now, there were others to ordain them, and so back to the earliest age. What existed A. D. 300 must have existed A. D. 250 and A. D. 150 and A. D. 50, and so be apostolic. Says the Romanist, there are popes and cardinals and monks and nuns now, and these we trace to the earliest age, and if they existed then, they must have existed fifty and fifty and fifty years before, and so they are stretched to apostolic days.

But all this is in vain. No successful effort has yet been made to fasten the first link, nor the second, nor the third. We challenge the production of reliable evidence to the existence of a prelate, or the practice of more than one ordination, for the same person, within the first two centuries.

4. Equally untenable is the celebrated position, that the proof adduced to sustain a lineal succession of prelates, is identical in kind and as strong in degree, as that on which we rest the authority of the scriptures. On this, it may be observed, (1.) The evidence of early writers for the authority of scripture, is their testimony to the existence, in their age, of the books of the New Testament. Their inspiration is proved by independent evidences. This is

testimony to one set of facts of one date. It is confirmed by that of ancient translations of the New Testament, and by the existence of manuscripts, which though not very old, yet being of various countries, (or families,) are independent witnesses; and the continued reception of the same books, in succeeding ages, constitutes an accumulating testimony to this set of facts of one date. (2.) But according to prelatial principles, to establish the valid ordination of a prelate, we must have testimony of his valid baptism and valid ordination to the office of a presbyter. To make out each point, we must be able to prove that each person, participating in his baptism and ordinations, had received the requisite authority. This requires proof again for the third set introduced, and so on back. We observe here, that as the same persons who ordain may not have baptized the candidate or ordained him presbyter, and as three are required to unite in ordination, every remove back, multiplies the number of valid baptisms and ordinations to be established. We leave to those fond of "endless genealogies" the arithmetical calculations involved. Even imagination grows weary in computing probabilities of invalidity; fact is displaced by chance, and each prelatial generation involves us deeper and more hopelessly in the intricacies of this ecclesiastical labyrinth. For the authority of scripture, the testimony has accumulated with every successive generation, while for that of prelatial succession, its strength is inversely as the square of the distance of any given prelate, counting by generations, from the apostolical age.

Says Chillingworth, (of the English church,) "It is not improbable that among the many millions, which make up the Roman hierarchy," and we may say the same of that of the Episcopal church—"There are not twenty true." A recent writer in the London Christian Observer, truly remarks, "To trace this succession according to prelatial views, will drive one either to Rome or infidelity."

5. Difficulties in this scheme thicken as we advance. It has been denied that the church of England derived orders from the Roman Catholic church. "The Anglican church was ever independent," we are told, but it cannot be denied, that the fathers of the English church were ordained by men, who had lived and died in connection with Rome, whatever may have been their claims to an ecclesiastical genealogy, independent of the papal. Till Henry VIII. and his parliament threw off the Roman yoke,

England was, as history shows, from the entrance of the first papal legate into London, under papal dominion. It can be proved by a list of authors, six inches long, that the reformation was regarded by those who effected it, and others, as a separation. But prelatists now say, "the Roman Catholic is a church of Christ, her orders are valid;" she is hailed as a sister or mother. Here then is separation from a church of Christ, which prelatists say, "separates from Christ himself." We Presbyterians need not complain of being unchurched by men who thus unchurch their own ecclesiastical ancestry.

In this connexion it is well to observe, that the separation was effected by act of Parliament, that the ordination of bishops was confirmed by the same, the headship of the church placed in the crown, by the same; and that after all that is said about validity, succession in the English church, is succession to authority, whose prime source resides in a temporal prince or princess, as the case may be.

6. Had we time, we would enlarge on some awkward matters touching the succession in the American church. There was a considerable discussion, not to say controversy, in the "unity" church, (of which the records are in existence,) thirty-two years ago, touching an ordination of Griswold and Hobart, (yes, HOBART!!) Some words of "the book" were omitted to be "said or sung," in the process of ordination, and some said the act was invalid and some said not. Poor Presbyterians dare not discuss such "high matters;" so we pass on. There was another case, of doubts about a certain bishop's baptism.

Let it ever be remembered too, that we owe the inestimable privilege of having ever seen a bishop of the Protestant Episcopal church in the United States to the English government. It is notorious, that the first bishops in this country received their ordination from English bishops, who could not legally perform the service, without asking and obtaining permission of the English government to do so.

7. Led by such and similar difficulties, to reject the theory of a prelatival succession, it is not to be inferred, that we reject a succession.

A successor to another, is one who occupies his office and performs its duties. In their extraordinary duties, such as implied miraculous gifts, and such as pertained to the organization of the church under the Christian dispensation, the apostles could have no successors, for such gifts

have been withdrawn and such duties are no longer incumbent on any. But those now are their successors, in their ordinary duties, who preach, administer sacraments and ordain. Such power, presbyters claim: and, as we hope to prove, in the proper place, on scriptural grounds. Here we are concerned to show, that they are connected by successive ordinations with the apostles.

Ordination is not a sacrament. It is neither a sign nor a seal of imparted grace. It is not then, necessary, in tracing a succession, to find the minute conformity to canonical requisitions, the want of which, on prelatical principles, perplexes their investigations. We can satisfactorily show, that up to the period of the reformation, our ministers have been set apart by ministers, and that the reformers to whom we trace this succession, had also been set apart. It is admitted on all sides, that the orders of the Roman Catholic church were valid. Her presbyters became Protestants and thus Presbyterian ordination, (and we ask for no more,) has been transmitted. But as we shall show, ordination is a declarative act. It is setting apart men who profess to have received a call from God. Now, if in extraordinary cases, men thus professing, and by their doctrine, (which is the scriptural criterion according to Paul and John, after Christ's example,) evincing the truth of such professions, challenge our confidence, we could not withhold it. Such is our confidence in the doctrinal succession, that we have no more doubt that the reformers were providentially called to reform, than that the apostles were miraculously called to organize, the church. If any ask, who in such cases are to judge? We answer, the people of God, using his word as a guide; and we are prepared to show, that any other theory, involves either a belief that ordination imparts grace, or that infallibility is lodged somewhere on earth. But with these views we still maintain, that in ordinary cases, the ministry is continued by ministers, and that the scriptural form for expressing a public recognition of existing qualifications is important. In the cases supposed, it would be competent to those recognizing such claims, to use such a form of recognition, since God's providence would then appear to point out extraordinary methods, as he used an extraordinary method, by miraculous intervention, in conferring the Holy Ghost on Paul, by the hands of a disciple, and not by those of the apostles.

VI. We proceed to discuss the main proposition, in op-

position to which, we say,—There was but one divinely constituted order of the Christian ministry, and to that was committed by Christ, all the rights and privileges necessary to the proper government and perpetuation of the church.

1. Our Saviour, during his personal ministry, appointed but one order.

(1.) He chose twelve disciples, Matt. x. These he sent forth, and hence their name apostles, from the Greek, *apostolos*. But it is said of the seventy, whom he appointed, after recounting (Luke ix.) the appointment of the twelve, “he appointed other seventy also whom he sent forth,” *apesteilen*, (Luke x. 1.) the same Greek word, as in Matt. x. 5. Now although the word apostle was afterwards appropriated to denote the twelve, in a pre-eminent sense, here the seventy might be called apostles. Indeed, after this period, the apostles are sometimes called disciples. They do not appear then to have differed in name. Nor did the Saviour indicate any difference, in the tenor of their commissions, touching any duties, pertaining to a permanent ministry. Both preached, and in John iv. 2. it is said the “disciples baptized” and there is nothing restricting the application of the word to apostles. Hooker says of the seventy, “Their commission to preach and baptize was the same which the apostles had.” Our Saviour expressly forbade all distinctions of rank among his followers. He referred them to the “rulers of the Gentiles who exercised lordship over them and added, but it shall not be so among you.”

(2.) The commission to preach and baptize was renewed when he was about ascending to heaven, and a promise added, “Lo! I am with you always to the end of the world.” By this, He intimated the perpetuity of the ministry. Prelatists appropriate this promise to their order. But it was made to those who were authorized to “preach and baptize.” In neither commission, do we find one word about ordination or a superior order. In John xx. 22, we have, as supposed, another part of this commission, But these words were not spoken at the same time, for it appears “Thomas was not with them,” and the events connected, preceded the ascension. The words here recorded are, “he breathed on them and saith unto them receive ye the Holy Ghost, whosoever sins ye remit they are remitted, &c.” We have not time to settle accurately the meaning of this passage: but may observe; (1.) “It was not the

promised effusion of the Spirit, for Jesus was not yet glorified." John vii. 39. (2.) In any sense these words indicate the gift of the same power to disciples as apostles, some of the latter having been present. (3.) These and the words Matt. xviii. 18, evidently indicate that miraculous endowment of inspired men, which enabled them authoritatively to declare the truth. (4.) And was probably spoken somewhat prophetically of the promise, yet to be fulfilled, Acts i. 8.

2. The history and writings of the apostles, connected with the organization of the Christian church, evince the existence of only one order of the ministry.

(1.) Before proceeding to sustain this division of the general proposition, by direct proofs, it is proper to discuss the nature of the apostolic office, with reference to the oft-repeated assertion, "The apostles only might ordain," which is tantamount to another form of boldness, "this power to ordain was peculiar to their office and transmitted to their successors."

We have already seen the origin of their name. They were sent forth during our Saviour's life, in common with other disciples: now they were sent forth by a special commission to them. After speaking of his sufferings and resurrection Jesus says, "Ye are witnesses of these things."—See Luke xxiv. 48; in Acts i. 8, he repeats these words substantially, restricting the address to "the apostles whom he had chosen." Peter confirms this view by telling us it was necessary that Judas' office should be supplied by one "to be a witness with us," ii. 22. Paul was "chosen of God" xxii. 14, 15, "to know his will and to see that just one, and to be a witness unto all men:" and defends his claim to the apostleship (1 Cor. ix. 1, 2.) by, "Have I not seen the Lord Jesus?" It is true that he was seen of five hundred, but these were specially selected as witnesses, confirming by signs and wonders, what they said and taught. Here then was an extraordinary office, clearly marked, to which none can now succeed, for the duties cannot now be performed: to which none did ever succeed, for those who performed it, were "chosen of God," by special revelation. To perform this office, the apostles were clothed with miraculous powers, (Heb. ii. 4;) among others, was that of communicating the Holy Ghost.—Acts ix. 17. It is true Ananias laid his hands on Paul, and announced that he was sent, that "he might receive his sight and be filled with the Holy Ghost." But it is evi-

dent that he acted under a special, and not as the apostles, under a general commission. Whether, however, the gift was restricted to the apostles or not, it was a peculiarity of inspired men, and not an office to be transmitted, or a qualification pertaining to the ordinary and permanent ministry. There is no evidence that the apostles conferred the Holy Ghost, as part of their ordaining act, and if they did, no others than inspired men could or can do so. The form of ordering priests, and that "of ordaining bishops" has, however, put into the mouth of the presiding bishop the words, "Receive the Holy Ghost," language which is either unmeaning or presumptuous, unless they who use it can show the "signs of apostles."

The apostles were also invested, by inspiration, with authority to establish church polity, and superintend the churches, in all matters needing inspired direction, the scriptures being then incomplete, while in other matters, they claimed no exclusive jurisdiction, and clearly recognized the authority of the ordinary ministers. With these too, they shared in the ordinary duties of preaching, dispensing sacraments, and ordaining. But not one word can be found, to show, that they alone were authorized to ordain. The word apostle is sometimes used in its literal signification, one sent, a messenger, or missionary. Thus of Epaphroditus, Phil. ii. 25, and of Titus and others, 2 Cor. viii. 23. So we understand Barnabas and Paul, who are called apostles, Acts xiv. 14, were the messengers or missionaries, in allusion to their special mission recorded, Acts xiii. 1—3. Barnabas is never afterwards, though often mentioned, called an apostle. Paul's claims rest on other grounds. Indeed such was the importance of the apostolic office, that we have special accounts of the call of Paul and Matthias, and the former frequently urges the evidence of his apostleship. The mere use of a title, which may mean nothing more than messenger or missionary, for some special purpose, cannot, under such circumstances, justify the interpretation sometimes claimed for the case of Barnabas. As to certain, who are said to be apostles, because we read they "were of note among the apostles," it is enough to observe that a man may be "of note" among kings, or judges, or senators, without being therefore a king, judge or senator.

(2.) Our proposition is sustained by considering the names or titles of church officers, mentioned in the Acts and Epistles.

(a.) One of these, deacon, deserves a special notice, giving name as it does, to the "third order" of the prelatie scheme. The appointment of deacons is recorded, Acts vi. 3—7, from which it appears, they were chosen and set over a certain business, that the apostles might give themselves to prayer and the ministry of the word. Now this "business" is called "serving tables;" and comparing the Greek word, translated "tables" with that for "exchanger," (Matt. xxv. 27,) and for "bank," (Luke xix. 23) this phrase means, attending to pecuniary concerns. This view is sustained by the preceding context. Paul describes the qualifications of a deacon, (1 Tim. iii. 8—13,) but does not mention one, from which we might infer that he was a spiritual officer. Stephen, "one of the seven," confounded his accusers in argument, and Philip, another of "the seven," afterwards became an Evangelist. But, in the face of the account above given, these cases cannot be cited to prove, that either was then engaged in the peculiar duties of the office of deacon. We dismiss the subject with these remarks, sufficient to show, that this title has no claim, in its restricted use, to denote a spiritual officer.

(b.) The titles of spiritual officers, besides apostle, were minister, evangelist, prophet, pastor, teacher, preacher, steward, ambassador, bishop and presbyter. We also read of "helps and governments," general terms, rather than titles, indicative of officers known under their appropriate titles.

Of these, "minister" is very general, and is the translation of the word elsewhere rendered deacon. It means a servant. The restricted sense in which it is applied to deacon, strengthens the view already given, that the word denotes a "servant of the church," not an order of her spiritual officers. In a general sense, "minister" was applied indiscriminately to any, whether apostles, presbyters, prophets, or others.

(c.) The remaining titles, except bishop and presbyter, are, by general consent, acknowledged to be merely indicative of the various ministerial offices, suggested by the usual meaning of the words used. No one pretends that they distinguish the order or rank of such officers.

(d.) Presbyter (or elder,) *presbuteros*, literally means an old man. Such, in patriarchal governments, were rulers, by virtue of age. Hence the word was adopted to denote rulers generally, and was so used by the Jews. It does not express the functions of the office, but the quali-

fications of the officer, real or supposed, incidental or acquired, the authority and power, from which the functions flow. It exactly answers to the Latin, senator, and the English, alderman, and signifies the rank or order of the officer.

(e.) Bishop, (*episkopos*,) literally means overseer, a term indicating the duties of the office. These duties were the instruction and government of the people and not of ministers. Hence no rank or order of a superior character could pertain to the bishop, by virtue of his relative position. It is used five times, (Acts xx. 28. Phil. i. 1. 1 Tim. iii. 1. Titus ii. 7. 1 Peter ii. 25,) in neither of which is there the slightest indication of superiority to other officers, except 1 Pet. ii. 25, where it is applied to Christ. As a title, it may rank with pastor, teacher, and others indicative of the functions of the officer and not the order.

These titles then, of themselves, indicate no distinction of order, as they are, by prelatists, now employed to indicate. On the contrary, presbyter is the only title, expressive of rank or order, by its derivation, while bishop, like other titles mentioned, is, by derivation, expressive of the duties of the officer. The history of the apostolic church corroborates this view. Presbyter is the only title applied to those who were ordained. We read of ordaining presbyters, (or elders,) but never of ordaining bishops, pastors or ministers.

(f.) The existence of only one order is established as a fact, by the application of the title indicative of order, and that indicative of the duties of office, to the same person. Paul, (Acts xx. 17,) calls the "elders (presbyters) of the church" and, in ver. 28, addresses them as "overseers," or bishops. In Titus, (i. 5—7,) he directs Titus "to ordain elders," (presbyters,) and proceeds to give their character by saying, "for a bishop," &c. The Syriac translator of the New Testament, before A. D. 150, renders the Greek word for bishop (Titus i. 7. Phil. i. 1,) by a word meaning presbyter, and that for "office of a bishop" (1 Tim. iii. 1,) by "office of a presbyter," proving, as Burnet observes, that these terms were used promiscuously by writers of the first two centuries. Bishop Marsh alluding to the Syriac translator, says, "he understood the original [Greek] and made the proper distinction between the language of the primitive and that of the hierarchal church." We prefer the language of the primitive. This application of these terms, presbyter and bishop, is illustrated by our use of the

terms, magistrate and justice of the peace, when applied to the same person, or of senator and legislator; indicating the rank of the officer, by one, and the duties by the other. So clearly do these views establish the parity of bishop and presbyter, that prelatists have been forced to acknowledge, in the words of Dr. Onderdonk, that "all we read in the New Testament concerning bishops is to be understood of that middle grade," (i. e. presbyters.)

(g.) The existence of only one order, and that the order of presbyters is deducible from the fact, that the apostles (1 Pet. v. 1. 2 John 1. 3 John 1.) call themselves presbyters. In respect of their extraordinary duties, as already seen, they were apostles, sent forth on a special mission, but as part of an ordinary ministry, they were presbyters. No apostle ever calls himself bishop. Peter (Acts i. 20,) calls the apostolic office a bishopric or "office of a bishop." By reference to the passage quoted, (Psa. cix. 8,) we find the word so translated, to be one of extensive application, denoting any office whatever. But in the restricted sense, here allowed, the passage in Acts i. 20, supposing it to prove the identity of the apostolic and episcopal offices, which it does not, would not establish a separate order for either, nor in the least affect the argument, already made, for presbyterial order.

Presbyter, then, is the only title expressive of order, by its derivation. It is the only title applied to those who were ordained. Presbyters were bishops and bishops no more than presbyters. There is and can be but one order, deduced from examining the ministerial titles occurring in the Acts and Epistles. But we are told, this is all verbal sophistry: we "seek in scripture for the sacred offices, independently of the names given them." And then is repeated the assertion, that the apostles appointed certain persons their successors, who alone could ordain, and these persons were called,—some say, apostles, some bishops, and some designate their office as "the episcopal office:" but all unite, in denying ordaining power to presbyters and restricting it to this "other order."

(3.) We then proceed to show that, presbyters performed all the offices, performed by apostles, those excepted, which involved the possession of supernatural powers. It being conceded that presbyters preached and dispensed sacraments, it remains for us to show that they governed the church and ordained.

(a.) That they were governors of the church is proved

by 1 Tim. v. 17. "Let the elders (presbyters) that rule well, &c." By Paul (Acts xx. 28,) and Peter (1 Pet. v. 2,) they are exhorted "to feed the flock." "Feed" is the translation of a Greek word, derived from pastoral life, denoting, in that primary use the whole duty of a shepherd, both governing and feeding the flock. That it here has the similar meaning of governing and instructing the people, is evident, because in both addresses, the presbyters are reminded of their duty as overseers or inspectors. Pastor is a name derived from a similar source, with a similar allusion, and expressive of the duty of governing; and pastors are distinguished from apostles in the enumeration of officers, Eph. iv. 11, given "for the perfecting of the saints."

In Acts xv. 23. presbyters are expressly associated with the apostles in the most important act of government recorded in the history of the primitive church.

(b.) Presbyters ordained. The scriptural argument is pointed and brief. Before presenting it, however, we offer a few remarks on the general subject.

(1.) Ordination is not a sacrament. There is, then, no consistency in denying to presbyters, who may dispense sacraments, the power to perform a rite. The deep-seated impression that ordination conveys grace, or, in some mysterious manner, confers some kind of virtue, or character, has been derived from the papal view of its sacramental nature, and the papal faith in the intrinsic efficacy of sacraments.

(2.) Ordination is then, either an act of government or it pertains to the office of preaching, inasmuch as the ordaining person is, in the act of ordination, engaged in fulfilling the great commission. In either case, authority to ordain devolves on presbyters.

(3.) To the same conclusion we are led, by examining the meaning of the word "ordain," and the form of ordination. "Ordain" occurs five times in an ecclesiastical sense, and in each instance, represents a different Greek word, meaning literally, (Mark iii. 14,) "to make," (Acts i. 22,) "to be," (Acts xiv. 23,) "to extend the hands," (or to elect,) (1 Tim. ii. 7,) "to place," (Titus i. 7,) "to appoint," neither of which can be tortured into any thing more significant, than "to set apart" or "appoint" or "place in office." Now were this service a rite, not to say a sacrament, we would, from scripture usage, expect

to find some word uniformly used, appropriate and expressive.

In neither of these cases is the form of ordination alluded to, and it cannot be proved that the Saviour used any form (unless "breathing on them" be so construed,) in ordaining the apostles, and we might here raise a question, on the divine authority for any uniform mode of ordination, not easily settled. But since, in at least one case, "laying on hands" seems to be clearly recognized as the form, we proceed to discuss its meaning. Let it be remembered, that prelatists claim to "impress character" in ordination. We consider the "form" scriptural, and always worthy of observance. "Laying on hands" was used in pronouncing benedictions, conferring the miraculous gifts of the Holy Spirit, performing miraculous cures, and investing men with office. It is, of course, with the latter alone we are concerned, since prelatists do not yet assume to impart miraculous gifts or work miraculous cures. In Num. xxvii. 15—23, we learn that God specially designated Joshua as the successor of Moses, because "the Spirit" was in him, and then adds, "and lay thy hand upon him." In Acts vi. 2—6, the brethren chose seven men "full of the Holy Ghost and wisdom" and "set them before the apostles, who prayed and laid their hands on them." In both these cases, the qualification for office clearly existed, before the form of investiture was used. The form then could not be used to communicate mysteriously, what already existed, but was a public recognition, declarative not impressive of authority already conferred by God. We might examine the connexion of this, with the other uses of this form, showing that in all, the possession of something is declared. In other uses, inspired men not only declared but communicated. In ordination, uninspired men can only declare their belief, that the person ordained, possesses what he professes, and what God imparts, in the ordinary operation of his Spirit, through the ordinary means, as qualifications for the ministry.

Paul sustains this view, by describing to Titus the qualifications necessary for those who might fill the office of presbyter; and by admonishing Timothy, not to "lay hands suddenly on any man," he intimates, that he must find them first possessed of the proper character and not expect to impart it. Indeed, with the scriptures before us, we cannot believe otherwise, than that both character or fitness for the office, and authority, are the call of God;

providentially but no less really made, than was that of Aaron. The work of man is merely declarative. Is it said, we are liable to err, to be deceived? So we are on any scheme; more so, when the ordaining power is vested in one man, removed perhaps, far from a candidate whom he has never seen till he comes for orders, than when it rests with several, some personally and intimately acquainted with him. Since nothing is imparted by "the laying on of hands" nor so implied in the use of the word, expressive of ordination, we see no reason, why those trained to the ministry may not admit others to their own rank and office. But whatever confidence we may have in the deductions of our reason, we rely ultimately on scripture and that only. In 1 Tim. iv. 14, the apostle says, "Neglect not the gift which is in thee"—or your gift—"which was given thee by prophecy, with the laying on of the hands of the presbytery." Apart from all controversy, here is a clear case of presbyterian ordination. Could but one such case be found for prelacy, or were the word bishop here instead of presbytery, with what indignation, would our expression of the slightest doubt be received, and with what terrific denunciations, or charitable consignments to "uncovenanted mercies," would our temerity be rewarded! Yet, as it is, the passage has been made the subject of all manner of doubts from the suggestion that "presbytery" means the office of presbyter, based on a retracted opinion of Calvin's youth, to the assertion, that the passage does not refer to ordination at all! For statements and refutations we must refer you to more minute investigations. We have no difficulties in so plain a case.

It may be proper to reconcile with this, 2 Tim. i. 6, "Stir up the gift of God, which is in thee, by the putting on of my hands." Timothy was pointed out by inspired men—"by prophecy"—to be called and qualified for the ministry. For the speedy propagation of the gospel, and to supply the want of a complete revelation, men were frequently clothed with necessary qualifications in a miraculous manner. The mode of imparting such was by apostolic intervention. To this then Paul probably alludes in the latter text. He here says the gift was by him. In the former its extraordinary origin was indicated by the words "by prophecy." To the fact of Timothy's possessing the proper qualifications the presbytery attested. No prelatie view of the subject can be consistent with their principles. If the two passages teach one ordination, then

was Timothy a prelate by presbyterian ordination, which is vastly uncanonical, though some Scotch and English prelates have been so miserable. If two ordinations are supposed, then Timothy was made a presbyter by presbyters, and this is equally *monstrum horrendum!*—unavailable. It is altogether a very hard case for prelatists, and very clear for presbytery.

If Timothy was a presbyter, then of course, as a presbyter he might lay hands on others, (1 Tim. v. 22,) and although we have no account of the ordination of Titus, yet since he is directed to perform the same duty, we are at liberty to suppose it was in the same character.

In Acts xiii. 1—3, we have an account, which in all its circumstances appears to have been a case of ordination. It represents three men, by prayer and fasting, with laying on hands, setting apart two others, of whose existing qualifications and special call, the Holy Ghost gave evidence. Some thirty or more, Episcopalians, Presbyterians and others, contend that this was clearly a case of ordination. It serves our purpose, whether it be so regarded or not. These men, Saul and Barnabas, were publicly recognized or set apart by prophets and teachers. It does not fully comport with modern ideas of ordination; for the grade of the five was the same, for all that we know, since “prophets and teachers” is applied to all. But as a case of the exercise of a very similar power, it may be taken to strengthen our position, otherwise conclusively established, that presbyters ordained.

VII. We close this discussion with a brief notice of some positions taken by prelatists, not properly falling within the scope of our previous remarks.

1. “That Timothy, in Ephesus, and Titus, in Crete, alone had power to ordain;” in proof of which, several unquoted texts are referred to; as 1 Tim. v. 22. 2 Tim. ii. 2. Titus i. 5. This is a very common method of proving their positions. The texts cited certainly prove a part of the claim, viz: that Timothy and Titus had power to ordain: and this is cheerfully admitted. But that they alone had this power, which is the material part of the position, is not so much as inferable from these texts.

2. That Timothy was ordained bishop of Ephesus, or that he was an apostle as some contend. The end of each claim, is to ascribe his ordaining power, to his apostolic or diocesan-episcopal, and not his presbyterial order. To prove his episcopal order, we have the admitted fact of his

ordination, and 1 Tim. i. 3, "I besought thee to abide at Ephesus," and, (by some,) the subscription at the close of the last chapter of the second epistle. But the assumption of episcopal ordination is disproved by the argument already offered showing he was ordained a presbyter and no more. It cannot be proved, that he was ever in Ephesus, more than once. When Paul was called into Macedonia, he left Timothy in Ephesus for a short time, since we find he joined Paul before his return to Asia, Acts xx. 1—4. Paul went over Macedonia and was three months in Greece, during which time or before, Timothy came to him. After this, Acts xx. 17—28, Paul charges the Ephesian elders, and does not once allude to this, their superior bishop. Timothy otherwise appears to have been his constant travelling companion. He is not mentioned nor alluded to, in the epistle to the Ephesians, but in those to the Philippians, (ii. 19.) 1 Cor. (iv. 17,) and 1 Thess. (iii. 2,) Paul speaks of sending him to those churches, and after all, he may as well be called bishop of either of them, as of Ephesus. Paul calls him, "brother," "minister," "fellow-labourer," but never "bishop of Ephesus:" speaks of his release from imprisonment (Heb. xiii. 23,) but never of his diocese. As to the subscriptions, no well informed scholar assigns them any inspired authority. They were appended, no one knows when, where, or by whom.

"But he was an apostle, for Paul (1 Thess. i. 1,) joins him in the salutation, and then ii. 6, says 'we as apostles of Christ.'" Granting this will not invest Timothy with more than presbyterial order, nor fix him in Ephesus. But the whole weight of proof rests in the use of the plural personal pronoun. Now (1.) Paul uses this for himself in some cases; (see 1 Thess. iii. 4, 5.) (2.) And in ii. 2, says, "We were shamefully treated at Philippi," when (Acts xvi. 10—24,) it appears Timothy was not with him. (3.) He (iii. 6,) says, "Timothy came from you to us." If "us" here includes Timothy, then may "we" (ii. 6,) also include him.

That Timothy may have been invested with extraordinary power as an "evangelist," (2 Tim. iv. 5,) we have no doubt, and that he was the chief or president of the presbytery in Ephesus is possible, but no scriptural authority can be found to prove, that he was either an apostle, or bishop (diocesan) of Ephesus.

3. "That the angels mentioned Rev. ii. iii. were diocesan bishops." 1. They may have been parochial bishops,

if the word "angel" indicates a person. We have no evidence that the word church was used in a collective sense, for in the New Testament it is never, elsewhere, so used, with an adjunct of locality. The "angel of the church of Ephesus," &c. was then in this view, the pastor. 2. If it be said, that in such large cities the pastoral care was too great for one man, it must be proved that there were several churches organized in cities. We do not know what was the precise mode of organizing and governing churches, but supposing the difficulty relevant, it may be removed on the supposition, that for each city, there were collegiate pastors; to the senior of whom pertained the chief place. But this implies no distinction of order or any authority over the rest. (3.) If the collective sense of "church" be granted, then we see not why the idea of Stillingsfleet and others may not be adopted; that "angel" is symbolical of the clergy as a body. Especially is this idea worthy of attention, since in the addresses, no allusion is made to the "inferior clergy." (4.) It may deserve consideration whether the word "angel" or "messenger" is not susceptible of literal interpretation. The churches may have sent to John, the last surviving apostle, perhaps at his request, to receive his parting admonitions, and he, by divine direction, addressed these epistles to the representative or "messenger" of each church, and recorded them for the permanent use of the church to which they were really addressed through the messenger. This is merely offered as a novel mode of explaining what even prelatists have not yet settled to their satisfaction. We profess not however to speak "*ex cathedra*."

VIII. We here close this discussion of scriptural testimony on the points involved in the proposition combated and that sustained. The testimony of ancient writers to facts, of which they were personally cognizant, when clearly ascertained, is certainly valuable. We do not fear it. Prelatists have challenged us from the days of Hooker to the present, to "show one church not ordered by episcopal regiment, since the times of the apostles." We are prepared to show, that the church of Alexandria, those of Gaul, Britain, Ireland, Iona, and others, planted by the Culdees, of the Waldenses, (so called, not from Peter Waldo, but from locality,) and of the Paulicians, were essentially Presbyterian, some for a part, and others, for the whole period, covered in this boasted challenge. Nay more, we retort the challenge, and we defy any man to

show us reliable testimony for the existence of a prelatical church, before A. D. 200, any where in the whole world. In the lists of bishops so triumphantly paraded, A. D. 100, is the earliest assigned date, and the interval of one or two generations to connect with the apostles, is filled with "probablys" and other indications of suppositions. Nor can it be shown, that for 150 years after this date, any one claimed as a bishop (diocesan) was more than bishop parochial. Admitting the genuineness of Ignatius, his quoted testimony proves, what we knew before, that bishop, presbyter, and deacon, are names of church officers, but it does not prove, they indicated separate orders, nor does he ever intimate that such was the fact.

But we are asked, "if Presbyterian polity is apostolic, how can you account for such a change, for the change in the use of the term bishop, and the duties of deacon? Does not the early and universal prevalence of Episcopacy prove its divine origin?" Will prelatists account for the change in the use of the Latin word "imperator," from its designation of a general, to that of an emperor? Will they account for the change in the spirit and bearing of the Episcopal church in this country as indicated by comparing the venerable White's "case of the Episcopal church in the United States," published in 1786, and the various exhibitions of bishops Hobart, Ravenscroft, Ives, and Doane, not to mention some of the "other clergy" and laity nearer home? An ancient writer once admonished bishops that they were above presbyters, "more by the custom of the church, than the true dispensation of Christ." We can show, that the change grew by little and little. Thus it was thought desirable in early times to have a visible head, or permanent moderator or president, more effectually to crush error. From this, aided by a gradual conformity of church to state polity, by the naturally paramount influence of metropolitan churches and their clergy, by one assumption after another, grew up first the prelacy and then the papacy. For if a province needed a head, so did a state, and so did the world. We are sometimes twitted with the want of a head. Where is the head of Episcopacy? Is it the triennial convention of bishops and other clergy and laity? Ours is similar. In England, Queen Victoria is head of the church. But it was not remembered, that this human expedient of one personal head, might be as efficient to suppress truth as error, of which the history of popes, of Henry VIII., Charles I., of Laud,

and of Sharpe, affords abundant evidence. From all such heads, we say, in the words of the Litany, "Good Lord, deliver us."

But we cannot follow prelatists further into this their favourite field of discussion. While the testimony of ancient writers to facts of their personal knowledge is valuable, their traditional interpretation of scripture is not always reliable. Even, however, into this department of testimony, we might fearlessly enter. But in the bogs, fens, and quagmires of patristic lore "we find no end, in wandering mazes lost." We have no fancy for the miasmatic vapours of tradition, while we are permitted to breathe the pure atmosphere, and stand on the solid rock of the mountain of God's eternal truth. Some of the fathers were wise and good men, and some, especially the latter, were very much addicted to nonsense and fable; some very stupid; some drugged with the poison of heathen philosophy; some drunk with the adulation of the ignorant; and some giddy with their elevation after the downfall of heathenism, and the unnatural connexion of the church with the state. No! we will drink from no stream, muddied with the polluting footsteps of man, while we may imbibe the pure water of that clear and sparkling fountain, which issues from the hill of Zion. We will tread no waste and howling wilderness, traverse no scathed and barren desert, thread no thorny labyrinth, and scale no rugged cliffs, while we may range the verdant pastures, and repose amidst the refreshing shades, which are watered by that fountain of heavenly truth. Our "faith stands not in the wisdom," and much less, the folly "of men, but in the power of God."

IX. We add a few reflections, suggested by this discussion.

1. We here see the proper distinction between prelatist and scriptural exclusion. The prelate teaches, that "rejection of Episcopacy, rejects men from God and his salvation:" the scriptures teach, that "he that believeth not" in Jesus Christ "shall not see life." The prelate divides mankind into two great classes, those who assent to the institutions of "the church" and those who wilfully discard them; appointing the one to salvation, the other to perdition. The scriptures also recognize two classes, the one, included in God's covenant with his Son, the other "fore-ordained to wrath for their sins." We may cavil, without blasphemy, at the doctrines of the prelate; we must acquiesce, in humility, with the instructions of God's revela-

tion; adore, where we cannot understand, and repress each rising doubt and discontent by, "Even so Father, for so it seemed good in thy sight."

2. Their "Rock is not as our rock," says a "tract," not of Oxford, nor Rome, nor Burlington, but of "the Episcopal Tract Society," No. 153. "The great characteristic" of prelacy, "is reverence for antiquity." We offer a contrast, "The great characteristic" of Presbyterianism is reverence for scripture. Well may prelatists rely on the fathers. Some one undertook to "test Episcopacy by scripture" and after conceding the scripture "bishop" was only a "presbyter," accounts for the scriptural application of the term to diocesan bishops, by saying "it was after the apostolic age" that this name "was taken from the second and appropriated to the first order, as we learn from Theodoret"—and he was a writer of the fifth century. So then, "testing by scripture," for 1700 years and more, "the only true churches"—the Episcopal—have imposed on the world, by their own confession, a scriptural name, and with it, in popular estimation, scriptural authority, for an office of human device or at least of such small "note among the apostles," that they omitted to furnish it with a name! What has become of the scriptural name for this first order? Why not continue it, as well as the scriptural name for the second? Is it so, as Mr. Keble says "the scriptures do homage to tradition?"

3. We thank God, on the other hand, that the evidence is so clear, that prelacy stands on tradition, that it hangs its destiny on not one text of his word, that he has not staked the salvation of millions on the observance of a rite, by some apostate or drunken prelate, some vicious, debauched and ignorant priest of the dark ages. If the whole system falls, we are sustained by God's word. If the external form of the church be wrecked, we lay hold on the anchor of eternal truth. We may be excommunicated by Rome, by England, and "her American daughter," we are not, therefore, cut off from hope, aliens from the body, the church of Christ. If Abraham be ignorant of us and Israel acknowledge us not, yet "the Lord knoweth them that are his." If "not good enough for prelates," we are content "to be good enough for Christ." If they deny our ordination, we will accept it from Paul. If driven from the Episcopal "throne," blessed be God! we may yet "come boldly to a throne" of heavenly grace. If, lacking the unity of form, we scandalize prelacy by our "contending

for the faith," we rejoice more in our shame, than in a union, cemented by such indifference to truth, that "with a Calvinistic creed, a papal liturgy, and an Arminian clergy," "the church" opens her doors alike to the highest-toned Antinomian and the deepest stained Pelagian.

4. We may not, Christian reader, tender you fables and self-contradictions of fathers, speculations of schoolmen, endless chains of ecclesiastical genealogies, which "minister questions," nor "commandments of men," which turn from the truth; but we offer you the "words which make wise to salvation," the doctrines "which minister grace to the hearers," "the exceeding great and precious promises," which sustain in the time of tribulation, the consolations of the Spirit, which cheer in the hour of sorrow, that hope which is an anchor to the soul, amid the buffetings of Satan and the whirlpools of temptation, and that light which shall illumine, and that rod and staff which shall guide and sustain in the dark valley and shadow of death. We have no prelatie grace to bestow, no pomp and pageantry of consecrations to excite the romance of religion, no costly robes, no crosiers, no mitre, no lawn, no vaulted cathedral "to allure to" church, nor crosses to "point the way:" no sacramental signs, but those of Christ's institution; but we have "the treasure" of the glorious grace of the gospel of God, "borne," it is true, "in earthen vessels," but so borne, that the "excellency of the power, may be of God and not of man." Fear not, if despised, rejected or persecuted, by the vain talkers, especially "them of the" modern "circumcision:" if in Christ Jesus, "neither circumcision" Jewish or prelatie, "availeth any thing, nor uncircumcision." If in his keeping, no man, nor pope, nor prelate can pluck you out of his hands for the want of prelatie baptism or confirmation. If God be for you, who can be against you? "Neither death, nor life, nor angels, nor principalities," of earth or hell, "nor any other creature, shall be able to separate you from the love of God which is in Jesus Christ our Lord."

5. Fellow sinner! We have invited you, to no controversial festival between churches; but to the exposure of error and defence of truth: the error more dangerous, because pleasing to your carnal heart; the truth more unpopular, because unadorned with the trappings of human device. Believe no scheme, which rests your eternal all on a form. Be beguiled by no loud boastful pretensions, no insinuating plea, no captivating show. If out of Christ,

it will not save you to have been in "the church." If out of Christ, it matters not, when, where, nor by whom, you received the sign and seal of his covenant, or the emblems of his body and his blood. If out of Christ, confirmation by all the bishops of christendom will not confirm you for heaven. If out of Christ, you are without hope, without refuge, without God, without holiness, and can never see the Lord in peace.

"Not all the outward forms of earth,
Nor rites which God has given,
Nor will of man, nor blood, nor birth,
Can raise a soul to heaven."

Accept then, we beseech you, the offer of mercy through Christ Jesus. Come, not to a form, but to Christ; not to sacraments, but to Christ; not to a deacon, priest or bishop, but to Christ; not to signs and symbols, but to Christ; not with the sacrifice of service nor the will-worship of forms, but with the sacrifice of "a broken spirit, a broken and a contrite heart." Come to Christ, weary and heavy laden, and he will give you rest. "He is able to save them to the uttermost, who come unto God by him." Come, just as you are; come one; come all; come now!

Behold then our foundation,—God's word; behold our guide,—God's Spirit; behold our gospel,—Jesus Christ and him crucified, "the power of God, and the wisdom of God unto salvation to every one that believeth."

NOTE.

SINCE preparing the foregoing pages for the press, the Author's attention has been called to an "address by the Rt. Rev. William Meade, to the convention of the Episcopal Church of Virginia:" designed to prove, "The doctrines of the Episcopal church, not Romish." The title of this paper, its expressed purpose and general tenor, indicate the design of its author and indeed his wish that it should meet other eyes and ears than Episcopal. Its source entitles it to great weight, and for our part we receive it as an authoritative document. This is no place to discuss the question how far bishop Meade has succeeded in sustaining his position. We ask the reader's attention to a few remarks, (suggested by a careful perusal of the address) in connexion with those passages of this discourse which exhibit the exclusive claims of prelacy.

1. Bishop M. sustains our distinction between the Episcopal church as heard by the public in her articles and standard writers, and that exclusive system sounded out from Oxford and echoed in New York, Burlington and Raleigh. While he yields to none in the distinct expression of his preference, he denounces those who, "going beyond" and resorting to a "still stronger argument" (!) such as our fathers never used, "deny other churches the name of churches and the right to covenanted mercies." He apologizes for those who attempt to meet such unwarrantable claims, and acknowledges that there is now, for the third time, a disposition on the part of some of the English clergy to approximate, as near as possible, to Rome, in certain doctrines and practices. On the other hand he avows his preference for the doctrines and spirit of Scott, Newton, Simeon, and others, as expository of the Episcopal church

2. He speaks of the "other churches of the reformation" as sister churches, and adds, "for I love to call them such;" of "the church of Scotland," "of France," "of Belgium," the "Presbyterian churches" and the "Congregational churches of America." He even so entitles some, which have separated from the English church since the Reformation. It may be very impudent, but is not surprising that those seeking information on the true position of the Episcopal church with regard to others, should on reading passages containing such expressions as these, venture such enquiries as the following, to the Rt. Rev. author.

1. Since bishop Meade knows too well the natural interpretation of his using such expressions, to suppose any reader will doubt his recognition of the non-Episcopal communions as churches,

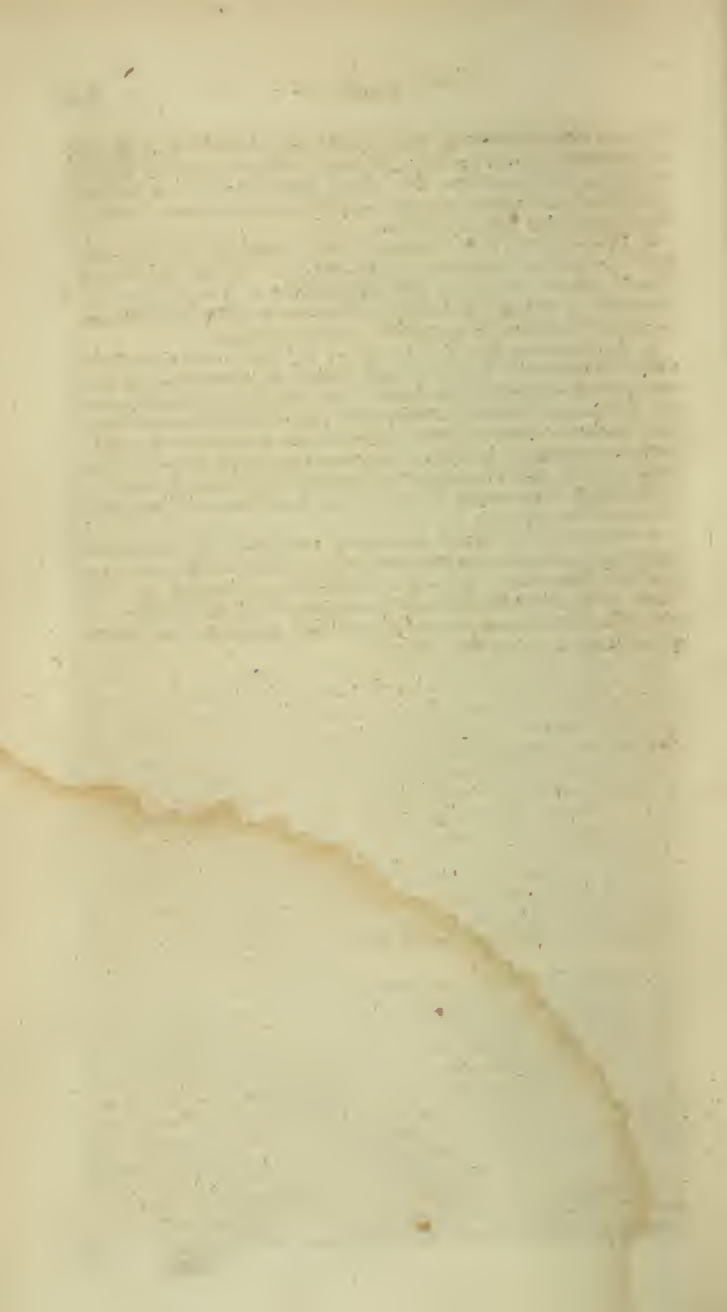
does not such recognition require also his recognition of the validity of their ministry and sacraments? There can be no church without a valid ministry. But bishop Meade knows that he does not officially recognize our ordination when he reordains such of our ministers as join his church.

2. He calls ours, sister churches, and yet excludes our ministers from ministerial communion in his church. Would he exclude Romish priests, supposing them pious men? Yet he writes a long address to prevent the supposition that his church is Romish—such is his horror of antichrist. Oh consistency!

3. Appreciating duly his account of the reasons for the “three times” vergency of the Episcopal church to Romanism, we are constrained to question his theory. He tells us that it is because the Episcopal (English) church has not been called to conflict with Rome as others. Now we dare say neither the Scottish, Danish, Swedish, or Prussian churches have since the year 1650, been even as much brought into conflict with Rome as that of England has been called to be, and yet have they not remained distinctly Protestant?

4. While bishop Meade impliedly recognizes the Methodist church as one separating from the English since the Reformation, how is it that one of his other clergy in an “Inquiry into the origin of American Methodism” so clearly avows his disbelief in the validity of its ministry, and more than insinuates his denial of its claims to be called a church?

THE END.



INATTENTION TO RELIGION

WONDERFUL.

BY THE REV. WM. J. M'CORD.

THE subject of religion is, in various ways, presented to the minds of men and pressed upon their attention. It is worthy their supreme regard, and it is surprising that it receives no more consideration from the mass of the human family. Long and often has this subject been unfolded and enforced; its claims have been confirmed by scripture authority; its demands strengthened by providential dispensations; and yet who hath believed our report? and to whom is the arm of the Lord revealed? Isa. liii. 1. On this subject there is an astonishing apathy, a wonderful indifference. If we consider the magnitude of the interests involved; its intrinsic excellence; the shortness and uncertainty of the space allotted for embracing it; and the motives by which it is recommended and enforced; inattention to religion is a matter of surprise and wonder. This is the present theme of remark,—INATTENTION TO RELIGION WONDERFUL.

I. *It is wonderful, if we consider the magnitude of the interests involved.*

Could but a trifling loss be incurred by not attending to religion, then inattention might be excused. But there is nothing of trifling moment connected with it. Every thing is of the most serious concern:—

1. *All the great things of God are involved.* His honour and glory are concerned. His government has been abused; the penalty of his law has been incurred; his

favour forfeited; his wrath excited. In the plenitude of his mercy, he has provided for the restoration of man to his favour, in a way consistent with his honour and glory, his justice, truth, and holiness. He can bestow favour and forgive, while at the same time his law is honoured and his government sustained. He has given his Son to be a Saviour. The blood of Christ has been shed for the remission of sins. The benefits of redemption may be enjoyed by those who believe. The Spirit is promised to renew and sanctify. This ascension gift may be possessed by those who ask in faith. Inattention to religion slights all these great and solemn things. It pays no regard to the glory of God; it cares not for the honour of his government; it trembles not at his threatening; it fears not his angry frown; it places no adequate estimate on his favour; it seeks not to secure his benignant smile. Christ and his salvation it sets at nought; it prizes not the redemption he has purchased; it spurns to wash in the fountain of his blood; it treats with neglect and scorn the blessings which he offers. The Holy Spirit it resists, grieves, and offends. It likes not the seriousness which he begets; it would not be disturbed in its wayward course; its only desire is to be let alone. It cries peace and safety; and under its influence, the sinner folds his hands in carnal security, and composes himself to sleep over the yawning crater of a raging volcano. When he should hear the voice of God to-day, he quiets his conscience, saying, Yet a little sleep, a little slumber. Prov. vi. 9—11. Is it not wonderful?— Besides,

2. *The soul and its interests are involved.* If men will not be moved by a consideration of the great things of God, they should by the things which pertain to their own souls. Their souls are themselves, and whatever pertains to the soul, pertains to them; why then should they not be attentive to that which concerns themselves so intimately? It is the design of religion to save the soul, to save it from guilt and pollution, from a tormenting conscience in this world, and from unutterable woes in the world to come; for the soul shall never die. It must live, and think, and feel for ever. And who can tell how much it is capable of suffering? As are its capacities of enjoyment, so are its capacities of suffering. A way is provided for its rescue from the agonies of the lost, if timely application be made to the blood of sprinkling. Unspeakable joys are prepared, of which it may taste, if Jesus be embraced by

faith. On the one hand, there is happiness which tongue cannot express, and which the heart of man cannot conceive. On the other hand, there is misery which human language is impotent to describe, and of which no adequate conception can be formed. To be inattentive to religion is to be indifferent to these fearful realities, to the soul, to heaven and hell; and is not this a wonder?—

3. *These interests are eternal.* If the neglect of God and his government, of Christ and his salvation, of the Spirit and his influences, were followed by consequences of but transient continuance, the course which men pursue would be less wonderful. Or if heaven were of limited duration; if its songs were, after a short period, to cease and its glories expire; if the spirits of the just were destined to cease to be, and all the happiness of heaven soon to be as if it had not been; then, too, the conduct of men might be less wondered at. Or if hell were not to be for ever; if, after the revolution of ages, its fires were to be extinguished; if its miserable inhabitants were to be annihilated and their sorrows to cease with their being; then too there would be less of madness and of wonder in the indifference of men to religious things. But God and Christ and the Spirit are *for ever*; heaven and hell are *for ever*; the soul is to be *for ever*. The triune God will for ever exist to reward and to punish; heaven and hell will for ever be, one the place of reward, the other of punishment; the soul will live for ever to be either rewarded or punished. Eternal interests are at stake, interests which cannot be estimated, and in comparison with which all the treasures of this world are as nothing; and yet men will give them no attention. How wonderful! Reader, this carelessness of yours—this heedlessness of duty and of destiny—fills heaven and hell with *astonishment*, and it should fill you with *alarm*!—

II. *Inattention to religion is wonderful, if we consider its intrinsic excellence.*

Religion is the one thing needful. It is more precious than rubies. Prov. iii. 15. It is the only thing which can prepare the soul to pass unscared through the dark valley and shadow of death, and to stand unalarmed before the tribunal of God. And this can prepare us for these solemn and fearful scenes; and it can also prepare us for all that may await us in our journey through this vale of tears. It nerves the mind for trial and sustains it in distress.

“Let cares, like a wild deluge come,
And storms of sorrow fall;”

sustained by the divine consolations of religion, we may meet the storm with composure; with the eye of faith fixed upon eternal mansions, we may ride above the billows, and experience the fulfilment of the promise, — When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Isa. xliii. 2. O how many have passed through the furnace sustained by the presence of the Son of God! And they have confessed, and the world has confessed, that nothing but religion could have sustained them! Yet, notwithstanding its excellence, men give it not the attention which they confess it deserves. It possesses a value which none, who have not enjoyed it, can estimate or realize; for,

1. *It gives peace with God.* Without it, there is no peace between man and his Maker. God has claims, but man refuses to answer them or submit to them. God has laws, but man will not obey them. God threatens transgressors with vengeance, and to this man is exposed. What God commands, that man will not do. What God forbids, that he is quick to perform, and in that he delights. Of course there can be no peace, no fellowship. The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. viii. 7. But religion reconciles to God. It destroys the enmity of the carnal heart. It sheds abroad a Saviour's love by the Holy Ghost which is given unto us. Rom. v. 5. It restores the soul to that communion with God which was lost by the fall. It exalts us to heavenly places in Christ Jesus. Eph. i. 3. Being justified by faith, we have peace with God, through our Lord Jesus Christ. Rom. v. 1. If a man love me, saith Jesus, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. John xiv. 23. Is it not desirable that God should dwell in our hearts? Is it not to be desired that there should be peace and love between him and our souls? And when religion promises all this, is it not strange that men neglect it?—

2. *Religion gives peace of conscience.* God hath made us so, that it is a part of our nature to reflect on the past and sit in judgment upon our own conduct. He has given

us conscience, which condemns us, or acquits, as we conform or not to the rules of right which we have been taught. Every one has some sense of right and wrong, and not always doing what he knows to be right, must sometimes feel self-condemned. To a greater or less degree, the whole family of man, bear about with them a consciousness of guilt. Hence the expedients to which the heathen resort to obtain the favour of their imaginary deities. There is no torture which they will not undergo, there is no penance which they will not endure, in the delusive expectation of obtaining peace of mind here and blessedness hereafter. Still, they are like the troubled sea; they have no rest. Isa. lvii. 20, 21. And the same disquietude of heart is seen in Christian lands. Where regenerating grace has not been experienced—where union with Christ does not exist—there sweet peace of conscience, like Noah's dove, can find no rest for the sole of her foot. The sinner may cry peace and safety—he may flatter himself that his sins are few and trifling; but he will have times of serious thought, when conscience will be aroused, when a sense of guilt will rest with oppressive weight upon his soul, and when he would give worlds for a well-grounded assurance that all is well. But such an assurance can only be found at the cross of Christ. It is the province of religion to speak peace to the soul. She is a messenger of peace. She purges the conscience. She purifies the heart. Under her benign influence, man may go forth cheered by a peaceful and approving conscience, cherishing the delightful assurance that his iniquities are forgiven and his sins covered. Rom. iv. 7. And when men know and feel that they have not peace of conscience; and when they know from the scriptures, and from the experience of thousands, that religion can set the conscience at rest; why is it that they are so unwilling to embrace it? Are they in love with *unrest*? Is a troubled bosom, a condemning conscience, their delight? But who loves wo and sorrow? Not one! Why, then, spurn religion, whose office it is to calm the troubled breast, and soothe the brow of care? Oh, reader, inattention to this subject is wonderful indeed!—

3. *Religion prepares us for all the events and vicissitudes of life, and throws a charm over all the things of time.* We live in a world of changes. There is nothing immutable around us. To-day we may possess wealth and honour, the lips of the multitude may be filled with our praise, and all whom we meet may bow with respect and admi-

ration; to-morrow we may be fallen so low that none will do us reverence. To-day we may be in health; to-morrow languish and die. One day we may enjoy the caresses of friends; the next they may be our enemies, or be cut down by the hand of death. Though the storms of sorrow have not fallen upon us and caused us to shed bitter tears, yet we may not be ever shielded from the blasts which others feel. Sooner or later we may be in the deep waters, with all the billows flowing over our souls. What then can sustain us? In vain then will be our resort to earthly sources of comfort. In vain then shall we look to philosophy for support. In vain shall we look to any thing but the religion of Jesus Christ. This can sustain us then. Many have proved its power in such times of need. And when all are subject to these changes and vicissitudes—when all need the support of religion as they pursue the journey of life and especially in the hour of death—how shall we restrain our wonder at their inattention to it?

But many think religion a *gloomy* thing; and if they embrace it, they must cease to smile, and go mourning all their days. But it is not necessarily so. True religion is not so at all. It gives peace with God; and what is there in peace with God to render us gloomy? It gives peace of conscience; and what is there in peace of conscience to make us unhappy! So far from rendering its votaries unhappy, true religion just prepares us to use the things of this world so as to enjoy them and derive satisfaction and pleasure from them. It teaches us to regard all our blessings as coming directly from God; and when we can thus receive them, and feel that he is our Father and we his children—heirs of God, and joint-heirs with Christ, Rom. viii. 17—what is there to prevent our taking delight in them? And when we can commit ourselves to the guardian care of God at night, and go forth in the day with a conscious sense of his presence and blessing, what is there to mar our happiness? Nothing. No; religion throws a charm around the path of life; consecrates the things of this world to the enjoyment of the people of God, opens a pathway to heaven, and gives a “title clear to mansions in the skies.” She supports in life, sustains in death, and introduces to immortal bliss. She possesses intrinsic excellence; her worth cannot be told. Yet men heed it not. They give it little or no attention. Instead of hearing to-day her gentle voice, they harden their hearts and refuse to listen to her entreaties. She standeth in the top of high

places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors: unto you, O men, I call; and my voice is to the sons of men. O ye simple, understand wisdom: and ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth: and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. Prov. viii. 1—11. Yet men will not attend; and this is wonderful!—

III. *Inattention to religion is wonderful, if we consider the shortness and uncertainty of the space allotted for attending to it.*

Were our probation to continue for ages, and were there no uncertainty respecting its close, there would be more reason in putting off to some future day, the concerns of the soul. But even then, duty and interest would both demand immediate attention to the one thing needful. Not the *fear of death*, but the *claims of God*, should induce us to become pious. And these claims would be as valid and as urgent, were we sure of living a thousand years, as they are now; and we should regard them accordingly. But we are sure that we cannot stay here a thousand years, nor a hundred years. We know not how long we can stay, nor how soon we may be removed. These considerations should lead us to attend to the calls and claims of God, and they render it astonishing that we can neglect them.—For,

1. *Life is short.*

“Our days are as the grass,
Or like the morning flower!
When blasting winds sweep o’er the field,
It withers in an hour.”

My days, said Job, are swifter than a post: they flee away, they see no good. They are passed away as the swift

ships: as the eagle that hasteth to the prey. Job ix. 25, 26.

“A span is all that we can boast,
An inch or two of time:
Man is but vanity and dust
In all his flower and prime.”

We live a few days, or it may be years, and then go hence to be here no more. Yet on these few days, or years, depends our everlasting destiny. We have but a little while to prepare for a future state. Were we to improve it all, we should not be too well prepared. And yet even this little space is spent in trifles light as air, in comparison with the greatest of all subjects. Men seem anxious so to fill up the moments between the cradle and the grave as to exclude religion entirely. This is strange indeed!—

2. *Life is frail and uncertain, as well as short.* At the longest it is short; and then its continuance is full of uncertainty. We know not what shall be on the morrow. Jas. iv. 14. Hence the caution, Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. Prov. xxvii. 1. The rose of health, now blooming on our cheek, may fade away before to-morrow's dawn. Every thing pertaining to human life is uncertain. We can make no calculations for the future which may not be disappointed. How unwise, then, to defer till to-morrow, or to the uncertain future, the most precious of all interests! Yet we see men every where acting this unwise part. This is wonderful! Well is it said,—

“How short and hasty is our life!
How vast our soul's affairs!
Yet senseless mortals vainly strive
To lavish out their years!”

3. But again; *not only is life short and uncertain, but this is our only probation.* When life is ended, our destiny is sealed. There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we are going. Eccl. ix. 10. There is no state of trial beyond the gates of death. It is appointed unto men once to die, but after this the judgment. Heb. ix. 27. In the future state no offers of salvation will be extended to us. There no mes

sages of mercy will come. There the Spirit's influences will not be felt. If death finds us unprepared, so shall we be for ever; for,

"In that lone land of deep despair,
No Sabbath's heavenly light shall rise;
No God regard your bitter prayer,
No Saviour call you to the skies."

Ah, what would then be given for one of the days of the Son of man! What bitter regrets may then be expressed for privileges abused, mercies slighted, calls and warnings unheeded! And do men know that this is their only probation? Do they believe the characters they here form must abide with them for ever? Can they be sensible that death may at any moment hurry them away to the retributions of eternity, and introduce them to a state of being which shall never end and never change? Religion proclaims these fearful truths; she is continually urging them upon the attention of men; yet how unconcerned they go upon the brink of death! The scheme of redemption is wonderful; the angels desire to look into it; but it scarcely exceeds in wonder the conduct of men in reference to their spiritual interests. Though God speaks from his throne, saying, To-day, if ye will hear, harden not your hearts, yet they stop their ears, and rush carelessly on in the way to ruin! And this they do when they know the shortness and uncertainty of life, and that this is their only probation. Surely this is wonderful!—

IV. *Inattention to religion is wonderful, if we consider the motives by which it is enforced and recommended.*

These motives are the most weighty and powerful; and they press upon us with overwhelming authority. For,

1. *Religion is urged upon the attention of men by all the claims and authority of God.* He has a right to their love, their hearts, their service; and he now commandeth all men every where to repent. Acts xvii. 30. To neglect religion is to disregard his authority, and expose ourselves to the wo denounced on those who strive with their Maker. Isa. xlv. 9.

2. *Religion is enforced by all that has been done for our salvation.* And what has been done? or rather, what has not been done? What more could have been done? I am

far from believing that in any case all is done that God could do, were he disposed to do more; but I know that more has been done than we could have had it in our hearts to ask, and infinitely more than we deserve. Fix your mind, reader, upon one prominent thing which has been done for our redemption. Go to the cross of Christ, hear the expiring groans of the Son of God; see his blood poured out for the remission of sins; witness there an exhibition of love sufficient to melt a heart of adamant; then remember how men treat this Saviour, see how regardless they are of his invitations, how indifferent to his religion, and can you restrain your wonder? or can you fail to be *self-condemned* for your own life of impiety?

3. *Religion is urged upon our attention by all the solemn and fearful realities of the eternal world.* Heaven and hell are not fables; and all the joys of heaven combine their influence to draw us to the cross. Does beauty please us? There is beauty in heaven, and glory there; yet we are not ravished by its attractions. Do we desire happiness? There is happiness in heaven, happiness unalloyed and eternal; yet it moves us not to seek after God. Nor do the woes of hell awaken us to serious and enquiring thought. Though its fires flash upon us with lurid glare, yet we are not so alarmed as to turn from the way of transgressors. Heaven with its joys attracts us not; nor does hell with its woes alarm. We hear these things as idle tales; they pass by us unheeded as the whistling wind! And that men, endowed with immortality, hastening to the bar of God, destined to live for ever in heaven or hell, should be so inattentive to a subject enforced by such motives, is wonderful!

4. *Religion is pressed upon our attention by the most interesting earthly considerations.* It sweetens the cares of life and adds to its pleasures; it supports in trial, consoles in affliction, and prepares for death. The sooner it is embraced the better. The earlier we attend to its demands, the easier shall we find it to cease to do evil and learn to do well. The longer we delay, the more and the greater shall we find the difficulties which conspire to keep us from the cross. Our feelings may become callous; our consciences be seared; our tenderest susceptibilities become incapable of being impressed and excited by the most terrific exhibitions of truth. In a word, our hearts may be hardened by delay. Hence the impressiveness of the exhortation, *To-day—To-day*, if ye will hear his voice,

harden not your hearts. TO-DAY, sinner, TO-DAY! By refusing to hear, the heart is hardened. By deferring the work of repentance, the heart is hardened. Procrastination is the thief of time not only, it is also the *murderer of souls!* Oh how many, by listening to its voice, have perished for ever! They would not hear the gospel call to-day; they deferred the all-important work till to-morrow; and when to-morrow came, their cry was still to-morrow; and thus on, till the thread of life was severed, and they fell—into perdition! Yet succeeding generations tread in the footsteps of those who have gone before them; one after another falls into the burning lake, and the *living take no warning!* What strange infatuation! Wonderful! wonderful!! We may cease to wonder at any thing and every thing else. Here is a wonder exceeding every other. And the world is full of wonders! Every man who is inattentive to religion, indifferent and careless, is a *wonder to God, angels, and men—AND TO DEVILS TOO!* He is a wonder to three worlds, heaven, earth, and hell! And he will hereafter be a *wonder to himself!*

In conclusion, I remark,

1. *This subject affords a forcible illustration of the depravity of man.* None but a depraved creature could be indifferent to a matter so vastly important. It is sin which has rendered man so careless about the most mighty concerns. It is sin which prepares him to trifle with the soul and eternity. It is sin which rejects the Saviour, grieves the Spirit, and keeps the motives of the gospel from having their appropriate influence upon the heart. And this sin must be repented of, and be forgiven, or the sinner is for ever undone! He must come to Christ, or perish; he must hear the gospel call, or die! Yes, reader, *you* must hear this call, or die!

2. *If you ever intend to hear the voice of God, you should hear it TO-DAY!* It is the Holy Ghost who says, TO-DAY, if ye will hear his voice, harden not your hearts. No time like the present. Of no other time are you certain. Behold, *now* is the accepted time; behold, *NOW* is the *day of salvation.* 2 Cor. vi. 2. Another day you may never see. Another call you may never have. If you hear *not to-day, you may never hear at all.* To-morrow has ruined multitudes; it may be your ruin! If you hear not to-day, you may perish to-morrow! Let this sound be

ever in your ears, IF I HEAR NOT TO-DAY, *and believe and obey*, I MAY PERISH TO-MORROW!! O hear to-day, embrace the Saviour, and live!

“Now from the cross a voice of peace
Bids Sinai’s awful thunder cease:
O sinner, while ’tis called to-day,
That voice of saving love obey!”

THE END,

THE GOSPEL CALL;

OR,

LOOK AND BE SAVED.

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Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else.—Isa. xlv. 22.

THIS chapter opens with a prophecy respecting Cyrus and the conquest of Babylon. The Lord Jehovah would deliver that proud and wicked city into his hands, that the Jews might be delivered from their long captivity. From their deliverance occasion is taken to speak of the enlargement and prosperity of the church. As it is God who, by the hand of Cyrus, delivered Israel from captivity; and as it is God who enlarges and prospers his church, and dwells in her, and reigns over her; so the prophet denounces the folly of idolatry and the destruction of idolaters. There is but one living and true God. They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. There is no God else besides me, saith Jehovah; a just God and a Saviour; there is none besides me. Isa. xlv. 5, 6, 16, 17, 20, 21. Salvation from Babylon by divine interposition suggests another and a still greater salvation; and it is in reference to this especially that Jehovah styles himself a just God and a Saviour. He is just while he saves: just, and the justifier of him which believeth in Jesus. Rom. iii. 26. Hence it is declared, Israel shall be saved in the Lord with an everlasting salvation. And this gospel call is added, Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Isa. xlv. 17, 22, 25.

The first inquiry that arises is, Who utters this call,

saying, Look unto me? And it will be perceived that he claims to be a divine person—the Supreme Being—I am God, and there is none else. If the Scriptures be not intended to deceive us—and this thought cannot be entertained for a moment—then there can be no doubt that it is Jehovah who speaks, the great I AM, the Supreme and Infinite God. He styles himself God several times in this chapter; and the name Lord here occurs no less than sixteen times printed in small capitals, and wherever that is the case in our Bibles, the original word is JEHOVAH, the incommunicable name of God. And there can be no certainty in language if the speaker in this place be not the blessed and eternal God. He expressly declares in the fifth verse, I am the Lord, and there is none else, there is no God besides me. Isa. xlv. 5. Now every one must be struck, I think, with the similarity of the call in the passage before us, with that gracious invitation in Matt. xi. 28—30, Come unto me, all ye that labour, and are heavy laden, and I will give you rest, &c. And as he uses in substance the same language and promises the same blessings, we might infer that he who gives that precious invitation is the same Divine Being who speaks in the text. But we are not left to inference; for the passage from which the text is selected, is, in the New Testament, expressly applied to Jesus Christ; and hence we have here an unanswerable argument for the divinity of the blessed Redeemer. Thus, in the verse following the text, I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear; and in Phil. ii. 9—11, the apostle Paul applies this passage to Jesus Christ; Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. And in Rev. v. 13, the beloved disciple writes, And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Here, then, is a demonstration of the divinity of our Saviour. He assumes the name of God, and that name is given him by inspired writers; he claims the honour and worship due to God, and these are given

him by all intelligent beings in heaven and on earth. He, then, is God, as well as man; and it is he, the second person of the adorable Trinity, who should afterwards become incarnate, that speaks in the text. He speaks as a Divine Redeemer, as a Saviour who is over all, God blessed for ever. Rom. ix. 5. And he is also man—God manifest in the flesh—for he took our nature into personal union with his divinity, “and so was, and continueth to be, God and man, in two distinct natures, and one person for ever.” 1 Tim. iii. 16.

Hence he can speak with authority. He has a right to speak. In regard to his essential divinity, he has a right to say, Look unto me. He may speak as God, and utter his commands with authority. As Mediator, too, he has a right thus to speak. Hence it is recorded that he taught as one having authority, and not as the scribes. Matt. vii. 29. It is as Mediator that he says in Matt. xxviii. 18, All power is given unto me in heaven and in earth; and in Matt. xi. 27, All things are delivered unto me of my Father. And it is as God-man, Mediator, possessing all power in heaven and on earth, that he cries, Look unto me, and be ye saved. Hence he adds, Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory. Isa. xlv. 22—25. And he knows the extent of his merits and ability, and the propriety of this invitation. It must be proper, or he would not give it; and its propriety is based upon the sufficiency of his merits and his power to save unto the uttermost all that come unto God by him. Heb. vii. 25. It has been shown that he is the mighty God; he is therefore able to save. And being divine, he is possessed of infinite perfection and excellence; and therefore his sacrifice is of infinite value. It must of course be sufficient for all the ends of the earth. “The dignity of his person imparted to his sufferings a worth above all price.” His obedience and death are infinitely meritorious. They constitute an all-sufficient righteousness. He knows the sufficiency of his atonement and the whole extent of his ability to save; and as there can be no doubt on these points, the propriety of the invitation is unquestionable.

The second point demanding attention is the call or invitation itself, Look unto me, and be ye saved. But what is

it to look? What does the Saviour mean when he calls upon sinners to look unto him? It is such a look as is connected with salvation. It is more than to look with the bodily eyes; it is the same as to believe; it is faith. Different terms are used in the Scriptures to describe faith, according to the various aspects in which the Lord Jesus is there held up to view. "When the flesh and blood of Christ (or his incarnation and satisfaction) are exhibited as meat indeed, and drink indeed; faith, in conformity to this, is called eating and drinking of the same, John vi. 55, 56; when Christ is held forth as a refuge, faith is a flying to him for safety, Heb. vi. 18; and when he is represented as a door, faith is an entering in by him," John x. 9. Faith\* is a receiving of the Lord Jesus Christ and a resting upon him for salvation. We receive him as the gift of God freely offered; we rest upon him as the foundation of our hope. So we are invited to look to him as the Author and Finisher of our faith; and we are to look to him as the Lamb of God which taketh away the sin of the world, John i. 29; we are to look to him as the one who came to seek and to save the lost, and who is able and mighty to save, Luke xix. 10; Isa. lxiii. 1; and to look is to believe; it is to receive and rest upon Jesus Christ alone for salvation, as he offers himself to us; it is to commit our souls and our all to him for time and eternity.

There may be here an allusion to the brazen serpent erected by Moses, as recorded in the 21st chapter of Numbers. The Israelites murmured, and the Lord sent fiery serpents among them. Many were bitten, and much people of Israel died. Moses was commanded to make a fiery serpent of brass; he did so, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. Num. xxi. 4—10. Here was a type of Christ. Hence the Saviour says, And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. John iii. 14, 15. And again, When ye have lifted up the Son of man, then shall ye know that I am he. John viii. 28. And yet again, And I, if I be lifted up from the earth, will draw all men unto me. John xii. 32. Jesus has been lifted up upon

\* See Fisher's Catechism, Part 2, page 151, published by the Presbyterian Board.



the cross; his own self bare our sins in his own body on the tree, 1 Pet. ii. 24; he hath once suffered for sins, the just for the unjust, that he might bring us to God, 1 Pet. iii. 18; and now he invites us to look unto him and be saved. Sin, like a fiery serpent, has pierced us; we are dying of our wounds; and we are to look to Christ for life.

Hence, in the third place, it is worthy of attention to whom we are to look. We have seen who it is that speaks: it is Jesus Christ, the Saviour of sinners. To him we are to look. There is no Saviour besides him. It is vain to look any where else for salvation. This point is settled by inspiration itself. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts iv. 12. It is happy for our race that there is salvation in him. We have reason to rejoice that this blessed invitation is given unto us. We might have been left with no salvation provided; or we might have been suffered to live and die in ignorance of the gospel. But the Lord has pitied and provided. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John iii. 16.

And, in the fourth place, we see for what we are to look to Christ. It is salvation—look and be saved—just the blessing we need, for we are perishing in our sins. And as there is no Saviour but Jesus, so there is no salvation but by looking to him for it. We must look to him to be saved, or we can never be saved at all. And salvation is deliverance from sin. This is the direful evil which is working our ruin. It has corrupted us in all the parts and faculties of our souls and bodies and rendered us unfit for the holy society and employments of heaven. Happiness does not depend so much upon place as upon character. To be prepared for heaven our corrupt natures must be renovated; sin must be removed; we must not only be delivered from condemnation, but from corruption. Jesus saves from sin, and in so doing delivers from wrath. Matt. i. 21. 1 Thess. i. 10. And they who do look to Jesus Christ by faith, are saved. He that believeth on the Son hath everlasting life. John iii. 36. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. 1 John v. 12. And the Saviour declares, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not

come into condemnation; but is passed from death unto life. John v. 24. Hence we are to look unto Jesus for pardon, sanctification, eternal life—all the blessings of salvation; ask, that we may receive; seek that we may find. Matt. vii. 7, 8.

But, in the fifth place, who are invited to look to Christ for salvation? All the ends of the earth—all the world—all the nations of the earth—all the people of the world. There is a coincidence between this invitation and the commission of our Saviour to his ministers: Go ye into all the world, and preach the gospel to every creature. Mark xvi. 15. The commission extends to all the world, and every creature in it; and so does the invitation. Nor is this the only unlimited call which the Saviour makes: Ho, every one that thirsteth, come ye to the waters. Isa. lv. 1—3. And whosoever will, let him take the water of life freely. Rev. xxii. 17. If any man thirst, let him come unto me, and drink. John vii. 37. Let all the ends of the earth, those who are far off and those who are nigh, look unto Jesus Christ and be saved.

This invitation is free. It implies no merit on the part of those to whom it is given, nor does it admit of any. Salvation is offered as a free gift, and there is no merit in accepting a gift. Rom. vi. 23.

“He makes no hard condition,  
’Tis only—Look, and live.”

The invitation is general. It is not given to any particular class; it extends to all classes, ranks, and conditions; and no one need think himself excluded. The gospel call excludes no one, and why should any one exclude himself?

The invitation is universal. It covers the wide world; it reaches to every nation and tribe; to every family and every individual. Reader, you are as distinctly invited to look to Jesus Christ and be saved, as if you were the only person in the world!

And the invitation is sincere. The Lord Jesus never trifles. He means just what he says. His sincerity is seen in his agony in the garden; in his groans upon the cross;

in all he said and did. He was in earnest when he undertook the work of human redemption; and he is sincere when he says to the ends of the earth, Look unto me, and be ye saved.

The invitation is earnest and pressing. He who gives it seems unwilling to take any denial. He presses his claims in various forms; he urges every motive; he uses every variety of expression in order to engage attention and persuade poor miserable sinners to accept of the benefits he offers them. He warns them of eternal death; he holds up life, eternal life, and inquires, Why will ye die? Ezek. xxxiii. 11. Again he says, Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev. iii. 20.

And this invitation includes every period of life and every variety of character. Sinners of every age and of every grade are here invited to look to Jesus and be saved. Are you young? He says to you, Look and live! Are you old? He says to you, Look and live! Are your sins many? are they great? He is a great Saviour; and he says to you, poor sinner, to you, Look and live!

But you ask, Why should I look to Jesus? The reply has been anticipated in part, still it is worthy of further attention. He says, I am God, and there is none else: hence you should look to him because there is none else to whom you can look. You may search creation over—you may go to the ends of the earth—you may ascend up into heaven—and you can find no other Saviour—no other being who can help—none else who can save. He, and he alone, is able to save.

“None but Jesus  
Can do helpless sinners good.”

And he is willing to save. He has given abundant proof of his willingness. He waits to be gracious. He stands ready to receive you. He invites the needy and perishing to look and be saved, You are needy—you are perishing—will you look? or will you die?

This subject teaches us the connection between faith and

salvation. They who look are saved; they who do not look cannot be saved. Hence the propriety of calling faith a saving grace. Where faith is, there is salvation begun; and where there is no faith, there death reigns. You see, then, the necessity of faith: look, believe, if you would be saved.

Again; every one who hears the gospel is authorized to believe it. The gospel is good tidings of great joy to all people. Luke ii. 10, 11. Jesus says to all, Look and be saved. The gospel call extends to every creature. Every one who hears should believe, look to Christ by faith and prayer, trust in him as his Saviour, and thus appropriate to himself the general offer and make his own calling and election sure. 2 Pet. i. 10.

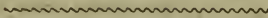
But though all are invited to Christ, and all who hear are authorized to believe in him, yet all are not saved by him; not because he is unable or unwilling, nor because of any defect or deficiency in his satisfaction, but because they will not look unto him for salvation. John v. 40. A universal offer implies not universal salvation. A general invitation does not benefit those who do not accept it. Though Christ invites all, yet many perish in their sins; and it is clear that they who perish under such circumstances, are without excuse. They do not reject the atonement because of its definiteness, but because of their wickedness. They will not come unto Christ for life. Reader, shall this be your condemnation? The Lord forbid! O hear when Jesus invites. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Look, that you may be saved! Believe, that you may live!

THE END.



# WHAT IS FAITH?

## A LETTER TO A FRIEND.



MY DEAR FRIEND—Your letter is received, and I hasten to answer it. You feel yourself a sinner. You have some conviction of what your heart is, as well as of what it should be. You are sensible that it is unfit for heaven, and that it must be made new, or you cannot be saved. Hence the propriety of earnest prayer for a new heart and a right spirit. But rest not on your prayers, for there is nothing meritorious in them. Neither make it your aim to seek for peace. This is often a mistake of the anxious. They are distressed; and instead of surrendering to Jesus Christ, yielding to his Spirit, embracing him by faith, and doing their duty, they are seeking relief from their distress. Now so long as this course is pursued, true and lasting peace cannot be found. That is the fruit of faith: and so long as faith in Jesus Christ is not exercised, it cannot be enjoyed. Hence the sinner's first duty is, to come to Christ. The business of salvation is between Christ and the soul. It is with the Saviour that you have to do. Religion is a personal concern. Therefore be much alone. Read the Bible; examine yourself; meditate; pray; but above all, and first of all, believe in Jesus Christ. But you ask me, "What is it to believe? What is faith?" I reply, fully to understand it, you must put forth the act, and believe for yourself: you must know what it is by experience, fully to comprehend it. Still, that I may try to help you, let me say,

1. Look at yourself. Review your life; search your heart; call to mind your past offences; array your sins in

order before you ; compare yourself with the law of God, with the whole Scriptures, and endeavour to realize what you are : how corrupt, how vile, how miserable, how helpless, how undone, how hopeless, how perishing, how ill-deserving, how hell-deserving !

2. Then look at the Saviour. Consider his person, character, offices, and work : how wonderful, how excellent, how glorious ! What abundant provision is here ; what fulness in his atonement ; what efficacy in his blood ; what sufficiency in his righteousness ; what prevalency in his intercession ! God is just, but his justice is satisfied by the atoning Saviour ; the law of God condemns us, but Jesus came to deliver us from the curse ; the Holy Spirit convinces of sin, and takes of the things of Christ and shows them unto us. John xvi. 7—15. He leads us to feel our need of Christ ; and as you are convinced of your sins, and feel your need of an interest in the Saviour, you are under his influences. The Spirit is striving with your heart. Beware that you resist him not. Grieve him not away. He would draw you to the cross. He would lead you to look to the Saviour, and flee unto him.

3. Then consider not only the sufficiency of the Saviour, but his willingness to save ; yes, his willingness to save you. He makes a full and free offer of himself ; he invites sinners to come unto him ; and he does not exclude you from his gracious invitations. You are persuaded of his ability to save ; you know he is able ; why not credit his willingness as well as his ability ? Why not take him at his word ? Is he not worthy of confidence ? And hath he not said, "Him that cometh to me, I will in no wise cast out ?" John vi. 37. "Ho, every one that thirsteth, come ye to the waters : " Isa. lv. 1. "Whosoever will let him come." Rev. xxii. 12. "If any man thirst, let him come." John vii. 37. Then you may come. Jesus Christ is willing to save ; he is waiting to be gracious ; he is ready to receive you. Such is the testimony of Scripture.

4. Then "What is faith ? or, What is it to believe ?" As it respects God, it is to credit his word, the record he has given of his Son, and then to act accordingly, and receive his Son as he is offered in the word and trust in him. As it respects the Saviour, it is to credit his promises, his invitations, his offers of himself, his ability and willingness

to save, and then to act accordingly, and rest on his promises, accept the invitations, close in with the offers, and so to embrace Christ as our Saviour, and trust in him for salvation. To believe in Christ is to trust in Christ; it is to confide in him, to commit our souls to him, and be willing that he should reign over us and in us, and save us in his own way, and dispose of us to his glory. Hence faith is one of those terms which can scarcely be made plainer by definition. It is belief; it is trust; confidence; reliance—affectionate and obedient reliance upon the Saviour of sinners. It is variously expressed in the Scriptures, as believing in Christ, coming to Christ, feeding on Christ, eating his body, drinking his blood, looking to him, fleeing to him, receiving him, laying hold of him, building on him, putting on the Lord Jesus Christ, &c. The Assembly's Shorter Catechism says, "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel." And says Fisher's Catechism,\* which explains the Shorter, "When the flesh and blood of Christ (or his incarnation and satisfaction) are exhibited as meat indeed, and drink indeed, faith, in conformity to this, is called eating and drinking of the same; John vi. 55, 56. When Christ is held forth as a refuge, faith is a flying to him for safety; Heb. vi. 18. And when he is represented as a door, faith is an entering in by him;" John x. 9. Faith is receiving Christ, "because Christ the glorious object of it, is revealed in Scripture under the notion of a gift, 2 Cor. ix. 15, presented to such as are quite poor, and have nothing of their own," Rom. v. 17, 18. It is resting on Christ, "because he is revealed in the word as a firm foundation, Isa. xxviii. 16, on which we may lay the weight of our everlasting concerns with the greatest confidence and satisfaction, Psa. cxvi. 7." And resting on Christ is "the same with trusting in him, Isa. xxvi. 4; or relying on his righteousness and fulness, as laid out in the word, for our unanswerable plea and inexhaustible treasure," Isa. xlv. 24. Such is faith: to believe in Christ is to receive and rest upon him alone for salvation, as he is offered in the Scriptures; and he is offered fully and freely to all; he is offered to you; and he is both able and willing to save all who come to him; he is willing to save you, if you will but come; for every one who hears the gospel is authorized to believe it and accept the salvation it reveals. The gos-

\* Published by the Presbyterian Board of Publication.

pel excludes not you from its offers; and why should you exclude yourself? "This is his commandment, that we should believe on the name of his Son, Jesus Christ." 1 John iii. 23.

5. Then just go to Jesus Christ. Receive him; rest on him; trust in him; and serve him, whether you have peace or not. Commit your soul to him; give him your heart; surrender yourself and your all to him; go to him just as you are, confide in him, begin to serve him and to do his will, and make it the business of your life to live to his glory; and let him take care of your peace and salvation—trust him with your soul and your peace. Confide all to his hands. And do this now; for now is the accepted time. 2 Cor. vi. 2. I do not advise you to cease to be anxious; but to receive Jesus Christ and devote yourself to him; serve him all your days, and seek him till you find him precious to your soul. You have "broken many solemn resolutions:" this teaches you your weakness and your helplessness. Let your mind be firmly resolved, not in your own strength, but in the strength of the Lord; but trust not in resolutions: trust only in Christ; in him is strength, and help, and salvation. To him I direct you; there is salvation in no other: flee to him; believe and live!

"Jesus, the name that calms our fears,  
That bids our sorrows cease;  
'Tis music in the sinner's ears;  
'Tis life, and health, and peace."

Hoping you may soon know by happy experience "what it is to believe on Christ," and no longer have occasion to ask, "What is faith?" I remain  
Your affectionate friend  
and pastor.

THE END.



## A REFUGE FROM THE STORM

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### THERE IS A STORM TO WHICH MAN IS EXPOSED :

1. BECAUSE he is a sinner. This is the charge which the Scriptures bring against the human race: for all have sinned, and come short of the glory of God; there is none righteous, no, not one. Rom. iii. 10—23. This sad truth is written on every page of human history, on every statute book of every nation, in the records of every court of justice, and it is confirmed by every man's experience and observation. To prove the universality and totality of human depravity is as complete a work of supererogation as it is to prove that a globe is round, or that a triangle is a three-sided figure, or that a square has four sides! We know that we are sinners; that we have often done violence to our own sense of right and wrong; that we have transgressed the law of God and exposed ourselves to his displeasure. No man need go out of himself for proof of his fallen condition. He has it in his own heart and life; and if he question this testimony, let him open the Scriptures, and there he will find the proof of his sinfulness written so plainly that he can neither doubt nor deny it; or, should he attempt the denial, the proof is so clear and strong against him, that the very attempt is the fullest demonstration of the desperate wickedness of his heart. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. v. 12—

19. Man is a sinner ; and he is exposed because he is a sinner.

2. And also because God is holy, just, and true. God is holy, and hates sin ; he is just, and will punish it ; he is true, and will perform all that he has threatened. Sin is repugnant to his nature : it is the abominable thing that he hates. Jer. xlv. 4. He can never love it ; can never overlook it ; can never forgive it, except in that way which his infinite wisdom has devised. His hatred of sin he must and will express. He did express it in the sufferings of Christ our Substitute ; and he will express it in the sufferings of the sinner who avails not himself of the Substitute which has been provided. Because the divine character is what it is, the sinner is in danger. Blot out, if you please, every threatening in the Bible ; and what does the sinner gain ? So long as God is unchanged, so long is he exposed to God's anger. Put together the holy nature of God and the unholy nature of man, and what concord is there between them ? While both remain unchanged, what hope is there that man can ever enjoy the presence of God ? And think of God's justice, which leads him to punish sin because it is sin, because it deserves punishment ; and while God remains just, how can the sinner hope for safety ? No ; there is no safety, and no escape, to the finally impenitent. While God is holy, just, and true, and man remains what he is by nature and practice, a sinner, there is a threatening storm which may well excite his fears. Be the Bible true or false, it matters not as to this point : the contrariety of man's nature to that of God exposes him to endless misery !

3. Hence the storm is dreadful. It is nothing less than the wrath of God—the expression of the infinite aversion of his nature to that which is unholy. We sometimes see this expression in this world—in the judgments which have fallen upon nations, the chastisements inflicted upon individuals, the calamities which have distressed the world, and in the remorse of conscience which has overtaken some daring transgressors. But the most striking expression of God's anger against sin which the earth has ever seen, was in the agonizing death of the Saviour of sinners. He did no sin ; he was holy, harmless, undefiled, separate from sinners ; yet he was treated as a sinner, made sin for us, because our sins were laid on him ; he bare our sins in his own body on the tree—endured their punishment—and so

was made a curse for us. 1 Pet. ii. 22—24. Heb. vii. 26. 2 Cor. v. 21. Isa. liii. 5, 6. Gal. iii. 13. And if these things were done in a green tree, what shall be done in the dry? Luke xxiii. 31. If he who did no sin, but only had our sins laid on him, thus suffered, what must the sinner himself suffer, dying unforgiven? If such are the expressions of God's anger against sin in this world, what must be its expression in the world to come, where there is nothing to modify or alleviate it? In what manner the anger of God shall be expressed, we may not be able exactly to determine; nor is it necessary that we should know. The most terrific descriptions of it are given in the Bible. It is a fire, a whirlwind, a tempest, every thing that is dreadful; and if such are the figures by which it is described, what must be the reality?

4. And the storm is eternal. That storm of forty days and forty nights which drowned the old world was long indeed, but it had an end; and in the dispersing clouds was seen the bow of promise that the earth should no more be destroyed by a flood. There have been long storms since, but none without an end. Some have been dreadful while they lasted; but their end, when the sun again appeared in the heavens, or the moon and the stars were seen, has filled the hearts of men with joy. But that storm to which the wicked are exposed, shall have no end. Its clouds shall never be dispersed; no bow of promise will ever appear to the tempest-driven souls who experience its merciless peltings; no sun to them will ever rise and shine; no moon, nor stars appear. That storm will ever be gathering blackness; it will ever be increasing in fury. No traveller will there ever enquire, Watchman, what of the night? No watchman will ever respond, The morning cometh. Isa. xxi. 11, 12. To that night there will be no morning; to that storm there will be no termination. An eternal storm—the wrath of God for ever inflicted—the curse of the law for ever enduring—for these shall go away into everlasting punishment—the wrath of God abideth upon them—they shall not see life—eternal death! Matt. xxv. 46. John iii. 36. Rom. vi. 23. Oh, whose heart does not melt within him at the thought of his exposure to such a doom? Yet this is just the exposure of every impenitent man!

5. For this storm is sure to come and it is even now

impending. The threatening clouds will not disperse; the gathering gloom will not vanish away. God changes not; his word is sure; his nature is immutable. The holiness of his character, as well as his justice and truth, renders the overthrow of the wicked certain. They may flee to their refuges; they may explain away the threatenings of the Bible; yet, while God remains what he is, and they remain what they are, there is no heaven for them—they and Jehovah cannot live in the same heaven—eternal banishment from God awaits them—a certain fearful looking for of judgment and fiery indignation. Heb. x. 27. 2 Thess. i. 8, 9. They are already condemned. John iii. 18. They are as near to perdition as they are to death. Vengeance is approaching as rapidly as life itself is passing away. Their judgment lingereth not, and their damnation slumbereth not. 2 Pet. ii. 3. The gathering storm is hastening on; the rumbling of the distant thunder is heard; the lightnings are flashing athwart the darkness; the rising winds are impelling onwards the thickening tempest; and every moment the storm may burst with all its fury upon the sinner's unprotected head. Oh, sinner, look around you! Where are you? What horrors hang over you! What dangers impend! Is it not time to look for a shelter? time to enquire for a place of safety? Does not prudence dictate that you should be looking for a refuge from the storm? And is there a refuge? Yes—

**THERE IS A REFUGE FROM THE STORM; AND THIS  
REFUGE IS JESUS CHRIST.—ISA. xxv. 4.**

1. He came into the world for this very purpose. He was foretold as a Saviour; and he came to seek and to save the lost, to save from sin and from wrath. Isa. ix. 6. Matt. i. 21, and xx. 28. Luke xix. 10. 1 Thess. i. 10. He was prefigured by the cities of refuge among the Jews; and he is spoken of by the prophet Isaiah as a hiding-place from the wind, and a covert from the tempest. Isa. xxxii. 2. When he appeared on earth, it was said to the shepherds, I bring you good tidings of great joy, for unto you is born a Saviour, Christ the Lord. Luke ii. 10, 11. Jesus Christ came not merely to set an example of obedience to the divine law; nor did he die merely to attest by his death the truth which he had taught and honoured by his life: he came to obey and die as the Substitute of sinners; to re-



deem men from their exposure to wrath ; to reconcile them to God by his death ; to be a refuge from the storm. For this he came ; and for this he died, the just for the unjust. Gal. iii. 13. Heb. ii. 14—18. 1 Pet. ii. 21—24, and iii. 18.

2. Jesus Christ is a refuge adapted to our wants and necessities. His person, character, and offices, are just such as fit him for the work which he has undertaken. All our wants may find in him a full supply ; all our necessities are not only met but exceeded. We need a divine Redeemer ; and at the same time one who, by the possession of our nature, can sympathize with us in our temptations and trials ; and such an one is Jesus Christ, the God-man. 1 Tim. iii. 16. We need a Redeemer who can be, at the same time, a Prophet, a Priest, and a King ; and such an one is Jesus Christ, for he sustains all these offices, and by them is able to cure our “threefold misery, ignorance, guilt, and bondage.” We need a Redeemer who can complete the work which he undertook ; and such an one is Jesus Christ, for he said, ere he expired, It is finished, and when he ascended he led captivity captive, and he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. John xix. 30. Eph. iv. 8. Heb. vii. 25. Are we sinners ? Jesus can save us from our sins, for he has borne their punishment in our stead. Are we exposed ? Jesus can rescue us from our exposure, for he has satisfied the claims of justice and been made a curse for us. The storm has fallen on him, that we might be shielded from it : he has survived the storm, and lives to be the refuge of those who will flee to him for safety. Just what we need, and all we need, we shall find in Jesus Christ. There is not a want in our natures, nor in our circumstances, which is not met by his all-sufficiency, by his wonderful adaptation to our wants and necessities.

3. And Jesus Christ is an accessible refuge. He is not one that is unapproachable ; one to whom no access can be gained ; but a refuge which every eye can see, and to which every soul may fly. Jesus Christ is accessible because he is divine. He is in every place ; and wherever we may seek him, there he is found. He is accessible because he possesses our nature, and can sympathize with us in all our anxieties, hopes, and fears. He can be touch-

ed with the feeling of our infirmities; he knows how to pity and how to help. Heb. ii. 17, 18, and iv. 14—16. He is accessible because he is willing to save. Of this he has given evidence in all that he has done to redeem us. His body broken and his blood shed for the remission of sins, are a demonstration of his willingness to save. Matt. xxvi. 26—30. The same truth is taught in his gracious invitations. Isa. xlv. 22. He invites the sinner to flee to him for refuge; and he declares that he will not cast out him that cometh. Matt. xi. 28—30. John vi. 37. Yes, sinner, an accessible refuge is placed before you—a refuge which invites your entrance—and which holds out every inducement for you to enter. Oh enter in, ere the door of hope be closed for ever!

4. Jesus Christ is an eternal and all-sufficient refuge. He is from everlasting to everlasting, the same yesterday, to-day, and for ever. Micah v. 2. Heb. xiii. 8. He can protect all who flee to him, for he is God all-sufficient. 2 Cor. iii. 4, 5. There are refuges which are perishable; but this is an imperishable refuge. It will endure when time is no more, for Jesus ever liveth. Heb. vii. 25.

5. And he is a safe refuge. Safe, because he is mighty to save—because his atonement is sufficient—because his righteousness is perfect—because his Spirit is Almighty; a safe refuge, because his word of promise is sure—because his blood cleanses from all sin—because his intercession is prevalent. The Father heareth him always; and Jesus will never leave nor forsake them who confide in him. They who take shelter in Jesus Christ shall never be destroyed. No storm of wrath shall fall on them; they shall never perish. Isa. lxiii. 1. Heb. vi. 17—20. 1 John i. 7. Heb. xiii. 5. John x. 27—30.

There, safe they shall abide,  
There, sweet shall be their rest,  
And every longing satisfied,  
With full salvation blest."

Such is the refuge; but how shall we enter? Not by sitting still, and saying, We can do nothing. Neither could the man with a withered hand heal it himself; nor could he stretch it forth unhealed; but in stretching it forth it was healed by divine power. Matt. xii. 10—13. So

the sinner is to flee to Christ; and in his flight there is help and salvation from above. Phil. ii. 12, 13. He is not to build a refuge of his own, nor to strive to prepare the way for entering the refuge which God has provided, but just to flee to this refuge and enter in. And the way to enter and escape the storm, is, by faith. Look to Jesus Christ; come to Christ; believe in him; trust in him; and you are safe. This is the way to enter.

As to the duty of entering, God commands it, and we should obey him. Our necessities also should drive us to Christ. How great are they! We are perishing; the storm is approaching; and how can we escape it, if we flee not to the Saviour? His love should draw us to him. How great his love! And can we slight it? And if we do, how richly we deserve to perish! And how miserable must be our doom!

Do you ask for motives for entering the refuge? They may be drawn from the world, heaven, earth, and hell. They lie thick on every side; they are pressed upon you from every quarter; and it is not the want of motives that keeps you from the cross of Christ, but an evil heart of unbelief, a heart of sin, of adamant, and that will be your ruin!

Do you say you have fled from the storm and entered the refuge? But where is the evidence of it? I do not ask whether you feel the evidence in your own heart, but is it seen in your life? There may be much of obscurity in our exercises and there may seem to us a great mixture of sin and imperfection in our experience, and yet we may be children of God. Faith may be weak, and yet be real. Wherever there is faith, there is union with Christ; and the best evidence we can have of an interest in Christ, is pressing on in a life of obedience to his will. Commit yourself to him; trust in him and obey him; and you shall be saved.

“ Let every mortal ear attend,  
 And every heart rejoice;  
 The trumpet of the gospel sounds,  
 With an inviting voice.

- “Ho! all ye hungry, starving souls,  
That feed upon the wind,  
And vainly strive with earthly toys  
To fill an empty mind :
- “Eternal wisdom has prepared  
A soul-reviving feast,  
And bids your longing appetites,  
The rich provision taste.
- “Ho! ye that pant for living streams,  
And pine away and die,  
Here you may quench your raging thirst,  
With springs that never dry.
- “Rivers of love and mercy here  
In a rich ocean join ;  
Salvation in abundance flows,  
Like floods of milk and wine.
- “Ye perishing and naked poor,  
Who work with mighty pain,  
To weave a garment of your own,  
That will not hide your sin ;
- “Come naked, and adorn your souls  
In robes prepared by God,  
Wrought by the labours of his Son,  
And dyed in his own blood.
- “Great God, the treasures of thy love  
Are everlasting mines,  
Deep as our helpless miseries are,  
And boundless as our sins.
- “The happy gates of gospel grace  
Stand open night and day ;  
Lord, we are come to seek supplies,  
And drive our wants away.”

THE END.