



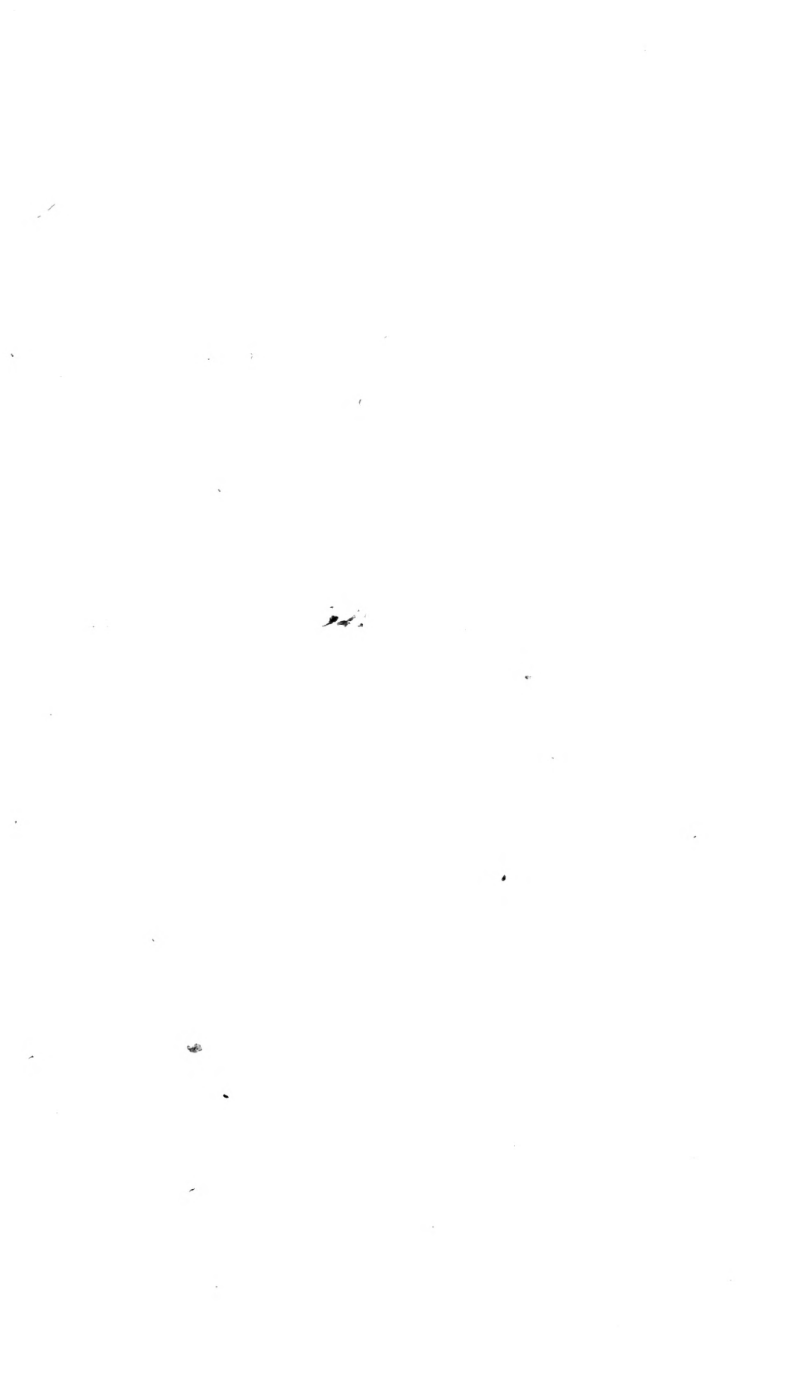
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AN INQUIRY INTO THE MEANS OF GRACE, THEIR  
MUTUAL CONNECTION, AND COMBINED USE,  
WITH ESPECIAL REFERENCE TO THE  
CHURCH OF ENGLAND,

IN

EIGHT SERMONS

PREACHED BEFORE

THE UNIVERSITY OF OXFORD,

AT THE

BAMPTON LECTURE

FOR THE YEAR MDCCCXLIV.

BY

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# EXTRACT

FROM

THE LAST WILL AND TESTAMENT

OF THE LATE

REV. JOHN BAMPTON,

CANON OF SALISBURY.

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— “I give and bequeath my Lands and Estates to  
“ the Chancellor, Masters, and Scholars of the University  
“ of Oxford for ever, to have and to hold all and singular  
“ the said Lands or Estates upon trust, and to the intents  
“ and purposes hereinafter mentioned; that is to say, I  
“ will and appoint that the Vice-Chancellor of the Uni-  
“ versity of Oxford for the time being shall take and receive  
“ all the rents, issues, and profits thereof, and (after all  
“ taxes, reparations, and necessary deductions made) that  
“ he pay all the remainder to the endowment of eight  
“ Divinity Lecture Sermons, to be established for ever in  
“ the said University, and to be performed in the manner  
“ following:

“ I direct and appoint, that, upon the first Tuesday in  
“ Easter Term, a Lecturer be yearly chosen by the Heads  
“ of Colleges only, and by no others, in the room adjoining  
“ to the Printing-House, between the hours of ten in the  
“ morning, and two in the afternoon, to preach eight Di-  
“ vinity Lecture Sermons, the year following, at St. Mary’s  
“ in Oxford, between the commencement of the last month  
“ in Lent Term, and the end of the third week in Act  
“ Term.

“Also I direct and appoint, that the eight Divinity  
“ Lecture Sermons shall be preached upon either of the  
“ following subjects—to confirm and establish the Christian  
“ Faith, and to confute all heretics and schismatics—upon  
“ the Divine authority of the Holy Scriptures—upon the  
“ authority of the writings of the primitive Fathers, as to  
“ the faith and practice of the primitive Church—upon the  
“ Divinity of our Lord and Saviour Jesus Christ—upon  
“ the Divinity of the Holy Ghost—upon the Articles of  
“ the Christian Faith, as comprehended in the Apostles’  
“ and Nicene Creeds.

“Also I direct, that thirty copies of the eight Divinity  
“ Lecture Sermons shall be always printed within two  
“ months after they are preached, and one copy shall be  
“ given to the Chancellor of the University, and one copy  
“ to the Head of every College, and one copy to the Mayor  
“ of the city of Oxford, and one copy to be put into the  
“ Bodleian Library; and the expense of printing them  
“ shall be paid out of the revenue of the Land or Estates  
“ given for establishing the Divinity Lecture Sermons;  
“ and the Preacher shall not be paid, nor be entitled to  
“ the revenue, before they are printed.

“Also I direct and appoint, that no person shall be  
“ qualified to preach the Divinity Lecture Sermons, un-  
“ less he hath taken the degree of Master of Arts at least,  
“ in one of the two Universities of Oxford or Cambridge;  
“ and that the same person shall never preach the Divinity  
“ Lecture Sermons twice.”

## P R E F A C E.

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THE subject of the following Lectures was suggested to the Author by a near and dear relative, to whom, as well as to other judicious friends, he is also indebted for many valuable hints during the prosecution of the work. Though fully aware of the difficulty and delicacy of the task, and of the inadequacy of his own powers, he was induced to undertake it, by the consideration, that, so far as he is aware, no systematic work upon the "Means of Grace," as *a whole*, is to be found in our language, and that, as even in the best of our devotional books, the full consistent use of these divinely-appointed instruments has not been sufficiently enforced, many popular errors have become current in consequence. And now that his task is concluded, he is comforted by the hope, that what has thus been imperfectly attempted towards supplying the deficiency, may be one day followed up by some one more competent to the vastness of the design.

Deeply impressed with the conviction not only that many theological errors owe their origin to inadequate conceptions of these momentous truths,

but that the course of Christian virtue, and the growth of the Divine life in the soul, are likewise practically hindered by the partial application of God's own gifts, the writer would earnestly entreat, that the work may be read with the same unity of design according to which it was composed. The subjects of the several Lectures admit, indeed, of being considered separately each apart from the rest; but as sure as God is ONE, these helps to holiness were intended not to be divorced, but to lend each other mutual support and light; and, inasmuch as, though made up of several parts, they yet constitute one whole in the economy of God's grace, so is it as unphilosophical as it is perilous, to put asunder in theology what He has joined in fact. Accordingly, the Lectures are so arranged as to represent the mutual coherence existing between the several Means of Grace; the link which connects them all, being shewn to be the Baptismal Life.

The treatment of these "means," with especial reference to the branch of Christ's Church of which we are members, was forced upon the Author by the circumstances of our times. The days are upon us, when every religious system is being sifted "as wheat." It is doubtless good for us, that we are so tried; it will shake us from the slumbers of indifferencism; it will remind us that there is a right or a wrong in every thing; it will help us to distinguish our friends from our enemies, *internal* as well as

external ; above all, it will bring the Church upon her knees, as the only attitude befitting a Mother, who, for our sins, is *traded*, *scoffed at*, and *hated by her own children*, even *while they cling to her breasts* ; it will drive her, in humiliation and in prayer, to repent of, and to amend, her deficiencies ; to make her *practice* commensurate with her *theory*. And yet, be it said humbly and reverentially, amidst “ the trouble, and rebuke, and blasphemy,” with which she is assailed, there are even now growing indications that the Spirit of God is abiding within our Church ; that she is yet destined to be a fruitful mother of children ; that, even for the “ dry and thirsty land, where no water is,” she is yet an appointed channel of the floods of God’s grace.

And if, in endeavouring to justify these hopes, the Author has been unable in the following pages to avoid controversy, he would yet hope that he has not treated the subject in a controversial spirit, that he has not allowed zeal for God’s service to degenerate into “ wrath, anger, and clamour.” He has noticed error, indeed, wherever he found it, on the right hand or upon the left, whether in the shape of Romanism or of Dissent ; but the Roman Catholic and the Christian Dissenter he regards unfeignedly with charity and hope.

In conclusion, he would entreat the reader to ponder the words of a writer, who was quite sufficiently alive to the *genuine* Ideal of a Church, and

who is much oftener quoted than understood : “ In fine, if any thing may have been defective or amiss in that order which the Church of England establisheth, it is but justice to compare it in gross with both extremes which it avoideth<sup>a</sup>.” . . . .

“ So necessary is it for me to continue in the resolution of my non-age ; as being convinced, on a new inquiry, that the *means of salvation* are more sufficient, more agreeable for substance to the Scriptures, expounded by the original practice of the whole Church (though perhaps not for form) *in that mean*, than in *either extreme*<sup>b</sup>.”

*Ch. Ch.*, Oct. 1, 1844.

<sup>a</sup> Thorndike (Conclusion of Epilogue), p. 423.

<sup>b</sup> *Ibid.* pp. 421, 422.

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# SERMON I.

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2 ST. PETER i. 2—4.

GRACE AND PEACE BE MULTIPLIED UNTO YOU, THROUGH THE KNOWLEDGE OF GOD, AND OF JESUS OUR LORD, ACCORDING AS HIS DIVINE POWER HATH GIVEN UNTO US ALL THINGS THAT PERTAIN UNTO LIFE AND GODLINESS, THROUGH THE KNOWLEDGE OF HIM THAT HATH CALLED US TO GLORY AND VIRTUE; WHEREBY ARE GIVEN UNTO US EXCEEDING GREAT AND PRECIOUS PROMISES; THAT BY THESE YE MIGHT BE PARTAKERS OF THE DIVINE NATURE, HAVING ESCAPED THE CORRUPTION THAT IS IN THE WORLD THROUGH LUST.

IN this prayer of St. Peter, in behalf of those to whom his second Epistle is addressed, two facts are evidently presupposed; first, that the objects of it had already attained, in some measure, to a state of grace and peace; and secondly, that their condition admitted indefinitely of advance and improvement. If they had not as yet attained such a condition, the Apostle would surely have prayed not for its increase, but for its attainment; if the grace acquired did not admit of increase, he would have prayed, not that it

should be *multiplied*, but that it should be *preserved* and *continued*. And this conclusion is confirmed both by what precedes the text, and by what follows it. On the one hand, these disciples *had* already, according to the superscription of the Epistle, “obtained like precious faith with us [the Apostles] through the righteousness of God and our Saviour Jesus Christ<sup>a</sup> ;” God’s “divine power *had* given to them all things that pertain unto life and godliness<sup>b</sup> :” on the other, in the passage immediately following the text, they are instructed to “*add* to their faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience godliness ; and to godliness brotherly kindness ; and to brotherly kindness charity<sup>c</sup> .” That is, they were to advance step by step in the heavenward path of grace, from one spiritual acquisition to another, till they reached the highest eminence of all, the perfect love of God and man.

But it is further evident, that the Apostle intends to point out a connexion between their present privileges and their future possible attainments : the former, indeed, are represented as *means* to the latter. “All things that

<sup>a</sup> 2 St. Peter i. 1.

<sup>b</sup> Ibid. v. 3.

<sup>c</sup> 2 St. Peter i. 5—7.

pertain unto life and godliness *are* given unto us," are already within our grasp; and they are means "whereby *are* given unto us exceeding great and precious promises;" and these "great and precious promises," again, are also means whereby we may be "partakers of the Divine nature." Now to be made "partakers of the Divine nature" is utterly beyond our unassisted power; it *can* only be given to us supernaturally by the Holy Ghost: life and immortality and Divine glory, and the renewed image of Christ in our souls, can be imparted by "the Lord and Giver of life" alone. The "exceeding great and precious promises," then, which are alleged as the instruments of this surpassing glory, can only mean the gifts and graces of God's Holy Spirit, even "the promise of the Father<sup>d</sup>;" and, as these great and precious promises, these gifts and graces, are said to be the result and issue of "all things that pertain unto life and godliness," then these last words imply whatever is conducive to the life of God in the soul of man—all the methods of sanctification; and thus they may be taken as an exact equivalent to the term "means of grace."

<sup>d</sup> Acts i. 4.

I have thought it expedient thus far to open this remarkable passage, because it seems exactly to correspond to the design contemplated in the present course of Lectures. Amongst the subjects specified in the founder's will, "the Divinity of the Holy Ghost" occupies a prominent place. The *direct* proof of that fundamental article it will not be my object to furnish; but I would humbly trust, that by the aid of the same Holy Spirit, the result of our inquiries may be in some degree an illustration, and a practical confirmation of its truth. No inquiry, indeed, appears more adapted to the exigencies of the present time, none more likely, under the Divine blessing, at once to silence the gainsayer, to awaken the careless, to win over those who are still aliens to the Church, to gratify the cravings and soothe the misgivings of those who are already walking, in faith and obedience, within her holy precincts, than an endeavour, could it only be adequately conducted, to elucidate the nature and connexion of the ordinary methods by which "the Lord and Giver of life" exerts His gracious influences to guide and strengthen us in the path of Christian holiness.

The object, therefore, which, in humble reliance upon Him "whose strength is



made perfect in weakness," I shall propose in the ensuing Lectures, will be a connected inquiry into the means of grace. And, in the execution of this design, it will *first* be necessary to consider shortly what we are to understand by the term "means of grace," what is their nature and extent, and for whom the privilege of enjoying them is designed. *Secondly*, I shall have to shew more in detail that the means of grace taken separately, are, for the sake of Jesus Christ, actually and specifically made conducive, through the Eternal Spirit, to the salvation of the Christian man, and that in accordance with God's express promise in holy writ; that each has, by Divine appointment or sanction, its peculiar province in the work of our sanctification—has it, I mean, even according to our finite views of Divine things; and that each may be enjoyed within the bosom of our own Church in as full a measure, to say the least, as in any other Christian community. The consideration of these particulars will occupy several of the succeeding Lectures. *Lastly*, and as the conclusion of the whole, it will be my purpose to establish the momentous truth, that, as each taken separately has its peculiar use, and as no single

one, “where it may be had,” can be safely neglected, so our true duty and privilege lies in the *employment of them all, in connexion one with another*, in treating them not as *isolated parts* of the Christian scheme, but as combined into *one harmonious* remedial system appointed by God’s infinite mercy in Christ, for the recovery, the progress, and perfection of His people; one concentrated manifestation of the operations of God’s Holy Spirit, each mutually strengthening and illustrating the others, and all conspiring in the Divine work of educating us for heaven.

It may be necessary to premise, that it will form no part of the present design to confute the *à priori* objection which would deny the existence of *any* means of grace whatever—which would bid us look, as a matter of *ordinary* experience, for the sensible illapse of the Holy Spirit, independent of all appointed means, and irrespective of human efforts and prayers<sup>e</sup>. The sect which professes to hold this opinion *formally* (if sect it can be called, which, by the hypothesis of its unhappy creed, has excluded itself from the Christian family) is at the present day, both

<sup>e</sup> I say *ordinary* experience, for no one can deny the axiom, “*Gratia non obligatur mediis.*”

in numbers and influence, inconsiderable ; and the opinion is overborne and refuted, not only by the whole *tenor*, indeed by the very existence of the holy volume (itself emphatically called *instrumentum* :) not only by the constitution and the uninterrupted witness of the Apostolic Church of all ages, but by the concurrent belief and practice of all Christians of every sect and denomination, indeed by the inconsistencies of the gainsayers themselves in spite of their theory ; nay, by the instinctive and traditionary usages of the very heathens ; and no wonder, since it is opposed to the instincts of nature, and to the whole analogy of the moral and physical constitution of man.

Unanimous, however, as is the testimony borne to the existence of *some* means of grace, there is scarcely less diversity in the opinions of Christendom respecting the means themselves. Indeed it may be said with truth, that the main controversies which have agitated the Christian world, at least in later times, have mostly had their origin in this source : it is in respect to the means of grace that most of the corruptions which have crept into the Church, have exerted their most fatal influence. Error has originated, either in resting in the *means*

to the virtual forgetfulness of the *end*, or in the neglect of the *qualifications* of the recipients (such as faith and repentance); or in the undue exaltation of one of the means above others; or in the addition or substitution of ordinances which have no pretensions to the name; or in the arbitrary curtailment in the number of those which are genuine means; or in the practical disuse and renunciation of them all. And we may surely add, that one characteristic of a pure and sound branch of Christ's Church in its perfect state, that in which it *differs* from the various forms of error, is that the genuine means of grace, in all their fulness and integrity, may be therein freely enjoyed by all its members, in proportion to their several wants and capacities.

And now, in venturing forth upon this troubled ocean of past and present controversy, let it not be supposed that I am insensible to the shoals and rocks on either side which will beset my course; still less that I am bent upon making *discoveries* in the regions of Divine truth. Next to your prayers (of which I would earnestly entreat the benefit), the only hope there is, by God's assistance, of a safe and useful issue to my undertaking, lies in my anxious desire to be permitted with

you, under the guidance of our Church, “to stand in the ways, and see, and ask for the old paths, where is the good way,” that we may “walk therein, and find rest for” our “souls<sup>f</sup>.”

The meaning of the word “grace” when used in this connexion, need not detain us long; the result of numerous passages in Scripture leads inevitably to the conclusion, generally admitted without dispute, “that grace is the supernatural assistance of God’s Holy Spirit, conveyed to the souls of the faithful, really, but in a manner wholly inscrutable to our finite understandings; that its office is to *illuminate*, to *sanctify*, and to *comfort*; that its presence is ordinarily apprehended by faith, not by sensible perceptions; that it operates either “by putting into our minds good desires,” or “by enabling us to bring the same to good effect;” that it is alike indispensable to the conversion of the sinner, and to the perfection (in whatever degree attainable) of God’s holiest servants; that, as respects our merits, it is wholly gratuitous, and that it is purchased by, and consequent exclusively upon, the meritorious sufferings and the exaltation of our blessed Lord.

<sup>f</sup> Jer. vi. 16.

Finally, we are permitted to speak of grace not only as of an *operation*, but as a *personal presence*; not only as of an *influence* exerted over our spiritual nature, but as an *actual indwelling* of God's Holy Spirit, the third Person of the adorable Trinity, within our hearts and souls<sup>g</sup>.

Such then being our scriptural idea of "grace," it is proposed to inquire "what are the means of attaining it." Now, the object to be attained being of a spiritual and transcendental kind, passing all human understanding, it at once results from the nature of such privileges, compared with the nature of the being for whose benefit they are intended, that the acquisition of these preternatural gifts is in no sense within the natural capacities of man: it is utterly out of man's power to imagine or devise of himself any means whatever of approaching God, still more of becoming "a partaker of the Divine nature." As is the gift, so must be the means also by which it is imparted, wholly of Divine appointment, the free gift of God. On His good pleasure it must depend whether any, and if any, what medium of communication shall be created between "the high and lofty

<sup>g</sup> John xiv. 17; 1 Cor. vi. 15; *ibid.* verse 19; 1 Cor. iii. 16, 17; 2 Cor. vi. 16; Rom. viii. 11; 2 Tim. i. 14.

One that inhabiteth eternity<sup>h</sup>,” and the dust and ashes of which He is graciously pleased to be mindful. From these considerations we may infer, that not every thing is a proper means of grace, which to our finite understandings may appear so ; and that whatever God has appointed and promulgated, however antecedently unlikely, as the channel of His Divine Presence, must be unhesitatingly accepted and believed. We cannot be absolutely certain, in regard to any given ordinance, that it is a means of grace, (that is, a means to *Christian* sanctification by the aid of the Holy Spirit, the Spirit of Christ), unless it has been revealed to us, *as such*, in God’s written word ; but if it has been so revealed, with a special promise that it shall be conducive to that end, then we are infallibly safe in adopting it with a view to our sanctification. We may take, as an obvious instance, the ordinance of Prayer. Of this it might be reasonably presumed, prior to the Scriptural proof, that it may be one of the means of grace. As a mode of communing with God, it might well be deemed an exercise spiritualizing and edifying to man. But to the Christian the value of prayer rests upon much higher

<sup>h</sup> Isaiah lvii. 15.

ground than the highest degree of antecedent probability: it rests upon the promise of the God of Truth Himself. We are assured by our blessed Lord's express declaration, that our "heavenly Father will give the Holy Spirit to them that ask him<sup>i</sup>." Henceforth prayer is to be regarded, not as a probable means of improvement and comfort, but, to those who use it aright, an infallible and covenanted means of Christian grace. To this test of God's promise I propose to bring each of the particulars which will be embraced in the present inquiry; and to such ordinances as satisfy this test a due prominence will be given. Without some such criterion we could not arrive at any definite notions of the true means of grace; as it would be possible under that title to comprehend, in a certain sense, whatever in any way contributes to influence our moral character beneficially, in the circumstances of our worldly position, in the visible order of God's Providence, or even in the heavens as they "declare the glory of God<sup>j</sup>."

Far be it from me, on the other hand, in endeavouring to give a due and distinctive pre-eminence to the peculiar instruments of

<sup>i</sup> St. Luke xi. 13.

<sup>j</sup> Psalm xix. 1.



Christian sanctification, which the Gospel discovers and enforces, to derogate from those subordinate, yet still Divine, means of moral and spiritual improvement, by which, in the natural course of His dealings with His creatures, God would bring all men to Himself. The use of those secondary helps to virtue has not passed away under the Gospel; but much rather a strength and direction and sanctity is given them, such as they did not possess under the less perfect dispensations, in which they formed the principal, if not the only, methods of spiritual improvement. Whatever tends to loosen our hold upon visible things, to open to us the realities of the unseen world, to teach us that we are “as the flower of the field<sup>k</sup>,” that we are “strangers and pilgrims upon the earth<sup>l</sup>,” and that “here we have no continuing city<sup>m</sup> ;” affliction, and pain, and sickness, and the loss of friends; “the contradiction of sinners,” “the thorn in the flesh<sup>n</sup>,” nay temptation itself; may appear to us as “the messengers of Satan to buffet us,” or as the swift ministers of God’s wrath; but they may be made, when rightly used, even in the fulness

<sup>k</sup> Psalm ciii. 15.

<sup>m</sup> Heb. xiii. 14.

<sup>l</sup> Heb. xi. 13.

<sup>n</sup> 2 Cor. xii. 7.

of Christian light, the ambassadors of Christ, the harbingers of peace. Even to *us*, then, they are means of *improvement*, means of turning us to God and to His covenanted mercies, and forerunners, it may be, of the “means of grace;” but they are *forerunners*, or *companions*; they are collateral, subsidiary, coincident means, yet they are not “means of *grace*” themselves. They are common to the Christian with all mankind; they are like the sun which “riseth on the evil and on the good,” like the rain that is “sent on the just and on the unjust<sup>o</sup>,” the common inheritance of all; whereas the “means of grace” are as that peculiar light which shined upon the people of God’s covenant in the land of Goshen amidst the “darkness which might be felt<sup>p</sup>;” as the dew which descended upon the fleece of Gideon, when it was “dry upon all the earth beside<sup>q</sup>.”

We must distinguish, again, between the channels or instrumental means of grace, the subject of which we have to treat, and the *meritorious* means of our salvation with which they are in common acceptation too often confounded. The *only meritorious* means by

<sup>o</sup> St. Matt. v. 45.

<sup>p</sup> Exod. x. 21.

<sup>q</sup> Judg. vi. 37.

which we have been once for all redeemed and saved, and are day by day delivered, are the mysteries of Christ's humiliation and glory; the mystery of His holy Incarnation, His holy Nativity and Circumcision, His Baptism, Fasting and Temptation; His Agony and bloody Sweat; His Cross and Passion; His precious Death and Burial; His glorious Resurrection and Ascension. In the name of these we invoke His aid, and by their means we are delivered. It is from these primary means of our redemption alone that the means of grace derive their sanctifying efficacy: the "coming of the Holy Ghost" at Pentecost was, in some mysterious manner, made dependent upon our Lord's departure from His disciples<sup>r</sup>, and the descent of the Holy Spirit into the believer's heart flows likewise, in various channels, from the ascended Redeemer, from Him "who led captivity captive and received gifts for men, . . . that the Lord God might dwell among them<sup>s</sup>." The same act of redeeming love, which purchased for us the *gifts*, ordained and sanctified the *channels* through which those gifts should be conveyed to our use<sup>t</sup>.

<sup>r</sup> St. John xvi. 7.

<sup>s</sup> Psalm lxxviii. 18; Eph. iv. 7.

<sup>t</sup> Eph. iv. 11—13; 1 Cor. xii. 28—31.

The office, then, which we would assign to the means of grace, is so far from derogating from Christ's *alone merits*, that it is only another illustration and consequence of that *one central truth*.

Let me also at the outset guard myself against the imputation, to which the nature of the subject might otherwise expose me, as if, because I have to treat of *means*, I were disposed to lay greater stress upon them than upon the *end* to which they are ordained. The *use*, indeed, to which these means are subservient, and the Divine presence which, in a certain sense, they most of them more or less imply, do hallow them relatively, and impart to them something of a Divine character. But they have no *absolute*, or intrinsic, or physical efficacy independent of the holy purpose which they serve; they have no character as if they were "true coefficients with God," or as *causes* in any proper sense; they have no permanency beyond the present life, but shall vanish away, when the graces which they have been the instruments of implanting and nurturing, shall be evermore growing into a greater ripeness of angelic

<sup>u</sup> Hooker, Append. to book v., first published by Mr. Keble, vol. ii. p. 554.

virtue in heaven. The only question concerning them which we have to ask now, as it is the great question which we shall have to answer in the day of judgment, is whether they are turned to account. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance<sup>v</sup>;" and whatever means have not actually ripened, or at least sown and nurtured, these Christian graces, are so far forth mere earthly and carnal elements, the water which cleanseth not, the bread which satisfieth not, the letter that killeth, dead and cold forms, visible signs of possible effects, but really inefficacious because unaccompanied by "the effectual working of" God's "power<sup>x</sup>."

Before we proceed, it is advisable to notice one more preliminary objection, which, arising from indistinctness of thought, is the origin of much misconception, and has led many to the neglect of these means. It may be said, that faith is the mean by which grace, in common with all the other privileges of Christ's redemption, is made available to our use; and so may be called the "means of grace." And assuredly in a certain sense this is true. Faith, as a living, active, fruit-

<sup>v</sup> Gal. v. 22.

<sup>x</sup> Eph. iii. 7.

ful principle, which in its full development is itself the highest result of grace<sup>y</sup>, is likewise a necessary pre-existing condition to the first reception of Divine grace, and an indispensable accompaniment to its continuance and growth in the soul. It is therefore the *conditional* means; or rather the *condition* than the *means*; the hand by which we lay hold on the blessings offered to us through the agency of appointed instruments; but it no more supersedes those instruments, than the predisposing capacity of good ground to receive the moisture necessary to its fertility, supersedes the agency of rain or dew, or the channels which convey to it the fertilizing stream. *Both* are ordinarily necessary, the one to *convey* or *procure*, the other to *receive* the goodness of heaven. And, by thus distinguishing between them, we may understand the tenet of our Church respecting one of those means, (as we might extend its application to them all,) “the *mean* whereby the body of Christ is received and eaten in the Supper is faith<sup>z</sup>;” whilst we hold with her, at the same time, that there are outward and visible signs, and means, and instruments, by which regeneration, and the Body and

<sup>y</sup> Gal. v. 22.<sup>z</sup> Art. xxviii.

Blood of Christ, and the divers influences and operations of the Holy Ghost, are ordinarily communicated to the inner man.

In the observations thus premised for the sake of caution and distinctness, will be found many of the elements, out of which a definition of our subject-matter may now be constructed. In their highest and proper sense, “the means of grace” may be defined to be “instruments, channels, or media, by the use of which, in inseparable dependence upon our blessed Lord’s merits, the sanctifying presence and influences of the Holy Ghost are ordinarily procured to the elect people of God, being by the mean of faith received; and which are made efficacious, and known to be so, by virtue of God’s own appointment and promise to that effect.” This definition is proposed, not as one likely to be satisfactory to all minds, but as limiting the sense in which I intend to use the word in these Lectures, when applied to what may be called ordinances of primary origination and authority. Other ordinances, however, there are, to which in a secondary degree the name may be given, such as are to be deemed instruments of grace in some sort, partly because they are subsidiary to the means properly so called, partly

because they derive their origin, though not from direct Divine appointment, yet *mediately* from God's sanction signified through His Church. The remainder of this Lecture and the five following ones, will be devoted to those particulars which come strictly within the definition : to those of derivative authority, as being of subordinate importance, only one of the limited number of discourses will be assigned ; but, in the conclusion of the whole, occasion will be taken to point out the use even of these in the formation of the Christian character.

The definition just given will be found to embrace not only the two Sacraments of the Gospel, but other ordinances also; inferior, doubtless, in some respects, to those primary and necessary means of grace, and yet partaking, in some measure, of a common character with them. God forbid, that I should say aught in depreciation of those two holiest mysteries, the depth and fulness of which what mortal tongue can utter ? But it is not to confound things so distinct, it is no derogation to their divine pre-eminence, to say, that they have something in common with other ordinances, however indefinitely subordinate to them in value. Let the above definition be compared



with the definition of a sacrament as laid down in the Church Catechism, and the difference between the two, Baptism and the Lord's Supper, and all other means of grace whatever, will be at once perceived. Both classes of ordinances, indeed, are *means*, divinely appointed and revealed means ; but the water of Baptism, and the bread and wine, are means in a higher and more direct sense, and directly and federally instrumental to a higher and more heavenly end, to a more vital grace ; the one to our regeneration and all its consequences, the other to the true reception of the Body and Blood of Christ. They are *signs* also of the awful mysteries which are wrought, by their intervention, in the worthy receiver, signs at once indicative and operative of a certain definite relation of resemblance between the means and the end<sup>a</sup> ; they are *pledges* that we are verily and indeed

<sup>a</sup> For instance ; there is a relation of resemblance between the cleansing properties of water, and the purification of the soul in Baptism ; and again, a similar resemblance between the strengthening and refreshing qualities of bread and wine, and the nutriment of the Heavenly Food. In the other principal means no such relation of resemblance will be found. In prayer, for instance, the relation between the means and the end is as between a petition asked and a petition granted. The Scriptures, again, by being heard or read, suggest and convey to our minds holy thoughts and truths.

partakers of the thing signified. The rest of the principal means of grace, on the other hand, are neither *signs* nor *pledges*; they are simply means appointed, methods for attaining grace; all concurring in the great work of our sanctification; all supplemental to, and waiting upon, the two Sacraments; and all, as coming from God, hallowed perhaps by something of a sacramental character, and yet falling far short of being *proper Sacraments* themselves.

The question now arises, who are the persons, for whose use these privileges are intended. From the answer to this question the transition will be easy to the great introductory means of grace.

It may be said in a certain sense, that no portion of mankind is excluded altogether from an actual share in some of these privileges, or from the possible enjoyment of the whole. As Christ died for all, for the redemption of all mankind, and yet we know that all mankind are not actually saved; so it may be true, that the fruits of that redemption, the gifts of the Holy Spirit, and consequently the means of grace, are possibly accessible to all; in abeyance, indeed, for multitudes, so long as

the order of God's Providence, and the sinfulness of man, and Schism, and the feebleness of the Church, and indifference to missionary exertion, shall delay the coming of Christ's kingdom, and the accomplishment of the number of His elect; yet still a land of promise, however distant and dimly seen, to the scattered and alienated tribes of the Lord's inheritance. "God our Saviour" "will have all men to be saved, and to come unto the knowledge of the truth<sup>b</sup>:" and if so, then He will in His own good time provide the means for their arriving at "the knowledge of God, and of Jesus our Lord<sup>c</sup>;" or rather, will bring actually existing means within their reach. One mean, indeed, there is always at hand for the most benighted heathen. The same Spirit which vouchsafed to teach Cornelius the use of prayer, may likewise so far enlighten an indefinite number of those who, "having not the law, are a law unto themselves<sup>d</sup>;" and thus from the darkest shades of heathenism, the alms and prayers of many a one may be ascending "for a memorial before God<sup>e</sup>;" and, unknown to man, may be the means of drawing towards that people the

<sup>b</sup> 1 Tim. ii. 4.

<sup>c</sup> 2 St. Peter i. 2.

<sup>d</sup> Rom. ii. 14.

<sup>e</sup> Acts x. 4.

divinely-commissioned aid of the Apostolic Church. And when the appointed time is arrived for the actual calling of God, then there are instruments provided, specifically adapted to the wants of the returning nations ; the holy volume, and the preaching of the word, both entrusted to the stewardship of the Church and her duly authorised ambassadors ; all preparatory to eventual admission into the covenant, by which the promises of God are made over to the actual heirs of salvation.

While, however, we acknowledge with thankfulness the partial influence of God's Holy Spirit even amongst the heathen ; whilst we recognize the Divine instruments prepared for their conversion ; we may yet, with perfect consistency, distinguish between the spiritual aid accorded to them, and the full measure of grace enjoyed by Christians ; between means used as instruments of conversion, and the same or similar means applied to the perfecting of the saints. It is not every kind of Divine help which can be called Christian grace ; uncovenanted assistance at least must differ from the covenanted presence of the Holy Ghost, in degree if not in kind. No one would say that the heathen,

as such, is in a state of grace ; for if he were, what would be the benefit of his becoming a Christian ? It is observable, that the word “ grace ” in Holy Scripture, when used in the sense of Divine assistance, is almost exclusively applied to those actually within the covenant ; it may, very rarely, be extended to those within the sphere of the covenant’s attraction, to those who are *being drawn* to the Christian faith, to the heathens, not as heathens, but as catechumens ; but the term is never applied to those who are not, either actually or prospectively, heirs of the salvation which is by Christ Jesus. Thus the Apostolical benediction, in the text and elsewhere, is limited to those who are already Christians. “ Grace and peace be multiplied unto *you*,” that is, unto such as “ have attained like precious faith with ” the Apostles<sup>f</sup> ; or, as in the first Epistle, “ to the elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus Christ<sup>g</sup>.” The introductory prayer, again, of St. Paul for grace and peace is invariably for actual Christians, as that “ to all that be in Rome, beloved of God, called to be

<sup>f</sup> 2 St. Peter i. 1.

<sup>g</sup> 1 St. Peter i. 2.

saints<sup>h</sup>;" or "unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints<sup>i</sup>;" or "unto the Churches of Galatia<sup>j</sup>;" or "to the saints which are at Ephesus<sup>k</sup>;" or "to the saints in Christ Jesus which are at Philippi<sup>l</sup>;" and in like manner in his benediction to the rest.

Without denying, therefore, that uncovenanted assistance, both preventive and co-operative, may, for the unknown Saviour's sake, be vouchsafed even to those who, like Cornelius, are still "strangers from the covenants of promise<sup>m</sup>," we are authorized in restricting the full meaning of the word "grace" to those, whom the Scripture designates as the actual children of God, the living "temple of the Holy Ghost." It is only at the moment of their admission into the covenant that even catechumens become entitled to the inheritance of grace.

But, if Christian "grace" itself, in this federal sense, is thus restricted to the use of the "children of grace," a corresponding restriction is implied as to the "means." To say that any given end is unattainable, is equivalent to saying that there are no means. In

<sup>h</sup> Rom. i. 7.

<sup>i</sup> 1 Cor. i. 2.

<sup>j</sup> Gal. i. 2.

<sup>k</sup> Eph. i. 1.

<sup>l</sup> Phil. i. 1.

<sup>m</sup> Eph. ii. 12.

whatever degree then Christian grace is unattainable to the unregenerate, in that degree also are the ordinary means of grace inoperative for them. If Christian grace is only *conditionally* attainable, then the means are in abeyance till such time as the condition is fulfilled. This may appear an obvious conclusion; but, if it is true, it is fraught with most momentous consequences; for then, the very same usages or instruments, which are to the Christian amongst the proper and effectual means of grace, wear a very different aspect as they regard the unbeliever. *Useful* even for him they may be, awakening, instructive, preparatory to his calling; but they are not efficacious in the same sense, or in the same degree; they want as yet the full covenanted efficacy for his spiritual necessities, they are at best but faint reflections of the helps and privileges reserved for Christian men. The prayer of the heathen, for instance, no one will suppose equal in value to the Christian's prayer offered to the Father, who has adopted him, in the name and for the sake of Christ. The Scriptures themselves also, which are the very breath of the Christian's life, may be much less salutary and nutritious for those who are still breath-

ing the impure atmosphere of “the natural man;” they may and do require some preliminary process, before they can be made properly available to *his* use. Nay, we must go farther and say, that even such as are drawing near in faith to Christ, even catechumens themselves, enjoy but a foretaste of their coming privileges. With respect to one of those means, the Holy Eucharist, the fact is indisputable. So far is the catechumen from being allowed to be a partaker of “these holy mysteries,” that his very presence during their celebration has in most ages of the Church been looked upon as a sacrilegious profanation. So deeply, indeed, was this felt in primitive times, that, although the candidates for Holy Baptism were permitted to be *present* at some of the prayers, they were not privileged to *join* in them; they were on the threshold, or in the outer courts of the temple; their view of the holy land was bounded by the horizon of mount Pisgah; it was the typical river Jordan alone which separated them from their promised inheritance; but *till that was passed*, they were not permitted to enter in as actual heirs. Indeed it is upon record, that the use even of the Lord’s Prayer was denied them, upon this express ground,



that no one was entitled to call God his Father, until he had been made His child by adoption and grace<sup>n</sup>.

Who, then, we may now ask, are the heirs of this rich inheritance? Who have a *title* to the acquisition of holiness here, to the hopes of glory hereafter? Who, but the children of God? For, “if children then heirs; heirs of God, and joint heirs with Christ<sup>o</sup>.” The relation of heirship is made dependent upon the condition of sonship. But all are “by nature the children of wrath<sup>p</sup>;” and the child of wrath cannot be at the same time the child of God. Light and darkness are not more opposite than grace and wrath. There must be, therefore, a *change* from the one state to the other, from darkness to light, from bondage to liberty, from the accursed relationship of Satan and the sonship of Belial, to the glorious privileges of the sons of God. What, then, is the appointed instrument whereby, “in them that receive it rightly<sup>q</sup>,” the Holy Ghost first works this change, puts off the old man in us, makes us new creatures? To this question there is but one answer in every authoritative document

<sup>n</sup> Theodoret. Hæret. Fab. lib. v. c. 28. Cyprian. de Orat. Dominicâ.   <sup>o</sup> Rom. viii. 17.   <sup>p</sup> Eph. ii. 3.   <sup>q</sup> Art. xxvii.

which has come down to us. Whether we search the Scriptures, or whether we inquire of the Universal Church, or of that particular branch of it which is our own immediate guide, one and the same answer will be returned. According to all these authorities<sup>r</sup>, it was “in Baptism that we were made members of Christ, children of God, and inheritors of the kingdom of heaven.”

But, if the enjoyment of grace, in its proper scriptural sense, is for the members of Christ alone, and if it is by Baptism that we are made His members, then Baptism is not only a means to its own proper grace, but also a means initiatory and introductive to all the other means. A certain something is then imparted to us, which makes us capable of grace in a different sense to any privilege enjoyed before. First in order therefore, the doctrine of Baptismal Regeneration requires our attention, on account not only of its intrinsic importance, but also of the consequences which it involves. Being established,

<sup>r</sup> By this word “authorities,” as well as by the expression “authoritative document” in the preceding page, it is not intended to speak of the Holy Scriptures and our formularies as possessing authority of the same *kind*. Yet they are each respectively *evidences*, though differing in *kind* and *degree*.

it will evidence a consistency and coherence in the whole economy of Divine grace, which would disappear if it were overthrown. A brief consideration of this subject, therefore, will form an appropriate conclusion to this the introductory Lecture.

And first, let us ascertain distinctly what we mean by the term *Baptismal Regeneration*. Now there are two different senses in which the term “regeneration” is employed; and, according as the one or the other is admitted, opinions will differ respecting the effects of Holy Baptism<sup>s</sup>. By some divines Regeneration is understood to mean “a change of the heart of man, and, by consequence, of his whole character<sup>t</sup> ;” “a change of the whole man in every part and faculty thereof, from a state of sinful nature to a state of supernatural grace<sup>u</sup>.” Understood in this sense, the term has never been applied to describe the immediate effects of Baptism. The other and the orthodox sense is, “a release from a state of condemnation, a reconciliation to God, adoption as His children; a death unto sin, and (as the very term implies) a new birth unto righteousness, and, by consequence,

<sup>s</sup> Abp. Whateley's *Logic*, p. 304.

<sup>t</sup> Dwight.

<sup>u</sup> Bishop Hopkins.

a change of *relation* and *capacity* from the natural state of wrath to the spiritual inheritance of grace." This is the sense in which from the very beginning the term regeneration has been associated with Baptism. If this distinction could be borne in mind, the two contending parties might approximate towards a harmony of opinion. As it is, they are too often contending about different things under the same name. According to the one view, regeneration is holiness, perfect, final, indefectible; growth completed; the full corn in the ear; the stature of the full-grown man: according to the other, it is a principle of life as distinguished from growth; inchoate holiness, admitting of degrees, of increase, of decay, of renewal, of extinction; the seed sown for future increase; the spiritual infancy of the babe in Christ; the first step in grace, by no means excluding that high degree of attainment which the other sense of the word supposes, but much rather implying it; preliminary, and introductory to it, as to its highest ultimate end. The *initiatory change of relation and capacity* first qualifies and enables us for that highest consummation of grace, a *total change of the heart*, towards which the "new creature" advances

by walking “in newness of life<sup>x</sup>,” having his “fruit unto holiness, and the end everlasting life<sup>y</sup>.”

The question, therefore, is this, Whether regeneration, in this latter sense of an initiatory grace, is, or is not, the grace conferred in Baptism?

Let it be remembered, that this question is a question of *fact*, to be determined like other facts by an appeal to *evidence*. But then the fact in question is a spiritual matter, a deep mystery; and therefore the antecedent probability or improbability is irrelevant, as it is in other mysteries, such as the Atonement, or the Incarnation of our Lord. It is easy to say, as Nicodemus did on this very subject, “*How* can these things be<sup>z</sup>?” It is the office of faith to accept, upon *sufficient* evidence, all such mysteries, *though* they are, or even *because* they are, contrary to our antecedent expectations. And yet in the present case there is something far from discordant with the analogies of every-day life. So far as we may argue from temporal matters to spiritual, there is nothing more unreasonable in supposing Regeneration to be conveyed in Baptism, than in supposing the title to some

<sup>x</sup> Rom. vi. 4.

<sup>y</sup> Rom. vi. 22.

<sup>z</sup> St. John iii. 9.

temporal estate to be vested in some given person by a legal conveyance. There is no necessary original connexion between water and the Spirit; neither is there any necessary connexion between an estate and the instrument of conveyance. Yet the law, in the latter case, makes the possession of the one dependent upon the existence of the other; and in the former, God's express covenant has united water and the Spirit, as jointly concurring in the process of Regeneration; and therefore there is no more antecedent reason (or rather there is much less) for doubting of the reality of the spiritual gift, than there is for cavilling at the effect of the legal instrument. *Antecedent* objections to the new birth in Baptism can proceed only from rationalism, as the product of reason falsely so called.

Recurring therefore to *evidence*, it will appear that there is a *prescription* in favour of the doctrine of Baptismal Regeneration, of more than fifteen centuries; a *prescription* absolutely uninterrupted and indefeasible<sup>a</sup>. In all that long period, embracing the most flourishing and pure state of the Church, as well as its gradual deterioration and corrup-

<sup>a</sup> See the Appendix.

tion, not one authority can be alleged in support of any other opinion; the testimony is absolutely unanimous; it is witnessed not here and there by a single writer, but by every one who writes upon the subject at all; not by one Church only, or by one age, but by every Church in every succeeding generation; it is witnessed not directly only, or of set purpose, but indirectly, and as it were *undesignedly*; not in mere oratorical declamation, but in set treatises of didactic theology. The very word "regenerate" is constantly applied as absolutely convertible and identical with the word "baptized<sup>b</sup>." Now, whatever *authority* one may be inclined to attribute to the Fathers and the primitive Church, one cannot get rid of their *testimony* to this fact, any more than one can of their witness to the successive belief in the genuineness and authenticity of the holy volume, *as a fact*. They may be thought right, or wrong, in holding it; but that they *did* hold it, is an incontrovertible historical fact.

And if now we proceed to inquire, upon *what grounds* the tenet was so universally

<sup>b</sup> Compare the Latin edition of our ninth Article with the English, where "renatis" is translated as equivalent to the word "baptized."

maintained, we shall find that it is explicitly declared in many passages of Scripture. The very same texts, from which modern advocates of the doctrine draw their arguments in its support, were employed by the early writers to the same purpose. They believed, as we do, that the conversation of our Lord with Nicodemus pointed to the necessity of water-baptism as a means of new birth by the Spirit<sup>c</sup>; that the “washing (or laver) of regeneration” by which, “according to his mercy,” God “saved us<sup>d</sup>,” was nothing less than the baptismal Font. They taught, as we do, that the water with which the bodies of those were washed, whose “hearts were sprinkled from an evil conscience<sup>e</sup>,” is the water of Baptism, cleansing off the impurities of the natural man, and imparting a new and holy principle of life to the new creature. They held that the “old man with his deeds,” the first life of those naturally engendered of Adam, was superseded by a new begin-

<sup>c</sup> Hooker, (commenting on St. John iii. 5), E. P., vol. ii. p. 263. “To hide the general consent of antiquity agreeing in the literal interpretation, they cunningly affirm that ‘*certain*’ have taken these words as meant of material water, when they knew, that of all the ancients there is not one to be named, that ever did otherwise expound or allege the place, than as implying external Baptism &c.” See also Wall on Infant Baptism, ch. x. 3; ch. vi. 1.

<sup>d</sup> Titus iii. 5.

<sup>e</sup> Heb. x. 22.



ning of life in holy Baptism; that the use of water was not only typical, but effective, of a death unto sin; that rising out of the water was a resurrection to holiness; that we were “buried with” Christ “in baptism, wherein also” we “are risen with him, through the faith of the operation of God, who hath raised him from the dead<sup>f</sup>.” Nay, there were not wanting those who interpreted the words in the text “that ye might be partakers of the Divine nature,” of inchoate restoration of God’s image in His adopted sons through the medium of the great initiatory Sacrament<sup>g</sup>. Such are the Scriptural grounds, with many more, which time forbids me to enumerate, upon which the Church has in all ages rested the proof of this great article of belief; a proof which must appear absolutely irresistible to those “who have ears to hear.”

It is not without good grounds, therefore, but rather with the full plenitude of assurance, that our own branch of Christ’s Church has given a prominent place to this doctrine in her formularies<sup>h</sup>. What else could be expected

<sup>f</sup> Coloss. ii. 12.

<sup>g</sup> See the Appendix.

<sup>h</sup> See “General View of the Doctrine of Regeneration in Baptism,” by Christ. Bethell, D.D., Lord Bp. of Bangor, chap. vi. pp. 77—91. 2nd ed. The whole of that valuable treatise deserves the most attentive perusal. Yet even still more to be recom-

from that Church, which to a due appreciation of the weight of Christian antiquity, unites an unconditional reliance upon Scripture as her one supreme, paramount, and infallible guide? What is there to surprise us, if a Church founded upon these principles instructs the very babes in Christ, that they are “made in Baptism members of Christ, the children of God, and inheritors of the kingdom of heaven?” that the inward and spiritual grace, of which water and the words of institution are the outward means, is “a death unto sin, and a new birth unto righteousness?” How could she do otherwise, in all her Offices for Baptism, than seize the very moment in which the Baptism is consummated, to remind the by-standers that the babe in Christ is now regenerate. Upon what other, except Scriptural grounds, does she make the very Collect in which she commemorates the Nativity of our Lord, a vehicle for acknowledging the new nativity of those for whom that Divine and Holy Child opened the “fountain for sin and for uncleanness<sup>i</sup>,” as of those who are “regenerate and made God’s children

mended is an article by the late Mr. Davison, first inserted in the Quarterly Review, vol. xv. p. 476; and since republished in his Works. See the Appendix.

<sup>i</sup>Zech. xiii. 1.

by adoption and grace<sup>k</sup>?" More unequivocal assertions of the Church's doctrine it is impossible to frame; and it is difficult to see, by what evasion any member, still more any Minister, of her communion, can elude their force.

If, then, a new birth is the gift bestowed upon the baptized person, then Baptism is the beginning of a new life; a life of covenant in the place of a life of nature. But a branch of that covenant is a title to *continued* sanctification of the Spirit; and, if the Spirit works by "means," then those means also are by covenant made accessible to the new creature. The life of Baptism is the beginning of the life of grace. Our hearts and bodies are become the temple of the Holy Ghost; and, so long as they continue so, we are capable of profiting unto eternal life by the diversities of the operations of His grace. The life implanted is but a beginning, admitting of unlimited increase or of eventual extinction; and therefore requiring constant assistance, and that by whatever means God may have appointed for its daily renewal. And

<sup>k</sup> Collect for the Nativity of our Lord.

thus the laver of regeneration is not only a means of grace in itself, but is farther a means initiatory to the other means of holiness. To use the schoolmen's illustration, it is *janua Sacramentorum*<sup>1</sup>; or, in St. Augustine's more correct language, *janua Ecclesiæ, porta gratiæ*<sup>m</sup>.

It has already been implied, but let it again be carefully stated, that Baptismal regeneration is very far from including spiritual perfection, or any thing decisive as to the ultimate fate of the baptized; it is for most men, on the contrary, as the very name imports, but a spiritual infancy, distinct from, though it does predispose to and assist, that later development which, supposing Baptism to be survived, is subsequently necessary to every person, who has received it. The *relation* of sonship by no means implies *filial* love and obedience; although love, to its being *filial*, presupposes that relation, or something analogous to it. And assuredly, wherever there is unfilial disobedience, there is either a total forfeiture, or a proportionate suspension or diminution, of filial privileges. We deny not,

<sup>1</sup> Gabr. Biel, Lect. 81.

<sup>m</sup> St. Augustine, quoted by Barrow, Power of the Keys.

therefore, that for every one who sins after Baptism, (and what regenerate man sinneth not?) the only hope of salvation in Christ is in his degree the renovation, or what in cases of deadly sin may be even called a fresh conversion, of the alienated or hardened heart. It was a grievous sinner who used the words, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son<sup>n</sup>." He was not *worthy of the name*, but he was still a son; he called him father, whom he had so grievously offended. And it was because he was a son that his father pitied him "while he was yet a great way off<sup>o</sup>." A change of heart, therefore, by God's grace,—or, in other words, repentance and turning himself to God,—is indispensable to the recovery of the prodigal son. And thus (to use an illustration of the ancients), "Repentance in Christ is a second fragment of the wreck, to save such as are shipwrecked after Baptism, either in their holy faith, or their holy life."

On the whole, the opinion of our Church, upon the grounds just stated, having been so

<sup>n</sup> St. Luke xv. 18, 19.

<sup>o</sup> St. Luke xv. 20.

unequivocally expressed, it would be a betrayal of the preacher's trust, to shrink from connecting all the "means of grace" with this great initiatory Sacrament. The life thus imparted seems to be a state of transition between earth and heaven; a life to be improved, awakened, sanctified, rendered immortal by God's Holy Spirit here in a state of grace, with a view to its rising again in unclouded purity in a state of glory. Accordingly, we may venture in the ensuing Lectures to consider it as the connecting link between the several means of grace. May God give grace to all His children to perceive the nature and value of their mystical birthright, to "make" their "calling and election sure<sup>p</sup>!"

It is easy, indeed, for modern rationalism to throw doubts upon this great primary truth; it is hard to receive so great a mystery. That a little water upon the body, with a few words, should be the instrument for affecting, perhaps to all eternity, the inner man, the invisible soul! that a change of relation should be wrought internally, and that yet perhaps, during a long life, the effects of the change should never be visible

upon the surface, and that the life of God should remain hidden, as if it had never been, till it comes to be extinguished in the “fire which is not quenched<sup>q</sup>!” all this is awful, strange, past finding out;—and yet, on that very account, being, as it is, a scriptural truth, its very mysteriousness makes it a matter of belief. There would be nothing strange, there would be no exercise for faith, if every baptized person, without exception, *having* the life of God within him, so lived as to shew it accordingly; if no heir of heaven were capable of being disinherited. But to believe that a seed may exist, and yet be invisible, dormant, inactive, unfruitful; that, as the taste of the forbidden fruit, a comparative trifle, brought in wrath and death, and engendered the sin of “the natural man,” so a little water, with words of ineffable import, brings in “grace and peace,” and a share in “the Divine nature;”—to believe, as our Church teaches us out of Scripture, *this* is faith, because the object of it is invisible, and yet infallibly true.

<sup>q</sup> St. Mark ix. 43.





## SERMON II.

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EPH. iv. 13—16.

. . . . TILL WE ALL COME IN THE UNITY OF THE FAITH, AND OF THE KNOWLEDGE OF THE SON OF GOD, UNTO A PERFECT MAN, UNTO THE MEASURE OF THE STATURE OF THE FULLNESS OF CHRIST: THAT WE HENCEFORTH BE NO MORE CHILDREN, TOSSED TO AND FRO, AND CARRIED ABOUT WITH EVERY WIND OF DOCTRINE, BY THE SLEIGHT OF MEN, AND CUNNING CRAFTINESS, WHEREBY THEY LIE IN WAIT TO DECEIVE; BUT SPEAKING THE TRUTH IN LOVE, MAY GROW UP INTO HIM IN ALL THINGS, WHICH IS THE HEAD, EVEN CHRIST: FROM WHOM THE WHOLE BODY FITLY JOINED TOGETHER AND COMPACTED BY THAT WHICH EVERY JOINT SUPPLIETH, ACCORDING TO THE EFFECTUAL WORKING IN THE MEASURE OF EVERY PART, MAKETH INCREASE OF THE BODY UNTO THE EDIFYING OF ITSELF IN LOVE.

THE life which is begun in holy Baptism, it is the office of the other means of grace to continue, to rekindle, to nurture, and to bring to maturity. The perfection of the Christian character is the full development of this life. At the moment of Baptism we begin to “be partakers of the Divine nature<sup>a</sup>,” because we become thereby the children of God. Hence-

<sup>a</sup> 2 St. Peter i. 4.

forth the great object of our existence as *individuals* is to perfect this Divine image; to grow in likeness to the Divine Being, until our spirits become conformed to His Spirit, and even our vile bodies (already “the members of Christ<sup>b</sup>” and “the temple of the Holy Ghost<sup>c</sup>”) be transformed by the Lord Jesus Christ “that” they “may be fashioned like unto His glorious body<sup>d</sup>.” Now *growth* of every kind is a work of *degrees*, a continuous process of insensible increase in the constituent parts of the growing subject. The “perfect man” is only the infant gradually developed, the same mental and corporeal organization in an advanced state of being. And so it is likewise with spiritual growth. The saint in glory is the last permanent development of the “babe in Christ.” And accordingly, in the prosecution of our design, we must proceed to consider, what are the *ordinary* methods by which this development is brought about.

The primary grace of holy Baptism is, as we have seen, a new birth, the putting off the

<sup>b</sup> “Know ye not, that your bodies are the members of Christ?”—1 Cor. vi. 15.

<sup>c</sup> “What? know ye not that your body is the temple of the Holy Ghost?”—1 Cor. vi. 19.

<sup>d</sup> Phil. iii. 21.

old man and putting on the new. There is, therefore, an immediate change of relation in the baptized person, even if he could be *individually* considered. What, if there be no interval between the font and the grave? what, if the convert, in full faith and repentance, or the unconscious infant, should die, immediately after his entrance into the Baptismal covenant? Yet, in his death, how differently is he circumstanced from what he was before the waters of Baptism passed over his soul! He was born and was living in a state of condemnation; he dies in a state of grace; and he is numbered at once, without farther struggle, amongst “the spirits of just men made perfect<sup>e</sup>.”

Supposing, on the other hand, that the life of “the child of God” is continued upon earth, a new series of relations and privileges is opened to our view. He is now no longer to be considered merely as an *individual*, standing in spiritual isolation during his sojourn in the world, and only ultimately to be absorbed into Christ’s *invisible* family; but as already a living member of a great *visible* body, that portion of Christ’s body, which is *visible* upon earth.

<sup>e</sup> Heb. xii. 23.

The same act which made him “the child of God,” made him also “a member of Christ;” and as Christ “is the Head of the body, the Church<sup>f</sup>,” which is made up of Him and His members, thus the new member was by that act incorporated through Christ into the Church. The one process is simultaneous with the other, inseparable except in thought and in reference to the *effects*. It is Baptism which applies the forgiveness of sins, and filial adoption, to the individual soul; this is one operation of grace: it is Baptism which engrafts each of us into Christ’s mystical Body<sup>g</sup>, and so makes us partakers of the richness, which, flowing from Christ the true Vine, diffuses itself through the several branches: and thus incorporation into the Church, that is, incorporation into Christ, or, (to use the awful language of St. Paul) our being “members of his body, of his flesh, and of his bones<sup>h</sup>,” must be to the sound member, a source of grace, or rather an inestimable grace itself.

This incorporation, then, being a mystical and invisible operation of God’s Holy Spirit; whatever is subservient to its continuance and

<sup>f</sup> Col. i. 18.

<sup>g</sup> 1 Cor. xii. 13.

<sup>h</sup> Eph. v. 30.

growth, as Baptism was to its beginning, is one of the means of grace. Now the means which Christ has appointed to this end is His visible Church upon earth; and it is by a true adherence to that outward fellowship that we severally continue “very members incorporate of” His “mystical body.” But actual *personal* fellowship with the whole visible Church is physically impossible; we can only be in immediate visible communion with certain of its portions. We were received, upon our Baptism, into a particular congregation, as the representative of some particular branch of Christ’s Church in the name of the whole; and with that particular branch (assuming it to be a true and living one) it is our duty and our privilege to communicate, always in reference to the unity of the body of which it forms a part. This is the very constitution of the Church, as developed in Scripture. Thus we read of the Churches of Judæa, of Samaria, of Galilee, the Church at Jerusalem, at Antioch, at Ephesus, being the immediate channels of grace to the single Christians dwelling in those places, yet themselves only subordinate members of the general and universal Church. It is in this sense, then, that we must understand the visible

Church, as respects individuals, to be one of the means of grace.

And now in accordance with our plan it is time to inquire, whether it be revealed in Scripture that the Church, to those in visible union with it, is one of the divinely appointed means of grace. And to this question the text alone is amply sufficient to supply an answer. It may be shewn to comprehend the visible Church as the means, and continued incorporation into Christ's mystical body as the end.

And first, that the visible Church was to be the medium of communion with Christ is implied in the very nature of the case. The Apostle, a member of the visible Church, addressing his living disciples the Ephesians, is instructing them in regard to the connexion between their present state and their future attainments. They were already members of the imperfect Church which was in process of edification or building up for the very purpose of coming "unto a perfect man." It was with this very design that Christ "gave some Apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the

edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." This part of our proposition, therefore, may be looked upon as sufficiently proved.

Secondly, the nature of the grace conferred will be perceived on a closer inspection of the words. It has been well observed, that the Epistle to the Ephesians discovers the most profound insight into the great mysteries of Divine truth; and certainly there appears in the passage before us a deep mystical import, wherein appears to be shadowed forth, as a mystery though a reality, a mutual and reciprocal communication of grace between the several living members of Christ's body, that grace being derived from the Head. According to the Apostle's explicit words,—and there seems a studied endeavour to express himself clearly,—there is something supplied towards the general edification by "every joint<sup>i</sup>;" it is by "the effectual working in the measure of every" (single) "part<sup>j</sup>," that "the whole body" "maketh increase of the body unto the edifying itself

<sup>i</sup> Compare Col. ii. 19. See Hammond in loc.

<sup>j</sup> Ἐνὸς ἐκάστου μέρους.

in love,”—“the whole body fitly joined together and compacted by “every joint of the supply<sup>k</sup>” (for so it is to be rendered literally); “every joint,” that is, (as it would seem,) contributing to the general supply of grace. If by “every joint” be meant that principle or mechanism of union and articulation by which particular Churches are joined to the Church Catholic, the *single* constituent parts of those members or limbs being individual Christians, the analogy would appear still more complete. They all contribute to the whole body, each in its several degree, some addition of strength derived from Christ; and from the whole body thus recruited, or rather from Christ through the whole body thus reciprocally edified, all the “members” in particular derive health and strength: in other words, Christ is the *source* of life and grace; and particular Churches, with their members, are made, severally and collectively, means and channels of grace, co-operating with Christ unto mutual edification. To suppose that, in the Apostle’s view, the whole body could grow in grace, and that too by the growing in grace of every

<sup>k</sup> Ἐπιχορηγίας. Comp. Phil. i. 19. ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ.



single member, and yet that individual members would not be benefited by the spiritual prosperity of all and each, would be as unreasonable as to suppose, that the hand could contribute to the general well-being of the whole natural body, and yet the foot, or the arm, or the hand itself, could derive no benefit from the improvement. The Apostle says expressly, that the body itself is growing, growing by the means of the increase of its several parts; and, therefore, in the growing holiness of the whole body, the growing sanctification of each living member by the same means is *implicitly* signified.

It would be easy to cite other passages to the same effect, under the same or different imagery. I need only adduce one. “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple of the Lord; in whom ye also are builded together for an habitation of God through the Spirit<sup>1</sup>.”

<sup>1</sup> Eph. ii. 19—22.

It may of course be objected, that the language employed is figurative: and doubtless, as in all mysteries, to which in the nature of things there are no adequate *proper* terms, the truth is conveyed under a figure; and therefore there is the more need of caution in the interpretation, not to affix too literal a meaning to the words, and yet not to explain them away. The analogy of the body, for instance, we must not press too far, any more than that of the building; we must carefully guard against the notion of any animal, organic, material incorporation, lest we should turn union with the Church virtually into a form of Pantheism. And yet, after making every allowance for the figurative language, there must lie hidden under the image some *analogous* truth and reality. A body made up of spiritual members in active living union and intercourse with Christ in glory, must be a spiritual *society*; the members, though spiritual, must be *really* existing members, really living and working, really deriving strength from Christ, really communicating spiritual benefits to each other, really growing in grace together; all coming “in the unity of the faith and knowledge of the Son of God, unto a perfect man;” that is, really approach-

ing by faith and charity to the perfection designed for them; all this not the less real, because mystical and spiritual. The nature and extent of all these relations and privileges it is not for us to attempt to fathom. It is sufficient for our purpose to recognise, in our communion with the visible Church, a true spiritual relation, without which the whole and every part would not be what they are, an emanation from our blessed Lord's personal glory and holiness communicated by His Spirit to the whole company of redeemed souls, a real appointed "means of grace."

And here a few words may be necessary respecting the composition of that society of which we are members. The Church of Christ, according to the idea given of it in Holy Scripture, may be described in general terms as "a corporate society, for spiritual purposes, sanctified by Christ's perpetual presence, endowed by its Divine Founder and Head with spiritual privileges, and with a mystical life, which is the aggregate life of all the living souls comprised in its communion." As things are at present, this society, which in its essence is one and indivi-

sible<sup>m</sup>, may be considered as if it were divided temporarily into two great branches, the actual and ever-growing *militant* Church still in earth, and what might perhaps be termed the Church *expectant*<sup>n</sup>, consisting of those who have departed this life in God's faith and fear, "whose warfare is accomplished," and who are waiting till the final consummation of all things for their full reward: both these branches together, the one in its entire body, the other in the persons of its true members, constituting the Church at present invisible; both ultimately to be absorbed into, and glorified in, the Church triumphant. The degree, or the manner, of union between these two branches, it is beyond our present powers to comprehend; and still more so, how far the living man, who is a true member of the Church on earth, is linked with the Church departed. But that a union *does* exist, in some true and peculiar sense, is implied in that passage of St. Paul, speaking to Christian men still in

<sup>m</sup> S. August. in Ps. lvi. (vol. iv. p. 530. ed. Bened. 1691.) quoted by Dr. Christopher Wordsworth in p. 5. of his valuable work, "Theophilus Anglicanus."—"Corpus Christi est Ecclesia, non ista aut illa sed toto orbe diffusa, nec ea quæ nunc est in hominibus qui præsentem vitam agunt, sed ad eam pertinentibus etiam his qui fuerunt ante nos, et his qui futuri sunt post nos usque ad finem sæculi."

<sup>n</sup> Rev. vi. 10, 11.

the flesh: “But ye *are come*<sup>o</sup> unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant<sup>p</sup>.” And, this being so, whether any, and what degree of, influence may be ordinarily derived through Christ from this invisible company to their brethren still warring upon earth, as it has no where been distinctly revealed, so it is not for us presumptuously to conjecture; especially since it has been the wisdom of our Church, while she acknowledges the *general fact*<sup>q</sup>, to discourage speculation as to the *particulars*. Beyond this fact, that God has “knit together” His “elect in one communion and fellowship in the mystical body of” His “Son, Christ our Lord,” and that by virtue of that fellowship a sympathy probably exists, inscrutable to man, between the several parts of that body in earth and in heaven<sup>r</sup>, there is

<sup>o</sup> Προσεληλύθατε.

<sup>p</sup> Heb. xii. 22.

<sup>q</sup> See the Collect for All Saints' Day.

<sup>r</sup> “This communion of the saints in heaven and earth, upon the mystical union of Christ their head, being fundamental and eternal, what acts or external operations it produceth is not so certain.

no sufficient evidence to warrant our assigning to this union between the two worlds a place amongst the means of grace, as available to our *personal* use. Indeed, experience has shewn, that incautious speculation in this matter leads naturally to dangerous error. Yet the very thought of such an union, if entertained with caution and diffidence, may doubtless be to some minds edifying and improving. Fellow-citizenship with the saints, the consciousness of having with “the spirits of just men made perfect” common interests, and a common ultimate resting-place and home; the assurance that a part of our own spiritual body is already made perfect, perfectly and indissolubly united to Christ; the

That we communicate with them in hope of that happiness which they actually enjoy, is evident; that we have the Spirit of God given us as an earnest, and so a part of their felicity, is certain. But what they do in heaven in relation to us particularly considered, or what we ought to perform in reference to them in heaven, besides a reverential respect and study of imitation, is not revealed to us in the Scriptures, nor can be concluded by necessary deduction from any principles of Christianity. They which first found this part of the Article in the Creed, and delivered their exposition unto us, have made no greater enlargement of this communion as to the saints in heaven, than the society of hope, esteem, and imitation on our side, of desires and supplications on their side: and what is now taught by the Church of Rome is, as unwarrantable; so a novitious interpretation.” Bishop Pearson on the Creed, Art. IX. “The Communion of Saints,” vol. i. p. 601. Dr. Burton’s ed. 1833.

recollection and the imitation of their heavenly virtues; all these are doubtless real motives, and therefore real privileges, by which the Holy Ghost, who pervades every part of the whole Church, is drawing us towards heaven.

But, whatever sympathy may be supposed to exist between these two portions of Christ's Church, *our* immediate source of sanctification through the Spirit is to be sought in our communion with the *visible* Church, that is, with some one of its true branches. And here, whatever appeared vague and dim in the notions of a union with souls departed, becomes more clear, definite, and intelligible. It is still indeed an object of faith, because that with which we are spiritually brought into union is the invisible spiritual life of the whole external perishable body, the "life of Christ" temporarily hidden under flesh and blood;—known to men only imperfectly by outward tokens, but *in itself* distinguishable by God alone. And yet, though invisible, its *effects* seem in some degree appreciable. For, if it is true that grace is a consequence of union with the visible Church, then we are at no loss to discover *some* at least of the channels by which that

grace is conveyed. We need only instance the united prayers and praises of all Christendom for one and all; the common use of the same means; the Communion of the Body and Blood of Christ, implying and working our communion with each other<sup>s</sup>; the faith, and obedience, and charity, the Divine light and knowledge, with which our souls come, as it were, into contact in spiritual intercourse with the brethren. It is impossible to live in a constant interchange of thoughts, in uninterrupted sympathy, with even one soul, habitually directed by the Holy Ghost, without becoming wiser, better, holier: how much more, then, when our intercourse, and our influence, and our prayers, in reciprocal connexion, are extended, actually or virtually, to whole multitudes of faithful men!

How different from this Scriptural view of the Church and of Church communion, how cold and lifeless in comparison, is that *abstraction* to which some would reduce the Church; how different, too, is that mere human device, which so often usurps the name! The Church of the Holy Scriptures is not, as some would persuade us, an association between pious per-

<sup>s</sup> 1 Cor. x. 17.



sons for the promotion of a religious life by example and encouragement ; an association voluntarily assembled, and as easily divisible into its several component parts ; not a mere body corporate and ecclesiastical, considered in its collective capacity only for the purposes of classification and government ; not a mere congregational assemblage of units ; but a real, though spiritual, body (the type of which is one individual man) ; one united body, made up of souls mystically knit together under and with Christ, in a true mutual dependence, unanimity, and coherence, with each other ; feeling, rejoicing, suffering, growing together ; “and whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it.” What unspeakable comfort is there for each of us in the individual application which the words immediately following suggest and encourage ; “Now ye are the body of Christ, and members in particular<sup>t</sup>.”

Thus far we have been considering a living union with the visible Church as *in itself* a means of grace. And surely, if our privileges consisted only in this mystical fellowship, we

<sup>t</sup> 1 Cor. xii. 26.

should have abundant reason for abiding under the shadow of the sanctuary. And this will become still more evident, when we consider the relation which this baptismal union with Christ in His Church bears to each of the remaining means of grace, as a *common* element, and the connecting link between them all. Every method of sanctification, which each Christian man employs for himself, is employed by him not as an isolated being, but as a member of the one body in Christ. He may *appear* to be acting independently, but he cannot shake off the dependence which he has once undertaken; he cannot suffer spiritually without exciting a sympathy in the body; he cannot sin without shaming and offending the Church; he cannot grow in grace without contributing, with or without his own consciousness, to the spiritual well-being and development of the whole.

But the Church on earth is not only to those who are truly united with her a means of grace; not only an *element* in each process of sanctification; she is also a means leading directly to many of the means by which grace is to be attained. She is herself “a witness and a keeper of Holy

Writ<sup>u</sup>;" she is the authorized channel of the two holy Sacraments of the Gospel; she furnishes a body of men, whom the Holy Ghost calls from within her to be the appointed *ordinary* stewards and dispensers of these Sacraments, and of God's holy Word; to whom also the direction of public worship is entrusted, together with the power of the Keys. She provides also many of those subordinate instruments, and exercises, and usages, which, if not means of grace in the proper sense of having Christ's express promise, are yet, in their degree, real, though secondary and derivative, helps to holiness<sup>x</sup>. So that her influence extends to the whole range of the Christian life. The babe in Christ, of which she hath travailed in birth, and which hath been born to her in holy Baptism, is entitled to be nursed in her lap, and fed with her milk, and to be "satisfied with the breasts of her consolations<sup>y</sup>." It is her office to fold his hands in prayer; to lead him, through the ignorance and dangers of youth, up to spiritual manhood; to warn, correct, recal him to "the path of life;" to sanctify his sorrows and his joys; to comfort his

<sup>u</sup> Art. xx.

<sup>x</sup> See Lecture vii.

<sup>y</sup> Isaiah lxvi. 11.

last moments on the bed of death; to lay him in the dust “in sure and certain hope of the resurrection to eternal life.” These are the privileges, and nothing less than these, to which every faithful member of Christ’s visible body has a covenanted and indefeasible title.

My beloved brethren, this whole communion is a deep mystery; and which of the means of grace is not so? but it is nevertheless Scriptural and true. It has never as yet been fully realized upon earth; indeed, it is in many hearts utterly forgotten. “To us belongeth confusion of face,” that the present aspect of religion amongst us falls so far short of the *ideal* perfection set before us. God give us grace on our parts to realize the truth more and more within the bosom of our own beloved mother, the Church of this land, in all the faithfulness and integrity with which she, on her part, *as a Church*, is ready to dispense the means of grace.

And here the question arises, What it is which constitutes any particular religious community (our own, for instance) a true and living member of the *one body* of Christ?

And it is a question of the utmost importance ; for if it be indeed true that, speaking generally, the gifts of the Holy Spirit are dispensed through the Church, any mistake upon this point may go near to be fatal to our salvation. A short discussion, therefore, of this question appears necessary in this place.

First<sup>z</sup>, then, one great indispensable characteristic of a true Church, as a channel of grace, is its “speaking the truth in love;” that is, its adherence to the substance of the faith, with a charitable allowance for a difference of opinion in non-essentials. If this be any where wanting, if the Scriptural Faith of the Catholic Church speak one language, and the particular Confession of Faith speak another; if TRUTH be not the main ingredient in all the teaching, and in

<sup>z</sup> It may be thought, that a prominent place should be given to holiness—and assuredly the holiness of a particular Church, which is the sum of the holiness of its individual members, is of course one of the principal notes in the sight of God ; but in the eyes of man it must be a very uncertain criterion, even negatively. Elijah was mistaken when he thought that he only was left ; for even then the Lord said, “ Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.” 1 Kings xix. 18 ; Rom. xi. 4.

all worship, and in all ordinances <sup>a</sup>; then the congregation itself, as well as its teachers, is but as salt which “has lost its savour;” and “wherewith shall it be salted?” What though such a body may claim to be lineally descended from the Apostolic Church? “If” they “were Abraham’s children,” they “would do the works of Abraham<sup>b</sup>;” if they were of the body, they would be found “speaking the truth in love.” What is a Church without grace? and how *can* grace consist without truth? Christ is THE TRUTH. It is impossible to separate the Divine Person from that which is the essence of His nature. Either truth is present with Christ, or Christ is absent also; and if, “where two or three are gathered together,” Christ be absent, where is grace? We are speaking now of the *substance* of the truth, as held *authoritatively* by any Church. The errors of individuals, disclaimed or discountenanced by a Church’s *official* acts; nay, even *some* errors of *her own*,—*circumstantial* variations, mistakes in matters non-essential or indifferent, even some

<sup>a</sup> The words, ἀληθεύοντες ἐν ἀγάπῃ, seem to imply much more than, “speaking the truth in love;” they would rather authorize the largest application of *truth*; and might perhaps be translated, “acting upon the principles of truth.”

<sup>b</sup> St. John viii. 39.

unauthorized additions to the genuine and original deposit,—may dim the lustre of truth, may even virtually *endanger* her existence; and yet may be consistent with the actual preservation of many fundamental verities; and so, as there may be a *portion* of truth, there may be a corresponding *proportion* of grace, even in a partially corrupted Church. The Church, then, which has the largest share of truth, will be enabled to impart the largest measure of the gifts and graces of God's Holy Spirit. In this sense, whatever tends to keep truth alive and active in a Church, becomes a means of grace. The Creeds themselves are a portion of our inheritance; and, so often as they are faithfully repeated, while they impress on the mind and affections the great verities to which they witness, they further the grace of illumination, and contribute to a holy and religious life, since faith, of which they are the concentrated expression, is that which “worketh by love.”

But although truth of doctrine, that is, the true faith, must ever occupy a most prominent place in the notes of the Church, yet there are two other elements of unity intimately connected with this characteristic:

the one, the right and due administration of the Sacraments; the other, the true constitution of the ministry of the Church.

The *doctrine* respecting the Sacraments is an integral part of Christian truth; their due administration is that doctrine reduced to practice. And this due administration, rightly understood, implies a full obedience to Christ's ordinance and institution, as in other respects, so also in respect to whatever order of Ministry He may have appointed to be the stewards of His mysteries<sup>c</sup>. Not to anticipate the fuller statement which will be offered on these subjects in a future Lecture, it may be sufficient here to remark, that any deviation from Christ's ordinance must at least tend to weaken the bond of life-giving union between the offending congregation and the one body in which the Sacraments are the great covenanted means of grace. It

<sup>c</sup> The opinion of our own Church is sufficiently clear; for although, in her nineteenth Article, she contents herself with defining "the visible Church of Christ" to be "a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same;" yet the question as to what, with respect to the persons officiating, is "due ministering," is determined by her in the twenty-third Article, and in the thirty-sixth, illustrated by the Ordinal of 1552, and by the Preface to her present Form of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.



is not to disobedience, but to obedience, that grace is promised.

In a word, therefore, one test of a Church's vitality is adherence to "the truth as it is in Jesus,"—the true doctrine, the true Sacraments, the true Ministry; for, as all these points may be proved to be in accordance with His word and will, such an adherence is nothing more than "holding the Head, from which all the body, by joints and bands having nourishment ministered and knit together, increaseth with the increase of God<sup>d</sup>."

But it will be asked, Is not visible communion with other particular Churches also conducive to the well-being of each particular branch? Unquestionably it is. Yet there are those in the present day, who seem to think avowed division, if not a sign of health, at least a means of preserving it; who reckon that emulation between rival Churches both argues and furthers the existence and the increase of life in each. Not so the voice of the Universal Church; not so the Apostles; and above all, not so our Blessed Lord Himself. It is needless to enumerate the proofs.

<sup>d</sup> Col. ii. 19.

We may rest satisfied with the text. And surely the want of this communion is a loss to the whole Christian world. Every particular Church is thereby crippled and paralyzed. The Roman branch of the Church is as much weakened by her schismatical visible separation from the Greek branch and the English branch, as this last is by her involuntary though necessary severance from Rome. So long as we are not each and all of us, as Christians and as Churches, living together in "the unity of the faith, and of the knowledge of the Son of God," so far are we from coming "to a perfect man."

Yet sincerely as we must deprecate the existence of *any* schism, and deeply as we must deplore the existing divisions, let us endeavour to estimate the amount of the present disunion at its real value.

Two Churches, which hold one and the self-same truth *as a whole*, cannot but *substantially* agree together. They may, or they may not, be *aware* of this mutual agreement, as the Greek Church, till of late, was kept in ignorance of the coincidence in many points between their own body and the Church of England: jealousies, or accident, or an over-

appreciation of minor differences, may keep two Churches asunder, may make them deaf to the intrinsic harmony which really blends their voices, and yet the harmony may exist unheard: though not in *visible* union together, yet they may be unconsciously joined in *unity of essence*. And thus there may be, unseen, a real sympathy between two such bodies, accidentally separated; and each may be weakened or strengthened by the other's use or abuse of the means of grace. The *whole* of Christendom, made up of the aggregate of many such bodies, substantially agreeing but accidentally disunited, is, by the force of that agreement, and to that extent, virtually *one*. Better were it, doubtless, if there were no *divisions*, unspeakably better; if the whole "multitude of them that believed" were, as "of one heart and of one soul<sup>e</sup>," so also "of one language and of one speech<sup>f</sup>." How would the grace of separate saints, how would the grace bestowed upon the several Churches, be accumulated, and multiplied, and mutually strengthened, "according to the effectual working in every part," if the whole body were visibly and consciously, as well as really and mystically,

<sup>e</sup> Acts iv. 32.

<sup>f</sup> Gen. xi. 1.

united; one in circumstances as well as in essentials; making common cause, and warring in one compact army, instead of wasting their strength in single and desultory conflict, against the powers of darkness, banded together as those evil powers are under a single head, in one confederacy of lust and wickedness;—an army of Christ and His grace, against Satan and his angels, and “the corruption which is in the world through lust<sup>g</sup>.”

But if unity between the Churches is a means of grace, how great is the responsibility of those who cause divisions! What do they but hinder grace? “Whereas there is among you envying and strife and division, are ye not carnal<sup>h</sup>?” and can “the carnal mind” be conducive to grace? can it be part of the spiritual body of Christ? If we except divisions originating in positive heresy, the worst schisms which have torn the seamless coat of our crucified Lord, have arisen either in matters indifferent, as the shape or colour of a vestment, or else in matters beside or beyond the faith, in *additions*, unscriptural and uncatholic, to the real faith, such as the twelve articles of Pope Pius IV., enforced, as terms of com-

<sup>g</sup> 2 St. Peter i. 4.

<sup>h</sup> 1 Cor. iii. 4.

munion, with the same rigour as would be suitable to the maintenance of the Nicene Creed. It is they who demand such an abandonment of truth, who are the real *authors* of the schism<sup>i</sup>. Let it be our parts to “speak the truth” indeed, but to speak it “in love;” to consider union infinitely desirable, however apparently hopeless; yet to prefer whatever of unity in essentials may subsist amongst bodies outwardly disunited, to open union in false doctrine and idolatry and superstition; for union in such errors is, in fact, a schism from Christ and His grace. Sooner than submit to union upon such terms, or *at that cost*, it is our duty to remain isolated still, repenting of and amending our own sins and deficiencies, making full and consistent use of the blessed privileges held out to us by our own branch of the Church, and waiting for the mercy of God to call our erring brethren to a reformation of their faith and worship, that they may “repent and do the first works<sup>k</sup>;” and in the mean time to console and strengthen ourselves with whatever de-

<sup>i</sup> Be it remembered also, that it was the Romish party who committed the first overt act of separation, after twelve years of peaceful conformity to the purified ritual of our Church.

<sup>k</sup> Rev. ii. 5.

gree of unity may be found in a *common origin*, in the identity of our one Divine constitution, in “one Lord, one faith, one baptism<sup>1</sup>,” as upon the one Rock, which is the common foundation of all the Churches, whatever may be the superstructure which each of them supports.

The last characteristic which need be mentioned of a true Church, regarded as a means of grace, is an uninterrupted succession of faithful men within her own communion, from its first origin, and, through that origin, from the original Apostolic Church of Christ, that is, from Christ Himself. Christ’s Body, the Body of Him who is Alpha and Omega, is, and ever has been, and will always continue, ONE; one in the beginning and to the end. And to this one body He has promised His perpetual presence, inasmuch as He promised it to the Apostolic college, from whom all Churches originate<sup>m</sup>. It would be perfectly nugatory to call that one, (one at all times, having “Christ with it alway,”) which has had, as a whole, *several* different *beginnings*; which has at any time *wholly failed*, and been *broken off*, and has required to be *renewed*; or to

<sup>1</sup> Eph. iv. 5.

<sup>m</sup> St. Matt. xxviii. 20.

call that always one, the different visible portions of which have had *sundry* independent origins; for if their first beginnings were respectively separate, then there was a time when they did not belong to the *one body*; and if so, when and how were they grafted in? The unity of the Church, then, implies a *continuity of essence*; something analogous, perhaps, to what is called the *personal identity* of any single human being; an analogy in accordance with the very letter of the text. It is a well-known fact in physiology, that within a certain number of years every particle of the same animal body is changed; and yet no one doubts that the man, upon whom these changes have passed, is one and the same person. Analogous changes have taken place in the visible substance of the Church. No one can doubt that the term "one body" applied to the Apostles and to all faithful men in the Apostolic generation. The question is, by what process each particular Church is so identified with that remote age, as to be likewise entitled to a share in the privileges and in the name. The Apostles, then, and all that generation, passed away. But the immediate disciples of the Apostles were not all of one age. Those of riper

years were, each in his appointed turn, called away to their reward; but, before their departure, those who bore rule among them had committed the same doctrine, and the same initiatory rite, and the same means of grace,—the Scriptures, and the primitive Baptismal Creed, and the simple Apostolic Liturgy, and obedience to the same spiritual Rulers—“to faithful men, that they might be able to teach others also<sup>n</sup>.” The children of believers, as they multiplied, were baptized and admitted into the congregation; new converts were added to the Church; they again grew, multiplied, and transmitted their privileges in turn. In the mean time, that second generation, the age of Apostolic men, had passed away, cut off, it may be, by successive persecutions, but shedding their blood as the seed of the Church. And so it has been going on from age to age. The line of the succession is absolutely unbroken; it has branched off into divers ramifications, but it is from the same parent stem, the Catholic Church, from the same Root, even Christ. Each succeeding age inherited the privileges of their progenitors in Christ: they did not *renew* and *re-invent* them, they *received* them

<sup>n</sup> 2 Tim. ii. 2.



as heirs. Let us remark too, once more, that the instrument by which this spiritual succession has been kept up is Holy Baptism. The *first*, or natural, birth supplies the successive generations of *mankind*; the *second*, or spiritual, the generations of *Christians*. How truly has the Holy Font, as the great initiatory means of perpetuating the means of grace, been made, for *whole generations* no less than for *single souls*, the “fountain opened,” from age to age, “for sin and for uncleanness!” It has been as some mighty river, flowing ever onwards, receiving and embodying into its own waters every tributary stream, bringing down perpetual contributions to the great ocean of the Invisible Church in heaven.

It will be observed, that the succession we are here speaking of, as one means of grace, is not the Apostolical succession of *ministers*. That also will be considered in its place, as being a channel of grace, as well as a very important element and note of the unity and successive identity of the Church°. But we are now speaking of a succession, (distinguishable from *ministerial* succession, at least in

° See Lecture iii.

thought,) in the *whole substance of the Church at large*, by virtue of which the present generation of believers in each particular Church, is identified and united with the Apostles and their generation, through the unbroken links of the intermediate visible Church. We are not arguing now for the indefectibility of the Church; that is a question which is principally important, as it respects the *future*. With respect to the *past*, it is a matter of history, that the Church of Christ never *has* failed; that the succession of “the unity of the faith and of the knowledge of the Son of God” has ever continued unbroken; and that those who are grafted into the several branches, are the hereditary receivers of the grace which was first committed to the Apostles themselves. If any break has at any time occurred, it is for the enemies of the faith to point it out. We may confidently challenge them to the attempt.

Against our own branch of the Catholic Church, indeed, lying as she does between the two extremes, two very opposite objections have been made; which cannot both be true, and which, rightly considered, neutralize each

other<sup>p</sup>. Now, inasmuch as either of these objections, if established, would invalidate the whole argument, designed in these Lectures, inasmuch as, if we do not belong to a true Church, we either have no means of grace at all, or have them in a very weakened and imperfect state, a few words are necessary upon each of those objections.

It is a common argument with the Papists, that the Reformation was in fact the construction of a new religion; that we broke off from the old Catholic Church, and founded a Church of our own *de novo*: and this calumny has been too much countenanced by some modern Protestant controversialists, who speak of our blessed reformers as the *founders* of a pure religion. But if we look to the authorized formularies of our Church, if we ask those illustrious men themselves, what they *did*, and what they *intended*, a very different answer will be obtained. Their language is uniform<sup>q</sup>; that they abhor “all heresy as the loss of salvation, as the rejection of grace;” that they appeal to the

<sup>p</sup> See Hammond’s Preface to his “View of the New Directory.” What he there says of the Liturgy, may be extended to our Church in general. See the Appendix.

<sup>q</sup> See the Appendix.

Scriptures, and to the ancient doctors and the primitive Catholic Church; that all they desire is to bring back the Church to that *model*, only clearing away the rubbish which, in later ages, had accumulated upon the *foundation*. Again, as respects their actual work, they did not destroy one single article, which the first ages deemed essential. These are questions of *fact*, which can only be ascertained by actually comparing the Church of England with the primitive Church: and in the course of such an inquiry it would be found, that, whilst our Church is, in all essential points of doctrine and discipline, Apostolical and pure, the Church of Rome “hath found out many inventions,” with which she has defaced the primitive model.

The opposite objection, again, is equally unfounded. It has been asserted by Latitudinarians, whose purpose it is to deny the visibility of any branch of Christ’s Church, and to prove the whole body of Christ to be invisible, that our Orders, and our Baptism, and our essence as a Church, have been vitiated by being derived through Rome; that, however clear the current of truth may have run during the earlier ages, it was ultimately

lost in the stagnant pools of Romanism, and that so the purity of the waters is irrecoverably sullied. The consequence of this error to the objectors themselves is very grievous. They “have hewed out for themselves cisterns, broken cisterns, which can hold no water.” It were uncharitable to say that they have *no* truth amongst them, that they have utterly cast away grace; God forbid. The Scriptures, and Prayer, and such imperfect Ordinances as they have, are, let us hope, to them also in their measure, and to their innocent offspring, means of grace. But they have cut themselves off from the *visible succession* of doctrine and grace, from the *continuity* of faith within the ever-growing Church of God. And they have by their schism shorn the Church of much of that strength which unity imparts.

The validity, on the other hand, of our own inheritance is not defeated by the transmission of our privileges, so far as they were transmitted, through the Church of Rome. For though the Church of England had been, for some ages previous to the Reformation, in communion with Rome, and of late partially in subjection to her usurped power, yet the *origin* of the English Church, so far as it was

not British, was, at a date long prior to the development of Rome's corruptions, derived from Rome comparatively pure, not from Rome unsound; from the Rome of Gregory I., not that of Gregory VII. Neither did her subsequent communion even with degenerate Rome, impair her inherent vitality. For, in the first place, the validity of Christ's ordinances depends not on the worthiness of the channels through which they pass, seeing that they "be made effectual because of Christ's institution and promise, though they be administered by evil men<sup>r</sup>." Neither, secondly, was Rome herself utterly corrupted. In the darkest days of Rome there never were wanting some within her, who were walking as children of light. And she herself, *as a Church*, even in the midst of her many awful deviations from truth, never *denied* the *substance* of the faith. She overlaid the true foundation with "wood, hay, stubble<sup>s</sup>." But beneath the unsightly mass there was still lying hid "one pearl of great price:" our Reformers found it, and sold all they had, and went and bought it. Yes! in the Church of Rome, the Lord's inheritance (though defiled by strange fire, by their hill altars and their

<sup>r</sup> Art. xxvi.

<sup>s</sup> 1 Cor. iii. 12.

high places) was never entirely forfeited. The Scribes and Pharisees bore rule; but they sat in "Moses' seat." Holy Baptism, that seal of the covenant, was, on the whole, duly administered; and holy Baptism implies the Creed. The other Sacrament, mutilated, indeed, and its efficacy endangered for most believers, was yet enjoyed in all its fulness by a chosen and limited class, (their very exclusiveness respecting the Cup proving the value with which they regarded it.) The Bible was not wholly disused in their liturgical offices, though to the unlearned hearer its use was virtually denied. The merits of the saints and their mediation obscured (or rather, in their effects upon the ignorant private Christian, they superseded) the true Apostolic doctrine respecting the *only* merit, and the *only* mediation; but the Church of Rome still acknowledged, as Articles of faith, the efficacy of our Saviour's Blood, the sufficiency of His merits, and the pre-eminence of His mediation. It was the heaven-directed wisdom of our Reformers to reject the evil, and to choose the good; and there seems no more reason to doubt, that the gold which they purified is the true gold of the sanctuary—that we are, by God's mercy and not by our

own merit, in possession of the pure original deposit,—than there is doubt, how far the Jews, after Josiah's reformation, were, notwithstanding all the intervening transgressions of their immediate progenitors, the genuine descendants and heirs of faithful Abraham.

And now, if our Church is indeed a living branch of the one holy Catholic Apostolic Church, of what manner of conversation ought we to be? To be engrafted, as we are, into the true Vine; to derive our nourishment from the only true root of holiness, Jesus Christ; to abound in spiritual fruits; to be laid up at last in the garner of the Lord; all these are “exceeding great and precious promises” given to us freely “without money and without price.” But they are given to us, to profit withal. Whatever intrinsic value there is in our union with the Church, its efficacy is only *drawn out*, as it were, by a holy life. It is not the *being* in the Church, but the *living* and *growing* in it, which shall avail us in the day of harvest. It is only by itself contributing to the sum of spiritual life, that any particular member is made to share in the well-being of the body. It is only grace uni-



formly improved which can realize and draw down upon us perfect sanctification. It is no *partial* obedience which can unite us perfectly to the Head, even Christ; it is “growing up into him in *all things*.” This, in its full consummation, is not a *means* of grace only; it is grace itself; nay more, it is a foretaste of heaven, to which grace is only a means and a step; because there is no higher object of sanctification, than the being “built up as living stones,” into that heavenly building, the holy Jerusalem, whose Maker and Builder is God, built without hands, eternal in the heavens, “built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone.”



## S E R M O N III.

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ST. JOHN XX. 21—23.

THEN SAID JESUS UNTO THEM AGAIN, PEACE BE UNTO YOU :  
AS MY FATHER HATH SENT ME, EVEN SO SEND I YOU.  
AND WHEN HE HAD SAID THIS, HE BREATHED ON THEM,  
AND SAITH UNTO THEM, RECEIVE YE THE HOLY GHOST :  
WHOSOEVER SINS YE REMIT, THEY ARE REMITTED UNTO  
THEM ; AND WHOSOEVER SINS YE RETAIN, THEY ARE  
RETAINED.

It may be assumed as a fact, placed beyond the bounds of controversy amongst Christians, that the Apostles, and other of our Lord's personal attendants, were to the infant Church, in the fullest sense of the word, ministerial means of grace. We must either deny that our Blessed Lord's kingdom was founded by the agency of the Holy Spirit, that is, we must dispute the plainest facts in the history of Christianity ; or else we must grant that the first agents employed by God in propagating the faith, were the agents and instruments of grace. Whatever may be thought of their successors, they at least per-

sonally were called “the salt of the earth;” they were not only filled with the Holy Ghost themselves, but became the chosen vessels of God’s mercy to the “evil and adulterous generation,” whom it was their appointed office to seek out and to save.

If any doubt remained upon this point, there is quite sufficient evidence in the text to remove it. Taken in connexion with the closing words of St. Matthew’s Gospel, it contains the commission granted to the Apostles by their Lord at the very point of His departure from His visible Church; a commission, as it affected them, more comprehensive, more momentous, more preternatural, and therefore involving more awful responsibilities than any other given to any human being. “He breathed on them, and saith unto them, Receive ye the Holy Ghost.” Doubtless, therefore, they did receive nothing less than the Holy Spirit, and that in a manner peculiar to themselves. He who “breathed into” man’s “nostrils the breath of life, and man became a living soul,” breathed upon His *new creation*, of which the Apostles were the first-fruits, and the Church was thenceforth animated by “a quickening spirit.” The gift was intended not so much for their *personal* use, as for

their *ministerial*: their personal reception of grace was preparatory and instrumental to their office of dispensing it. The first clause, "Receive ye the Holy Ghost," might have left it uncertain whether it was for themselves or for others; but it is followed immediately and limited by the words, "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained;" and as these words may be shewn to imply the various administrations of the Holy Spirit (including Baptism, Absolution, and other means of grace) by the hands of those whom "the Holy Ghost" had "made overseers<sup>a</sup>," it is evident that their spiritual gifts were designed, not for their own sake, but "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ<sup>b</sup>;" in other words, their commission and office were means of grace.

Before we proceed, it deserves observation, that the commission was addressed, not to one Apostle alone or principally, and to the others through him, but equally, and without difference, to all who were present. True, on an earlier occasion our Saviour had distin-

<sup>a</sup> Acts xx. 28.

<sup>b</sup> Eph. iv. 12.

guished St. Peter by the *promise* of His *future* commission. “I *will* give unto thee the keys of the kingdom of heaven, and whatsoever thou *shalt* bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven<sup>c</sup>.” Yet even then he was distinguished likewise by the most awful rebuke which is on record as proceeding from our Saviour’s lips, “Get thee behind me, Satan<sup>d</sup>;” and moreover the very same *promise* was soon after given in like manner to the other Apostles<sup>e</sup>. True also, he had separately received from his Lord the pastoral charge, but it was in a manner to humiliate rather than exalt him, inasmuch as there was a significant allusion to the threefold denial<sup>f</sup>. In the *actual* institution, however, in which not a prospective hope, but a present possession, of high spiritual powers is conveyed, our Saviour addresses every one of those present in a common formulary, quite inconsistent with any notions of inequality amongst the Apostles. Nor throughout the Scriptures is there the smallest trace of pre-eminence in St. Peter, but, on the contrary, many proofs of his living

<sup>c</sup> St. Matt. xvi. 19.

<sup>e</sup> St. Matt. xviii. 18.

<sup>d</sup> Verse 23.

<sup>f</sup> St. John xxi. 15—17.

with his brother Apostles, even with “one” apparently “born out of due season,” upon a footing of reciprocal equality<sup>g</sup>. Neither do we find the early writers attributing to him any such super-apostolical authority. Nor did that holy Apostle “build upon other men’s foundation,” nor, during several centuries, was the power of those who have in later times claimed to be his successors, intruded authoritatively into Churches beyond their own jurisdiction. But we find, on the contrary, the several Apostles founding their respective independent Churches under the One Head, Christ; independent, that is, not in respect to unity and communion, and their common maintenance of “the faith once delivered to the saints;” but founded and governed without the least reference to the will of any other Apostle; at one with St. Peter, and the branch of the Church committed to his care, as well as at one with St. James or St. Paul, and their children in Christ; but holding of no one saving Christ, and deriving all their life and unity from Him alone. Facts these utterly subversive of the papal theory, the human invention of later ages, which would make the Pope, as the spiritual descendant of St. Peter,

<sup>g</sup> Gal. ii. 11.

the sole visible fountain of ministerial grace ; a theory which has led the Antichristian adulation of Papists to apply to the Bishop of Rome passages which belong only to our Lord, such as “Of his fulness have all we received<sup>h</sup>.” If St. Peter himself had not this privilege, how should his successors inherit it ? even if it were granted, (which it is not,) that those successors inherit that limited honorary precedence in the Apostolic College, which has by some been attributed to St. Peter, but which others, with far stronger evidence, supported by his actual presidency on one solemn occasion, have shewn to have been assigned to St. James ; a primacy of *honour*, though not of *power and grace*, which is perfectly consistent, in fact and principle, with the undisputed independence of the other Apostles, each within the sphere allotted to his own labours.

And now we must proceed to inquire, whether the grace conveyed, by virtue of Christ’s commission, through His appointed ministers to His people, was to cease with that generation, or to be perpetuated in some analogous manner in the Church. Have the

<sup>h</sup> Durand. Rationale.



clergy of the present day, and, by consequence, all the intermediate generations of the clergy since the Apostolic times, inherited in any sense these ministerial privileges? or are they, one and all, from the beginning, to be accounted deficient in their *title* as stewards of God's mysteries? Has God superseded His original commission by some new instrument of appointment, or has He revealed *some other way* by which His ministers are made the channels of Divine grace, or has He purposely left His Church to the precarious superintendance of self-instituted pastors? In short, did the significant action and the words of our Lord convey a privilege extraordinary and personally peculiar to the Apostles, or one in any sense transferable and descendible to certain, their ordinary successors, in the ministerial office?

In attempting to answer this question, it appears advisable to begin by considering the *principle* of ministerial succession *in the abstract*, without reference, in the first instance, to the regular and divinely appointed *form* in which it is actually proposed to our acceptance; postponing, for the present, with whatever reluctance, the threefold division of the

ministry, and the distinct functions appropriated to each Order. And this, not because there appears any ground for doubting the antiquity and universality of that division, and that distinctness, or the origin of both from the institution of the inspired Apostles ; still less, because the importance of either can be safely undervalued : but because, the *principle* of delegation and succession being once acknowledged, men's minds would be more free from prejudice, and better prepared to embrace the *whole truth*, whatever that truth may be.

And first, the reason of the thing, prior to all direct proofs, might lead us to expect, that the gifts bestowed upon the Apostles, so far as they were separable from their power of working miracles, would be transmitted in a regular line of succession during the continuance of the Church. Their strictly miraculous powers, indeed, might be expected to cease, as the necessity for their exercise passed away. But far different was the case with the other ministerial functions of the Apostles : the necessity and use of their exercise was never to be abrogated. For what was

the command which they received? “Go ye and make disciples<sup>i</sup> of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world<sup>k</sup>.” Now this command, in the very nature of things, involved the *principle of delegation*, as applicable in two distinct points of view; delegation contemporary, and delegation by succession. The words “all nations” made delegation necessary *for that time*: the words “I am with you alway, (all the days<sup>l</sup>,)” implied its necessity during the continuance of the visible Church, inasmuch as, although the Apostles were in due time “to depart and to be with Christ,” His perpetual presence, in His kingdom on earth, in regard to the individual mortal men whom He was addressing, could not be *personal*, but only *virtual*: He promised to be with them in the persons of others, identified with them as heirs of their office, “all the days,” that is, till the last day of the Church’s trials should be swallowed up in eternity, in the final consummation of all things. Even

<sup>i</sup> μαθητεύσατε.

<sup>k</sup> St. Matt. xxviii. 19, 20.

<sup>l</sup> πάσας τὰς ἡμέρας.

in their own generation, with all their supernatural powers, their *personal* discharge of the duty every where was physically impossible ; and still more so, in respect to the successive generations in each of the converted nations. *Lapse of time*, then, and *distance of place*, both alike implied the ultimate necessity of the Apostles acting by the hands of their representatives. Every where and always, *some one* would be required to serve in the congregation, to preach the word so as to “minister grace to the hearers ;” to convey the grace of the two holy Sacraments ; to be the spiritual guides, and pastors, and watchmen of their people ; to “hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost<sup>m</sup>.” To discharge efficiently such duties as these, a distinct order of men must be set apart. It is *conceivable*, indeed, that, as the whole body of Christians is, in a certain sense, “a nation of priests,” the function of ministering in the congregation might, in process of time, be open to all personally qualified ; or that the pastor might not only be chosen and called by his flock, but derive his authority solely by virtue of *their* com-

<sup>m</sup> The Form of ordaining or consecrating of an Archbishop or Bishop.

mission. This is a *conceivable* theory, but not in itself probable, and therefore, if true, requires to be strictly *proved by facts*. It was confessedly not the practice in the Apostolic age. It would be contrary to the whole analogy of the Jewish Church, in which not only a distinct class of men, but, in order to ensure and perpetuate that distinctness, a separate family was appointed exclusively for the service of the sanctuary.

But if a distinct order of functionaries might be naturally expected, it is difficult to conceive any method of selection more likely to conduce to the end proposed, than a succession of persons inheriting and transmitting the original commission which our Blessed Saviour had given once for all to His Church. Such a method was only an extension of the same *principle of delegation*, as that already shewn to have been necessarily adopted by the Apostles, whilst living, to the wants of succeeding generations after their departure. We may add also, that, supposing the argument of the last Lecture, respecting the succession of the whole body of the Church, to have any solid foundation, the perpetual and parallel succession of a separate order of pastors, in and with the Church, would be

perfectly analogous to, or rather a part of, the hereditary continuity of the flock.

And now, if we turn, from *antecedent probability*, to the voice of Scripture and the history of the Church, we shall find our expectations fully realized. For, first, there is not the smallest semblance, in any part of the holy Volume, of any other method having been authoritatively promulgated for the institution of ministers; and, secondly, it is found, that, in perfect accordance with the sacred Records, in every Church throughout all the world, the pastoral office has been confined to persons, who, by virtue of their commission, were able to trace their ministerial pedigree, through some one of the Apostles, up to the grant of Christ Himself. For fifteen hundred years, there never was a Church, claiming to be Christian, whether heretical or orthodox, which did not refer to the same one source its pretensions to be, in the persons of its ministers, a channel of Christian grace. Now so many examples of an institution, thus uniform and universal, of which the memory of man, as well written as traditional (at least up to the date of the Reforma-

tion) runneth not to the contrary, must have had some one common origin; and as we find it, so early as the time of Irenæus, recognized as of indispensable necessity to the essence of a Church, what other origin can be assigned, so likely as the one recorded in the text, and to which, in fact, successive generations of believers have traced it? And surely the very words of the text, of themselves, import no less than this, that they were meant to convey to the Apostles a power of authorizing and sending, in Christ's stead, other labourers into the vineyard: for the very identical mission which He had Himself received, He was graciously pleased by express *title* to extend and to impart to them. "As My Father hath sent Me, *even so* send I you." What, then, was the function which our departing Saviour was exercising at the very moment of uttering the words? Being about to go up into heaven, He was delegating His authority to His successors, mortal men, who would one day likewise depart out of the world. That *act* with its circumstances, His own departure, and the transient duration of those who were the immediate receivers of the Holy Ghost, throws light upon His *words*. They to whom He said them,

were to do as He was doing. A power of transmitting authority, analogous to that which He was exercising Himself, was necessarily included in the power transmitted. As He had the power of delegation, so, by His own gift, had His Apostles too; and if they had the power of delegation, they had also, by the same express charter of their institution, a commission to hand on that power of delegation; and so on perpetually, whilst the visible Church should last on earth: so that, in each successive generation of ministers, the same commission having been in turn received and imparted, the humblest Bishop in the present day has received and can impart it likewise: a commission the same in *kind* with that received and handed down by the Apostles, however much the *inspiration* of those chosen vessels may have exceeded the *ministerial grace* of these latter days in *degree*.

This interpretation, again, of the text, as involving the *principle* of succession, is borne out by the testimony of many other passages in Scripture. It would be easy, if time permitted, to draw out the *cumulative* evidence on this subject, which the Holy Ghost furnishes in the sacred Volume; but this would



require a treatise of itself; a commentary on the whole scope of St. Paul's Epistles to Timothy and Titus, containing as they do instructions applicable to all times in regard to the pastoral office, and to its perpetuation. We shall see that these writings, assuming the *principle* we have been contending for, contain specific provisions for handing down the succession, and the outward method of doing it, by the imposition of hands. Indeed so specific is the instruction afforded, that, in perusing these pastoral Epistles, taken in connexion with the Acts of the Apostles, it is hardly possible for the most prejudiced not to observe the germ of the ministerial constitution. So intimately are the *principle* of succession and its *appointed form* blended together, that it becomes difficult to separate them even in thought. This seems the proper place, then, for quitting the *abstract* view of the subject, and passing at once to the *actual and historical* institution.

Looking at the principle involved in our Blessed Lord's words, as actually applied, we are naturally led to inquire, what course the Apostles pursued after receiving this commission. For whatever they *did* is the

best practical exposition of our Lord's meaning.

It appears, then, from the Acts of the Apostles, that Paul and Barnabas "ordained elders in every Church<sup>n</sup>;" that these elders were recognized as empowered and required to "feed the Church of God" in the "flock over which the Holy Ghost had made them overseers<sup>o</sup>;" that they were left in charge as delegates, to be visited occasionally by those from whom they received their commission. In the Epistles to Timothy we read of the spiritual gift which was in him, and the manner of its communication "by the putting on" of the Apostles' "hands," as well as by "prophecy, with the laying on of the hands of the presbytery;" that is, by the authoritative act of the Apostle, with the subordinate concurrence of the inferior order, (the germ of a well-known usage in the rite of ordination); we find also the power of delegation entrusted in turn to Timothy himself, expressly included in the charge to "lay hands suddenly on no man," and to be *inferred* likewise from the rules given for the choice of fit persons to be ordained as Bishops and Deacons; and farther, the injunction to "hold fast the form of sound

<sup>n</sup> Acts xiv. 23.

<sup>o</sup> Acts xx. 28.

words, which," saith the Apostle, "thou hast heard of me<sup>p</sup>," compared with what follows in the next chapter, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me" (the same expression again) "among many witnesses, the same commit thou to faithful men, who shall be able to teach others also<sup>q</sup>." Here surely is the ordinance of ministerial succession provided, for no less than three generations. The same inference is to be drawn from the commission to Titus: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless<sup>r</sup>," and have the other qualifications which the Apostle proceeds to specify as required in a Bishop.

In Holy Scripture, then, we have the germ, already considerably developed, of that constitution which, as we read in writers not of canonical authority, was established by the Apostles in every one of their Churches. And although it may be granted that the *terms* "Apostle," "Bishop," and

<sup>p</sup> 2 Tim. i. 13.

<sup>q</sup> 2 Tim. ii. 1.

<sup>r</sup> Tit. i. 5.

“Presbyter” are in Scripture used *synonymously*, yet there are clear indications of a distinction of Orders *in fact* : of some who have a special authority to *send*, as well as of some who act by virtue of such mission. At all events it is very shortly after the Apostles’ death that, passing to the early Christian writers, we find the definite ordinance both as to *title* and *office*, which has ever since prevailed.

In the age immediately succeeding the Apostles, the three distinct orders of Bishops, Priests, and Deacons, were established every where. It can be proved that thenceforth the order of Bishops was exclusively entrusted with the power of transmission ; that this institution was uniform, and acknowledged to be the characteristic of the Apostolic Churches, insomuch that lists have come down to us of the succession in various lines, as evidenced in the persons of successive Bishops, this unity of organization leading to the inference of a unity of origin ; that no one was admitted to serve in the sacred ministry who had not been canonically ordained ; and that order was very early taken for the better preservation of one unbroken line, by the canon providing that every Bishop should be

consecrated by three Bishops at least<sup>s</sup>. In these Lectures, orally delivered, it is manifestly impossible to do justice to the historical evidence in detail. This very brief statement of the *result* is all that can be attempted, reserving to some future occasion (for which the provisions of the Founder's Will afford facilities) the fuller development of the historical argument<sup>t</sup>.

The view which our own Church has taken of this matter may be ascertained from her acknowledgment in the Prayer for the Ember Weeks, that God has "by" His "Divine providence appointed divers orders in" His "Church<sup>u</sup>;" from her assertion in the Preface to the Ordination Services, that "it is evident unto all men diligently reading the Holy Scripture and ancient Authors, that from the Apostles' time there have been three Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons;" from the whole tenor of the three Ordination Services; and especially from the fact, that, following the ancient Churches, she has actually embodied in those services the language of the text; that she

<sup>s</sup> See the Appendix.

<sup>t</sup> See the Appendix.

<sup>u</sup> It will be remembered that the same prayer, *mutatis mutandis*, occurs in the Ordination Service.

puts into the mouth of the consecrating or ordaining Bishop the very words which our Saviour employs, “Receive the Holy Ghost, for the Office and work of a Priest [or Bishop] in the Church of God, now committed unto thee by the imposition of our hands; [whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained<sup>x</sup>.]” And this form she has maintained in every revisal of the Book of Common Prayer, notwithstanding the exceptions expressly taken against it by the Puritans<sup>y</sup>. It is inconceivable that she would thus deliberately put such words from such lips into the mouth of any human being, no matter to what Order he belonged, unless she had had good reason for believing that the power of such delegation had come down to him from Christ Himself.

And now, perhaps, enough has been said to justify the following conclusions; that the true pastoral functions have been handed down exclusively by hereditary descent from

<sup>x</sup> The words between brackets are not repeated in the Consecration of a Bishop, because he has already received that commission as a Priest.

<sup>y</sup> See the Appendix.

our Lord; that the *form* in which they have been handed down is, in its germ, to say the least, to be found in Holy Scripture; and that its establishment was so extremely early, and so universal, without any exception, as to stamp upon it the character of an Apostolic ordinance; that therefore a clergy *by succession* is of indispensable obligation, as being divinely appointed, while a clergy by *Episcopal ordination* is *the* appointed *form* of that succession; that a self-instituted ministry is a dangerous deceit, inasmuch as there is no Scriptural authority, but every thing against it, nor any precedent for fifteen centuries, but one unbroken prescription over the whole face of the Christian world opposed to it, for *any new beginning of Orders*, for any self-originated ministry—nay, for any ministry other than those ordained by Bishops; and that, consequently, any religious community, wanting the characteristic of a succession of ministers derived originally from Christ Himself, cannot be called a Christian Church after Christ's institution, with a covenanted title to be a channel of the means of grace; and that every Church, wanting the note of an Episcopal succession, is at best an extremely *imperfect* Church, varying, in

a very essential point, from the Apostolical model.

And assuredly, when we look to the condition of those religious communities which have *wilfully* abandoned this succession, we shall see enough to confirm our conclusions ; in many places the true faith openly abandoned ; in others certain great articles of faith denied and proscribed ; the Sacraments undervalued, deprived of their sacramental character, even sometimes discontinued ; the Scriptures hardly at all read in the congregations ; human compositions substituted ; on all sides, divisions subdivided, error upon error, sect upon sect. Surely the Spirit by the Apostle foreshewed the disorders of these latter times, open schism from the truth, a self-originated ministry, nay, the very shape which insubordination would ere long assume, I mean the exaltation of pulpit eloquence above the other, to say the very least, not less important, functions of the pastoral care : “ The time will come, when they will not endure *sound* doctrine ; but *after their own lusts* shall they *heap to themselves* teachers, having itching ears<sup>z</sup> ;” to which the Apostle adds the natural consequence, such

<sup>z</sup> 2 Tim. iv. 3.



as has in all such cases, sooner or later, been realized in fact; “and they shall turn away their ears from the truth, and shall be turned unto fables <sup>a</sup>.”

And here let us pause to offer our thanksgivings to Him, from whom “every good gift, and every perfect gift cometh down,” for His inestimable mercy, in having placed a branch of His true candlestick amongst ourselves; in so ordering the course of our Reformation, that we were not severed from the unity of Christ’s body, nor cut off from the hereditary fellowship of His Apostles. It was not our merit, nor our foresight, nor any human device, but His Almighty Providence which overruled the *mode* of our purification from Romish error. He turned the hearts of certain Bishops, canonically ordained, from Popery to the true Catholic Faith; and the gifts which they had received from real, though erring, successors of the Apostles, they were empowered to transmit unbroken to an equally Apostolical ministry in a pure Church. Amidst all our sins, notwithstanding our many civil convulsions, in spite of hostility, and treachery, and calumnies, which

<sup>a</sup> 2 Tim. iv. 4.

have only led to a more triumphant vindication of the validity of our Orders, this emblem and element of primitive unity has been preserved to us unimpaired. And, by God's grace, it will be preserved to us still; since He is giving us a growing appreciation of its value, towards the edification and efficiency of our Church both at home and beyond sea.

And now, having established the general fact, that the privileges of the text are applicable to ourselves, as well as to other real branches of the Church Catholic, we have a personal interest in determining the meaning of our Saviour's words, or, which is the same thing, what the nature of the grace is, of which Christ's appointed ministers are made the means.

And first, the least that the words can signify, is that *in some way* they are *instrumental* to the forgiveness of sins. It cannot be in their own name, or by any intrinsic power or holiness of their own; for "who *can* forgive sins, but God only?" It must therefore be ministerially, and in the name and power of Christ, in the spirit

of what St. Paul says, "I forgive" such an one "ἐν προσώπῳ Χριστοῦ<sup>b</sup>." There is no more real power, or means, inherent in them towards the salvation of the world, than there was in "the accursed tree," or in the nails which fastened our Saviour to it, or in the spear which pierced His Side. We must guard therefore against shewing any undue or idolatrous honour to God's ministers, as we would against the impiety of adoring the cross.

On the other hand, whilst we confess the Clergy to be mere instruments, their co-operation, as instruments, is, by God's appointment, *ordinarily* required to apply the general promises of God's mercy. And so "he that planteth and he that watereth" are "fellow-workers together with God," who "giveth the increase."

Secondly, *he* may be said to forgive sins, and to loose the penitent, who directly *contributes* to that *effect*; as he may be said to bind sinners and to retain sins, who *abstains* from applying such means as are committed to him for their liberation. Now *he* contributes to God's work of mercy, who *proclaims* that mercy, together with its conditions, to

<sup>b</sup> 2 Cor. ii. 10.

mankind; who, in God's name, opens the fountains of grace, and makes them accessible to the soul, which thirsteth after righteousness; who not only makes the means of grace known, but teaches *how* to use them, and *imparts* what he teaches. But, according to the foregoing argument, the whole "ministry of reconciliation" is entrusted to the regularly ordained Clergy, as, in their degree, the heirs of the Apostles. It is their office exclusively to publish the glad tidings *with authority*, to preach the word of God, and to minister the holy Sacraments in the congregation. He that preaches "Christ crucified" extends the benefits of the Sacrifice of the Cross; he that administers holy Baptism, does it for the forgiveness of sins, loosing men from the bands of Satan, and bringing them into the liberty of the sons of God; he that administers the Sacrament of the Lord's Supper, imparts ministerially the Communion of the Body and Blood of Christ; he that layeth hands upon fresh labourers and sendeth them into the Lord's vineyard, multiplies the channels and instruments through whom these offices of mercy are extended to mankind. And, let us add, he who neglects to "stir up the gift of God which is in" him,

or who without just cause hides the Gospel from men, who withholds Baptism, or the Eucharist, or the public means of grace, or the imposition of hands, does, in effect and to that extent, shut up the kingdom of heaven against men. Thus, then, sins are forgiven for Christ's sake alone, and by virtue only of His authority; and yet by means of the subordinate instrumentality of the Word and the Sacraments, on the one hand, and of the stewards of His mysteries on the other. The Word and Sacraments are, considered by themselves, means of grace; God's Minister is another; yet *ordinarily* their *combined* agency is required to the full spiritual effect;—a *reciprocal* relation which clearly evinces the good Providence of God, in securing *both* to our use.

But, farther, over and above this general power of publishing and applying the promises of the Gospel, the text involves, as a part of that office, a special authority in the Christian priesthood to pronounce Absolution properly so called: an authority requiring, indeed, the utmost delicacy of discrimination to define, but not on that account imaginary or indefinite. It seems impossible to elude

the force of the words in their plain meaning as they stand: all the ancient expositors concur in this interpretation, and our own Church, as well as every Church from the earliest times, has acted upon it without hesitation.

Before we go on to inquire into the nature of this privilege, committed to earthen vessels for the comfort and edification of God's people, it may be advisable to premise certain obvious limitations, such as may serve to dissipate the prejudices which hinder the reception of the truth.

1. Forgiveness of sins being God's prerogative exclusively, no human being can assume it, except *in trust* for Him, nor can rightfully use it in such a manner as to exalt himself or promote his own worldly ambition, its sole legitimate exercise being directed to God's honour and glory.

2. As no delegate can lawfully exceed his powers, or exert them in a manner contrary to the principles upon which his master and sovereign would himself act; and as the Almighty has been pleased to limit His own exercise of mercy to such subjects as are

qualified by faith and repentance to receive it, we may infer that no act of ministerial absolution can take effect, except upon the faithful penitent.

3. Inasmuch as God alone knoweth "what is in man," and as we nowhere read, that (except in special miraculous instances) He has delegated to man the power of knowing man's heart, the absolving priest can never infallibly discover, whether the seeming penitent before him be a hypocrite, or truly faithful and repentant. He can only act upon his own judgment and discernment, aided by God's grace, in determining the character of the offender.

4. It results from the foregoing principles, that, raise ministerial absolution to what importance we will, its *effects*, as known to the Priest, can never be otherwise than more or less *conditional*, amounting in some cases to moral certainty, in others perhaps to little more than a charitable hope.

And here, by way of illustration, I would call your attention to the nice discrimination observable in the practice of our own Church. It is well known, that in the service for Morning and Evening Prayer, in the Com-

munion Service, and in the Office for the Visitation of the Sick, the forms of absolution differ respectively from each other. The first seems simply *declaratory*; the second chiefly *precatory*; and the third at once *declaratory, precatory, and authoritative*. The reason of the difference appears to lie in the difference of the intended recipients. In the Common Prayer, the worshippers are miscellaneous, like the fish in the net of the parable, good and bad; the Confession too has been *general*. To pronounce, therefore, *absolutely* the forgiveness of sins, as equally applicable to each particular case, would be manifestly improper and dangerous. In the Communion Office those only are present who are presumed to be in a true Christian frame of mind, longing after the Bread of life; those who, if they were so minded, may have specially opened their griefs and confessed their sins, and who, if they have not resorted to some "discreet and learned minister of God's Word," may be presumed not to require it. The Confession, too, though common to all who are drawing near with faith, is more earnest, self-accusing, and special. Here, then, with the greatest propriety, the Absolution takes the form of confident prayer, not



unmixed with a shade of authority. In the Visitation of the Sick, the sinner is alone; one whose manner of life ought to be known to his own pastor; chastened by sickness, with death and judgment and eternity before him; having unburthened his conscience, if need be, by a special confession of his sins: in such a case, if any where, the priest may hope to approximate to the truth; and, therefore, he is authorized, (if the sinner himself heartily desire it<sup>c</sup>) premising the condition upon which he acts, to pronounce the solemn words: "By Christ's authority committed unto me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen<sup>d</sup>."

And yet, while with our Church we acknowledge the effects of absolution to be *conditional* and *relative* to the inner qualifications of the recipients, it would be an error, very contrary to the spirit of her teaching, to account the ordinance itself unreal or inoperative. She herself speaks of "the benefit of absolution," to "the quieting of the con-

<sup>c</sup> Rubric before the Absolution in the Service for the Visitation of the Sick.

<sup>d</sup> It is observable, that the Prayer immediately following this Absolution is so worded, as to remove all idea of the Absolution being plenary or unconditional.

science<sup>e</sup>.” The *true penitent*, after absolution pronounced, is not in the same state as he was before it: and, so long as he does not forfeit the benefit by fresh acts of sin, he may humbly assure his heart before God, that he is visibly and confessedly restored to the full privileges of God’s grace. It is not only that the judgment of God’s Minister, if not mistaken, will be ratified in the judgment of the last day, —the sins bound or loosed in heaven, as bound or loosed in earth; but there is surely an immediate and present result in the official restoration of God’s grace, and of the full and fruitful enjoyment of all the Divine ordinances. The result, too, of absolution lawfully bestowed, is peace; and peace of conscience in Christ’s Atoning Blood is grace, and that which procures it is a means of grace. Forgiveness assured upon foregone repentance leads to deeper penitence still; the weight is cast off; the race is begun anew; and towards the goal thus once more hoped for, we do, in this hope, more earnestly press forward. And therefore it is, that “peace and grace” are so often associated in Scripture as correlative terms; “therefore the fruits of

<sup>e</sup> First Exhortation on giving warning for the celebration of the Holy Communion.

righteousness” are called “peaceable;” and therefore our Lord, with a special reference to this inestimable gift, said “Peace be unto you” to those who were to be the ambassadors of peace, that they might *possess* what they were to *confer*. Doubt we not, therefore, but earnestly believe, that absolution exerts a real influence upon our spiritual condition; and, when the message of peace falls from the lips of the officiating priest, let us receive it as from Him in whose name he speaks; let us pray to Him whom he represents, to Him who only can forgive sins, that He would “speak peace unto his people, and unto his saints, that they turn not again<sup>f</sup>.”

But, farther, as the Church possesses and exercises the power of Absolution, so does she possess also, by Divine right, whether she uses it or not, the correlative power of censure and excommunication. Under different circumstances, it may have been in full force, or it may have been in abeyance; it may have been abused, used negligently, or wholly disused; but its existence and reality have never been by the Church theoretically questioned. Our own Church bears witness to the truth, in her

<sup>f</sup> Psalm lxxxv. 8.

Commination Service, in the Rubric before the Communion, in her Homilies, and in the original intention and constitution of her ecclesiastical Courts; and however little hope there may appear, in these our days, of restoring it (either in our own Church or in others) to its pristine form and efficiency, yet the hearts of many are even now raised in prayer for its restoration, not in that corrupt form in which the Church of Rome exhibits it in her theory and practice of Penance, but according to the primitive model, in simplicity and truth.

And now, if the result of our inquiries should appear to magnify the office of the Ministry, very opposite indeed must be the effect upon those who bear it. A due appreciation of the pastoral functions, a persuasion of their Divine origin and of their Divine efficacy, lead to any feeling rather than to that of sacerdotal pride. What deep and anxious thoughts lie hidden beneath the letter of that brief expression, 'The cure of souls! High and awful indeed are the privileges! the gift unspeakable! yet the responsibility how overwhelming! A human being, "compassed with

infirmity," yet endowed with delegated authority, to be exercised in matters so inscrutable; to have souls, immortal souls, entrusted to his keeping! to snatch them from the fire, to train them to eternity; or else to deliver them up to the wolf,—to become to the souls, for which Christ died, an instrument of reprobation rather than a means of grace! And all this, with the inevitable certainty, that, over and above his qualities as a man, his functions, as God's minister, will bring him into judgment; that he will either, "after he has preached to others," himself "be a castaway," or that by "giving attendance to reading, to exhortation, to doctrine;" by not neglecting "the gift that is in him," "which was given him" by prophecy with "the laying on of the hands of the presbytery;" by meditating on these things; by giving himself *wholly* to them (so that his profiting may appear unto all men); by taking heed unto himself and to the doctrine; by continuing in them, he shall "both save himself and those that hear him."

Finally, the conclusions at which we have arrived are perfectly consistent with a hearty acquiescence in the decision of our Church, by which she excludes Holy Orders from the

dignity of a *proper Sacrament*. It is not the *name* to which we object, for that is applied indiscriminately by the Fathers to *any* subject which may possibly imply or convey a mystery: but we dread the undue exaltation of “the gift” of Orders under cover of an ambiguous name; we refuse to place it on a level with the two holy “Sacraments of the Gospel,” and to degrade Baptism and the holy Eucharist in order to “magnify the office” of those who administer them. Knowing the corruption to which this error has led the Church of Rome, we refuse, then, to call Holy Orders “a Sacrament;” whilst, on the other hand, dreading equally the depreciation to which levellers would reduce “the gift,” we place it amongst the sacramentals, and believe it to be a means of grace. In a word, we regard the Clergy not as mediators, but as media; as the channels, not the depositaries of grace; as the stewards of God’s household, not as lords over His heritage: we reverence for Christ’s sake the dispensers of the Divine mysteries in the Font and at the Lord’s Table, whilst we abhor that impiety, which, as a consequence of the error of transubstantiation, has led some of the Romish hierarchy to arrogate to themselves, or to suffer their advocates to claim

for them, the title of “creators of the Body of their Creator.” God of His infinite mercy grant us grace, that we may continue to “preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus’ sake<sup>s</sup>.”

<sup>s</sup> 2 Cor. iv. 5.





## S E R M O N I V.

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ST. LUKE xi. 13.

IF YE THEN, BEING EVIL, KNOW HOW TO GIVE GOOD GIFTS TO YOUR CHILDREN: HOW MUCH MORE SHALL YOUR HEAVENLY FATHER GIVE THE HOLY SPIRIT TO THEM THAT ASK HIM?

THE universal efficacy of prayer under the Christian covenant, as it is one of those mysteries which “the natural man receiveth not,” so is it, in its fullest acceptation, that which, even from the spiritually minded, requires the largest exercise of faith. It is not that we allow the smallest weight to the *à priori objections* which Rationalists may suggest; for to the Christian philosopher, the *antecedent probability* appears corroborative of the disclosures of revelation. It is not that we doubt God’s mercy, goodness, or power, His omniscience or His omnipresence; for these are admitted as axiomatic truths, which would lead directly to the conclusion that every prayer is heard. Still less do we hesitate to accept the promises of God made to us in Holy Writ. But the seeming difficulty arises from the

comparison between those probabilities and those promises, as *we* understand them, on the one hand, and the facts of our own experience on the other. Setting aside that large class of petitions which refer to the necessities of life, and which the actual preservation of our lives proves to have been effectual, we all of us know *experimentally* that many of our special supplications have no special answer; that sundry blessings which we innocently ask for, are, for some inscrutable reason, denied. And the enemy of mankind is ever at hand to take advantage of such disappointments, and to infuse such a distrust of the efficacy of prayer as may introduce languor and coldness into our devotions, gradually diminish their frequency, and ultimately lead on his victims to their total, deliberate, and habitual disuse.

Now for this apparent difficulty several solutions might be offered. It may be, that, instead of “lifting up holy hands,” the worshipper is dead in trespasses and sins. It may be, that we ask for things positively evil, or for things unworthy of our Christian profession; for stones or for scorpions. It may be, that we “ask and receive not, because” we “ask amiss<sup>a</sup>”—we may ask without express

<sup>a</sup> St. James iv. 3.

reference to Christ's mediation ; we may ask faithlessly, coldly, with a doubtful mind, with the lips, but not from the heart. And any one of these circumstances must vitiate the prayer. But even supposing, for argument's sake, that we pray with the utmost perfection in respect to our own disposition, and to the subject, form, and manner of our supplication, yet there is one consideration quite sufficient to account for our disappointments. We have but to point to the stupendous and incomprehensible plan which Divine Wisdom is evidently accomplishing in the kingdom of nature and in the kingdom of grace. Of the *existence* of such a scheme from all eternity Reason shews the probability, and Revelation gives the assurance ; of its *details* and *methods* we enjoy, even in the fulness of Christian light, only partial and superficial glimpses ; fragments of an infinite system, isolated portions of truth, without beginning and without completion. And of these *details* each individual man, with all his thoughts, words, actions, and sufferings, forms a definite and component part ; insomuch that, as every atom of matter has its appointed place in the material world, so each accountable creature has an appointed (for aught we know, an essential) place in the

moral, nay, it may be in the physical, dispensations of God. And if so, then the interests of the whole may depend upon the observance of certain definite proportions between the several component parts: that which may appear to be a blessing for an individual, may have an injurious or disturbing influence upon the whole scheme of Divine goodness—and so the individual praying, may, as a part of the whole, derive benefit from the denial of the prayer. And if these conclusions are just, then, considering the infinite variety and complication of things, and our own utter ignorance of their several bearings upon each other, the wonder will rather be that so many of our petitions are granted, than that any should be denied. For any thing that we know, it may be as unreasonable to expect an answer to certain petitions, as to look that God would ordinarily “hearken unto the voice of a man,” as he did to Joshua, even to the suspending the laws of the solar system, as when the sun stood still upon Gibeon, and the moon in the valley of Ajalon<sup>b</sup>.

On the other hand, although we know not antecedently whether our requests for *temporal* blessings will be granted, neither do we

<sup>b</sup> Josh. x. 12.

know that they will be denied. We are equally ignorant of both alternatives ; but this we do know, that, if they are expedient for us, they will be granted to effectual fervent prayer ; and that, though they be denied, we are, on that very account, the more sure that we are heard, God preparing some good things, *even in this way*; for them that love Him, “above all that” they “ask or think.”

But the difficulties which may seem to belong to the subject of prayer *in general*, disappear altogether when we consider it as a means of grace. Our ignorance, with respect to the real desirableness of our petitions, and to God’s hidden will concerning them, does not extend to the spiritual assistance necessary for the inner man. We know, without a shadow of doubt, that God loveth and furthereth goodness, as His own image ; that He *willeth* the perfection of His people ; that His ultimate will is the universal triumph and reign of goodness ; and that, as the end is without any exception that which is the most expedient for every human being, and most conducive to God’s own glory, so He will assuredly hear our aspirations after holiness, and will actually enable us to do His

will. Because He is perfect, perfection itself, He will assist those who are striving to be like Him. And therefore, while we pray for every other blessing with the qualification contained in St. Chrysostom's prayer, with an express or tacit reference to God's unknown purposes, we may in Christ's name pray for grace *unconditionally*, because we are infallibly certain that "this is the will of God, even" our "sanctification." Prayer for grace seems, in the nature of things, to be a means of attaining it.

In the inquiry, therefore, which we are pursuing, there is no necessity for pausing to examine the controverted meaning of texts such as the following: "All things whatsoever ye shall ask in prayer, believing, ye shall receive<sup>c</sup>." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them<sup>d</sup>." "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us, and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him<sup>e</sup>." It is a matter of faith, that, with respect to *all* our

<sup>c</sup> St. Matt. xxi. 22.

<sup>d</sup> St. Mark xi. 24.

<sup>e</sup> 1 John v. 14, 15.

prayers, these promises have their relative true fulfilment in some manner, if not corresponding to our expectations yet analogous to our wants: in praying for grace sincerely, we may look with certainty for the *absolute and indefeasible fulfilment* of our petitions. Nay, still more; every faithful prayer, be the subject matter what it may, is a means of grace, and, *as such*, is *heard*: the special wish may be granted or denied, yet the prayer of faith *at all events* does not return empty; it brings with it “the peace of God,” that which garrisons<sup>f</sup> our hearts and minds, the strength, the consolations, the presence of the Comforter: for nothing less than this is the import of those gracious words, “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God; *and* the peace of God, which passeth all understanding, shall keep<sup>f</sup> your hearts and minds through Christ Jesus<sup>g</sup>.”

Reflections such as these form a suitable introduction to the proper subject of to-day's Lecture, the gift and mission of the Holy Ghost in answer to prayer specially directed

<sup>f</sup> φρουρήσει.

<sup>g</sup> Phil. iv. 6, 7.

to *that end*. All prayer, then, of every sort, is a means of grace. Prayer for the Holy Spirit is pre-eminently so, by virtue of Christ's promise in the text: "Your heavenly Father will give the Holy Spirit to them that ask him<sup>h</sup>." In these simple words what a stupendous truth is conveyed! The same Almighty Father who hath given His only Son, will give the Holy Ghost. The Son and the Comforter are both given, each according to His several office in the work of mercy; the ever-blessed Son, to die for our sins; the ever-blessed Paraclete, to live with, and to be the life of, the redeemed. And this promise is from the same lips which did "pray the Father" that He would "give" to His Church "another Comforter," "even the Spirit of truth," that He might "abide with" it "for ever<sup>i</sup>." The assurance of this gift, also, the great Intercessor Himself has condescended to ground upon analogies drawn from the tenderest instincts of the human heart. The same principle of love and goodness which leads an earthly parent, even an evil one, to "give good gifts unto" his "children," moves our heavenly Father, yet "how much more," to "give the Holy Spirit to them that ask him;" the same principle of

<sup>h</sup> St. Luke xi. 13.

<sup>i</sup> St. John xiv. 16, 17.



love in Him, yet how infinitely more gracious; the same Fatherly goodness, united with infinite wisdom and infinite power. It is “because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father<sup>k</sup>.”

And thus we are again brought round to that fundamental truth, our adoption as children of God in the laver of regeneration. It is because we are His children that we have a covenanted title to be heard in prayer; it is the Spirit, dwelling in the regenerate, which enables them to cry effectually for the continuance of His presence within them, for His more complete, uninterrupted, and increasing power over our whole nature; that He may be sent again and again into our hearts, ever renewing the influences which sin may for a time have intercepted, illuminating the dark places of our souls, strengthening our remaining weakness, conforming us more and more to the image of the Lord who redeemed us. And in these our baptismal relations all the privileges of the Christian worshipper are ratified and sealed. As children of God, we know that we may pray; as inheritors of the kingdom of heaven, we pray for its coming here

<sup>k</sup> Gal. iv. 6.

on earth into our hearts, as well as for its final and perfect coming in the world without end. As members of Christ, we pray not in behalf of ourselves alone, we pray to “*our Father*” for the whole family of Christ of which we are members. Intercession for others is as plainly a Christian duty as prayer for ourselves; not confined to any class of Christians by virtue of their office, though that office may naturally lead to its more frequent use, but the duty and privilege of *every* member of the Church *as such*. True, the priest must intercede for the people; but so also must the people intercede for the priest; even as we find St. Paul, while he is careful to assure his disciples that he makes mention of them in his prayers<sup>1</sup>, so does he likewise intreat their special intercessions for himself<sup>m</sup>, and this upon the plain principle, that the prayers of all the faithful were as effectual as his own. In a word, the Christian’s prayer, as such, is that of one amongst many brethren; he prays even for his individual and private wants as bound up with the exigencies and interests of the whole body of the Church.

<sup>1</sup> Rom. i. 9; Eph. i. 16; Phil. i. 4; 1 Thess. i. 2; Philem. 4.

<sup>m</sup> 2 Cor. i. 11; Eph. vi. 18, 19; Phil. i. 19; Coloss. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1; comp. Acts xii. 5.

And, surely, a correct view of these relations would furnish a sufficient answer to the idle question, whether it be better to pray alone, or to pray in concert with others ; it would shew, also, the futility of the distinction sometimes drawn between inward and outward religion. It is a truth, based alike on the constitution of man's nature, and on the constitution of the Church, that what is often called inward, or heart, religion cannot be divorced from outward religion, without destroying the essence of both. Nor is it the part of wisdom or piety to *contrast* devotion in the closet with devotion in the congregation. They are severally necessary to certain specific uses ; they are jointly conducive to one common end, even general and particular edification. When we have shut our door, we have not shut out the fellowship of saints : when we go up to worship in the temple, our individual wishes are not hindered, but furthered, by the co-operating supplications of our fellow-worshippers. When all pray simultaneously for grace, each one is more likely to attain it in greater measure.

The use of private prayer, for instance, can never be suspended, without the forfeiture of inestimable privileges, without the utmost

peril to our souls. There is an enemy ever about us, unceasingly watchful; most dangerous when least suspected; lurking in the bye-places of our ordinary path in life. At a time when we least think of it, we may be taken at unawares; instantaneous resistance is our only hope of victory; the devil will "flee from us" if we do but "resist," and the proper posture for resistance is upon our knees.

We have a watchful enemy; but we have also a Divine Guardian ever at hand to help our infirmities, if we will but invoke His aid. The other means of grace are only contingently accessible; depending, for their renewed enjoyment, on circumstances of time and place and person:—prayer is ever seasonable; in all situations and under all circumstances, so long as consciousness is preserved, equally available for present help; rising as incense to the throne of mercy, whether "out of the deep," or from the whale's belly, or from the lions' den. The prayer for grace may be a very short one: the wish embodied in the shortest ejaculation, when nothing more is possible, will doubtless be accepted as surely as a whole Litany. Would to God that men in general would realize to themselves the full

blessedness of private prayer ! Would that, instead of confining its use to the set periods of “lying down and rising up” (indispensable as that regular service is for us all), they would make it the perpetual companion of their daily thoughts, pervading, ennobling, sanctifying all ! In the most absorbing occupations, there are, from the very law of our nature, many intervals of suspended labour. In most of the employments of man, the mind and even the tongue are unemployed ; and so, without detriment to the perishable goods of this life, thought might be busy about the life to come ; holy aspirations might be silently breathed forth ; and men might learn not only that it is possible, but that it is delightful, to “pray without ceasing,” to “pray evermore ;” “at all times to call for” God’s grace “by diligent prayer.”

And yet, on the other hand, let us guard against the delusion, that set forms, and the utterance of prayer, can be at all times safely dispensed with ; still more, that all outward expression is superstitious and vain. True, we are to “worship God in spirit and in truth, for the Father seeketh such to worship him ;” but we are to “worship” God ; and worship, in its proper sense, absolutely implies

outward evidence. We may speak improperly, and by analogy, of the worship of the heart ; but the term, in its true meaning, has regard to the body ; it signifies the employment of the bodily organs to manifest the reverence which is within. And thus our bended knees, our uplifted hands, our voices, and even our tears, are, in fitting season, but the appropriate emblems and evidences of honour to our Father, of fear to our Lord. Words as the signs of realities, words intelligible to ourselves and others, articulate and definite representatives of inward feelings, outward acts of entreaty and adoration—in short, the concurrence of body and spirit in the act of prayer—as they are demanded by our relations to God, so are they congenial to the compound nature of man. Body and spirit are evermore acting and re-acting upon each other. No one will deny the reflex action of a man's own *language* upon his own *thought* ; nor, consequently, the influence of prayer actually uttered, on prayer conceived in the heart. If prayer be not *heart-felt*, it is mockery ; if prayer be not uttered, it is in danger of becoming vague, cold, and lifeless. The words of the Psalmist, in their literal sense, may be adopted by all, “ O Lord, open thou my lips ; and my mouth

shall shew forth thy praise<sup>n</sup>!" Even in private prayer it would be hazardous to trust continuously to *thought* alone. The prayer of our Lord Himself in His Agony was, in the strictest sense of the term, private prayer. When "he kneeled down and prayed" "he was withdrawn from" His disciples "about a stone's cast<sup>o</sup>;" the chosen three were asleep, and neither heard nor shared His supplication. Yet it hath pleased the Holy Ghost specially to reveal the very *words*. And if our Lord, who is one with the Father, "though he were a Son," yet, "in the days of his flesh offered up prayers and supplications with *strong crying and tears* unto him that was able to save him from death, and was heard in that he feared<sup>p</sup>," what are we, that we should presumptuously trust to the meditations of our hearts, unsupported and unequivocal by the words of our mouth?

But further, if a definite form is advisable in private prayer, it is indispensable in reference to the *common* supplications offered in the congregation. How can we be assured, that we are "of one heart and of one mind" in wor-

<sup>n</sup> Ps. li. 15.

<sup>o</sup> St. Luke xxii. 41.

<sup>p</sup> Heb. v. 7.

shipping God, unless we do it with one voice? To what purpose do we assemble in God's "house of prayer," unless we "agree together as touching" what we are to "ask" in Christ's name? "God is not the author of confusion, but of peace<sup>q</sup>;" He loveth not variety and diversity, but unity and consent in all good things. "The effectual fervent prayer of" one "righteous man availeth much<sup>r</sup>"; but the same prayer, in the mouth of multitudes, in the offering of it up "with all saints," availeth yet more. And how can such unity be attained except by outward expression. Left to himself, each will mind "his own things," not "the things of others," still less the interests of the whole Church. At the same moment, within the same building, some will be praying for the body, some for the soul. The heart of one will be with his merchandize, of another with his farm; while here and there one will be praying for grace. No one could know, what might be the subject of his neighbour's petitions<sup>s</sup>; and so the very word

<sup>q</sup> 1 Cor. xiv. 33.

<sup>r</sup> St. James v. 16.

<sup>s</sup> 1 Cor. xiv. 9. "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known, what is spoken? for ye shall speak into the air."



“Amen,” if used at all, would be a mockery, instead of an act of consent<sup>t</sup>.

Upon these plain principles it is that the Holy Catholic Church has sanctioned and provided *common* forms of prayer, such formularies as all may join in, each worshipper knowing beforehand what he is about to pray for, instead of depending upon the contingencies of an extemporaneous effusion. The antiquity and universality of common prayers (notwithstanding some recent exceptions, which will be presently noticed) rest upon unquestionable evidence. That the brethren in all ages should assemble themselves together, plainly results from our Lord’s declaration and assurance; “Where two or three are gathered together in my name, there am I in the midst of them<sup>u</sup> :” that the *purpose* of their meeting should be not only for “exhorting one another,” but for agreement in prayer, and that there is some special blessing in such agreement, is proved by our Lord’s express promise, “I say unto you, that if two of you shall agree<sup>x</sup> on earth as

<sup>t</sup> 1 Cor. xiv. 16. The whole chapter is most instructive, as shewing the *principles* upon which worship in the congregation should be conducted.

<sup>u</sup> St. Matt. xviii. 20.

<sup>x</sup> συμφωνήσουσι.

touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven<sup>y</sup>.” And to what, if not to this promise, relative as it is to the first principles of the Christian Church, can we trace the habitual meetings of the Apostles, especially on the weekly festival of the Resurrection? To what end were the disciples “with one accord in one place<sup>z</sup>,” or “continuing daily with one accord in the temple<sup>a</sup> ;” to what end did Peter and John go up “*together*<sup>b</sup> into the temple at the hour of prayer,” if not for the express purpose of pouring out their common supplications before the throne of grace ; an example of which we find, when “being let go,” the same two Apostles “went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord<sup>c</sup>.” Nor can any inference in favour of extempore prayer be drawn from the fact that the Apostles’ prayer on that occasion was unpremeditated.

<sup>y</sup> St. Matt. xviii. 19.

<sup>z</sup> Acts ii. 1, ὁμοθυμαδὸν ἐπὶ τὸ αὐτό.

<sup>a</sup> Acts ii. 44, ὁμοθυμαδὸν ἐν τῷ ἱερῷ.

<sup>b</sup> Acts iii. 1, ἐπὶ τὸ αὐτό. Comp. 1 Cor. xiv. 18, *συνερχομένων ἡμῶν ἐν τῇ ἐκκλησίᾳ*, and ver. 20, *συνερχομένων οὖν ἡμῶν ἐπὶ τὸ αὐτό*.

<sup>c</sup> Acts iv. 23, 24.

The very unanimity of their petition proves that they were simultaneously inspired. Besides, there can be no doubt that the Lord's Prayer was in constant use amongst them; and what is that Divine compendium of all our wants and wishes, but the most perfect form of common prayer? There is the strongest evidence also, that, in every one of the Apostolic Churches, a "form of sound words" was provided by the Apostles themselves, the main substance of which was handed down (and very early, in writing) from age to age in their respective successions; with just sufficient variety of expression to mark that they were severally delivered down in that shape by one or more Apostles, and not by the whole body collectively, yet with a unity in the general scope and substance of each and all, such as could only have originated in an identity of principle in respect to faith and worship.

Nor must it be forgotten that there are other ordinances, necessarily implying the presence and consent of a whole congregation, which, if they did not comprehend prayer as a part of their essence, would at least be furthered and improved by its concurrent use. It might seem, at first, as if

the administration of the two Sacraments, as well as the public reading and preaching of the Word, might, if the Church were so minded, be separated from prayer. However shocking it would be to our habitual prepossessions, it is *conceivable*, that Baptism and the Lord's Supper might be validly administered, in the one case by the use of water with the divinely appointed formulary, in the other by the distribution of the elements, consecrated by the bare recitation of our Saviour's words of institution; in cases of emergency this compendious form might even be excused. But the truth is, that the *spirit* of prayer is implied in those ordinances, if it is not an inseparable part of their essence. The faithful and intelligent use of any of the means of grace, presupposes a *desire* to obtain the Holy Spirit. An infant is brought to the holy font, or at least it is received and baptized by the Church, because a *desire* is entertained that it may thereby be made regenerate. He who reads the Scriptures in faith, reads because he is *seeking* for edification in the mind of the Spirit. He who draws near with faith to the holy table, receives God's creatures of bread and wine sanctified by consecration, because he *hungers* and *thirsts* after the Body and

Blood of Christ conveyed under the symbols. In all these cases, the real spring of action is, or ought to be, the *desire* of attaining grace. Now prayer, in its essence, is a vent for the wish of the heart. The deliberate wish before God, suitably, however silently expressed, is prayer in His sight, who seeth in secret. It is no paradox, therefore, to say that the faithful observance of grace-giving ordinances is *in itself* a *prayer*, a *prayer embodied in action*; and God will assuredly give the Holy Spirit to “them that ask Him” in this way, no less than to those who prefer the request of their lips. Hence it is, that the use of prayer, as an adjunct to those offices, is dictated by nature as well as appointed by the Church.

These observations appear to have an important bearing upon the whole subject of these Lectures, inasmuch as they furnish evidence of a *common principle*, as another link of connexion between the several means of grace. At present they are adduced only to shew that, whilst those ordinances are in force, implying as they do an outward and visible communion, so long the use of common prayer is indispensable in the house of God.

In this place, where the use of common prayer, as an essential ingredient in all our institutions, is bound up with our daily associations, it is unnecessary to pursue this branch of the subject farther. I would only remark, if these conclusions, on which we daily act, are indeed founded upon the instincts and the reasoning of man; if they inevitably result from the very notion of Christ's Catholic Church; if they are sanctioned by the Word of God, and implied in the other means of grace; if their germ can be traced in the practice of the Apostles, and their full development in the concurrent usages of all, without exception, of the Apostolic Churches; then what is the responsibility and the sin of those who rob the people of this rich and time-hallowed inheritance! How great is the loss to them, to whom the enjoyment of such a means of grace is curtailed, or denied! Yet how many of our brethren there are who delight to have it so! How few even amongst ourselves who appreciate the value of their birthright! It is notorious that many who dissent from the Church account it a privilege to be without any form of common prayer; that all consider the sermon as the chief instrument of edifica-

tion in their assemblies. Foreign Protestant Churches, also, have made but slender provision, in this respect, for the exigencies of an assembled congregation, although there are many indications of their adopting sounder views; and already in many places, without forbidding the concurrent use of extempore prayer, regular formularies, many of them compiled from ancient services, have been established by authority<sup>d</sup>. Still, under the most favourable circumstances, it will be long before the prejudices of the people can be dissipated, and before they come to acknowledge that God's service means something more than a portion of a hymn<sup>e</sup> and an edifying sermon. Let us still hope that God will have mercy upon the Reformed Churches

<sup>d</sup> The most interesting of these Liturgies is one compiled for the use of the Prussian chapel at Rome by the Chev. Bunsen, a scholar eminently qualified for the undertaking by his great general erudition, and his special acquaintance with the Liturgical relics of Church antiquity. This remarkable form of common prayer was not only sanctioned by the late King of Prussia, Frederic William III., but is rendered still more remarkable by a short Preface from his Majesty's pen.

<sup>e</sup> Still it must never be forgotten, that the German Churches are mainly indebted, for the maintenance of the true faith amongst them, to the influence of Luther's hymns. The love of the people for these beautiful and truly Christian compositions, has, in the main, by God's blessing, kept up the knowledge of the Atonement and of kindred verities, even in parishes where there has been a succession of Rationalistic teachers.

abroad, and that He will enable them to “worship the Lord in the beauty of holiness :” and for our own erring countrymen let us pray, that their eyes may be opened to the dangers of schism, and that they may be led back rejoicing into His house of prayer !

And now, if we turn from the Reformed Churches, and from schismatic communities, to unreformed Rome, we shall find that, although from very different motives, the practical result is the same. The Church of Rome has virtually abandoned the ancient principle ; for her people can, in no true sense, be said to enjoy the benefit of common prayer. Imitating the policy of the imperial city, she has imposed her own language upon her spiritual provinces. No matter what the vernacular language may be, Latin is the only authorized vehicle of the Romish formularies. We need not suppose that the design of this intellectual servitude was, from the first, consciously entertained. No doubt the Latin language was, in earlier days, co-extensive with the proper limits of the Roman Patriarchate, and so far its use was strictly natural and lawful. In process of time, however, whilst the Services continued unaltered, the vernacular idiom of the common people gra-



dually receded from the ecclesiastical standard; and when the deluge of barbarism overflowed the Roman empire, either sweeping away the original language, or mixing its fragments with the elements of other tongues, the contrast between the various forms of popular speech in divers countries, and the language of the offices of religion, became still more striking. Instead of remedying a disorder, thus far involuntary, by the only method which the practice of earlier and better times had sanctioned, that is, by adapting the formularies to the understanding of the several converted nations, the Bishops of Rome, availing themselves of the predilections of Charlemagne for the language as well as for the hierarchy of Rome, insisted upon the people everywhere conforming to an unintelligible ritual. Succeeding popes saw too clearly the advantage of this cruel policy to think of abandoning it; and so, in the increasing darkness of those days, the evil grew and was perpetuated, not without the murmurs and protests of wise and pious men, till at length the fatal Council of Trent virtually stamped the usage into law<sup>f</sup>. The consequence of

<sup>f</sup> Concil. Trident. Sess. 22. can. 9. Harduin. Concil. tom. x. col. 129. "Si quis dixerit . . . linguâ tantùm vulgari missam

this corruption those only can appreciate who have witnessed in foreign Churches the vacant countenances, the utter silence, of the poor ignorant peasants, who stand around the officiating priest. I abstain from dwelling on the mournful subject the more willingly, because I shall be compelled, in the course of this Lecture, to notice other corruptions of worship in our erring sister. At present I would merely call attention to the fact, that this usage of Rome is an exception to the practice of the whole Church; and that notwithstanding this exception, the ordinance of common prayer is to be every where maintained, in conformity with the demonstrable precedent of the purest ages of Christianity<sup>g</sup>.

The value of prayer, then, under whatever aspect we may regard it, can hardly be over-rated. An instrument is offered to us, compendious and simple in its construction, yet of incalculable power; compounded simply of the motion of the faithful heart, and of the

*celebrari debere . . . anathema sit.*" See also caput 8, in col. 128. The word "tantum" would seem to leave an opening for partial reformation, which has, however, never taken place.

<sup>g</sup> The reader is recommended to consult a posthumous work of Ussher's, "*Jacobi Usserii Armachani Historia Dogmatica de Scripturis et Sacris Vernaculis.* ed. Henr. Wharton."

vehicle of words, conceived or uttered, yet rising as incense from earth to heaven; complete in an ejaculation, yet capable of being expanded, in all “the beauty of holiness,” to the utmost variety of liturgical forms; ready for use in every emergency; always at hand, in doubt, in difficulty, in danger, in temptation; suited to all times and places, accessible to all kindreds, nations, and languages; requiring in its essence no preparative or auxiliary circumstances; separable from each of the other instruments of sanctification, yet indefinitely increasing in intensity when used in combination with them all; adapted alike to the inner chamber of the single worshipper, to the domestic Church in the Christian household, or to the crowded temple and the conspiring voice of multitudes; an instrument provided and revealed by God Himself, to bring the Divine Being into closer union with man! How is it then that we neglect so great salvation? How is it that so many children of God turn away from their Father, and refuse to ask Him for that which is indispensable, for the necessities of spiritual life? that of those who do ask Him so few ask aright? that no one has ever attained to the full perfection of prayer?

How accessible is this blessed privilege to all ! yet by how few ever attained ! How easy in appearance, indeed, in its own essence ! yet, for our corrupt nature, yea, and for our regenerate faculties, how inconceivably difficult it is to ask ! And yet in all these contradictions there is nothing to surprise us ; they are but the inevitable phenomena of the conflict, which Satan, the prince of corruption, is carrying on against the Holy Ghost, the Lord of grace and life. So long as the temple is guarded by the indwelling Spirit, it is an impregnable fortress against the assaults of the evil one. Whatever therefore brings the grace of God to aid us, is an especial object of the enemy's attack. Hence his unceasing efforts to depreciate and to nullify each and all of the means of grace, and prayer, perhaps, more unceasingly than any other, and prayer for grace most of all. Hence wandering and unsteady thoughts, intrusion of worldly objects into our devotions, forgetfulness of Christ's presence in His very house of prayer, the honouring of God with our lips while our hearts are far from Him ; the *means* for a time mechanically continued, but their *purpose* lost sight of by degrees ; the gradual abridgment of our petitions, occa-

sional postponements, lengthened interruptions, total neglect; floating doubts as to the efficacy of prayer, settled down into absolute scepticism; scoffing at prayer, derision of all *means*, denial of all *grace*. "An enemy hath done this." Gradually, but surely, his work is done. And thus the man over whom his parents wept in hope and gladness as a child of God, is taught to do "despite to the Spirit of grace," to banish Him from his heart, and to become once more a subject of Satan and a child of wrath.

The first prayer, then, which we have to offer, is that we may have grace to pray. And yet our own efforts, however naturally helpless, owing, as they do, *all* their strength to the co-operation of the Holy Ghost, are, nevertheless, absolutely needed. We must "watch and pray, lest" we "enter into temptation;" but to watch, to keep the soul awake, requires the most determined exercise of the *will* of the inner man. Whatever tends to quicken our dead desires, to kill the world and the flesh within us, to keep under the body, to give the ascendancy to the soul, is a fit preparation for prayer. It is on this account, as much as for the sake of self-discipline in general, that the ordinance of fast-

ing, in obedience to our Lord's implied injunction, has been instituted or observed in every Christian Church ; not as a work of merit, not as a test of holiness, not as a substitute for mortification of the spirit and self-denial in *all* things, still less "for strife and debate;" but as an instrument for bringing the body into subjection, for mortifying the deeds of the body, that the soul may be less subject to its thralldom. And, if "the flesh lusteth contrary to the Spirit," if the body, the heathens themselves being judges, does really weigh down the soul, surely we are bound by the dictates of reason, no less than in obedience to our blessed Lord, and in deference to the express voice of the Church, to acknowledge this ordinance to be in a high degree suitable to our necessities, an appointed instrument, however subordinate, in the work of our sanctification. And in particular, if our prayers are cold and lifeless, we may well take heed how we deem lightly of an authorized remedy, "commended and commanded in God's holy Word<sup>h</sup>," and which the experience of all ages has pronounced to be one of the wings of prayer.

<sup>h</sup> Homily on Fasting, sub fin.

It is not, however, by our own efforts, nor even by the use of appointed means, that our prayers are made acceptable to God. It is His grace alone, which enables us, and opens our lips. It is *only* in the name of Christ Jesus, for His merits alone, by virtue of His mediation, in answer to His all-availing Intercession, that our prayers “come up,” at any time, “as a memorial before God.” Without His name, still more, in *any other* name, prayer is utterly unavailing;—nay, it is sin. He *only* is entitled to be Mediator between God and man, who unites in His one Person the two natures, the human and the Divine, and who in the union of these two natures sitteth at the right hand of the Father. As God the Son, who is one with the Father, whose are all things which the Father hath, He has an inherent power to *grant* what, as perfect man, He vouchsafes to *ask*<sup>i</sup>. He co-operates with the Father in sending the Holy Ghost. As “the man Christ Jesus,” He is “not an High Priest which cannot be touched with the feeling of our infirmities<sup>k</sup> ;” “for in that he himself hath suffered being tempted, he is able to

<sup>i</sup> “Ex hoc enim rogat quo minor est Patre; quo vero æqualis est, exaudit cum Patre.” S. August. de Trin. l. Bened. ed. viii. 766.

<sup>k</sup> Heb. iv. 15.

succour them that are tempted<sup>1</sup>." Between God in heaven and man on earth, He alone is the Mediator, who is God and man. He alone is the Intercessor, which "liveth and was dead, and, behold," He "is alive for evermore."

And yet, once again ; see how this comfortable doctrine, in which we have confidence to approach the Father, has been depraved by the devices of an ever-watchful enemy ; for it is by his agency, that out of the necessity for mediation has sprung one of the worst corruptions in the Church of Rome. The thought of mediation is natural to man ; we have an instinctive dread of approaching the Divine Majesty. This is the hidden principle of much of the mythology of the heathens. Working, then, upon this instinct of the human heart, the enemy of mankind, not denying at first the mediation of our Lord, nay, even under pretext of exalting His Divine Person, suggests that the Great Mediator is Himself too high and holy to be *immediately* approached, His Mediation too exalted for ordinary, daily use ; hence the desire to look around for some intermediate advocate ; and who so proper to fill that office, as the saint

<sup>1</sup> Heb. ii. 18.



of God, he, who, having fought the good fight, is departed and is with Christ? And thus the adversary's purpose is attained; and so the worshipper, in very humility, prays to the saint, who is to mediate with our Saviour, who mediates with the Father, who in the Son's name sends the Holy Ghost. And thus has Satan gained two objects; he has corrupted the purity and integrity of prayer by human and unscriptural additions, and he has, in effect, obscured the doctrine of the perfect Manhood of Christ; for it is in quality of His perfect Manhood, that the great Intercessor, perfect God and perfect Man, is pleased to be at all times accessible (we may say without presumption *personally* accessible) to His redeemed creatures; yet who is not so accessible, if we dare not approach Him, or if we seldom approach Him, without the aid of a subordinate intermediator.

Such are the delusions which a Church, arrogating to herself the exclusive title of Catholic, has been found to sanction, to embody in her liturgies, as distinguished from the liturgies of the ancient Church, and to enforce upon her members, under pain of anathema, as good and pious usages conducive to grace. Hence in the Roman Lita-

nies, after the invocation of the Blessed Trinity, a multitude of saints, varying as the occasion requires, are directly invoked to aid the work of grace by their prayers. Hence God is entreated by the blood of Thomas à Becket (surely in awful parody on the invocation of God by the merit of that Blood which cleanseth all sins) to grant His grace. Hence Offices and Litanies proper to the Blessed Virgin, as the Queen of Heaven, the giver of grace. Hence the entreaty to that blessed among women, that she would *exert her influence* over her Son.

Can we wonder that a system so derogatory to God's Divine Majesty, should in practice degenerate into errors still more decidedly anti-christian? Congenial as it is to the natural tendencies of the human heart, no wonder that it has taken root and flourished. It is undoubtedly one of the mightiest engines by which Popery has maintained its hold of the poor ignorant multitude; for Polytheism is congenial to the natural man; and a virtual substitute for a modified polytheism, under the name of Christianity, is *practically* introduced, under cover of this intermediate worship of the saints. Multitudes of worshippers in the Roman obedience totally neglect Christ, His

merits and mediation, and *rest* in the mediation and merits of the particular patron and local saints, looking for grace and mercy to them *finally*. The whole earth has been partitioned out amongst the various saints, or to different modifications of the same name. The Blessed Virgin has been dishonoured, indeed her person multiplied by variety of titles. But what is dishonour done to the Virgin Mary, compared with the dishonour done to Almighty God? And yet it is to a Church such as this, with virtual idolatry and saint-worship stamped upon her rituals, that we are invited to submit ourselves, as to the sole depository of the means of grace. Of those who are the victims of these errors it becomes us, of course, to speak mildly and charitably: but of the system itself, it is inconsistent with zeal for God's glory, to speak otherwise than with indignation tempered with fear.

And now, by way of contrast, though with all humility and charity, let us briefly acknowledge what great things God hath done for us, in giving us a Liturgy, at once comprehensive and pure, intelligible in language, sublime in thought, tender in expression, framed after the ancient models, breathing the spirit of Apostles and martyrs as they knelt in prayer,

purged of medieval impurities, the ripened fruit of a sound and living branch of Christ's Church. Every prayer is offered up in the only Name which can give it effect. We make no vain distinctions between mediators of salvation and mediators of intercession. We have but "one Mediator between God and men, the Man Christ Jesus;" the same who died for us, interposing between us and God's wrath, the same who "ever liveth to make intercession for us." By far the larger proportion of our prayers are direct supplications for grace to live well; and even those which are offered for other blessings, collaterally imply grace as the *substitute* for, or as the *complement* of, every good and perfect gift. In this place it is manifestly impossible to pursue the analysis in detail; I would venture to recommend it to my younger brethren, as an exercise calculated to strengthen their gratitude and faith, to make them feel with our Church, that *holy living* is the end of our conversation here, that God's grace in Christ is all in all. No one who has not attempted it, can conceive the store of thoughtful piety which this treasure-house of devotion contains; the depth, the fulness, the variety with which the leading idea of grace is expressed; the beauty

of holiness which shines out in every feature of the kneeling spouse of Christ.

And yet, that boasting may be excluded, let us never forget to whom we owe this inestimable treasure. It was no merit or foresight of our own or of the Compilers; it was God's overruling providence, or rather His special grace, which gave the Book of Common Prayer to our forefathers and ourselves. At a time when just indignation at the impurities and superfluities of the Romish worship drove foreign Reformers into the opposite error of purging away the gold as well as the dross, God put it into the hearts of the wise and holy men to whom He entrusted the revisal of our Rituals, to set before them the manuals of primitive devotion; and, with equal reverence and caution, leaving out whatever *even in them* might seem to have been the *germ* of later errors, and selecting whatever could be shewn to be scriptural and true, to compile a work free alike from innovation and superstition. And, by God's continued mercy, the fruit of their labours we still enjoy, handed down to us, even against hope, amidst all our political and ecclesiastical changes, unharmed equally by the open

attacks of our adversaries, and the compromising spirit of false or mistaken friends; nay, not only unharmed, but improved. And may we not hope that God's blessing may still be with it, that it may still live in the hearts and on the lips of our latest descendants, and, with the Holy Scripture, of which it is the best commentary and illustration, be planted, as a means of grace, among the Gentiles "from the rising of the sun even unto the going down of the same."

A few observations by way of corollary may bring this Lecture to a close. As the nature of our supplications has a direct influence upon our spiritual condition, so our spiritual condition is a test of the sincerity and purity of our devotions. If we do not continually become in some sensible degree wiser, better, holier than we were, it is because we have not received the Holy Spirit in such full measure as we might; and, if we have not *received*, it is a proof we have not *asked*, or not asked in that Name, which alone gives efficacy to the Christian's prayers. And the same test applies with at least equal force to Churches *as such*. We have seen the consequences which the depravation of her rituals

has entailed upon the Church of Rome. We have alluded also to the other extreme, and to the corruptions in doctrine which have resulted from the neglect or curtailment of common prayer. Would to God, that the test did not in any way apply to the members of our own Church! But there is enough to convince us that we do not pray as we ought; that our Liturgy, spiritual and undefiled as it is, has only a partial success, because only partially and imperfectly employed. Hence the alienation of large portions of our people. Hence the cruel and needless jealousies and strife, which distract ourselves. We *are* not one, because we do not pray, with one heart and voice, for unity. What might not our Church become, both to herself and to Christendom, if God would “pour upon” “the inhabitants of” our “Jerusalem the spirit of grace and of supplications<sup>m</sup> ;” if daily prayer and praise could arise from every corner of the land; if the assembled worshippers in each one of our parish Churches, instead of standing in listless inattention, as a Romish peasant is *compelled* to do, would join with one heart and one mouth in glorifying God;

<sup>m</sup> Zech. xii. 10.

if the voice of the prostrate multitude in one harmonious "Amen" might be, according to what we read of in the early Church, as the voice of thunder, or as the voice of mighty waters beating upon the sea shore.



## S E R M O N V.

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2 TIMOTHY iii. 14—17.

BUT CONTINUE THOU IN THE THINGS WHICH THOU HAST LEARNED AND HAST BEEN ASSURED OF, KNOWING OF WHOM THOU HAST LEARNED THEM; AND THAT FROM A CHILD THOU HAST KNOWN THE HOLY SCRIPTURES, WHICH ARE ABLE TO MAKE THEE WISE UNTO SALVATION THROUGH FAITH WHICH IS IN CHRIST JESUS. ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS: THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

THUS far we have considered the Christian life, as imparted in Holy Baptism, united through the Head to the whole body of life which is in the Church, brought under the influence of a divinely appointed Ministry, and endowed with the power of utterance in Prayer. In the two succeeding Lectures it will be my duty to consider more particularly the food appointed for the sustenance of this spiritual life; the Word of God as “the bread of life:” that is, first, the Holy Scrip-

tures, that we may “know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God;” and secondly, the bread of life given unto us in that Holy Sacrament, of which our Lord Himself spake, according to the interpretation adopted by our Church<sup>a</sup>, when He said, “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him<sup>b</sup>.” And first our attention may be directed to the Scriptures, whether read or preached, which will, therefore, form the subject of this day’s Lecture.

Now, if we had no text to allege in *direct* evidence that the Scriptures are a means of grace, there would be the strongest antecedent probability for thinking so, in the fact that they are “given by inspiration of God.” For who is the agent in the work of Inspiration, but the Holy Ghost? “Holy men of God spake as they were moved by the Holy Ghost<sup>c</sup>.” And who is the immediate agent in our personal sanctification, but the same Divine Person “who spake by the Prophets?” The words, therefore, which express “the

<sup>a</sup> See the Order of the Administration of the Holy Communion.

<sup>b</sup> St. John vi. 56.

<sup>c</sup> 2 Peter i. 21.

mind of the Spirit," when introduced into our minds and transfused into our thoughts, must needs colour those thoughts with a portion of that sanctity which they have derived from their Author. Under "the letter" which profiteth not there must be a "Spirit" which "giveth life." So far forth as we think according to this "mind of the Spirit<sup>d</sup>," we must be in some way spiritually affected. We cannot think those thoughts, without the cooperation of Divine Grace, for "the things of God, knoweth no man, but the Spirit of God<sup>e</sup>;" indeed, to think those thoughts is grace itself.

But the *sanctifying* character of the Holy Scriptures does not rest on this deduction alone. Their use as a means of grace has been specially revealed. The text itself declares them to be, first, an instrument of *illumination*: secondly, an instrument of *holy living*. That which is to "make us wise unto salvation" is that which gives us wisdom from above. No one can give this wisdom but "the Father of lights<sup>f</sup>;" and the *agent* who is specially engaged in the work of illumination is the Holy Spirit; and if He makes us wise unto salvation by the Holy Scriptures, then

<sup>d</sup> Rom. viii. 27.<sup>e</sup> 1 Cor. ii. 11.<sup>f</sup> St. James i. 17.

the Scriptures are an instrument of *illuminating* grace. Again, if by using the Sacred Scriptures as “profitable for doctrine, for reproof, for correction, for instruction in righteousness,” “the man of God may be thoroughly furnished unto all good works,” then the Sacred Scriptures are likewise an instrument of grace *to live well*.

The grace of illumination and the grace of sanctification are two apparently distinct, but really concurring, operations of the Holy Ghost. The end of the one is Divine truth, the end of the other Divine life. But Divine *life* cannot exist without *truth*, because truth is the basis of faith, and “without faith it is impossible to please” God, or to live the life of faith. Neither can Divine truth effectually subsist without the actual presence of the life of God in the soul, together with the evidences and fruits of that life in the outward actions of the believer; for “faith,” which “without works is dead, being alone,” is the heartfelt acceptance and realization of Divine truth; “if any man will do his will, he shall know of the doctrine whether it be of God.” *Saving faith* then, and *Christian practice*, each severally wrought in us by the same one Spirit, cannot be sundered except in idea; they must

abide or depart together; they must increase or else decrease, in reciprocal dependence upon each other. If we do the deeds of the body, the spiritual eye will be darkened. The withdrawal of God's Holy Spirit both evidences and causes the hardness of the heart; it is the withdrawal both of light and warmth.

All Holy Scripture, then, must be read, as it was written, with these two combined objects in view, the knowledge of God's truth, and the obedience to His commandments, or in other words, the same knowledge objectively and subjectively, the learning God's truth as it is, for its own sake, and the learning the self-same truth for our sakes, as it applies to us. All our efforts, all our prayers must be concentrated upon the hope of attaining, "by the same Spirit, to have a right judgment in all things."

In the passage before us, the nature of the connexion between Christian knowledge and Christian practice would, perhaps, have been more clearly seen, if the word *παιδεία*, rendered in our version by the word *instruction*, had been more accurately represented by the word *education*. In popular language *education* and *instruction* are often confounded as equivalent

terms ; but it is unnecessary to remind any of my hearers, that, though connected together, they are of very different *extent* ; or rather, that the one is contained in the other. *Education* comprises the training of the whole character bodily, intellectual, moral, and spiritual ; and comprehends therefore *instruction* or *doctrine* (διδασκαλία) as one of its subordinate instruments. This, which is true of education as it is generally understood, is more particularly true of the training in righteousness, the training of the Christian man, which, in the fullest extent of the term, is the only true education after all. The great difference is, that, whereas training in general can only influence the intellectual powers within the limits prescribed by the original faculties of the individual mind, the education of the Christian character reacts, by God's special appointment, directly and reciprocally upon the faculties conversant with the investigation of revealed truth. The sum of Christian education is to learn to do God's will ; and " he that will [is willing to] do his will shall know of the doctrine whether it be of God." Upon these principles, we should, perhaps, be justified in considering the words " instruction" or education " in righteousness," as concentrat-

ing in one focus the separate uses of Holy Writ as described by the words preceding ; “ All Scripture is profitable for doctrine, [*διδασκαλία*, teaching,] for reproof, for correction,”—in a word, for that which comprehends all these, education in the work of our redemption, the training of the man of God, that he may be perfect, “ thoroughly furnished unto all good works.”

In entering, therefore, into the uses of the Scripture as an instrument of the Holy Spirit in the acquisition of “ doctrine” or Divine truth, it is not intended to consider this use as really separable from its use as a means of grace to live well. Some distinct notice of the Scriptures as a means of attaining truth appears necessary to my purpose ; but my observations may be the shorter, inasmuch as the Inquiry into that special subject, as delivered by one of my predecessors in the office of Lecturer, must be fresh in the recollection of many of my hearers<sup>g</sup>.

And, first, let it be permitted me to adopt,

<sup>g</sup> An Inquiry into the connected uses of the principal means of attaining Christian Truth, (being the Bampton Lecture for the year 1840), by Edward Hawkins, D.D., Provost of Oriel College, and Prebendary of Rochester.

without reserve, the following conclusions, as established in the work to which I have just referred; that the Scriptures by themselves are not intended ordinarily to be *introductory* to Christian truth; that other means have been provided *preparatory* to the profitable study of the Holy Volume, as well as concurrent with it, not only in the instructions of a Christian parent, but in the institution of the Christian ministry, and the systematic teaching of the Church.

Supposing the Scriptures, then, to be placed in the hands, or read in the ears, of a person who is competently prepared, or of one at least furnished with the elementary principles of the Christian faith, and still enjoying the guidance of his appointed teachers, he will find throughout the one great characteristic of the Christian faith, the redemption of the world by the Death and Passion of our Lord Jesus Christ, comprising its causes, its circumstances, its consequences, and its final issue, the glory of the eternal Trinity in the salvation and everlasting life of the heirs of redemption. "All Scripture,"—every writer from Moses to St. John,—breathes *one* doctrine, one faith, and one Lord. "He that believeth on the Son hath everlasting life."



“To know Jesus Christ and Him crucified” is the grace of graces, “life eternal” begun on earth; and all and every part of the one Volume of inspiration—the whole history, every Psalm, Prophecy, Gospel, Epistle, are, collectively and singly, means of grace, contributing, in their several appointed degrees, by and with the Holy Ghost their Author, to kindle and keep alive in our hearts the grace of illumination; as living parts of that Word, which “is a lantern unto our feet, and a light unto our paths<sup>h</sup>.” And thus are “grace and peace multiplied unto us, through the knowledge of God, and of Jesus our Lord<sup>i</sup>.”

But, independently of *doctrine*, there is in Holy Scripture, as a means of grace, still another use, which is yet not another, but a modification of the same; or, say rather, the living body of illuminating grace; the correction of our own lives by the standard of God’s will. The commandments, the precepts, the threatenings, the promises of God, are as much an object of faith, as the sublimest mysteries of the Holy Trinity; and they too are revealed to us by the inspiration of the Holy Ghost moving the writers, and by His

<sup>h</sup> Psalm cxix. 105.

<sup>i</sup> 2 St. Peter i. 2.

illuminating grace lightening the darkness of our own minds. If we do not *believe* God's will to be revealed in the Scripture, we shall never *obey* it. The childlike submission of the human will to the supreme will of the Almighty is not less necessary, as an act of faith, to our sanctification, than is the childlike prostration of the understanding before "the secret things" which "belong unto the Lord our God:" both are suggested by His preventive grace before reading, and both are furthered by His co-operating grace, as we read. Every syllable that we hear, or read, "in an honest and good heart," is quickened by the Spirit into a life-giving efficacy. The self-same words, which to a careless or carnal reader are either not significant or not intelligible<sup>j</sup>, appear in characters of light to the spiritually minded; they are pregnant with deep, and holy, and ineffable thoughts; they have a sound and a meaning not their own, a voice, as it were, from the firmament of another world. And no wonder; for the Spirit which gave them utterance lives in them; and Christ Himself (to use an expression of the ancients) is "lying hid in the letter," *Λόγος ἐν λόγοις*. What a mighty engine, then, is

<sup>j</sup> 1 Cor. ii. 14.

entrusted to us in the holy Volume! Well might St. Augustine call it “*instrumentum*,” *κατ' ἑξοχήν*, “the great means of grace<sup>k</sup>.” What a mirror have we for detecting the deceitfulness of our own hearts, the approach of temptation, the weakness of our faith, the aberrations of our conscience! It is the voice of God in our souls! We know that we are “naked;” we would hide ourselves from His presence, but in vain! “The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart<sup>l</sup>.” So “profitable” is the Scripture “for reproof.” And when we have fallen into grievous sin, and would again win back our way to holiness and peace, where so surely can the penitent seek for medicine adapted to his special maladies, for a prop and stay adequate to his weakness, for heavenly refreshment, and a Divine guide on his homeward journey? What can then be more profitable “for correction,” or, as the word more literally means, “restoration to rectitude<sup>m</sup>,” than the Word of

<sup>k</sup> See St. Augustine, tom. ix. 372. G. ed. Bened.<sup>2</sup>

<sup>l</sup> Heb. iv. 12.

<sup>m</sup> Πρὸς ἐπανόρθωσιν.

God? And thus the same Divine instrument, which is the sword of the Spirit against Satan and sin, has heavenly consolations and healing influences in store for the heart of the humble and the contrite, and for him “which trembleth at” God’s “Word.”

Such, then, in short, is that education in righteousness, with respect to both faith and practice, which by the instrumentality of the Scriptures the Holy Ghost worketh in the elect children of God. It is an instrument, by the daily use of which, not only progress in holiness, but a relative perfection may be sought: “that the man of God may be perfect, thoroughly furnished unto all good works.” But perfection in all good works is the highest fruit of the Spirit; and if that fruit is ripened by the Scriptures, then the Scriptures are among the very chiefest co-operating instruments in the operations of His grace.

Strange to say, however, this is the very instrument which the Church of Rome most studiously withdraws from the hands and hearts of her people! and the Church which does so, is held up to us as the most faithful steward of the gifts of grace. Again we are

compelled to examine her pretensions ; we are counselled to seek her as a mother ; and, behold, we find her to be a cruel and unnatural stepmother to her own impoverished children. Witness the systematic attempt to suppress the Word of God, and to confine its use to the Clergy ; witness the discouragement thrown in the way even of regulated private study, and the limited circulation even of her own unfaithful translation ; but above all, witness the utter futility, for the great body of the people, of such scanty portions of Scripture as are inserted in her formularies. Think of the multitudes of perishing souls to whom the opened Bible and the appointed reader have been but as a mockery in the Church of God. How large the number of those, so far as human provision went, who, hungering and thirsting after righteousness, have perished for lack of food, and that even in sight of the rich man's table ? The public and continuous reading of the Scriptures is the natural and indispensable duty of the Church. It was a received usage even amongst the Jews. And how otherwise could the great mass of mankind come, in any way, to the knowledge of the Scripture ? In the present day, indeed, par-

ticularly in Protestant countries, a large proportion of the rising generation are taught to read; and so, if they cannot hear Holy Scripture read in public, they may, if they are so disposed, in countries where the Bible is not prohibited, read it at home. And this, doubtless, is some palliation for the niggard measure, in which the Protestant Churches abroad, and the Separatists amongst ourselves, with most unhappy inconsistency, while they talk the most about a scriptural faith, communicate *really* so little knowledge of the Bible to their congregations. But, in earlier times, the man who could read was an exception to the general rule; in many Roman Catholic lands this is still the case. And what provision has the Church of Rome made to remedy the inconvenience? She is, at least, consistent in her unfaithfulness. She has made it impossible for her poorer children to join in the public prayers, but she makes it incumbent on her people to “*hear mass* ;” and so likewise she allows them to *hear* the Word of God, but she practically forbids them to *understand* it; for the Latin Vulgate is, in most of the countries where it is the only authorized Scripture, a sealed book to the great body of the people. It is easy for those

amongst ourselves, who, after the cultivation of the classical languages, listen to the Romish rituals, to speak (if such is their judgment) of the magnificent Latin of the Vulgate; but the true question is, how that version affects the unlearned hearer, to whom all beyond his vernacular language is as the tongue of a barbarian; whether it teaches, reproveth, corrects, instructs *him*; in what sense it “is profitable” to thousands and thousands of souls, “for whom Christ died.”

And, now, it may appear invidious, but it is our duty in these times, to contrast this system with our own. Compare, then, the general diffusion of the Word of God through every village in our land, with the prohibition of the Bible, still practical if not authoritative, to the laity, by the Church of Rome. Compare the decrees of Romanist councils, illustrated as they are by Romish rituals and Romish usage, with “the order” in our Book of Common Prayer, “how the Psalms and the rest of the Scriptures are to be read,” and then judge which of the two Churches is the more faithful in this matter. A Church must be judged of by her *official* acts; and, above all, the order of Divine service is an evidence

of the mind and intention of the Church *as such*. And thus, however neglectful individuals may be of their true interests, our Church has at least, by a *public act*, expressed her sense of the profitableness of the Scripture *for all*. She intends that each one of her children *may* hear the whole Psalter monthly, the Old Testament, nearly entire, once in the year, and the whole of the New Testament thrice. And the time may come when many of her children, from the least to the greatest, may flock to the House of God, in order to receive the daily portion of the bread of life, which the Holy Ghost has provided for those who are worthy of the blessing.

And is this free publication of God's Word an innovation upon the ancient practice of Christ's Church? Quite the reverse<sup>n</sup>. Not only was the ultimate appeal, in matters of controversy amongst *theologians*, to the Scriptures rightly interpreted, but the public reading and the private study of the Holy Volume "in a tongue understood of the people<sup>o</sup>," was a recognized part of the institution of the Church.

<sup>n</sup> The reader is recommended to consult "Usserii Historia dogmatica," already referred to in a note in the last Lecture, p. 150; as well as Bishop Jewel's Replie, Art. xv.

<sup>o</sup> Art. xxiv.



The facts admit of no dispute. To pass over other early writers, it is impossible to read even St. Augustine, St. Basil, St. Chrysostom, or St. Jerome, without finding repeated exhortations, express or implied, to the *general* enjoyment of the whole Word of God. The Commentaries on the Scriptures by each of those writers, not *esoteric* but *popular* Commentaries, often conveyed in the shape of Homilies *ad populum*, are wholly inexplicable, except upon the supposition that the Scriptures themselves were familiar to the ears and hearts of the people, nay, that on many occasions they held them in their hands and referred to the passages as they were cited by the preacher. St. Augustine's Homilies very frequently begin with an express reference to "the portion of Scripture which has just been read," or "that which was read yesterday." Many of these popular discourses are exegetical of Scripture, verse by verse, not, by any means, of the plainest parts of Scripture, but of passages relating to the highest mysteries of the Faith. And even when any *reserve* is discoverable, as was natural and proper, in *mixed* assemblies of professed Heathen Catechumens and Christians, particularly in reference to the Holy Eucharist, an allusion is introduced perfectly

intelligible, and professedly intended to be so, to all the *μεμνήμενοι*, or *πεφωτισμένοι*, that is, to all the baptized, and implying in the hearers a competent knowledge of the scriptural bearings of the subject. But, to put the matter beyond all doubt, those writers take every opportunity either of enjoining on their *lay* hearers *as such* the purchase of the Sacred Volume, not for the ornament of their libraries<sup>p</sup>, but for actual use, as a most powerful means of grace; or of enforcing the duty of private meditation in God's Word, or of family reading, as well as of making their children commit to memory large portions of the Scriptures, especially the Psalms. Take for instance, St. Chrysostom. "Hear me, all ye who are engaged in the active duties of life: get you Bibles, the medicine of the soul; if nothing else, get at least the New Testament, the Acts of the Apostles, the Gospels, as perpetual teachers<sup>q</sup>:" or again, "Let a man take the Scriptures, call his neighbours together, by means of the heavenly

<sup>p</sup> St. Chrysostom (in Johan. 31. tom. viii. 188. ed. Bened.) remarks on the folly of *possessing* beautiful copies of the Bible, distinguished for the thinness of the parchment or the beauty of the letter, without *using* them.

<sup>q</sup> Chrysost. in Epist. ad Coloss. Hom. 9. ed. Bened. tom. xi. 391.

writings *water* his own thoughts and those of his neighbours<sup>r</sup>:" or again, "The origin of all our misfortunes is your erroneous supposition that the reading of the Scriptures belongs only to monks; for you, fathers of families, as living in the world, have much more need of reading than monks themselves<sup>s</sup>:" or, St. Basil, (after speaking of Scripture as full of medicines adapted to every disease), "The intention of the Psalms being set to music is that the young in age or in character, whilst they seem to be singing, should educate their souls<sup>t</sup>." It would be easy to multiply passages to a similar effect indefinitely. Such witnesses, indeed, are not necessary for those to whom the express authority of St. Paul, or of our Lord Himself, is sufficient; but, taken as testimonies in illustration of such Divine authority, they are, even upon the professed principles of Romanists themselves, conclusive against the error of Rome in this matter; an error, which, besides invalidating one of the means of grace, is too surely indicative of other grievous corruptions, such as could only be tolerated by those, to whom the

<sup>r</sup> Chrysost. in Genes. Hom. 6. iv. 48.

<sup>s</sup> Chrysost. in Matt. 2. ed. Bened. tom. vii. 30, 31.

<sup>t</sup> Basil, Prolog. in Psalm. ed. Bened. tom. i. p. 90.

Scriptures are a sealed book. “Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprovèd.”

Let it not be supposed, on the other hand, that in encouraging the diffusion and the general use of the Scriptures amongst the faithful, the Church would give the reins to private judgment in matters of the faith, or assign such prominence to the sanctifying influence of the Scriptures as to consider them sufficient without other aid. Rightly interpreted, indeed, by competent authority, in their true meaning, though not always in their letter, they are alone sufficient to instruct us in a saving faith; they are sufficient as to the ultimate appeal. But they can never supersede, or supply the place of, the positive rites of Baptism, or the Lord’s Supper, or Prayer, or any other appointed Ordinance. Neither our own Church, nor any other branch of Christ’s Church, ever intended that their use should be isolated from that of the other means of grace. An Apostolic ministry has been always pre-supposed, together with the received body of truth (at first handed down in connexion

with other ordinances, such as baptism, but very early committed to writing); a formulary of faith, simple, indeed, at first, but by degrees expanded, as the antagonist principles of heresy became more developed. The Bible is the *key* of knowledge; it is not the hand that turns it; it is an *instrument* and not an agent; or, to speak more accurately, the Scriptures are the treasure-house of spiritual knowledge, of which interpretation is the key, of which the Church collective is the ordinary keeper. The efficacy of Sacred Scripture lies in its true interpretation; and its interpretation depends for its correctness, first and primarily upon the continual aid of the Holy Ghost who framed it; secondarily, upon collective and individual industry and prayer, upon a critical acquaintance with the original languages, and upon the accumulated traditional experience and wisdom of many ages severally enlightened by the Holy Spirit, from the age of the Apostles downwards through the many generations of good and faithful men, whose Scriptural labours have been preserved by God's grace and providence even to our times. Of a volume, which requires for its due explanation so much preliminary labour, it would be too much to say, that

even taken alone, it would be of no use. God forbid we should deny, that there are on the very surface of Holy Writ, for the most unprepared and unlettered reader, many holy and intelligible precepts, many ensamples of godly life, many portions of saving truth, much heavenly consolation. It is truly wonderful with what ease the humble and teachable spirit passes over things too high for it, and assimilates to itself whatever it can “inwardly digest.” But this result, though a foretaste of doctrine, is not doctrine itself. Such a spirit, having tasted of the heavenly gift, is led on to desire further supplies from the fountain of grace; in the consciousness of its own inadequacy, to have recourse to the masters in Israel; and to place itself under the guidance of the Church; in reply to the question, “understandest thou what thou readest,” answering with the eunuch, “how can I, except some man should guide me<sup>u</sup>?” To resort to the Scriptures, then, for rules of life, for consolation, for warnings, for guidance into the Church, is one thing: it is another to suppose that a book which, Divine as it is, stands in need, by God’s own appointment, of such a complicated mechanism for

<sup>u</sup> Acts viii. 30, 31.

its true exposition, can be safely entrusted *for doctrine* to the unaided efforts of laymen, and still more, that it will, of itself, effect the conversion of mankind. How should the unlettered peasant, or the prejudiced Jew, or the benighted heathen, arrive by themselves at the real principles of the Christian faith, from the bare unaided perusal of an unsystematic volume; implying throughout, in its very texture, such a complexity of relations both in matter and form? The very want of system in the Scriptures, is a proof that God would *compel* us to resort simultaneously to some *other* means for the attainment of Divine truth. And in the full employment of those means there is no reason why the humblest Christian should not arrive at the same degree of saving faith and spiritual illumination as the highest proficient in biblical learning. The lowliest may embrace the sublimest mysteries of the faith; the highest can do no more; and the Scriptures have, for the one as for the other, their proper functions in illustrating, confirming, and deepening the knowledge of Divine things already attained. Nay, how often does it happen that the lowly student of Holy Writ, under the shadow of the Church, and in the light of his simple

Catechism, reflected from the Bible, has a deeper insight into holy things than “the wise and prudent,” whose theology is not of the heart. Truly, “Holy Scripture,” to use the beautiful illustration of St. Gregory, “is as some mighty stream, in which the elephant may swim, and the lamb may wade.”

It now remains to speak of the ordinance of preaching, as supplemental and conducive to the right use of the Scriptures : and in its true intention and meaning the appointed instrument by and with the Scriptures for *teaching* the Gospel when unknown, and for illustrating and enforcing it when already in some degree known. Now, the Gospel of Christ crucified relates, as we have seen, not to one isolated fact, nor to one simple principle, but to a *series* of facts inseparably blended, and to a scheme of doctrine, absolutely *one*, indeed, in its design and essence, but extremely complex and diversified in its details, and in its application. There is one central truth towards which in necessary coherence every ray of religious truth converges. There is one faith, which surveys and embraces in one view from the hill of Calvary the whole of the kingdom of



Christ ; which, seated near the cross of the “man of sorrows,” meditates on the full extent of the kingdom of the cross,—its rise, its progress, its struggles, its militant state, its ultimate triumph and eternal peace. To publish these glad tidings to all far or near ; to bring home to each individual conscience the faith once delivered to the saints ; to speak peace, when there is peace, grace and peace by Jesus Christ, but to awaken fear and trembling in such as are disobedient, or “who hold the truth in unrighteousness ;” to proclaim the natural helplessness of man, the absolute necessity of Divine grace, the office of the Comforter, the riches of God’s mercy in Christ in providing means whereby we “may be partakers of the Divine nature ;” “knowing the terrors of the Lord to persuade men” to righteousness and holiness by all the awful glories of heaven, by the everlasting fire prepared for the devil and his angels ; to teach the vanity of all visible things and of this mortal life itself, when compared with the dread realities of eternity, tenfold more awful for those once redeemed ; to reason “of righteousness, temperance, and judgment to come :” this and nothing less than this is the appointed office of the preacher ; this is to preach the Gospel, the

whole counsel of God ; this it is “ to know nothing amongst you, save Christ Jesus and him crucified.” And woe be to us if we preach not the Gospel ; yea a necessity is laid upon us ; we are the ambassadors of Christ, and we must deliver our message, whether men will hear or whether they will forbear.

If this be a true account of the work of an evangelist, that, surely, cannot be complete, and faithful, and Scriptural preaching, which measuring its scope by the narrow views or bigoted exclusiveness of the preacher or his flock, studiously sets forth a *part* only of the message, and either from inexcusable ignorance or from presumptuous self-trust, hides other no less necessary portions of God’s truth. And those are liable to this charge, who either preach of morality independent of Christian truth, or of works of merit, or of faith without works, or of unconditional mercy, or of grace without means, or of Christianity without the Christian Church, or of the ministerial office without the Apostolical commission, or of regeneration without baptism, or of the Lord’s Supper without a true spiritual participation amongst the faithful receivers of the body and blood of Christ ; in a word, whoever preaches on any of these subjects to the actual or vir-

tual exclusion of others. These are all instances of the partial delivery of truth, and they originate, if not in a wilful wresting of the Scripture, at least in its imperfect and unfaithful use, in the text without the context, in the letter without the spirit, in the *particular* view uncorrected and unbalanced by the general scope of the whole.

Nor is it alone from the incompleteness of the instruction conveyed, that this ordinance loses much of its efficacy, but also from certain popular mistakes respecting the extent and proper sphere of its functions. Most persons understand by preaching the delivery of a sermon from the pulpit. But, without disparaging that method as a very useful adjunct to public worship, especially if employed in the elucidation of some portion of Scripture appropriated to the day, it may well be doubted whether it corresponds to the real evangelical meaning of the term preaching. To preach the gospel must mean something more than to *speak* about it; its object is not to gratify "itching ears;" but much rather to instruct the ignorant in saving knowledge, to convert the sinful to the ways of godliness, and to bring every soul into the captivity of the law of Christ. Now the "word of exhorta-

tion" in the Church has doubtless its appointed uses. Many a man may trace his first convictions of religious truth to some such "word spoken in season:" many a sinner may have been led to consider the error of his ways: many "a forgetful hearer" may have been reminded of his duties and privileges, his hopes and fears. Still, useful as it may be in its own sphere as an instrument for recalling or enforcing truth, its very nature forbids it, in general, from being efficiently employed in the original instruction of the people. It is preliminary, or supplemental, to Christian training, rather than training itself. Christianity comprehends, as we have seen, a continuous whole of great extent; it must be taught, therefore, with due regard to continuity and connexion, with some relation also to the learner's capacity and actual attainments. The acquisition of Christian truth, as of truth in any other subject matter, must be gradual and painful. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little<sup>x</sup>." Now according to the most perfect system of homiletic preaching, even if it be granted, that the preacher is ac-

<sup>x</sup> Isaiah xxviii. 10.

quainted with the exact intellectual and moral condition of each of the mixed multitude before him, how shall his discourse be so framed as to be suited to the wants of each hearer? One is in need of milk; another of strong meat; some “have need that one teach” them “again which be the first principles of the oracles of God<sup>y</sup>;” others have so grown “in grace and in the knowledge of our Lord and Saviour Jesus Christ<sup>z</sup>,” that they may “go on unto perfection<sup>a</sup>.” The teaching which may suit one, may, on that very account, be insufficient, or too hard for another. The instruction, also, must be, even for the most attentive hearers, fragmentary and disconnected. Be it remembered also that all teaching is nugatory, which is not aided by the diligent co-operation of the hearer. If his mind be indolent, or absent, to what purpose is the most effective instruction? Yet it requires but a glance around any given congregation to convince us that of all our pastoral ministrations this is, in general, the least fruitful. Our instructions too often fall upon deaf ears, or unmoved hearts.

These reflections would lead us to seek for some other method of Christian instruction,

<sup>y</sup> Heb. v. 12.

<sup>z</sup> 2 St. Peter iii. 18.

<sup>a</sup> Heb. vi. 1.

even if one had not been already provided and consecrated by the practice of the universal Church. The system of *catechising* is, in effect, a most powerful form of evangelical preaching. I do not mean only the teaching of the Church Catechism, although that incomparable manual is the best foundation for a complete superstructure of Scriptural knowledge, and although, even in the hands of parents, it has been the blessed instrument of keeping true religion alive amongst successive generations even in the darkest times. What is meant is rather the system of catechetical instruction in the hands of the clergy; of teaching whatever is to be taught, articles of belief, and rules of life, our duty to God and man, according to the catechetical method. To teach catechetically, I need not say, is to deliver personally to each learner so much of truth, according to his rate of progress, as will enable him, by the co-operating exercise of his own faculties, to evolve that truth in all its bearings, and to assimilate it to the knowledge already possessed; or, to speak with more precision, by a combined system of explanation and of leading questions, to introduce certain propositions consecutively into his mind, and then to draw them out, in

such a manner as to *test* his *real* progress, by the way of question and answer. I will not say that this method facilitates *original* thought; that would be little desirable in matters of faith; but it enables the learner unconsciously and gradually to comprehend, and enunciate, and appropriate to his own use, even sublime truths in a manner as if they had been originally conceived; and how much this contributes to the delight and advance of the learner, it requires little knowledge of man's nature to perceive. Yes! the village pastor may be assured, that he is then truly preaching the Gospel, when, in the Church or in the school, he so teaches God's word as to ascertain that it is taught; when each difficulty is removed as it arises, each thoughtless answer is reprov'd and corrected, indolence is stimulated, wandering thoughts are checked; where each is permitted to advance in proportion to the *real* progress already made. Such a system of preaching may carry with it less popular display, less of the applause of man, than the eloquence of the pulpit; it may be more tedious and perplexing; it may require peculiar talents, strengthened by patient thought, diligent preparation and prayer, unceasing self-disci-

pline, a practised and growing insight simultaneously into human nature and into the hidden things of God: but it is, without all doubt, an effectual way of winning souls from darkness to light; it is “the work of an evangelist;” it is the ministration of the Word as a means of grace. The nature and importance of this method are daily becoming more clear to our parochial clergy; the fruits of its revival amongst us are already partially visible; and the time will come when catechetical instruction shall be universally recognised as a means of grace, because a method of preaching suited alike to all, “from the least to the greatest.”

And does such a mode of instruction tend after all to depreciate, or to supersede, the use and value of Sermons in the congregation? Nay rather, it adds strength towards their effectual working, and a definite individual aim to the instruction imparted. *They* will “go on to perfection” who are most firmly grounded in the principles of religion. The ears and the heart will be open to that preacher, whose voice is familiar and beloved from earliest infancy. The *man* will “continue in the things which” he has “learned and been assured of,” the more readily be-



cause he knows “of whom” he has “learned them, and that from a *child* he has known the Holy Scriptures.” The preacher will be valued, not because he preaches a *fine* sermon to “itching ears,” but because he preaches a *true* one to converted and faithful hearts ; because, in ministering the Word to those who already know its meaning, he does indeed “reprove, rebuke, exhort, with all long-suffering and doctrine.” “In season and out of season” he is “instant,” he is intent upon his vocation of saving souls : at set times or incidentally, whether to his own convenience or inconvenience, in the sick room, in the house of mourning, by the bed of death, as in the congregation, he wields “the sword of the Spirit, which is the Word of God.” But his chief delight, his holiest function, as a preacher of righteousness every where, is in the congregation. He looks upon the entire service in all its details as setting forth the glory of God in Christ ; and to declare His glory is to preach His Word. He will shew no undue regard for one part of his ministrations, or for another ; he will himself consider, and teach his flock to consider, the worship and the Word of God as different applications of the same principle, diversified operations wrought in us

by the same one Spirit ; the prayers, as faith embodied and quickened in utterance ; the Lord's Prayer itself, as an epitome of the holy Volume<sup>b</sup> ; the Lessons, as faith taught by God ; the Sermon, as faith explained and enforced by man ; Holy Baptism, as signifying to us our profession ; and (to pursue the thought of St. Augustine) the Holy Eucharist itself, as a sermon shewing the Lord's death and passion till He come.

<sup>b</sup> Tertull. de Orat. c. 9. " Compendiis paucorum verborum quot attinguntur ? Dicta prophetarum, Evangeliorum, Apostolorum, sermones Domini, parabolæ, exempla, præcepta."

## S E R M O N VI.

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1 COR. X. 16, 17.

THE CUP OF BLESSING WHICH WE BLESS, IS IT NOT THE COMMUNION OF THE BLOOD OF CHRIST? THE BREAD WHICH WE BREAK, IS IT NOT THE COMMUNION OF THE BODY OF CHRIST? FOR WE BEING MANY ARE ONE BREAD, AND ONE BODY: FOR WE ARE ALL PARTAKERS OF THAT ONE BREAD.

IT is impossible at any time to approach the subject allotted to this day's Lecture, without feelings of the deepest awe. The mystery itself, as understood in our Church, is so transcendental, the grace imparted so divine, that the religious mind shrinks instinctively from contemplation as to its mode, and would gladly accept the truth without examining its foundation, and enjoy the privilege without enquiring too closely into its nature. And would to God we might be permitted to enjoy our spiritual birth-right without strife and debate; to rest satisfied with the sublime, though simple, declarations of our own Church, without being compelled to contrast them with

the antagonist errors on either side ! But the circumstances of our times forbid us to be silent. By a natural, if not a pardonable, reaction, the inadequate views on the momentous subject of the Holy Eucharist, which had for some years, more or less, prevailed, are leading the minds of men into the opposite extreme ; from whence, it is to be feared, they will again ere long revert to a dangerous degree of depression. It is the office of the Church of England, following in the steps of the ancient Churches, to correct these oscillations in theology ; and it is our duty, at whatever cost, and with whatever reluctance, again to make her voice of sobriety to be heard. But if we are compelled to notice errors, let it not be thence inferred, that we notice them in a spirit of controversy. It is much rather in the spirit of peace and fear ; such peace as is consistent with truth ; such fear as is compatible with boldness, and readiness, “ with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God’s Word<sup>a</sup>.”

If we analyze the various theories which have divided theologians on the subject of the

<sup>a</sup> See The Form and Manner of Ordering of Priests.

Lord's Supper, we shall find that the leading difference lies in this; that, on the one side, men have looked only or principally to the *recipient*,—to the acts, thoughts and motives, which affect his mind, prior to or during the Communion,—so that in their view the Holy Eucharist is an *occasion*, rather than a *means*, of grace, *suggestive* rather of holy thoughts, and pious feelings, and of the memory of our redemption, than *instrumentally effective* of the presence of the Lord of grace in our hearts; while, on the other side, they have dwelt, more or less exclusively, on the *gift in itself*, on its nature and dignity, independent of its reception, and of the mode of its reception. The worst form of the one extreme is the *bare remembrance* of Christ's passion (in a sense analogous to what might be suggested by a visit to Calvary or to the Holy Sepulchre); and this has been carried by Socinus, and by Zuingli's disciples, to a point nothing short of heresy: of the other, the uncatholic and unscriptural tenet of transubstantiation, which, in its reverence to the *thing signified*, annihilates the *sign*, confounds the means and the grace together, and so overthrows the nature of a sacrament. The Church of England appears to combine what is scriptural and true in these

opposite theories. It interprets the words of the text according to their literal import, and as the Church has ever interpreted them.

The words themselves distinguish between the end and the means ; the end invisible, the means visible and outward ; the end, divine, even the communion of the Body of Him “by whom all things were made;” the means, God’s creatures of bread and wine. “The bread” is called “the *communion* of the Body of Christ;” “the cup of blessing” is called “the *communion* of the Blood of Christ;” that is, they are the means of communicating His Body and Blood to us. That which by God’s appointment imparts the grace, therefore, is the bread and the cup respectively; the bread *consecrated*, as intimated in the clause, “which we break;” the cup *consecrated*, because it is “the cup of blessing which we bless.” So then the *consecrated* elements are the means whereby are imparted and received the Body and Blood of Christ; and, consequently, Consecration is, in the view of the Apostle, in order to participation, nor may these two be disjoined. The text cannot mean less than this, neither can it mean more; it cannot mean, that the consecrated bread is the very natural Body, or the consecrated cup the

Blood; because, if so, then that meaning might be substituted in the terms of the sentence: but, if we attempt this, the result is the following proposition, which is inconsistent with all sound reasoning; “the Body of Christ is the communion of His Body, the Blood of Christ the communion of His Blood;” in other words, the end would be a means to itself.

Following the ancient Churches therefore, the Church of England, not daring to explain away what is expressly written, or to substitute human glosses for a mystery literally contained in God’s Word, considers what is signified and imparted by the medium of the bread broken, to be (what our Saviour stated, to the letter, in the words of institution) the Body of Christ: and again, what is signified and imparted by “the cup of blessing” to be His Blood. Christ Himself, the Word of life and truth, when He had said “Take eat,” “Drink ye all of this,” said thus, “this is My Body,” “this is My Blood of the New Testament;” and our Church dares not add to, or take from, the words which import so great a mystery.

The Church of England, again, maintains, as she must do if she would not “overthrow

the nature of a Sacrament," that the bread and wine are *signs* of a hidden mystery; that they remain signs up to the moment of reception; not the grace itself, which she defines to be the Body and Blood truly received, but signs of the grace, symbolical representatives of Christ's crucified Body, and Blood shed: yet not *signs* only, but *means* also, "*effectual* signs of grace and of God's good will towards us, *by the which* He doth work invisibly in us, and not only quicken, but also strengthen and confirm our faith in Him:" "so that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the Body of Christ, and likewise the cup of blessing is a partaking of the Blood of Christ<sup>b</sup>." She maintains that there is a way (otherwise she would not pray that we may be enabled) "so to eat the flesh of" God's "dear Son, Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us<sup>c</sup>."

Now if we consider the full import of these most pregnant sentences, it is difficult to con-

<sup>b</sup> Art. xxviii.

<sup>c</sup> The Order of the Administration of the Holy Communion.



ceive how the full mystery of Christ's Presence in the Holy Communion could be more explicitly held, without presumptuous intrusion into "the secret things" which "belong unto the Lord our God." There is no attempt, on the one hand, at extenuating or abrogating the mystery; there is no thought, on the other, of penetrating its nature, or the *manner* of Christ's presence and operation within us. There is no concealment, no reservation, but the fearless uncompromising assertion of scriptural truth, neither more nor less. The babe in Christ is taught, that the Body and Blood of Christ "are verily and indeed taken and received by the faithful in the Lord's Supper," and that the "means whereby we receive the same" are "the outward part or sign in the Lord's Supper," "bread and wine, which the Lord hath commanded to be received." The highest proficient in divine things can attain to no higher knowledge. He can only fall down and adore, not the elements which he sees before him, as if a change had passed upon their material substance, but the Lord Jesus sitting in Heaven, who thus condescends to become one with the believers, and by His Spirit to make His tabernacle amongst men.

And surely there are certain truths, which carry in their simple enunciation a body of adorable mystery, which all attempts at explaining them rather diminish than increase. Divine things can hardly be appropriately represented in divinely-appointed terms. When so appointed, those terms may or may not be intelligible to man, but they are consecrated and set apart to a particular spiritual meaning, and cannot be adequately measured by the common standard of human language. It may be necessary, indeed, for the Church to *define* such a scriptural truth, to “set bounds unto the people round about,” lest the profane should “break through” and perish; it may be expedient even to adopt some human word, as embodying the scriptural and primitive faith of the whole Church, a perpetual test against heresy, as we know has been done to preserve the faith “whole and undefiled” respecting the adorable Trinity. But a definition in the mouth of the Church is one thing; rhetorical declamation on the part of an individual writer, is another; too often it is a presumptuous violation of the sacred barrier by which the truth is guarded; it lowers the dignity of the very mystery which it is intended to heighten.—What, for in-

stance, can be more ineffable than the expression “the communion of the Body and Blood of Christ?” Who can add to it without presumption? Who can take from it without peril? What explanation can make it clear? What paraphrase can embrace all its Divine meaning? What human eloquence is there, which is not struck dumb before it? What reason which does not veil its face?

The use, then, of metaphorical imagery, however innocently and devotionally intended, however consistent with perfect orthodoxy, seems altogether misplaced, when applied to this transcendental doctrine; nay, it disturbs the feelings of awe and reverence, with which the whole mystery, stated but unexplained, fills many a pious heart. The very attempt at amplification in regard to such a mystery is in reality its depreciation; spiritual things are actually carnalized in this endeavour to detect their essence: whether it be Arnoldus, so late as the twelfth century, who, under the honoured name of St. Cyprian, indulges in this metaphorical language, or whether it be some genuine early Father, in an age when the doctrine and name of Transubstantiation had not as yet been invented; the pious mind may well shrink from a manner of treat-

ing of the mystery of the glorified Body of our crucified and ascended Saviour, which, however well and piously intended, does, in fact, appear to border upon familiarity, not to say a want of reverential awe. Wisely, then, has our Church pondered those words of our blessed Lord, uttered, as many commentators have judged, in anticipation of this very mystery, and on occasion of the carnal interpretation of the Capernaïtes, the first germ of the Romish error: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life<sup>d</sup>." We shall do well to ponder the same words with her, and to imitate the cautious reverence which has led her to state the whole truth, in words borrowed from Scripture, and to leave the "spirit" and "life," which is in these words, to work their full efficacy and meaning upon our hearts and souls.

And, in very truth, we have need of caution; for there are dangers on the right hand and on the left. There are those who hold *less* than the scriptural truth, as well as those who hold *more*. The two extremes are both in error, yet neither is altogether deficient in truth.

<sup>d</sup> St. John vi. 63.

In order, therefore, to a clearer perception of the tenets of our own Church, in reference to the holy Eucharist as a means of grace, it is necessary to notice (though very briefly) some of the principal deviations from sound doctrine, which the malice of our great enemy has introduced into the Church of Christ.

And, first, there have been those (alluded to in our twenty-fifth and twenty-eighth Articles) who hold the Supper of the Lord, as well as the other Sacrament, to be only “a badge or token of Christian men’s profession,” or “a sign of the love that Christians ought to have amongst themselves one to another.” And if it were indeed nothing more than this, we should not be even justified in assigning it any place amongst the means of grace. For that which is a bare *sign*, even if it were a sign of *grace*, could in no sense be accounted a means; indeed, an opinion like this could only proceed from such a degree of Rationalism as would deny the reality of any means of grace, nay even of grace itself. For if there be no grace in the Holy Sacraments, where else shall we expect to find it? I have already stated, that the formal refutation of this degree of error does not lie within the

scheme of the present Lecture. I am speaking before Christians, and not before infidels ; and I *assume* the fact, according to the Scriptures, that there are means of grace ; as a fact acknowledged in every Christian Church from the beginning ; the only question amongst *Christians* being in regard to the extent of signification, and the degree of value, to be affixed to the sign and the thing signified.

Leaving, therefore, this abyss of heresy without further remark, we may pass on to those who consider the Lord's Supper, not only as a sign, but also as a *means* of communion amongst Christians one with another. Rightly understood, indeed, and in its full extent, this opinion, though heretical if held alone, virtually implies the *whole* truth ; and, even in its narrowest signification, it is *one* of the elements which go towards making up the *sum* of the Christian doctrine. For the *whole truth* is, that in *some manner* the Church, and its several members are, in and by the Holy Eucharist, according to some inscrutable process, brought into intimate union with the Person of Christ, the Head of the Body : but those who are severally either brought into union, or into nearer

degrees of union, with the same one Head, become through that Head more intimately united with one another. The Holy Communion, therefore, of the Body and Blood of Christ, is at once an evidence and an instrument of the mystical unity of the Church. "We being many are one bread and one body, for we are all partakers of that one bread<sup>e</sup>." It is one of the great links by which, consciously or unconsciously, one Church is, through Christ the common Head, connected with another; nay (we may well believe) that portion also of the Church which is gone to its rest, with the actually existing members of the Church militant and visible upon earth. And in this light it has from the beginning been regarded in the Christian Church. It has ever been held, that there is no other way by which spiritual union can be more unequivocally expressed, and more surely cemented and strengthened, between saint and saint, and between Church and Church, than by participation in the holy mysteries. It has ever been the *test* of orthodox agreement, as well as the recognised means of growing in brotherly love. We do not deny, therefore, much rather we

<sup>e</sup> 1 Cor. x. 17.

fully accept, this view of the Holy Communion. It is an essential ingredient in the truth. The benefit received, even according to this view, is, in itself, a very high degree of grace. The error lies, not in holding this view, but in holding it *exclusively*; and it is to be feared, that too many well-disposed Christians, even in the present day, advance no higher in their opinion respecting the Holy Eucharist, and thus, it may be unconsciously, fall short of Catholic truth.

Connected with this defective theory, and often in combination with it, is that which would limit the benefits of the Lord's Supper to the *remembrance* of His Death and Passion; or, which is nearly the same thing, which would look upon the outward elements as bare signs and memorials of our redemption, the benefits of the Lord's Supper being supposed to consist in its being a means to remind us of our redemption. And of this, in like manner, it may be said that it is true, but not the whole truth; indeed it is often used as the denial of the truth. *One* end of the Holy Communion is assuredly to "shew the Lord's death till He come;" we are commanded to "do this in remembrance of"



Him ; and, doubtless, this remembrance is vividly in our hearts and souls on the occasion of each due celebration. The whole service is a symbolical representation and memorial of our Lord's Passion, a perpetual evidence to the fact itself, and to the faith of the Church ; it is a lively act of faith ; and faith is grace ; and therefore the occasion which awakens and embodies it, is, in some inferior sense, even in respect of this remembrance, a means of grace. And thus our Church is careful to state, that these holy mysteries were instituted "to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which, by His precious blood-shedding, He hath obtained to us." She declares that this remembrance is in itself conducive "to our great and endless comfort." And yet she is so far from considering this remembrance as the only or the principal end, that, in defining "the inward and spiritual grace," she does not even name remembrance as a part of it ; or, to speak more accurately, she looks upon it rather as an ingredient in the necessary *preparation*, as a *means* or a *condition* than as the *end* itself. For she limits the

grace to the faithful receiver ; and he only is a faithful receiver, who has “a thankful *remembrance*” of the full import of the Passion, commemorated and represented by the reception of the outward and visible signs.

One other defective view requires to be mentioned, which admits of an innocent interpretation, but which more commonly, it may be feared, is a cloak for much secret scepticism. According to this theory, the Holy Sacrament is only a means to our indefinitely obtaining pardon and acceptance in Christ, together with all other spiritual blessings which He hath purchased for us by His precious death. Now this opinion is partially true, and has been actually embodied in our own Communion Office. It may, indeed, imply the whole truth ; for one benefit of the Passion is the reception of the Body and Blood of Christ. Yet when men studiously confine themselves to expressing this partial truth, it arises too often from an unwillingness to accept the full mystery. The express acknowledgment of the Real Presence spiritually, mystically, and sacramentally understood, the belief that “the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord’s

Supper," is "an hard saying" for many ; and they prefer a general formulary which, without explicitly denying the mystery, may be used consistently with not believing it. In this, indeed, as in the foregoing theories, the actuating principle is a spirit of Rationalism, a desire to smooth down and explain away whatever is above the apprehension of the natural reason in man. It has been aggravated, doubtless, by a dread of the errors involved in the doctrine of Transubstantiation, but it operates even in Churches where that doctrine has been repudiated and denied.

To the theories which have been alluded to, rather as *specimens* of the various shades of opinion connected with this extreme, than as an accurate enumeration, one general answer may suffice ; and it is furnished in the question of the text ; "The cup of blessing which we bless, is it not the communion of the Blood of Christ ? The bread which we break, is it not the communion of the Body of Christ ?"

And now if *defective* theories on the Holy Eucharist are perilous in their effects, and, savouring more or less (according to their

degree) of heresy, not less so are those which teach *more* than the truth. I allude more particularly to the two connected doctrines, Transubstantiation and the Sacrifice of the Mass. The narrowness of my limits manifestly precludes even the attempt to enter fully into these two aberrations from Catholic truth, even if more than one Lecture could be devoted to their consideration. I must, therefore, content myself with indicating the nature of the argument by which these two errors have been again and again refuted, referring you, for the proof itself, to those great writers whom Divine Providence has, from time to time, raised up as burning and shining lights in our Church.

And, first, the doctrine of Transubstantiation is neither a scriptural nor a Catholic truth ; it cannot be found in Holy Writ ; and it was never held, as deducible from Scripture, in any of the ancient branches of the Apostolic Church ; it receives no countenance either from the official acts, or from the individual writers of the early Church ; indeed, for more than six centuries, neither the name, nor the doctrine, was ever so much as heard of.

With respect to Scripture, some of the

Romish controversialists themselves admit<sup>f</sup>, that there is nothing therein contained whereby Transubstantiation may be proved. Others, however, rely upon two testimonies; the first, our Lord's discourse in the synagogue at Capernaum; the second, the words of institution as reported by three of the Evangelists and by St. Paul.

The passages cited from the sixth chapter of St. John may, indeed, as Bishop Jewel and other of our eminent Reformers allow, be understood as spoken prophetically of the institution of the holy Communion, as the conversation with Nicodemus was an anticipation of the institution of the other Sacrament of Baptism; and they accord perfectly with the doctrine of the Church of England respecting the real réception of our Lord's Body by the faithful. But there is nothing in the expressions which we find there, to justify the carnal interpretation of the Romanists<sup>g</sup>; and our blessed Saviour has providentially and mercifully guarded us against the revival, in these latter days, of the error into which the

<sup>f</sup> See Fisher's Captiv. Babyl. cap. x. p. 226, quoted by Bishop Jewel: Replie, art. v. div. 1.

<sup>g</sup> Even Nicolas Lyra, in Psalm 110, vol. iii. p. 1300, admits that the words "nil directe pertinent ad Sacramentum:" quoted by Bp. Jewel, Replie, art. v. div. 3.

Capernaïtes fell, by saying expressly “the flesh profiteth nothing, the words which I speak unto you they are spirit and they are life;” upon which words St. Augustine’s paraphrase is as follows:—“Understand spiritually what I have said. It is not this Body which ye see, that ye will eat; nor that Blood which My murderers will shed, that ye will drink. I have delivered to you a certain sacrament. Being spiritually understood, it gives you life. Although it is necessary that it be visibly celebrated, yet it must needs be invisibly understood<sup>h</sup>.” This interpretation is supported by many others of the old Fathers of the Church<sup>i</sup>.

The words of institution, in like manner, give no support to the doctrine, that the substance of the bread and wine is changed into the Body and Blood of Christ. For, allowing no weight to the physical objection that the bread could hardly be Christ’s natural Body, while He was yet alive, that He could not hold His own Body in His hand, with

<sup>h</sup> August. in Psalm. 98. ed. Bened. tom. iv. p. 1066: partly quoted by Bp. Jewel, Replie, art. v. div. 3.

<sup>i</sup> So Tertullian, de Resur. carn. c. 37, p. 347. “Durum et intolerabilem existimarunt sermonem ejus; quasi vere carnem suam illis edendam daturus esset.”

which He brake and gave the bread, there are difficulties in the very construction of the sentence which, even upon Romish principles, make the literal interpretation untenable. On the meaning of the pronoun *τοῦτο*, Romanists themselves are not agreed<sup>k</sup>; but, granting that it may be grammatically referred to “bread<sup>l</sup>,” *τὸν ἄρτον*, yet, seeing that the real question turns upon the signification of the verb “is,” the Romanist is not a whit the nearer to his object; and, indeed, the more literal the grammatical construction, the greater, in a doctrinal point of view, is his embarrassment: for he does not mean that the bread *is* the Body of Christ, but that it is *changed into* His Body; that the bread is no longer there, but that the Body is there in its place. Yet how this meaning can be extracted from these words, upon what principle of literal interpretation the verb “*is*” can be made equivalent to the verb “*is changed into*,” it is for the advocates of Transubstantiation to declare, when they are themselves agreed upon the point. On the other hand, the ancient Catholic Fathers, in a manner universally, expound the passage in a figurative

<sup>k</sup> For an account of the embarrassments to which this pronoun has given occasion in reference to the Romish theory, see Bp. Jewel, Replie, art. 24. of Individuum Vagum.

<sup>l</sup> See Hammond in loc.

sense. I shall instance only two. St. Augustine says, "The Lord did not hesitate to say, This is My Body, when He was giving the sign of His Body<sup>m</sup>." And so Tertullian, "This is My Body; that is, this is a figure of My Body<sup>n</sup>." But, valuable as is the interpretation of those early writers, as evidence of the truth maintained in their times, we have an infinitely more decisive commentary, even that furnished by one whose Gospel was "not after man," who "neither received it of man, neither was taught it, but by the Revelation of Jesus Christ." The same inspired Apostle who "delivered unto" his Corinthian converts that which also he had "received of the Lord," what "the Lord Jesus" did and said "the same night that he was betrayed," had already written, in the same Epistle, the words of the text, which are evidently a key to our Lord's meaning. And so the Apostle's saying "The bread which we break, is it not the communion of the body of Christ?" is a commentary on our Lord's own

<sup>m</sup> *Contra Adeimantum.* Ed. Bened. tom. viii. p. 124.

<sup>n</sup> This, and the last quoted, are taken from Bp. Jewel's Replie, art. xii. div. 1, where many more will be found. The Bishop, in art. v. div. 1, says, "If I should allege all the rest of the ancient godly Fathers that write the like, I should be over tedious to the reader."



words, "Take eat, this is my body, which is broken for you; this do in remembrance of me." And again, when after supper our Lord took the cup, when He had supped, saying, "This cup is the New Testament in my blood, this do ye as often as ye shall drink it, in remembrance of me," we are taught what that cup is by the words, "The cup of blessing which we bless, is it not the communion of the blood of Christ?"

But if, as might be abundantly shewn, the pretended proofs from Scripture are so singularly deficient, not less so are those which are alleged as the evidence of Christian antiquity. Certain passages are, indeed, brought forward, particularly from St. Chrysostom's writings, painting in the most glowing colours which the fervid oratory of the East could invent, the deep and awful sublimity of the mysteries. But they must be *corrected* by other passages in the self-same writers which distinctly assert, in *didactic* rather than in *oratorical* language, that the Presence of our Lord must be understood *spiritually* not *carnally*, and that the consecrated elements are the *emblems* of the Body received by the faithful, as well as *means*

to its real reception. In short, the doctrine resulting from a comparison of the several portions of those writings, one with the other, is identical, not with the Romish error, but with the tenets of the English branch of Christ's Catholic Church. Those who refuse to correct an author's rhetorical amplifications by his own more formal statements of truth, must be led to adopt the other alternative, and to set aside such a witness, as one who contradicts himself.

Whatever degree of weight, however, we may assign to these passages, which, to say the least, admit of an anti-Romanist interpretation, they will be fully outweighed by the testimony, which, in the most explicit language, several of the most eminent Fathers afford against the doctrine of Transubstantiation. They are generally the more valuable because undesigned, occurring incidentally as the expression of known and universally acknowledged truth, used for proof or illustration against heresy, particularly the heresy of Eutyches. St. Chrysostom, for instance, as an illustration of his argument in defence of the distinct yet combined two natures in the person of Christ,

adduces the Holy Eucharist, in which the bread, after consecration, is, by the medium of the Priest, freed from the name of bread, and is thought worthy of the name of the Lord's Body, although the nature of bread remains in it°. To the same purpose Theodoret argues; "For He who called the natural body food and bread, and who, again, called Himself a vine, the same has honoured the symbols, which are seen, with the title of the Body and Blood, not changing nature, but adding grace to nature<sup>p</sup>." But perhaps the most conclusive testimony to the primitive doctrine, as against modern Rome, is that of the Bishop of Rome, Gelasius, at the end of the fifth century, who says

° Chrysost. Epist. ad Cæsarium Monach. ed. Bened. tom. iii. p. 744. This Epistle is celebrated for the sensation which was occasioned in the literary world by the sentence alluded to in the text being for the first time published by Peter Martyr, as a fragment. The copy which Peter Martyr brought from Florence, and deposited in Cranmer's library, was lost during the Great Rebellion. In 1680 another MS. of the same version was found by Bigot, but *the censor suppressed it* when already printed off. It was subsequently published (1685) by Stephen Le Moyne. The Greek exists only in fragments, preserved by Anastasius and John Damascenus. Respecting its genuineness, see Walch, *Bibl. Patrist.*, p. 296, and Bingham, book xv. ch. v. p. 3, 4. The best Protestant edition is by Routh, (*Opuscula*, vol. ii. p. 123.) See Cosin, *Hist. of Transubstantiation*, ch. v. p. 21.

<sup>p</sup> Theodoret. in *Dialog.* 1. ap. Routh, vol. ii. p. 132. See also another passage in *Dial.* 2. vol. ii. p. 136.

expressly, “the substance or nature of bread and wine does not cease to exist<sup>q</sup>.”

To these testimonies of individual Fathers, may be added the *official* evidence afforded by the Councils of the Church. There is not a trace of the Romish doctrine in any Council earlier than the second Council of Nice, in the latter part of the eighth century, a Council infamous in the Church, as the one which established the worship of images<sup>r</sup>. The germ of error, which then sprang up in relation to that fatal decree, after growing silently amongst private theologians, at length attained its maturity and bore fruit in the anti-Catholic canon of the Lateran Council of 1215, under a Pope, and in an age, congenial to the establishment of any error which might be gainful to the priesthood.

And yet, while our Church thus denies the doctrine of Transubstantiation, she does not seem to maintain that the consecrated elements are in all respects the same as they were before consecration. There are few persons who would not acknowledge that

<sup>q</sup> Routh, *Opusc.* vol. ii. p. 139. See also St. Augustine's *Serm.* xvi. ed. Bened. tom. v. p. 1103.

<sup>r</sup> See Waterland's *Charge on the Doctrinal Use of the Christian Sacraments*, vol. v. p. 116. ed. 1843.

there is a change as to effect and power. Many of our best divines have held that a sacramental and spiritual conversion, though not a natural and bodily one, is wrought as in a mystery by God's invisible power<sup>s</sup>; and our own Church has evidently determined that the elements, so consecrated, should not be treated as common bread and wine. And, if our Lord has really ordained these elements to a specific end; if consecration is, in all Churches which follow the primitive rule, a means to communion, why should we pause, in the spirit of rationalism, to calculate the exact state of the elements subsequent to consecration and prior to participation, and to consider an over-curious question, beside the Sacred Scriptures, and unknown to the early Fathers, which may lead, and has led to profaneness? Why not content ourselves with believing, that, as some of the ancient Liturgies expressed it, the bread and wine are made *to us* the Body and Blood of Christ; that there is that in them, which is, by Divine appointment, *capable* of working, and, re-

<sup>s</sup> So Bp. Jewel, Replie, art. xii. div. 8. "Further we may say, that Christ's Body is in the Sacrament itself, understanding it to be there as in a mystery."

ceived with faith, does work within us the true Presence of the Lord's Body and Blood<sup>t</sup>.

And now, let it be remembered that the doctrine of Transubstantiation is not a mere theory, but fraught with most momentous consequences. It not only confounds the *means* and the *grace* together, thus destroying the nature of a sacrament; but, if it rests on no solid grounds whatever, and is demonstrably false, then the grace itself is actually endangered. For if the bread and wine are not changed into the Body and Blood of Christ so as to cease to remain in their natural substance, the falling down and worshipping them (an indispensable part of the Romish ritual) is nothing less than idolatry. It may be, that the force of this conclusion is palliated, as respects themselves, by subtle metaphysicians, (according to metaphysics falsely so called), by means of the fiction of accidents

<sup>t</sup> That this operation does not take place irrespectively of the spiritual state of the receiver, is expressly maintained by our Church. Art. xxix. "The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing."

without subjects ; but how shall these subtleties, untenable as they are, be propounded to the great mass of worshippers within the Roman Communion ? And, if there be no such subterfuge, then the adoration is *direct* ; if the Creator is not the object of worship, then the idolatry is *formally* complete. And if idolatry is committed, how is idolatry consistent with grace ? How is that a means of grace, which is made the occasion of the greatest sin of which the creature can be guilty ?

We may now turn to the Sacrifice of the Mass. But our observations may be the shorter, inasmuch as this error is connected with that of Transubstantiation, indeed, dependent upon it. If one error fall, the other falls with it. If the substance of bread and wine is not changed into that of Christ's very Body and Blood, then the oblation of them is not the oblation of Christ to the Father ; and then there is no fresh or continued offering for the quick and dead. Romanists themselves would not maintain that any thing less than Christ's actual natural Body could be made available as a Sacrifice

for the remission of sins. But the consecrated elements are not turned into Christ's real natural Body: and thus the whole system of error falls to the ground. And here also, as in the matter of Transubstantiation, if the efficacy of the Eucharist as a means of grace is at all deteriorated, it is in regard to those who have "sought out many inventions," not to those who refuse to bring such oblations as do dishonour to the one Sacrifice for sins, offered once for all upon the cross, as "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

Whether the consecrated elements, *as such*, are offered up in the Holy Communion, in *commemoration* of the only Sacrifice upon the cross, is another question, which, as our Church, in her official acts, has left undecided, it appears unnecessary to discuss at length. Certainly there is nothing in her offices which is not fully consistent with the Eucharistic Sacrifice, as recognised by the early Fathers, and maintained by her own soundest divines. It has been well said, "that every oblation recognised by the Christian Church is contained in the English Liturgy. There are the offerings of prayer and alms, the sacrifice of



praise and thanksgiving, the oblation of God's creatures of bread and wine, the reasonable, holy, and lively sacrifice of ourselves, our souls and bodies, unto God<sup>u</sup>." And in the whole of this, our reasonable and spiritual sacrifice, we do, no doubt, "shew the Lord's death till He come;" therefore our sacrifices are effectually commemorative; we are "fulfilled with God's grace and heavenly benediction," and therefore the benefits of the only sacrifice are perpetuated and secured to our enjoyment; yet there is no sacrifice of the blessed Body of our Lord, or continuation of the same sacrifice, or any sacrifice *propitiatory* in the proper sense of the term.

Connected with what has been just said, there appears one very important difference between the Romish Church and our own, which perhaps may be shortly expressed thus;—Romanists have added to the notion of the Communion of the Body and Blood another tenet which is at variance with the Scriptural and Catholic doctrine of the one Sacrifice on the cross, viz. that, in the Lord's Supper, Christ is offered up as a sacrifice to God by the priest, whereas our Church teaches that

<sup>u</sup> See *Origines Liturgicæ*, by the Rev. W. Palmer, M.A., of Worcester College, vol. ii. p. 14.

the Body and Blood of Christ are communicated to the faithful receiver by means of the elements consecrated and delivered by the priest;—so that, according to this part of their teaching, the Lord's Supper is considered by Romanists as an act of Atonement, rather than as a means of Grace.

The view now given of the Romish theory on the Holy Eucharist, may suffice to shew, particularly if the proofs could be given in detail, that there is nothing to tempt us into a Communion so far gone from primitive truth and purity; nothing to shake our confidence in our own full enjoyment, through Christ's mercy, of the means of grace. But even independently of error in *doctrine*, there are manifold and corresponding corruptions in the *practice* of that Church, sufficient to throw discredit on her pretensions to soundness. I need only mention the private mass, in which the priest receives alone, whilst the whole congregation besides, nay, while his brother priests, are standing by and looking on—a practice utterly without precedent in the first six centuries of Christianity; the studied infrequency of their general Communion; the denial of the cup to the laity; the idola-

trous worship of the host, already mentioned ; the *intention*<sup>x</sup> of the priest in the consecration and in the distribution of the elements. This last corruption is fraught with such awful consequences, that its nature should be made generally known. It has been a received tenet in the Church of Rome, that unless the officiating priest *intends* to consecrate, whether he makes any mistake as to a definite number of hosts which he intends to consecrate, or whether he wilfully withholds his intention, no consecration takes place. Think only, what tremendous power is here lodged in the mortal creature who is officiating ; think of the peril of idolatry, which, even upon Romish principles, results from the possibility of the intention being withheld, or misapplied ; think of the uncertainty which hangs over each communicant, whether he really receives the grace, or whether, without knowing it, he is virtually excommunicated ! Yet this doctrine has not only been maintained by the Schoolmen, but is actually em-

<sup>x</sup> It should be observed, that the same intention is also considered necessary to the validity of Holy Baptism. Hereupon Bishop Jewel remarks (Replie, art. i. div. 12): “ This is the very dungeon of uncertainty. The heart of man is unsearchable. If we stay upon the intention of a mortal man, we may stand in doubt of our own Baptism.”

bodied, to this day, in the authorized Preface to the Roman Missal<sup>y</sup>.

Let us now, by way of recapitulation, sum up the different points of contrast between our Church, and those who severally oppose her.

First, then, we protest against the Holy Sacrament being a bare remembrance, or a mere sign of unity, or a mere sign of the Body and Blood of Christ; we admit it to be a remembrance and a sign; but we regard it as something much more, even a *means* of communion between the recipient and Christ and His Church, and, still further, as a means to a specific grace. This grace we hold to be not a mere suggestion of goodness, nor mere instruction, nor an implanting of motives, nor a sense of mere gratitude in the remembrance of Christ's death; but the *real* reception of the Body and Blood of Christ, whatever that may mean, "after an heavenly

<sup>y</sup> De Defectibus circa Missam occurrentibus, No. 7. "Si quis non intendit conficere, sed delusoriè aliquid agere. Item si aliquæ hostiæ ex oblivione remaneant in altari, vel aliqua pars vini vel aliqua hostia lateat, cum non intendat consecrare nisi quas videt. Item si quis habeat coram se undecim hostias sed intendat consecrare solum decem, non determinans quas decem intendit: in his casibus non consecrat, quia requiritur intentio."

and spiritual manner<sup>z</sup>," which we do not attempt to understand or define; something neither *carnal* nor *unreal*, but the more real because wholly spiritual; a real grace, peculiar to this Sacrament, conveying the motions of God's Holy Spirit to our hearts and souls, because uniting us mystically, but truly, with the glorified nature of our blessed Lord. We consider the bread and wine to be, not indeed changed as to their substance, but consecrated and set apart, and potentially converted to a holy use, and therefore not meet to be profaned by any other application. The only conditions on which we consider the grace to depend, are, first, in ourselves a lively faith (including a thankful remembrance of Christ's death), true repentance, and charity with all men; and, secondly, the due administration according to Christ's institution: these two conditions being fulfilled, the grace will infallibly be obtained.

On the other hand, in direct contrast with this high mystical and spiritual doctrine, thus reverentially held, stands the carnal and carnalizing theory of Rome; in contrast with our commemoration of the one sacrifice made

<sup>z</sup> Art. xxviii.

by the only High Priest, a pretended renewal and continuation of the same sacrifice; in contrast with our certainty of all duly qualified communicants receiving the full grace, the uncertainty which rests upon the three following contingencies; first, whether the communicant is or is not guilty of idolatry; secondly, whether communion under one kind is reconcileable with Christ's institution, that is, whether it is any communion at all, or, at least, whether it is a perfect means of grace; thirdly, whether the priest intended to consecrate. Let us only humbly and charitably ponder upon these contrasts, and the result will surely be increased gratitude to God for His merciful deliverance of our Church, and, under Him, to those venerable men, who, in the strength of God's Word, read by the light of the ancient Church, were His chosen instruments for removing from our Liturgy, and from our Church, the many theoretical and practical errors, which thus hindered the free course of God's grace.

And now, having discharged a painful duty, and ascertained in what sense our Church

holds the Holy Sacrament of the Lord's Supper to be a means of grace, we may dwell for a short space upon the riches of this our inheritance in Christ. The life first implanted in Holy Baptism, is nourished and increased by the different instruments appointed for our sanctification, our own efforts being unceasingly and consciously directed to second and improve the effects wrought in our hearts through faith. But of all these instruments, there is none which conduces more directly and divinely to the end of our existence here, even holiness of body, soul, and spirit, than the due reception, through appointed means, of the Body and Blood of Christ. It is, indeed, in the heart and not in the hands that we receive Christ<sup>a</sup>—but we do receive Him really and spiritually; we receive Him by worthily partaking of the symbolical means. This is that instrument, designed to repair the waste which the world, the flesh, and the devil, are daily working, or tending to work, in the life of God, in the souls even of the regenerate. Its virtues and efficacy do

<sup>a</sup> O come to our Communion Feast;  
There present in the heart,  
Not in the hands, th' eternal Priest  
Will His true self impart.

not consist, as too many appear to think, in the due preparation which should precede its enjoyment, but in the work of the Holy Spirit wrought by, and with, the spiritual Presence of our Blessed Lord, within our inmost hearts. The Body and Blood, which are the life of the world, which alone can cleanse our sinful bodies and wash our souls, (to use the words of the most eminent of our Reformers,) “we verily eat, we verily drink; we verily be relieved, and live by it; we are bones of His bones, and flesh of His flesh; Christ dwelleth in us, and we in Him<sup>b</sup>.” Mystery of mysteries! to be kept in our hearts, to be meditated on in silence, to shine forth in our lives! What a medicine have we here provided against every disease which may threaten to paralyze our vital powers! The same Divine Person is mystically within us, who, in the days of His flesh, went about, healing all manner of sickness and all manner of infirmities amongst the people,—He who spake the word and healed them. And can we be actually united with Him, the very hem of whose garment, touched with faith, was the vehicle of Divine virtue, and yet find no medicine to heal our sickness? And shall we not, again and again,

<sup>b</sup> Bishop Jewel, Replie, art. v. div. 1.



resort to the healing efficacy of the Physician of souls? He who is most conscious of his own exceeding sinfulness, and weakness, and wretchedness; most awake against the unceasing attacks of our great enemy; most desirous of heaven, and most fearful of eternal death; will be the most careful, ever more and more, to purify and strengthen himself by an indwelling strength and holiness not his own; to guard his heart against invisible and cruel enemies by the perpetual presence and defence of the Captain of his salvation; to procure for himself, at the Lord's table, a foretaste and earnest of heaven and eternal life, by ever-increasing union with Him, whose visible Presence will be the everlasting joy of Paradise; who is the fountain of all grace here, and of all glory and immortality hereafter; the quickener of our mortal bodies; and to all who die in Him, "the Resurrection and the Life."



## S E R M O N   V I I .

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1 COR. xiv. 26.

. . . . . LET ALL THINGS BE DONE UNTO EDIFYING.

OF the means of grace which have occupied our attention in the six preceding Lectures, the one common characteristic, which separates them from all other ordinances, is that their nature, as means of grace, is determined by the express warrant of God's written Word. Wherever a direct promise can be alleged out of the Scriptures, that certain spiritual effects will follow upon the use of certain ordinances, nothing more is wanting to complete their character as divinely appointed means of sanctification. Being revealed as "things that pertain unto life and godliness," given unto us by God's "divine power," owing all their efficacy and authority *directly* to His appointment, they may be rightly called the *immediate* and *primary* means of grace.

From this fact of their Divine and covenanted origination results the farther charac-

teristic, that they are perpetually in force; not as matters indifferent, to be adopted or rejected according to our caprice; not legitimately variable under any circumstances; not capable, in respect of their essence, of dispensation, or abrogation, of diminution, or addition, or modification of any kind, by any authority short of that which ordained them. Till God shall be pleased expressly to revoke them, they remain, in their essential properties, absolute and indefeasible means of grace; ordained to continue till their end shall have been accomplished in the actual salvation and glory, to which the grace, provided by their instrumentality, is a means.

It is evident, however, that, besides these principal instruments so revealed, there are others, either concurrent with their operation, or else subsidiary, either directly or collaterally, to their right employment and full effect; usages and ordinances, not resting on the express evidence of God's written Word, but either, from the very first, demonstrably established by the Apostles themselves, with *traces* more or less distinct in Scripture, or else, at some indefinite time, *mediately* sanctioned by God, through His Church, and, by

His appointment, conducive, in their degree, to edification. Now these ordinances, it will appear at once, are very numerous, and differ greatly as to their relative value; some approximating to the rank of proper means of grace, as, for instance, the rite of Confirmation; others, such as Liturgical forms, of great moment, because necessary or auxiliary to the means properly so called; and others again, such as ecclesiastical habits, sacred architecture, Church music, and the like, remotely influencing the mind or feelings of the worshipper, and serving, more or less, to the harmonious development of the religious life. Yet, with all these shades of value, ranging from what is almost essential, to what is, in itself, absolutely indifferent, it will be granted on all hands, that whatever *does* really contribute to the efficiency and application of our Lord's gracious promises in Scripture, as limited to certain means, is entitled to a place, more or less subordinate, amongst those things which are "done unto edifying." It may be matter of dispute, whether they are or are not so conducive, or what degree of obligation there may be to adopt or continue them; but if once admitted, on sufficient evidence, to be in any degree useful, if not neces-

sary, to edification, they are entitled to no common share of reverence, as being, either supplemental to the means of grace properly so called, or at least accessory to their full use and enjoyment.

It is proposed, then, in the present Lecture, to consider very briefly the nature of such means of edification as are not directly revealed in Scripture, distinguishing, by the way, if possible, between the different gradations in their usefulness and obligation, and endeavouring to ascertain to whose hands the authority of regulating them has been entrusted, and within what limits it may be lawfully exerted. It will then be my endeavour, with equal brevity, to apply the results which we may have obtained, by way of test, to the practice of our own branch of the Catholic Church.

And, first, it appears antecedently probable, that the regulation of the details by which God's gracious designs in the Gospel should be carried out, would be left, in some measure, to human discretion. Christianity differs from the earlier form of true religion, which

it displaced and succeeded, in nothing more remarkably than in this, that, whereas the most minute details affecting divine offices and privileges, were scrupulously set down in the law of Moses, illustrated also during a considerable period by the constant special intervention of a proper theocracy; the books of the New Testament, on the contrary, are, on the very face of them, singularly sparing in the number of ritual observances. Certain mysteries and certain rites are, indeed, enjoined; and certain plain, necessary, and constituent parts therein implied: but the exact mode of celebrating them is, in general, left in Scripture indeterminate. Yet *some mode* there must be, some order, and circumstances, and ceremonies, calculated to further the main design, and some more appropriate than others; for the nature of man requires some such external aid in religion as in everything else. Accordingly we find, in the same Volume, many allusions to some authority, external to the Scriptures themselves, by which such things were to be "set in order." During the presence of the Apostles in any particular Church, and during their life-time in regard to the whole of Christendom, there could be no doubt in whom the authority

resided. Those who had conversed with their Lord, who were led, both in speech and writing, “into all truth,” when they pronounced authoritatively, whether by word of mouth or by their epistles, “according to the power which the Lord had given” them “to edification and not to destruction,” were entitled not only to respectful attention, but to absolute obedience, as speaking in the person of Christ. And thus we find St. Paul saying to his Corinthian converts; “Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you<sup>a</sup> ;” and to the Thessalonians; “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle<sup>b</sup>.” But the personal influence of the Apostles, even when aided by the epistles which they wrote, was limited by time and space. From the nature of their commission they could not abide long in one place; they planted the Gospel, and passed on; and though they revisited some of their converts at intervals, yet there were many who saw their faces no more; and at length they were called to their rest. In their temporary absence, or at their final departure, they, almost

<sup>a</sup> 1 Cor. xi. 2.

<sup>b</sup> 2 Thess. ii. 15.



of necessity, committed the regulation of such details as were not provided for already, to those actually residing and bearing rule on the spot. Nor does this conclusion rest upon probable reasoning alone. The text furnishes an instance of the actual delegation of such power. "Let all things be done unto edifying;" and so likewise does the last verse of the same chapter<sup>c</sup>, "Let all things be done decently and in order." For these words imply, that, due regard being had to certain fixed principles, something was left as a matter of choice, not of necessary obligation, commended to the *discretion*, rather than to the *obedience* of Christians. For decency and order, and (in minor matters) edification itself are relative terms. The same things are not equally fitting under all circumstances, or in all places and times; the same custom, which might be edifying to one nation, might have an effect directly the reverse upon another; the same ordinance which, in its first origin, ministered grace to the worshippers, might, in the process of time and the progress of corruption, become a snare to weaker brethren, an object of superstitious reverence, nay, of idolatry itself, even as "the brazen serpent that Moses had

<sup>c</sup> 1 Cor. xiv. 40.

made," the very type of our Lord's crucifixion, was broken in pieces by Hezekiah, as "a piece of brass," because "unto those days the children of Israel did burn incense to it<sup>d</sup>."

Now in regard to such matters, either every individual Christian must have been left to do "what was right in his own eyes," or else, some one method out of certain which are conceivable must have been adopted with a view to supply what was, from time to time, required to meet the various emergencies of the Church.

But, that the decision of such questions should have been left to the caprice of individuals is an hypothesis inconsistent with the first principles, indeed with the very existence, of the Church. The whole of Christian society must have been, under such a system, quickly broken up into independent units, each minding his own things, not the things of others. All things would have been done unto selfishness, and not "unto edification," unto unseemly confusion, not "decently and in order." Experience, even in our own day, as gathered from such bodies as have pushed the principle of independence to its extreme,

<sup>d</sup> 2 Kings xviii. 4.

bears incontestable evidence to the practical working of the system. The passage before us, also, furnishes an argument against the admissibility of such a claim. The Epistle is addressed not to individuals, but “to the Church of God which is at Corinth;” and the text contains a lesson to those who, in the use of their miraculous gifts, might be inclined to act independently of the general good, and to further their own individual views in the conduct of their public assemblies. “How is it then, brethren, when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done unto edifying.” And if in those days of the outpouring of the Spirit such a caution was necessary, how much more applicable is it by analogy in the less-favoured ages of the Church.

This theory, then, being laid aside as untenable, we may proceed to consider whether the regulation of the accessaries to Christian life and worship was entrusted, 1. to particular Churches; or, 2. to the Church collective; or, 3. to some supreme Church and some universal Bishop. Considered according to antecedent probability, each of these three

methods might seem to have its advantages and its defects. Which of the three, therefore, was actually chosen is a question to be determined by the evidence of facts.

1. And, first, the supremacy of any one Church, and the universal jurisdiction, even in minor matters, of any one Bishop, are demonstrably untenable, as being opposed by the whole concurrent testimony of the first six centuries of Christianity. Indeed to this day there is a living witness against such anti-christian claims<sup>e</sup>. Not only is there in the early Church conclusive evidence against such dependence upon any one Church or Pastor, but the Greek branch of the Church, that is, one-half of Christendom, in a state of actually existing independence, still lifts up her voice, as she has done from generation to generation, against the Papal usurpations.

<sup>e</sup> That the term antichristian is not misplaced, may be shewn by the opinion more than once expressed by Pope Gregory I. Gregorius Mauricio Augusto. "Ego autem fidenter dico, quia quisquis se Universalem Sacerdotem vocat, vel vocari desiderat, in elatione suâ *antichristum* præcurrit, quia superbiendo se cæteris præponit. Nec dispari superbia ad errorem ducitur, quia, sicut *perversus ille* Deus videri vult super omnes homines; ita *quisquis iste* est qui solus Sacerdos appellari appetit super reliquos Sacerdotes se extollit." Sancti Gregorii Papæ I. cognomento Magni Opp. (ed. Bened.) tom. ii. col. 881. D.

2. Neither, secondly, could these subordinate particulars be confined exclusively to the Church collective. There are two methods by which the sense of the universal Church can be gathered; either its simultaneous adoption or continuance of the same customs everywhere from an indefinite time, or its decision by its representatives in a general Council, accepted by all Christendom. And doubtless when the Church has so spoken, and still more when her tacit universal consent has existed everywhere without the record of its origin, a very high degree of reverence is due to her decisions, especially if grounded on Sacred Scripture, even in matters which may appear indifferent; inasmuch as, in the one case, express universal consent to any canon affords a presumption that there is some universal ground for its adoption, and, in the other, there is a strong probability that the custom was derived from the Apostles, or their immediate successors. But then, let it be remembered, with respect to these immemorial customs, that they are few and definite, and therefore too narrow to meet all the varying wants of the Church; and, with respect to the Church representative, that the earliest general Council is that of Nice in the early

part of the fourth century ; so that, for three hundred years, according to this hypothesis, the several Churches were left in such matters to act according to their own discretion, in reference to the circumstances in which they were placed.

3. And this, in fact, was the method ordained by Divine Providence for the guidance of the Churches, in questions which, compared with the great and essential matters of faith and worship, might be rightly considered indifferent. For this liberty, qualified with due regard for apostolical ordinances or universal consent, was freely exercised by every Church from the beginning.

It is historically certain that, agreeing in all essential points, the ancient Churches within their several jurisdictions did vary very widely in the particular adaptation of their usages. Thus, that bread should be used as one of the elements in the Holy Communion, was everywhere deemed an essential part of the institution ; but whether it should be made of wheat or of barley, whether it should be leavened, as the Greeks say, or unleavened, according to the Latins, whether it should be of one form or of another, is nowhere determined, and, as is

proved by the very existence of the variations, is a matter of indifference and liberty<sup>f</sup>. Again: that fasting was an ordinance of Divine appointment was universally acknowledged; but the days set apart for its use, the *mode* and *degree* of its application, the question whether the Lenten fast was to endure forty or thirty-six days, or forty hours, all these questions were decided in different ways in different Churches without blame and without breach of unity; when once settled within any particular jurisdiction, binding in conscience, according to the judgment of antiquity, upon individual members of that Church, nay expedient for, and in charity incumbent upon, even those who were sojourners within their limits, but in no sense binding upon other Apostolical Churches without their own express consent. To this effect is the memorable answer of St. Ambrose, which cannot be too often repeated, “When I am at Milan, I do not fast on the Saturday; when I am at Rome, I do. Upon this principle, to whatsoever Church thou shalt come, keep the customs of that Church, if thou wilt neither give nor receive offence<sup>g</sup>.” And the Epistles of

<sup>f</sup> See Bp. Jeremy Taylor's Rule of Conscience, Book iii. c. 4, Rule 13, Works, vol. xiv. p. 41. (Bp. Heber's ed.)

<sup>g</sup> August. ad Januar., lib. 1. ed. Bened. tom. ii. p. 124.

St. Augustine to Januarius, from whence this account is taken, are full of instruction to the same purpose.

The general conclusion then to be derived from these particulars is, that, all the Churches being Apostolical, and all willing and bound to follow the undoubted institutions of the Apostles, their diversity in that early age is sufficient evidence that the Apostles themselves had left such points to be decided by the circumstances and the discretion of each particular Church.

And yet it would be a great error to imagine that this discretion extended to all matters not immediately derived from Holy Scripture, or that it has been in any age left unrestricted and arbitrary. By virtue of its connexion with Christ's Body, every particular Church is bound, under heavy responsibility, to observe the analogies of Catholic practice; to make conformity to established usages the rule, and variation from them the exception; in matters affecting the foundation, to make no change whatever which shall endanger its stability; and, even in matters of indifference, to introduce innovations, if there be need for any, not lightly and wantonly, but with charity and deliberation. And the



measure of what is abrogated and of what is left is alike comprehended in the exhortation of the text, "Let all things be done unto edifying."

And certain ordinances there are, which have, stamped upon them, such a title to perpetuity, as no Church could disregard without extreme peril. What the whole collective Church *at any time* has sanctioned, as we shall again have occasion to observe, can only be legally abrogated when the reason and the circumstances are wholly reversed. But what the *Apostles*, one and all, established as a manifest aid to sanctification, derives a relative sanctity from their character as inspired stewards of God's mysteries, little inferior to that which belongs to their instructions as inspired *teachers*. Their *acts* are in such cases evidences as to their mind, no less than their *words* and *writings*. It may be inferred, from their supernatural *gifts*, compared with the power entrusted to their successors, that there is, in the nature of things, a very wide distinction between ordinances and edifying usages undoubtedly Apostolical, and those which may be shewn to have originated in any decision of the Church subsequent to the Apostolic age. For surely the former usages, if truly Apostolical, carry with them

a weight inferior only to those of which the evidence is given in Scripture. And their weight will be the greater if it should seem probable that they were delivered to the several Churches, and adopted in their practice, *before* the greater part of the New Testament was written. This is not said in disparagement of Sacred Scripture, or of its supremacy, and sufficiency in matters of Faith. In respect to *doctrinal truth* we cannot be too jealous in demanding, as all the Fathers did before us, the warrant of Scripture, either express or inferential, for our belief. But *doctrine* is one thing, *usage*, which is only relative and subsidiary to the *application* of the received doctrine of Scripture, is another. If there is *sufficient* evidence that any given usage was established universally by the inspired Apostles themselves, a pious and rightly constituted mind will hardly pause to weigh the difference between Scriptural and extra-Scriptural proof. Such ordinances, to use the words of the judicious Hooker, “being known to be Apostolical, it is not the *manner* of delivering them unto the Church, but the authors from whom they proceed, which doth give them their force and credit.” And if the Apostles did institute them with a view to edification,

nothing but such a change of circumstances as shall amount to a total cessation of the reason of their institution, will justify any Church in abrogating their use. The things which an inspired Apostle “set in order,” even if they were at first intended for one Church only, can not be looked upon as matters of indifference in any age of the Church; still more would an Apostle’s “ways which be in Christ, as” he taught “every where in every Church<sup>h</sup>,” be entitled to general reverence. But what all the Apostles instituted in all the Churches indicates a common origin and design. The unanimity of men inspired by the Holy Ghost, stamps their institutions as essential and Divine. True there is no *promise* of grace attached to the means employed; yet when they manifestly tend under all circumstances to the edifying of the Church, they may, notwithstanding, be rightly ranked if not amongst the principal means of grace, in the sense used in these Lectures, yet in a class by themselves, as appointed instruments of sanctification, with the Divine sanction and blessing tacitly implied in their use<sup>i</sup>.

<sup>h</sup> 1 Cor. iv. 17.

<sup>i</sup> This is not said as if *all* the ordinances of the Apostles were,

Amongst the few ordinances, of this nature, which have come down to us as the genuine traditions of the Apostles, there is one which we have the best reason for regarding as of Divine institution. Men may differ as to the *grounds* of their acceptance, but all Christians will, with one heart and voice, hail the first day of the week as “the day which the Lord hath made.” To that day of sacred rest and refreshment, the softened and Christian form of the Jewish Sabbath, who can hesitate to assign a high place amongst those things which are to be done “unto edifying?” What if no distinct *command* for the observance of the first day of the week can be alleged from the New Testament? Yet there is ample *recognition* of its early observance even there. It is supported, too, by the analogy of the Sabbath, not only the Sabbath of the fourth Commandment, in its *covenanted* adoption as a *sign* given to the Jews

as such, of equal weight, or of perpetual obligation. We know that certain of them, although expressly laid down in Scripture itself, have fallen into desuetude, by almost universal consent. This is true as respects the Western Churches, even of a part of that solemn decree made by the Apostles in full council at Jerusalem, which had so entirely lost its force in the fourth century, that St. Augustine himself tells us that those who scrupled to eat strangled birds were treated with ridicule. (Jer. Taylor’s Works, vol. xiv. p. 19, quoting Lib. 32. cont. Faustum, cap. 13.)

as God's peculiar people, but that *earlier* primeval institution of the Sabbath common to all mankind as the creatures of His hand; the monument of creation, coeval with the work commemorated, the emblem of the rest which remaineth for the people of God. The sacred character of the first day is at once established by its office as the day on which man's justification and sanctification were severally completed and sealed. In accordance with these Scriptural intimations of its being intended to displace and succeed the seventh day, we find the early Christians unanimously regarding the first day of the week as their *sacred* day; at first, in order to meet Jewish prejudices, in common with the Jewish Sabbath, but, at no distant time, as substituted *in its place*. In short, it has ever been looked upon, not as of *ecclesiastical*, but of Apostolical institution, and therefore entitled to rank very high amongst the very chiefest of the ordinances of Divine appointment designed for the use and improvement of the means of grace. On its spiritual uses, as an ever-recurring memorial, to a forgetful world, of our creation and redemption, as a day set apart for the solemn enjoyment of the means of grace, properly so called, it is unne-

cessary for me here to enlarge. Which of us can say, how much of the grace which carries him in spiritual safety through the occupations and temptations of each portion of six days, may not be derived from the spiritual food, the Scriptural instruction, the religious exercises, the sacred rest, the holy meditations, which this blessed interval in the course of our mortal life has afforded? And who can doubt, that an ordinance, congenial to natural piety, as well as to the analogous practice of the Jewish Church, was intended to be perpetually in force, coeval with the institution of our holy religion, and to terminate only with the accomplishment of God's gracious promises in Christ? The Church which should abrogate this observance, if such a case is conceivable, would go near to renounce Christianity itself.

Next in order to such indisputable Apostolical institutions, and doubtless, next, if not equal, in value, are such ordinances as have come down to us, recommended by the practice, or sanctioned by the canonical decrees of the ancient Church; more especially, when they farther approve themselves to our observance by their natural fitness, by their

suitableness to the spirit, or their relation to the facts, of our holy religion. Such are those instanced by St. Augustine, the religious observation of Good Friday, of Easter and Ascension Days, and of Whitsunday<sup>k</sup>. And the ground of the observance is the *presumption*, already alluded to, that they owed their origin either to some unrecorded practice or precept of the Apostles, or at least to the unanimous consent of the different Churches dispersed throughout Christendom; for, as early variation in such matters is evidence to early liberty, so early universal consent is evidence to some admitted common ground of obligation<sup>l</sup>.

But we may advance one step farther, and remark, that where usages have been long established, no matter what their primary origin may have been, it should only be after grave deliberation, and upon reasonable grounds, that they should be discontinued, or superseded by new regulations. For *uniformity* amongst different Churches, so long as it is perfectly innocent, is in itself most momentous and desirable, inasmuch as it is

<sup>k</sup> August. ad Januar. 1. ed. Bened. ii. col. 124.

<sup>l</sup> To this class might be referred, though with some shades of inferiority in respect of the evidence of antiquity, the observation of the Memories of the Apostles and principal Saints.

both a sign and a means of unity. It is only when established usages involve any principle of error, or any actual or probable superstitious consequences, or any direct encouragement of formalism, or any infringement of the genuine Christian liberty of the faithful, and, above all, when they are injurious to faith and morality<sup>m</sup>, that a Church, guided by wisdom and grace, is authorized and required to make such definite alterations as may neutralize the evil, without needless abridgment of what is “lovely and of good report.” For change for the sake of change is no proof of wisdom in any subject-matter; but, in matters affecting religion, it tends to disturb the foundations of religion itself; since men, in general, are not capable of discerning the difference between *circumstances* and *essential parts*; and a shock is given by wanton innovation to their instinctive convictions of the permanency and invariableness of Christian faith and duty.

It appears, then, that the right exercise of the discretionary powers vested in the Church, depends upon her rightly distinguishing, by

<sup>m</sup> August. ad Januar. 1. tom. ii. col. 126, &c.



God's grace, between matters indifferent, and matters essential. Very heavy, therefore, is her responsibility; and, if she errs on the side of rejecting essentials, the punishment is involved in the offence; for is it not a proof of God's displeasure, is it not, in a greater or less degree, at least a partial withdrawal of His sanctifying presence, when a religious community is, for its sins, *permitted* wilfully to abandon one of the means of grace?

With such limitations, however, as these, the general principle appears to be sufficiently established, that each particular Church was, from the earliest times, at liberty to adapt its rites and ceremonies, in indifferent matters, to the diversified circumstances of its peculiar position.

And, if this limited power of determining what things are conducive to "edifying" was, from the first, granted even to the primitive Churches, while the memory of Apostolic institutions was yet fresh in the minds of men, there is no assignable ground why (the reason of the thing remaining the same, or rather increasing in force) the same liberty should not be continued still. Indeed there are obvious reasons why this privilege should be-

come even more necessary in the later ages of the Church, in proportion as the simplicity and spirituality of Gospel truth, as revealed in the Scriptures, was withdrawn from men's eyes. For the tendency of man to *formalism*, to *resting* in outward observances, to the accumulation of burdensome and superstitious rites, is proportioned to the prevailing obscuration of Scriptural truth. The correctness of this observation may be tested by experience. Take for instance the Rationale of Durandus, and compare it with the mode of celebrating the Holy Communion as described in the well-known passage of Justin Martyr, or with the primitive Liturgies, or even with the mystic explanations of the early writer under the name of Dionysius of Areopagus; compare the simplicity, brevity, and significance of the observances, as gathered from the early writers, with the puerilities, superstitions, and errors of the modern; and the necessity of some power competent, from time to time, to retrench what is superfluous and correct what is false, will become at once apparent.

It was only, then, in the exercise of her inalienable prerogative as a branch of Christ's

Catholic Church, that the Church of England thought it expedient, under the guidance of God's Spirit, to add to the purification of her faith the reformation also of her rites and ceremonies. It was as much her duty to see that "all things" should "be done unto edifying," as it was the duty of the Church at Corinth. That which, as a divinely commissioned Church, she had thought fit to establish, or to accept, or to continue, she thought fit, by virtue of the same authority, to modify or to repeal. True, the usurpations of Rome had, for some time, suspended *de facto* the exercise of her independent powers; but no authority could abrogate them, save that which had given them at first; and, the foreign influence being providentially removed, she was restored at once to the liberty with which Christ had made her free.

And, assuredly, what she did thus legitimately she was led by the Holy Spirit to do with moderation and wisdom. She was neither carried away by the blind zeal of innovation, nor restrained by a superstitious reverence for human, though ancient, institutions. What was really Divine, or Apostolical, or Catholic, she was reverentially careful, as to all essential parts, to retain entire; what was

decent and orderly in ancient practice, she held in due regard. But whatever experience had taught to be an abuse, or leading to abuses, to be evil or the germ of evil, these things, as tending not to edification, but to corruption, she did not hesitate to purge away. And surely it was not alone by her own strength or wisdom that she was supported in what she abandoned and in what she retained. Equally comprehensive and discriminating in her views, she bore always in mind the great *principles* of the Catholic Church, and modified the application of them only when she had reason to believe that the Catholic Church, in like circumstances, would have done the same. And the result, though doubtless bearing marks of human imperfection, was such as to entitle her to the gratitude of her children. In the usages which she has retained, there is enough to fill the heart and to elevate the soul, to *support* spirituality, not to *overwhelm* or to *supersede* it. Let her children but obey her voice in simplicity and truth, let them make full proof of the manifold privileges which she is ready to dispense, in her round of holy services, in her festivals and in her fasts, in things indifferent as well as in things essential, and they will

feel no temptation to desert her fold of safety, or to wander either in forbidden pastures, or “in a barren and dry land, where no water is.”

But, inasmuch as to give even a brief outline of the modifications which were then introduced, and of their several grounds, would far exceed my limits; suffice it to say, that some usages were removed, because they were *absolutely* evil, such as the adoration of images, and the invocation of saints; some, because, though in themselves indifferent, they were relatively injurious, or tending to superstition and fanaticism, such as the use of holy water, or oil, or ashes<sup>n</sup>; some, because they were both at variance with primitive practice, and proved by experience to be detrimental to purity and morality, such as the compulsory celibacy of the clergy; some, because they confounded falsehood with truth, as the legends of apocryphal saints; some, because, from their very excess, they were conducive to the diminution, rather than to the increase, of edification<sup>o</sup>, such as the un-

<sup>n</sup> See Treatise on the Church of Christ, by the Rev. W. Palmer, of Worcester College, vol. i. p. 517; also vol. ii. p. 70, where the principle of variable and invariable rites is treated with much discrimination.

<sup>o</sup> See a passage in St. Augustine, Ep. 119, ed. Bened. tom. ii. p. 142, quoted by Puller, in his Moderation of the Church of England, p. 126.

reasonable multiplication of festivals. And the general ground of her decisions our Church has explicitly stated in the Preface to her Book of Common Prayer.

But it may be said, Has not the Church of England exceeded her powers? has she rested satisfied with altering things indifferent? has she not abandoned some of the means of grace, by her refusal to recognise five out of the seven Sacraments, which the Church of Rome retains? A few words, therefore, on this objection must be added before I conclude.

And, first, let it be observed, that, although in her regular Definition she refuses to lower the high dignity of the two Sacraments of the Gospel, by giving the same name in the same sense to other ordinances, she has nowhere abandoned their use, so far as they may be proved to be conducive to grace; nay, in her less formal statements, she has used the name of Sacrament in the same indefinite general sense as the early Fathers did<sup>p</sup>. The real question is, which of those

<sup>p</sup> So Matrimony is called a Sacrament in the Homily on Swearing, part i. The Ordering of Ministers, though expressly dis-

ordinances, as to all that is essential in them, she has retained, not what name she assigns them ; for if there is any grace conveyed through them, we enjoy it by virtue of God's blessing on their use, not by virtue of an equivocal name.

Now it would be wasting words to prove that Holy Orders, Confirmation, and Holy Wedlock are as fully enjoyed in the Church of England as in any other Church from the beginning. Of the value of Ordination I have already had occasion to speak ; indeed I have not hesitated, on the authority of Holy Scripture, to consider the divinely commissioned ministry as amongst the principal means of grace. The holy estate of Matrimony is so highly esteemed amongst us as to be considered compatible with the highest spiritual functions of God's ordained servants, sanctified as it is as a type of the mystery of Christ's union with the Church. Yet, as respects the rite by which it is solemnized, Cardinal Bellarmine himself has signally failed in the attempt to prove it a Sacra-

tinguished from Baptism and Communion, is spoken of as amongst "other Sacraments," in the Homily on Common Prayer and Sacraments, part i.

ment<sup>q</sup>; and, in its own nature, matrimony is no more a means of grace, than any other innocent state of life may be; just as indifferent in its essence as a state of celibacy, or a state of riches, or a state of poverty; capable of being turned, by God's grace, to holy uses, yet to one man a snare, and to another a blessing; not a means of grace, but furnishing an occasion for Christian dispositions, and holy union in the Lord.

Neither is any laboured proof required of the reverential estimation in which Confirmation is held. The imposition of the Bishop's hands, accompanied with solemn prayer, has ever been by the whole Catholic Church accepted as a means of grace; the germ of it, to say the least, being plainly discoverable in Scripture, and the universal observance of it, with some modifications, from the very earliest times, being sufficient warrant for considering it an "Ordinance Apostolic, always profitable in God's Church, although not always accompanied with equal largeness of those external effects, which gave it countenance at the first<sup>r</sup>."

<sup>q</sup> See Gibson's Preservative against Popery, vol. ii. tit. vii. pp. 11 and 29.

<sup>r</sup> Hooker, Eccl. Pol., book v. ch. 66. § 4.



With respect to Extreme Unction, it is matter of dispute amongst Romanists themselves, “whether the faithful are bound by any Divine or ecclesiastical precept to receive it, and whether St. James’s words are not to be understood as advice, not as precept<sup>s</sup>.” There is no sufficient evidence prior to that of Innocentius in the fifth century, that it was customary in the Church—indeed the Epistle of that Pope to Decentius<sup>t</sup> furnishes a presumptive proof against the early institution of any rite of Unction of the sick, apart from its use as an instrument concurrent with the miraculous gifts of healing. The history of the Church long subsequent to the date of that Epistle supplies abundant negative evidence against the Romish doctrine and usage upon this subject; nor, whatever germs of it, as a part of the visitation of the sick, we may find in the Sacramentary of Gregory, was it declared to be a Sacrament before the time of Pope Eugenius<sup>u</sup>, nor fully established as such before the Council of Trent. Facts these, suffi-

<sup>s</sup> Palmer, Treatise on the Church of Christ, vol. ii. p. 71. Note.

<sup>t</sup> Innocentius I. Decentio Episcopo Eugubino—ap. Mansi Concill. nov. Collect. tom. iii. 1031. See this argument stated by Bishop Burnet on the 39 Articles, Art. 25.

<sup>u</sup> Decretum Eugenii Papæ ad Armenos ap. Mansi, tom. xxxi. p. 1058.

cient to shew, that the ancient Church interpreted the passage in St. James's Epistle<sup>x</sup> as we do, attributing to the application of oil "in the name of the Lord," not a function which was to be perpetuated in the Church as a Sacrament for the spiritual benefit of the dying, when despaired of, but an efficacy, conjointly with prayer, towards the miraculous restoration of the sick man's bodily health ; to which was *added*, in certain cases, the forgiveness of sins as comprised in the miracle. On these grounds, our Church, in her discretion, has rightly thought fit to discontinue the anointing, while she retains, however, that which St. James himself has declared to be instrumental to saving "the sick," namely "the prayer of faith," supplicating conditionally for the sick member's restoration to bodily health, and commending his soul at the point of departure, "as into the hands of a faithful Creator<sup>y</sup>."

There remains one ordinance to be considered, that of Penance, which, important at

<sup>x</sup> This interpretation of St. James v. 14. derives strength from comparing it with St. Mark vi. 13. and xvi. 18. See the whole question of Extreme Unction fully treated of in Gibson's Preservative against Popery, vol. ii. tit. vii. p. 57.

<sup>y</sup> See the Commendatory Prayer in the Order for the Visitation of the Sick.

all times, is especially so in these days, when the hearts of many are longing for that which our Church herself confesses to be the ancient “godly discipline<sup>z</sup>.” And let it be acknowledged that it is now to be found no where in Christendom as it existed in the Primitive Church; and, considering the change of circumstances and habits, it is, perhaps, hardly to be expected that any Church will ever succeed in restoring it to its primitive form and efficiency. Let us console ourselves with the reflection, that, being an ecclesiastical ordinance, however wisely adapted to the situation of the early Church, it was, in its nature, variable, and liable to discretionary modifications in after times. It is our wisdom then, not vainly to mourn at the absence of that, the restoration of which, however much to be wished, may seem to be denied us, but to pray that our Church in her discretion may be led and enabled to act upon the *principle* of discipline, as already, in certain of her formularies, enjoined on her clergy, in the spirit of Christian love for the sinner, so as to *adapt* it to the circumstances of her position. A very slight change in the law would suffice to give full and real effect to the well-

<sup>z</sup> See Exhortation in the Communion.

known Rubric in our Communion Office, and to realize the theory of our Church that “that person, which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto<sup>a</sup>.”

But if the ancient system of penance, however we may regret its unsuitableness to our times, was liable to modification, as being only of ecclesiastical origin, still more was the so called Sacrament of Penance, which had been received in the Church of Rome, liable to be rejected, as owing its origin to the subtleties of the Schoolmen about the time of the Lateran Council. For what title has an ordinance arbitrarily compounded, as it is, out of various elements<sup>b</sup>, to be accounted “a Sacrament for the remission of sins committed after Baptism,” which, as a complex system,

<sup>a</sup> Art. xxxiii.

<sup>b</sup> The *matter* in this so-called Sacrament assigned in the Church of Rome are the acts of the penitent; made up of his confession by his mouth to the Priest, the contrition or attrition of his heart, and the satisfaction of his work in doing the enjoined penance. The *form* is in the words *Ego te absolvo*. Bp. Burnet.

had yet no warrant of Scripture and no evidence of antiquity to support its claims? Whatever, indeed, there is of value in its component parts our Church has retained. To absolution she attributes, as we have seen, a very important office in restoring the sinner; confession, not only general and public, but private confession to some “discreet and learned minister of God’s Word,” is even recommended to the disquieted conscience; contrition, if it mean true repentance and amendment of life, true *μετάνοια*, change of heart and mind, she confesses to be absolutely necessary to salvation; and no repentance is true and availing, which does not bring forth “works worthy of repentance.” But our Church gives no countenance to the snare of compulsory auricular confession, nor to sacramental confession as a necessary qualification for the Holy Communion, seeing there is no ground for it either in Holy Scripture or in Christian antiquity<sup>c</sup>; she makes no vain distinctions between contrition

<sup>c</sup> Hooker E. P. book vi. ch. iv. § 13. “To conclude, we everywhere find the use of confession, especially public, allowed of and commended by the Fathers; but that extreme and rigorous necessity of auricular and private confession, which is at this day so mightily upheld by the Church of Rome, we find not.”

and attrition<sup>d</sup>; and she allows no meritorious efficacy to satisfaction. In a word, what the one Church arbitrarily established, the other, in her discretion, has rightfully rejected, so far as it was repugnant to God's Word and Catholic practice; but she has, in doing this, been careful not to abandon or to endanger any of the means of grace.

The argument of the present Lecture, however briefly and inadequately handled, may serve in some degree to complete the proof of the proposition which it has been a part of my design to establish; namely, that God hath "given unto us *all* things which pertain unto life and godliness<sup>e</sup>;" that in the subordinate, as well as in the principal, means of grace, that in Apostolical, Catholic, and eccle-

<sup>d</sup> *Attrition*, according to the Romish casuists, is *imperfect contrition*, that is "any sorrow for sin, though upon an inferior motive, such as may be particular to one act of sin, as when it rises from the loss or shame it has brought with it, together with an act formed in detestation of it, without a resolution to sin no more. Such a sorrow as this is they teach does make the Sacrament effectual, and puts a man in a state of justification, though they acknowledge that without the Sacrament it is not sufficient to justify him." (See Exposition of the XXXIX Articles by Bp. Burnet; Art. xxv.)

<sup>e</sup> 2 St. Peter i. 3.

siastical usages, as well as in Sacraments, and such other ordinances as have the promise of grace attached to them in Scripture, our branch of the Catholic Church has been very highly favoured by its Divine Head.

And if this be so, surely a sense of duty and gratitude to God Himself should lead us to rest contented with the rich privileges with which our cup is overflowing. It is our true wisdom not to speculate on what, in our judgment, may be *wanting*, but to enjoy what we *have*; confidently believing, that, if we yet lack any thing, the Lord of the Church will in due time give it to us, in proportion as our prayers, and, I will add, our faithfulness and thankful employment of what we *have*, draw down upon us a further blessing. I would press it affectionately upon the consciences of all, who without the sanction, sometimes even against the spirit, of our Church, are adopting in their own practice, or recommending to others, what they think fit arbitrarily to consider Catholic usages, whether they are not acting in the spirit of private judgment, and, in the search after fancied edification, disturbing what is the first principle and condition of edification, the peace and unity of the Church. If such matters,

indeed, were of the essence, and if our Church has them not, then no one could blame such persons, (however deeply their withdrawal might be lamented), if, in that conviction, they were to desert her communion, and to resort elsewhere, supposing, always, that they went where they could go with full assurance that there would be no danger of finding themselves in a schismatical position. But, if, as has been proved, our Church is in full possession of the means of grace, if the changes desired are not *essential* but *circumstantial*, such as by virtue of her Christian liberty every Church is entitled to grant or to withhold, then let it be considered, whether, upon their own principles, those who murmur at her regulations, those who, of their own authority, would add to, or take from, or in any way modify these subordinate institutions, are not acting in the spirit of schism. For schism is distinguished from legitimate separation by its subject-matter being indifferent and non-essential. To reject gross and fundamental errors, when proved to be so, to refuse compliance in practices implying idolatry, or any thing which does dishonour to God, or manifestly repugnant to His Word, or to the pure



practice of the Church, is an act of duty, not an act of schism ; but to murmur at the shape of a vestment, or at some fancied deviation from perfect order in the Liturgy, this is surely to disturb and divide the Church without cause ; it is to sacrifice the substance for the sake of the shadow.

But while occasion has been taken to vindicate for the Church of England the character of a living branch of the true vine, let it not be supposed that the theoretic completeness of the Church herself is confounded with the ordinary practice of her children. It is impossible to look around, I will not say upon the multitudes of avowed non-conformists, or upon the heathen population—alas ! that such it must be termed—which Christian England is holding, without nursing, in her bosom, but even amongst the professing members of our Church, nay, it is impossible to look into our own hearts, without confessing that the Church has never as yet realized her high destiny. In the midst of spiritual plenty, thousands are perishing for lack of food. The means of grace are ready for use ; but how few employ them ; how few understand or appreciate them ; how few ever seek for that

grace, which, by God's blessing, they are capable of conveying. What we want, then, is not a living Church, for that we have ; but to live in that living Church, to grow in her and with her, to grow with her growth and to strengthen with her strength ; in her to "grow up unto him in all things which is the head, even Christ." This truth has doubtless been present to our minds throughout the whole of the foregoing Lectures ; but, inasmuch as it is the grace of graces, and has special promises attached to it in Scripture, it is entitled to a special place in the inquiry ; and on this subject accordingly, namely the due application of the means of grace, I propose to treat in the concluding Lecture.

## S E R M O N   V I I I .

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ST. JOHN XV. 2.

EVERY BRANCH IN ME THAT BEARETH NOT FRUIT HE TAKETH AWAY: AND EVERY BRANCH THAT BEARETH FRUIT, HE PURGETH IT, THAT IT MAY BRING FORTH MORE FRUIT.

IN the General Thanksgiving, which we offer daily in the Church, amongst the special blessings for which we give unto the “Father of mercies,” “most humble and hearty thanks,” we make mention of “the means of grace;” a blessing manifestly regarded by our Church as of great moment, if we only judge by the context in which it stands; placed in most appropriate relation to its actual bearing upon our salvation, between the only cause of all our spiritual blessings and their ultimate perfect consummation; between “the redemption of the world by our Lord and Saviour Jesus Christ,” and “the hope of glory.” Yet it is to be feared, that, often as this expression passes our lips, there are few who realize to themselves any definite notion of the meaning of the terms. A vague general impression, that it alludes to

the influence of the Holy Spirit, with perhaps a more special reference to the two Sacraments of the Gospel, seems to satisfy most minds. The object of the present inquiry, then, has been to examine, whether the terms do not comprehend much more; and I have endeavoured to shew, by an induction of particulars, what is the nature, and extent, and mutual relation of the *principal* means appointed and revealed for the attainment of Divine grace; and, that nothing may be wanting which may possibly be comprised in the subject, I have likewise given as much attention as time permitted, to the consideration of those ordinances which, being of Apostolical, Catholic, or Ecclesiastical origin, are supplemental, in various degrees, to the great *primary* instruments, by which the Holy Ghost ordinarily enables us to work out our salvation. The object of this the concluding Lecture will be, to ascertain the right method of turning the means of grace to the best account. It will be my purpose to shew, that the *only* adequate return we can make for God's infinite goodness in bringing these privileges within our reach, is, not only to look upon them theoretically as one harmonious system, but, in very deed, to fulfil His gracious purposes towards us by

the unreserved, full, and heartfelt acceptance, and, according to the real measure of our opportunities, the enjoyment of each and all. Without reference to this employment, indeed, the whole inquiry would be in a great measure unprofitable; and the very name of “means” would be an idle sound. And yet this obvious truth, so nearly affecting our immortal souls, it is the most difficult task of all to bring home to men’s consciences, or to impress it upon their lives. Indeed, mankind in general are living as if the Holy Ghost had never descended upon men, or rather as if they had “not so much as heard whether there be any Holy Ghost<sup>a</sup>.” For to the great multitude of nominal Christians the means of grace are as if they had never been.

The causes of this fatal disregard of that Divine Person “without whom nothing is strong, nothing is holy,” lie deep in the corruptions of the human heart; and “the Prince of the power of the air, the spirit that now worketh in the children of disobedience<sup>b</sup>,” is ever on the watch to make the grace of God of none effect. He is ever ready to suggest, if not the avowed rejection of all Christian ordinances, at least a quiet unobtrusive dis-

<sup>a</sup> Acts xix. 2.

<sup>b</sup> Eph. ii. 2.

belief in their covenanted efficacy ; doubts as to all spiritual influences ; a dread of what is supernatural ; a disinclination to what is mysterious. Whatever means of grace are admitted, where this spirit of scepticism is allowed to operate, it is only on the ground, that they are supposed to produce certain *moral* effects, in as far as they act upon the *mind* by memory, or association, or instruction, or implanting of motives, not because they are the channels of the Divine presence within our *hearts*. How far these suggestions fall short of the truth, the foregoing Lectures, perhaps, may in some degree serve to shew.

But, perhaps, the most subtle of our great adversary's devices is that by which he induces men to *rely* upon the outward *form* of ordinances without regard to their *spirit* and *power*. And it is the more dangerous, because the formalist *appears* to himself and others to be doing that which is religious and right ; and yet, all the time, his inward dispositions are probably in no way connected with his outward acts. The *means*, which are absolutely useless, unless furthered and followed by *grace*, are valued *for their own sakes* ; they are regarded, not as *helps* to religion, but as

religion itself. And the operation of this delusion is much more extensive than is commonly imagined. It may be traced to the same principle, which, in reference to the Sacramental theory, is known amongst the Schoolmen by a distinct theological name, the principle of benefit *ex opere operato*. But its influence is equally dangerous in the other means of grace. For what is conscious wandering of the heart in prayer; or the listless mechanical perusal of the Scriptures; or a bare outward adherence to the Church? what is Confession, or dependence upon the priest's Absolution, irrespective of repentance; or an unfruitful attendance on the ministration of an Apostolical clergy? what are fasts without universal daily self-denial, or festivals without thankful devotion, without the earnest endeavour to imitate the saints, whom we commemorate? what are all these, but so many distinct instances of dependence on outward observances *ex opere operato*; reliance on the work being done, the ordinance observed, no matter how unfaithfully? And the temptation is more dangerous because unsuspected. We can all recognise the danger of the *principle*, when we hear of the superstition of those who placed the Holy Sacrament in the mouths of the

dead<sup>c</sup>, or of those heretics, whom St. Augustine describes as teaching that, if a man was baptized and had once communicated, be he never so wicked or heretical, he would, by virtue of those Holy Sacraments, be saved<sup>d</sup>. But we little suspect, that the same principle of error, in another form, is too often busy within ourselves. How should dead, or cold, or faithless hearts receive benefit from the use of the Sacraments, more than the mortal remains of the departed? What talisman is there in all the means of grace for those who receive the grace of God in vain?

These, then, are the two great instruments by which our sanctification is frustrated through the machinations of the Evil Spirit; and thus it is that generation after generation passes away, and the Lord cometh and findeth no fruit, or, when “he looked that” the vine “should bring forth grapes,” “it brought

<sup>c</sup> Concil. Carth. 3. can. 6. “Item placuit, ut corporibus defunctorum Eucharistia non detur; dictum est enim a Domino, Accipite et edite; cadavera autem nec accipere possunt nec edere. Cavendum est etiam ne mortuos baptizari posse fratrum infirmitas credat.” . . . Bruns., vol. i. p. 123.

<sup>d</sup> August. de Civ. Dei, lib. xxi. cap. 19. Ed. Bened. tom. vii. col. 639.—Conf. cap. 25. col. 646. G.



“forth wild grapes<sup>e</sup>.” And when the long-suffering of God is bestowed upon it in vain, and it finally “beareth not fruit;” when the process of corruption is accomplished, and the branch is dried up and withered, then, at length, the Father, which is the husbandman, “taketh it away:” that is, according to the full force of that simple yet awful expression, the soul of the reprobate is cut off from Christ, the sources of life and grace are dried up and stopped, and nothing else can follow, but eternal perdition of body and soul.

But there is yet another temptation, which deserves distinct mention. Our spiritual enemy may not succeed to the extent of sealing up the fountains of Divine grace; but his unholy purposes may be partly furthered by choking up some of the channels. Many an honest and good heart, which would shrink with horror from despising the means of grace, or from using them deceitfully and perfunctorily, may yet be led to inadequate views of the extent and variety of its privileges, and to only a *partial* acceptance and employment of the manifold gifts of God. The main design

<sup>e</sup> Isaiah v. 2.

of the present inquiry has been to enforce the combined and harmonious use of all the means placed by God's mercy within our reach. To this end the Scriptural sources, and the high value, of each particular channel of spiritual influence, have been traced in detail; and to the general result thus obtained, I would now add some farther considerations, in support of the conclusion at which I would arrive.

It is a simple and obvious truth, which holds good universally, that it is only by the combined use of all necessary instruments that any result can be fully obtained. We have no reason to doubt, that the same principle holds good with respect to our sanctification. If we would become holy, we must use all the necessary means.

And who of all created beings shall decide, what is *necessary* to the spiritual well-being of the soul? How little does any human being know of the intricacies of his own heart! And what do we know of any of the invisible operations of God's Holy Spirit within that unknown world, except what it hath pleased "the Father of lights" to reveal? And who, then, can tell what *neces-*

*sary* relation there may be between certain of the means of grace, and certain wants of the soul? And who, then, can determine in what *proportions* each may be *safely* administered, or *safely* neglected? It may be, that what appears to us least necessary for our special case, may on that very account be indispensable. There may be *hidden* diseases in the heart, and there may be a *hidden specific* adaptation of one means rather than another to its cure. We can see, that (independently of the *general* effect towards sanctification) several of the means have a specific kind of grace apparently peculiar to each. To Holy Baptism is assigned the grace of regeneration; to the Holy Eucharist, the grace of our Lord's Body and Blood verily and indeed received by faith; to the Holy Scriptures and to preaching (in its full sense), the grace of illumination; to the Church, the grace of union with Christ the Head, and communion with His Body; to the Apostolical Ministry, the grace of perpetuating a visible order of pastors, and a continued succession of faithful men, and of *ministerially* applying the other means of grace; to Absolution, the quieting of the conscience, the pardon assured to repented sin, and the restoration of spiritual privileges; to

Prayer, the supplemental grace of petitioning for all grace.

We can see, again, that the remedies of grace do, in a remarkable degree, correspond specifically to the several sources of that “corruption that is in the world through lust<sup>f</sup>.” Thus, for instance, regeneration in Baptism is the specific remedy for original sin; the new man, as born after the *second* Adam, is contrasted with the old man as engendered in the *first*. The Holy Eucharist is adapted to the renovation of the faithful penitent from sin after Baptism, to the conquest of that “lust of the flesh” which remains even in the regenerate. The Holy Catholic Church, citizenship and service in Christ’s kingdom, the succession of faithful men under a succession of faithful pastors; all this is opposed to the service of Satan in his kingdom, to the contagion and propagation of evil, to the *world* with its pomps and vanities, to hereditary and accumulated ungodliness. Fasting is contrasted with the sins of the body, with luxury and uncleanness, with surfeiting and drunkenness. Prayer, again, is the antagonist of forgetfulness of God, trust in ourselves, indifference to spiritual things, open contempt of God, cursing

<sup>f</sup> 2 St. Peter i. 4.

and blasphemy. Again, on the one side are ranged the holy Canonical Scriptures, catechetical instruction, sermons and homilies, psalms and spiritual hymns, public and private teaching, the Scriptural knowledge of our duty to God and man : on the other, ignorance of heaven and hell ; idle talking ; profligate language and literature ; education in vice ; principle silently undermined by vicious practice, or openly ridiculed and assailed. This enumeration, though of course inadequate to the full truth, may yet serve to shew us, that there may be other special uses in these several means, undiscoverable by our present faculties ; and the only conclusion which a man anxious for his salvation can arrive at, is that *all* within our reach must be *fully* employed, lest by neglecting *any* we fall short of the grace which we most need. The whole character, the whole man, the “ whole spirit, soul, and body<sup>g</sup>,” are being educated for heaven ; and no branch of discipline must be neglected which can even possibly affect the result.

Who knows, again, whether the means in combination may not have a *cumulative* efficacy, wrought through the indwelling Spirit,

<sup>g</sup> 1 Thess. v. 23.

over and above the separate use of each? We can see that this *is* the case in *some*. Prayer, for instance, though of singular efficacy alone, yet enters readily into combination with all the rest; it heightens and spiritualizes them; it adds the blessing peculiarly its own to the grace properly appertaining to each of the other means. The baptismal life, as we have seen, is continued, and rekindled, and brought to maturity, by the means subsequently co-operating with its vital powers. Holy Baptism itself, in cases of absolute necessity, the Church in general has judged to be *valid* without the aid of an apostolical ministry; yet Baptism at the hands of such a ministry appears indispensable, “where it may be had,” and it is without all doubt complete, whereas, according to primitive rule, the Rite, when administered apart from Holy Orders, though possibly *valid*, yet requires the imposition of the Bishop’s hands to render it *fully efficacious*<sup>h</sup>. Again, reading Holy Scripture is one instrument; catechetical instruction or preaching is another; but full illumination is a result compounded of the effects of both. From all this, therefore, which we *do* see, there is a *presumption* that there are

<sup>h</sup> See the Appendix.

hidden links of mysterious coherence, between each and every one, though not perceived as yet. And when to this presumption is added the *fact*, sufficiently established, I trust, in the foregoing Lectures, that all the principal means are of God's appointment, that He nowhere gives a dispensation for neglecting *any one*, and that all the Christian *graces* have a mutual influence towards the increase of each other, it may be regarded as sufficiently proved, that the use of all the *means* also is *cumulative*, reciprocally adding to the efficacy of each other; and that, as the end of all is one and the same, even our sanctification, so the instrumentality appointed by Divine goodness and wisdom, the ἐπιχορηγία τοῦ Πνεύματος<sup>i</sup>, is *one* complex system, made up of diversified, yet harmonious, parts, all converging towards one common centre in the heart of each individual believer, or rather in the collective body of which he is a member.

And now, the great deduction from what has been said, is, that our duty lies in the faithful, heartfelt, conscious improvement of all the means of grace, in the proportion

<sup>i</sup> Philipp. i. 19.

suitied to each, without the undue preference or the exclusion of any. Whether in the conduct of our own lives, or in the attempt to convert the heathen and the sinner, we are to depend, neither upon the Scriptures alone, nor upon preaching alone, nor upon the Apostolical Church and ministry alone, no, nor even upon the Holy Sacraments alone; to depend upon none of these, either singly or conjointly, as intrinsically efficacious, without the co-operation of our own faculties, intellectual, moral, and spiritual, as evidenced by a holy life; and to depend upon nothing, whether it be our own efforts, or even appointed means, as separable from the Divine presence, indwelling and working in us, “both to will and to do of his good pleasure.”

And, assuredly, there are “exceeding great and precious promises<sup>k</sup>,” even in this world, even to the soul which is not yet ripe for heaven, given to this uniform and consistent employment of all our opportunities. Over and above the grace corresponding to our efforts, there is a reward offered, the highest which “this mortal” can enjoy, the earnest of God’s approval of our endeavours to be like

<sup>k</sup> 2 St. Peter i. 4.



Him, by the communication of a greater share of the goodness which is after His image, in His likeness. It is a truth of incalculable moment; and I state it, not in the form of a corollary to the results of our inquiry, but as a constituent part of the subject itself. For though we may hesitate to call *grace improved* a means of sanctification, yet it is a condition, accompanied with a promise, of increase of grace.

What other conclusion than this can be drawn from the text? “Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” Every member of Christ that profits by the grace given to him and brings forth the fruits of good living, the Father purifieth yet more, giving him more grace, that he may bear more fruit. The good works which are produced by grace out of “an honest and good heart,” united to Christ, are rewarded by an increased capacity, through God’s Divine and covenanted assistance, of growing “in grace and in the knowledge of our Lord and Saviour Jesus Christ.”

A similar conclusion results from the parable of the talents<sup>1</sup>. The “talents” are

<sup>1</sup> St. Matthew xxv. 20.

means and opportunities, the diligent and faithful use of which produces a *corresponding* addition of means and opportunities. “Lord, thou deliveredst unto me *five talents* : behold, I have gained beside them *five talents* more.” “Lord, thou deliveredst unto me *two talents* : behold, I have gained *two other talents* beside them.” The unimproved talent is given also “to him which hath ten talents :” one means of grace, over and above what he had before. So grace improved is the seed of more grace ; and the *means* of grace likewise are strengthened, and perhaps even increased, “by reason of use.” “For unto every one that hath shall be given, and he shall have abundance : but from him that hath not shall be taken away, even that which he hath.”

And now, before I conclude, instead of a formal recapitulation of the contents of the foregoing Lectures, I would venture to trace briefly and rapidly, as upon principles now established, to which, or to obvious corollaries from them, I would be understood to be referring, what may be called the history of the life of God in the Christian man from the font to the grave.

Let us take the case, then, of any child just

born into the world, the child of Christian parents, within reach of evangelical ordinances in a Christian land. It signifies nothing what condition of life he is born in, or what is his future temporal destination. The education for heaven is tied to no conventional laws of human society ; it is, in all its extent and fulness, the right of every child of Adam, whom it may please God to call. The *application* of the principles will vary, doubtless, according to future opportunities, which are, after all, relative in the case of each individual to “ that state of life unto which it shall please God to call ” him ; but the principles themselves, and the foundation, and *our* duty in reference to them, are essentially the same in all. This child, we know, has an immortal soul ; and, although, thus far, he has done neither good nor evil, yet he will inevitably become either “ as the angels of God in heaven,” or else the sinful and wretched companion of evil spirits to all eternity. The problem which we have to solve, then, is how that helpless infant may be educated in such a manner as that he may become, not only potentially, but really and ultimately, an inheritor of the kingdom of heaven.

The first question which arises, is, at what

point this education ought to begin. Now, unassisted reason would bid us wait till the child's faculties should have dawned sufficiently to admit of his at once co-operating in the charitable work which we have undertaken. Not so the Christian philosopher; not so the Apostles; not so the universal Church. It was not so from the very beginning<sup>m</sup>. In accordance with Scriptural intimations and analogies, the Church bids us begin the work of grace at once, by calling "upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will grant to this child that thing which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same." And so he becomes "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." He is regenerate; he has put off the old man and put on the new; he has new relations, new capacities, new principles of life; not yet in the full actual enjoyment of his privileges, but potentially endowed with a spiritual birthright, to be "under tutors and governors until the time appointed of the Father<sup>n</sup>,"

<sup>m</sup> See the Appendix.

<sup>n</sup> Gal. iv. 2.

yet, even now, "lord of all" that rich inheritance. And who can tell how soon that little seed of vital grace begins to germinate? Who can tell how much preventive grace may not be thereby imparted to his opening faculties, so as to facilitate the growth of faith and repentance, which, when ripe within him, quicken in their turn the actual development of the powers of his new life? Surely the struggles of the Christian child, even before he knows that he is struggling, for goodness, and gentleness, and obedience, cannot be without God's grace. By this early initiation, again, he is made a member of the Church; bound up with her spiritual interests; a warrior enrolled in her armies under the banner of the Cross; a partaker in her growth, in her triumphs, in her prayers.

Further, in the very act of Baptism, he is brought into immediate relation with the Apostolical Ministry, and, through that ministry, with the Apostles themselves as the ambassadors of Christ. He is become one of the flock, whom it is the appointed office of successive pastors to guard and to feed.

Such, then, in brief, for the child in question, are the results, immediate or almost immediate, of the laver of regeneration; results and relations, which are to endure throughout

his mortal pilgrimage, capable, indeed, of being forfeited by his own apostacy, but admitting likewise of infinite degrees of improvement and increase.

And now, only contrast what he is with what he would have been, if, according to this world's wisdom, he had been left unbaptized. He is a child of God ; he would have remained a child of wrath : he is under grace ; he would have been under corruption and condemnation : he has all the promises, hopes, privileges, relations of the Gospel, yea, and the inheritance of heaven, secured to him by covenant ; he would have been a stranger "from the covenants of promise," and for him all those privileges would have existed in vain.

In the mean time his faculties are expanding, and he becomes capable of learning "what a solemn vow, promise, and profession he hath made by" his sureties. He is brought under the teaching of parents, sponsors, and spiritual pastors. He is taught his duty to God and man ; he is instructed in the great mysteries of the Christian faith ; he learns to study and to love God's Word ; and thus the grace of illumination dawns in his heart.

Furthermore, he is habituated to the use of

prayer, not without learning that the chief object of prayer is grace<sup>o</sup>. Night and morning, he kneels, in the presence of his earthly parent, before Him who is invisible; he is gradually permitted also to partake in the privilege of domestic worship; he is taken, as the great privilege of all, to the consecrated house of God, and there, amidst holy associations, edifying forms, the memorials of worshippers, once, like himself, “babes in Christ,” but now gone to their rest in the full stature of Christian manhood, there surrounded by his spiritual kindred, dead and living, he learns to join in those holy and affecting and time-hallowed services which his Church has provided in the Book of Common Prayer. And thus “the spirit of grace and of supplications” is gradually, by God’s aid and blessing, poured into his heart.

In those few short years, the most momentous in the whole existence of every human

<sup>o</sup> What a depth of meaning there is, yet how seldom observed, in the introduction to the command in the Catechism to say the Lord’s Prayer! “My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him, without His special grace, which thou must learn at all times to call for by diligent prayer.” Yet in many schools it was, and perhaps is, the custom to leave out these words as superfluous: and to use the compendious form, “Say the Lord’s Prayer.”

being, how many of the seeds of holiness may have been sown in the good ground of his regenerate nature. The dew of God's grace is already falling upon him and fertilizing his heart, that "honest and good heart" which, like "the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for those by whom it is dressed, receiveth blessing from God<sup>p</sup>." Already has he "tasted of the heavenly gift, and been made partaker of the Holy Ghost, and" has "tasted the good word of God, and the powers of the world to come<sup>q</sup>." "From a child" he has "known the Holy Scriptures, which are able to make" him "wise unto salvation through faith which is in Christ Jesus<sup>r</sup>." Faith in that crucified Saviour, and in the power of His resurrection, is becoming gradually the principle of all his actions. Already he may have become, even in those tender years, "stedfast in faith, joyful through hope, and rooted in charity<sup>s</sup>." That feeble branch in Christ may already be bearing fruit, and the Father be even now purging it, "that it may bring forth more fruit."

<sup>p</sup> Heb. vi. 7.      <sup>q</sup> Heb. vi. 4, 5.      <sup>r</sup> 2 Tim. iii. 15.

<sup>s</sup> See the Ministration of Baptism.



But there are greater privileges yet in store for the child of grace. Having been duly prepared by a consistent and full course of catechetical teaching, he is, at the proper season, brought to the Bishop to be confirmed. The vows which were made in his name, he now solemnly and “in the presence of God and of the congregation,” takes upon himself. His responsibility, which had hitherto been in proportion to his faculties and to his knowledge, is henceforward complete; he is now, for all spiritual purposes, of full age. And the Bishop, after the example of the Apostles, lays his hands upon him, and blesses him, and prays over him, to the intent that God may strengthen him “with the Holy Ghost the Comforter, and daily increase in” him His “manifold gifts of grace.”

Lastly, and to crown all, he is bidden, together with all “such as are religiously and devoutly disposed,” to “the most comfortable Sacrament of the Body and Blood of Christ;” and there, coming in faith, and charity, and a thankful remembrance of Christ’s death, he verily and indeed receives His Body and Blood.

Thus far, at least, the training of every living soul, “as many as the Lord our God may call,” may be and must be, as to all its essential parts, the same. Every Christian child, whatever may be his future destination, is *entitled*, in right of his second birth, to be put into full possession of his covenanted inheritance; and woe to that land which deals partially and unjustly by her children. How far Christian England has fulfilled this parental duty, I pause not to inquire; for the answer is written upon the moral and religious condition of this people in characters which “he may run that readeth.”

From this epoch, however, it becomes difficult to fix upon any one rule respecting the application of the means of grace, which shall be strictly and uniformly suitable to all. The characters and habits, the circumstances and employments of men in actual life, are so infinitely diversified, that certain of the ordinances abstractedly most desirable, in all their integrity, for every one, require, and admit of, considerable practical modifications. Thus the daily prayer of the Church is a blessing of incalculable value to all within its reach; nay, upon the principles established, it is a

blessing even for those who are willing, but unable, to take a personal share in the service, inasmuch as they are faithful members of a praying Church and congregation : but it is a privilege which to many of a large class of men is, in their own persons, inaccessible. Supposing, even, the realization of what all would wish, the establishment of morning and evening service daily in every parish Church in our land, how can every labourer or artizan, especially in rural districts, be expected, day by day, to leave his labour, or his distant home, in order to enjoy the privilege? Fasting, again, is, beyond all doubt, an ordinance of Divine appointment ; and the *principle* of self-denial, and self-mortification which it involves, is indispensably necessary for all ; yet fasting is not for the sick and languishing, whose soul and body are already brought under, but for the healthy and the strong ; not for the child, but for the man ; not for the poor mechanic, whose daily labour requires the daily recruiting of his full bodily strength ; but (to use the words of Bishop Jeremy Taylor) “ for the lusty and the lazy, the strong and the unemployed<sup>t</sup>.” Nay,

<sup>t</sup> See Bishop Jeremy Taylor, *Of the Power of the Church in Canons and Censures.* Works, vol. xiv. p. 97.

still more, fasting is not for those who, instead of deriving benefit from its use, are, in real truth, as in God's sight, hindered thereby from fulfilling their Christian duty ; and that for the plain reason, that Christian duty is an *end*, whereas fasting is only a *means*, ordained *not for its own sake*, but for the end to which it serves. These instances may suffice to shew, that there must be some limitation to the conclusion drawn at the beginning of this Lecture ; it is not possible to lay down a general rule ; but neither is it necessary ; it is sufficient, for the purpose of ascertaining the principle upon which many of the means of grace are to be applied, to divide the whole body of Christians into two classes ; those who *have* full spiritual opportunities, and those who have them *not* : and for each individual it is enough to ascertain, as he will answer to God in the dreadful day of judgment, what is the *real* amount of his privileges, and to avail himself of *them* to the fullest extent. “ If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not<sup>u</sup>.”

And in truth, how much is within the reach of every one if he has but this “willing mind !”

<sup>u</sup> 2 Cor. viii. 12.

True, we are again reminded of the spiritual destitution which surrounds us. Men are beginning to discover that the provision for the means of grace, whether in respect to an Apostolical Ministry, or even to the subsidiary instrument of ecclesiastical fabrics, which was suitable to a population of four millions, is in sad disproportion to that number quadrupled. To acknowledge this disproportion is the first step to its remedy; and if all the members of the Church had but "a willing mind," God would soon supply our spiritual necessities. Yet, even with our present inadequate but increasing resources, how many of the means of grace might, by obvious methods, be multiplied indefinitely for the use of our people. The Holy Sacraments are accessible to all. Each man has, even now, in the eye of the Church, his appointed pastor, and teacher, and guide, and friend, amongst men, who to their power, yea, and beyond their power, are willing "very gladly to spend and be spent for" their flock; yes, and even for their alienated little ones, for whom they are, in a degree, responsible, though they have wandered out of the fold. The holy services of our Church, her "form of sound words," her prayers and thanksgivings, the Holy Volume

and its sound exposition, might, in many cases, to a greater extent, be made available to successive congregations within the same hallowed walls in one day. Catechetical teaching might become universal. Men might learn in their secret hearts to “pray without ceasing;” they might teach the words of God “diligently unto their” children, and might so learn themselves; they might talk of them when they were sitting in their house, and when they were walking by the way, and when they were lying down, and when they were rising up.

And if so much as this may be expected from those whose opportunities are limited, what shall be said of those whose privileges are, in a manner, unbounded? What, for instance, in this venerable seat of Christian learning, is the measure of our privileges, and of our responsibilities? Here, if any where, the means of grace, in all their fulness and intensity, are concentrated and embodied, yea, even forced upon our daily and hourly attention in audible and visible reality. Here the Church’s voice is heard, calling her sons to the ceaseless improvement of her annual round of holy ministrations, of her daily service, of her festivals and her fasts. Even secular learning

comes to us, in great measure, through the channel of the Apostolical Ministry; knowledge, which, by itself, “puffeth up,” is tempered with that heavenly wisdom, which only the humble may learn. In the Latin Litany and Holy Communion, with which every academical term is opened, the University is assembled in solemn supplication to the fountain of all wisdom and grace, in recognition of our heartfelt acceptance of our crucified Lord, and of His perpetual presence within His Church. And, as if all this were not sufficient, even local associations are insensibly affecting the character of all who have ears to hear. The echoes of saints and Christian heroes departed, are still, to a pious mind, lingering about our cloisters and our Churches. Nay, the very “stone shall cry out of the wall, and the beam out of the timber shall answer it<sup>x</sup>,” for upon them, as upon all our institutions, is inscribed the watchword of a Christian student, “*Dominus illuminatio mea.*”

On the whole, however, it appears that, after making every allowance for difference of circumstances, the application of the means of

<sup>x</sup> Habak. ii. 11.

grace to the spiritual progress of every Christian pilgrim, is essentially the same. Recurring, therefore, to the individual, whatever may be his station in the world, whose life during his spiritual infancy we had been describing, we have now a principle which will apply to every condition. Whatever his sphere of action, he has but to obey God's Commandments, to do his duty both to God and man ; and to this end he must earnestly seek for that grace which alone can enable him to do it ; and, in order to that grace, he must diligently and thankfully employ every means within his reach ; and in all likelihood, it will come to pass, that, where there has been equal diligence, " he that gathered much had nothing over, and he that gathered little had no lack<sup>y</sup>." The spiritual sustenance afforded by God to every man will be in proportion to his necessities and his progress, to his diligence and his prayers. And so he journeys on, that Christian pilgrim, along the paths of godliness ; never alone, never unprotected. Through various channels the ever-blessed Spirit comes to him, and dwells in him, as in His chosen temple. Pause, my beloved brethren, and consider once more the

<sup>y</sup> Exod. xvi. 18.



full import and mystery of those words, addressed to every one of us, “What? know ye not that your body is the temple of the Holy Ghost which is in you<sup>z</sup>?” The Holy Spirit is personally and wholly present with each several believer, though he filleth heaven and earth<sup>a</sup>; He “divideth to every man severally as he will,” yet is ever whole and undivided. He is unapproachable by nature, yet approached by grace; of one substance, power, and majesty with the Father and the Son; yet proceeding from both; sent by the Father in the Son’s name to testify to every one concerning Christ, to finish and crown the work of redemption by the sanctification of the redeemed.

And shall a man, so aided and so governed, be content to fall short of that perfection

<sup>z</sup> 1 Cor. vi. 19.

<sup>a</sup> See a passage, printed in the Appendix, from St. Basil, de Spiritu Sancto; ed. Bened. tom. iii. p. 19. This treatise will be also found in a very valuable work, lately published, in illustration of the XXXIX Articles, entitled *Ecclesiæ Anglicanæ Vindex Catholicus*, curâ Gulielmi Wigan Harvey, A.M., Coll. Regal. Socii. It is a compilation of the best works of the Fathers, as far as they bear upon the doctrines of the Church of England, executed with great judgment and learning. The author, without pledging himself to all the details, takes this opportunity of recommending it most warmly to the theological student, who may not have access to the entire works of the Fathers, or who desires to be guided in the choice of works to be perused.

which is set before him? Why should not the humblest Christian, in the strength imparted through the manifold gifts of grace, “walk with God,” like Enoch; or be “a just man and perfect in his generations, and walk with God,” like Noah; or “perfect and upright,” like Job, “one that feared God and eschewed evil?” What had those holy men of old to strengthen them, compared with that strength which came down for “the least in the kingdom of heaven,” on the day of Pentecost? What is there to hinder any of us from preserving the purity which the waters of Baptism once imparted?

It is too true, that to most men these questions are addressed in vain. Too many have grieved the Holy Spirit of God by deliberate and enormous sins, and have to seek “a place for repentance carefully and with tears.” For them, even in their state of bondage, are the prayers of the whole Church offered up. To them, in the first awakenings of conscience, are freely given the reproofs, the advice, the encouragement of God’s commissioned servant, the Minister of the Church, praying them “in Christ’s stead,” that they would be “reconciled unto God.” And for them, too, on their change of heart, are the arms of

God's mercy in Christ extended in the ministrations of His Church. By prayer, and confession, and absolution, according to the measure of his need, and, above all, by the renewing of the Holy Ghost in the Holy Communion, the sick member may be restored to the unity of Christ's body.

And so, at length, the day is far spent, and "the night cometh, in which no man can work." The hand of sickness and death is upon God's weary servant. Still, even then he is mindful that the means of grace are not yet exhausted; his spiritual friend and guide is once more at hand to warn, to support, to pray with him and for him; to receive, if he desire it, his last confession, and, by Christ's authority committed unto him, to "absolve" him "from all" his "sins, in the name of the Father, and of the Son, and of the Holy Ghost<sup>b</sup>." Finally, he receives for the last time the Communion of the Body and Blood of Christ, and so, is now and ever, one with Christ and Christ with him. And so he departs in peace, the last sounds which his mortal ears, if God open

<sup>b</sup> See the Office for the Visitation of the Sick; particularly the Form of Absolution, and the rubric preceding it.

them, shall hear, being the words of the Church's Commendatory prayer.

Here, then, let us pause ; without turning to regard *his* closing scene who is become to all good works reprobate ; the branch which, even in this life, seeing that it bore no fruit, the Father hath taken away.

A day is coming upon us all, which " shall try every man's work of what sort it is."

In that day it will be seen whether a Christian, once baptized, has led " the rest of his life" according to that " beginning," or whether " the last state of that man is worse than the first." According to the things done in the body, " according to that he hath done, whether it be good or bad<sup>c</sup>," it will be decided, whether that soul and body, which have been, during the time of his probation, the temple of the Holy Ghost, shall be raised up in glory by Him who raised up the temple of His own body in three days ; or whether, seeing that, " if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are<sup>d</sup>," that body and soul shall become like the temple of Jerusalem, after the voice of God's wrath had, according to the testimony of the Jewish histo-

<sup>c</sup> 2 Cor. v. 10.

<sup>d</sup> 1 Cor. iii. 17.

rian, been heard through the chambers of her desolation, *μεταβαίνωμεν ἐντεῦθεν*, “Let us forsake this temple, and depart elsewhere<sup>e</sup>.”

Finally, brethren, (if we may thus inquire, without presumption,) what, after that final consummation, when “time,” the season of probation and grace, “shall be no longer,” what will have become of the means of grace? It is no vain speculation; but a real practical question, which may help to shew us what is the nature of these means. The Apostle has told us, with especial reference to some of them, that “when that which is perfect is come, then that which is in part shall be done away<sup>f</sup>.” “Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.” May we not suppose, then, that when hope shall have been changed into certainty, and faith into sight, and grace into glory, that the means by which faith, and hope, and grace have been kindled and kept alive, shall likewise

<sup>e</sup> Fl. Josephus de Bell. Judaico, lib. vi. c. 5. ed. Haverc., tom. ii. p. 389.

<sup>f</sup> 1 Cor. xiii. 10.

vanish away? When this mortal life shall have come to an end (to adopt and pursue a thought of St. Augustine's<sup>g</sup>) there will be no need of the Holy Eucharist, when we shall ever be with the Lord, whose Body we have verily received by faith; nor of an Apostolical Ministry, when we shall be living in the blessed society of Apostles and Angels, and when we shall ourselves, every one of us, have been by "him that loved us, and washed us from our sins in his own blood," made "kings and priests unto God and his Father;" nor of the Holy Volume, when we shall see Him who is the Word, when we shall see face to face, and "know, even as we are known;" nor of preachers and evangelists, when we "shall be all taught of God;" nor of Confession and Absolution, when there shall be no more sin; nor of Prayer, when supplication shall be swallowed

<sup>g</sup> "Cum autem vita ista transierit, nec panem illum quæremus quem quærit fames, nec sacramentum altaris habemus accipere, quia ibi erimus cum Christo cujus corpus accipimus; nec verba nobis ista dici habent, quæ dicimus vobis; nec codex legendus est, quando ipsum videbimus quod est Verbum Dei, per quod facta sunt omnia, quo pascuntur angeli, quo illuminantur angeli, quo sapientes fiunt angeli, non quærentes verba locutionis anfractuosæ, sed bibentes unicum Verbum, unde completi ructuant laudes, et non deficient in laudibus."—S. August. Serm. 59. ed. Bened., tom. v. p. 344.

up in thanksgiving, and in the new song of the Lamb. The use of all these instruments shall have passed away. Yet still that life obtained in Holy Baptism, cherished by faith and obedience, and made more than conqueror, through Christ who gave it, over sin, and death, and the grave, shall endure through endless ages, in the holy city, the everlasting Church, the new Jerusalem, when “the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”





# A P P E N D I X.

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## LECTURE I.

Page 6. "It may be necessary to premise, &c." The subjects alluded to here would require a separate volume, and would comprehend an inquiry into the principles of Enthusiasm, Socinianism, and Rationalism. All that can be here attempted is a short account of some of those sects, which have either explicitly or by implication denied the existence of means of grace.

The Socinians, denying the necessity of *grace*, indeed the personality of the Holy Ghost, act only consistently in denying *means*: for if there is no *end*, there are no *means* towards its attainment. What wonder, then, that they reckon water-baptism to be a thing indifferent (see Calovii Socinismus profligatus ed. Wittemberg 1668. p. 796), and consequently not necessary for all Christians (ib. p. 797); that it is not a means of regeneration and salvation (ib. p. 819); that it has never been the means by which the Holy Ghost is given (ib. p. 823); that it amounts to nothing more than a public profession of Christ's name (ib. p. 824)? Touching the Holy Eucharist, they deny the presence of Christ in *any* sense, not only in the sense of transubstantiation or of consubstantiation, but in that of a true spiritual reception by faith (ib. p. 858); they hold that there is nothing wonderful or supernatural in the Lord's Supper, that nothing is therein given us by

God, that the whole work is man's, that it serves only for a bare commemoration of Christ and His death (ib. p. 864), (though some Socinians deny even this, ib. p. 865); and for a declaration or spiritual profession of our food and support enjoyed as well externally to the Lord's Supper as with it (though some deny that the Lord's Supper has any thing to do with our spiritual support, ib. p. 866). Calovius sums up his account of the Socinian tenets on this point in the following terms; "Patet etiam quod inefficientur Soc. S. Eucharistiam vel (1.) ob recordationem mortis Christi, seu ut in memoriam eam revocet; vel (2.) ob fidei confirmationem; vel (3.) ob fœderis aut justitiæ fidei obsignationem; vel (4.) ob peccatorum remissionem; vel (5.) ob spiritualem corporis et sanguinis Christi participationem; vel (6.) ob spiritualem animæ sustentationem; vel (7.) ob ullam aliquam singularem utilitatem in ipso salutis æternæ negotio ad nos redundantem institutam esse quemadmodum. Schlichtingius impiè loco citato non minus quam sarcasticè nos exagitat: *O facilem vestram et expeditam adipiscendæ salutis rationem, tot tantaque bona micâ panis et guttâ vini consequi.* Adeo contemptim spiritus ille loquitur de Sacramento sanctissimo!" (ibid. p. 866.)

This whole work of Calovius, making allowances for some Lutheran peculiarities, deserves an attentive perusal, comprising no less than three hundred questions arising out of the Socinian heresy, the statements being mostly given in the words of the heretical writers themselves, and then briefly refuted in a solid, learned, and orthodox manner.

One more quotation will shew the tenets of the Socinians on Sacraments in general. "Sociniani negant Sacramenta esse media conferendi gratiam Dei. Smaltz. Exam. Cent. errorum, p. 37, tantum non blasphemiam esse, per Sacra-

menta hominibus gratiam conferri contra Smiglecius defendere conatur, imò criminatur, omnium errorum, quin et impietatis unicam veram causam esse, quod Sacramentis rebus externis, quas quivis homo tractare potest, talia adscribantur. Quid enim, inquit, opus est studere pietati, quod onus est durum homini non regenerato, si usus sacramentorum, ad quæ omnibus patet aditus, gratiam divinam confert." (ibid. p. 778.) Some part of the answer of Calovius will be given below.

It is hardly necessary to prove that the Socinians deny the other means of grace.

With respect to the Quakers, to whom I chiefly alluded in Lecture I., their denial of the efficacy, and *ordinary* necessity, of outward means to inward sanctification, corresponds exactly to their view of the whole Christian religion. Many of these writers have expressly denied (and more have done so consequentially) the existence of an *outward* Christ, that is, of a real Person who died for our sins, and by whose very Blood we are cleansed from all sin. Those who deny the existence of Christ external to themselves, that is, the reality of the outward means of our Redemption, only act consistently in denying the means of grace. See a remarkable collection of passages from the leading Quaker writers in "The Principles of the Leading Quakers truly represented. London, 1732." The horrible blasphemies which have been uttered by these unhappy enthusiasts cannot be conceived by those who have not examined the works of their early writers. It must be owned that all Quakers have not gone to the same length; there being a high and a low degree of Quakerism. Let us hope that modern Quakers have in some respects departed from these principles of Anti-

christ; but if so, they ought in justice to themselves openly to disavow them.

The means of grace against which the Quakers have directed their chief attacks are Baptism and the Lord's Supper. One specimen may suffice. G. Fox (in his *News out of the North*, p. 14, quoted in the work above mentioned) declares it to be as unlawful to return to Baptism as to Circumcision; and calls the Lord's Supper "the table of devils and cup of devils, which is in the generation of serpents," &c.! No wonder that other means of grace, such as the Scriptures, Preaching, the visible Church, and the divinely commissioned Ministry, should be equally depreciated or denied.

Of the impious terms in which the first Quakers vilify the Scriptures and Preaching, see many instances in "*The Principles of the Leading Quakers truly represented*," pp. 77—80. The following may be taken as specimens.

"G. Fox (in his *News out of the North*, p. 39) denies the books of Matthew, Mark, Luke, and John, to be the Gospel; and he calls them carnal."

"G. Fox (in *Brief Discovery*, p. 7, &c.) "The Scriptures are death, dust, and beastly ware; and those that preach out of them are conjurers, devils," &c.; and (in his *Several Papers*, &c.) he styles them "dust and serpents' meat . . . which feeds your dogs and swine."

See also the 7th Section of Leslie's "*Snake in the Grass*," 2nd edition, where the vain subterfuge is exposed that the above words were meant only of the material paper and ink.

It is to be observed, however, that preaching is kept up amongst the Quakers after a certain manner, and this is one of the inconsistencies alluded to in p. 7 of Lecture I. Praying also is allowed and practised by them, though they discountenance outward devotion.

The Church of God as gathered into a visible fellowship, is defined by Barclay to be “a certain number of persons, gathered by God’s Spirit, and by the testimony of some of His servants (raised up for that end), unto the belief of the true principles and doctrines of the Christian faith; who, through their hearts being united by the same love, and their understanding informed in the same truths, gather, meet, and assemble together, to wait upon God, to worship Him, and to bear a joint testimony for the truth against error, &c. . . . and as to the visibility of the Church in this respect, there hath been a great interruption since the Apostles’ days, by reason of the apostacy, as shall hereafter appear.” (Barclay, Apol. prop. x. p. 274. ed. 1701.)

The Catholic Church may comprehend “heathens, Turks, Jews, and all the several sorts of Christians.” (Ibid. p. 273.)

The consequences of deserting the outward ordinances of Christ are well stated by Leslie, “Snake in the Grass,” sect. 13.

I am far from assuming that the modern Quakers hold all the blasphemous tenets professed by their first founders; on the contrary, I gladly acknowledge that Barclay’s Apology for the Quakers, although full of gross and demonstrable heresy, perhaps the more dangerous because the more covert, is yet written in a far better spirit than the earlier writings; and to this book modern Quakers would, I suppose, principally refer for an account of their opinions<sup>a</sup>.

I have only taken one page out of the History of Quakerism, by way of shewing to what lengths men, under the cloak of religion, *have* carried their contempt of Divine Ordinances; and, so long as the *πρῶτον ψεῦδος* of “an universal, inward light” is maintained, may easily carry it again.

The Quakers in many respects resemble the ancient

<sup>a</sup> Barclay’s Apology has been ably answered, and his sophistries exposed, by Bennet in his Confutation of Quakerism. Cambridge, 1705.

Messalian heretics, as described by Theodoret, Eccl. Hist. cap. 11. ed. Vales. tom. iii. pp. 161, 162. They reckoned the Eucharist indifferent; Baptism, Instruction, &c. useless: and they believed in the sensible illapse of the Holy Spirit, . . . ἐπιφοιτᾷ λοιπὸν τὸ πανάγιον Πνεῦμα, αἰσθητῶς καὶ ὁρατῶς τὴν οἰκείαν παρουσίαν σημαίνον.

Of other ancient heretics the Seleucians did not receive water-baptism, S. Augustin, lib. de Hæres., No. 59. ed. Bened. tom. viii. p. 20; the Pelagians disputed the necessity of prayer and of Baptism, considering grace to be merely free-will, and instruction, “ut discamus quæ facere, et quæ sperare debeamus, non autem ad hoc per donum Spiritus sui, ut quæ didicerimus esse facienda, faciamus.” Ib. No. 88. tom. viii. p. 26.

See also an account of the Ascodrutæ, Theodoret. Hær. Fab., lib. i. c. 10. (cited by Suicer), Οὔτοι δέ φασι, μὴ χρῆναι τὰ θεῖα μυστήρια, ἰοράτων ὄντα σύμβολα, δι’ ὀρωμένων ἐπιτελεῖσθαι πραγμάτων, καὶ τὰ ἀσώματα δι’ αἰσθητῶν καὶ σωματικῶν. εἶναι δὲ τὴν τελείαν ἀπολύτρωσιν τὴν ἀληθῆ τοῦ ὄντος ἐπίγνωσιν. τὰ γὰρ ὀρώμενα πάντα ὑπ’ ἀγνοίας καὶ πάθους συστάντα, διὰ γνώσεως καταλύεται· πνευματικὴν οὖν δεῖ καὶ τὴν λύτρωσιν ὑπάρχειν· διὰ τοῦτο οὔτε βαπτίζουσι τοὺς προσιόντας, οὐδὲ ἐπιτελεῖται παρ’ αὐτοῖς τοῦ βαπτίσματος τὸ μυστήριον. λύτρωσιν γὰρ καλοῦσι, τὴν τῶν ὄλων ἐπίγνωσιν. How closely does this resemble certain modern systems, which would reduce the Christian religion to simple *instruction*!

For an account of the lengths to which the Independents went in denying means, see Edwards’s Gangræna. He gives a catalogue of the errors of the sectaries to the number of 176. See particularly No. 92, (p. 27, ed. 1646,) No. 94, 97, 101, 103, 104, 105, 107, 116, 119, 120, 130, 137, 142, 157. For the blasphemous extravagances of

Rationalism consult the lamented Mr. Rose's sermons on that subject, and (as the latest account) Mr. Marshall's Notes on the Catholic Episcopate.

P. 6, note c.] The following concise and full answer to the question, "Why is the administration and reception of the Sacraments necessary?" is taken from Dr. Christopher Wordsworth's admirable manual, *Theophilus Anglicanus*, p. 59. "A. Because it has pleased God, in His wisdom and goodness to us, to make them the instruments of our incorporation, union, life, and growth, in the Body of Christ<sup>b</sup>; and because He has constituted them the means for the conveyance of His grace and goodness to us, and the pledges of our assurance of it; and because our Saviour Christ Himself<sup>c</sup> has declared them to be necessary to our salvation."

This is followed by a passage of Hugo de Sacramentis, lib. i. cap. v. "Institutio sacramentorum, quantum ad *Deum* auctorem, *dispensationis* est; quantum vero ad *hominem* obedientem, *necessitatis*: quoniam in potestate Dei est *præter ista* hominum salvare; sed in potestate hominis non est *sine istis* ad salutem pervenire."—See also Hooker, E. P. V. lvii. 4. and V. lx. 4.

It is to be hoped that this most valuable sequel to the Church Catechism will shortly be in the hands of *every one* who pretends to a liberal education.

P. 14. l. 8. "They are not means of grace themselves."] And yet one of these subordinate means, affliction, as sent to the Christian, has something of a sacramental character,

<sup>b</sup> 1 Cor. xii. 12—14; x. 16, 17.

<sup>c</sup> John iii. 3—5; vi. 53, 56; Mark xvi. 16.

and has even the *promise of grace*. The sufferings which are sent for our improvement stand in a peculiar relation to the sufferings of Christ—and, taken in connexion with those sufferings, may be well regarded as something more than common instruments of sanctification, that we may be like unto Him in all things. “For they verily for a few days chastened us after their own pleasure; but he *for our profit*, that we might be *partakers of his holiness.*” Heb. xii. 10.

P. 16. l. 10 from bottom. “But they have no absolute, or intrinsic, or physical efficacy independent” &c.] It was a favourite doctrine of the Schoolmen, and has led no doubt in part to Romish errors, that *grace* is *contained* in the Sacraments, as *water in a vessel*. See Bonaventur. in 4. Sent. Dist. 1. qu. 3. Hooker, also, Append. to Book V. (Mr. Keble’s ed., vol. ii. p. 556), after describing some scholastic subtleties (intended to prove sacramental signs to be physical causes), says; “Were they not as good to say briefly, that God’s omnipotent will causeth grace, that the outward sign doth shew His will, and that the Sacraments implying both are thereby both *signs* and *causes*?”

St. Basil says; . . . ὥστε εἰ τις ἐστὶν ἐν τῷ ὕδατι χάρις, οὐκ ἐκ τῆς φύσεώς ἐστι τοῦ ὕδατος, ἀλλ’ ἐκ τῆς τοῦ Πνεύματος παρουσίας. S. Basil de Spirit. Sancto, c. 15. (ap. Ecclesiæ Anglic. Vind. Cath., vol. i. p. 379<sup>d</sup>.)

So St. Chrysostom . . . οὐχ ἀπλῶς τὸ ὕδωρ ἐργάζεται, ἀλλ’ ὅταν τὴν τοῦ πνεύματος δέξηται χάριν τότε πάντα λύει τὰ ἁμαρτήματα. In Joh. Homil. 36. ed. Ben., tom. viii. p. 207.

<sup>d</sup> May I be permitted to recommend to the theological student this very valuable compilation? It is in three volumes, and is entitled Ecclesiæ Anglicanæ Vindex Catholicus cura Gul. Wigan Harvey, A.M. Coll. Regal. Socii. The work is so arranged as to illustrate the several Articles of the Church of England by distinct treatises of the Fathers. Mr. Harvey has done good service to the Church by this well-timed publication.



“It is not the vessel by which the medicine is conveyed, but the medicine itself which heals;” (an illustration of Hugo’s, quoted by Hooker, Keble’s ed., vol. ii. p. 258).

The following passage is the one alluded to in Note u, p. 16, from Hooker, E. P., Appendix to Book V. “For sacraments with us are signs effectual: they are instruments of God, whereby to bestow grace, howbeit grace not proceeding from the visible sign, but from His invisible power. ‘God by sacraments giveth grace (saith Bernard) even as honours and dignities are given; an Abbot made by receiving a staff, a Doctor by a book, a Bishop by a ring;’ because He that giveth these preeminences declareth by such signs His meaning, nor doth the receiver take the same but with effect; for which cause he is said to have the one by the other; albeit that which is bestowed proceed wholly from the will of the giver, and not from the efficacy of the sign . . . They (the Romanists) to derive grace in Sacraments from the very sign itself *as a true co-efficient* with God, are so wrapped about with clouds,” &c.

P. 16. l. 11. “The end to which they are ordained.”] “Caro abluitur, ut anima emaculetur; caro ungitur, ut anima consecretur; caro signatur, ut et anima muniatur; caro manus impositione adumbratur, ut et anima Spiritu illuminetur; caro corpore et sanguine Christi vescitur, ut anima de Deo saginetur.” Tertull. de Resurr. carn. c. 8. ed. Priorii, p. 530.

Cranmer in his Catechism of 1548, (quoted by Mr. Davison in his review of Tracts on Baptismal Regeneration: Quarterly Review, vol. xv. p. 494.) “Without the word of God water is water, and not Baptism. But

when the word of God is added and joined to the water, then it is the bath of regeneration and baptism water, and the living spring of eternal salvation, and a bath that washeth our souls by the Holy Ghost, as St. Paul calleth it, saying, ‘God hath saved us through his mercy by the bath of regeneration and renewing of the Holy Ghost,’” &c.

P. 17. l. 13. “. . . really inefficacious because unaccompanied by ‘the effectual working of’ God’s power.”] “Observatur hic . . . (2.) nos nequaquam Sacramentis tribuere tantum quantum ipsi Deo, ut calumniatur, l. c. Smaltzius, sed Deum *causam principalem* salutis, sacramenta vero *media* tantum divinitus instituta, omnemque vim a divinâ institutione trahentia, agnoscere. (3.) Nostrâ sententiâ *rebus externis nullatenus tantum tribuitur quantum ipsi Deo*: quandoquidem virtus spiritualis, quæ sacramentis adscribitur, minime tribuatur tantum *externis rebus*, aut *terrenis elementis*, sed toti Sacramento, tum ob *ordinationem* Dei, tum ob *materiem caelestem*, quæ præcipuus nucleus Sacramenti est. (4.) Adde quod non nudæ actioni externæ *per se*, vel *ex opere operato*, salutaris fructus vindicetur, sed qua Sacramenta verâ fide percipiuntur et usurpantur.” Calovii Socinismus profligatus, p. 779.

P. 17. 7 lines from the bottom. “It may be said, that faith is the mean,” &c.] “Dicunt (hæretici) Baptismum non esse necessarium, quibus fides satis est.” Tertull. de Baptism., p. 229. c. A little lower he calls Baptism, “vestimentum fidei quæ retrò erat nuda.”

P. 26. l. 8. “Without denying, therefore, that uncove-

nanted assistance," &c.] "Nec movere nos debet, quod per quosdam ad hoc templum non pertinentes, vel nondum pertinentes, id est in quibus non habitat, vel nondum habitat Deus, aliquid virtutis operatur. . . . Cornelius etiam Centurio antequam regeneratione incorporaretur huic templo, missum ad se Angelum vidit, auditque dicentem, quod exauditæ sint orationes ejus et eleemosynæ acceptæ. Agit enim hæc Deus tanquam ubique præsens, vel per sanctos Angelos suos." S. Aug. ad Dardanum, tom. ii. p. 690.

P. 28. l. 6. "Even Catechumens themselves," &c.] The difference between a Catechumen and a baptized person *in the same family* is thus described by St. Chrysostom: *ποῖον δὲ κέρδος τῆς ἐν τῇ γῆ ἀγχιστείας, ὅταν ἐν τοῖς οὐρανοῖς ἀλλότριοι ὦμεν; ἀλλότριος γὰρ ὁ κατηχούμενος τοῦ πιστοῦ· οὐ γὰρ ἔχει κεφαλὴν τὴν αὐτήν· οὐχ ἔχει πατέρα τὸν αὐτὸν· οὐκ ἔχει πόλιν τὴν αὐτήν· οὐ τροφήν, οὐκ ἔνδυμα, οὐ τρίπεζαν, οὐκ οἰκίαν· ἀλλὰ πάντα ἐξηλλαγμένα.* κ. τ. λ. In Johan. Hom. 25. tom. viii. p. 147.

P. 32. l. 8. "As it is, they are too often contending about different things under the same name."] On this subject the following just and striking observations may be studied with advantage by each of the contending parties.

"Another occasion of doubt has been the use made by many divines of the word Regeneration, when they were not speaking of Baptism. There needs be no embarrassment from any such cause. Every act of the Holy Spirit upon the mind of the Christian, conducing to form in him the new life, is an act of regenerating power; every advance of the Christian in that new life, is an increase of

his regeneration. The first gift of new life in Baptism is most properly called regeneration, because it is the first: setting aside that accident of its being the first, the reason of man shall never be able to pronounce wherein it differs from any subsequent gift conducing to the furtherance of the same state. To have life, and to have it more abundantly, is the privilege of the Christian: he may have life from his birth, whether of nature or of grace; he may have it also from that which sustains him and aids him to form the perfect man within him. That which is increased, say the old logicians, must be made greater by the continual addition of parts similar to itself. Making allowance for the difference of subjects, we do not perceive any difficulty in understanding how men may be regenerate in baptism; and yet divines be continually speaking of another and subsequent regeneration. The *use* of discriminating terms is always of service; but for the credit of our whole body of theology, we wish to say that the promiscuous use of the word is strictly correct, though it has proved inconvenient. For the circumstance of priority in time is not a sufficient ground of making two terms for a subject otherwise agreeing in itself. It is one of the differences which the analysis of language seldom attends to. But considering the importance to our feelings, in the distinction between the beginning of the Christian state, and our confirmation or progress in it; considering that the first dawn and day-spring from on high will always be hailed by the attentive mind with a becoming earnestness: and considering the absolute and eminent virtue which this solemn rite derives from the institution of Him who enjoined it, as the beginning of our new life; it would be more prudent to divide the phrase, and prevent ambiguity in the reader's mind, even where there is none, or need be none in the writer's: and as we are apt to honour the day of our birth, above all

others, in the short period of our mortal existence, so to distinguish the day of our Christian birth by an appropriate acknowledgment of it in our ordinary language.

“It will be seen that we do not adopt the inference intended to be drawn from the production of inconsistent language, in the use of this term, to inconsistent doctrine. Writers who describe a baptized infant as unregenerated may not mean that he never had the grace of regeneration given, but that he has not improved it; that it has been resisted; quenched in him. We have observed some passages where the *same* writer has described the regenerating efficacy of baptism; and yet, in his practical discourses, has spoken of some of his hearers as unregenerate. All this is sufficiently consistent.” Mr. Davison on Baptismal Regeneration, Quarterly Review, vol. xv. pp. 504, 535.

P. 33. l. 17. “It is the office of faith to accept upon *sufficient* evidence all such mysteries, *though* they are, or even *because* they are contrary to our antecedent expectations.”] This is something very different from the well-known “credo quia impossibile est.” A slight change in the sentence makes all the difference: “credo quia impossibile videtur:” a man may and should believe upon *sufficient* evidence, what may *appear* to his limited faculties impossible. Thus Tertullian (de Baptismo, p. 224); “Nonne mirandum et lavacro dilui mortem? Atquin eo magis credendum, si quia mirandum est idcirco non creditur: qualia enim decet esse opera divina nisi super omnem admirationem? Nos quoque ipsi miramur, sed quia credimus: ceterum incredulitas miratur, non credit. Miratur enim simplicia quasi vana, magnifica quasi impossibilia.” The truth is, there is a *general* antecedent probability of man’s

ignorance on a given subject or event, which takes precedence of the *particular* antecedent improbability which would hinder our belief in that subject or event. A true philosopher, when there is *sufficient* evidence of any fact, admits it even the more readily, because *prior to that evidence* it was contrary to his expectations. The whole question turns upon the *sufficiency* of the evidence in its full sense, for that which purports to be revealed.

P. 34 (reference to the Appendix.) It was at first intended to cite passages from the Fathers in support of the conclusions in the text, and several had been already transcribed with this view; but, on second thoughts, it appeared better to abandon this intention, as the production of a few passages, however striking, would give only a very partial view of the *extent of the evidence*; while the production of *all* that might be alleged would far exceed the limits of this volume. Indeed an adequate idea of the universality of the tenet of Baptismal Regeneration amongst the ancient Christians can only be gained by a *familiar acquaintance* with the whole tenor of patristical theology; *so intimately does the doctrine appear to have been interwoven with the whole religious system of those days*. At every step of the inquiry as to the Scriptural and Catholic grounds for Baptismal Regeneration, one is inclined to adopt St. Jerome's words: "Dies me deficiet si cuncta quæ ad potentiam Baptismi pertinent, de Scripturis sanctis voluero digerere, et nativitatis secundæ, imò in Christo primæ ponere sacramenta." S. Hieron. ad Oceanum, ed. Ben., tom. iv. pt. 2. col. 652.

It is scarcely necessary to say that no account is taken in the text of the very few heretics (already referred to in a former note) who (as we learn from orthodox writers)

denied the necessity of Baptism as of other means of grace; their opinions are only made known to us *as heresy*, and in order to mark the general reprobation in which they were held; and so another proof is furnished as to the orthodox belief. It can surely be no encouragement or support to any one, in these days, who may be inclined to hold an opinion against the doctrine of the necessity of Baptism, to find that he holds it in common with the Paulicians, or with Pelagius, or with some obscure forerunner of Socinus.

P. 35. l. 12. "The word 'regenerate' convertible with 'baptized.'" "And for St. Austin, no man living can read him without perceiving that he useth the word 'regenerate' as another word for 'baptized;' and that this with him would have been an identical proposition; as if one should say now-a-days 'all that are baptized are christened.' *If some of late days* have put a new sense on the word [regenerate], how can St. Austin help that? *And the Church of England uses the word in the old sense.*" Wall on Infant Baptism, Part 2. ch. 6.

P. 36. l. 10. "That the laver of regeneration, &c., was nothing less than the baptismal Font." "Baptisma enim esse in quo homo vetus moritur, et novus nascitur, manifestat et probat beatus Apostolus, dicens: Salvavit nos per lavacrum regenerationis. Si autem in lavacro, id est, in baptismo est regeneratio," &c. S. Cyprian. Pompeio, p. 140. ed. Bened.

P. 37. l. 1. "That the use of water was not only typical,

but effective of a death unto sin.”] Out of many passages the two following are selected :—

Θεία τελείται ἐν αὐτῷ σύμβολα· τάφος καὶ νέκρωσις, καὶ ἀνάστασις καὶ ζωὴ, καὶ ταῦτα ὁμοῦ γίνεται πάντα. καθάπερ γὰρ ἐν τινὶ τάφῳ, τῷ ὕδατι καταδυόντων ἡμῶν τὰς κεφαλὰς, ὁ παλαιὸς ἄνθρωπος θάπτεται, καὶ καταδύς κάτω κρύπτεται ὁλος καθάπαξ· εἶτα ἀνανευόντων ἡμῶν, ὁ καινὸς ἄνεισι πάλιν. . . . καὶ ὅτι οὐ στοχασμὸς τὸ εἰρημένον, ἄκουσον Παύλου λέγοντος· συνετάφημεν αὐτῷ κ. τ. λ. S. Chrysost. in Joan. Hom. 25. tom. viii. p. 146.—See also S. Basil de Spir. Sancto. ed. Ben., tom. iii. p. 29. (ap. Eccl. Anglic. Vind. Cathol., vol. i. p. 379.) . . . ἀλλ’ ἐν οἷδαμεν τὸ σωτήριον βάπτισμα. ἐπειδὴ εἰς ἐστὶν ὁ ὑπὲρ τοῦ κόσμου θάνατος, καὶ μία ἢ ἐκ νεκρῶν ἐξανάστασις, ὧν τύπος ἐστὶ τὸ βάπτισμα. τούτου χάριν ὁ τὴν ζωὴν ἡμῶν οἰκονομῶν Κύριος, τὴν τοῦ βαπτίσματος ἡμῖν ἔθετο διαθήκην, θανάτου τύπον καὶ ζωῆς περιέχουσαν· τὴν μὲν τοῦ θανάτου εἰκόνα τοῦ ὕδατος ἐκπληροῦντος, τὸν δὲ τῆς ζωῆς ἀρραβῶνα παρεχομένου τοῦ Πνεύματος. ὥστε σαφὲς ἡμῖν ἐντεῦθεν γέγονε τὸ ζητούμενον, διὰ τί τῷ Πνεύματι τὸ ὕδωρ συμπαρελήφθη, ὅτι δύο σκοπῶν ἐν τῷ βαπτίσματι προκειμένων, καταργῆσαι μὲν τὸ σῶμα τῆς ἁμαρτίας τοῦ μηκέτι αὐτὸ καρποφορεῖν τῷ θανάτῳ, ζῆν δὲ τῷ Πνεύματι καὶ τὸν καρπὸν ἔχειν ἐν ἁγιασμῷ· τὸ μὲν ὕδωρ τοῦ θανάτου τὴν εἰκόνα παρέχει, ὥσπερ ἐν ταφῇ τὸ σῶμα παραδεχόμενον· τὸ δὲ Πνεῦμα, τὴν ζωοποιὸν ἐνήσι δύναμιν, ἀπὸ τῆς κατὰ τὴν ἁμαρτίαν νεκρότητος εἰς τὴν ἐξ ἀρχῆς ζωὴν τὰς ψυχὰς ἡμῶν ἀνακαινίζον. τοῦτο οὖν ἐστὶ τὸ ἄνωθεν γεννηθῆναι ἐξ ὕδατος καὶ Πνεύματος· ὡς τῆς μὲν νεκρώσεως ἐν τῷ ὕδατι τελουμένης· τῆς δὲ ζωῆς ἡμῶν ἐνεργουμένης διὰ τοῦ Πνεύματος· ἐν τρισὶν οὖν καταδύσεσι κ. τ. λ.

P. 39. l. 8. “. . . then Baptism is the beginning of a new life.”] Εἰ γὰρ ἀρχὴ μοι ζωῆς τὸ βάπτισμα, καὶ πρώτη



ἡμερῶν ἐκείνη ἢ τῆς παλιγγενεσίας ἡμέρα κ. τ. λ. S. Basil de Spiritu Sancto ed. Ben., tom. iii. p. 22. (ap. Eccl. Anglic. Vind. Cath., tom. i. p. 366.)

P. 40. l. 6. “Janua ecclesiæ.”] κλείς οὐρανῶν βασιλείας. Greg. Nazianz. Orat. 40. (ap. Suicer.)

P. 42. 7 lines from the bottom. “That a little water,” &c.] One of the chief grounds upon which the efficacy, indeed, the existence, of *means* has been *denied* is the very simplicity of the means. See a passage (quoted above) from Shlichtingius ap. Calovium de S. Eucharistia x. Controv. 5. p. 566. “O facilem et expeditam adipiscendæ salutis rationem, tot tantaque bona micâ panis et guttâ vini consequi.” How forcibly do these awful words remind us of the grounds of Naaman’s incredulity!

This was early observed by Tertullian, de Baptism., p. 224. “Nihil adeo est quod tam obduret mentes hominum, quam simplicitas divinorum operum quæ in actu videtur, et magnificentia quæ in effectu repromittitur: ut hic quoque quoniam tanta simplicitate, sine pompa, sine apparatu novo aliquo, denique sine sumptu in aqua demissus *et inter pauca verba tinctus, non multo vel nihilo mundior resurgit, eo incredibilis existimetur consecutio æternitatis.* Mentior, si non è contrario idolorum solemnia vel arcana de suggestu et apparatu, deque sumptu fidem et auctoritatem sibi extruunt. Pro misera, incredulitas, quæ denegas Deo *proprietas suas, simplicitatem et potestatem.* Quid ergo? nonne mirandum et lavacro dilui mortem?”

S. Gregory Nyssen, in a passage which can never be too often quoted, gives the true explanation why *outward means* are necessary. Ἐὰν μή τις γεννηθῆ, φησιν, ἐξ ὕδα-

τος καὶ πνεύματος κ. τ. λ. Διὰ τὶ τὰ δύο, καὶ οὐχὶ μόνον τὸ πνεῦμα αὐταρκες ἐνομίσθη πρὸς τὴν συμπλήρωσιν τοῦ βαπτίσματος ; σύνθετος ὁ ἄνθρωπος, καὶ οὐχ ἄπλοῦς, ὡς ἀκριβῶς ἐπιστάμεθα· καὶ διὰ τοῦτο τῷ διπλῷ καὶ συνεζευγμένῳ τὰ συγγενῇ καὶ ὅμοια φάρμακα πρὸς θεραπείαν ἀπεκληρώθη· σώματι μὲν τῷ φαινομένῳ ὕδωρ τὸ αἰσθητὸν, ψυχῇ δὲ τῇ ἀοράτῳ πνεῦμα τὸ ἀφανές, πίστει καλούμενον, ἀρρήτως παραγινόμενον· τὸ γὰρ πνεῦμα, ὅπου θέλει πνεῖ· κ. τ. λ. εὐλογεῖ τὸ σῶμα τὸ βαπτιζόμενον, καὶ τὸ ὕδωρ τὸ βαπτίζον· διὸ μὴ καταφρονήσης τοῦ θείου λουτροῦ, μηδὲ ὡς κοινὸν αὐτὸ ἐξετελίσης, διὰ τὴν χρῆσιν τοῦ ὕδατος· τὸ γὰρ ἐνεργοῦν μέγα, καὶ ἀπ' ἐκείνου θαυμαστὰ γίνεται τὰ τελούμενα. Gregor. Nys- sen. (ed. Paris. 1638.) tom. iii. p. 369 D.

“If any one ask why water is employed, we would ask why earth was used for man’s creation?” Chrys. viii. 146.

P. 37. l. 8. “There were not wanting those who interpreted the words in the text of the great initiatory Sacrament.”]

S. Athanasius contra Arianos Orat. 2. ed. Paris, 1627, tom. i. p. 322. . . . αὐτοῦ γὰρ τοῦ υἱοῦ μετέχοντες, τοῦ Θεοῦ μετέχειν λεγόμεθα, καὶ τοῦτό ἐστιν ὃ ἔλεγεν ὁ Πέτρος· ἵνα γένησθε θείας κοινωνοὶ φύσεως, καὶ ὡς φησὶν ὁ Ἀπόστολος, οὐκ οὔδατε ὅτι ναοὶ Θεοῦ ἐστε· καὶ ἡμεῖς ναοὶ ἐσμεν Θεοῦ ζῶντος. In St. Athanasius’s view the indwelling of the Spirit was first effected by Baptism.

S. Leo de Nativ. Serm. 5. (ed. Paris. 1675, tom. i. p. 160.) “Factus est homo nostri generis, ut nos divinæ naturæ possimus esse consortes. Originem quam sumpsit in utero virginis, posuit in fonte baptismatis. Dedit aquæ, quod dedit matri,” &c.

St. Augustine also, though he does not expressly refer to 2 St. Peter i. 4, yet connects our being partakers of

Christ's divinity with our relation as *sons*, which in his view was always identical with our baptismal privileges. "Neque enim efficeremur participes divinitatis ejus, nisi ipse mortalitatis nostræ particeps fieret. Nam et in Evangelio, quod nos divinitatis ejus participes facti sumus, ita dicitur, Dedit eos potestatem filios Dei fieri," &c. S. August. in Psalm. 118. Serm. 16. ed. Ben., tom. iv. p. 1319.

Amongst our own Divines, Bishop Bull, Harm. Apostol., Works, vol. iii. p. 109, interprets the words, "partakers of the Divine nature," as "eximia illa sanctitas, quâ Dei quodammodo similes efficimur, et quæ a mundi sordibus atque inquinamentis nos liberat," while Barrow adopts the view mentioned in the text: "The chief reason why we do not sin, or persist in a course of disobedience to the laws of God, is, as St. John telleth us, (1 St. John iii. 9,) *Because the divine seed remaineth in us*, that root of divine life, and vital activity implanted in us by the Holy Spirit; that *divine nature*, (as St. Peter styleth it,) that principle and spring of spiritual motion by Him inserted in us; from which only seed or nature do sprout all heavenly graces and virtues." Barrow's Whitsunday Sermon, Works, vol. iii. Serm. 45. p. 533. ed. 1686. That Barrow in these expressions had Holy Baptism principally in view, will be seen by comparing them with an earlier part of the same sermon, (p. 528).

Other writers, on the other hand, explain the words as applicable to the Holy Eucharist. Cyrill. Hierosol. Catech. Myst. 3. (ed. Bened. p. 320. c.) *Οὕτω γὰρ καὶ Χριστοφόροι γινόμεθα, τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος εἰς τὰ ἡμέτερα ἀναδιδόμενου μέλη· οὕτω κατὰ τὸν μακάριον Πέτρον θείας κοινωνοὶ φύσεως γινόμεθα.*

P. 38. (Reference in the note to the Appendix.) The article by Mr. Davison here alluded to is instinct with the

spirit of its admirable author: exhibiting in a short compass all the rarest qualities of an English theologian; patient and exact thought, extensive and sound learning, luminous reasoning, and a calm and Christian temper. Its value has been fully appreciated by many eminent writers, amongst others by Bishop Heber (in his *Life of Bishop Jeremy Taylor*); but in the present day, it is known to comparatively few; a fact which may be accounted for by the shape in which it has appeared, first in a publication which is only known partially to the passing generation, and then laid aside (for who reads the *Quarterly* of thirty years ago?); and secondly, in the collected *Works* of the author, which have fallen into the hands of few. It is to be hoped that it will be one day extensively circulated in a portable form. In the mean time, the following copious extract will not be unacceptable to the reader, and may serve at least to corroborate the necessarily short statements in the *Lecture*.

“Our position is, that according to the doctrine of our Church, baptismal regeneration is also spiritual regeneration, to all who, in mature age, receive baptism rightly: and in respect of infants, that baptismal regeneration is also spiritual regeneration simply.

“Now in order to obtain truly the sense in which our Church understands and teaches the efficacy of baptism at either age, it will be right to look, in the first place, to the office of baptism itself, as to the most sure and positive rule of her doctrine on that head; because in administering the rite, the Church also professedly expounds it. The exposition given in such a place is direct and conclusive; the subject is fully in view; the judgment upon it is a solemn one, designed to express the value of the rite to the minds of those who receive it, if they be capable of understanding it; to those who minister in it,

that they may be aware of the nature of their function, and to those who are present as witnesses of the sacrament. No occasion can be imagined more needful for the doctrine to be explained than when the benefit of the sacrament is to be applied; and to the explanation afforded under such circumstances, we are bound therefore, as fair inquirers, to attend with peculiar respect.

“With regard to adults, the service of baptism framed by our Church shews, unequivocally, that in her sense, baptism is neither on one hand a kind of charm, nor on the other a mere ineffectual or external rite, but a certain medium of the grace of regeneration to the worthy receiver. It is not a charm to convert, by a ceremonial power, human nature from a fallen to a restored state; to infuse grace by a material miracle: or to call down from heaven a supernatural blessing upon prevarication; or to adopt into the privileges of the Gospel, those in whom no sincerity of mind towards Christian faith and amendment is to be found. This part of our position is demonstrated by the fact that certain special interrogatories, to be put to the person who is to be baptized, make a part of the service. For that an actual and a real faith and repentance are pledged by the answers given to those interrogatories, must be obvious to any one who considers, that a faith and repentance not real are nothing at all. And the nullity of the faith and repentance, when they are professed, but exist not, having only the superadded virtue of an hypocritical profession to improve them, are not likely to be raised thereby to the standard of qualification required by a Church which has as honest and strong a meaning in asking who and what manner of person he is who comes to be baptized, as in pronouncing him, after baptism, regenerate, a member of Christ, a child of God. The previous existence of his qualification, as connected

with the efficacy of baptism, is moreover expressed in these decisive words: ‘Doubt ye not, therefore, but earnestly believe, that He will favourably receive the present persons, TRULY REPENTING AND COMING UNTO HIM BY FAITH.’ The same exhortation in which these words are contained had previously quoted the words of Christ, ‘He that *believeth* and is *baptized* shall be saved:’ and also the words of St. Peter, ‘*Repent* and be *baptized* every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost.’ The language of the Catechism is equally explicit: ‘What is *required* of persons to be baptized? REPENTANCE, whereby they forsake sin, and FAITH, whereby they stedfastly believe the promises of God made to them in that Sacrament.’ So explicitly does the Church connect the demand of qualification with the rite. Nor less explicitly does she connect with the rite, so duly received, the gift of regeneration.

“For on the other hand, baptism is not, in the sense of our Church, a mere ineffectual or ecclesiastical rite. It is not a rite of bare public admission unto communion; nor is it a simple declaration on the part of the Church, setting forth the hopes and duties of the new disciple. These uses of ecclesiastical incorporation, though included in the service, are subordinate to the other higher purpose of the sacrament, viz. the assurance of federal communion in the blessings of the Gospel, with the gift of regeneration by the Holy Spirit, communicated in the sacrament, and sealed by it, through the instrumentality of the Church, acting in the name of God, and under the warrant of Scripture.

“This part of our interpretation is equally apparent from the very words of the service; ‘Seeing that these persons *are regenerate.*’ It is also apparent from the assertion of the Catechism, that in a sacrament there are two parts,

the sign and the inward grace. If then the grace be a part of the sacrament, it must be communicated in the sacramental rite. The grace peculiar to baptism is also asserted to be ‘a death unto sin, and a new birth unto righteousness.’ A new birth unto righteousness or regeneration, then, is by baptism . . . . .

“Upon the whole, we affirm that the form of baptismal service, comprehending the ritual of the words of institution, as appointed by our Saviour, and the use of the symbol of water also appointed by Him, combined together, though it possess not by nature any regenerating power, nor has received that power by an unconditional or irrespective promise, does yet, in the doctrine of our Church, constitute the appointed medium, through which the grace of regeneration is conveyed; that grace coming from the fountain of all purity and holiness, from the Eternal Spirit, whose emanations assured to us by special promise, are to be thought of, as attendant upon that promise, and as verifying it. The Church therefore, as the minister of God, proclaims the value of baptism, to all who are fit for it, and pronounces the efficacy of her ministration for the beginning of their new and spiritual state. Did the Church profess the doctrine of universal regeneration in those of riper age, without respect to their faith and repentance, those things would not be stated in the Catechism as *required*, nor would the strict demand of them be made in the service itself. Were the Church able to discern the secrets of men’s hearts, she would actually, and in form, limit the assurance of regeneration in the same extent, as under the absence of such knowledge, she virtually and implicitly does now limit it. But that her ministration may neither be void, nor presumptuous, may neither bless those whom God has not blessed, nor reject those whom He will not have rejected, combining the

defect of her knowledge with the certainty of the Evangelical promise, she speaks to the supposed faithful and penitent, a language, to them who are such, universally true; which to the impenitent and unfaithful must be, according to her doctrine, as universally not true.

“We proceed to the second part of our position, viz., that infant baptism is regarded by our Church as conferring spiritual regeneration, simply and without reserve. Here, as before, our first reference must be made to the office itself. The introductory part of the office for infant baptism deserves attention. It adverts to the discourse held by our Saviour with Nicodemus. The topic of that discourse is the necessity of a man’s being born again of water and of the Holy Ghost, in order to his entering into the kingdom of God. *Spiritual regeneration*, then, is the first thing which is presented to our thoughts in the preliminary part of this office. And as it begins, so it continues. The same is the subject of the beginning of the office, and of the middle, and of the end of it. The same subject of spiritual regeneration is exhibited in prayer interceding for it; in references to portions of Scripture, which relate to it; in positive affirmation of doctrine, in thanksgiving to God for the gift as actually given. The sacrament from first to last holds the doctrine of regeneration by the Holy Spirit enclosed and embodied in it. Its phrase is formed upon that doctrine; its purport and efficacy are explained by it.

“Nor may we believe that the Church intends to represent this sacrament as a type and symbol of spiritual regeneration, without possessing, infused into it, the very grace itself. Because the words employed on the occasion are not merely such as imply that the sacrament and the grace are combined together, but they are such as have been studiously selected to express that idea, and such as do most emphatically express it. They even shew an



anxiety that nothing less may be supposed. ‘*Doubt ye not therefore, but earnestly believe,* that He will likewise favourably receive this present infant ; that He will embrace him with the arms of His mercy ; that He will give unto him the blessing of eternal life, and make him partaker of His everlasting kingdom.’ Again, ‘*Seeing now, dearly beloved brethren, that this child is regenerate,* and grafted into the body of Christ’s Church, let us give thanks unto Almighty God for these benefits.’ Again, ‘*We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit,* to receive him for thine own child by adoption,’ &c. The words of the first passage are certainly remarkable, as shewing an anxiety that we may receive the full doctrine on this head. The words of the passage corresponding with it in the office for those of riper years are as follow : ‘*Doubt ye not therefore, but earnestly believe,* that He will favourably receive these present persons *truly repenting and coming unto Him by faith.*’ The same pointed and earnest wish is shewn in both. And this clause in the latter office, ‘*truly repenting and coming unto Him by faith,*’ which is wanting in the former office, is equally significant in the place where it is inserted to shew what is required in the one instance, as in the other place where it is omitted, to shew that in the other instance the absence of actual moral qualification does not vacate the benefit of the sacrament. The insertion and the omission are alike from design, and that design is in both places obvious to be understood.

“The office for the order of Confirmation comes next to be considered ; and we shall see that it supports and illustrates the exposition which we have given. As the rite of confirmation is connected in design with the sacrament of infant baptism, and is a supplement to it, we might expect to find that which actually we do find, a connexion of

doctrine in the two offices. The spiritual regeneration, as already communicated, and communicated in baptism, is thus recognised in the prayer which precedes the solemn act of confirmation. ‘Almighty and everliving God, who *hast vouchsafed to regenerate* these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace.’ The most specific use of the Catechism is to qualify those who have been baptized in infancy to receive this rite of Confirmation, by instructing them in their Christian calling. It is their manual of instruction, and their knowledge of it is the testimonial whereupon they are admitted to be confirmed. The Catechism, then, informs them, that the inward and spiritual grace is a part in each sacrament, and that the grace of *baptism* is a death unto sin, and *a new birth unto righteousness*; for being by nature born in sin, and the children of wrath, we are *hereby* made the children of grace. (The word *hereby*, we suppose, must refer grammatically to the sacrament. If it be referred to the more remote antecedent, ‘a new birth unto righteousness,’ logically the difference is nothing, for that new birth has previously been declared to be a part of the sacrament.) Moreover the answer dictated to the second question of the Catechism seems in itself equivalent to a volume. ‘Who gave you this name? My godfathers and godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.’ Such is the continued train of instruction provided in the three connected offices, of Baptism, the Catechism, and Confirmation, holding one uniform and consistent language. . . . .

“The plain and positive sense of these several offices ought

not to give way to the refinement which a curious piety may contrive for them. Are they not offices for general use, addressed to the understanding of common men, who must understand by the ear, and be taught with simplicity? Are they not offices for young persons (we speak of the Catechism and the office for Confirmation), for young persons whose reason is just on the dawn, who know little and believe infinitely, and whose error must be charged to the account of those who, under plain and direct terms, have a reserve of hypothesis behind; that error which the young mind cannot avoid, of believing that a distinct affirmation contains a definite meaning, that strong words mean something positive, and that the assertion of a past event does not express a change future and contingent? These considerations are to us of great force, and literally conclusive.

“But as the *hypothetical* meaning is urged by some whose sincerity in the search of truth we do not suspect, and whose error, as we suppose it to be, gives us no small pain, combined as it is with zeal, and ability, and learning; we shall not decline following this point a little farther, and separating the cases, in which, as it appears to us, an hypothetical sense may be admitted, from those in which it cannot be admitted . . . . .

“But all these circumstances, which account to our easy comprehension for the conditional tenor of the services to which we have just now adverted, do, in our judgment, entirely lose their application to the baptism of infants. The Church is, in this instance, fully aware of the present state and condition of the subject to whom the rite is to be applied. The infant is born in a state of sin, and it is incapable of believing and repenting. It is confessedly incapable of any moral act whereby to seek its recovery; not merely incapable in

that sense whereby human nature is generally incapable of doing any thing to its restoration, without the aid of grace from above, but by a stronger degree of incapacity, incapable of even seeing its own wants, and feeling its weakness, or knowing how they may be removed. Its cries are full of weakness, but they are not expressive of any moral desire: its whole imbecility is uninformed by any purpose of heart or determination of thought. This state, which we suppose no one denies, is not unknown to the Church, nor, since it pertains at the same time to the application of the office to be administered, can it be disregarded by the Church in that office. The possible reasons of exception, therefore, which might exist in the other cases, can have no place here: and since the actual subject is so definitely and universally known, the language of the service cannot have a concealed reserve in regard to any such reasons of exception. Tacit reserve, without a hint of condition, or without a known ground of possible exception, as against the party to whom any promise of benefit is assured, seems to us unintelligible in reason, and intolerable in good faith. We suspect no such dealing in the offices of our Church: we rest, therefore, in this conclusion, that, since the Church, with an entire knowledge of the present state of the individual, and with a strict attention to it, receives an infant into communion, by Baptism, and declares the infant to receive a regeneration to life in that Baptism, her sense is as simple as her language, and that all honest subterfuge of supposition by which that which is in terms absolute should be made precarious, and that which is universal in the obvious meaning should be made limited in the true meaning, is, in this present question, necessarily excluded. Moreover, we apprehend that to depart from this direct admission of the obvious meaning of words which carry in them a kind of importunate perspi-

cuity, is to introduce a principle of universal and incurable scepticism into the interpretation of doctrines; insomuch that if it were admitted, we should despair, for our own part, of ever being able to say that any words could ever express a certain and fixed doctrine, or that any doctrine could ever be expressed in intelligible words.”—Mr. Davison’s Article on Baptismal Regeneration, Quarterly Review, vol. xv. p. 478—485.

## LECTURE II.

P. 46. l. 9. “Now *growth* of every kind is a work of degrees,” &c.] So Mr. Davison (on Baptismal Regeneration as above.) “That which is increased, say the old logicians, must be made greater by the continual addition of parts similar to itself.”

P. 48. 7 lines from the bottom. “Members of his body, of his flesh, and of his bones.”] St. Chrysostom interprets this passage as referring to Baptism . . . πῶς οὖν ἐκ τῆς σαρκὸς αὐτοῦ ἐσμεν, καὶ ἐκ τῶν ὀστέων αὐτοῦ; . . . ὅπερ δηλοῦν βούλεται τοῦτό ἐστιν, ὅτι . . . ἡμεῖς γεννώμεθα ἐν τῷ λουτρῷ. Chrysost. in Epist. ad Ephes. Hom. 20. ed. Ben. tom. xi. p. 147.

P. 61. l. 9. “The type of which is one individual man.”] “Proinde ipse Jesus loquitur in ista prophetiâ: sed quædam in membris suis et unitate corporis sui, *tanquam in uno quodam homine diffuso toto orbe terrarum, et succrescente per volumina sæculorum*: quædam verò in scipso capite

nostro." S. August. in Psalm. 118. Serm. 16. ed. Ben. tom. iv. p. 1319.

P. 61. l. 10. "One united body, made up of souls mystically knit together" &c.] "Ecclesiæ nomine non una anima, sed multarum unitas, vel potius unanimitas designatur." S. Bernard. in Cantic. 1478. See the Collect for All Saints' day. "O Almighty God, who hast knit together thine elect in one communion and fellowship in the mystical Body of thy Son Christ our Lord," &c.

P. 66. l. 10. "What is a Church without grace? and how *can* grace consist without truth?"] We acknowledge truth, then, to be an essential ingredient in the whole system of the Catholic Church; her holiness and her triumphs must ever bear a direct ratio to her orthodoxy; the succession of the Church is a succession of *faithful* men, that is, men who, as to essentials, hold the truth in righteousness; the succession of the ministry is properly the Apostolical descent of men who *in the main* are true expositors or handers down of the Catholic faith, or as Mr. Gladstone terms them "the ordained hereditary witnesses to the truth, conveying it to us through an unbroken series from our Lord Jesus Christ and his Apostles." Yet though this is *one* office of the Apostolical succession, it does not seem the *main* one; that being rather, as it would seem, the hereditary preservation, exercise, and tradition of "the Means of Grace." The final cause of the Church's office is not *truth*, which, however, is a *property* of Christ's body, but rather God's good pleasure for His own glory, to "purify unto himself a peculiar people zealous of good works;" in short, not *knowledge as*

*such*, but sanctification ; purification *through* God's truth. This is the ultimate effect of "Grace," and to this end the succession of the Church and the succession of the ministry are ordained ; means of grace themselves, and means to the preservation and employment of other means, and, amongst the rest, of the Scriptures of truth. On the whole, then, it appears correct to speak of the Apostolical succession less as a channel of truth (though it is that also) than as a channel of the means of grace. There have been many hours of darkness in the Church's history, during which her teachers were "removed into corners," and truth was contented to retire into monasteries, finding only a few of the "hereditary witnesses" able and willing to vindicate her claims. But in the darkest times the means of grace (the furtherance of truth being also one of the fruits of grace) were uninterruptedly employed in originating and in fostering whatever of spiritual life and light there was in each generation in the Church. There never was a time when the clergy, though often mixing up much that was false or questionable with the fundamental verities of religion, did not *instrumentally* impart God's grace through His two sacraments. On these grounds I would submit, that the *main office* of the hereditary successors of the Apostles was not *so much* to bear witness to the truth (which they yet did *directly* by teaching the creeds, *indirectly* by their Christian profession and ministerial office, as *facts* presupposing the Christian verities) as to *hand down*, under a purer or a more debased form in a direct ratio to the truth which they held and taught, the *sacraments and the other means of grace* ; the validity of which, the learning or the ignorance, the perfect orthodoxy or the partial error, of the clergy regularly ordained in any given generation can neither give nor take away, seeing that it is God which worketh the *effect* of *His own sacra-*

*ments and ordinances* by the *hands* of His ministers as *instruments*, not as *givers*, of life.

P. 76. 3 lines from bottom. "Each succeeding age inherited the privileges of their progenitors in Christ: they did not *renew* and *re-invent* them," &c.] S. Pacianus (ap. Eccl. Anglic. Vind. Cathol., tom. ii. p. 316): "Jam et istud attendite, an hæc potissimum ædificata sit in fundamentis Prophetarum et Apostolorum ex ipso angulari lapide Jesu Christo, *si ante te cœpit*, *si ante te credidit*, *si a fundamentis prioribus* non recessit, *si non illa migravit*, *si non a reliquo corpore separata*, *suos sibi magistros*, et *propria instrumenta constituit*."

P. 77. 9 lines from bottom. "The succession we are here speaking of, as one means of grace, is not the Apostolical succession of *ministers*."'] Let me, however, most earnestly remind the reader, that, whilst for the sake of clearness I treat of these two successions *as if* they were separable, I yet carefully consider them as combined together and in fact inseparable. Any attempt at divorcing the one from the other, nay, any exclusive exaltation of the one to the virtual forgetfulness or depreciation of the other, is not only inconsistent with truth, but is fraught with dangerous evil. There is a class of men, which affects to speak of the Church, even if regarded as one continuous body, yet as independent of an Apostolical Ministry: and the tendency of this class is to schism, that is, ultimately to heresy. There is another class which is for ever preaching up an Apostolical succession of *ministers*, without saying a word about its *correlative*, (or rather that which comprehends it,) the succession and continuity of the Apostolical *Church*; and the tendency of their views is



sacerdotalism, i. e. a habit of regarding the *ministers* as the *Church*, and the people as simply made *for them to rule over*.

A right appreciation of these two combined and correlative successions would be an antidote to much popular error, such as that, by which a candidate for Holy Orders is commonly said to be intended and brought up for the Church, or again, as that which leads good Churchmen to speak of themselves as friends of the Church; an expression which evidently tends to make a man forget that he is a *member* of that Church, and that he is doing no more in her behalf than is conducive to his own best interests. In promoting her welfare and growth, he is actually promoting his own; so that to say he is friendly to the Church, involves the self-evident proposition that he is friendly to himself, for “who ever hated his own flesh?” To adopt Dr. Arnold’s expression, all Christians should be taught to look upon themselves not “as friends or *honorary* members of the Church, but as its most essential parts<sup>e</sup>.”

The important share which the laity possess in the Church is forcibly expressed by the same powerful thinker. “The end of the Church he maintained to be the putting down of moral evil. ‘And if this idea,’ he asks, ‘seems strange to any one, let him consider whether he will not find this notion of Christianity every where prominent in the Scriptures, and whether the most peculiar ordinances of the Christian religion are not founded upon it; or again, if it seems natural to him, let him ask himself whether he has well considered the legitimate consequences of such a definition, and whether, in fact, it is not practically forgotten?’ Its true nature he (Dr. Arnold) believed to be not an institution of the Clergy, but a living society of all Christians. ‘When I hear men talk of the Church,’ he

<sup>e</sup> Life and Correspondence of Thomas Arnold, D.D., late Head Master of Rugby School, 2nd ed., vol. i. p. 219.

used to say, ‘I cannot help recalling how Abbé Sièyes replied to the question, ‘What is the Tiers Etat?’ by saying, ‘La nation moins la noblesse et le clergè;’ and so I, if I were asked, What are the laity? would answer, The Church minus the clergy<sup>f</sup>.’” How painful it is to read, in the very next page, of Dr. Arnold’s “belief that an authoritative permission to administer the Eucharist, as well as Baptism, might be beneficially granted to civil or military officers, in congregations where it was impossible to procure the presence of clergy<sup>g</sup>.” Truly, if there are some amongst us who would exalt the clergy above their true level, there are others who would depreciate the office, as if it were of human and not of Divine institution.

One other remarkable observation may be quoted from the same work. “In our heavenly commonwealth the ‘jus civitatis’ is a thousand times greater than the ‘jus honorum;’ and he who most magnifies the solemnity of Baptism will be inclined to value most truly the far inferior solemnity of Ordination<sup>h</sup>.” Yet why should we *contrast* those Divine institutions with each other? Why not regard them *both* (without venturing to decide upon the degree of their *relative* value) as severally and jointly contributing to *one* common end, the *edification* of the Church of Christ?

P. 79. l. 8 from the bottom. “But if we look to the authorized formularies of our Church,” &c.] “So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of Eng-

<sup>f</sup> Life and Correspondence of Thomas Arnold, D.D., late Head Master of Rugby School, 2nd ed., vol. i. p. 218.

<sup>g</sup> *Ibid.*, vol. i. p. 219.

<sup>h</sup> *Ibid.*, vol. ii. p. 177.

land confesseth, it doth with reverence retain those ceremonies which do neither endanger the Church of God, nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founders." Canons of 1604; can. 30. Cardwell's "Synodalia," Oxford 1842, vol. i. p. 262.

P. 79. 4 lines from bottom. "Their language is uniform;" &c.] See particularly Bishop Jewel, Apol. Eccl. Anglic. (oct. ed., vol. iv. p. 12): "Nam quod nos appellant hæreticos, est illud crimen ita grave ut nisi videatur, nisi palpetur, nisi manibus digitisque teneatur, credi facile de homine Christiano non debeat. Est enim hæresis destitutio salutis, abjectio gratiæ Dei, discessio a corpore et Spiritu Christi."

P. 80. "... to the ancient doctors and the primitive Catholic Church."] It is hardly possible to read a page of Bishop Jewel's works without meeting with an express or tacit appeal to the old Fathers. This principle lies at the bottom of his whole argument, both in the Replie and in the Defence of the Apology. Passages without number might be quoted in support of the assertion in the text, but I content myself with the following: "Verily we, for our parts, as we have said, have done nothing in altering religion, upon either rashness or arrogancy; nor nothing, but with good leisure and great consideration. Neither had we ever intended to do it, except both the manifest and most assured will of God, opened to us in his Holy Scriptures, and the regard

of our own salvation had even constrained us thereunto ; for though we have departed from that Church, which these men call Catholic, and by that means get us envy among them that want skill to judge, yet is this enough for us, and it ought to be enough for every good and wise man, and one that maketh account of everlasting life, that we have gone from that Church, which hath power to err ; which Christ, who cannot err, told so long before it should err ; and which we ourselves did evidently see with our eyes, to have gone from the old holy Fathers, and from the Apostles, and from Christ himself, and from the Primitive and Catholic Church of God : and we are come as near as we possibly could to the Church of the Apostles, and of the old Catholic Bishops and Fathers ; which Church, we know, was sound and perfect ; and as Tertullian termeth it, a pure virgin ; spotted as then with no idolatry, nor with any foul or shameful fault ; and have directed, according to their customs and ordinances, not only our Doctrine, but also the Sacraments, and the form of Common Prayer.” Bishop Jewel’s Works, Def. of Apol., Part vi. ch. xvi. div.1. p. 614. ed. 1609.

Queen Elizabeth in her answer to foreign potentates touching the ejected Popish clergy, used these weighty words : “There is no new faith propagated in England, no religion set up, but that which was commanded by our Saviour, practised by the primitive Church, and unanimously approved by the Fathers of the best antiquity.” See Collier, Eccles. Hist., vol. vi. p. 264.

### LECTURE III.

P. 93. l. 14. “In short, did the significant action” &c.] “Juxta Judæorum denique sententiam, Spiritus Sanctus per Apostolicam etiam *χειροθεσίαν* collatus est. Act. viii.

17. et xix. 6. Et ipse quidem Sospitator noster Jesus Christus, cum ad Patrem jam ascensurus Apostolos suos in Episcopos consecraret, ut sui absentis vices in terris supplerent, et ecclesiasticam exercerent disciplinam, etiamsi manus eis non imponebat, in eos tamen sufflabat, dicens *λάβετε πνεῦμα ἅγιον*. Quem quidem Spiritum a Christo in ipsos sufflatum, Apostoli in alios, eodem quo Christus modo, sufflare non ausi sunt: sed juxta ritum conferendi Spiritum in lege Mosaica institutum, et hucusque e Judæis observatum, per manuum viz. impositionem, eundem communicarunt aliis, quos ipsi ordinarunt: qui eodem quoque modo deinde eundem contulerunt, et sic successive, non ad nostra tantum tempora, sed usque ad finem sæculi. Quo fit, ut qui etiamnum rite ordinantur, et manuum impositionem ab ipsis Apostolis successive continuatam accipiunt, Spiritus a Christo sufflati æque sunt participes, ac quibus ipsi Apostoli manus imposuerunt in quos sufflatus est. Qui autem hanc *χειροθεσίαν* non habent, quomodo legitimam veramque *χειροτονίαν* habere censeantur me prorsus latet." Guilielmi Beveregii. Annot. in Canones Apostol. p. 11. col. 1. Pandect. Canon. tom. ii.

P. 96. 3 lines from bottom. "Or that the pastor might not only be chosen and called by his flock, but derive his authority solely by virtue of *their* commission."] "We must remember, that the Church in its beginning did not form itself, neither did it ordain or appoint its own rulers, for 'Christ gave some Apostles, pastors, teachers,' yea they had their power given them somewhat before the Church was formed, (St. Matt. xxviii.,) to shew that they were not to depend upon the people for their power." Puller, "Moderation of the Church of England:?" a book lately and very seasonably reprinted.

P. 99. 1. 3. “And as we find it, so early as the time of Irenæus;”] (Bishop of Lyons, a disciple of St. Polycarp, fl. A.D. 180.) See lib. iii. contr. Hæres. c. 3. ed. Bened. p. 175. “Habemus annumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesiis, et successores eorum etiam ad nos, qui nihil tale docuerunt, neque cognoverunt, quale ab his deliratur. Etenim si recondita mysteria scissent Apostoli, quæ seorsim et latenter ab reliquis perfectos docebant, his vel maximè traderent ea quibus etiam ipsas Ecclesias committebant. Valde enim perfectos et irreprehensibiles in omnibus eos volebant esse, quos et successores relinquebant, suum ipsorum locum magisterii tradentes . . .” The next sentence shews that it was possible at that time to specify the successions of all the Churches, although he abstains from it for the sake of brevity, and contents himself with giving that of Rome, as the greatest, most ancient, and well known to all; and as the Church to which “propter potiorem principalitatem necesse est omnem convenire ecclesiam, hoc est eos qui sunt undique fideles, in qua semper ab his qui sunt undique, conservata est ea quæ est ab Apostolis traditio.” [This latter passage, it need scarcely be mentioned, is one of the few which affords a *handle* for the supporters of the uncatholic doctrine of the supremacy of Rome; but it is *only a handle*; since the fact of such supremacy is negatived by the evidence of six centuries, as well as by the independence of the Oriental Churches. See Bp. Jewel’s Replie, art. iv. : also the Def. of the Apol., Part 6. cap. 16. div. 2. p. 616. ed. 1609.

No well-informed Protestant will deny that the primitive Church of Rome was a very eminent one, both on account of her connexion with the then capital of the world, which is the true meaning of the words “propter potiorem principalitatem,” and on account of her faithfulness, *in*

*early times*, in maintaining the faith—but *both* these grounds of pre-eminence having ceased, our respect towards her is modified accordingly.]

S. Irenæus contr. Hæres. lib. iv. cap. 33. p. 272. “*Γνωστὸς ἀληθῆς, ἡ τῶν ἀποστόλων διδαχὴ, καὶ τὸ ἀρχαῖον τῆς ἐκκλησίας σύστημα κατα παντὸς τοῦ κόσμου*, et character corporis Christi secundum successiones episcoporum, quibus illi eam, quæ in unoquoque loco est, Ecclesiam tradiderunt, quæ pervenit usque ad nos custoditione sine fictione Scripturarum tractatio plenissima, neque additamentum neque ablationem recipiens.”

S. Irenæus, lib. v. c. 20. p. 317. “Omnes enim ii valde posteriores sunt quam Episcopi, quibus Apostoli tradiderunt ecclesias.”

To the testimony of Irenæus should be added that of Tertullian (fl. A.D. 192) de Præscrip. Hæret. cap. 32. (ed. Prior. p. 213.) “Cæterum, si quæ audent interserere se ætati apostolicæ, ut ideo videantur ab apostolis traditæ, quia sub apostolis fuerunt, possumus dicere: Edant ergo origines ecclesiarum suarum: evolvant ordinem episcoporum suorum, ita per successiones ab initio decurrentem, ut primus ille episcopus aliquem ex apostolis, vel apostolicis viris, qui tamen cum apostolis perseveraverit, habuerit auctorem et antecessorem. Hoc enim modo ecclesiæ apostolicæ census suos deferunt; sicut Smyrnæorum ecclesia Polycarpum ab Joanne conlocatum refert: sicut Romanorum, Clementem a Petro ordinatum itidem. Perinde utique et cæteræ exhibent quos ab apostolis in episcopatum constitutos apostolici seminis traduces habeant. Confringant tale aliquid hæretici.” See also lib. iv. cap. v. adv. Marcion. (ed. Prior. p. 415.) “Habemus et Joannis alumnos ecclesias. Nam etsi Apocalypsim ejus Marcion respuit, ordo tamen Episcoporum ad originem recens, in Joannem stabit auctorem. Sic et cæterorum generositas recognoscitur.”

P. 100. l. 14. “The humblest Bishop in the present day has received and can impart it likewise.”] “Quid enim facit excepta ordinatione Episcopus, quod Presbyter non faciat? Nec altera Romanæ urbis Ecclesia, altera totius orbis existimanda est. Et Galliæ, et Britanniæ, et Africa, et Persis, et Oriens, et India, et omnes barbaræ Nationes unum Christum adorant, unam observant regulam veritatis. Si auctoritas quæritur, orbis major est urbe. Ubicunque fuerit Episcopus, sive Romæ, sive Eugubii, sive Constantinopoli, sive Rhegii, sive Alexandriae, sive Tanis, ejusdem meriti, ejusdem est et sacerdotii. Potentia divitiarum, et paupertatis humilitas, vel sublimiorem vel inferiorem Episcopum non facit. Cæterum omnes Apostolorum successores sunt.” Hieronym. ad Evangelium, tom. iv. pt. 2. p. 803.

P. 102. l. 13. “And the manner of its communication” &c.] It has been well observed by a late writer, referred to in a subsequent note, “this ‘*laying on of hands*’ which, in our days, is seen to share the fate of other high truths, was from the beginning included amongst the fundamental ‘*principles*’ of the doctrine of Christ. In a statement of certain essential Catholic verities, which constitute what St. Paul calls ‘*the foundation*’ of Christian doctrine, this occupies a place. ‘Repentance,’ ‘Faith,’ ‘Baptism,’ ‘Resurrection,’ and ‘Eternal Judgment;’ these are the doctrines with which the ‘Laying on of hands’ is classed by the Holy Spirit. And it is of this ‘Laying on of hands’ that some men, in our days, fear not to speak lightly.” (Mr. Marshall’s Notes on the Catholic Episcopate, p. 47.) The whole argument upon the cases of Timothy, of Titus, and of the seven “angels” of the Apocalypse (from p. 46. to p. 95) is very ably conducted.



P. 102. 9 lines from the bottom. “(the germ of a well-known usage in the rite of ordination.)”] See however Dean Comber’s Discourse on Ordination, ch. iv. § 1. “. . . . when a Priest is ordained, the Priests that are present do all lay on their hands with the Bishop, which some would derive from Timothy’s being ordained ‘with the laying on of the hands of the Presbytery;’ but the Greek Fathers (i. e. Chrysost. and Theophyl. in loc.) and the Ethiopic Version expound that of the Bishops who joined with St. Paul in making Timothy a Bishop. And in the Greek Church none but the Bishop lays on his hands at the ordination of a Priest, as well as of a Deacon.” See also Beveridge’s note on the First Apostol. Canon, tom. ii. p. 10. At all events, however, whether derived from the passage in the Epistle to Timothy, or not, the custom of Presbyters laying on their hands upon the candidate for Priest’s orders *with* the Bishop, was of very early origin, as is proved by the third Canon of the fourth Council of Carthage; and by the sixth Canon of the Constitutions of the Church of Alexandria, quoted by Beveridge, (note on the Second Apostol. Canon, tom. ii. p. 13. col. 2). See also “The Perpetual Government of Christ’s Church,” by Bishop Bilson, ch. 13. Oxford, University Press, 1842. p. 324.

P. 103. 2 lines from the bottom. “And although it may be granted that the *terms* ‘Apostle,’ ‘Bishop,’ and ‘Presbyter,’ are in Scripture used *synonymously*,” &c.] It may even be admitted that during the Apostles’ life-time, the name of Bishop and of Presbyter designated one and the same office, those who had the power of transmitting orders being then (according to Theodoret, in 1 Cor. xii. 28.) distinguished by the name of Angels and Apostles. All that is contended for is, that, *under whatever name*,

there was always an order which had the *exclusive* power of *sending*, and that, when the Apostles had passed away, the *name* of Bishops was restricted to this exclusive office. See Beveridge. On this whole subject see also a learned dissertation in Collier, vol. vii. p. 102 to p. 112. On the whole, Collier's Eccl. History may be recommended *cum grano*. His peculiar opinions are never prominent, and in general he states *facts* and leaves them to the reader's judgment. On this subject also a full answer to the opponents of Episcopacy has been given by Mr. Marshall, p. 95. p. 114. His conclusion in p. 112 may be here transcribed. "To conclude:—the ecclesiastical order was, it should seem, at first, as follows: (1.) Apostles; (2.) Presbyters; (3.) Deacons; the title of Bishop being applied sometimes to one order sometimes to another. But when, after the Twelve were removed to the Church in Heaven, the name 'Apostle' seemed too sacred to be applied in its first latitude,—that is, to all the supreme governors,—it ceased to be so used, and the office which it had indicated was henceforward denoted by a title not hitherto restricted to that purpose, the order being now, (1.) Bishops; (2.) Presbyters; (3.) Deacons." Marshall's Notes on the Catholic Episcopate, p. 112.

P. 104. l. 1. "Yet there are clear indications of a distinction of Orders *in fact*."] St. Jerome has been often quoted in defence of the original equality of Bishops and Priests, (Epist. ad Evangel. ed. Bened. tom. iv. pt. 2. p. 802.) This equality, however, even that Father considers to have been superseded by the Apostles themselves, (see the end of the same epistle,) "ut sciamus *traditiones Apostolicas sanctas de Vetere Testamento, quod Aaron, et filii ejus, atque Levitæ* in templo fuerunt, hoc sibi *Episcopi, et*

*Presbyteri, et Diaconi* vendicent in Ecclesia.” The most strenuous champion for the distinction of orders could hardly desire a more definite illustration of the Christian scheme, than the distinction between Aaron, and the Priests, and the Levites respectively; and, in confessing this to have been instituted by the Apostles, St. Jerome, in fact, *confirms* the statement in the text, that this constitution was “established by the *Apostles* in every one of their Churches:” not forgetting the one very important exception which St. Jerome makes in favour of the Bishops, as alone qualified, after the Apostles’ departure, to *send* labourers into the vineyard. “For what,” he asks, “does the Bishop do, *except ordination*, which the Presbyter may not do?” *ibid.* On the whole, the adversaries of Episcopacy will gain nothing by alleging this opinion of St. Jerome, singular and unsupported as it is, in respect to the mode of stating the relation between the orders. Compare St. Jerome’s Letter to Oceanus, tom. iv. pt. 2. p. 647.

P. 104. l. 5. “At all events it is very shortly after the Apostles’ death, that, passing to the early Christian writers, we find the definite ordinance both as to *title* and *office*, which has ever since prevailed.”] “The adversaries *admit*, that the Churches were governed by Bishops within a very few years—the most extravagant say, within forty years—of St. John’s death. At *that* time, it is confessed, the Three Orders of the Priesthood were universally acknowledged. They might, indeed, with just as much reason, have fixed upon any other imaginary epoch; but we may be content here to take the admission as they make it. In the year 140, then, the Bishops throughout the world were in undisputed possession of their authority over Presbyters and Deacons.” Marshall on the Catholic

Episcopate, p. 83: to this is appended a note specifying the *admissions* of some of the leading Presbyterian Divines.

P. 104. 10 lines from bottom. “. . . . insomuch that lists have come down to us of the succession in various lines.”] See Leslie, “Qualifications requisite to administer the Sacraments:” Works, vol. ii. p. 724. “But to leave the fruitless contest about words, let this matter be determined as other matters of fact are. If I pretend to succeed any man in an honor or estate, I must name him who had such estate or honor before me, and the man who had it before him, and who had it before him; and so up all the way to him who first had it, and from whom all the rest do derive, and how it was lawfully deduced from one to another. This the Bishops have done, as I have shewn, and can name all the way backward, as far as history goes from the present Bishop of London, for example, to the first plantation of Christianity in this kingdom; so from the present Bishop of Lyons up to Irenæus the disciple of St. Polycarp, as before is told. The records are yet more certain in the great Bishopricks of Rome, Antioch, Alexandria, and others, while they lasted in the world. And though the records may not be extant of every small Bishoprick, which was less taken notice of, as the names of many kings are lost in obscure nations, of many mayors or sheriffs, who notwithstanding have as certainly succeeded one another as when the Records are preserved; I say though every Bishop in the world cannot tell the names of all his predecessors up to the Apostles, yet their succession is certain. And in most Christian nations there are Bishops who can do it; which is a sufficient proof for the rest, all standing upon the same bottom, and being derived in the same manner.” He adds (p. 725),

“This I have shewn in behalf of Episcopacy, and put the Presbyterians to prove their succession in the form of Presbytery, which they can never do; because, as I said before, the chronology of the Church does not compute from the succession of the Presbyters, but only of the Bishops, as being the chief governors of the Church. And therefore, though in many bishopricks, the roll of these Bishops is preserved from the Apostles to this day, yet there is not one bare Presbyter, that is, the minister of a parish and no more, no not in all the world, who can give a roll of his predecessors in that parish, half way to the Apostles or near it.”

Again Archbishop Potter: “This was the rise of Episcopacy according to Eusebius: and in the following parts of his history, he has given to us such exact and authentic catalogues of the Bishops who presided in all the principal cities of the Roman empire, from the Apostles down to his own time, that it is as impossible for an impartial man who shall compare this historian with the rest of the primitive Fathers, to doubt whether there was a succession of Bishops from the Apostles, as it would be to call in question the succession of Roman emperors from Julius Cæsar, or the succession of kings in any other country. Indeed, those who have been produced, and others who have been passed by, lest this discourse should be drawn out into too great a length, are such a multitude of unexceptionable witnesses as can scarce be produced for any other matters of fact, except the rise and progress of Christianity; so that whoever shall deny this may with better reason reject all histories whatever.” Discourse of Church Government by the most Rev. John Potter, Archbishop of Canterbury (Mr. Crosthwaite’s ed. 1839), ch. iv. p. 123. See also Bishop Bilson, Perpetual Government of Christ’s Church, ch. xiii. p. 332. Oxford ed.: “Now that in the

Churches planted by the Apostles and their coadjutors one hath been severed from the rest of the Presbyters, and placed above the rest in the honour of the episcopal chair, before there were any general councils to decree that manner of government, and so continued even from the Apostles' persons and hands to this present age, the perpetual succession of Bishops in those principal Churches where the Apostles and their helpers preached and governed, and likewise in all other Churches of the world following their steps, will strongly and fully confirm. If the Apostles placed Bishops with their own hands; if departing or dying they left Bishops to succeed them; if their disciples and scholars embraced and used that course to set Bishops above Presbyters for saving the Church from schisms, and left it to their aftercomers; I trust there are few men so deeply drowned in their own conceits, or wholly addicted to their fancies, but they will acknowledge the first distinction and institution of Bishops from and above Presbyters, was, if not commanded and imposed by the Apostles' precepts on the Church, yet at least ordained and delivered unto the faithful by their example, as the best way to maintain the peace and unity of the Church: and consequently the custom of the Church (which Austin speaketh of,) that the Bishop's office should be greater than the Presbyter's; and the decree of the whole world (which Jerome mentioneth), were derived from the Apostles, and confirmed by them, and may not be reversed and repealed after 1500 years, unless we challenge to be wiser and better able to order and govern the Church of Christ than the Apostles were.

“Eusebius, the first and best collector of ancient and ecclesiastical monuments, (Egesippus and Clemens being lost,) deriveth the succession of Bishops in the four principal Churches of the world, Jerusalem, Antioch, Rome,

and Alexandria, from the Apostles' age unto his own time : by which, as by a line, we may be directed to see what manner of episcopal succession the rest of the Churches had ; and from whom the first original of Bishops descended. I will set them down, as it were in a table, even from the Apostles and their followers, unto the time they met in the great Council of Nice, about 320 years after Christ ; and then examine more exactly whence they took their first beginning.

“ In the Church of

JERUSALEM.	ANTIOCH.	ROME.	ALEXANDRIA.
James the Ap.	Peter the Ap.	Peter and Paul.	Mark the Evang.
Simeon.	Euodius.	Linus.	Anianus.
Justus.	Ignatius.	Anacleus.	Abilius.
Zachæus.	Heros.	Clemens.	Cerdo.
Tobias.	Cornelius.	Euaristus.	Primus.
Benjamin.	Eros.	Alexander.	Justus.
Johannes.	Theophilus.	Sixtus.	Eumenes.
Mathias.	Maximinus.	Thelesphorus.	Marcus.
Philippus.	Serapion.	Higinus.	Celadion.
Senecas.	Asclepiades.	Pius.	Agrippas.
Justus.	Philetos.	Anicetus.	Julianus.
Levi.	Zebinus.	Soter.	Demetrius.
Ephrem.	Babilas.	Eleutherius.	Heraclas.
Joseph.	Fabius.	Victor.	Dionysius.
Judas.	Demetrius.	Zepherinus.	Maximus.
Marcus.	Paulus Samosat.	Calixtus.	Theonas.
Cassianus.	Domnus.	Urbanus.	Petrus.
Publius.	Timæus.	Pontianus.	Achilles.
Maximus.	Cyrillus.	Anterus.	Alexander.
Julianus.	Tyrannus.	Fabianus.	Athanasius.
Caius.	Vitalis.	Cornelius.	Petrus.
Symmachus.	Philagonius.	Lucius.	Timotheus.
Caius.	Eustathius.	Stephanus.	Theophilus.
Julianus.	{ Paulinus and Milesius. }	{ Xistus Dionysius. }	Cyrillus.
Capito.	Flavianus.	Felix.	
Maximus.	Porphyrius.	Eutichianus.	
Antoninus.	Alexander.	Caius.	

“ In the Church of

JERUSALEM.	ANTIOCH.	ROME.	ALEXANDRIA.
Valens.	Johannes.	Marcellinus.	
Dolichianus.		Marcellus.	
Narcissus.		Eusebius.	
Dius.		Meltiades.	
Germanion.		Sylvester.	
Gordius.		Mareus.	
Narcissus iterum.		Julius.	
Alexander.		Liberius.	
Marzabenes.		Damasus.	
Hymenæus.		Siricius.	
Zambdas.		Anastasius.	
Hermon.			
Macarius.			
Maximus.			
Cyrillus.			
Johannes.			
[ <i>Praylius.</i> ] <sup>i</sup>			
Juvenalis.			

“ These catalogues of the Bishops of Jerusalem, Antioch, Rome, and Alexandria, Eusebius pursueth unto the beginning of his own time; leaving off at Hermon, Bishop of Jerusalem; Tyrannus, Bishop of Antioch; Marcellinus, Bishop of Rome; and Peter, Bishop of Alexandria; the rest are supplied out of others, as in the see of Alexandria, Achilles, Alexander, and Athanasius out of Socrates; Vitalis, Philagonius, and Eustathius out of Theodoret; as also Macarius for Jerusalem. In the see of Rome, Marcellus and those who follow, out of Optatus and Augustine,” &c.

The Bishop then proceeds to offer corroborative evidence from various authors as to “ when these successions began, and who were the first authors and ordainers of them,” (p. 335). Let it be remembered that Eusebius had access to

<sup>i</sup> This name Bishop Bilson appears to have overlooked; or perhaps he followed the opinion of some writers, that Praylius was identical with Johannes.



the histories of his predecessors (now lost), and that lists of the successions were still extant in his day. To doubt evidence such as this, offered by a witness of unquestioned veracity, on the ground of its not being contemporary, appears to be carrying scepticism to an extreme. The catalogues to which Eusebius had access were to him the evidence of writers who were contemporary successively with the respective Bishops in each line. If testimony like his to a *fact*, i.e. to the existence of those records, is to be disputed, it is difficult to conceive how history can be written at all.

The following is the continuation of the Catalogue of the Bishops of Jerusalem down to the year 1733, which I have derived from the third volume of Le Quien's learned work, *Oriens Christianus*, p. 162. to p. 528<sup>j</sup>. It is added, as *one* example of a line (suspended indeed for thirty-seven years, but) in fact uninterrupted; and Jerusalem is selected rather than Rome, as being *the first established see*, and as designated by St. Jerome as *the mother of all Churches*; "Hierosolymitanæ autem ecclesiæ, quæ mater est omnium ecclesiarum" &c. S. Hieron. de Script. Ecclesiast. cap. 112.

<i>Praylius</i> . [c. A.D. 417.]	<i>Eustochius</i> .	<i>Joannes V.</i> [A.D. 705.]
<i>Juvenalis</i> .	<i>Macarius</i> .	<i>Theodorus I.</i>
<i>Anastasius Geruntius</i> .	<i>Joannes IV.</i>	<i>Eusebius</i> .
<i>Martyrius</i> .	<i>Amos</i> .	<i>Elias II.</i>
<i>Salustius</i> .	<i>Isacius</i> . [A.D. 600.]	<i>Georgius</i> .
<i>Elias I.</i>	<i>Zacharias</i> .	<i>Thomas</i> . [A.D. 807.]
<i>Joannes III.</i> [A.D. 513.]	<i>Modestus</i> .	<i>Basilius</i> .
<i>Petrus</i> .	<i>Sophronius</i> <sup>k</sup> .	<i>Sergius</i> .

<sup>j</sup> The same work furnishes in tom. ii. the succession of the Patriarchs of Alexandria, and of Antioch, down to the year 1735.

<sup>k</sup> The Church of Jerusalem was, through the usurpation of the Pope of Rome, administered vicariously, from A.D. 643. to 680. by Stephanus Dorensis Episcopus, Joannes Philadelph. Episcop., Theodorus Presbyter: but this interval, when the Patriarchal power was, as it were, in abeyance, is only a temporary suspension of the line of succession, and two of the Pro-Patriarchs were Bishops. But it may serve to illustrate the accuracy with which these records were preserved.

<i>Salomon.</i>	<i>Simeon II.</i>	<i>Dorotheus I.</i>
<i>Theodosius.</i>	<i>Sabbas I.</i> [A.D. 1099.]	<i>Theophilus II.</i> [circ. A.D. 1400.]
<i>Elias III.</i>	<i>Jacobus II.</i>	<i>Theophanes II.</i>
<i>Sergius II.</i> [A.D. 907.]	<i>Arsenius II.</i>	<i>Joachim.</i>
<i>Leontius.</i>	<i>Joannes VII.</i>	<i>Theophanes III.</i>
<i>Anastasius.</i>	<i>Nicephorus II.</i>	<i>Abraham.</i>
<i>Christophorus.</i>	<i>Athanasius II.</i>	<i>Jacobus III.</i>
<i>Agatho.</i>	<i>Leontius.</i>	<i>Marcus III.</i>
<i>Joannes VI.</i>	<i>Dositheus I.</i>	<i>Gregorius III.</i> [circ. A.D. 1500.]
<i>Christophorus II.</i> [A.D. 1010.]	<i>Marcus II.</i>	<i>Dorotheus II.</i>
<i>Thomas II.</i>	<i>Theophanes I.</i> [circ. A.D. 1200.]	<i>Germanus.</i>
<i>Josephus II.</i>	<i>Gregorius II.</i>	<i>Sophronius V.</i>
<i>Alexander.</i>	<i>Athanasius III.</i>	<i>Theophanes IV.</i> [A .D. 1608.]
<i>Agapius.</i>	<i>Thaddæus.</i>	<i>Paisius.</i>
<i>Hieremias, or Orestes.</i>	<i>Sophronius III.</i>	<i>Nectarius.</i>
<i>Theophilus.</i>	<i>Athanasius IV.</i>	<i>Dositheus II.</i>
<i>Arsenius.</i>	<i>Gabriel Brula.</i> [circ. A.D. 1300.]	<i>Chrysanthus.</i>
<i>Jordanus.</i>	<i>Lazarus.</i>	<i>Milatheus,</i> [A.D. 1733.]
<i>Nicephorus.</i>	<i>Sophronius IV.</i>	
<i>Sophronius II.</i>		
<i>Euthymius.</i>		

P. 104. l. 14. "It can be proved that thenceforth the order of Bishops was exclusively entrusted with the power of transmission." See this most convincingly proved by Bishop Bilson, *Perpetual Government, &c.* p. 325. (Oxford ed. 1842.) The reader is recommended to consider attentively the instances he brings, 1st. of an ordination of Priests and Deacons being accounted invalid, because a Presbyter read the words of ordination, instead of the Bishop, who only laid on his hands, being pained with sore eyes; 2nd. The well-known story of Ischyrras, who pretended to be a Presbyter, having been ordained by a Presbyter, Colluthus, but who was declared on that account by a Council at Alexandria, under the famous Hosius, to be a mere layman, and so remaining all his life; upon which Bishop Bilson remarks, "You shall do well considerably

to read the place (i. e. Athanas. ad Imp. Const. Apol. ii. tom. i. p. 732. Par. 1627); it importeth the universal consent of the primitive Church to have been this, that no Presbyter could ordain a Presbyter; but those that received imposition of hands from any such, were throughout the Church of Christ esteemed and reputed mere laymen, and not otherwise accepted to the Lord's table." 3rdly. The Bishop alleges the story of Maximus. (Concil. Constantinopol. i. can. 6.) The whole, however, of this masterly work should be attentively studied. One more quotation must be given, in which the Bishop sums up this part of his argument. "Wherefore I see no cause why some writers in our days should discredit the report and reason, which Epiphanius (adv. Hæres. 65.) maketh against Acrius, that a Presbyter could not be equal with a Bishop; forsomuch as this order of Bishops 'engendereth fathers unto the Church;' and the order of Presbyters, 'not able to beget fathers, by the regeneration of Baptism, begetteth children unto the Church, but not fathers or teachers, and so no possibility to make a Presbyter that hath not received power to impose hands' equal with a Bishop. For what doth Epiphanius avouch in these words, which Athanasius, Jerome, Chrysostom, and Ambrose do not likewise avouch? or what saith he more than the primitive Church in her general and provincial councils decreed against Colluthus, Maximus, and others; and observed without alteration ever since the Apostles died? If we reject this assertion of Epiphanius, that only Bishops should impose hands to ordain, and not Presbyters, we reject the whole Church of Christ, which interpreted the Scriptures in this behalf as Epiphanius did; and confirmed the very same resolution with the continual practice of all ages and countries where the gospel hath been preached and believed; for by power to ordain, the Christian world hath always distinguished

Bishops from Presbyters, as it is easy to be seen by all the monuments of antiquity that are extant to this day, either of councils, stories, or fathers.” Perpetual Government, &c. pp. 331, 332. See also Beveridge’s learned note on the second of the so-called Apostolical Canons, Cod. Can. tom. ii. Annot. p. 12—15.

P. 104. l. 3 from bottom. “. . . . that order was very early taken for the better preservation of one unbroken line, by the canon providing that every Bishop should be consecrated by three Bishops at least.”] For the proof of this highly important fact I would refer the reader to Beveridge’s learned note on the first of the so-called Canons of the Apostles. Although the genuineness of this collection of early canons, as to their *immediate* Apostolic origin, is generally abandoned, yet the learned as generally consider that it is to be referred to a very early age, and that it bears evidence to the practices actually existing at the time of its compilation. The first canon runs thus: *Ἐπίσκοπος χειροτονείσθω ὑπὸ ἐπισκόπων δύο ἢ τριῶν.*

The germ of this canon Bishop Beveridge traces to 1 Timothy, iv. 14. (where “the Presbytery” is interpreted by Chrysostom and Œcumenius to mean “Bishops”), and to Acts xiii. 1, 2, 3. He then shews from more than one source, that (except in a few cases specified) no Bishop was from the first considered to be canonically ordained, on whom three Bishops at least had not laid their hands; that the rite of imposition of hands, and even the number of ordainers, was probably derived from the Jews. The Bishop then cites the following Canons and Councils: Concil. Nic. can. 4; Concil. Carth. 2. can. 12; 1 Carth. can. 53; Carth. 4. can. 2; Arel. 1. can. 21. (requiring, *if possible,*

seven ordainers); Arel. 2. can. 5; Araus. i. can. 21; Hippon. can. 39. He then sums up his account as follows: "Hunc porro ternarium Episcoporum ad Episcopum constituendum confluentium numerum a Græcis observari Euchologium docet, tit. de ordin. Episc. p. 302, et eundem a nostrâ quoque Ecclesia religiose retineri ex Ordinalis nostri Rubricâ satis patet . . . . Hunc itaque ritum ab ipsis Apostolis usitatum et a viris Apostolicis præceptum, nostra quoque Ecclesia religiosè admodum observat; qui, quoad fieri potest, ubique proculdubio observandus est." Beveridge then proceeds to consider the cases of necessity, which have been thought to dispense with the rigorous observance of the *number* specified; where *two*, or even *one*, have been deemed sufficient. He specifies particularly the case of the first English Bishop of London, Melitus, ordained (with Pope Gregory's express permission) by Augustine alone. But even in such cases the particularity with which Christian writers specify the exception and the cause of it, proves the general stringency of the rule.

It appears to me that it is impossible to read this note without coming to the conclusion, that the injunction in the Rubric<sup>1</sup> of the "Order for consecrating Bishops" is derived from the uniform practice of primitive times, followed by that of each succeeding generation.

If this be granted, what is the result? No other than this; that, in every *single* ordination considered abstractedly

<sup>1</sup> Rubric; "Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying, 'Receive the Holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the imposition of *our* hands; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'" The force of the plural pronoun in italics will be seen by comparing "the Form of making of Deacons," where, the Bishop acting alone, the clause is omitted.

from the line of succession in which it is a link, collusion, mistake, and irregularity are by this rule rendered in a high degree improbable ; and, with regard to a long *series* of such ordinations linked together in a *succession*, that they are rendered next to impossible. For, take the case of any modern Archbishop of Canterbury, it would be difficult for *one* of his ordainers to *pretend* (without the risk of instant detection), or even to be mistaken as to his claim, to the *regular* possession of episcopal functions—not only his own conscientious knowledge, but public notoriety is an adequate guarantee against imposture or error—but even supposing, for argument's sake, that *one* such spurious ordainer could be found amongst the *three*, it is beyond the bounds of credibility, that, under the guard of the same notoriety, a similar mistake or collusion could take place with regard to the *other two* also ; and so, if the act of *one* is invalid, its invalidity is *cured* by the legitimate act of *two*. Now what we have thus far supposed of a modern Archbishop, was true, of every Bishop in their respective generations, from the Apostolic age downward ; there were the same regulation, at least equal notoriety, and even more jealousy as to the purity of the descent. When the *Apostles* ordained, doubtless it was not necessary that any should be associated with them in the official act, though even *their* act of ordination was ratified and witnessed (to say the least) by the joint act of the Presbytery ; but, very shortly after their time, we find the regulation in question *recorded* (how long it had been *practised* we nowhere read) ; and, for the notoriety and jealousy which were observable in the early Church, we probably have hardly an adequate notion of the extent to which they prevailed, when the Catholic Church was *one*, and when the addition of each new Bishop to the Episcopal Roll was regularly notified by public letters to his already recognised colleagues throughout

Christendom, (a wholesome practice which was discontinued in consequence partly of the usurpation of the Pope. See Bishop Jewel's Defence of the Apology, part 2. fol. ed. 1611. p. 129.)

And if this were all; if it were only that each generation *by itself* was thus secured against the probability of a *break*, at that particular moment, in the Episcopal line of succession, we might surely look upon this ecclesiastical rule as nothing short of providential. But we cannot stop here. No single Bishop, and still more no *generation* of Bishops, can be considered as *isolated*, any more than any individual man in the natural succession of the generations of mankind. In the nature of things, each Bishop with his contemporaries is *related* to those who went before, and to those who come after him. Let us see, then, what results from the canon in this *hereditary* point of view.

The Archbishop, in the case supposed, had, as we have seen, his Episcopal character conferred by three Bishops at least<sup>m</sup> simultaneously laying their hands upon him. But *each one* of those *three* ordainers had been also consecrated by *three*, *any one* of whom would, as Beveridge has shewn us, have been *in case of necessity sufficient*. So that there had been *nine* ordainers *actually* concerned in the consecration of the three ordaining Bishops before us, and *virtually* in that of the Archbishop elect. Again, *each* of the said *nine* had been also consecrated by *three*, so that in the *third step* already there are as many as *twenty-seven* guarantees to the regularity of the consecration in hand. So far, then, are the probabilities of a valid consecration in the line of the Apostolic succession from being weakened by distance from the Apostles' age, that, at each several step in the ascending scale of succession, the guarantees for validity

<sup>m</sup> Three at least are *required*; but in fact four or even more are generally present.

are increased, and, consequently, the chances of error or corruption are diminished, according to *the abstract calculation, in a geometrical ratio.*

In *practice*, doubtless, we shall have to make allowance for the probable recurrence of the same Bishop's name in more than one of the several lists of Bishops engaged in each ordination; yet after the actual deduction of such *duplicate* guarantees, the number of *independent* ordainers, to whom the validity of *any particular consecration* is to be referred, will be such as to surprise those, who have never adverted to the working of the primitive Canon under consideration. It will be sufficient to mention, that in tracing the spiritual pedigree of the present Archbishop of Canterbury, *four independent* ordainers can be actually named in the *first* step of the ascending scale; *ten* in the second; *twenty-four* in the third; and, in the fourth, no less than *forty-one*.

In order that this interesting result may be exhibited in one view, Mr. Perceval in his valuable treatise, entitled "An Apology for the Doctrine of the Apostolical Succession," (2nd ed. 1841.) has compiled from authentic sources a Table of the "Episcopal Descent of the present Archbishop of Canterbury, traced in full for four Successions," (Append., p. 238.) Mr. Perceval has also given lists of all the English and Colonial Bishops (with the names of their respective consecrators), from Cranmer downwards, (as well as of the Bishops uncanonically consecrated during Queen Mary's reign). The whole work is most valuable; and so convincing is the *ocular* demonstration afforded of the reality of the transmission of our Orders, that we cannot help wishing, that what an individual clergyman has with great labour performed, might in future be done periodically *by authority*. It would be easy to *continue* the lists, taking them up where Mr. Perceval has left off, and



numbering each new Bishop according to his plan. It is the practice of the Sister Church in America, in publishing their Episcopal lists, to print, opposite to the name of each Bishop, the names of his ordainers. It would be well, if a similar precaution were adopted amongst ourselves. A *series* of such lists, so published from time to time, would be an irrefragable evidence, to present and future times, of the uninterrupted purity of the Apostolical Commission as handed down in our branch of the Church.

Let it be remembered, that what has been here demonstrated of the present Archbishop of Canterbury as to the evidence of the Apostolicity of his orders, applies to every Bishop in every line of succession, as ascertainable in his own day. From the earliest times the Diptychs or Registers of each Church were preserved as jealously as the Archiepiscopal Records are at this day in the Archives at Lambeth.

The immediate occasion for the foregoing observations was furnished by an article which appeared not long ago in the Edinburgh Review, and which has been subsequently ascertained to have been written by Mr. Macaulay. That it is written with acuteness and vigour it would be neither wise nor just to deny; but it is impossible for any one acquainted with the History of the Church, to avoid perceiving great, though doubtless undesigned, mis-statements of facts, and much greater brilliancy than accuracy or solidity of reasoning. The passage to which I am particularly adverting will be found in Mr. Macaulay's Essays, vol. ii. p. 479. (Review of Gladstone on Church and State.)

“ Now it is probable, that no clergyman in the Church of England can trace up his spiritual genealogy from Bishop to Bishop so far back as to the time of the Conquest. There remain many centuries during which the

history of the transmission of his orders is buried in utter darkness. And whether he be a priest by succession from the Apostles depends on the question, whether, during that long period, some thousands of events took place, any one of which may, without any gross improbability, be supposed not to have taken place. We have not a tittle of evidence for any one of these events. We do not even know the names or countries of the men to whom it is taken for granted that these events happened. We do not even know whether the spiritual ancestors of any one of our contemporaries were Spanish or Armenian, Arian or Orthodox. In the utter absence of all particular evidence, we are surely entitled to require that there should be very strong evidence indeed that the strictest regularity was observed in every generation, and that episcopal functions were exercised by none who were not Bishops by succession from the Apostles. But we have no such evidence. In the first place, we have not full and accurate information touching the polity of the Church during the century which followed the persecution of Nero. That during this period the overseers of all the little Christian societies scattered through the Roman empire held their spiritual authority by virtue of holy orders derived from the Apostles, cannot be proved by contemporary testimony, nor by any testimony which can be regarded as decisive.

\* \* \* \* \*

“ Extreme obscurity hangs over the history of the middle ages; and the facts which are discernible through that obscurity prove that the Church was exceedingly ill regulated. We read of sees openly sold, transferred backwards and forwards by popular tumult, bestowed sometimes by a profligate woman on her paramour, sometimes by a warlike baron on a kinsman still a stripling. We read of Bishops of ten years old, of Bishops of five years old, of

many Popes who were mere boys, and who rivalled the frantic dissoluteness of Caligula, nay of a female Pope.”

To the greater part of this extraordinary passage it is impossible to return an adequate answer within the limits of the present work. Something however has been done in the preceding notes, by which the reader may be enabled to judge, what foundation there is for saying that “it is probable that no clergyman in the Church of England can trace up his spiritual genealogy so far back as to the time of the Conquest;” and “that there remain many centuries during which the history of the transmission of his orders is buried in utter darkness.” How is it, then, that the list of Archbishops of Canterbury is complete up to Augustine, in the beginning of the seventh century? Whence did Matthew Parker, Archbishop of Canterbury, derive the catalogue which he has given of his predecessors? Or from what materials did Bishop Godwin compile his learned work<sup>n</sup>? Is the history of these four centuries silent as to the transmission of Episcopal orders? (for this is the true question, inasmuch as each individual clergyman need go no farther than the Bishop who ordained him, and the question thenceforward becomes a question of *Episcopal* consecrations, and this is *sufficiently* attested by the line of the *Archbishops*, even if no records of the other sees were extant, a supposition quite contrary to the facts.) Is it indeed true, that “we have not a tittle of evidence for any one of these events” prior to the age of the Conquest? Did the venerable Bede never write? Are “the names and countries of the men to whom these events happened” utterly unknown? Is not even the country of Theodorus known to us? These and such like questions to an indefinite extent are suggested by the conjectures of the

<sup>n</sup> De Præsulibus Angliæ.

Reviewer. All the sources of ecclesiastical history fare alike; Eusebius, Tertullian, Irenæus are met, like Bede, with the authoritative assurance, "We have no such evidence:" "we have not full and accurate information of the Church during the century which followed the persecution of Nero." How far all this is true, a perusal of the *works* from which extracts have been given above, will enable the reader to judge; and till these works have been read *and refuted*, no man is justified in adopting the confident tone in which the Reviewer indulges.

Dismissing all this, however, as mere conjectural writing, we may proceed to observe, that a fact is *assumed* as the basis of the above argument such as it is. The whole of this reasoning plainly rests upon the *assumption* that each individual clergyman can only trace his orders *theoretically* through a *single* line of ordainers up to the Apostles. Enough has been said to shew how untenable this hypothesis of a *single* line really is—and if, instead of a single line, there is, in each generation, a triple or quadruple one; if the chances of failure progressively decrease as we go on to the Apostolic age, so that the great number of persons through whom the succession has been derived, so far from increasing the chances against any individual's valid orders, are actually a greater guarantee for their validity; then, although, from the natural loss of records, we may grant, that we cannot *prove* that during a certain period "the overseers of all the *little* Christian societies scattered through the Roman empire held their spiritual authority by virtue of holy orders derived from the Apostles," yet the *fact* of the existence from the earliest age of the Canon alluded to in the text,—coupled with the *fact* that lists of the overseers of the *great* Christian societies in the Roman empire (lists which there is no more ground for discrediting than there is for disputing the succession of the Roman

emperors)—and further supported by *every known fact* of Ecclesiastical history, without so much as one fact against it,—this fact affords the highest degree of probability which any reasonable man can desire, that an uniform system of spiritual polity was established for dioceses of all descriptions, whether large or small, for “Eugubium” as well as “for Rome.”

Let us suppose then, for argument’s sake, what is beyond the bounds of credibility, that in every consecration since the Apostles’ time, *one* of the three consecrators was canonically disqualified, that there was always some Pope Joan, or some Boy Bishop, or some simoniacal intruder, concerned, still it would only follow that the probability in favour of the validity of any given ordination was diminished *one third*, so that the chances, even then, would greatly preponderate in its favour. Yet, we must confess, to suppose all this would be to doubt God’s presence with His Church; and therefore we may throw the onus probandi upon Mr. Macaulay. It is for him to shew, if he can, *how often* such disqualifying circumstances have occurred in the English line of succession; how far the leaven of Arianism, or of a female Pope (if Mr. Macaulay believes in her existence), or of a Boy Bishop, has really and in deed infected the purity of our orders.

—— Mr. Macaulay ends by adopting the language of Chillingworth, . . . “so that the assurance hereof (that is, of the succession of orders) is like a machine composed of an innumerable number of pieces, of which it is strangely unlikely but some will be out of order, and yet if *any one* be so, the whole fabric falls of necessity to the ground.”

But it is evident that this acute writer has fallen into the same mistake. He clearly supposes the possible failure of *one* of ten thousand probables or requisites, conclusive against the succession; as it might be thought to be, if

the line of those probables were made up of *single successive links* one depending upon the other. The force of the illustration depends upon the *assumption* that each several piece of the machine rests singly upon another—which we deny, and which can never be proved so long as the Canon of the Councils aforesaid is acted upon in the Church. If the pieces do not severally and jointly depend upon each other, it is evident that some may be withdrawn or damaged without of necessity bringing the fabric to the ground.

In what I have here offered, nothing has been farther from my thoughts than to speak harshly or disrespectfully of Mr. Macaulay. It is impossible to do otherwise than admire his splendid talents, his retentive memory, his powers of ratiocination, his great erudition. But it is no disparagement even to him to say, that he has hitherto very imperfectly examined Ecclesiastical History. If he will only bring his mind to bear upon the original documents, illustrated by such master-spirits as Beveridge, and Bilson, and Pearson, he will at least see reason to reconsider his hasty conclusions against a divinely-appointed ordinance; nay, he may even now become (and the world has lately seen stranger things) the most powerful advocate of the Reformed Catholic Church of England.

P. 105. l. 8. “. . . the fuller development of the historical argument.”] This argument has been so fully traced by some of our greatest Divines, that it seems superfluous and almost presumptuous to attempt more than to refer the reader to their unanswerable works. See in particular Archbishop Potter on Church Government, (Crosthwaite’s ed.) from p. 103 to p. 134: Bishop Pearson’s *Vindiciæ Ignatianæ*, which settled for ever the genuineness

of the works of Ignatius, the earliest witness (as early as A.D. 101.) for the three orders, for their Divine institution, for the superiority of Bishops, for the necessity of the threefold subordinated ministry to the regular constitution of any Church, and to its communion with Christ.

P. 106. l. 9. "And this form she has maintained, &c. notwithstanding the exceptions expressly taken against it by the Puritans."] Cartwright in No. XVIII. of his unsound propositions (ap. Collier, Eccl. Hist., vol. vi. p. 487) says, "these words 'Receive,' &c. at the ordination of ministers is a ridiculous and wicked expression."

The following is Archbishop Whitgift's answer to certain Sussex incumbents who objected *inter alia* to this form. Collier, Eccl. Hist., vol. vii. p. 19. "The third doubt was of these words in the book of ordering priests and deacons, &c. 'Receive ye the Holy Ghost.' It was answered, that the Bishop did not thereby look upon himself to give the Holy Ghost, but only 'instrumentaliter,' even as the minister gives baptism when he says, 'I baptize thee in the name,' &c. Whereby he does not take upon him to be the author or giver of baptism, but the minister thereof only, as John the Baptist did, for Christ only is the giver of the Holy Ghost and of baptism; John and others are the ministers of the sacrament, and of the ceremony.

"The words are Christ's words, used in the admitting of the Apostles into the ministry, and therefore used by us in the like action, to signify that God, by our ministry and imposition of hands, as by his instruments, doth give his Holy Spirit to all such as are rightly called to the ministry. With which answer they were likewise satisfied."

See Barclay's attack upon this form, "Apology for the Quakers," Prop. X. p. 298. ed. 1701.

It ought to be mentioned, however, that the earliest record which has come down to us of this form of benediction is in a Pontifical of the Church of Mayence, circ. A.D. 1300. See "An Apology for the Doctrine of the Apostolical Succession," by the Hon. and Rev. A. P. Perceval; second edition, p. 156.

P. 107. line 8. "That a Clergy *by succession* is of indispensable obligation," &c.] It should be remembered that the old genuine Presbyterian claimed *this* succession, as well as the Church of England. The question was whether the Presbyterian or the Episcopal *succession* was the true one; or whether they were both indifferently genuine. Presbyterians, in modern times (probably on account of their earlier defeats by the champions of Episcopacy) appear to have abandoned this ground; and it seems to have been forgotten or undervalued even by some within our communion, who *have inherited* this Apostolic succession, in its only pure form, *without knowing it*.

P. 107. l. 11. "That a self-instituted ministry is a dangerous deceit," &c.] ". . . nec episcopus computari potest, qui evangelicâ et apostolicâ traditione contemptâ, *nemini succedens a seipso ortus est*. Habere namque aut tenere ecclesiam nullo modo potest, qui ordinatus in ecclesiâ non est." Cyprian ad Magnum, p. 152.

P. 108. l. 3. "And assuredly, when we look to the condition of those religious communities which have *wilfully* abandoned this succession, we shall see enough to confirm our conclusions," &c.] Edwards, a Presbyte-



rian, and a zealous adherent of the parliamentary faction in the Great Rebellion, gives the following fearful picture, in his *Gangræna*, of the result of the experiment of a change from the Episcopal to the Presbyterian government, as ascertained at the end of four years' trial. Epist. Dedicatory to the Lords and Commons. " . . . You have, most noble Senators, done worthily against Papists, Prelates, and scandalous Ministers, in casting down images, altars, crucifixes, throwing out ceremonies, &c.; but what have you done against other kinds of growing evils, Heresy, Schism, Disorder, against Seekers, Anabaptists, Antinomians, Brownists, Libertines, and other sects? You have destroyed Baal and his priests; but have you been zealous against the golden calves, and the priests of the lowest of the people? Are not these grown up, and daily increase under you? are any effectual means used against them? You have made a reformation, and, blessed be God, who put into your hearts to do such things, but with the reformation have we not a deformation, and worse things come in upon us, than ever we had before? Were any of these monsters heard of heretofore, which are now common among us? as denying the Scriptures, pleading for a toleration of all religions and worships, yea, for blasphemy and denying there is a God? You have put down the Book of Common Prayer; and there are many among us who have put down the Scriptures, slighting, yea blaspheming them. You have broken down the images of the Trinity, Christ, Virgin Mary, Apostles; and we have those who overthrow the doctrine of the Trinity, oppose the Divinity of Christ, speak evil of the Virgin Mary, slight the Apostles. You have cast out the Bishops and their officers; and we have many that cast down to the ground all ministers in all reformed Churches. You have cast out

ceremonies in the Sacraments, as the Cross, kneeling at the Lord's Supper; and we have many cast out the Sacraments, Baptism, and the Lord's Supper. You have put down Saints' days; and we have many make nothing at all of the Lord's days, and Fast days. You have taken away," &c.—The writer did not perceive that these evils had arisen from overlooking the mutual coherence and dependence of the several appointed means of grace upon each other; and that wilfully to discard one, endangered the whole. What would he have thought, if he had lived to see *all* the congregations of Presbyterians, as such, throughout England, lapsed to Socinianism?

Whilst these notes were in preparation, a book fell accidentally into my hands, which corroborates in a most painful way the statement in the text respecting the consequences which have ever resulted from the abandonment of the divinely-appointed government of the Church. Under the unpretending title of "Notes on the Episcopal Polity of the Holy Catholic Church, with some Account of the Development of the Modern Religious Systems," the author, the Rev. T. W. Marshall, has produced the most convincing argument in defence of an Episcopal succession which has appeared in modern times. The work is arranged as follows: 1. An Introduction, in which the *à priori* objection to the truth of the Catholic system of Polity, and the antecedent probabilities in its favour derived from Prophecy and prescription, are briefly discussed. 2. The positive evidence of Holy Scripture in recognition of the Episcopate. 3. The testimony of Antiquity, including the first four ages of Christianity. 4. The Admissions of Adversaries. 5. (The most valuable of the whole work.) The argument "supplied by the actual history of those religious bodies which have been severed from the Apostolical Succession, and which

were originally founded either upon the deliberate rejection of the divine office of the Episcopate, or the supposed sufficiency of other modes of ecclesiastical discipline for preserving in its integrity ‘the faith once delivered to the saints.’” (Advertisement, p. vii.)

The Advertisement concludes with these emphatic words. “And although hitherto many have been able to resist the combined testimony of Prophecy, Scripture, and Antiquity, and even to justify their adherence to the modern systems in spite of the explicit confessions of the very men by whom they were first framed, we may perhaps hope, that the present aspect of those systems, and their uniform development—without so much as a single exception—into nurseries of heresy and unbelief, may constrain some few, at least, to reconsider their hazardous position, and to relinquish, while yet they may, the unhappy inventions, upon which—let it be reverently said—the Almighty seems at length, by abandoning them to utter decay, to have pronounced judgment before our eyes.”

P. 109. “. . . calumnies, which have only led to a more triumphant vindication of the validity of our Orders.”] The “Nag’s Head” story, never heard of for many years after the time alleged, and discredited by most respectable Roman Catholics, gave rise to more than one most powerful vindication of the full canonical regularity of Archbishop Parker’s consecration. See especially Archbishop Bramhall’s “Consecration of Protestant Bishops vindicated,” and Courayer’s *Vindication of the Validity of English Orders*, (ed. of 1844, in the Editor’s Introduction to which the above calumny is examined with great care.)

P. 117. l. 1. “In the Visitation of the Sick.”] In the Hampton Court Conference (the first day, in the absence of the non-conformists) a discussion took place as to the different forms of Absolution. The king expressed his approbation of them all, especially (as an apostolical ordinance) of that *particular* and *personal* form (as the Bishop of London termed it) in the Visitation of the Sick; the Bishop affirming that it was retained in the Confessions of Augsburg, Bohemia, and Saxony.—See Collier, Eccles. Hist., vol. vii. p. 274.

P. 122. l. 11. “Knowing the corruption to which this error” (of the undue exaltation of Orders) “has led the Church of Rome,” &c.] Dr. Arnold seems to think it impossible with any consistency to hold the doctrine of the Apostolical Succession, and yet reject the Romish notion of a real *proper sacrificing Priesthood*. “But the Priesthood,” he argues, “and the Succession are inseparable,—the Succession having no meaning whatever if there be not a Priesthood, as W. Law saw and maintained; arguing, and I think plausibly enough, that the succession was necessary to carry on the priestly virtue which alone makes the acts of the ministry available. Now as the authorized formularies of our Church are perfectly free from this notion, and as the twenty-third Article to my mind implies the contrary,—for no man, who believed in the necessity of a Succession, would have failed to omit” [Qu? would have omitted] “that, to him, great criterion of the lawfulness of any ordination,—it has always vexed me to see our Clergy coquetting as they do with the doctrine of Succession, and clinging to it, even while they stoutly repudiate those notions of a Priesthood which the Succession doc-

trine really involves in it °.” The whole of this inconclusive reasoning rests upon the *assumption*, stated but not proved, (except by reference to the *opinion* of W. Law, irrespective of the opinion of other English Divines who have *not* seen or maintained this view,) that “the Priesthood and the Succession are inseparable.” Now to my mind there is no such necessary connexion between them; and in practice, I am quite sure, that it is possible to hold the one, without admitting the other. Those, it is true, who hold the *Romish* notion of the Priesthood will also hold the Succession; but the converse is not so true.—Hereditary succession is clearly applicable to *any* privileges, whether of dignity, or estate; and if this is true in temporal affairs, why should we, in spiritual matters, limit its application to the Priesthood? What is there inconsistent in holding, that God *ordinarily* has appointed an hereditary Succession of Bishops, Presbyters, and Deacons (not of Priests in the *Romish* sense); that He has entrusted to them the *ordinary* ministration of the means of grace; that in the highest of these *ministers* (the Church’s “servants for Jesus’ sake,”) He has vested the government of His flock (*for the flock’s benefit and not for their own*), as well as the privilege and duty (*ordinarily* exclusive) of sending in perpetual succession new labourers into the vineyard, and of delegating the same power of transmission to certain the heirs (by God’s appointment) of *this peculiar privilege*? These are surely sufficient grounds for judging the Succession to “have a meaning,” and to be of the highest importance, and for accepting it upon historical evidence, without incurring the danger or the odium of holding, that the Presbyter is a real sacrificing Priest, whose function it is to “offer Christ for the quick and dead.” One may hold, that the succession is *ordinarily* necessary, not as attribut-

° Life of Dr. Arnold, vol. ii. p. 238 : see also p. 261.

ing to it any “priestly virtue, which alone makes the acts of the ministry available:” but referring the ordinary necessity of the Succession, and the efficacy of this, as of all the means of grace, to the Divine Will. Whether it *is* of Divine appointment is another question; but it is surely unjustifiable to accuse those who consider it to be so, of the error of attributing its efficacy to any thing but God’s institution.

P. 123. l. 1. “The creators of the Body of their Creator.”] “Iste qui creavit me, dedit mihi creare se; qui creavit me sine me, creatur mediante me:” “Stella Clericorum cuiuslibet Clerico summè necessaria,” a book which went through thirteen editions (four of which were printed at Daventry) between A.D. 1488 and 1515, (Panzer. Ann. typogr.); quoted (though incorrectly) by Bishop Jewel in his Replie, art. xxi. div. 10. (8vo. ed. vol. iii. p. 439). In the same place of the Replie there is a reference to the Sermones Discipul. (i. e. Johan. Herold); and the passage intended appears to be this:—“Unde minimus Sacerdos in terris potest hoc quod maximus angelus in cœlo non potest: unde Bern. O veneranda dignitas sacerdotum, in quorum manibus tanquam in utero virginis Dei Filius incarnatur!” The writer gives no reference to St. Bernard; it is to be hoped that a Father, in many respects so admirable, never said any thing so shocking.

#### LECTURE IV.

P. 137. l. 10. “In most of the employments of man, the mind and even the tongue are unemployed.”] “Quocunque te verteris, arator stivam tenens Halleluiah de-

cantat. Sudans messor Psalmis se avocat, et curva attendens vitem falce vinitor aliquid Davidicum canit." S. Hieron. Epist. Paul. et Eustochii ad Marcellam ut Bethlehem commigraret: Opp. tom. iv. pt. ii. p. 552.

P. 159.1.6. "The blessed Virgin has been dishonoured, indeed her person multiplied, by variety of titles."] A very long catalogue would be required to comprise all the various designations, local or circumstantial, by which the Blessed Virgin is worshipped in the Roman Communion. It is notorious, that the Saint Mary of one place is popularly believed to be a different person from the Saint Mary of another, and that, according to circumstances, the assistance of one is invoked as more efficacious than that of the rest. It is impossible, when we hear of these shocking superstitions, to avoid being most painfully impressed with the resemblance they bear to that principle of Heathenism which is embodied in the word *πολυώνυμος*.

It is not unworthy of remark, that the very sex of the blessed Virgin Mary has been made use of to lead captive "silly women;" as if the supplications of a female would be most appropriately offered through the Virgin mother. It is painful to notice such developments of the mystery of iniquity, yet it is a duty to notice them, because this is one of the most powerful engines in the carnal machinery, by which Romanism takes advantage of the weakness of the human heart. The more we appreciate the important office which was assigned to the blessed Virgin in the economy of Redemption, as the channel through which "the Word was made flesh," the more zealously must we remonstrate against the dishonour done to that "blessed among women," and still more to the incarnate Son of

God, when, in defiance of all Scriptural authority, in disregard of the first principles of religion, "influence" is attributed to a human creature, over that Divine Being who is sitting as perfect God and perfect man in glory at the right hand of the Father.

P. 160. l. 5. "We make no vain distinction between mediators of salvation, and mediators of intercession." See Bishop Jewell's Def. of Apol. p. 294. fol. ed. "Ye say, there is one only Mediator of salvation: but there are many Mediators of intercession. And thus with this pretty simple distinction ye convey yourself away invisibly in a cloud. But to cut off quarrels, M. Harding, let us have that one only Mediator of salvation: and then afterwards take to you your other Mediators of intercession at your pleasure.

"Howbeit, if Christ only be the Mediator of salvation, wherefore then do you thus call upon the blessed Virgin, Christ's mother: '*Salva omnes qui te glorificant?*' 'Save thou all them that glorify thee.' Here you intrude upon Christ's office, and make the holy Virgin a Mediator not only of *intercession*, as you say, but also of *salvation*."

P. 162. l. 3. "And may we not hope," &c.] Mr. Knox, in a letter to Bp. Jebb, ("Thirty Years' Correspondence," vol. ii. p. 513,) speaks thus of the English Prayer Book. "I cannot doubt, that in the fulness of time it will be accounted the richest treasure next to the Canonical Scriptures in the Christian Church."



## LECTURE V.

P. 177. l. 5. “Witness the systematic attempt to suppress the Word of God, and to confine its use to the clergy.”] Mr. Hallam remarks (ch. ix. pt. 2) that the Council of Toulouse first prohibited the use of the Scriptures to the laity, A.D. 1229.

P. 181. “And even when any *reserve* is discoverable,” &c.] This cautious way of speaking before unbelievers was observed in respect of Baptism, as well as of the Lord’s Supper. Thus in St. Chrysost. Comment. on the Epistle to the Galatians, cap. 4. ed. Ben. x. p. 711, . . . οὕτω δὴ καὶ ἐπὶ τῆς ἀναγεννήσεως τῆς ἡμετέρας φύσις μὲν οὐδεμία, τὰ δὲ ῥήματα τοῦ Θεοῦ διὰ τοῦ ἱερέως λεγόμενα, ἅπερ ἴσασι οἱ πιστοὶ, ταῦτα ἐν τῇ κολυμβήθρα τῶν ὑδάτων, καθάπερ ἐν νηδί τινί, διαπλάττει καὶ ἀναγεννᾷ τὸν βαπτιζόμενον. See also Suiceri Thesaur. Art. ἀναγέννησις.

P. 191. 5 lines from the bottom. “The object of preaching is not to gratify ‘itching ears.’”] The following passage from St. Chrysostom, (the most famous preacher in the annals of the Christian Church,) while it evidences the value of Scripture in the congregation, will shew that in his day, as in our own, the object of too many in going to Church was to hear the sermon, and that there was a tendency even then to depreciate God’s word in comparison with human eloquence. Νομίζουσι πρὸς ἡμᾶς εἰσιέναι, ὅταν εἰσῶσι ἐν ταῦθα, νομίζουσι παρ’ ἡμῶν ἀκούειν ἅπερ ἀκούουσιν. οὐ προσέχουσιν, οὐκ ἐννοοῦσιν ὅτι πρὸς τὸν θεὸν εἰσέρχονται, ὅτι αὐτὸς αὐτοῖς διαλέγεται . . . . . εἰσερχόμεθα τοίνυν

μετὰ τῆς προσηκούσης τιμῆς εἰς τὰς ἐκκλησίας, καὶ μετὰ φόβου ἐπακούωμεν τῶν λεγομένων. τι εἰσέρχομαι, φησιν, εἰ οὐκ ἀκούω τινὸς ὁμιλοῦντος; τοῦτο πάντα ἀπόλωλε καὶ διέφθειρε. τί γὰρ χρεῖα ὁμιλητοῦ; ἀπὸ τῆς ἡμετέρας ῥαθυμίας αὕτη ἢ χρεῖα γέγονε. διὰ τί γὰρ ὁμιλίας χρεῖα; πάντα σαφῆ καὶ εὐθέα τὰ παρὰ ταῖς θείαις γραφαῖς· παντὰ τὰ ἀναγκαῖα δῆλα· ἀλλ' ἐπειδὴ τερψέως ἔστε ἀκροαταὶ, διὰ τοῦτο καὶ ταῦτα ζητεῖτε, κ. τ. λ.

“People think, that, when they enter in here, they enter in to us; they think, that it is from us they hear what they hear; they do not attend to the fact, they do not consider, that it is God to whom they come when they enter here; that it is He who converses with them. . . . Let us enter the Church, then, with all becoming reverence, and let us attend to what is said with fear. ‘Why should I go in,’ some one may say, ‘unless I hear somebody preaching to the congregation?’ It is this which has ruined and corrupted every thing. For what is the necessity for an Homiletic Preacher? This necessity has arisen from our negligence. For what is the necessity for a sermon? Every thing is clear and straightforward in the Scriptures, all necessary points are clear; but inasmuch as ye are hearers, whose object is enjoyment, this is the reason why ye desire these things.”

P. 194. l. 13. “Catechetical instruction.”] “The most useful of all preaching is catechetical. . . I could quarrel with my very sermons, and wish that a greater part of them had been exchanged for this preaching conference,” &c. Bishop Hall’s Old Religion, Preface.

P. 198. l. 8. “(To pursue the thought of St. Augustine)

the Holy Eucharist itself, as a Sermon shewing the Lord's death and passion till He come." ] "Si ergò Apostolus Paulus . . . . potuit significando *prædicare Dominum Jesum Christum*, aliter per linguam suam, aliter per epistolam, aliter *per sacramentum corporis et sanguinis ejus*," &c. S. August. de Trinit. ed. Ben., tom. viii. p. 798.

It was hence probably that Home, in his answers to Cole, (see Collier's Eccles. Hist., vol. vi. p. 214,) borrowed his thought, "The ministration of the Lord's Supper and Baptism are, as it were, sermons upon the death and resurrection of Christ."

## LECTURE VI.

P. 225. 6 lines from the bottom. "Why not content ourselves with believing," &c.] See Archbishop Wake's Commentary on the Church Catechism. "*Qu.* If the Body and Blood of Christ be not really given and distributed by the Priest, how can they be verily and indeed taken and received by the faithful communicant? *A.* That which is given by the Priest is as to its substance bread and wine: as to its sacramental nature and signification, it is the figure or representative of Christ's Body and Blood, which was broken and shed for us. The very Body and Blood *as yet* it is not. But being with faith and piety received by the communicant, it becomes *to him* by the blessing of God, and the grace of the Holy Spirit, the very Body and Blood of Christ."

P. 231. l. 2. "The intention of the Priest." ] See Scrivener's "Body of Divinity," p. 159. "The most sacred

and comfortable instruments of God's grace and our salvation are left to the lusts of malicious and wicked man, to be baffled at his pleasure, and the communicant defeated of the blessings God has designed to him thereby."

P. 234. l. 8. "Whether communion under one kind is reconcileable with Christ's institution" &c.] See Cas-sander's irrefragable treatise on this subject. When a partizan of Rome is obliged to argue so convincingly against a practical error of his Church, how great must be the force of the evidence!

P. 235. 9 lines from bottom. "It is, indeed, in the heart and not in the hands that we receive Christ."] Hooker says expressly that the Presence of Christ's most blessed Body and Blood is not in the Sacrament, but in the worthy receiver. E. P. Book v. lxxvii. 6.

P. 236. l. 8. The whole passage is as follows: "Herein we teach the people, not that a naked sign or token, but that Christ's Body and Blood, indeed and verily, is given unto us; that we verily eat it; that we verily drink it; that we verily be relieved and live by it; that we are bone of His bone and flesh of His flesh; that Christ dwelleth in us, and we in Him. Yet we say not, either that the substance of the bread and wine is done away; or that Christ's Body is let down from heaven, or made really and fleshly present in this Sacrament." Bishop Jewel, Replie, Art. V. div. 1. (8vo. ed. vol. ii. p. 325.)

## LECTURE VII.

P. 242. 2 lines from bottom. “Christianity differs from the earlier form of true religion” &c.] “Sed hoc nimis doleo, quod multa quæ in divinis libris saluberrimè præcepta sunt, minus curantur, et tam multis præsumtionibus sic plena sunt omnia, ut gravius corripiatur qui per octavas suas terram nudo pede tetigerit, quam qui mortem vinolentia sepelierit. Omnia itaque talia, quæ neque sanctarum scripturarum auctoritatibus continentur, nec in conciliis episcoporum statuta inveniuntur, nec consuetudine universæ ecclesiæ roborata sunt, sed pro diversorum locorum diversis moribus innumerabiliter variantur, ita ut vix aut omnino nunquam inveniri possint causæ, quas in eis instituendis homines secuti sunt, *ubi facultas tribuitur, sine ulla dubitatione resecanda existimo*. Quamvis enim neque hoc inveniri possit, quomodo contrà fidem sint, ipsam tamen religionem, *quam paucissimis et manifestissimis celebrationum sacramentis misericordia Dei esse liberam voluit*, servilibus oneribus premunt, *ut tolerabilior sit conditio Judæorum*, qui etiamsi tempus libertatis non agnoverunt, legalibus tamen sarcinis, non humanis præsumtionibus subjiciuntur. Sed ecclesia Dei inter multam paleam multaque zizania constituta multa tolerat, et tamen quæ sunt contrà fidem vel bonam vitam non approbat, nec tacet, nec facit.” S. August. ad Januar. lib. ii. Opp. tom. II. p. 142.

P. 248. 5 lines from bottom. “. . . . . the Greek branch of the Church . . . still lifts up her voice, as she has done from generation to generation, against the Papal usurpations.”] See Nilus de Primatu Romani Pontificis,

quoted by Bishop Jewel, Def. of Apol. p. 110. ed. 1609. See also the thirty-sixth Canon of Concil. Quini. Sext. ap. Bruns. Canones Apostol. et concill., vol. i. p. 48.

But the reader is more particularly recommended to consult the treatise of Nectarius (Patriarch of Jerusalem, 1661.) *περὶ ἀρχῆς τοῦ Πάπα*; a Latin translation of which was published by P. Allix, Londin. 1702. The author begins by exposing the usurpation of Rome in arrogating to herself the title of *the* Catholic Church, seeing that she is only one particular branch of it. This he does in answer to the three first theses of his opponent. In reply to the fourth, he goes, century by century, through the historical argument against the alleged authority of the Bishop of Rome, (the establishment of that authority, as he says, being the real drift of his opponent;) and he shews that the independence of the Oriental Churches was exercised from the beginning in matters indifferent, as well as in matters of the faith. In reference to the fifth and main thesis, the intention of which is to convict the Greeks of schism, on the ground of their separation from the Church of Rome, the Patriarch proves, that the Roman Church is particular, and the Greek Catholic; and ends by retorting the charge of schism.

The testimony of the Oriental Church against the Supremacy of Rome is the more valuable, because it is impartial and independent, and cannot be suspected of any sympathy for the Reformation, the real character of which, especially in respect to England, they appear not to have understood.

P. 266. l. 14. “And, first, let it be observed,” &c.] Thorndike, (conclusion of the Epilogue of the Church of England) says well: “Nor does the Church of England either make *Sacraments* of the rest of the seven, or abolish

the *Offices*, because the Church of Rome makes them Sacraments.”

P. 273. l. 7. “Confession not only general and public,” &c.] “No kind of confession, either public or private, is disallowed by us that is any ways requisite for the due execution of that ancient power of the keys, which Christ bestowed on his Church: the thing that we reject is that *mere* picklock of *sacramental confession*, obtruded upon man’s conscience, as a matter necessary to salvation, by the Canons of the late Council of Trent: Session 14. c. 6.” (read Session 4. c. 5.) Archbishop Usher, p. 84.

### LECTURE VIII.

P. 289. l. 3 from bottom. “Who knows again, whether the means in combination may not have a *cumulative* efficacy,” &c.] The following passage of St. Chrysostom may illustrate what is meant by “*cumulative* efficacy.” What he says of the continual application of *one* means is still more true of the continual and simultaneous use of *all*. The application of one means may fail; but many repetitions of the same may succeed, and each application will have contributed *something* to the result. So likewise many means, and still more *all* the means combined, continually employed, may effect what *each singly* would have been inadequate to, and each several employment of each and all may imperceptibly bear its share in the work: *πόσοι ἀπὸ μὲν δεκάτης ἀκροάσεως οὐδὲ αἰσθησιν ἔλαβον, ὕστερον δὲ ἀπὸ μιᾶς μόνης ἐπεστράφησαν; μᾶλλον δὲ οὐκ ἀπὸ μιᾶς. εἰ γὰρ καὶ ἀναισθήτως εἶχον ἐν ταῖς δέκα, ἀλλ’ ὅμως ἐκέρδαν, καὶ ὕστερον τὸν καρπὸν ἀθρόον ἔδειξαν. ὥσπερ γὰρ*

ἐπὶ δένδρου, τὸ δέκα λαβὸν τομάς, καὶ μὴ καταπεσὸν ὑπὸ τῶν δέκα, ὕστερον δὲ μιᾶς ἐπαχθείσης πᾶν κατηνέχθη. οὐ τῆς μιᾶς δὲ γέγονε τομῆς, ἀλλὰ τῶν δέκα ἐστὶ τὸ τῆς ὑστέρας κατόρθωμα. κ. τ. λ. S. Chrysostom. in 2 Corinth. ed. Ben., tom. xi. p. 691.

P. 290. 10 lines from bottom. “Whereas, according to primitive rule, the Rite, when administered apart from Holy Orders, though possibly *valid*, yet requires the imposition of the Bishop’s hands to render it *fully* efficacious.”] See Bingham’s “Scholastical History of Lay Baptism,” Works, vol. viii. pp. 61, 65.

P. 293. l. 2 from bottom. “A similar conclusion results from the parable of the talents.”] See Scrivener’s Body of Divinity, book i. p. 1. c. 17. p. 61. “Good works are fruitful, not only in reference to an ample and manifold *reward*; but in reference to *good works*; as the parable of the five talents gaining *five talents more*, which cannot mean the *ultimate reward*, ‘which is the joy of his Lord.’”

P. 296. Note <sup>m</sup>.] Νηπιόν ἐστὶ σοί; μὴ λαβέτω καιρὸν ἢ κακία· ἐκ βρέφους ἀγιασθήτω, ἐξ ὀνύχων καθιερωθήτω τῷ πνεύματι. Greg. Nazianz. Orat. 40. p. 648. ap. Suicer.

P. 296. 4 lines from the bottom. “Not yet in the full actual enjoyment of his privileges,” &c.] “Dicimus ergò in baptizatis parvulis, quamvis id nesciant, habitare Spiritum Sanctum. Sic enim cum nesciunt, quamvis sit in eis, quemadmodum nesciunt et mentem suam, cujus in eis



ratio, qua uti nondum possunt, *velut quædam scintilla sopita est, excitanda ætatis accessu.* Neque hoc in parvulis mirum debet videri, cum Apostolus quibusdam etiam majoribus dicat, Nescitis quia templum Dei estis, et Spiritus Dei habitat in vobis," &c. S. August. de præsentia Dei, Lib. ad Dardanum. ed. Bened., tom. ii. p. 686.

P. 309. l. 4. "The Holy Spirit is personally and wholly present" &c.] The following is the passage alluded to in the note, and it may form an appropriate conclusion to the Appendix: Οὐ τοίνυν δυνατὸν Πνεῦμα ἀκούσαντα, περιγεγραμμένην φύσιν ἐντυπῶσαι τῇ διανοίᾳ, ἢ τροπαῖς καὶ ἀλλοιώσεσιν ὑποκειμένην, ἢ ὅλως ὁμοίαν τῇ κτίσει· ἀλλὰ πρὸς τὸ ἀνωτάτω ταῖς ἐννοίαις χωροῦντα, νοερὰν οὐσίαν ἐπάναγκες ἐννοεῖν, ἄπειρον κατὰ δύναμιν, μεγέθει ἀπεριόριστον, χρόνοις ἢ αἰῶσιν ἀμέτρητον, ἄφθονον ὧν ἔχει καλῶν. πρὸς δὲ πάντα ἐπέστραπται τὰ ἁγιασμοῦ προσδεόμενα· οὐ πάντα ἐφέιται τὰ κατ' ἀρετὴν ζῶντα, οἷον ἐπαρδόμενα τῇ ἐπιπνοίᾳ καὶ βοηθούμενα πρὸς τὸ οἰκείον ἑαυτοῖς καὶ κατὰ φύσιν τέλος· τελειωτικὸν τῶν ἄλλων, αὐτὸ δὲ οὐδαμοῦ ἐλλείπον· οὐκ ἐπισκευαστῶς ζῶν, ἀλλὰ ζωῆς χορηγόν. οὐ προσθήκαις αὐξανόμενον, ἀλλὰ πλήρες εὐθύς, ἐν ἑαυτῷ ἰδρυμένον, καὶ πανταχοῦ ὄν. ἁγιασμοῦ γένεσις, φῶς νοητὸν, πάση δυνάμει λογικῇ πρὸς τὴν τῆς ἀληθείας εὔρεσιν, οἷον τινα καταφάνειαν δι' ἑαυτοῦ παρεχόμενον· ἀπρόσιτον τῇ φύσει· χωρητὸν δι' ἀγαθότητα. πάντα μὲν πληροῦν τῇ δυνάμει, μόνοις δὲ ὄν μεθεκτὸν τοῖς ἀξίοις, οὐχ ἐνὶ μέτρῳ μετεχόμενον, ἀλλὰ κατ' ἀναλογίαν τῆς πίστεως διαιροῦν τὴν ἐνέργειαν. ἀπλοῦν τῇ οὐσίᾳ, ποικίλου ταῖς δυνάμεσιν. ὅλον ἐκάστῳ παρὸν, καὶ ὅλον ἀπανταχοῦ ὄν. ἀπαθῶς μεριζόμενον, καὶ ὀλοσχερῶς μετεχόμενον· κατὰ τὴν εἰκόνα τῆς ἡλιακῆς ἀκτίνος, κ. τ. λ. S. Basil. de Spir. Sancto. ap. Ecel. Angl. Vind. Cath., tom. i. p. 361.

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#### ERRATA.

P. 206. l. 6. After the word "represented" insert "except"

P. 318. l. 13. from bottom, for "loquitus" read "loquitur"

P. 334. The note on p. 37. is not placed in its right order; it should have been inserted in p. 332









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