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THE LAW OF THE
LOVE OF GOD:

An Essay

ON THE

COMMANDMENTS OF THE FIRST TABLE
OF THE DECALOGUE.

BY

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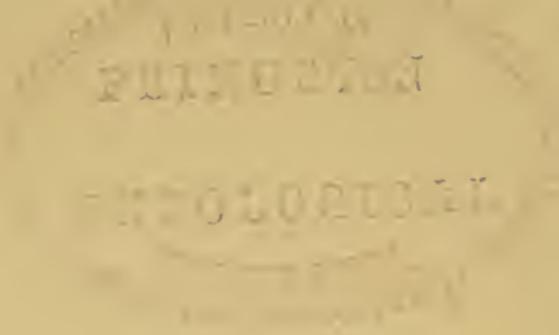
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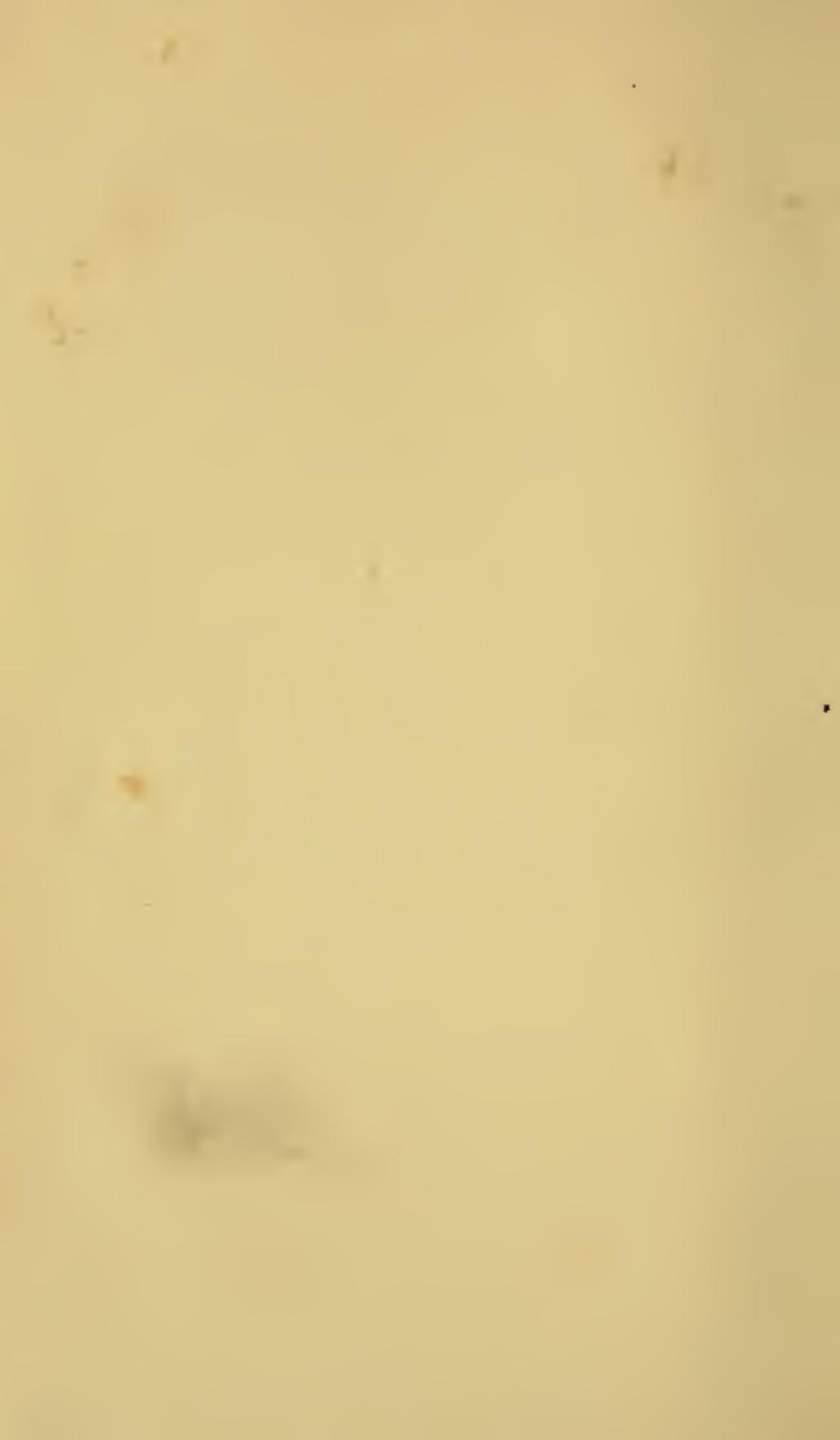
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INTRODUCTION.

ON THE FIRST TABLE OF THE DECALOGUE.

WHEN the lawyer or scribe, according to the narrative of St. Matthew and St. Mark, asked our Lord, “ Master, which is the great Commandment of the Law ?” — “ Which is the first Commandment of all ?” it is probable that he meant to entrap Him into expressing a preference of some one Commandment of the Law over the others. The Pharisees themselves made such distinctions among the various Commandments, dividing them into the “ weighty” and the “ light,” and it may, probably, have been with an intention of exposing the Lord to odium, or, possibly, of gaining His testimony in favour of some view of his own, or, any how, with a view to the design of “ catching Him in His talk,” set on foot by the Sanhedrim, and

pursued by the Pharisees, Scribes, and Sadducees, one after the other, that the lawyer, “tempting Him,” put this question to Him.

There can also be no doubt, that when the Lord answered the tempting Scribe by saying “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind : this is the first and great Commandment : and the second is like unto it :—Thou shalt love thy neighbour as thyself : on these two Commandments hang all the Law and the Prophets :” He designed to frustrate his evil purpose, by summing up all the precepts of the Law into two ; and, speaking with equal force of the necessity of obeying both, to cut off all idea of such preference or distinction, in respect of the gravity or sanction of the various Laws, as the Scribe had in mind.

It is also reasonable to conclude, that when the Lord shaped His answer to the Scribe in the particular form recorded by St. Matthew and St. Mark, He meant to make especial reference to the Decalogue, or Ten Commandments, written upon two Tables, offering herein a short summary of the Decalogue, as the Decalogue itself is a summary of the precepts of the Law. “For to these two Command-

ments," says an ancient writer, "belongs the whole Decalogue: the Commandments of the first table to the love of God—those of the second to the love of our neighbour."*

This may be argued, partly from the manner of the Lord's answer, the two-fold form of which readily suggests the probable reference to the two tables of the Law, and much more strongly, from the striking commentary supplied to the 39th verse, by three remarkable passages of the Epistles,† of which the following verses from the Epistle to the Romans may serve as a specimen:—"He that loveth another hath fulfilled the law. For this: thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this saying, namely—thou shalt love

* Rabanus ap. Catenam Auream; — v. also on the whole subject, S. Augustin ad Inquis. Januarii, lib. ii. ep. 55 (2, 135, D, etc).

Dicendum, quod illa duo præcepta sunt prima et communia præcepta legis naturæ, quæ sunt per se nota rationi humanæ vel per naturam, vel per fidem: et ideo omnia præcepta decalogi ad illa duo referuntur, sicut conclusiones ad principia communia.—Thom. Aquin. *Quæst. c. art. iii. primæ secundæ.*

+ Rom. xiii. 8; Gal. v. 14; St. James ii. 8.

thy neighbour as thyself." Add to which, that the ceremonial Ordinances of the Law being fulfilled, and so done away by the great events of the Life, Death, and Resurrection of the Lord, and the moral portions of the Law alone remaining under the Church of Christ, the two-fold summary of that moral Law already divinely gathered, and inscribed on the 'Tables of the Testimony, cannot but coincide with the like two-fold summary of the Law and the Prophets, equally divinely enunciated by the Son of God Himself.

The Scribe then who tempting asked, under the Law, this question of our Lord, may probably have meant to ask, which of all the precepts of the Law, moral or ceremonial, inward or outward, was to be obeyed in preference to the others; so that, according to the Pharisaic notions, the obedience paid to it might atone for the disobedience or neglect shewn to others. To this the Lord answers under the Gospel. He drops all allusion to the outward or ceremonial ordinances henceforth to be abolished, and summing up all the moral precepts of the Law (already summed up into ten, and those ten into two, in the tables of the Decalogue) into two great principles, answers, that

the first of all the Commandments is the Love of God, and the second, like or equal unto it, is the Love of our Neighbour, and that these two Commandments comprise or contain all that ever was taught of a moral and enduring kind in the Law or the Prophets.

The Love of God, then, is the sum and substance of the first table of the Decalogue. It would not seem too bold to adapt the words of St. Paul, in which he sums up the second table, to the Commandments of the first table. It might reasonably be said, “ He that loveth God hath fulfilled the Law of the first table ; for this,—‘ Thou shalt have none other Gods but Me ; thou shalt not make a graven image ; thou shalt not take My name in vain ; remember thou keep holy the Sabbath-day ;’ and if there be any other Commandment, it is briefly comprehended in this saying, ‘ Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength.’ ”

It is precisely, then, from this point of view that I purpose to examine the first four Commandments in the following Essay. If the Love of God be the sum of the four Laws, then the four Laws are the detail of that Love ; then the

four Laws, not being identical with each other, nor any one of them trenching on the precise subject of another, together make up the entire Law of Love.

Again, the love of God is plainly a high and sacred feeling of the heart of man. The subdivisions of this love must, therefore, be expected to be, in like manner, sacred feelings of the heart of man. The separate Commandments, although (for various reasons, more or less capable of being explained) they may be worded in a negative form to forbid certain specific acts, or appear to be stated as particular precepts enjoining single duties, yet cannot but be, in their full intent and meaning, Commandments of the parts of love, and the parts of love are necessarily of the nature and kind of love itself.

Hence we may conclude, first,—that the four Laws are all, in their own proper essence and being, affirmative laws : laws, that is, intended to enjoin and command certain things upon us ; and that their negative shape (as in the case of the second and third laws) is accidental, if I may so express myself, to their real essential character.

And secondly, that they are moral and eter-

nal ; moral, as addressed to the culture of the moral affections of the heart of man, and the directing of those moral affections to the moral perfections of the Most High God ; and as moral, so eternal, leading to that perfect harmony of the creature with the Creator, wherein the sanctified souls of men shall have, for ever and ever, the boundless and endless consummation of their moral bliss. It is true that the fourth of these Laws looks, at the first sight, like little more than a mere practical rule of observance, binding, no doubt, upon the consciences of those to whom God has given it, but in itself narrow and external. And accordingly this Commandment, like the second, has been thought by some, whom I cannot but consider as not less shallow than presumptuous reasoners in this matter, to be superseded, or have become obsolete under the Gospel. But as the Law of one quarter of the Love of God, how can this law, or the second, be otherwise than everlasting ? Is it not mere shallowness to interpret these commandments thus narrowly, according to the negative form of one, and the practical letter of the other, instead of making use of the key which the Lord himself has given us of their meaning, and trying to trace,

beneath the narrow literalness of the words, that deep essential heart of each of these great Laws, which makes them to be what they are—the mighty, moral, everlasting, quadruple enactment of the quadruple Love of God?

If it be asked, how we can account for the peculiar way in which those laws have been written; why, that is, laws which we thus represent as affirmative, eternal, laws of the heart and its feelings, should in some cases have been promulgated in this merely negative or practical shape? it might serve as a partial answer, that, in the first place, they were delivered to the Jews, a people who, partly from their own particular character, and partly from the general absence of mental cultivation in those early days among them, were more capable of apprehending, and more ready to obey precepts so given, than if they had been delivered in the more abstract form in which we suppose their essential meaning to be more fully conveyed. The circumstances, too, of the nation, may well account for the negative form of the second Commandment, and the practical shape of the fourth; for the former law was designed to cut the people off from the dangerous seductions of idolatrous neigh-

bours, and the latter one to furnish them with a practical, positive, life - pervading, characteristic, and distinguishing rule of national obedience. Add to which, that not to the Jews only, but to all people in all ages, practical and negative precepts are the easiest to begin with. It is, no doubt, the soundest of all principles, that men should love God with all their hearts ; but it is a very difficult one to obey. The heights of sacred feeling are not to be reached with a bound. We cannot love because we will and when we will. It is a very gracious and merciful thing to begin by telling us what particular things we had better do, and what particular things we had better not do, of the things which immediately surround us. It is, for the ignorant and carnally minded, hardly necessary that they should even be told towards what states of mind and feeling the practical and negative precepts which they are called upon to obey are intended to lead them. Perhaps they might be so perverse as not to wish to reach them. They might not understand nor appreciate them. Perhaps they might think that they could reach them by some other shorter road. And for those also who do appreciate these states of

mind and feeling, and very ardently desire to reach them, it is a very blessed and encouraging thing to be told, upon the most infallible authority, that by turning to the right, or turning their steps away from the left,—by doing this apparently little thing to-day, and taking particular care to abstain from that apparently little thing to-day, to-morrow, and the next day, they will be putting themselves into the right road for reaching that which their souls long for,—the tranquil, inner, deep, peaceful love of God, which passeth all understanding.

Any person who has attended to his own heart, or who has had the opportunity of observing the hearts of others, must be well aware how delicate and how difficult is the express culture of feeling. It is seen to sicken and decay at once when the attempt is made to stimulate it directly. What seems to grow under direct efforts of cultivation is almost certain to be counterfeit. It is as if you should try to educate a rose to smell sweet, by a cultivation directly addressed to its scent, as by watering it with rose water, or filling the air in which it grew with odours, instead of encouraging its own natural processes of growth, giving it its own proper soil, and using the

knife freely and wisely. And just so is the case with high and holy feeling. Though it be the very thing we most crave and prize, the very perfection of character, the very object of life and action, yet will it not bear to be cultivated, except by the seemingly indirect modes of practical holiness and self-denial, except by keeping the Commandments of God in the strength which the Holy Spirit giveth.

THE LAW OF PIETY THE FIRST LAW.

THE first Commandment is stated negatively ; yet so as not in any wise to conceal the affirmative heart of law which is contained in it. When we are taught, “I am the Lord thy God : there shall not be to thee other gods, except Me” (or “before My face”), we are taught that no other things or beings of any sort whatever are to stand to us before the face, or in any way to intercept the true God, who is to be our sole God, from the love of our hearts.

I have little to add upon the subject of the first law, to what is usually said by expositors respecting it. Its meaning is perfectly clear and not liable to mistake. I will therefore content myself with a sketch of the topics into

which the full discussion of this law would run out.

The law readily divides itself into three parts, the complete examination of which would fully explain the law. 1. What is it to have God? 2. *Who is He* whom we are to have? 3. What is it to have *none else*?

And first of the second. God, the maker and governor of the world and all things in it, is known to us partly naturally by reason, and partly supernaturally by revelation.

The *proof* that reason can naturally find Him, is seen in the fact that all mankind, except a very few of the most debased and brutalized of the species, have in all ages maintained some idea of a God.

The *mode* whereby they have reached this idea, has been partly instinctive (or perhaps traditional, deriving its origin from the remembrance of the time when man, unfallen, lived in the presence of his Maker), and partly rational or argumentative.

In its simplest form, man's natural argument for the being of a God, appears to arise out of the observation of the works wrought in the world, combined with the consciousness of a certain quantity of causative power in himself.

The latter of these forces him to know *how* effects are caused, the former points to some invisible agent, of sufficient power and wisdom to be the cause of all the effects he sees.

This natural argument may be more or less fully evolved. It may be expanded into a complete system of natural theology. Imperfectly developed, it may lead to all kinds of mistaken and superstitious notions.

If the argument of causation be not pressed far enough, men may acquiesce in the idea of a plurality of gods. If the presence of evil in the world be allowed to interfere with the full logical consequences of the argument, men may end in the belief of two principles. If they be not cautious to distinguish modes or ways of causation from causes, properly so called, they may come to confuse imaginary things, such as "Chance," "Fate," "Necessity," with God, the sole proper cause of things and beings.

Fully, however, and exactly pursued, the natural argument is capable of discovering a single God, the sole, self-existent, and therefore eternal Creator and Governor of the world. It can exhibit Him Omnipotent, Omniscient, and Omnipresent. It can show a preponderance of reasonable ground for believing Him

to be all-merciful, good, and just. Though the prevalence of physical and moral evil embarrasses the clearness of the proof in these respects, it can surmise a mode of retribution after life, which may vindicate these attributes to the fullest extent.

To the same degree that natural reason can thus discover the being and attributes of God, can it also recognize the duties of man which arise out of the relations in which he is thus found to stand to Him. The obligation to perform these duties so discovered, and the instinctive or traditional worship immemorially existing among mankind, together constitute what may be called natural religion; and is such as *was*, in various degrees of completeness, and *might* conceivably *have been* exactly, the religion of the Heathen world.

The traditional knowledge of God, then, which was to the heathen world blended with the more or less imperfect conclusions of reasoning, and the graceful or dreary fictions of imagination, was, in a single race, maintained, in greater purity, and with less admixture. Whether, from Noah to Abraham, the direct ancestors of the latter patriarch were at all in advance of the rest of mankind in religious

knowledge and worship is uncertain ; but it can hardly be esteemed probable that it was so. To Abraham himself the communications made by God were not so properly revelations of truth before unknown, or incapable of being known otherwise, as they were promises, assurances of favour—methods of maintaining the existing knowledge of the God Almighty, and faith in Him, in one family on the earth.

Nor can the communication vouchsafed by God to Moses be properly called a revelation, in the exact sense in which that word signifies a Divine communication of truth, incapable of being discovered by the natural powers of man. The name of Jehovah, though a new name, reminded the people of the self-existence and eternity of their God ; but it cannot be thought to have informed them, for the first time, of these attributes. For it can hardly be conceived that man should have any reasonable or just thought or idea of the Divine Being at all, unless these attributes formed a part of it. Protection, nearness, love, redemption to come—all this was, of course, fully assured to the Jewish people, under the communications made to them by Moses ; but of actual revelation of the nature of God, the Object of the piety of

the first Commandment, there seems to have been none.

Under the dispensation of the "Kingdom of Heaven," that is, the Church of God, the very matter and substance of the revelation communicated to men regards the nature of God. He, whom natural religion might discover as the single First Cause, and whom Jewish religion was taught to approve and trust as the Jealous, Self-Existent, Eternal Protector of their forefathers and the descendants of those forefathers, is made known to the Church and by the Church as God the Father, God the Son, who being the Word of the Father begotten from everlasting of the Father the Very and Eternal God, and of one substance with the Father, took man's nature in the womb of the Blessed Virgin of her substance, and God the Holy Ghost, who proceeding from the Father and the Son is of one substance, majesty, and glory with the Father and the Son.

This, then, is He, whom, under the first law of divine morality, we are *to have* for our God; the great object, or scope, to which all the love of the first table, and all the details of that love are to be directed.

2. What, then, in the second place, is it *to have* this God?

(a.) First, it is obvious that we must believe in Him.

Let it, then, be observed, as the basis of all divine morality whatever, that man must believe in God, and that believing in God is a moral thing. As morality means the goodness of the heart and affections of man, and as man's heart and affections cannot become good unless they are exalted and purified by communication with Heaven, so a heathen is necessarily immoral if he do not believe in God as He is known to heathens. A Jew is necessarily immoral if he do not believe in God as He is more known to the Jews. A Christian is necessarily immoral if he do not believe in God as he is fully revealed in Trinity to the Church. Individuals may, no doubt, be less guilty in unbelief or mistaken belief, when, by ignorance, by falling among perverse teachers, by being bred in the midst of error, or by other such causes, they, not by their own fault, fail of reaching the truth which is accessible under their dispensation. But Divine belief is essentially moral. Neither to the heathen nor to the Jew; neither to the Jew nor to the Chris-

tian, is the evidence which God offers of Himself such as to be irresistible to a disobedient and wilful heart. The heart that believes in God, under any of these three dispensations, must be, morally, so far conscious of weakness and insufficiency in itself, as to be capable of thinking at all of powers superhuman; morally, so far above the sensualities of the world around it, as to be willing to rise out of them to such higher thoughts, and be in any sort guided by them; morally, disposed to use its intellectual powers in discovering, and its faith in maintaining when discovered, such a knowledge of God as it can attain.

And let it be observed again, that it is essentially immoral for Heathen, Jew, or Christian not to inquire and seek after God. Invincible ignorance may go far to excuse, but it cannot justify. In proportion, however, to the means and opportunities of knowing, is the divine moral obligation of knowing right, and this on purely moral grounds. If the mere "*mores*", or moral character of a man, as distinguished from his Divine faith, require to be based upon the elevating knowledge and belief of God discovered according to his opportunities, it follows that the due and full use of those oppor-

tunities is absolutely essential to his attainment of that height of morality which Nature, that is, the God of Nature, has demanded of him by placing it within his reach.

(β .) Again, they who would *have* God, in obedience to the first law of Divine morality, must not only have a well-grounded belief in Him, but must maintain continually an awful sense of His Universal Presence and Divine Knowledge. They must at no time and under no circumstances be without it. It must go with them into the company of others, and it must keep them company when they are alone. They must feel it as close and near to their most inward thoughts and the most secret movements of their will as to their external gestures or overt acts.

Now this continual sense of the presence of the Almighty God, as it is truly moral as it tells directly and necessarily upon the formation of habit and character, so is moral also as it arises from distinct, voluntary, and habitual effort: for the visible things of this world surround us so closely, and seize upon our senses and thoughts with such a forcible and constant power, that it needs continual effort and recollection of mind to keep the Invisible God and

His Invisible Presence, and all the other thoughts that belong to that Presence uniformly and steadily before our minds. Uniformly, I say, and steadily ; for it often happens that men are suddenly wakened up to thoughts of the Invisible God and His Presence by casual alarms, which, going off as suddenly as they have arisen, are altogether without effect upon the character.

By wise habit of mind, the natural phenomena of the world may be made to minister with great force towards the maintenance of this precious sense of the Presence of God. Even the “untutored mind” of the heathen may—

“See God in clouds, or hear Him in the wind.”*

Much more may a Christian learn to keep up the continual consciousness of God, by watching ever the natural marks and tokens of His Presence which reason or Holy Scripture suggests : as the wind betokens the Holy Spirit in His viewless ways ; the water, the Holy Spirit in the heart of man, and the grace of Baptism ; the fire, the same Holy Spirit, in His searching and purifying, or destroying and consuming

* Essay on Man, Ep. i. 100.

power. The same is the case with great social events. To those who are early familiarised to bring the thought of God's Presence into their common lives (and it is a lesson that may be taught very early, and with very great benefit), the ungodly are readily regarded as a sword of God's wrath: wars, and rumours of wars, earthquakes and pestilences, nation rising up against nation, and men's hearts failing them for fear, all serve as tokens of the present nearness of the Almighty, and assurances of His bringing to pass the things that He has foretold.

This may be esteemed the "natural Presence" of the Omnipresent God in all the world, to be morally noted and remembered by all who know Him. The "supernatural" Presence of Christ in the Church is yet another and greater thing. Under the Gospel we are taught, that when the Lord ascended with His Body into the heaven, so as for awhile to be absent in the flesh from the Church, He became more truly and more present with it in the Spirit according to His own most true promise: "I will not leave you comfortless; I will come unto you." "A little while, and ye shall not see me, and again a little while and ye shall

see me, because I go to the Father.” “Touch me not, for I am not yet ascended to my Father.”* From the day on which the Holy Ghost descended on the Church at Pentecost, whereby the Lord God dwelt with it, the *whole body of the baptized is Christ*. The poor, naked, hungry, prisoners are Christ; the helpless, persecuted Christians are Christ: He is with the Church to the end of the world. Where two or three are duly gathered into His name, He is there. It has become expedient for the Church that He has gone away in the flesh, for now is He with her in the Spirit. Now she may touch Him in all the sacred ways of nearness and communion which He offereth, for He is ascended into heaven.

Thus, in Christian morality, the maintaining of the sense of God's Presence has become a very high and sacred, as well as peculiar duty; for it requires that Christian men should realize to their minds, and ever keep up the sense of this mysterious and spiritual Presence of Christ with His Church, filling their thoughts with it, and by it directing their lives and affections during this “waiting-time,” while He

* St. John xiv. 16; xvi. 26; xx. 17.

is gone into a far country, intending to return and take account with His servants.

(γ.) Again, as the belief in God and things heavenly is requisite, as the basis of Divine morality, so it is also essential to such Divine morality that a man maintain a perpetual consciousness of the complete vanity and worthlessness of all the visible things and temporal interests which surround us upon the earth, in comparison of the love and favour of God, and the great things which He designs for His obedient people. This, too, is a thing to be done by express and continual moral effort. It is necessary, by distinct and constant acts (becoming, no doubt, easier, and apparently more spontaneous the oftener they are repeated; but still acts of effort and intention not natural), to reverse, as it were, the natural perspective of things, by which the nearer things look the greatest, and the distant things the smallest to our sight. We have to teach our faith to contradict our eyes, and while the latter insist on magnifying the near and present, and making it shut out the view of the distant, to force the former to see that, on the contrary, the near things are trifling and insignificant, while the distant ones alone are of real importance to us

in respect of our real goodness and essential being.

(δ .) *Having* God signifies, further, the maintaining, under all circumstances, not only of worldly prosperity, but also of trial, change, and difficulty, a constant and supporting sense of His fatherly power, goodness, and love; and, by consequence, the reverent filial devotion and submission of heart and affection which belong to sons.

This duty, which is naturally required of all such as have learned to believe in the fatherly love, goodness, and power of God towards His creatures, testified even in the midst of much physical and moral evil by the beauty and sweetness which He has infused into life and nature, the enjoyment which He bestows upon His creatures, by the wondrous organization which He has given them, and the not less wondrous adaptation of that organization to the position and circumstances in which He has placed them; by the plain preference which He has shown for truth and virtue, by making, in spite of occasional irregularities, essential power and essential happiness to belong to them instead of to their opposites,—this duty, I say, is to Christians deepened and strenght-

ened out of all calculation by the knowledge that they, by being planted into the Body of Christ, have obtained a new and divine sort of sonship, far beyond, in grace and glory, anything which they could have hoped for as being naturally the sons of God. It has pleased the Lord to say that Christians are one in Him, even as He is one with the Father. To them the Father imparts of the eternal love with which He loveth His Only Begotten Son. In the Beloved, they too are beloved. As then He, in suffering, in agony, and in death was still beloved, and in all these terrible trials still faithful to that love,—the prime leader and perfect accomplisher of the example of faith to His people,—so in Divine morality under the first law, must His obedient followers learn to look to Him as to their model, and through Him to the unfailing fatherly love of God in Him assured to them, running with sacred patience, even in the utmost trouble, pain, or distress, the holy race which God in His Providence may be pleased to set before them.

(ε.) Again; a man cannot *have* God in the sense of the first law, unless he does all things, and devotedly lays out his whole life to the

obedience and glory of God. This, which might well seem a duty of natural religion to such as had attained to any just conceptions of the majesty and goodness of God, and the relation in which His rational creatures stand to Him, is by Christian doctrine made more clearly due, and more expressly binding upon the consciences of Christian people.

They know that from a helpless state of condemnation and ruin, they had been redeemed by the precious blood of Christ, shed most freely for them. They could have done nothing to rescue themselves, or even to begin to set on foot a scheme for rescuing themselves from the ruin into which, by their forefathers' sin and their own, their race had fallen. They were utterly paralyzed in guilt and sin. Redeemed, then, by the most holy sacrifice of Christ, and planted into His body, it is now their plain duty, as it is their high privilege, to render themselves up in their souls and bodies to be sanctified by the Holy Spirit into entire devotion to God. Objects of their own, inconsistent with the great object for which they were redeemed and are sanctified, are absolutely to be given up. They have been purchased; and by the payment of that price

have been transferred from death to life, from sin to holiness, from Satan to God. The will of God is set before them, in order that it may by degrees become their will. Everything that He commands is to be their choice; everything which interferes with His commands is to be wholly relinquished. The very rule and principle of their lives is to be this,—that in things great and things small, in things sacred and things secular, from the highest services of rational and redeemed creatures down to the ordinary matters of meat and drink, they should do all to the glory of God.

This may suffice for an outline of the moral duty of affection and heart binding on Christian men under the first great Law of Divine Morality.

But besides due affections of mind and heart, it has pleased God to demand of His people in all generations the more express service of worship in praise and prayer.

(ζ.) The offices of praise and thanksgiving in which the redeemed of Christ take part, along with Angels and Archangels and with all the company of heaven, are, nevertheless, in the mouth of the redeemed of Christ, special

in kind, as they are also from them peculiarly due.

Praise and thanksgiving seem to be the natural utterance of beings good in their kind, and having reason, in the presence of their wise and good Creator. Unfallen from his first estate, and still retaining the pure good nature which the Creator gave, a loyal creature having discourse of reason, must needs, as it would seem, render to God the thankful and glad tribute of a willing praise. It is the very music which all good creatures make, audibly or inaudibly according to their kinds, to their great Lord, whose will their motions sways in perfect diapason. It is the very harmony which results, to them in enjoyment, to Him in thanksgiving, from their respective perfection. So it would have been to man if he had never fallen. Whatever other duties of grateful obedience it might have pleased his Creator to require of him, in loyal constancy of perpetual praise he must needs have exhibited and enjoyed that "very good" nature in which he was created.

Differing perhaps somewhat in kind, but even yet, it may be said, more due is the praise and thanksgiving of a being fallen in Adam,

redeemed in Christ, and living under the sanctification of the Holy Spirit. In his heart if the natural exulting thankfulness of an innocent creature sunning itself like the ripple of the sea in endless liftings of praise be wanting, yet is its place filled full by a graver, deeper thankfulness, by the sense of the loss and ruin which have been once incurred and by the most inexpressible and undeserved mercy escaped, by the consciousness of remaining weakness and sinfulness of nature ever tempting him to relapse, and the awful remembrance of the "well of water springing up into everlasting life," which has been by the same unspeakable mercy opened in his soul.

What are to be the modes, or words of praise, what the peculiar hours, or places, or circumstances in which it should be offered, is no part of the present inquiry. These are ruled by adequate authority within the Church of Christ; but it is of Divine morality under the first Law, that under such authority true and holy praise be duly, constantly, thankfully paid by the rational creatures of the hand of God, ruined and lost in Adam, and restored to grace and sonship by the blood of the Most Holy Redeemer shed upon the Cross of Calvary.

(7.) The other office of worship, prayer, has a twofold aspect. For while it forms a very considerable part of the worship due from redeemed man to God, it is also by His ordinance made to be the only method whereby man can strengthen himself, and enable himself to discharge all other offices of inward affection and outward worship which he owes to God. Helpless and hopeless in himself, man redeemed in Christ not only *may*, but *must* henceforward approach his Father which is in heaven in continual supplication, if he would retain the favour to which he has been so freely and fully restored, or reach the bliss which is set before him. Prayer, therefore, one main duty owed to God, is also its own exceeding great reward, inasmuch as by and through it only the Divine influences of the Holy Ghost are to be continually and increasingly obtained. There is no need for a man to embarrass his thought with the metaphysical difficulties of prayer, nor perplex himself by trying to reconcile the powers assigned to Christian prayer with the wise providence of the Most High. If by any such thoughts he is chilled, or checked, or led to be neglectful of prayer, he becomes directly immoral under the

great first Law of Love. There is his undoubted command and warrant; there is his unlimited promise: "For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." And more certainly than men who are fathers know how to give good gifts unto their children, will our Heavenly Father in Christ give His Holy Spirit unto them that ask Him.

3. This first great Law, which we may call the Law of PIETY, the main topics of which have been thus sketched out, is capable of being transgressed by men in two ways.

(a.) First, the Divine worship of affection and outward service thus due to the one God in Trinity, and to Him only, may be transferred altogether to some other being, real or imaginary, or it may be so transferred partly,—that is to say some portion of it may be withdrawn from Him to whom all is due, and given to another in conjunction with Him. Because the Jews were surrounded by nations worshipping other gods, the form of the Commandment as given to them forbade this particular corruption of the Law in its grosser shape,—that is, the total transfer of Divine worship to other gods, such as were Baal and Ashtaroth,

the gods of the Zidonians ; Milcom or Molech, the abomination of the Ammonites ; and Chemosh, the abomination of Moab.

Of this corruption of the first Law, in this its grosser form, there is no need to speak at all, as not among the moral dangers of modern times ; but it cannot be dissembled that the Roman Catholic Church incurs in practice, even if she evades in theory, the guilt of withdrawing part of the Divine worship due to God only, and rendering it to the Mother of Christ, the Blessed Virgin Mary. It is possible that the distinctions taken by Roman Catholic theologians between “ Latria”, the sort of worship due only to God Himself, and “ Hyperdulia”, the high amount of reverence paid to the first of created beings, may save the Church of Rome from the guilt of having, in authorised decree and canon, sanctioned the transferring of Divine worship from God to a creature ; but the many forms of service addressed, without canonical authority indeed, but also with full permission and participation of the rulers of that Communion, to the Blessed Virgin, wherein expressions and manners of address appropriate to Divine Worship are offered to her, and every attribute of Omnipotency and Divineness

proper only to God, is assigned to her, and that not in particular times of the later history of that Communion only, or in particular districts, but everywhere and always ; and, as a consequence hereupon, the notorious practice of Roman Catholics, particularly the ignorant and uninstructed among them, with whom the worship of the Blessed Virgin occupies a very large portion indeed of the entire worship which they pay, are amply sufficient to shew that the divine morality of the first great Law is heavily and deeply infringed in the Roman Catholic Communion.

(β .) Secondly, the first great Law may be, and in this time in this country is, no doubt, more often infringed on the other side, by those who live, as St. Paul expresses it, without God in the world ; whose minds and affections are so wholly occupied by other things as to shut out from their minds all thought of spiritual and Divine things, or who have, by process of their own reason, brought themselves to the same unhappy conviction which David attributes to the fool, whom he represents as saying (not openly, however, but in his heart), that there is no God. Whether, however, this melancholy result be produced by grossness of

mind and thought, or by that presumption of subtle intellect which is usually not unconnected with grossness of mind and thought, the first great Law of God is alike deeply infringed by it. Divine morality requires, as its very basis and groundwork, the sacred obedience of the first Law. Though it be generally true that no one Law can be obeyed fully, unless the others be obeyed also, yet is this maxim more emphatically true of the first Law than of the others. To have the only true God in Trinity for our God, and to render to Him all the affection and worship which are of right His, is obviously at the very foundation, if, indeed, it ought not more properly to be called the sum and substance of Divine morality. None can obey, as unto God, the injunctions of any other Commandment, nor can obey them at all in any such religious way as He will approve or accept, unless he begin by obeying in full sincerity and devotion of heart the first great Law, and cultivate this first and fundamental portion of the Love of God.

THE LAW OF SPIRITUAL FAITH:
THE SECOND LAW.

THE affirmative heart of the second Commandment, the second great principle of Divine love and morality, one of four, which is conveyed in it, is not given upon the surface, or in the letter of the Commandment as written upon the tables of stone.

As far as the letter of that Law goes, it simply forbids idolatry, (meaning by idolatry, not the worshipping of false gods or idols instead of the true God, as Ahab did when he worshipped Baal, for this is the sin forbidden in the first Law; but worshipping the true God under the form or shape of any idol, or visible *εἰδωλον*, as Jeroboam did when he set up the golden calves at Dan and Bethel), and adds an assurance of God's descending wrath or favour upon the posterity of those who break or obey the Law.

In order to find out then what affirmative Law or principle is latent under this negative precept, it is necessary to ask why it was that the Israelitish people were so liable to idolatry? What was that weakness of mind and liability to sin in them, the external manifestations of which would be cut off by obeying this negative rule? What was that thing wanting to them, the absence of which exhibited itself in that continual craving after idols or visible objects of worship, which as remarkably characterises the history of the nation in its early days, as the absence of it in later ones? For whatever be that absent quality, that deficient principle of strong affection, that portion of an entire and blameless cube of love, must needs be the precise quality or virtue of love affirmatively taught under the negative wording of the second Commandment.

It is plain that the cause of this craving was a feebleness of faith in the Unseen. The invisible and spiritual God (for the very reason that He is invisible and spiritual) seemed difficult and distant of approach. The signs of His presence and protection were often indistinct and intangible—often, apparently, entirely withheld. Minds of feeble texture in spiritual

things, desirous to obey the first Law by *having*, that is, believing and worshipping in piety the true God, sank down in the attempt to maintain a constant sense of His power, and a continual reliance on His protection. Their feeling is completely expressed in their murmuring at the delay of Moses in the Mount, when they gathered themselves together unto Aaron, and said unto him, "Up; make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Their sense of being protected gave way at once when God's token, in the presence of His wonder-working servant, was withdrawn longer than they had expected from their sight. Other nations, again, surrounding the Jews on every side, had their visible objects of worship, making their task of Divine duty and faith appear more easy. But to acquiesce in their unseen God, I AM; to obey without immediate continual consciousness of His nearness; to trust in His protection at times when they had no sensible aid to help them to realise to their imagination His power; to let loose, as it were, their prayers into the air, without having some representative figure, or emblem, at the least,

at which to point them, all this was too difficult a task for a feeble faith in things invisible and spiritual.

Yet we must not speak as if God had left the people without tokens and signs of His presence. The record of His dealings with their forefathers,* with Abraham, His friend, with Isaac and Jacob ; His unmistakable protection of Joseph ; the mighty wonders which had accompanied the mission of Moses, were all most signal instances of condescension to that very weakness of spiritual faith. Ample, no doubt, they were to such as had a strong, simple, brave faith. Ample they ought to have been to all. But the heart of the majority of the people sank down in the intervals, and they felt that they should be happier, better, more pious, and safer, if they might but represent to themselves their invisible and undoubted God under some visible and local symbol, in presence of which their faith should not faint, nor themselves look with envy on the nations around them.

The feeble craving of visible objects of worship, and other continual tokens of Divine presence and protection, having been the weak-

* 2 Chron. xx. 7 ; Is. xli. 8 ; St. James ii. 23 ; and Gen. xviii. 17.

ness, a deep and grievous deficiency of strong love, the opposite to this, that is to say, a brave contentment with an invisible God shewing itself in faithful and strong-hearted maintenance of piety in the absence (if it should so please God), or the apparent scantiness of signs, tokens, miracles, and other visible indications of the presence and protection of the Omnipresent and Omnipotent, and a like courageous and faithful abstinence from “making to themselves” unauthorised images, symbols, and emblems of Him who communicated with the people without similitude, must be the particular quality or part of Divine love enjoined under the second Law.

As piety therefore is the heart of the first Law, so is SPIRITUAL FAITH IN THE UNSEEN the heart of the second. If the first Law may be understood as setting forth the great principle of the *matter* of religious love, so as, in some sort, to include all the Commandments which follow it, the second may be said to teach the great rule of the *manner* of it. The first Law says, have the true God; the second adds—spiritually. The first Law says, substitute no other object of worship in the place of Him; the second says, interpose no other means of

worship, mediator, image, symbol, between yourself and Him. If, as is most true, *interposed* means of worship, self-chosen and unauthorised, are apt to become *substituted* objects of worship, the province of the second Commandment will seem to trench upon that of the first; but in themselves, and in thought, they are distinct. God, who as the Almighty and all-merciful Creator and Governor of the world, demandeth man's grateful and continual worship by His first Law, desireth, by his second Law, that as He is a Spirit, man should worship Him in spirit and in truth.

This high quality or principle of love, like the others, has two opposites. While on the one side lies the feebleness, such as characterized the Jews in their early history, on the other side lies the audacity, that is to say, the insensibility to things spiritual, which, either grossly or intellectually disbelieves or at least disregards them; considering the whole subject as either fabulous, or, if not fabulous, so shadowy, distant, and unpractical as to be altogether unworthy of a sensible man's regard.

Of these two opposites, the former or feeble one more generally belongs to early times, when the sentiment of piety is not yet extensively

worn out among men, and runs into various forms of superstition and will-worship. The latter is the terrible evil of later days, when the very heart of religion seems to be eaten out of multitudes of men by the widely-prevailing sin, the rebel-spirit, the knowledge falsely so called and the real ignorance which seize upon the dense populations, and the minds debased by intercourse with evil in more civilized ages. But although this be true in the main, yet it is not to be supposed that the feeble and audacious corruptions of this Law belong directly and properly, or always, to different ages and periods of history, but to different casts and characters of men, more common indeed at some times than others, but to be found, more or less numerous, in all ages of the world. Scoffers, and mockers, few indeed in comparison, but yet not absolutely few, were found in the early times; the temptations of feebleness, though more universally dangerous in early days, still assail with very baneful effect multitudes of men and women of the present generation.

The feeble corruption of the second Law may shew itself in various ways.

First, in desiring visible objects of worship. This was the express and continual temptation

of the early Jews, and, as such, is expressly addressed in the wording of the Law. This was the sin committed by Aaron and the people in the absence of Moses on the mount, and this was that which became a sin to Jeroboam, the son of Nebat, and to his house, even to cut it off, and destroy it from off the face of the earth.*

To Christian people, this precise temptation, at least in the precise aspect in which it presented itself to the Jews, does not occur. For the Jews were ever liable to the gross sin of representing the Invisible God,—who, even in His communications with His people, showed “no manner of similitude when He spake unto them in Horeb out of the midst of the fire”—under the likeness of a “calf that eateth hay,”† and that, in spite of the most emphatic and repeated warnings of the law against this very sin. To the Christian Church, the Incarnate Son of God has actually been manifested in the flesh, and men’s eyes saw, and their ears heard, and their hands handled the Word of Life, during the time that in the flesh He sojourned with them upon the earth. If, therefore, the Roman Catholics set up images of the

* 1 Kings xii. 30; xiii. 34.

† Deut. iv. 15.

Incarnate Lord, and fall down before them, if they stimulate their devotion by picture or crucifix, it cannot be said that they do precisely what the Jews did in worshipping the calf in Horeb.

Before the Incarnation, it was unlawful in a man to conceive in his mind any form, shape, or outline for the Most High God. "To whom", asks the Prophet Isaiah, "will ye liken God? or what likeness will ye compare unto Him?"* That which it was thus sinful to conceive, it was necessarily as sinful, or more sinful to depict or pourtray; for the pencil or the graver fixed, made permanent, and communicated to other minds the sinful conception which otherwise might have been transitory, or at least confined to a single individual. But when the Son of God became man, and walked upon the earth among men, the case was necessarily different. It was, obviously, no longer sinful for men to conceive an image or outline of that which they saw, for they could not help it. Nor again, could it possibly be *ipso facto* sinful, for those who had never seen Him with their own eyes in the flesh, to conceive of Him as of one who was truly man. Hearing of Him,

* Isaiah xl. 18.

or reading of Him ; hearing of Him by word of mouth of His companions, or reading of Him in the written record of the Evangelists, men cannot help conceiving of Him as He bore the true form and face of a man and companied among His brethren. They conceive of Him as naturally and as necessarily as they conceive of the men and women of whom they read in poetry and history ; nor can there be any more sin in forming a mental idea of the form and figure, or face of the Lord Himself, than of Martha, Mary, or Lazarus ; of Andrew, Peter, or John ; of Herod, or Pontius Pilate.

But men, again, have different imaginations. In some the power is vivid, in others dull. In some, again, it is directed by taste, refinement, and reverence ; in others it is coarse, gross, and irreverent. Can it be imagined to be unholy that the refined, reverent, vivid conception of that which may be innocently conceived, should, by the aid of the pencil or the graver, be presented to the coarser or the duller minds ? Is it possible that the use of the pencil, craved by the gifted imagination for its own relief by the expression of its ideas, should of itself import an unholy element into that which was innocent before ? Can it be sinful to express, or commu-

nicate that which it is holy to conceive? It is difficult to understand how any person can suppose it to be so. The point seems too clear to need further argument.

If then, since the Incarnation of our Lord Jesus Christ, it be an innocent thing to depict, so it be done in reverence and carefulness, His form and face as He was truly man, how far are we to suppose that the express prohibition of the second Law is abrogated, along with the argument for that prohibition as urged in the Book of Deuteronomy, and the Prophet Isaiah?* that is, how far (it being granted lawful to conceive of that form and face, and to depict it), are we at liberty to use that form and face so depicted *in worship*?

It is a delicate and a difficult investigation, and one which might perhaps, in this Essay, be prudently avoided: for the object here proposed being a moral, rather than a theological one, it might be sufficient to accept the decrees or usages of the Anglican Church as the theological limits within which the love of God in the first four Commandments is to be expounded. But it will not do, particularly in times of anxiety and hazard, to shirk difficul-

* Deut. iv. 15; Is. xl. 18.

ties. I will therefore venture to sketch out the remainder of the argument.

(*a.*) First then, it is beyond a question, that the writers of the New Testament, writing by the inspiration of the Holy Ghost, and the fathers of the earliest ages, nowhere give the slightest indication of any change having been made in respect of the prohibition of the second Law. On the contrary, St. Paul and St. John speak in quite the same strain, and with quite the same force, of the danger and guilt of idolatry after the Incarnation, as the prophets did before it. The same is the case with the early fathers of the first ages. It is about the year 600 that one of the first mentions of images allowed in Christian worship occurs, in a letter of Pope Gregory the Great to Serenus Bishop of Marseilles.† Thenceforward the use of them

* 1 St. John v. 21; 1 Cor. x. 14; 2 Cor. vi. 16.

† Præterea indico dudum ad nos pervenisse quod Fraternitus vestra quadam imaginum adoratores aspiciens, easdem in ecclesiis imagines confregit atque projecit. Et quidem zelum vos, ne quid manu factum adorari posset, habuisse laudavimus, sed frangere easdem imagines non debuisse indicamus. Idecirco enim pictura in ecclesiis adhibetur, ut hi qui literas nesciunt, saltem in parietibus videndo legant, quæ legere in codicibus non valent.—S. Gregorii Ep. cv. ad Serenum Massil. Episcopum. (Vol. viii. p. 134.)

grew rife in the Western Church, until it became one of the most considerable occasions of the great schism of the East and West.

(β .) Again, the image or picture can only pourtray, and that feebly and fancifully (inasmuch as no authentic record remains of the Lord's appearance and form while on the earth), the exterior bodily shape of Him whom we worship. But it is in the eternal union of God and man in one Christ that He becomes the due object of the worship of Christians, and neither the Divine nature itself, nor such indications of the Divine nature as may have been visible in the Messiah while He walked on the earth, are capable, in any degree, of being delineated by human art.

(γ .) Thirdly, and most importantly, it is to be remembered that the human body of the Lord (which alone can possibly be the subject of the pencil, or the graver), after His birth of the Blessed Virgin Mother, His growth, His death, and resurrection from the dead, and tarrying upon the earth for forty days, ascended from the earth into heaven, there to sit at the right hand of the Father, until the day when in the flesh He shall return to judge the quick and dead. Meanwhile, He, the Incar-

nate Saviour, is present, and not without His human nature, in the Church to the end of the world. His very body, not naturally but supernaturally, not corporeally but spiritually, is amongst us, and will remain with us always.

Thus there have been two Presences of the Incarnate Lord upon the earth: the first His Presence in the flesh, in which He was born, grew, suffered, died, rose, ascended: the other His Presence in the Spirit, which began ten days after the Ascension, and shall continue till the Judgment.

Now we are repeatedly told in Holy Scripture, not only that these two Presences are very different from one another, but also that it is in the second of them, the Spiritual Presence, that the Church has her peculiar blessings, as well as her peculiar trials and dangers, during the time of her militant condition on the earth. *At that day* (that is to say, when Jesus should be glorified) should the Holy Spirit be given; then might Mary touch her Lord; then should the Church know that Christ is in the Father, and the Father in Him; then should every prayer asked of the Father in His name be granted; then should He drink with His disciples of the fruit of the vine, in a new manner,

in the Kingdom of God ; then should Christians have their justification and their righteousness. Nor is this all ; for the Scripture expressly attaches these blessings not only to the coming of the Spiritual, but to the departure of the fleshly Presence. “ Touch me not ; for I am not yet ascended to my Father.” “ Nevertheless I tell you the truth ; it is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.”

We have, no doubt, the greatest interest in both these Presences ; but our interest is different in the two. Our interest in the first is, so to speak, historical. In it were transacted the great events on which the whole scheme of salvation and religion is founded. We must needs believe them, but not on the authority of our own eyes. The events of that Presence took place long before we were born. We were not there to adore the Lord with the Magi when He was yet at Bethlehem, nor with His Mother and the beloved Apostle when He hung upon the Cross. These events we believe, we dwell upon, we represent continually to our mind’s eye, and loving imagination. Of this historical Presence of the Lord in the flesh,

and of these the events of it, wherein He walked a man among men, forming part of companies, societies and scenes which men did see, and may innocently conceive,—of this historical Presence, I say, the pencil may, as innocently, elevate our conceptions, enliven our memories, refine and purify our ideas, communicate to the duller and coarser minds among us the juster, brighter, and more reverent thoughts of those whom God has blessed with higher faculties of imagining and expressing their imaginations. In like manner, if, since the Ascension, special manifestations of the natural Body of Christ have been made to any, as to St. Stephen and St. Paul, or possibly, as is asserted in legends, to other saints, such manifestations are to be regarded, not as confusing the two Presences, nor as disproving nor as undoing the expediency of Christ's departure in the flesh, but merely as special personal exceptions, in which God has seen fit to give to certain individuals, for purposes of His own Providence, late and, so to speak, posthumous exhibitions of that Presence in the flesh which He has withdrawn from the Church at large. It follows that there can be nothing essentially unholy in the pictorial representation of such manifestations, so

they be executed with the sacred reverence which the form of the Son of God necessarily and always demands; for that which God shewed men saw; that which men saw men may imagine, and that which men may imagine they may depict. The same argument, though not precisely in the same form, is applicable to the dread scene of future judgment. That same Jesus which was taken up from amid the men of Galilee into Heaven, shall so come with clouds in like manner as they with their eyes saw Him go into heaven. He shall sit on the throne of His glory, amid the twelve thrones of His Apostles. Ten thousands of His saints shall be with Him, and mighty and holy angels, and before Him shall be gathered all nations, and they also that pierced Him. In all these holy and awful circumstances, thus offered by express description to the reverent anticipating imagination of the Church, there is nothing which, in itself, may not be sacredly conceived by man's imagining, or, consequently, represented by his depicting faculties.

But it is in the latter, or Spiritual Presence that Christ is with us now. He expressly departed in the flesh, because it was necessary for our Christian condition and blessing in the mi-

litant Church that He should come again in the Spirit; and accordingly, on the first great Christian Pentecost He came to abide, the Lord God in the Church, till the judgment. The Church is now the temple of His Presence in the Spirit wherein He walketh. Therein He baptizeth whenever Baptism is duly celebrated with the Holy Ghost, and offereth His own Body and Blood to be the spiritual food of the spiritual life of His faithful people. He is in His priests, so that their sentences of binding and loosing are not their own, but His; and whosoever despiseth them, despiseth not them, but Him. He is in His poor, so that whosoever helpeth or neglecteth them, doeth it not unto them but Him. He is present wheresoever two or three are duly gathered in His name. His departure in the flesh, as it has brought His Presence in the Spirit, so has given scope to faith, enabling her to see what is unseen, and so, room for justification by faith. He is now, to our sense an absent God, to our faith a present one. The world seeth Him no more—the world cannot receive Him, because it seeth Him not, neither knoweth Him; but it is the very trial and proof of the Christian to realize Him by holy faith as spiritually present

in the Church, in her members, her ministers, her Sacraments, her assemblies of prayer, her preachings, though our eyes cannot see Him. Our faith, even as we are Christian people worshipping the Lord Incarnate, is put upon a trial not wholly dissimilar to that of the Jews. For while they were called upon to worship the invisible God, and to address to Him without image or symbol the strong, brave prayers of spiritual faith in the Unseen, we are called upon to recognise and worship Christ, whose natural body is absent from us in heaven, but who is invisibly, but most truly and sacredly present in the Spirit in the Church. Sight, the bodily sense of sight, may not assist us to point or direct our worship any more than it might assist them. We must launch our prayers, in the same strength of faith in the Unseen, at Him who is surely and always near us, and willing to hear. Let it then be granted, that to the Jews the conceiving or representing any form or figure of God was essentially unholy, while to Christians it is not unlawful to depict reverently the circumstances and lineaments of the Incarnate Saviour as historically He walked upon the earth; yet this concession does not touch the point upon which I am now arguing.

To the worshipping Christian Christ is as invisible, as omnipresent, as much to be recognized and addressed by spiritual faith, as Jehovah was to the worshipping Jew. To localize Him into picture or image for purposes of worship, is to forget His omnipresence in the Church; to depict his human body for purposes of worship, is to forget that His presence upon the earth is now Spiritual. To make a picture or image as a help of imagination, or an object of address in worship, is to attempt to overrule the counsel of God in withdrawing the visible body of the Lord from the earth, and to bring forcibly back, in obedience to the feeble cravings of unfaithfulness, that, the removal of which we have been expressly taught is expedient for us.

Such, then, seems to be the case in respect of pictorial representations of the Incarnate Saviour. For purposes of memory they are, if reverent and elevating, innocent, comely and useful: for purposes of worship they are unholy, and full of danger. If it be further asked, how far can purposes of memory be always distinguished from purposes of worship, particularly in the case of a religion so full of commemorations of acts done in distant ages?—as,

for example, on Good Friday, or Easter-Day? it must be still replied that the one use is legitimate—the other not legitimate; and that if there be danger of confusion between them, it were much better that the legitimate use, being a thing indifferent, were omitted, than the illegitimate use, being a thing sinful, were adopted. However, the distinction is, in itself, a real and a clear one; a distinction as clear as that of grateful memory, and actual worship; of the past and of the present; of a presence that was in the flesh, and a presence that is in the Spirit.

2. The same sort of feebleness, or deficiency of spiritual faith in the Unseen, whereby men are discontented and uneasy in mind at having to maintain their brave and strong piety with less of light and visible clearness than they desire, is exhibited in the anxious and distressed craving after absolute authority of sacred doctrine, and by consequence, a living, infallible judge to pronounce upon it. It does not fall within the scope of this Essay to examine in any degree the nature of the gift of infallibility, whether it is given to man at all, whether it is perpetual, or where it resides. Nor do I propose to argue at all directly against the claim set up by the Roman Catholic Church of infal-

libility in the Pope, as the centre, representative, apex, and divinely-guarded judge of the Church on earth. These claims, and indeed the whole subject of infallibility, belong to another controversy. My present object is *moral*, not theological. I desire, adopting, as always, the Anglican decisions as my theological limits, to point out that the moral disposition of being distressed with the degree of light and certainty which we have, because they are imperfect; the craving after more and more authoritative decisions; the restlessness and impatience of mind in such "twilight" of immediate guidance and direction as God may, for His own wise purposes, have left us in, either for a long or short time, is one of the exhibitions of that feebleness of spiritual faith in the Unseen which is immoral under the second Law of Divine Love.

The strongest and most signal instance of this particular branch of immoral feebleness which has been seen for a long time among us, is to be found in Dr. Newman's *Essay on the Developement of Christian Doctrine*. After having been for many years continually occupied with theology, and specially in those parts of it in which the Church of England,

most nearly approaching to the doctrines of the Church of Rome, most exactly discriminates her differences from them, and having identified, distinguished, and defended those differences on the Anglican side, historically, doctrinally, morally, with a degree of accuracy and force unequalled by other writers, Dr. Newman suddenly changed sides, and was found to support and maintain all that he had previously rejected and with no inconsiderable strength of language denounced. It was, of course, *primâ facie*, a heavy blow to the Church of England, that a man so learned, so deeply versed in the particular controversy, should have so gone across to the adversary. But *why* had he done so? Had he discovered anything new? Had the cogency of his former arguments given way to the better-appreciated force of the Roman views, in any such way as could be made clear to other minds? Had any assignable change come over the argument, since the days when he maintained the Anglican side of it? No; nothing of the kind. The change was simply and solely in the arguer. He could no longer, in *moral* strength, maintain what rationally and intellectually was unchanged. Distressed at the pressure of in-

fidel arguments ; fretted at the dimness of the position which he had maintained so long ; craving, in moral feebleness, a present bright unquestionable light of God, he grasped at a light which his own reason and learning had long exhibited as a deceit and a sham. He left his argument where it stood, to take care of itself, and devised an hypothesis to *account* for its having so anti-Roman a look. He still acknowledged, for he could not help acknowledging, that history was apparently against Rome ; but he had found out for his own comfort an ingenious scheme by which that part of history might be read backwards, and the beginning be found at the end. He felt that for his part he could not believe at all unless he had the help of a present infallibility, and so he grasped at a claim of present infallibility as it were with his hands, and tried to believe it by holding it as fast as he could.

The following passage may be taken to illustrate the truth of what has been stated :

“ And if the claim to infallible arbitration in religious disputes is of so weighty importance and interest in all ages of the world, much more is it welcome at a time like the present, when the human intellect is so busy, and

thought so fertile, and opinion so infinitely divided. The absolute need of a spiritual supremacy is at present the strongest of arguments in favour of its supply. Surely, either an objective revelation has not been given, or it has been provided with means for impressing its objectiveness upon the world. If Christianity be a social religion, as it certainly is, and if it be based on certain ideas acknowledged as Divine, or a creed, which shall here be assumed, and if these ideas have various aspects, and make distinct impressions on different minds, and issue in consequence in a multiplicity of developements, true, or false, or mixed, as has been shewn, what influence will suffice to meet, and do justice to these conflicting conditions, but a supreme authority, ruling and reconciling individual judgements by a Divine right, and a recognised wisdom?" "If Christianity is both social and dogmatic, and intended for all ages, it must, humanly speaking, have an infallible expounder. Else you will secure unity of form at the loss of unity of doctrine, or unity of doctrine at the loss of unity of form. You will have to choose between a comprehension of opinions, and a resolution into parties: between latitudinarian and sectarian error.

You may be tolerant or intolerant of contrarities of thought, but contrarities you will have. By the Church of England a hollow uniformity is preferred to an infallible chair, and by the sects of England, an interminable division. Germany and Geneva began with persecution, and have ended in scepticism. The doctrine of infallibility is a less violent hypothesis than this sacrifice either of faith, or of charity. It secures the objects, without, to say the least, violating the letter of the revelation."*

This passage, which fairly represents the writer's sense of the importance and necessity of finding out a theory to enable him, in spite of learning and history, to accept the Roman hypothesis, illustrates perfectly the immoral feebleness of faith of which I speak. The writer *craves*, as a matter of moral necessity, an infallible guide. He does not now argue, as he used to do, whether as a matter of fact and truth, such a guide is given. He shrinks, personally and morally, from occupying what seems to him the dim, and, as it were, twilight ground on which the Providence of God has placed him. The light is not bright enough for his comfort. He is meanwhile utterly ter-

* Newman, *Development*, pp. 127-8.

rified at the thought of total darkness. So, if guides, claiming to be absolutely distinct, and even infallible, cannot prove their authority on independent grounds of reason; nay even, if he have himself in unanswered argument destroyed their alleged grounds of reason, he finds in his own weakness and discomfort an adequate substitute for their authority. "The absolute need of a spiritual supremacy" involving infallible arbitrations in religious disputes, is, to his mind "at present the strongest of arguments in favour of its supply."

Now it is to be much observed, that this moral incapacity of strong faith does not of necessity exhibit itself in this direction. It is very possible that it may shew itself in the very opposite. When a man feels his providential position of faith thus dim and distressing, he has an alternative before him. He may, as the writer whom I have just quoted, adopt the Roman Catholic theory, and submit to an unproved claim of spiritual infallibility: but he may also discard the whole subject of human guidance in spiritual things from his thoughts, and become absolutely his own pilot in the search of truth. He may put aside all idea of looking for human help, in his despair of find-

ing any possessed of the amount of irresistible authority which he craves, and so, elevating his own reason into the required authority, become Priest and Pope, Church and Scripture to himself.

Precisely this possibility is acknowledged, in a very remarkable way, by the writer whom I have already quoted.

“The same philosophical elements,” he says, “received into a certain sensibility or insensibility to sin, and its consequences, lead, one mind to the Church of Rome; another, to what, for want of a better name, may be called Germanism.”*

It is necessary, perhaps, in order to take in the full force of this remarkable and most true statement, to understand clearly what the writer means by ‘philosophical elements’;—to understand, that is, what that thing is which in two different men is capable of such opposite practical developements,—what that *community of mind* is, which may exist alike in one who leaves the Church of England for the Roman Communion, and another who leaves it for that ‘which for want of a better name may be called Germanism.’

“Principles,” he says, “are abstract and

* Developement, p. 71.

general, doctrines relate to facts doctrines are intellectual, and principles are more immediately ethical and practical. . . . Doctrines are developed by the operation of principles, and develop differently according to these principles. Thus a belief in the transi- tiveness of worldly goods leads the epicurean to enjoyment, and the ascetic to mortification, and from their common doctrine of the sin- fulness of matter, the Alexandrian Gnostics became sensualists, and the Syrian, devotees. The same philosophical elements, etc.”

Now, if I understand this rightly, it signifies this:—according as two men differ from one another in their ethical, practical, abstract principles, so, although they adopt the very same doctrines, opinions, or “philosophical elements”, they will develop these doctrines in such opposite ways, that, practically, they will find themselves in religious positions appa- rently exactly contradictory to one another. “Sensibility,” then, and “insensibility to sin and its consequences”, being ethical, practical, abstract principles in the hearts of two men bred in the Church of England, if they both adopt as a doctrine, or “philosophical element”, the unsatisfactoriness and insufficiency of the

human evidence and authority of truth as held and taught in the Church of England, the one will become a Roman Catholic, the other a Germanizer.

But whereas this doctrine, or "philosophical element" is itself, otherwise regarded, a "principle", or, at least, the exhibition of a "principle"; (that is to say, the dissatisfaction of mind at a condition of light and guidance less complete than may be craved or expected by a man, yet still practically sufficient for the happy and contented faith of thousands and thousands, earnestly bent on seeking the truth of God, and worshipping Him as He would be worshipped, is itself as truly an ethical, practical principle, as any of those which Dr. Newman instances), it will follow that such moral dissatisfaction with guidance and authority on the ground of supposed imperfection (that is to say, the feebleness of faith in things dim and partially unseen), added to sensibility to sin and its consequences, is the moral analysis of the mind which leaves the Church of England for that of Rome, while the like dissatisfaction, *plus* an insensibility to sin and its consequences, is the moral condition of one who leaves it for the teaching of the German philosophers.

Is it not a strange, and most instructive phenomenon, that both these changes,—that is, this moral feebleness of faith in both its practical developments,—should have been exhibited to us in one family? For while the one brother, theorizing as above quoted, acknowledges so truly the double tendency of the same philosophical elements admitted into different minds, the other, from the other or German side, writes thus:—“My brother was surely struggling after truth, fighting for freedom to his own heart and mind, against Church-Articles and stagnancy of thought. For this he deserved both sympathy and love. Nevertheless, to this day it is to me a painfully unsolved mystery, how a mind can claim its freedom in order to establish bondage.”*

“Fraternis animis, quicquid *negat* alter, et alter!”

Moreover, as if to justify and confirm the moral theory which finds in the different sensibility or insensibility to sin and its consequences the secret of the different result of the same philosophical elements in different minds, the second of the two writers thus acknowledges a “moral change” as “the result of his change of creed” :—

* F. W. Newman, *Phases of Faith*, p. 119.

“ Its theory was one of selfishness ; that is, it inculcated that my first business must be to save my soul from future punishment, and it bade me chide myself, when I thought of nothing but about doing present duty, and blessing God for present enjoyment. In point of fact, I never did look much to futurity, nor even, in prospect of death, could attain to any vivid anticipations or desires, much less was troubled with fears. The evil which I suffered from my theory” (that is, when he was a Christian) “ was . . . that . . . it taught me to blame myself for unbelief, because I was not sufficiently absorbed in the contemplation of my vast personal expectations. I certainly here feel myself delivered from the danger of factitious sin.”*

3. Very nearly akin to the feebleness of faith which craves a living, infallible authority, to which questions of doubt or difficulty may be immediately referred and finally settled, is that which is impatient (to such degree as to do things otherwise not right) for a more *speedy* solution of such questions by the ordinary authority of the Church, than the Providence of God in the present condition of Christendom

* F. W. Newman, Phases of Faith, p. 203.

sees fit to give. If, for instance, differences of doctrine are brought prominently forward, as they have been of late in the Church of England, and temporal and temporizing courts give such a judgment, as was recently given, which, while it does not touch or change one document, canon, or Article of Faith held by the Church of England, offers an irrelevant interpretation of what was not the teaching of the party accused, in the hope of establishing peace in the Church on another foundation than that of the truth,—the temper of feeble “faith in the Unseen” is apt to exhibit itself forthwith in impatience with respect to *time*. It says, “This must be set to rights. We can, perhaps, bear it for a year—for two years—for three years; but we must put a limit to our forbearance. If the Church of England does not overrule this judgment within three years, *we will leave her*: though her historical position is unaltered; though she has unquestioned succession from the Apostles; though we have ever believed in the efficacy of her Sacraments, yet shall she do that which we think she ought to do, and that within a time which we will arbitrarily settle; or we, though verily believing that the means of grace and salvation are offered

to us in her Communion ; though having experimental proof, in the spread of her dioceses abroad, in the efficacy of her ministrations perhaps in our own parishes, that the grace of her Lord is with her, will bear with her no longer. Our distress shall, to us, disprove her catholicity. The long-suffering of the Lord we will transform into a proof of His departure.”

This kind of temper, of which there can be no doubt that much has been seen among us of late years, is plainly immoral under the second great Law. The invisible Lord of the Church bindeth not his workings to the hasty requirements of man’s impatience. While men do all that appertains to their own position in the Church to do for the vindication of truth, and the purification of the Church, faithfully beseeching God in their prayers to strengthen what remains, and fill up whatever may be wanting to the full perfection of the Church in which He has placed them, they may be well content to live on, and die, with many questions unsolved, and many difficulties unredressed. He who laid in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation, and thereupon, on the foundation of the Apostles and Prophets,

maketh His Church to grow unto an holy temple in the Lord, warns us that *he that believeth shall not make haste*, or be impatient;* or, as the words are thrice quoted in the New Testament, *shall not be ashamed*: ashamed, that is, of the haste and impatience, shewing want of faith, which would try to hurry the movements of Him with whom a thousand years are as one day, and one day as a thousand years. If indeed men would once take deeply into their minds the thought that God is trying, by these difficulties and anomalies which He suffers (the means of Divine grace and holy living being meanwhile fully and freely offered to them), whether those whom He has providentially placed in a position to know, and do, and spread among others the knowing and doing of His will, have *spiritual faith* in Him who hideth Himself away from carnal sight, on whom they are builded:—whether, that is, they will work on in what is surely His work, meekly, bravely, and faithfully, in prayer sanctifying themselves, and feeling how unworthy they are to demand more or speedier light or satisfaction than it may please God to give them, it would seem hardly possible that they

* Is. xxviii. 16.

should speak and act as, alas! there can be no doubt that many have spoken and acted amongst us within the last years.

4. It is characteristic of the same kind of immoral feebleness to become insecure in faith, because of the imperfection of other men's lives; to fret one's self into doubts of the presence of God in the Church in general, or particular portions of it, because the standard of visible goodness is less high than it ought to be; or, which is an exhibition of the same feeling, to totter in personal fulness of faith, because discipline is less perfect than it should be, and thereby the standard of holiness allowed, as it were by authority, to sink lower than by more stringent rules it might be raised.

I know not whether it may not also be truly said, that the temper which prefers to denounce sin rather than faithfully and meekly endeavour to increase holiness in one's self and others; which rather likes railing at the want of discipline than sets itself in gentleness and prayer to bringing about the restoration of it, is nearly connected with the feebleness of which I speak. Certainly a great deal of personal self-indulgence is apt to hide itself (even from its own eyes) under the cloak of a burning and railing

zeal for discipline, and personal weakness to find a kind of factitious strength in complaints of the unholiness of others.

It is not, of course, to be denied that prevailing unholiness might become, if it were to reach to a certain height, a reasonable and true ground for doubting (when the Church of God is divided up into portions, as now) whether that portion in which such unholiness prevailed continued to be a living branch of the sacred vine. That which is not, and cannot be, an argument against the whole Church as opposed to the world (for then the promises of God would have come to no effect—a conclusion impossible to a Christian), may conceivably be an argument in favour of one portion of the Church as against another. It may also be difficult to settle in the abstract what that height or degree of unholiness is. Thus much, however, is clear. It cannot be less than a long-continued, universal, and authoritative unholiness; for unless it were long-continued, a speedy re-action might be hoped for, whereby the grace of God would be shewn to have been temporarily overlaid rather than extinguished; unless it were universal, those who formed exceptions to it ought plainly to be regarded as

living witnesses of the still present grace of God in the Communion ; and if it were not authoritative, it would be of the nature of rebellion and resistance to a surviving authority still witnessing on the side of truth and holiness.

I do not allege immorality under the second Law against such as calmly, earnestly, and with pain of mind, argue and believe they prove that any portion of the Church has actually reached this awful state of unholiness ; such persons, if they be wrong, have their condemnation elsewhere. But against those who in feeling and temper, not in calm and deliberate reasoning, morally rather than intellectually, dwell fretfully upon such things till they give them an imaginary weight which really does not belong to them, and are thus tempted to betray, instead of amending, themselves, their love, their faith, and their Church, according to the Lord's melancholy prophecy, because of the abundance of iniquity.

Let it be here observed, that the sight of holiness in our own Communion is a sound and valid reason for adhering to it. For, simply recognising what we see, we claim no insight into hearts, but honestly appreciate the not-extinct grace of God among us, and glorify

our Father which is in heaven, seeing the good works of those whose light thus shines before men. But the sight of holiness in another Communion is not a valid reason for deserting our own, and attaching ourselves to that other. For such an act founds itself upon the claim that we can measure the goodness of the two Communions, that we can compare them, strike a just balance between them, and pronounce a decision on that balance in favour of the one which we necessarily know the least;—a claim obviously presumptuous, groundless, and dangerous in the last degree.

5. The same kind of feebleness is also shewn generally in the craving after signs and tokens of all kinds, for the settlement of doubt, or the removal of uneasiness, and insecurity of personal faith. This is, there can be no doubt, a very common form of immorality. It is more subtle too than men are apt to think.

The grosser and more outward forms of it are plain and clear enough. Such was the craving of the Jews in our Lord's life-time for a sign in the heavens;—something, that is, visible and unquestionable, on which they might rely with full assurance of Divine help, instead of having to pick (so to speak) their

way to comfort along the moral and difficult road of patient faith and holiness, finding the will of God in cases of doubt by following it steadily in cases of certainty. Such is the whole system of casting lots, looking for tokens, providential signs, and the like, whereby men try to relieve themselves from the conscientious task of finding their own way in difficult and important passages of life, and ask God to do for them by express interposition what He has not only given them adequate means of doing for themselves, but has particularly set before them to do as one of the most important parts of their probation.

When this is broadly and clearly done, most men easily perceive the immorality of it; and that is, in fact, whatever disguises it may put on, a craving for a visible and interposing God instead of a faithful and obedient following of Him who is invisible. But it is very often done much more secretly, and without, it is probable, any sense on the part of him who feebly gives way to it, that he is offending, in any sort or degree, against any law of God in so doing. For instance, a man resolves that he will follow a certain person whom he respects—“if *he* does such and such things, I will do them

too: if *he* be content not to do them, I will be content too." It is plain that in such a case he is substituting for the guidance of the invisible and spiritual God, and the rules which He has given, a visible, self-chosen guide, who may be ever so mistaken and deceiving. Another says, "I will be directed by such and such events. If they take place I will act in one way: if they do not, I will act in another": and this, in the way of *signs*, not because the supposed events do necessarily or of their own proper force involve the duty of so acting.

Still more subtly the temptation works in respect of prayers and inward comfort and assurance arising from prayers. A man is often tempted to sink in faith, because he has not perceived that degree of warmth and confidence of feeling within him, the inward answer of perceptible grace given to his prayers, which without adequate ground of promise he has expected. In such a case, he is certainly (however little he is himself aware of it) making his faithfulness of continued cheerful belief and obedience depend upon his receiving a sign of acceptance which God has never covenanted to give, and which may be, and no doubt often is, withheld. What if it be

withheld in trial of this very courage of spiritual faith in the unseen? What if God be hiding for a little while the light of His countenance, in order to test the strength and endurance of that heroic faith which He will reward hereafter with the real vision of bliss?

There is, perhaps, no temptation more general among people desiring and endeavouring to please God,—perhaps particularly among women,—than this one. They are distressed at the coldness of their religious feelings. They wish to be devoted to God and His service with the fullest certainty of belief, and the most unreserved intensity of devotion; but feeling refuses to follow at the bidding of will, and prayers do not seem to do their work upon the soul, or to be blessed with their expected answer. In this distressing state of mind and feeling—a state of mind and feeling described and expressed, perhaps, more fully and frequently in the Book of Psalms than any other,—what is to be done? If faith in the unseen can in God's grace be strong and brave in this day of trial, then no doubt, greater strength and greater peace shall be the blessed reward of so gracious victory. But if the heart be cowardly, and the faith feeble, there is an

alternative in defeat. While one, blaming himself for his coldness, and stoniness of heart, leans towards personal hopelessness and despair, another condemns his Church. He comforts himself by assuring himself that his distress is rather his misfortune than his fault, and hoping to find more experimental peace elsewhere.

Should this latter person whom I have supposed have already entertained doubts of the vitality of his Communion, so as to have mingled with his prayers for grace petitions for the guidance of God also, the temptation of his feebleness is doubled. His very coldness is understood to be his answer, and his wilfulness is mistaken for the guidance he has asked. The one condemns the Church of England, the other warrants the Church of Rome ; and thus a man deserts the providential position in which God has been pleased to place him, because his faith is too weak to see in the twilight, and because he insists on having perceptible signs and answers of the grace of God, never promised, often delayed, and immorally craved.

6. One more, and that a signal instance of the same kind of feebleness of spiritual faith, remains to be mentioned ; that, I mean, which is

shewn by the desire of unauthorized mediators between the worshipping soul, and God the single object of spiritual worship. It has pleased our gracious God, in compassion of our fallen, feeble, lost condition, to give one Mediator, the Man Christ Jesus ; able to be an effectual Mediator, inasmuch as, while in His true Deity, He is one with the Father, God begotten of God, Light begotten of Light, Very God begotten of Very God ; in His true humanity he partakes of all the reality of man's nature, so as to be truly and deeply touched with the feeling of our infirmities ; able to be an effectual Mediator, because as the single, sinless Man, He has rendered the offering of His spotless sacrifice to the Father, which He ever pleadeth where He sitteth at His Father's right hand making intercession for His people.

Other mediators than Him may no Christian man make unto himself. It is the will of God that our faith should be strong enough to fly direct, in the Holy Spirit, to Christ, and through Christ to the Father. There are no intermediate steps or halting-places. Admitted into the body of Christ, our access to Him, and through Him to our Father, is direct and immediate. He is round us, close to us, with us,

and in us. He loves us with the truest and tenderest love. We undervalue His Presence and His love when we feebly try to make interest, as it were, with other persons or beings, instead of throwing ourselves ever and always upon His all-sufficient and well-assured love and care. It has been in very wonderful condescension to man's weakness that this one great Mediator has been given to us ; but this one must suffice. There neither is, nor can be another, and he who makes to himself another, though he may seem to do it in a voluntary humility and self-distrust, does in that act despise the love and disown the presence of his Lord, and grievously exhibit that weakness of spiritual faith in the Unseen which is the special offence against the second Law of Divine morality.

But, it may be asked, are we not taught to pray for one another? and are we not encouraged by St. Paul's example to ask each other's prayers? and is not the asking of another's prayers the same thing as making that other person a mediator between our souls and God? Do we not thereby make another step, or stage, in our address to God, and so constitute him, strictly speaking, another subordinate mediator?

No, by no means ; and it is important to observe the distinction. It is perfectly allowable, both by the Apostle's example and from the nature of the case, to ask for other Christians' prayers to *help our own*. It is not allowable to ask for them as a *substitute for our own*. When we ask each other's prayers, to help our own, we ask them on the ground of the general doctrine of the Church or Body of Christ, wherein no member can suffer or rejoice without the corresponding suffering or rejoicing of the whole body. The healthful action of all the other members and organs of the natural body is helpful to maintain the health and usefulness of any single one of them, but only if that one do its own proper work too. They have their own office ; they cannot do its office. They are helpful, doubtless, but not as substitutes ; and so it is with the Spiritual Body, the Church. The prayers of all bring a blessing on all. The prayers of each bring a blessing specially upon each for whom they are offered ; but not if the object of those prayers do not pray for himself ; not unless he be quickened to use the grace given to him, and learn to address himself directly to the Present God, who loves him, and requires his strong, spiritual worship. The

case may be well illustrated by the instance of a family. A father, full of love and kindness to his children, which he has testified by a thousand affectionate acts, desires them, whenever they want anything, to come to him and ask for it. He promises to be always near, always ready, and always willing to grant whatever they desire that is good for them, and he bids them help one another in asking. While each asks, cheerfully, faithfully, and lovingly for himself, he delights to hear them remember one another in their petitions. But how would he feel if any one of them, in mock-humility and real disobedience, should go to one of his brothers, whom he supposes to be higher in their father's favour, and instead of addressing continual prayers of his own, should beg him to speak for him; to intercede—to mediate? Surely the father would tell him that his apparent humility was itself a great offence; that his faith in his father's love and power was dangerously feeble; that he was making what was intended to be a help into a snare, and shrinking, in self-delusion, from his highest duty and best privilege.

Thus much may suffice to explain the general nature and chief exhibitions of the feeble-

ness of spiritual faith in the Unseen, which is one of the two immoralities between which lies that fourth part of the love of God which is enjoined by the second Commandment.

The other is the audacity (not without much close kindred with the feebleness) which throws aside spiritual belief altogether, looking upon it either as wholly mistaken, or hypocritical in those who entertain it; or at any rate, as too shadowy and unpractical to deserve the regard of a sensible man.

This audacity is generally of two kinds.

1st. Gross and sensual. Men, entirely taken up with the things that their eyes can see and their hands handle, come sometimes to lose all sense of spiritual things whatever: they neither know nor care about them. Religion is to them a tedious fiction—the soul an abstraction unprofitable to be talked or thought about—Spiritual Beings, as good or evil angels, a hypocritical delusion—the whole subject of judgment to come, and the invisible world, a cunning scheme to enrich priests, and enable them to domineer over the consciences of fools.

It may not, perhaps, very often happen that this condition is fully arrived at. Probably a large proportion of those who are in the way

towards it never completely reach it. They are still capable of occasional fits, as it were, of spiritual tenderness, or feebleness; as for instance, in sorrow; or if anything having the appearance of being supernatural breaks, as it were, through their thick defences, and makes its way to the unprotected and undirected spiritual credulity of their inner hearts. Yet it is also probable that a very large number of Christian people do practically reach it. Secular business, money-making, and hunting after pleasure, it cannot be doubted, fill the whole heart and thoughts of a great many people, to the total exclusion of spiritual things. It needs no argument to show that such people really incur, to a grievous extent, the guilt of that immoral audacity which offends against the second Law.

2ndly. Such audacity is sometimes of an intellectual kind. With more or less of sensual appetite leading them to wish that the whole Spiritual system were false and deceitful, and with acuteness enough to pick holes in much of what is currently thought and said on the subject of religion; but at the same time without the serious candour which would give the whole subject that careful, balanced investigation

which its importance requires, or the conscience of personal sin and weakness, which would be distressed to lose the belief of an invisible world, and all the comfort which Revelation offers, such persons not unfrequently persuade themselves that it is a triumph of philosophy to believe nothing of an invisible or spiritual kind at all. They are the *intellectual* Sadducees, as those before spoken of were the *sensual*. These, however, are rarer than those. These are individuals—those are classes. It is characteristic of such people to intrench themselves behind some favourite cavil, with the defences of which they become familiar, and gaining an easy victory over such as know little about the difficulties of the subject, to pass among others, and to regard themselves, as persons of singular independency and force of mind.

If there be a God, however, and if it be the second Commandment of His great Law of Love that His people should worship Him in the way of spirit and spiritual truth, none can doubt that such persons are in most open and fatal rebellion against Him and His holy Law.

Between these two kinds of immorality lies the sacred affection of love ; the Spiritual faith in the Unseen, affirmatively required by the

second Law of God. While on the one hand it utterly rejects the Sadducean temper, which disbelieves and disowns all spiritual ideas whatever, it maintains, in contradistinction to the Pharisaic or Romanizing temper, a strong, contented, and courageous reliance on God and His truth, although in various ways the light which God vouchsafes may be not so strong or clear as it might conceivably have been, or have been by men expected to be. Founded upon the inborn sense of the existence of Spiritual beings, and powers invisible to the organs of man (that inborn sense so strikingly testified, and no doubt so providentially maintained in the continual tales of supernatural occurrences, as visits from the ghosts of the dead, apparitions, dreams and the like, each having its own scanty or stronger evidence, as the case may be,) and bravely throwing itself upon the track which it believes to be pointed out, though less distinctly than was possible, by the Divine will, it holds the narrow ridge of gallant and heroic "love in faith", in the firmest assurance that He who has offered that providential path will not fail to uphold and guide those who manfully and perseveringly pursue it.

It is, however, necessary in this place to go

a little deeper into the moral history of this faith, in order at once to elucidate the reasonableness of it, as a matter of reason, and to guard against an objection which may not unnaturally be brought (as it sometimes* really is brought) against its necessity. When divines (acknowledging that the evidences of Christian truth are so far short of demonstration, that though it is unreasonable and sinful to disbelieve, it is not simply absurd and unmeaning to do so) explain this obvious fact, by saying that it was graciously and benevolently so ordered with this very view, that there might be scope and opportunity for a willing and courageous faith, designed by God to become the substratum of all moral virtues, they are liable to be asked, "In what, then, is the *remainder* of such faith to be put? What is that to which a man reasonably yields, beyond and above the evidence and its necessary compulsion of belief, when he determines to accept with all his heart, and give up his life to the practical obedience of the doctrines in question? To whom, and to what is he giving that other part or portion of his reasonable mind, when he thus resolves to transform probabilities into certainties; evi-

* F. W. Newman, *Phases of Faith*, p. 154, etc.

dence confessedly imperfect into the grounds of life-long devotion ; intellectual doubt into moral, acceptable faith ?”

I desire to give to this question as clear, reasonable, and true an answer as I can.

The other part or portion of faith (to adopt the exact expression in which the objection is supposed to be worded), is *moral* ; made up of various moral elements which may be, to a great extent, discriminated and explained.

These moral elements are probably blended in different degrees and proportions in different minds, and in different classes of men. For instance, in the case of a person converted as an adult to Christian truth, it is probable that the sense of personal demerit and weakness is the principal, it may be the sole, moral element which mingles (in different proportions in different instances) with his intellectual convictions. It is this which first makes the offer of a Saviour musical to his ears, and sweet to his heart, and so wins him to listen at all ; while those who feel no such want are satisfied to remain in the hereditary persuasion of their fathers, or to neglect the subject altogether ; or perceiving, after short examination, the evidence offered to be less than demonstrative, to think

it not worth examining and weighing further. It is the same, which when specific evidence is offered him, say of miracle, prophecy, or the like, leads him to care enough about the matter to give it due and candid attention, and not to scorn it, or put it aside with some off-hand solution or cavil, which might encourage him in neglect and unbelief. It is the same, which when the subject is thus commended to his reason, as worthy of consideration, and desirable of belief, makes him willing to turn it to the practical direction of his life and conduct. It is the same, which when doubts recur, or various other things endanger the stability of his once accepted belief, forces him back to it in the feeling of the Apostle, exclaiming, "Lord to whom shall I go? Thou hast the words of eternal life." It is the same, which thus commending the subject, the evidence, and the practice of Christian religion to his mind, enables him to win that further experimental certainty which we believe to be the gift of God to those who obediently keep His commandments, and pray for His help. They *know of the doctrines that they be of God*. If then an adult convert thus persevering, gains the entire unhesitating accept-

able faith in God which we have spoken of, what is that, besides the evidence (to ask the objector's question before supposed) to which he is yielding his reasonable belief?

It is plain, that it is not altogether a correct mode of speech, nor a correct representation of the fact, to say that he is yielding his reasonable belief to anything *beside the evidence*. At least, the expression requires explanation and distinction in order to be rightly understood. The truth simply is, that certain moral elements, as above described, lead him to listen to the subject, to examine candidly and appreciate the evidence, to accept, to apply, to cling to the truths so made known to him. Thus he learns to do the evidence full justice; to see it in its true real reasonable strength; and having done so, he will usually gain (though this is a blessing not so invariable, or so certainly promised in every case as that a man may surely reckon upon it in his own, or be distressed or weakened in faith if he does not feel it) that strongest of all proof, an inward, personal, experimental light of God's holy truth which gives the highest certainty of which man is capable.

The other case in which it is necessary to analyze the moral elements entering into the

composition of acceptable belief is that of those who receive the faith as children, and grow up in it.

To such as these the principles of true religion were not offered in the first instance as matters about which there was or could be any doubt at all. They were not tendered in the way of things to be proved, or requiring proof. On the contrary, they were laid down as the first principles of all knowledge and learning whatever. The little child, Christianly bred, learned to apply his Christian lore to his own life and actions as soon as ever he had acquired it, almost, if I may be forgiven the apparent contradiction, before he had acquired it. He was taught to pray, before he could speak plain, to His Father in heaven, and to repeat the Creed of the Church into which he had been baptized before he could at all considerably understand the deep words which he uttered, or explain the awe which he felt in uttering them. Supposing him then in these early years, and up to the time when by age he becomes capable of considering evidence properly so called, to live according to this early rule, that is to say, to be constant and steady in prayers, and in all the various sorts of dili-

gence, self-control and duty which belong to that time of life, because of the obedience to the will of God, whom he has thus learned to know, there will mingle with his traditional faith more and more of that personal strength which I have spoken of, the result of obedience tried, the heavenly gift tasted, the graciousness of the Lord felt and acknowledged.

In this condition of faith, thus wholly traditional and moral, there can be no doubt that many good Christians live in holy devotion, and die in well assured peace. Particularly is this the case with the religious among the poor. It is plainly out of their power to become possessed of a full and correct intellectual appreciation of the exterior evidences of the Gospel. It follows of necessity that it cannot be necessary for them to possess it. The gracious miracle of the healing of the poor woman who came behind the Lord in the press, and hoped being undiscovered to steal a cure by touching the hem of His garment, and the equally gracious words wherein He distinctly attributed acceptable faith to her state of mind, settle for ever, against all dispute, this great and precious truth, that intellectual knowledge is not of necessity (the opportunities of it being sup-

posed to be wanting) indispensable to the constitution of true, acceptable faith. That miracle is, as it were, *the inheritance of the poor*.

When, however, as in the case which I am principally supposing, a young person growing old enough to hear objections, to read books of argument, and to hear and judge of evidence, fairly begins to take account of all these things, he continually introduces into the grounds of his belief more and more of a purely intellectual element. It is not that he transforms what was moral before into what is now intellectual, but he comes to strengthen, solidify and support the moral structure of his belief by continually increasing additions of intellectual groundwork. It might be—no doubt it would be,—difficult or impossible at any given moment of this progress to attempt to analyze his belief into its constituent elements; but when it is complete, when the time comes (which if not practically, is at least hypothetically possible) that he is master of all the intellectual Christian evidences, and has rendered to them all their full and just weight, then his belief is at once wholly intellectual, and wholly moral too: wholly intellectual, for he feels at every point the sound reasonable grounds on which

every part and portion of it rests ;—wholly moral, for every part of that belief is worked deeply and habitually into his character, blending itself with all his early traditional memories, and sanctioned and strengthened by all his present experiences.

If then the question should be asked (in the terms before supposed) in what, *besides the evidence*, is a person, whose mind is in the state described, putting his faith? it is plain that the question is in itself incorrectly worded and fallacious. He is not putting his reasonable faith in anything beside the evidence. Traditionally and morally his faith has grown up to be able to appreciate the evidence. Obedience, duty, self-control, religious services, the whole moral and religious dedication of the body and soul to God during childhood, youth, and manhood, have prepared, trained, enabled, and induced the intellect to be concerned enough to examine, patient and candid enough to judge, courageous and *faithful* enough to adhere to what it has thus well and wisely examined and judged. *Faithfulness* may well be predicated of the intellectual *Faith*: for it is because of the disciplined and trained affections, the consciousness of personal sin and

weakness, and all the other moral portions of its culture, that it bravely holds by what it has humbly sought, and honestly and thoroughly investigated.

The peculiar affection, then, which I conceive to be affirmatively enjoined under the negative wording of the second Law of God, is this brave, trusting, spiritual Faith in God invisible, spiritual, absent to our sense, dim in His tokens, obscure sometimes in His providences, not demonstrable in His evidences, not invariable in His comforts.

Based, as I have already said, upon the natural awe of spiritual existences as upon a natural faculty, trained and disciplined by the early moral turning of the heart to God in prayers and all kinds of religious duty, such spiritual Faith in God the dimly-seen grows up into a principle of conduct the strongest, bravest, and most trustworthy that the heart of man can gain.

It needs little thought to see that it owes its peculiar strength, bravery, and trustworthiness to the very difficulties under which it has grown. The faith which should have had demonstrable evidence, visible objects, tokens which could be reckoned upon, as on the one

hand it would have had no moral elements in its composition, so on the other would have been unable to sustain itself, if by the interruption or cessation of these external helps it had been at any time left to the support of its own inward strength. As a basis of character therefore, a faith cultivated as I have described is plainly most precious. Having combined itself with the moral qualities and habits of the mind in all its growth, it supports them the more firmly when grown. As in our bodies the bones are permeated by innumerable fibres of nerve and sinew, by means of which they grow, and are bound together in closest alliance with the softer substances of the limbs which they are intended to sustain, so in our souls such Faith is the morally permeated framework, if I may so express myself, of our Christian acceptableness, which gives strength, union, and stability to those habits of virtue and goodness which resemble more closely the other portions of our frame.

Possessed of this Spiritual Faith in the Unseen, a man walks along his narrow path of life—the *ridge*, as I have already called it—with a confidence, security, and cheerfulness which establish at once his comfort and his safety.

With such light as God hath vouchsafed to give he is not only contented, but abundantly blest. The light wanting, as it might seem, to his eyes, is worked into his heart: he carries the assurance of God's truth, goodness, and power in his soul as a principle. The truth of God not having been presented in so visible a form as to take the senses captive, has been more deeply taken in by the reason; not having been offered so demonstratively as to overpower the intellect, it has penetrated the affections. The whole man has, under the Holy Spirit, seen, known, lived, loved, felt in every part and portion of his nature the truth of God. And this is Faith, Spiritual Faith in the Unseen, the strength and substance of all Christian virtue, being itself the very truth of Christian virtue. This I believe to be the peculiar affection of Divine love required affirmatively under the negative and narrow wording of the Second Commandment.

THE LAW OF REVERENCE OF THE NAME, THE THIRD LAW.

WHEN we pass from the two first Commandments, which have much in common with one another, to the consideration of the third, we pass at once into new ground. Hitherto we have been speaking of God as He is in Himself. By the first Commandment we are bidden to be pious and full of prayers to Him; by the second we are taught to maintain that piety and these prayers, even though He has chosen to veil Himself from our sight, and to give us comparatively few of those intellectual and sensible helps which our weakness might tempt us to crave.

The third Commandment no longer speaks of God as He is in Himself, but of the NAME of God; of God, that is, as He can be named or spoken of in human words; of God, not as

the intellect of man contemplates Him, or the Faith of man holds fast the belief in Him, or the piety of man worships Him; but as He is pleased to allow Himself and His being to be *projected*, if I may so express myself, upon the imperfect media of human and earthly things: His Name named in words, His Nature confessed in creeds, His Truth made known by inspiration to the hearts of men, and by them spoken in speech, and written down in books, His Presence attached in some manner to persons, things, and places. “Thou shalt not take the Name of the Lord thy God”, wheresoever it occurs to meet thee in thy walk or passage through life, “in vain; for the Lord will not hold him guiltless, that taketh His Name in vain.” Οὐ λήψῃ τὸ ὄνομα Κυρίου τοῦ Θεοῦ σου ἐπιματαίῃ. Not lightly, vainly, or irreverently shalt thou utter, or handle, or regard, or otherwise deal with the Name of God wheresoever it meeteth thee in thy life.*

* Τὰ μὲν οὖν τῆς τάξεως γνώριμα τοῖς διάνοιαν ὀξυδερκοῦσιν. ὄνομα γὰρ ἀεὶ δεύτερον ὑποκείμενον πράγματος, σκιά παραπλήσιον ἢ παρέπεται σώματι. προειπὼν οὖν περὶ τῆς ὑπάρξεως καὶ τιμῆς τοῦ ἀεὶ ὑπάρχοντος, ἐπόμενος τῷ τῆς ἀκολουθίας ἔιρμῳ τὰ πρέποντα καὶ περὶ τῆς κλήσεως εὐθὺς παρήγγειλε.—*Phil. Jud. de Decalog.* p. 583.

And thus the third commandment becomes, in a certain manner, supplementary to the second. For whereas the second teaches us not to localize the God of our worship so far as to undervalue the ubiquity of His spiritual Presence in the Church, the third warns that He has placed *His Name* in the midst of human words, things, and persons, and that He is very jealous of the reverential honour with which that Name is regarded.

It has pleased God to make Himself known to mankind, with different degrees of clearness, at three separate times since the beginning of the world. These three Revelations of Himself constitute the three religious periods of the history of mankind.

Regarding the time which elapsed between the creation of the world and the life of Abraham, rather as preliminary to the time of Revelations properly so called, than as forming a part of the time of Revelations itself (inasmuch as God seems to have made Himself known to the world collectively in these early days as the object of pious worship and love, rather than to a portion of the world, called out (*ἐκκλησία*) from the rest to be made the depositories of particular Divine knowledge respecting Him),

we may consider the patriarchal age, lasting about four hundred years, and extending from Abraham to Moses, to be the first of these three religious periods: the second is that of the Law, which covers about a thousand years: the third is that of the Gospel, from the time of Christ to the end of the world.

In all these three periods God has been pleased to make the Revelation of Himself in the form of a Revelation or Declaration of His Name.

Let it not be said that His Name is merely a Hebraism for Himself, so that to reveal His Name is nothing else at all than to reveal Himself. On the contrary, the history plainly brings the name of God out into particular prominence as the mode or method of revelation. The way which He has adopted in each of the periods has been to entrust to certain persons chosen out of mankind His Name as a possession and trust. This Name has contained a declaration of Divine truth, inasmuch as it has designated Him by some attribute or verity belonging to Him. The possession of it has distinguished those to whom it was given from the rest of mankind. It has, in some manner, passed upon the people who have received it, so that God's

revealed Name has in some way become *their* name.

Thus we read in the xviith chapter of Genesis: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant before me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be called Abraham, for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God."

The same Name is solemnly pronounced

over Isaac: "And God Almighty bless thee, and make thee fruitful, and multiply thee that thou mayest be a multitude of people. And give thee the blessing of Abraham, to thee and to thy seed with thee: that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." And again to Jacob: "And God said unto him, I am God Almighty: be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins: and the land which I gave to Abraham and Isaac to thee will I give it, and to thy seed after thee will I give the land."

From these passages it appears that God gave to the patriarchs this special Name of Himself, God Almighty. It did not indeed contain the revelation of any truth not naturally discoverable by man, or not necessarily inherent in the natural and primitive idea of God, but it made express declaration of Himself in respect of one particular attribute, His Omnipotency; which may thus be regarded as the sum of the patriarchal creed. It was accompanied with the giving of a name (that of Abraham) to the first receiver, and a very gracious and great covenant of promise.

The revelation of the Name of God in the second religious period was more special and distinct.

When He appeared to Moses at the bush, He at first declared Himself "the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob." "And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, what is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and He said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is My Name for ever, and this is My memorial unto all generations."

And observe how, while God thus identifies Himself with the God of the patriarchs, He expressly distinguishes His Name now declared from that in which He was known to them: "And God said unto Moses, I am the Lord: and I appeared unto Abraham, unto Isaac, and

unto Jacob, by the Name of God Almighty, but by My Name Jehovah was I not known unto them.”

The Name, then, thus solemnly given was :

(*a.*) First, and most obviously, an appellation of God, the Name JEHOVAH :* and as such the Jews in all their history felt it to be so holy and sacred that they did not venture to pronounce it with their lips when it occurred in their holy writings, but substituted some other appellations of less awfulness in its place.

(*β.*) Secondly, it was a declaration of the nature of God. Perhaps, as in the case of the former name, it would be incorrect to call it, strictly speaking, a revelation, inasmuch as the self-existence and necessary being of God may be conceived to form part of the natural idea of a Divine being. Be this however as it may, God, by giving this peculiar Name, made a solemn declaration of Himself in these particular attributes of the Divine nature, emphatically announcing to His chosen people His underived, necessary, and, so, eternal existence, and herein gave a clear, revealed, and dogmatic possession of truth to His people, in

* Isaiah xlii. 8.

opposition to the lords many, and gods many, the Theogonies, and Anthropomorphies of surrounding nations. This may be considered as the creed of the Israelitish Church under the Law.

(γ.) Thirdly it was a presence of God ; and that, not the general necessary presence of Him who is omnipresent, but a special and peculiar sort of presence, attached in various ways at various times, to words, to things, to places, and to people,—a presence *projected*, as I have already described it, upon *media* in themselves not Divine, and necessarily imperfect. This was the case obviously and principally with the ark of His presence, and the place which God chose from among their tribes to place His Name there ; which place (whether we think of Shiloh in the early ages, or Jerusalem afterwards) was not, it must be observed, so unmistakeably and undeniably designated by God Himself as to be free from the danger of factions, rebellions, or discontented doubts. This sacred presence is sometimes spoken of as an angel ; as in the 23rd chapter of Exodus : “ Behold I send an angel before thee, to keep thee in thy way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice ;

provoke him not: for he will not pardon your transgressions; for My Name is in him." In the case of the actual exodus from Egypt, the angel here spoken of is identified with the pillar of a cloud: "And the angel of God which went before the camp of Israel removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them." And again with the presence of the Lord: "And the Lord went before them by day in the pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light; to go by day and night." This is the "Angel of His Presence", spoken of as "saving them" by the prophet Isaiah.*

(δ.) Fourthly, it was a Name named upon the people, so as to become, in some sort, *their* name. So in the last quoted chapter of Isaiah: "Thou, O Lord, art our Father, our Redeemer; Thy Name is from everlasting. O Lord, why hast Thou made us to err from Thy ways, and hardened our heart from thy fear? Return, for Thy servant's sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary. We are

* Isaiah lxiii. 9.

Thine, Thou never barest rule over them: they were not called by Thy Name.”*

(*e.*) And so, fifthly, it was the particular memorial, and sacred possession of the people, as may be seen by comparing the passages Exodus iii, 15; Ps. cii, 12; cxxxv, 13; and Hosea xii, 5.

Such, in general, was the Name of God as it was revealed through Moses under the Law, and known to the Jewish Church. Now it is to be remembered that it was in this stage of revelation respecting the Divine Name that the third Commandment was actually given. It is necessary, therefore, in order to understand the Divine morality of this Commandment under the Gospel, which is my main purpose to unfold, to see what the force of it was under the Law; that is to say, by estimating the moral obedience demanded under an imperfect revelation of the Name of God, to estimate duly the moral obedience demanded under the fuller and more final revelation of the same Name.

(*a.*) I have already observed the perfect reverence with which the Jews refrained from pronouncing with their lips the actual Name

* Compare Jeremiah xiii. 11.

or appellation of God made known to them through Moses.

Cavils of the modern philosophical sort were probably then unheard of: but well can we conceive how readily one of our modern wise men would sneer at this sacred reverence. "The Name, as you call it, is a mere ordinary *verb*. It is used in connexion with the most common, nay the lowest and most debasing subjects. I can tell you what it comes from. I can trace it in cognate dialects. How much of its sanctity extends to the other parts of the same verb? Again, may not Moses have invented, or mistaken it? Are we sure of the exact words which were spoken to him at the bush? 'So difficult is it to believe miracles on the authority of words quoted from a man* whom we cannot cross-examine.' Besides, how gross and dull it is, to confound the Holy and Invisible with the letter-marks or sounds which make up what you call His Name: to call for reverence towards what is essentially earthly, imperfect, and indifferent, instead of directing that reverence exclusively to the great Spiritual Being whom these imperfect letters and sounds are meant to signify."—Of all this, however,

* F. W. Newman, *Phases of Faith*, p. 185.

the wisdom of later ages, the devout Jew knew nothing ; and in the days of his devotion, he would have cared little for it if he had known it. He knew that God had been pleased to make Himself known by a Name, to preserve his fathers by His Name, to place His Name among the tribes : he could not doubt that that Name was very holy, that in that Name dwelt in some sort the holy majesty of God Himself ; and so, whether from the instinctive workings of his own sacred reverence or from any more authoritative rule of obeying the third Law, he never allowed his lips to frame the sacred syllables in which that Holy Name was written.

(β .) In further illustration of the sort of reverence paid by devout Jews under the Law to the Name of God, it is hardly necessary to do more than allude to the extreme variety of exulting, trustful, reverential expressions with which the writers of the Hebrew Scriptures speak of it. Very remarkably is this the case with the Psalmist. It is difficult to select, among a multitude of glowing, holy words, the most strikingly glowing and holy, but perhaps the short 20th Psalm may furnish as compact an instance as any of that trust, exultation, and

reverence in the holy Name of which I speak ; —the trust:—“ The Lord hear thee in the day of trouble, the Name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Sion.”—The exultation:—“ We will rejoice in Thy Salvation, and in the Name of the Lord our God will we set up our banners.”—The reverence:—“ Some trust in chariots, and some in horses, but we will remember the Name of the Lord our God.”

(γ). But in the later Jewish times the spirit of this sacred reverence of the Name of God diminished: and in the genuine pharisaic way the obedience of the third Commandment came to be narrowed within exact limits, while all outside of those limits was left free to the irreverence and unholiness of those who made the Commandments of God of none effect by their traditions. “ Let the word of the good man,” says Philo-Judæus, “ be a firm oath, immovable, most free from falsehood, based on truth. But if this be not sufficient, and necessity compel him to swear, he should swear by the health, or sound old age of his father, or mother, if they are alive, or by their memory if they are dead. For they are images, and

representations of Divine power, inasmuch as they brought into being those that did not before exist. They too deserve praise, who when they are compelled to swear suggest the thought of reverence both to the bystanders and to those who impose the oath, by the hesitation and unwillingness which they shew. For, saying aloud, Yes, by —, No, by —, and adding nothing, under the appearance of sudden interruption they shew that they do not swear a complete oath. But let a man add thereto what he pleases, such as the earth, the sun, the stars, the heaven, the whole world, provided he does not add the Highest, and most awful Cause.”*

There can be no doubt that it is to subtleties like these, whereby the sacred reverence due to the Divine Name was thus pharisaically limited and narrowed, that our Lord referred when, in the Sermon on the Mount, and again in the 23rd chapter of St. Matthew, He spoke on the subject of oaths under the third Commandment: “ Again, ye have heard that it hath been said by (or to) them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say

* Philo-Judæus, de Special. Legibus, p. 594.

unto you, Swear not at all ; neither by heaven, for it is God's throne ; nor by the earth, for it is His footstool ; neither by Jerusalem, for it is the city of the great king : neither shalt thou swear by thy head, because thou canst not make one hair white, or black." Wherein, it may be asked, lies the weight of these reasons, thus alleged by our Lord against the use of such oaths ? How is it to be shown that our inability to control our own hair, to take the last instance, renders the head of man an unlawful oath ? If men *could* make their hair white or black at will, would such power transform the oath into a lawful one ? No doubt, the weight of the reasons assigned in this place by our Lord lies in their reference to these distinctions of the Jewish doctors. It is as though He had said : ' Your argument against swearing by the sacred Name of God is most sound and true : but your limitation of the extent of that Name very narrow and dangerous. The Name of God does really extend very widely. When you swear by heaven, you swear by the Name of God, who sitteth upon the heaven, as upon His throne. When you swear by the earth, you still swear by the Name of God, for His Name covers the earth,

which He made to be His footstool. When you swear by Jerusalem, you swear by the Name of the great king who dwelleth in His own city. When you swear by your own head, you swear by His Name: for His Name is on your bodies and souls which He made, which He built as stones into His temple, which He alone can govern. See then how widely the sacred Name of God is diffused. To the man who deliberately puts himself into God's presence by using the solemnity of an oath, the Name of God is everywhere. Earth, air, heaven, man,—all that His hand made, His grace blesses, and His power upholds, is full of His most sacred and reverend Name.'

(*δ*). The same spirit of profound reverence was manifested by the Jews towards the books in which God had been pleased to reveal His Name, and towards the place, whether it were tent or temple, which in their different generations He had chosen among their tribes to place His Name there. Yet in both instances the same pharisaic temper which was observed in the last case, was allowed to eat the heart out of the very reverence which they professed. For while they counted up with the most exact minuteness the very letters of the holy books,

and observed the most curious particularity in respect of the materials and method of writing in them, they yet 'made the word of God of none effect by their traditions'; and while they cherished the exterior reverence of the temple, so deeply that the most venomous accusation they could bring against the Lord Himself, the first martyr, or the Apostle of the Gentiles, was that they were said to have threatened or despised it, they did not scruple to make the Father's house a house of merchandise, and a den of thieves.

Thus then under the Law, the Name of God, Jehovah, the memorial of the nation, was to be understood as pervading the whole extent and range of religious speech, as localized in sacred places, as sanctifying the holy books, as embracing and protecting the holy nation; and the reverence which it demanded consisted in maintaining, not with distinctions or limits but frankly and fully, a sacred consciousness of the presence of the holiness of God in all these various words, things, and people.

But the Name of God thus partially revealed to the Jews, forms the very matter and subject of the fuller revelation made to the Christian Church.

When the Lord, just before the Ascension, commanded His Apostles to go and make disciples of all nations, baptizing them into the name (*εἰς τὸ ὄνομα*) of the Father, the Son, and the Holy Ghost, He gave to the Church that great new Name, which was to open a new scope and wider and holier significance to the sacred Law of the Second Commandment.

I have shown, in another publication,* that of the different portions of the New Testament, the Discourses of our Lord before the Crucifixion are rather to be regarded as anticipations and preliminary explanations of a coming revelation, than as containing the actual revelation itself; while, in like manner, the discourses and epistles of the Apostles are the inspired development of the short and summary revelation made by the Lord Himself after His Resurrection from the dead.

It is then in this imparting of the Name of God the Father, Son, and Holy Ghost by Christ after the Resurrection that the Christian revelation was given in sum. Christian truth was given to the Apostles just as Jewish truth had been given to Moses, conveyed in the Name of God; and the Name thus given is

* Sayings of the Great Forty Days, pp. 5-14.

the precise object of the sacred reverence, or quarter part of love enjoined under the Third Law upon the Church.

This sacred Name may be regarded in three principal points of view.

1st. As a Name or Appellation of the Most High. In this respect it is plain that the duty of sacred reverence on the part of Christians, is the same as it was on the part of Jews. The Names of God, even such as are made or invented by man, must in themselves be very holy, as being, so to say, the worded majesty of God; but the revealed Names are first and chiefly holy, as those in which He hath been pleased to clothe Himself in words, to put Himself into the lips of men, and choose to be spoken of in their language. Nor is it to be supposed that the holiness of the older revealed names, "God Almighty," and "Jehovah," is lessened or altered, because He has given to the Church a new Name of Himself. Christians may "praise Him in His Name Jah, and rejoice before Him," as Jews might, and close their Psalm with "Glory to the Father, and to the Son, and to the Holy Ghost." Christian people therefore are bound under the third Law never to use these revealed Names,

except with the most true and sacred reverence. The particular modes of reverence used among the Jews (such as their abstaining from pronouncing the sacred Name of their revelation) are certainly in no respect binding upon Christians; but the spirit and disposition of reverence, and all orderly and decent modes of showing it are absolutely obligatory upon them; among which modes may well be quoted the order of the 18th Canon of the Church of England, grounded as it is upon ancient custom, and the words of St. Paul to the Philip-
pians: "And likewise when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed: testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised."

In the same way, all the words which we speak respecting God, His doings, His nature, His word, or His will, the calling upon Him

to witness the truth of our testimony in cases of controversy,—in short, the whole range of words wherein His Name is either directly adduced, or referred to, are, under the same Law, bound to be spoken in careful, earnest, loving reverence, for the sake of the holiness of that Name which is among them.

2ndly. The revealed Name of God, given to the Apostles in the tradition of holy Baptism, is a revelation of truth.

The entire Christian revelation is, in the way of a summary, contained in it. It is itself a doctrine, and the sum of all doctrine. It was originally given in order that the world might be taught it (“make disciples of all nations”), and it contains all that the world, in the way of religion, needs to be taught. The Apostles, indeed, by Divine inspiration, developed it into its essential and necessary details, summed into the Apostles’ Creed; but in itself, that is, in the doctrine of the Holy Trinity, all was shortly comprised. In like manner it is a creed, and the sum of all creeds; for while we read that it was often used as a creed in early times, the structure of the subsequent authoritative creeds of the Church has been so framed upon it, and their contents so confined

to it, that "what we chiefly learn" in all these articles of our belief, whether contained in the Apostles', the Nicene, or the Athanasian formula, is, first to believe in God the Father, who hath made all the world; secondly, in God the Son, who hath redeemed all mankind; and thirdly, in God the Holy Ghost, who sanctifieth all the elect people of God.

As a revelation of truth, then, also, the Name of God demands, under the third moral Law, our loving and humble reverence. It has not only been offered to us, as it were, *ab extrâ*, to look at, and think of, and study, if we choose to do so, but it has been given and impressed upon us at our baptisms. Divine Truth was, so to speak, written upon our foreheads in sum, when we were baptized into the holy Name. We were then made disciples, possessors, trustees of the Name, and so of the doctrine and creed of God. And as the Divine summary, so also does the inspired developement of sacred doctrine, as contained in the later apostolic writings, demand like reverence from Christian people under the third Law. What St. John, or St. Paul, or St. Peter, speaking by the Holy Ghost enlarged of the Father's love and creating goodness; of the Son's divinity and true

manhood, of His incarnation, sacrifice, victory, ascension, and return in judgment ; of His body and members ; of the Holy Ghost the Comforter, and the means whereby His grace is more and more abundantly given to those who have by baptism been made to drink into one spirit ; all the great elements and outlines of inspired teaching, as they are gathered into the Apostles' Creed, and all the minuter expressions and articulations of truth as given to the Church in writing by the Apostles, are to be regarded by those who would obey the third moral Law of love, with deep, true, and habitual reverence for the sake of the Name of God.

Already, both in the Divine summary, and the inspired developement, the sacred, revealed truth was dogmatic : that is to say, it expressed not merely doings of the Most High, but also doctrinal verities respecting His being and nature ; and these verities such as could not have been discovered by any force of human reason. The Jewish revelation (if revelation it is to be called) could not so properly be said to be dogmatic : for the self-existence and eternity of God, expressed in the name Jehovah, are so truly and essentially attributes of the Supreme

Deity, that the natural reason which conceives the idea of God at all, if it work out its own thought in any considerable degree, can hardly fail to conceive of Him as having an unde-rived, and so an eternal being. But the moment that God is pleased to open to man somewhat more of His own Divine nature than the reason of man could in any way discover, and to make such revelation binding upon his belief, doctrine, as such, takes its rise. The verities so revealed must be stated in words. The words may vary, but their variations must be limited with the utmost precision by the revelation. Sound forms of words become necessary, in order that the revealed doctrine, revealed for the salvation of future as well as present generations, may be handed down to future generations entire and uncorrupt.

Such sound form of words, read of even while the Apostles still lived, and the voice of developing inspiration was still audible upon the earth, received a new and more special character of importance when, by the death of the last of the Apostles, the affirmative developing power ceased, and the Church was left to retain, defend, and hand on to future times the now perfect inheritance of Divine doctrine.

Accordingly, in the twilight of inspiration, when the sun was now gone down, and the still bright light of Apostolic teaching lingered in the Church, the Apostles' Creed gathered itself, as it were, spontaneously and simultaneously, to be in every coming age the record of the main outlines of the affirmative teaching of the men of inspiration.

Then came heresy, and corrupting knowledge, falsely so called. Then came distinctions and subtleties which threatened to undermine and betray the simple inherited truth.

Along with these, and because of them, came the need and the duty on the part of the Church of adjusting the expressions in which her sacred inherited truth was to be conveyed, so as to avoid, and sometimes to deny the glosses and corruptions with which false teachers endeavoured to pervert it. The Church in so doing did not claim to possess the inspiration which the Apostles had possessed. She did not claim to enlarge, or to alter, in jot or tittle, the exact deposit which she had received from the Lord, and them. She only claimed to know what that deposit was, and to be able to distinguish whether it were rightly or wrongly expressed in any given words. The Apostles,

as long as they lived, had undoubted power to develop the Christian truth by enlarging it, for the Holy Spirit spoke by their lips or pens ; and when they spoke or wrote, it was not really they, but the Holy Spirit who spoke or wrote by them. But the Church, post-apostolic, could not develop Christian truth otherwise than in defence. If old words were used in a wrong sense, or if distinctions and glosses were offered which caused the old words to be insufficient to convey the real, inherited doctrine, the Church, united, and speaking in one voice, had authority to declare in new terms her own unaltered truth. He who had promised to lead her into all truth by His Holy Spirit, was pledged to keep her united voice and mind from heretical error. The single Apostle, divinely inspired, was infallible to teach new revelation. The Universal Church, divinely guarded, is infallible to defend the old.

In exercise of this divinely assured power, the ancient Church often met in council ; and in proportion to the numbers of the assembled bishops in each council, and the numbers of Christian people whom they collectively represented, and still more to the universality of the reception given subsequently by the Chris-

tian community at large to their decisions, is the weight which the various decrees possess. I say, "still more to the universality of the reception subsequently given by the Christian community at large to their decrees," for it is not to be supposed that the infallibility of the Church to defend her inherited truth lies in some bishops, nor in all bishops, as such; nor in councils summoned in this way or in that way; but in the whole Church of Christ, solemnly guaranteed by its Lord from essential error. Whenssoever the decrees of any council have been thus ratified by the universal acceptance of the whole Church, an acceptance necessarily requiring a certain length of time before it can be fully ascertained, then such council obtains the name of "ecumenical," and its decrees become of binding authority, as defences of the ancient faith, upon the later ages of the Church.*

As, then, the Divine summary of truth, the sacred Name of the Father, Son, and Holy Ghost, and the inspired developement thereof, as contained in the epistolary Scriptures, and gathered subsequently to the time of inspiration into the Apostles' Creed, challenge, under

* Abp. Laud against Fisher, § 33, p. 228, seq.

the third moral Law, the loving and humble reverence of Christian people, so also do the great defensive decrees which the Universal Church in her diffusive infallibility has put forth, whether at Nicæa, Constantinople, Ephesus, or Chalcedon, claim the like sacred and reverent regard.

Shall we be told that the *language* in which these doctrinal decrees have been set forth, is the language of the several ages in which the several councils were held,—that the expressions used in these decrees belong to the philosophy of the times, and that that philosophy was in many ways imperfect and mistaken?

It is notorious that an attempt has been made of late years—not, indeed, for the first time, for the aspects of heresy reappear, as it were, in cycles—to assail the doctrines of the Church in this manner, and by this approach.

It has been urged that the wording of Church doctrines, meaning by that expression especially the doctrinal clauses of the Nicene and Athanasian Creeds, is derived from the current philosophical language of the times, which philosophy involved much error;—that by consequence erroneous notions are blended with the original revealed truth; and that it

is therefore of the utmost importance, not for exactness of conception only, but also in order to free the minds of Christian men from usurpation and tyranny, to distinguish these elements from one another, to separate the human shell from the Divine kernel, and not to claim for the human part a reverence which belongs to the Divine part only, which it contains.

What is the weight and validity of this objection? Let it be granted, as is obviously true, that the language of the doctrinal decrees in question belongs, as it must needs do, to the philosophical language of the times in which they were drawn up. Let it be granted also, that in the philosophical notions of those times, there probably was considerable error; and that some of the philosophical language used in the doctrinal decrees may have been grounded thereupon. How far do these admissions lay the doctrines so worded open to objection? How far does it follow that the doctrines so worded are naught, their claim of authority invalid, the Divine element in them overlaid by human corruption?

It is important, in the first place, to distinguish this objection, as brought against the creeds of the Church, as it is *special*, and as it

is *general*: that is to say, to consider how much of it is directed against particular expressions of the creeds which are thought to contain specific philosophical error, and with what justice; and how much of it is of a general and abstract nature, applicable of course to the creeds, as to all other doctrinal statements, but not more specially to them than to all others. For, of course, it is not to be denied, that if specific philosophical error, discovered to be plainly such in later times, be so engrafted into the language of defensive doctrinal decrees in any age, as to give occasion to heresy or error, so that the decrees so expressed do, to the juster and clearer thought of later days, inadequately or unduly express the unchanging truth which the Church ever witnesseth, then indeed the proof of such error, while it in no degree disproves the duty of Christian reverence as paid to doctrinal decrees in general, renders it important that the particular doctrines in question should be, in the same way of defence, readjusted in terms, and restated. Yet they must, of necessity, be restated in the philosophical terms of the later age; and thus while the particular evil is remedied, the abstract imperfection, being inherent in the nature

of the case, is unavoidable. It is easy to see from this consideration that the necessity of defensive decrees is a continual one, and must keep pace with the spread of knowledge, and the increased activity and justness of general thought and language.

The Roman Catholic theory of transubstantiation, grounded as it is upon the realist theory of substance and accidents, may be taken as an instance of the introduction of very questionable, if not erroneous, philosophy into the very heart of Christian doctrine; so that if by the readjustment of the language of the Tridentine decrees the real presence of the Lord's Body and Blood in the Eucharist might be expressed without them, one considerable bar would be removed from the restoration of the unity of the Church.

Specific objections, however, are not, as far as I am aware, made against specific expressions in the creeds of the Church. It is more easy to indicate a general possibility of objection, so as to throw a general and wide slur over the whole, than to bring forward and sustain particular ones. No *theory*, existing already in secular philosophy respecting *substance* and *person*, is imported into Divine doc-

trine by way of explaining or fixing the exact meaning of the Church in respect of the Holy Trinity. The *words* were applied in a new way to identify and express a distinction newly required ; and what they precisely signified in this new application none ever ventured to define.

When, however, the objection is put in a more abstract form, as thus, “ The post-apostolic decrees, being worded in the philosophical language of their own times, and that philosophical language being in many points grounded upon erroneous views of philosophy, cannot demand the reverence of Christian people in respect, at least, of the human element, *i. e.*, the wording,” it is plain that it bears against all language whatever as the vehicle of doctrine, and so against all transmitted doctrine. What is thus alleged against the post-apostolic decrees, is, for example, precisely as forcible an objection to the doctrinal statements of the Apostles themselves. If the human element, that is, the philosophical words, vitiates the one, it is difficult to see how it does not vitiate the other two. It becomes, on this view, equally important to discriminate between the human shell, and the divine kernel, in respect

of the inspired Scriptures. Nor does the application stop there. The blessed Lord himself spoke no otherwise than as the Jews of his age and country spoke; and I suppose it might not be difficult to shew that there were erroneous philosophical notions current among the Jews of that age, and by no means impossible that traces of such error might be found in the language which He himself used, and which the Evangelist has recorded. It is true that the principal English assertor of the objection which I am combating has not flinched from this *reductio* (as most Christian people would regard it) *ad absurdum*, but boldly traces bad philosophy (and by consequence the human element which deserves no reverence) in the language of St. Peter, and the popular belief in magic in the words of the Lord himself. To most people, however, it would probably seem to be in no slight degree presumptuous, not to say blasphemous, thus to attempt to nullify and make contemptible the holy words which the Lord spake, and his Apostles, for the saving of mankind.

But in truth the objection lies against all possible words as vehicles of doctrine necessary to the belief of men, and so, against all doctrine,

by man transmitted, taught, and stated as necessary to be believed for salvation. And so in these days it is distinctly held that inasmuch as words are essentially and necessarily an imperfect medium,—and the imperfection of words arises from many other sources besides the erroneous philosophical notions which they hold in solution in them,—therefore God would not (*i. e.*, could not) have made a revelation to mankind, of such supreme importance to their good and happiness by means of them: or, at least, if He did so, He would have taken care that the imperfections of language should have been so corrected, overruled, or remedied in the particular case, as not to interfere in any degree with the clear, certain, and full exhibition of His saving truth to the consciences of men in all ages.

To most minds the futility of this objection is sufficiently shewn by the mere statement of it in its naked, abstract form; but a few words may be allowed in reply to it.

(*a.*) In the first place, it is undeniable that God has allowed a great many things, which are in their degree of great consequence to men, to be very uncertain and difficult of discovery to them: so that they often suffer very

great inconvenience, distress, shortening of life, and other great evils, moral and physical, because of this difficulty. Such are the best means of avoiding and curing sickness, the true methods of education and government, the right course of personal or political conduct in cases of embarrassment and doubt. It is therefore very far from unlikely, but on the contrary quite in accordance with the usual analogy of His dealings with mankind, that similar difficulties, designed to assist in the probation, and to test the faith and obedience of men, should attend the discovery and certain possession of the revealed method of salvation.

To this it may be added, that the actual evidence offered by our Lord to the Jews during His lifetime, and still more that tendered by the Apostles to such as had not seen the Lord in person, in their sometimes rapid journeys and short visits in particular places, plainly shews that men are to render their belief without anything like so full, clear, and certain exhibition of the revealed truth as is conceivable, and as is by this objection required.

(β .) And again, a very great deal of matter of the highest importance to the wellbeing of

mankind is communicated, transmitted, and retained by means of this imperfect medium of language. By it we in great measure think, or at least recollect, register, and advance upon our thoughts. By it we interchange our thoughts with one another. By it we educate youth, and receive from former times the knowledge of former men and things. By it we make laws, render reasons, investigate truth, and raise our race from an assemblage of unimproved and unimprovable individuals, to an orderly, educated, civilised, advancing, worshipping, and religious community. In all these multifarious uses of language, and a thousand more, we are all perfectly aware of its imperfections. No man ever wrote a letter, or expressed a sentiment with his lips, without its being perfectly clear to the writer or speaker, and to the reader or hearer, that the words gave a most inadequate representation of the real and entire feeling and intention of the person who used them. No man ever drew a law, or taught a lesson, without knowing perfectly well that it was quite impossible to avoid all openings of evasion or misunderstanding. And yet God has been pleased so to order things in the world, that on this clumsy (if I

may venture to call it so) and imperfect instrument we depend for all our culture, for five-sixths of the substance and all the orderliness of our native thought, and for the whole of our communications with the minds of others. Now all this native thought, and all this communication between one mind and another, are in their way a sort of law of God to us. He gave us these methods of deriving from our own powers and the aid of others our rule and manner of guiding ourselves in life. It may therefore be justly said that the whole natural law of God, short of revelation properly so called, is communicated to us from Him by the agency of language. What wonder, then, if He has been pleased that His own great and special communication, the message, the information, the Law which He gives for our belief and obedience should be entrusted to the same medium by which all other messages, informations and laws, are conveyed? What wonder then if, consequently, it were made at a particular date,—made, not only in human, but in a particular human language,—and so became liable to all the imperfections of language in general, of translation into other tongues, and of the copying and transmission of books from one age to another?

For it was God who gave man language, and made it to be his instrument in all the many ways that have been described, and a great many more. In many of these its very imperfections operate to try and educate man. His judgment and conscience are trained up amidst the imperfections of language, and in great measure by them. Why should not He who in so many lesser ways makes human language His instrument for such purposes proceed by communicating His great revelation at a particular time and in a particular country, and trusting it to the natural modes of preserving and transmitting writings, to make human language once more His instrument for an analogous, but much higher purpose?

May I be allowed an illustration? How can walls be built of reeds and water, and a roof raised upon them? How is it possible that such materials should stand at all, or bear the weight of huge masses laid upon them?—Yet have the reeds that grew in very distant ages upon the banks of the Calabrian streams, joined and matted by the continual deposits of the lime-charged water, been quarried into the mighty masonry of the temples of Pæstum, and retained by their hardness and strength the actual

chisel marks of workmen whose very date and age is too old to be traced in Italian history.

Is it indeed true that language is too imperfect a medium, and the transmission of words in writing from one nation to another, and from age to age, too insecure and uncertain a method of conveyance to make it credible that God should have communicated matters of such immense importance by such means? Possibly you might convince another race of beings,—the inhabitants perhaps of some other planet, who should see into each others minds without words, and be informed without words of all past and distant things,—of so wise a conclusion; just as it might not be difficult to convince the dwellers in a country where the streams deposit no travertin, that no temples could in any part of the world be built of reeds and water, but how could the latter conclusion face the sight of those mighty ancient piles of Pæstum? and what ought to become of the former in the presence of that mightier and more ancient pile of the history and tradition of all ages, the very wealth and hoard of the human race, and its entire and long accumulated capital of knowledge, culture, and truth?

Akin to this subject of the use of words with

all their imperfections as the vehicles of saving truth, is the use of men with all their imperfections and personal powers and peculiarities as the channels of Divine inspiration. Nothing is easier than to pick holes in the doctrine of Inspiration. "Wherein,"* it is often asked, "does the gift itself consist? Is it an exaltation of natural powers, or an imparting of new ones, or a light supernaturally given to enable a man to see what otherwise he could not see, or a vision divinely presented to his mind, or a specific message divinely conveyed to him? Does it supersede its own faculties of thought, and skill of speech or composition? Is the Divine speaking Spirit present *instead* of the man's own powers and modes of language, or does He speak in combination with them? And if in combination with them, what are the proportions in which the two elements are united? How are we to distinguish the one from the other? Which is Divine and which the human element in that which the man delivers to us? Again, is the inspired man always inspired, and always in the same way, and degree? or does the inspiration take place at some times, and not at others? or when he

* Cf. F. W. Newman, p. 176.

speaks on some subjects, and not when he speaks on others? and if so, what are the limits of those times, and subjects? and what are the modes of distinguishing between that which is truly the voice of the Holy Ghost, and that which is nothing more than the voice of a saintly man?

Nothing, I say, is easier than to pick holes thus in the doctrine of Inspiration: and the attack thus made, like that of which I have been recently speaking, is addressed not indirectly against the very citadel of Truth. For if men may not credibly be the channels of inspiration, nor words the vehicles of necessary and saving truth, then is the whole fabric of the Holy Scriptures and of the Church of God, and in the immediate consequence the entire faith and hope of a Christian man seen to be utterly baseless and deceitful.

But again, plausible as these objections are, and real as are the difficulties which they suggest, and on which they are based, does not the most ordinary experience of the facts of the world show that they are wholly devoid of any real practical weight? We overrule the like, by the shoal, in every action of our common life. Let it once be established on competent

grounds, that a person speaks to us in the name of another, say in the king's name, and though it is most true that almost all the same difficulties are inherent in that case as in this,—as for example, that it is impossible to distinguish how much of the wording of the message, or the manner in which it reaches us is the king's, and how much the messenger's, or to define the exact extent and limits of the delegation,—yet no man in his senses imagines that he can draw out of those subtleties an adequate ground, or justification of disobedience. I am not now concerned with the proper proof of the inspiration of the sacred writers. That must be established on its own, sufficient, independent grounds. My object is moral, rather than theological. I desire to expose that state of mind and feeling under which a man entrenches himself in *à priori* cavils against the credibility of any such inspiration, as a distinct and deadly breach of the Divine morality enjoined by the third law.

Again, to make use of an argument urged in the last case,—is it not most clear that God has *naturally* communicated His Will and Truth to us in innumerable ways by means of men? In what an infinite number and variety

of modes have our parents, our teachers, our companions, our books, been made the vehicles of knowledge and truth to us. There was mixed up, of course, a great deal that was personal to the character and manners of the individuals who in each case transmitted those things to us ; but who ever thought of attempting to analyse the proportions in which these different elements of instruction met, or was so foolish as to neglect the conveyed Truth, because it came to him not unmixed with the love, the interest, or the peculiar manners of thought and language of the persons who in the providence of God were made the instruments whereby it was conveyed to him ?

Did not God, as to a matter of fact, (I speak to those who believe the records of the Old Testament), give his ancient message with all its particulars, to Moses in the mount ? And, yet what Jew could tell how much of Moses's own, in mode of speech, choice of words, arrangement of subject, and other such things, mixed up, of mere necessity, in the ultimate form of that message as it reached the ears of the people from the lips of Moses, or was written down in his books ?

Could not God, if He saw fit, deliver His

necessary, saving Christian truth in the same manner? delivering it, in the way of inspiration, to certain chosen servants, and directing them to leave it, written and spoken, in the custody of a Divinely-guarded Church, to be the pillar and ground of that Truth until the end? or can men surround themselves with this argument as with an impenetrable breast-plate, so that God's truth cannot, and *shall* not reach them through this access, but that the way to their belief is actually and insuperably barred even against Himself?

It is idle to say that He *would* not: not only because the real question is, whether He *has* done so, or no; but also because the argument, if it have any weight or meaning at all, does not mean *would*, but *could*. It signifies, if it have any sense or signification at all, that an incredibility, arising from the difficulty of dissevering the two elements, the human and the Divine, in any supposed message from God to man, does actually and necessarily so bar up the entrance against Truth supposed to be necessary to salvation, if delivered through men as the channel of it, that nothing of such kind can so penetrate it as to become credible to the enlightened reason.

It may be, and is, very difficult to lay down the exact limits of the doctrine of Inspiration theoretically, and to decide how far and in what manner the Divine Spirit blends with, enlightens, or overrules the natural spirit of the men whom He deigns to make the channels of His communications with their brethren. It is equally difficult, and for the same sort of reasons, to discriminate with any exact precision, the true theoretical limits of the Divineness in the words written or spoken by inspired men. It is also not impossible that the reverence of some men may have led them to draw the line above, as surely the irreverence of many has drawn it greatly below what is right and true. But the one error, even it be error, leads to no ill consequence. God has Himself left the bounding lines of theory in this respect indistinct and doubtful. The other is full of every kind of evil consequence, and is a direct resistance to His Will and Dispensation. The one, even it be error, (which cannot be proved until man sees with clearer light than is given to him upon the earth,) is the venial error of those who delight to recognize, and recognizing to reverence the Holy Name of God, where He has been pleased to place it in and amongst

the sons of men. The other is the high moral offence of those who sin, in a very signal instance, against the Third Moral Law, the third quarter-part of the sacred love of God.

3rdly. The Name of God is to be understood as imparted from Himself, and communicated to others.

The first issuing forth in this kind of the Name of the Most High God, whereby that which is inherently and essentially His alone, is in any manner communicated, or put upon others, was in the mystery of the Incarnation of our Lord and Saviour Jesus Christ.* When the second person of the ever-blessed Trinity, took man's nature upon Him, and was born of the Blessed Virgin, there passed upon the Christ, the God-man, and so, in part, upon the human nature which He took into His Divinity, never to be divided from it, the majesty and sacredness of the Name of God. The holy thing

* Ἡ αὐτοῦ ἐνανθρώπησις ἢ ἐκ Μαρίας ἔλαβεν ὄνομα τὸ ὑπὲρ πάντων ὄνομα, σὺν τῷ Θεῷ Λόγῳ καλεῖσθαι υἱὸν Θεοῦ.—Eriphan. Hær. lxiix, ap. Suicer v. ὄνομα.

St. Augustine regards the belief in the true Divinity of the Incarnate Son of God as the special and characteristic lesson of the Third Commandment. "Ne quisquam Filium Dei Verbum, per quod facta sunt omnia putaret esse creaturam, sequitur aliud præceptum: non accipies in vanum nomen Domini Dei tui."—Epist. lib. ii. Ep. v. (2, 135.)

which should be born of the Blessed Virgin Mother should be called, for it should be His own rightful and true name, the Son of God. And as the human nature of the Lord grew and became mature, learned obedience, and was at last made perfect by suffering, so did the sacred Divine Name become more and more truly His, until at the last when He had by Himself purged our sins, He sat down on the right hand of the Majesty on high, being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For having been found in fashion as a man, and having humbled himself, and become obedient unto death even the death of the cross, therefore God also highly exalted Him, and gave Him a name which is above every name, that at the Name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth.*

The Doctrine of the Incarnation of our Lord Jesus Christ is of the deepest and most mysterious kind. It is easy to say that God became man,—that the Godhead and manhood, two substances, were joined together in one Person,

* Hebrews i. 4 ; Philippians ii. 9.

—so easy, that every charity-school child, (blessed be God for it!) can readily and easily make confession of it. But what an unfathomable depth of mystery is that which these simple words contain! The infinite and the finite, the Creator and the creature meet in a single person. The creating will and the created will, neither abandoning the full and genuine truth of its proper nature, neither swallowing up or overpowering the other, make one Christ. Divine foreknowledge and human free agency both hold their own in one Divine perfection, and gradually maturing and perfecting manhood; the Eternal and the being of Time, the Omnipresent and the being of Space, the Almighty absolver and the delegated human priest, are united in one person to become our Mediator, our Redeemer, our gracious Lord, and the head of His Church.

But herein, in the very depth and mystery of this wonderful doctrine, lies the precise secret of the mode whereby fallen man is restored to the mercy and love of God. The manhood of Christ is as true, as complete as that of any other of the sons of Adam. He was as really a growing and improving man, a ministering priest to absolve, a being of time and space, a

free human agent, a created will, as any of his brethren. It is this which makes Him to be so truly our model, our brother, our loving and faithful High Priest, as well as our awful Lord and God. Every point of the true and genuine manhood, undestroyed by the Omnipotency, the Omniscience, the Omnipresence, and the Eternity of Him into whose being it is combined, is really present in Him who bears the Name which is above every name. The Incarnation of the Lord has combined into a single Person all the mysteries and dark-nesses which naturally invest the relation in which man stands to God. It conserves, by the very union which might seem to threaten their being overpowered and destroyed, the qualities, the finitenesses, the true qualities in their finiteness, of real man. And thus, while it extends to human nature a true participation in the greatness and sanctity of the Divine Name, it forms a perpetual and Divine assurance of the true retention of both God's and man's propriety, in power, act, and will, in mixed things.

The Name of Christ, it is also to be observed, contains in it the Name of the Holy Trinity. "In Christo est implicite Trinitas," as Thomas

Aquinas says. The Father the Anointer, and the Holy Spirit the Uncion, One in substance, power, and eternity, cannot be dissevered from the Divine Anointed. It is, besides, certain that the Name of the Lord Jesus, as used occasionally in Holy Scripture, includes either directly, or by necessary implication, that of the other Holy Persons also.

This sacred Name was next, in the providence of God designing to save the world, to be imparted from the one man the Mediator, to His brethren. He therefore newly risen from the grave and now in possession by inheritance of the kingdom, solemnly empowered those whom He had already chosen out of mankind, and inbreathed with the first airs of the Holy Ghost, to join men into the saving Name by baptizing them with water. "And Jesus came and spake unto them, saying, all power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."

It is unfortunate that in the authorized version of the Bible the Greek words are translated "baptizing them in the Name" instead of "baptizing them *into* the Name." By this

incorrectness the particular point on which I am now speaking is somewhat kept out of sight.

The Apostles, and those who have been empowered by them in successive ages of the Church, have accordingly, in obedience to the Lord's injunction, in all times admitted into the sacred Name by Holy Baptism the millions who have come to Christ for salvation.

This admission is an admission into a sacred Thing, as well as into a sacred appellation. In the great prayer which the Lord offered to the Father, as recorded in the 17th chapter of St. John, He asked this very blessing, and in a most remarkable way: "Holy Father, keep through thine own name those whom Thou hast given me, that they may be one, as we are: . . . as Thou, Father, art in me, and I in Thee, that they may be one in us: . . . that they may be one, even as we are one, I in them, and Thou in me, that they may be made perfect in one." The gradual imparting of the Name of God, of which I have been speaking, is in these words precisely and exactly stated. From the Father, God in Holy Trinity, it was extended to the Man Christ Jesus; from Him to the Church. Nor is this, though per-

haps the most striking, by any means the only passage in which the sacred Writers acknowledge the extension of the Divineness of God under the Christian scheme to men in the Church. On the contrary, not only such passages as 2 Peter, i, 4, 2 Cor. iii. 18, Eph. iv, 24, speak in very similar language; but also all the peculiar blessings of the Christian estate, the birth of the Holy Ghost so that the bodies of men become His temples and He crieth from their hearts in prayer, the forming of Christ in the soul of the Christian man, and His indwelling and oneness in the Holy Communion whereby the Church at large becomes the temple wherein He walketh, are exactly founded upon this great Truth. For as from the sacred eternal Trinity there passed upon the Man Christ Jesus, for ever God and man, the very truth of the Divine Name, ("as Thou, Father, art in Me, and I in Thee"), so from and by the man Christ Jesus obedient even unto the death of the cross and raised from the dead by the glory of the Father, the same very Truth of the Divine Name was to be spread over the chosen of mankind, called out from the world, and saved in the Church.

The name, as an appellation, follows of course

the Name as a thing : so that in the Holy Scriptures, the name of Christ and the Church are to a certain degree common to both, and interchanged. In the Old Testament too, (as in the Psalms in the way of utterance in hymns and prayers, and in the Prophets in the way of predictions), the same thing is much and often to be observed, insomuch that it is an ancient and recognized canon of interpretation that the Name is to be thus doubly understood. So Vitringa writes on Isaiah xlix, 7 : “ Ergo prudenter hic in usum nostrum vertemus Canonem interpretandæ Scripturæ S. qui inter septem Tichonii Afri, doctissimi viri, extat apud Augustinum, hic suo loco recensitum à Sasboutio : De Christo et corpore ejus Ecclesiâ tanquam de unâ personâ sæpius mentionem fieri : cui quædam tribuuntur quæ tantum in Caput ; quædam quæ tantum in corpus competunt ; quædam verò in utrumque. Est Canon magni usus in interpretandis odis sanctorum quæ in Psalmorum libro occurrunt, et imprimis apud vatem nostrum.” In the New Testament, when the Incarnation and the tradition of Holy Baptism had brought about the fulfilment of that union which all these ancient expressions foreshowed, striking in-

stances are to be found of the same interchange and community of Name. “Do not the rich,” asks St. James, “blaspheme that worthy Name by which ye are called?” or, as it is in the original Greek, “that worthy Name which hath been called upon you?” which is none other than the sacred Name of the Lord Jesus, that is the Name of Father, Son, and Holy Ghost, called upon every Christian in his baptism. So that in this place, the Name of God is spoken of as the Name of His people. In the 12th chapter of the 1st Corinthians on the other hand, the Name of Christ comprehends or incloses Christians: “for as the body is one, and hath many members, and all the members of that one body, being many, are one body, even so is Christ:”—in which place the word Christ is not used for the head only, but for all the body. In the 3rd chapter of the Epistle to the Galatians, the same thing is yet more remarkably done, as becomes clear when the argument is picked out from the explanatory verses by which it is surrounded and a little obscured. “Now to Abraham and his seed were the promises made. He saith not, ‘and to seeds’ as of many, but as of one, and to thy seed, which is Christ . . . As many of you as

have been baptized into Christ, have put on Christ . . . ye are all one in Christ Jesus, and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Moreover, at the time when the Divine worthy Name was called upon us, we received, each separately, our own proper Christian name as the badge and token of our having been thus called. By a most ancient tradition in the Church, falling in exactly with the change of Abram's name and that of Simon and Saul in sacred Writ, this personal name accompanies the act which communicates to us, as a deposit, the great Name of God in Trinity. Unlike any other names by which a man may be called, this name designates his new, divine life, and all the hopes and circumstances which belong to it. Other names may be changed. They signify a man's natural descent, relationship, or other such outward things. The Christian name is the Name of the member of Christ, the beloved child of God, the inheritor of Heaven. It may be literally the 'everlasting name' promised by the Prophet Isaiah. It may outlast this world, and all the relations of it. It may be as immortal as the life to which it belongs, and which it betokens.

Thus the Holy Name of God is upon the Church in general, and upon every single member of it; on apostles, on evangelists, on bishops, on priests, on deacons, on lay-people, on men, on women, on children. In the administration of the Holy Sacraments of the Gospel, in confirmations, in ordinations, in absolutions, in Christian marriages, in burials, God in His named Name is present among His people. In Christian schools, the Name of God abounds: for one on whom the Name has been named, imparts Christian learning, which is the Name of God in its detail, to those on whom the Name has been named, for the Name's sake. In like manner, though not so signally or peculiarly, it lies upon all those places, buildings, and other material things over which it has been duly called. As it pleased God among the Jews to choose a single city out of all their tribes to place His Name there; and in that city to have a house builded for His own special honour and worship; and in that house, places holier and holier as they approached nearer to the spot in all the earth where He most localized His sacred presence:—as He also required that the instruments of all kinds, consecrated to His worship, should be kept holy

and separate from all profane uses, and that even in cases in which the consecration was unbidden, and the purpose of it rebellious, as in the instance of the censers of Korah and his company, once offered before the Lord, and therefore hallowed; so hath He allowed in all ages of the Church, that places and things may be specially dedicated to Him for holy uses, which thenceforward (man's right in them being by such dedications solemnly relinquished, and a sanctity of use, possession, and perpetuity imparted to them), partake in their respective degrees of the holiness of the Name of God. It is not meant that any absolutely indelible character is impressed upon them, or that they are totally and finally withdrawn from the category of things capable of being applied to other uses, but that a real communication of the sanctity of God is, in respect of their sacred use, made to them.* There lies upon them, in the degree and manner in which

* Hooker, *Eccl. Pol.* v. ix.-xii. The Reverence due to Holy Places, 3rd Edition, London, 1846, 1-12.

Sicut autem ex eo quod aliquid ordinatur in finem bonum, sortitur rationem boni, ita etiam ex hoc quod aliquid deputatur ad cultum Dei, efficitur quoddam Divinum; et sic ei quædam reverentia debetur quæ refertur in Deum.—Thom. Aquin. *Secunda Secundæ Quæst.* xcix. art. 1.

material and senseless things allow, the shadow of God, the sacred projection of the Name of the Most High : so that they duly challenge from all those who would obey the sacred Law of the Third Commandment, the reverent treatment and regard which belongs even to the skirts of the Holy Name of God.

Such then in its nature, in its extent, and in the various ways in which it is presented to the Christian's regard, is the Holy Name of God, the object of that fourth part of Divine love which is enjoined under the Third Commandment.

The law bids us *not take it in vain* : that is, not regard it as a light, or trifling or insignificant thing, but on the contrary, as a very solemn and holy one.

And therefore the affection which is enjoined under this law is that of sacred reverence to that widely diffused Name. It needs little explanation to understand what that sacred reverence is.

The Christian man, desiring under the Holy Spirit to cultivate that reverence, will endeavour to recognize with faithful respect that Holy Name wherever it meets him in his walk of life.—As it is an appellation of the Most

High God, he will never utter it hastily or thoughtlessly. He will surely not use it at all, except he have occasion to speak of it seriously and carefully. It is needless to say how totally he will refrain from such wanton profanation as that of idly garnishing his common speech by using the Name, or referring to the doings of the Most High: still less, how impossible it would be for him to allege the sacred Name, literally or by implication, in support of falsehood;—nay, how impossible it would be that he should assert what is false at all, seeing that the Name of God is all around him, and that the most secularly sounding asseverations are nothing else than allegations of that Name. He will be much on his guard in prayers, lest while he utters the sacred Name and the words which belong to it his mind should wander away from the thoughts which ought to accompany it, and he should break the Commandment. He will not shrink from the seemly reverence which the Church orders to be paid to the Name of Christ.

As a doctrine, summed up in the form of Holy Baptism, commented upon and unfolded by the inspired developing powers of the apostles in the epistles, laid out in its heads in

the Apostles' Creed, guarded by carefully worded defences by the inheriting Church, he will surely regard it as a Divine limit, by which his thoughts and speculations on heavenly things must be bounded. He will feel that he is touching on forbidden ground, if he ventures to overstep it. He will regard the details of that sacred doctrine, its expressions, and its distinctions, as matters of reverent respect, which he must hold fast by and defend, for the Name's sake of God which is in them. He must not allow himself to speak, or to hear others speak lightly or slightingly of them. The books of Holy Scripture, as the express Word of God given by inspiration of the Holy Ghost, the creeds, and forms of prayer, have upon them in various degrees the holiness of the Divine Name. For its sake, the very forms of phrase, and turns of expression familiar in them are unfit matter of idle allusion, or light jesting.

As it is a name imparted, as from God to Christ, so from Christ personally to the Church His Body, so will the Christian man, desirous to keep sacredly the reverence of the Third Law, recognize the Name of God in all parts and portions of the Holy Catholic Church. In

the Body at large, even though the passions and sins of men have schismatically rent its exterior, and thereby diminished its blessing and greatly neutralized its witness to the world, even though they have not (God forbid!) disappointed the good purpose of God in calling it out from the world, and making it His own,—in the priests, in the poor, in the little ones, in the naked, the hungry, in the ignorant, and the sinners, and the prisoners, in the gatherings of prayer, in the holy prophesyings, in the rites which impart and strengthen His indwelling, in his own body and soul whereon the Name of Christ has been named, and wherein dwelleth, since that mysterious naming, the living power of the Holy Spirit—in the bodies of the baptized dead, asleep in Christ, and waiting in consecrated graveyards or wherever else until they shall live and stand up upon their feet, an exceeding great army,* instinct with their re-united souls never to be separated again; and, for the sake of those who are the living members of Christ, in the material structures, or instruments, or places, which minister in their degree and according to their powers in holy things and ordinances,

* Ezek. xxxvii. 10.

—in all these he will own a sanctity, and feel towards them a respect which is no otherwise theirs than as the Sacred Name of the Most High God has been named upon them. To that Sacred Name it is his heart's wish and intention to pay the truest and most unvarying reverence. Wherever it meets him in his life, in words, in truth, in men, in things, (and his path does lie in the midst of it, surrounded by it on every hand and at every time,) he endeavours to keep himself in a watchful and reverential mind towards it, as knowing that when God solemnly declareth that He will not hold him guiltless that taketh His Name in vain, He also designeth to express, (indirectly indeed, but very forcibly) the blessedness of such as cultivate under the Holy Ghost this third Fourth-Part of the Holy Love of God, the grace of sacred Reverence of His Name.

OBEDIENCE IN ORDINANCES,— THE FOURTH LAW.

THE fourth Commandment again introduces us to a new subject. We are no longer to speak of the Piety or Faith with which God is to be worshipped, as under the first, or second Law, nor of the Reverence to be paid to His Name placed among men, as under the third Law; but of the loving obedience with which Christian men under the Gospel are to submit to the positive ordinances of God, of which the Sabbath rest is the most special and characteristic instance.

At the first sight, the Law of the fourth Commandment looks strangely small and narrow, considering that it stands as one of four, bearing relation of equality to the three great preceding Laws; and still more that the affection of heart belonging to it, and inculcated by it, should be (as has been represented in the

view taken in this Essay) one-fourth or quarter part of the sacred love of God. The Sabbatical Law looks like one of many; as a single instance of a large number of ceremonial enactments, of narrow scope, possibly of temporary duration, certainly not of moral, in the sense of natural or *à priori* cogency upon the consciences of men. And in this narrow way it has been, I think, too much regarded; so that its place in the Decalogue has become a difficulty needing explanation, and that it has been even thought that the Law itself has no force whatever upon Christians, except "as a sort of especial reminder of our duties", grounded, it is to be supposed, upon unwritten Christian usage.*

But on examination, it appears to me that it comes out in its due and real proportions as one-fourth part of the entire Law of the first table, and the affection of heart belonging to it as one very signal quarter-part of the entire love of God commanded by that Law.

It will be necessary in the first place to consider at some length the way in which the Sabbatical Law was first instituted, and what was its extent and signification under the Mosaic dispensation.

* Arnold's Life and Correspondence, Letter 50.

The Law itself, then, is coeval with the creation of mankind. "Then the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which He had made: and He rested on the seventh day from all his work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all his work which God had created and made."†

The sanctification here spoken of, is plainly something beyond the mere fact that God rested after the creation of the worlds: for that fact is recorded in the second verse, while the blessing and sanctification enjoined by God are separately told in the third verse, as something beyond and distinct from the resting of God, and made to arise from the resting of God as from their ground and cause.

The blessing and sanctification of the seventh day therefore were addressed to man; and they signified that he was to regard that day as blessed and hallowed by God; and so they formed, from the very creation, a *sacred Law*. And if from the creation, then to all created men; for when the Law was given to Adam

* Gen. ii. 1, 2, 3.

and Eve, none of their descendants could be exempt from it. Thus it was a Law ; and a Law original and universal.

We hear no more of the Sabbatical Law till the exodus of the Children of Israel from Egypt ; unless slight indications of the number seven in periods of time, such as those in Gen. vii, 4, 10 ; viii, 10, 12 ; xxix, 20, 27 ; xli, may be supposed to shew that some sevenfold division of time was in those days familiar to mankind, or at least to such of them as retained the primitive knowledge and worship of the true God.

It is a very remarkable circumstance, and one never to be forgotten in the consideration of the Sabbatical Law, that the failure of the manna on the seventh day, the double supply on the sixth day, and the preservation of what was then gathered for two days' use, all took place before the promulgation of the fourth Commandment from Mount Sinai. Moreover, when Moses gave the people the requisite directions about collecting the manna, he distinctly spoke of the Sabbatical rest as of an existing thing, founded upon a word of God already given. " And he said unto them, This is that *which the Lord hath said*, To-mor-

row is the rest of the holy Sabbath unto the Lord." No person who remembers how the plainest injunctions of the written Law were sometimes overlooked and neglected for ages,—as, for example, the Law of living in booths in the Feast of Tabernacles (cf. Leviticus xxiii, 40-42), from the days of Joshua to those of Nehemiah (cf. Neh. viii, 14-17), how the written law itself was lost (cf. 2 Kings xxii, 8; xxiii, 2), and how this very Sabbatical Law itself, after it was written in stone, and preserved in the holiest archives of the Jewish religion, was for very many years neglected, and afterwards avenged (cf. 2 Chron. xxxvi, 21),—can doubt the possibility of a very plain unwritten law, of unquestionable and universal obligation, having been very extensively, if not universally and for many ages neglected. It is in connexion with this possibility, that the slight indications of a sevenfold division of time in earlier ages above referred to, become important in the argument.

The actual Law, as recorded in the 20th chapter of Exodus, is this: "Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy

God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day, and hallowed it.” In the parallel passage of the 5th chapter of Deuteronomy, the law is somewhat differently given :—“ Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labour, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates : that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm : therefore the Lord thy God commanded thee to keep the Sabbath day.” The variations between these two versions of the Law are important.

Now upon this Law, thus given to the Jews, various observations are to be made.

1. In the first place I remark on the word "*Remember*", with which in the book of Exodus it begins. The commentary of Thomas Aquinas on it is just and useful. He gives two reasons why the direction to "remember" should be attached to this particular Commandment rather than to the others: the one, that inasmuch as the Commandment commemorates blessings received, a special mention of grateful memory is particularly appropriate to it: and the other, that since the precept is not one of natural obligation, but of positive enactment, it is necessary to warn men that they should remember it. For things natural only might be trusted to be recollected without express warning of remembrance. Both these reasons are sound and valid, and I shall have occasion to return to them both at more length hereafter. I would add, however, a third; the word "remember" seems to indicate that the Law to which it is attached is not a new one, but one which, knowing it already, the people are to remember, and not (as they may in past times have done) forget to obey. This comment upon the word "remember" gains

strength from the comparison of the Deuteronomy-version of the Commandment: for there the word "remember" does not occur, but in its place stands this verse, "Keep the Sabbath day to sanctify it *as the Lord thy God hath commanded thee*"; so that the already-given command of God mentioned in the one version, seems to be expressly that which is to be *remembered*, according to the other.

2. In the next place, let it be observed how the Sabbatical institution was based upon the commemoration of blessings past, and designed to maintain the faithful anticipation of like blessings to come; and, in addition to this observation, how the particular blessings thus commemorated and anticipated by it, cover the entire ground of God's gracious dealings with mankind, from the original creation of the world to the final triumph in Christ over the powers of evil.

This may be observed separately in the three periods of the Sabbatical Institution between the creation and the advent of Christ.

(a) "On the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made, and God blessed the seventh day, and

sanctified it ; because that in it He had rested from all His work which God created and made.—For in six days the Lord made Heaven and Earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it.”

In this original commemoration all mankind are alike interested. If God hallowed one day in seven, and hallowed it so that men should regard it as holy for that reason, because He created the world in six days, and rested on the seventh from that work of creation, then the scope of that reason, and with it the obligation of that law, extend to all mankind, whosoever and wheresoever they be that know of it.

Knowing, as we do, nothing further of the Sabbatical Institution as it existed between the time of the creation and the gathering of the manna in the wilderness, we cannot tell to what extent, in those ages, it was expressly connected with any *forward* scope, or bearing upon future blessings. That it commemorated the past mercy of the Creation is of course clear ;—that it may have been connected by God’s inspired messengers with the blessings to which the faith of the early Patriarchs was di-

rected, so as to help them in looking forward to the city which hath foundations, whose builder and maker is God, and in seeing them afar off, and being persuaded of them, and embracing them, and confessing that they were strangers and pilgrims upon the earth, is at least reasonable. For in all other ages of the Sabbatical Institution it has had a forward as well as a backward scope; and although the special promise of a Redeemer had no place till the fall of man in Paradise, yet from the day when God rested after the work which He had created and made, a rest assuredly remained for the people of God.

(β) In the second period of the Sabbatical law, the period of the wandering in the wilderness, the case is plainer. Retrospectively it still commemorated the creation of the world and the Rest of God, as before; but it also expressly commemorated the mercy of God in delivering the people out of Egypt; for so it is written in the Deuteronomy version of the Commandment: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand, and by a stretched out arm. Therefore the Lord thy God commanded thee

to keep the Sabbath-day." Prospectively, while it probably looked forward, as in the first period, to the final rest and consummation of all things, and to the days of the Lord's coming upon the earth, it also had a distinct and certain reference to the entrance of the wandering Israelites into the land of Canaan. This reference, which becomes absolutely certain when we compare Hebrews iv, 6, 7, 8, with the passage from the 95th Psalm there quoted, enables us to see how passages of Holy Scriptures may possibly bear a very direct reference to this Institution, which at the first sight seems to have no connexion with it. For it cannot be doubted that the words of God in the 95th Psalm, refers to the curse spoken in the chapter of Numbers vi, 22, 23. This curse again is directly connected with the promise which God swore unto their fathers, unto Abraham, Isaac, and Jacob. If then the entering into the promised land was a Sabbatical rest, a portion in its degree of that rest which the weekly sabbath was instituted to keep in mind, then the promise of that rest, the ancient promise to the Patriarchs, was a promise of Sabbatical rest: and thus in the days of Abraham, Isaac, and Jacob, there would be a clear prospective

Sabbatical rest held forward by God to their faith, in connexion with the weekly Law. Thus the whole subject of the promise, from the original giving of it in the days of Abraham (Gen. xiii, 17), to the fulfilment of it under Joshua, with the episode of the disobedience and punishment of the Israelites in the wilderness, connects itself with the Sabbatical law. The passage of Ezekiel xx, 15, 16, falls in precisely with this view of the 95th Psalm. For while that Psalm regards the entering into the land of Canaan as a fulfilment of the promise of the Sabbatical rest, the passage of Ezekiel attributes the lifting up of the hand of God against the mass of the people in the wilderness, that is, the depriving them of the Sabbatical rest promised to their fathers, in great measure to their greatly polluting the sabbaths.

(7) With the entering in of the Israelites into the promised land one more Sabbatical rest became retrospective, and matter of faithful commemoration instead of faithful hope. But in this period (I mean from the days of Joshua to the Incarnation) the next rest, to come in the coming of the Prince of Peace, and the establishment of the Messiah's kingdom upon earth, was put so directly and continually be-

fore the minds of the people as to be almost the sole, as it was the characteristic, object of the faith of the nation. Thus the Sabbatical Institution, during this period, looked back to the creation of the world, the deliverance from Egypt, and the entrance into Canaan, while it looked forward to the establishment of the Messiah's peaceful kingdom, and through that to the final rest.

I do not mean to say that there are passages to be found in Holy Scripture which shall connect, quite as expressly as I have just connected them, the coming of the Messiah's earthly kingdom with the Sabbatical institution. But there are abundant Scriptural proofs, in the second degree of directness, to show that the supposed connexion is not by any means an imaginary or unfounded one. Such are all those passages in which Messiah's kingdom is spoken of as a time or place of rest.* "In that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the gentiles seek, and his rest shall be glorious." Such again, only bearing directer and less questionable reference to the point before us, is the

* Isaiah xiv. 3, 7; Jerem. vi. 16, xxx. 10; Micah ii. 10; St. Matth. xi. 29, etc.

passage of Isaiah, chapter lxi, which, compared with St. Luke iv, 16-21, plainly shows that the institution of the jubilee, at least, and so far of the Sabbatical law in general, bore prophetic reference to the coming of the Messiah in the flesh, and thus was intended to direct the faith of the people to that anticipation. Moreover, in this period also, as in the preceding, there was an episode of disobedience and punishment, which we have authority for connecting directly with the infringement of the Sabbatical law. The great captivity of Judah, when the chosen people were carried away to Babylon to be servants to the king of Babylon and his sons until the reign of the kingdom of Persia, was sent upon them “to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.” From this passage it is gathered with some certainty that for the space of near five hundred years,—a period which would seem to embrace even the reign of David, the institution of the Sabbatical year had been entirely neglected and forgotten. This, I say, is an obvious and common inference from the words of the verse in the book of Chronicles :

but let it be also observed that passages of the Prophets, such as those of Jeremiah xxv, 3-11, xxvi, 3-6, and so generally all the denunciations of the vengeance of God in the captivity, are hereby seen to have a direct and certain, though latent reference to the obligation and vindication of the Sabbatical law.

3. Let it be next observed how large and inclusive the Law of the Sabbatical Institution was, as it was given to the Jews. When Moses in the 23rd chapter of Leviticus delivers the detail of the Commandment, according to the word of God more particularly imparted to him orally in Horeb, he begins thus: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord which ye shall proclaim to be holy convocations, even these are my feasts." He first lays down the Law of the Sabbath proper, or seventh day: "Six days shall work be done, but the seventh day is the Sabbath of Rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." This is the basis, the ground-work, the principle of all the other feasts that follow. Then come in order the Feast of Passover, the wave-offering

of the sheaf of first fruits, the Feast of Pentecost, the Feast of Trumpets, the Great Day of Atonement, and the Feast of Tabernacles; throughout the whole of which the Sabbatical principle is continually present so as to pervade and characterize them all. In the fourteenth day of the first month is the Lord's Passover. "Seven days ye must eat unleavened bread; ye shall offer an offering made by fire unto the Lord seven days; in the seventh day is an holy convocation." "And ye shall count unto you from the morrow after the Sabbath—seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.—And ye shall proclaim on the self-same day, that it may be an holy convocation unto you.—In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.—It (the day of Atonement) shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even shall ye celebrate your sabbath. The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto the Lord. On the first day shall be an holy

convocation. Seven days shall ye offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first day shall be a sabbath, and on the eighth day shall be a sabbath."

Thus through all the feasts of the Jewish Church the Sabbatical Institution is seen, permeating, supporting, and characterising them: so that it is probable that when in Leviticus xix, 3, the Lord says, "Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God": and again, in the 30th verse of the same chapter, "Ye shall keep my sabbaths, and reverence my sanctuary, I am the Lord," the word "sabbaths" may be taken as it is commonly taken by interpreters, to include the whole system of holy days ordained throughout the year.

Again, the Sabbatical Institution, as delivered by God through Moses to the Jews, was carried on from the seventh day, and the yearly array of holy days to the seventh year and the seventh seventh year: "And the Lord spake unto Moses in Mount Sinai, saying, Speak unto the

children of Israel, and say unto them, when ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard, and gather in the fruit thereof. But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy land, nor prune thy vineyard." "And thou shalt number seven sabbaths of years unto thee, seven times seven years: and the space of the seven sabbaths of years shall be unto thee forty-nine years. Then thou shalt cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the Day of Atonement shall ye make the trumpet sound throughout all the land."

It is needless to quote the detail of the law of the Sabbatical year and of the Jubilee; but it is plain from what has been already said, how completely the Sabbatical Institution, spreading into all these various celebrations and ordinances, was designed to fill up and order the whole extent of the time and life of the Jewish nation, and of every individual belonging to it. If it had been punctually and faithfully obeyed, it would not only have covered and occupied every part and portion of the life

of the people, but also in so doing it would have formed

(a.) A very striking and characteristic distinction of the chosen people of God from the surrounding nations; so as to assist greatly in keeping them from idolatry, and the other prevalent sins of those nations. Thus in Leviticus xix, 3, 4, these two things are put in immediate connexion with each other: "Ye shall fear every man his mother and his father and shall keep my Sabbaths: I am the Lord your God. Turn ye not unto idols, nor make to yourselves molten gods. I am the Lord your God." We might perhaps not unduly paraphrase this law thus:* 'Let every child begin by obeying his mother, as the tender and immediate source of all love and duty: then, as he grows older and knows his father, let him be taught to fear and obey him also. Let him then be bred up in obedience to the sabbath law in all its extent and duties; and so let him learn not to fall away to idols

* Ezra censet idcirco patri matrem præmitti, quia prius matrem infans agnoscat, quam patrem, ideoque illam prius quam hunc vereri et metuere teneatur. . præcepto autem de metuendis parentibus subjici illud de Sabbato quod nisi post parentes puer Sabbatum cognoscat, non item alia festa. . Quod porro mox sequatur, *Nolite converti ad Idola*, inde eliciunt Rabbini, qui non servat Sabbatum proximum esse idololatriæ.—De Muis, ap. Crit. Sacr. in Lev. xix.

like the nations by whom his people are surrounded.' The same things occur in similar juxtaposition in Leviticus xxvi, 1:—"Ye shall make you no idols, nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land to bow down unto: for I am the Lord your God. Ye shall keep my sabbaths and reverence my sanctuary; I am the Lord." Moreover, besides the specific effect of the Sabbatical Institution in keeping the people from idolatry, none can doubt that a nation strictly observing so large and extensive a law of *times*, a law which not only descended into the minuteness of regulating every single seven days in the year, but which at recurring periods restored to its primary model the whole social fabric of the nation, released the slave, extinguished the debt, and restored the alienated inheritance, must of necessity have been greatly severed thereby from the intercourse, and still more from partaking in the worship of other nations. When this law came to be disused or neglected, the gods of the nations might perhaps begin to win the people from their allegiance; but as long as they maintained the duty, and prized the law which enjoined it, so long they were safe.

(β.) In the same degree, moreover, as the sabbath-law severed the nation from surrounding idolatry, it was designed to attach them also to the Lord God, the protector of their own race, so as to form a distinct sign or token betwixt Him and them, of protection on the one hand, and dutiful obedience on the other. So it is spoken of by God to Moses in the 31st chapter of Exodus: "And the Lord spake unto Moses, saying, speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout all their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." And again through the prophet Ezekiel: "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

4. Let it be further observed of this Law that it is wholly and absolutely *positive* or

arbitrary. It rests upon nothing whatever except the expressed will of God. It is not written, like the Law of Piety, upon the heart of man, nor does it issue naturally from the knowledge of the spiritual nature of God, and the dwelling of His Name among men, like the Laws of Spiritual Faith and Reverence. It is a Law, because God appointed it to be a Law, and that, simply by His own spoken Word; first, universally given to all mankind in their common Father at the Creation; and secondly, specially given to the chosen people at Mount Sinai; but both times without any reference to any other basis or principle than His own simple will. Not only is the Law of *sanctifying* the sabbath wholly arbitrary or positive, but the division of time in which it proceeds, and so the whole of the multifarious arrangements of life which are based on that division are purely positive and arbitrary also. Mankind divide their time into years, the periods of the earth's revolution round the sun; into months, the periods of the moon's revolution round the earth; into days, the periods of the earth's revolution on its own axis, because the motions of the heavenly bodies enforce these arrangements

upon them. The divisions are no doubt God's divisions, but, impressed upon nature, they are natural and therefore universal. They have nothing of religion in them. The laws of growth, of labour, of life are subordinate to them. The civilized and uncivilized nations of mankind alike do and must recognize them. But why do we observe weeks? Why do we bind together the days, and split the months up into seven-day sizes? Whence comes the arrangement,—after that of day and night, the most marked and characteristic of all our time-arrangements,—according to which men regulate their personal, domestic, public ways of living by recurring periods of seven days each? It comes purely and wholly of the *spoken* will of God. This Law is neither impressed upon the heart of man, nor naturally issues from the relations which man bears to God, nor is enforced by the revolution of the heavenly bodies. It is simply and entirely positive and arbitrary, the spoken will of God. It is as if God had said 'My own will and law shall have a place, plain, clear, and undeniable in the time-arrangements of My people. Days, months, and years have no religion in them. *Weeks* shall be for those who know My Word, and love to

keep it. Weeks, marked, made, and sanctified by My holy seventh-day's rest, shall be in all the world the token, and the mark of those who derive from My servant Adam the inheritance of primitive obedience, and who trace through My servant Moses the descent of revealed and evangelical Religion. They shall be, in all the world, for those who are content to submit to My simple will, and obey Me because I have spoken.'

Now let us sum up what has been said. The ancient inherited Law of the Creation, whereby men were bound to sanctify the seventh day, became under the Mosaic Covenant, a most remarkable and characteristic portion of the Law of the chosen People. It was written by the finger of God Himself upon the Tables of Stone, and thereby placed in a situation very different from that of the multitude of ceremonial enactments of the same code, made, that is, to take rank among the great Principles of the Love of God. But even in this position it was referred, by the language in which the enactment was couched, to an already existing law never to be forgotten by God's people. It was connected, in all the history of God's dealings with men, with every

chief act of mercy and goodness from the Creation onwards. As age succeeded age, one after another of these acts of goodness fell into retrospect, while fresh promises (Rests, continually remaining for the people of God) rose into prospect; the grateful retrospects, and the faithful prospects alike designed to be kept alive, and the fulfilment of the successive promises secured by the diligent present obedience of the weekly law. This law again was expanded into an immense system of time-arrangements, whereby a series of feasts and fasts within the year, and recurring periods of years and sets of years, were appointed to fill up, order, characterize and distinguish from that of other nations the whole life of the people who lived in the obedience and faith of the true God. Lastly, the entire Law, with all its commemorations, prospects, details, expansions, and additions was absolutely and wholly *positive*, the mere injunction of the will of God, spoken at the Creation, and written at Sinai; and being so, was made the very test of the obedience of the people. It became the express sign or token between themselves and God of faithful *obedience* (obedience strictly so called, that is, obedience to the mere will of

a superior in a case in which no *à priori* reason or instinct anticipates or ratifies the Law) on the one hand, and fatherly protection on the other.

If then we ask what was the affection of Divine Love designed under this great and widely-extended Law to be cultivated in the people of the Jews, during the Mosaic period, it cannot be doubted that we must reply 'Religious Obedience': religious obedience to positive law and rule; such obedience, as taking a large portion of a man's common life and habits out of his own control, shall lead him to pass it, lovingly, punctiliously, and obediently, according to a rule laid down by the mere positive will of God, sufficiently declared to him, and commended to him by the remembrance and anticipation of all the great mercies of God to His people from the beginning of all things, even to the end.

At this point then of the history of the Sabbatical Institution we reach the Advent of the Lord, and the establishment of the Christian Church, which is itself one very great and signal Rest foreshown by the ancient Sabbatical Law.

How then did these great events affect this particular Law? Did they, as some think,

simply abrogate it? Did they, as some again have seemed to think, simply leave it untouched, so that it remains to Christians what it was to Jews?

(a) As the Gospel in general was the fulfilling of all the ceremonial parts of the Law, so there can be no reasonable doubt that it fulfilled, and thereby did away with all the ceremonial parts of this Law. Whatever portions of this Law belong solely and finally to the coming of Christ upon the earth, and to nothing beyond, have received in that coming their plenary fulfilment, and so, their end. Whatever portions of it again, by being local, national, or otherwise dependent upon the separation of a single people from the rest of the world, expire at once when the whole world is admitted to the same body of obedience and belief, have reached in that world-wide extension their intended object, and so, their end. On these grounds it may be confidently averred that the whole annual framework of Jewish time-arrangements, of feasts and fasts, of Sabbatical and Jubilee years, built upon the simple, universal Law, the whole detail of injunctions such as that of Exodus xxxv, 3, "Ye shall kindle no fire throughout your habitations on

the sabbath-day", whereby it was adapted to a particular people living under particular circumstances in a particular country, cease and determine along with the arrival of the time and the Person in whom all such ceremonial, typical, and local things find their fulfilment. Less than this we cannot infer either from the general passages which speak of the abolition of the Law, or from the particular passage in which the sabbath is expressly referred to; Coloss. ii, 16: "Let no man therefore judge you in meat or in drink, or in respect of an holyday, or of the new moon, or of the sabbaths, which are a shadow of things to come, but the body is of Christ." Moreover, we know, particularly, from the Lord's own interpretation of Isaiah lxi, 1, delivered in His discourse to the people of Nazareth as recorded in the 4th chapter of St. Luke, that the Jubilee years (and so it may be concluded, the other typical adjuncts of the great fourth Law as enlarged through Moses) found their final fulfilment, and so were done away, by the coming of the Lord's militant kingdom upon the earth.

(β) Moreover, the way in which our Lord spoke of the sabbath during His life-time on earth, indicates a great change which was

about to come over the Mosaic form of the institution. He broke the Law* Himself, and justified His disciples' breach of it, and in both instances based His justification upon His own plenary authority *over* the Law. "The sabbath," He said, "was made for man, and not man for the sabbath. Therefore the Son of Man is Lord also of the sabbath". He proves His own power, as the Divine Son of Man, of dispensing with the Sabbatical Law (and so, of abrogating or altering it) by the fact that the sabbath was made for man (*i. e.*, was of positive enactment, and not of necessity or *à priori* moral cogency,) and not man for the Sabbath. In so doing, He does not indeed destroy the Law, but He prepares the way for any such changes, modifications, or restorations in it, as He Himself or His Church duly acting under His authority might enact.

(7) There is, again, a considerable similarity in origin and circumstances between the law of the sabbath, and that of marriage. Neither is natural, in the sense of being *à priori* discoverable by the mere moral sense of man, nor therefore is either absolutely, universally, and unexceptionably binding upon all mankind

* Vide Abp. Whately's Thoughts on the Sabbath, p. 17.

before express enactment. Each *was* expressly enacted at the creation of man. Each was modified, (the one in the way of greater, the other in the way of less strictness, yet both *διὰ τὴν σκληροκαρδίαν*, because of the hardness of heart of the people) by God himself through Moses. In both, the coming of Christ, and the establishment of the kingdom, restored the law to its primitive form, in which it should be binding, universally and enduringly upon the consciences of all who have been made duly acquainted with it.

Thus much then of the *destructive* effect of the advent of Christ upon the Sabbatical Institution, as it was through Moses and by Divine authority surrounded by ceremonial additions, and by the Jewish teachers further burthened with vexatious and unauthorized interpretations. The ceremonial additions fulfilled, and the vexatious interpretations disallowed, all such portions of the Sabbatical Institution were to cease and end. Yet not even these instantly. The generation which was born under the law of Moses could no more relieve itself from this particular law by becoming Christians, than from that of circumcision, which we know from St. Paul's treat-

ment of Timothy to have been required, even retrospectively, from a baptized man in whom it had been neglected in his infancy.

What then of the *constructive*? Did the Lord simply do away with the Mosaical additions, and leave the institution as it was before them? stripped of the characteristics with which it had been surrounded for fifteen centuries, and now to be gathered from the dim indications of patriarchal history, and the inferences to be drawn from the mere fact of its being included among the great principles of Divine Love in the first table of the Decalogue?

(a) In the first place it would, I think, be very just and reverent to conclude, that if God surrounded a law with temporary characteristics, such as those which invested the law of the sabbath under the Mosaic dispensation, these same characteristics, when ceasing to form part of the law, must continue to form a commentary upon the law and an illustration of its meaning and intent. For they too proceeded from God, whose design and purpose could not but be one and the same throughout; and the means which He took to guard the law, and secure it against temporary dangers of disobedience or forgetfulness, must at least

throw light upon the general drift and nature of the law itself.

(β) I observed just now that when the Lord declared Himself to be, as Divine Son of Man, the Lord of the Sabbath, He prepared the way for any such changes, modifications, or restorations in it as He Himself, or His Church duly acting under His authority might enact. But in the very passages of Holy Scripture in which He is reported to have so declared Himself, we see plainly that He did not design to exercise such lordship over the sabbath in order to destroy it. He might have done so. His lordship over it was sufficient to do so. But on the contrary, He at that very time, and by virtue of that very lordship, laid down principles for the observance of this very law. He pronounced, for the perpetual direction of His Church, that the law of the Sabbath was so to be understood, as not to forbid works of necessity or works of mercy. From this passage then thus much may be concluded:—first, certainly, that the Lord as the Divine Son of Man was absolute over the Sabbatical Law, to abrogate, alter, enlarge, or republish it at His will; and secondly, probably, that His will was not to destroy, but to retain it; and

that in an altered form : that is to say, in a form so far altered that in place of the old Mosaic additions, two principles should be substituted as the rules by which the stringency of the primitive law of rest should be limited. This is all which seems to be inferrible from the Lord's words during His lifetime on the earth.

(γ) But, secondly, when the time for the great events of the redemption of mankind arrived, the Lord fixed them at a period of the week and year which bears a strong reference to the present argument. In respect of the week, the crucifixion fell on the day of the preparation, the Friday, in order that the actual scene of death might not infringe the sanctity of God's ancient and often vindicated sabbath. The sabbath itself was passed by the Redeemer in the dimness of the place of the departed, so that to the waiting Church the ancient rest-day became the day of meek resting, and faithful though sad suspense. With the first day of the week came the revival of joy, hope, and life, the beginning of feasts, and the birthday of the Church. In respect of the year, those days were the most sacred days in the most sacred festival of the whole Jewish year, the festival of Passover ;

the Thursday “the day on which they killed the Passover,” the Friday the Passover day, the “high sabbath-day,” and the “morrow after that sabbath” in which they waved the sheaf and offered the he-lamb, were already marked as some of the most signal days in the year, because of ancient acts of Divine mercy.—If then the religion of the Church was to be one in which commemorations of mercies received were to be things ordained, or permitted, (and the existence of such commemorations before forms at least a presumption that God would continue to ordain the like afterwards), how should Christians in after-days mark the weekly preparation-day, but as the sad, and awful day of the crucifixion, the day of sorrow and humiliation for sins which continually crucify the Son of God afresh, and put Him to an open shame? how should they keep the ancient sabbath, but as the weekly return of sober, faithful watching?—how the first day of the week, but as the celebration of the triumph over death and the grave, assured to them by the victory of the Lord? And as the character of the days of the week was thus stamped anew and minted for all Christian times, so too of the same days recurring in the year. How

could the Church forget the day of Passover, even though the ancient law of Passover were abrogated for her, when Passover brought back the anniversary of that wondrous triumph, on which all their hope and faith rested as on an anchor? And when seven sabbaths being duly completed, on the morrow after the seventh sabbath the Holy Ghost had descended on the twelve in cloven tongues like as of fire, and it sat upon each of them, it was surely inevitable that the Church at each return of Pentecost should commemorate her great and precious possession of that great gift which is her life, her being, and her holiness.

It can hardly be denied that in fixing these mighty events to days and times already signal and sanctified, the Lord of the Church designed a continuance in some manner and degree of sanctification to them. As they were typical of what was now come, their typical character of course was at an end; but that which was now come was more blessed, and more deserving of commemoration than the types. The acceptance of the sacrifice of the cross was infinitely more precious than the passing over of the houses of the Israelites when the destroying angel slew the first-born of the Egyptians. The

descent of the Holy Ghost to dwell in the Church was a far greater and more Divine thing than the delivery of the Law from Mount Sinai. As Passover had commemorated the typical deliverance, and by commemorating it, foretold the real one; and as Pentecost had commemorated the giving of the temporary Law of condemnation, and by commemorating it had foretold the infusing of the living Law of the Holy Spirit of God into the hearts of the baptized, so should Easter and Whitsuntide unite, in all time, both the earlier and the later commemorations; nor should Christians forget in their sacred memory of the Resurrection, and the Descent of the Holy Ghost, that they were the true Israel of God, the real children of Abraham, deeply interested in the rescue of their fathers in the faith from the land of Egypt, and their Divine guidance under the Law, as an appointed schoolmaster, in the days of the nonage of the Church.

From this consideration then, in addition to the last, we may conclude thus much: that the Lord of the sabbath, who had laid down two principles to guide the Church in observing the sabbath-law, did intend the system of commemorative days to continue under the gospel;

that He sanctioned, and as it were stamped anew and with a diviner mould, the solemnity of annual feasts, as of Passover and Pentecost, and impressed a special character upon the weekly crucifixion-day, the Friday ; a new one, proper to the time of His sojourn in the grave, upon the ancient sabbath, the Saturday ; and marked the first day of the week, the Sunday, to be the day of joy, thanksgiving, and Christian Peace in every age of the Church, as the day of Resurrection.

(δ) But again, the Resurrection of Christ is not only a very great event in the Christian history, but it has also a special character which connects it closely with the Sabbatical Institution. It is emphatically the "second Creation," the "regeneration" of the world. The Lord Himself according to the teaching of the Holy Scriptures was declared to be the Son of God with power according to the Spirit of holiness, in the resurrection, and is specially said to have been in some particular manner begotten of His Father in the resurrection-day. His people, in like manner, who must needs be born again of water and the Holy Spirit in order that they may enter into the kingdom of Heaven, are taught throughout the New Tes-

tament to connect this "regeneration" or second creation of their souls to Divine and immortal life in Christ particularly with the resurrection. They are dead indeed unto sin in the death of Christ, but alive unto God in His resurrection from the dead. Christ risen from the dead is the first-fruits of them that slept: for as in Adam all die, even so in Christ shall all be made alive. If any man be in Christ, he is a new creature, old things are passed away, behold all things are become new. Thus the very event which the primitive sabbath commemorated was in a much more sacred and Divine way repeated upon the earth. The world had been created to a temporal and natural life in the first creation. In the resurrection from the dead the Church was reborn to an eternal, and spiritual life. Well then might she in after days *keep* with a holy commemoration, and sanctify her christening-day, the day of her diviner and immortal being, rather than her natural birth-day, the day of the beginning of mortal and unregenerate life.

Accordingly, from the very day on which the Church was thus reborn, her spiritual birth-day has been her weekly feast. The presence of the Lord sanctified the assembly of the dis-

ciples on the same day at evening, being the first day of the week. Again after an eight days, that is on the next Sunday, the Lord again came among them, and shewed them His hands and His feet for the confirmation of the belief of St. Thomas.

It was a remarkable thing that the waving of the sheaf of first-fruits, and the sacrifice of a he-lamb without blemish of the first year for a burnt-offering unto the Lord, had been fixed in the ancient law for the Sunday in the Pass-over week.

The Holy Ghost descended in like manner on a Sunday when they were all with one accord in one place; Pentecost also, the second of the two chief typical feasts of the Law, having been appointed in the law to be held on a Sunday.

On Sundays the disciples of Troas, (and they may be taken as a specimen of the scattered Churches planted by St. Paul) came together to break bread; on Sundays the Churches of Galatia made their offertorial collections for the poor Christians at Jerusalem; on Sunday, already known as the Lord's Day, St. John the Divine saw the vision of the Revelation. From the times of the apostles to the present, the

Sunday has been invariably, and in every part of the Christian Church, recognized as the weekly feast of the Resurrection, the weekly representation of the ancient Holy Day of Rest which the Lord sanctified at the Creation.

What then are we to conclude? Is it to be said that the sanctity of the Jewish sabbath was transferred from the Saturday to the Sunday? Such language is, I think, entirely unknown to the Christian writers of antiquity, though it is sometimes incautiously used by more modern divines, who thereby lay themselves, and their cause, open to unnecessary objections. Besides that there is no date, nor time that can be fixed, nor Scripture-text, nor Church-law which can be alleged to prove any such transfer.

The Jewish sabbath died out in the course of the first generation of Christians, as Circumcision died out, as the Temple, as the Law itself died out; and that so completely, that though the first generation could not, and did not disown the sanctity of these things, yet to have required the old reverence and obedience to them from after-generations would have been to lay them open to the strong reproof of St. Paul in the 5th chapter to the Galatians:

“Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace.” As baptism did not arise by transfer from circumcision, nor the Church from the Temple, nor the Christian Law from the Jewish Law, but the old true things decayed and died away by the side of the new and truer things, so the Lord’s Day sprang up and grew, an immemorial Festival in the Church, all the more binding for having neither word nor date to mark its origin, by the side of the doomed and perishing Jewish sabbath. It was one of the first principles of the common law of Christianity. It was a diviner, and more immortal shoot from the same stock. It was rooted in the primitive Law of the Creation. It recognized and adopted the old weekly division of time, that perpetual and ever-recurring acknowledgment, as has been before observed, wherever it was celebrated in all the world, of the Divine Blessing and Promise. It had the Divine sanction of the Tables of Stone; these Tables, written

by God's own finger, and therefore greatly superior in sanctity and enduring weight to the temporary enactments of the Ceremonial Law. It took up the old series of commemorations and sacred anticipations. It bade the true Israel of God record with gratitude, and keep in mind by the weekly institution and its recurring festival of rest and praise, the Creation of Mankind, the Deliverance from Egypt, the Entrance of the People into the Promised Land, the return from Captivity, the Coming of the Messiah; and to look forward under the Dispensation of the Holy Ghost to the crowning and final mercy of the long Scheme of Providence, the Eternal Rest in Heaven which yet remaineth for the people of God.

Such then is the Christian Law of the Fourth Commandment. The immediate authority on which it rests is the authority of the Unwritten Tradition of the Church tracing back to the lordship over the sabbath claimed, and exercised by our Lord Himself. But it has also the authority of the Tables of Stone and the finger of God thereon, and the Primeval Law which in that very claim of lordship Christ recognized. The Primeval Law, and the Tables of Stone had ordered the sanctification

of the seventh day. The Christian Law sanctifies the first; and borrows so much from the former Laws as is compatible with this change.

What then, it is to be next asked, is the Affection of Love, which, according to the view illustrated in this Essay, is to be regarded as enjoined under the Fourth Law, as it addresses Christian men?

The answer to this question is to be gathered from considering the characteristic points of the Law itself as they have been explained: that it has always been commemorative and anticipatory of the entire scheme of Divine Mercy from the beginning to the end: that it has always been purely positive and arbitrary: that it has comprehended many other rules of times, seasons, and ordinances, besides the single and most characteristic ordinance of the weekly feast: and that it has had the object of distinguishing, and keeping apart the People of God, living under it, from the contagion and intermixture of the godless world.

If this be the characteristic nature of the Law itself, then is the Affection of Love which it enjoins and cultivates, the Religious Obedience to Positive Law, chiefly instanced in the

sanctification of Sunday : the spirit of loving submission to what is ordained, because it is ordained ; the temper of willingness to arrange one's life and the habits of it in certain ways, under positive law, in religious reference to past mercies received, and future mercies promised.

The Mosaic additions to the great Law of the Creation were all *accidentals* : added for collateral reasons, because, that is, of the hardness of heart of the people. They did not touch, they could not alter the heart of the Law itself, nor the principle of Divine Love that was taught by it. They gave special rules, typical modes of obedience, which defended the Law, guided the people in their mode of keeping it, illustrated its extent, intention and deep moral meaning ; but they neither made the heart of the Law whilst they remained in force, nor abrogated it when the time came for their abrogation. The Law, as a Law of the heart, lived on, one of four, retaining all the rich, illustrative fulness with which the Mosaic enactments had invested it, even when those enactments in their letter were past and gone.

As then the first Law enjoins filial Piety in the belief and worship of God : the second,

brave and Faithful Contentment with what is invisible ; the third, loving Reverence of the name of God projected on words, things, and people ;—so the fourth inculcates loving Obedience to the practical and positive rules of religious living, within which God has been pleased to place His people in the Church.

Thus the law of the sanctification of the Sunday, interpreted with reference to its own proper affection of Divine love, will take in all other Christian celebrations of the like kind, duly ordered : such as the great Church-festivals of Christmas, Easter, Ascension, Whitsuntide : the seasons of Advent and Lent, with their appointed modes of celebration, and the holydays which commemorate the Holy Trinity and the Apostles. It will also comprehend all other religious time-arrangements, ordered under competent Church authority, such as occasional fasts in times of national sorrow and humiliation, and the like. The religious services of all such times, with all their detail of rule and order, fall within the scope of the law which enjoins the sanctification of the times themselves. Other rites also, duly ordained in the Church, such as not only the two great Sacraments of the Gospel, but the

Apostolic Rites of Confirmation and Ordination, the Christian celebration of Matrimony and Burial,—all such things fall also within the verge of the great law of *Love in Obedience*.

It is not loving, nor obedient, to devise new ways, which the Church has not ordered. Will-worship in all its forms is not only inconsistent, but it may be properly regarded as the very moral opposite of Love in Obedience.

The Christian man, desirous of loving God with all the affection of his heart, with all the rational intelligence of his mind, with all the devotion of his life, and with all the energy of his strength in the love taught him under the Fourth Law, will yield himself up gratefully and religiously to obey all duly ordered positive laws of the Church of God.

The Sunday and its sacred observance will be to him the centre, and furnish, so to speak, the form of his own way of life, and that of all his family and dependents. He will regard it every time it returns, as God's holy day of rest, the weekly commemoration of the primeval rest of God, and of all the signal mercies of the elder Covenant. Knowing himself to be of the true Israel of God, he will not forget the blessings, connected by God Him-

self with the Sabbatical Institution, vouchsafed to his fathers in faith. He will celebrate it weekly as the feast of His Lord's Resurrection, and all the blessings of that Resurrection; as the Feast of the Holy Ghost the giver of peace and rest in the Church, as the weekly antepast of that glorious and unending rest in the presence of God which still remaineth for the people of God. It will be to him a day of rest, peace, prayer, praise, and holy joy: no mournful and austere time: but on the contrary a thankful happy time. He will remember his Lord's injunction not to forbid, or refuse works of necessity, or mercy on that day. He will gratefully shut up the records of the cares, the interests, and the occupations of the week, and give that holy day to God; not discharging himself of his duties of worship by one attendance in God's house, or holding himself at liberty to make his own convenience or inclination the rule of obedience; but faithfully, dutifully, and completely, sanctifying that day to rest, and worship, and the thoughts of God and Heaven. And the other days, the train of Sunday, will borrow of its light; each having its own sacred, special commemoration belonging to it, and each reflecting some of the

brightness of the Sunday just preceding, and catching more and more from that which follows.

In the same way, according to their various character and importance, he will not fail to keep holy the other days, the complement of the weekly institution, which commemorate the great persons and events of Christian history : not regarding himself as enslaved to times, or days, or seasons, but desiring in the willing submission of a Christian choice to render to God the loving obedience of the Fourth Law.

The Sacraments of the Church, with their awful blessings, have their own proper and unapproached sanctity, with which the law of the Sabbath has no concern. But the Christian man will love them too, frequent them, encourage others to frequent them, love the form, the mode, the words in which the Church prescribes them for the sake of the obedience of love, inasmuch as they form a very special part of the law of Ordinances in the Church which he dutifully keeps.

In the same way he will regard all other Church Ordinances, such as have been mentioned ; desiring for Christ's sake and within the Church's law, in acknowledgment of all the

series of mighty mercies which the Fourth Commandment commemorates, and in anticipation of those which it teaches him to look forward to,—to render the dutiful obedience of a life of love to his loving and Almighty Father. For all such rules, authorized practices, and ordinances of the Church ask in their respective place and degree the dutiful and loving obedience which is the heart of the Fourth Law. They do not enslave, or tyrannize over the unwilling, but they guide the willing and loving to the blessings which belong to loving duty—the duty which loves and obeys God in the Church, because it remembers the many mercies received in the series of His dealings with His people since the creation, and looks forward in faith, and earnest desire, to the Rest of the spiritual kingdom which yet remaineth for the people of God.

If then the view taken in these pages be, at least in the main, correct, we may suppose ourselves to have arrived at an outline, or sketch, more or less accurate, of the sacred love of God, which is the substance and object of the first great Commandment, the Law of the First Table, written by the finger of God in stone. He only can be thought in any complete way

to love God according to His will, who in respect of *Piety*, searches after Him by such light as he has received, believes in Him, continually remembers His presence, lives as in His sight, refers all his life to His law and love, worships Him with prayer and praise, loves to think of Him, and endeavours at all times to realize the true contrast between things earthly, temporal, and perishable, and the divine and eternal things of God and His kingdom:—who in brave and faithful *contentment with what is invisible*, is not offended nor led into presumption or discontent though his life be still to be spent in the dimness of earth rather than the brightness of Heaven, who does not crave beyond what God has given, visible object, nor sensible aid, nor demonstrative proof, nor immediate answer, nor other tokens of God's presence, grace, and love than such as He has been pleased to give; who worships bravely, earnestly, and faithfully on, with strong and holy courage, in comparative *twilight*, transforming such twilight of evidence, comfort, sensible presence and help into most bright practical certainty, by faithfully living up to the light that is given him: who does not attempt to confine his address of worship and reverence to the invisible God,

intellectually known, but carefully and *reverently acknowledges His holy name* made known in sacred Revelation, projected upon words, things, and people, whereby a sanctity directly derived from God, a sanctity not of superstition but of grave and guided reverence and regard is imparted to books, to creeds, to forms of worship, to places, to buildings, to instruments, to the souls and bodies of men alive or dead in Christ: who knowing himself to be the child of God's family, interested in all the mercies with which that family has been blessed from the beginning, and looking forward to the peaceful and happy consummation of mercy in the rest to come, *obediently and lovingly submits himself to positive laws* of God in His Church, of which the sanctification of the Sunday is the leading and characteristic one; laying out his time, his devotion, his habits, and all other arrangements of his life according to the duly ordered rules amid which the providence of God has seen fit to place him.

It has been no part of my intention in these pages to be controversial, or to speak, except incidentally and for the purpose of illustrating and explaining duties, of the offences which men may commit against these laws of Love.

But I cannot conclude without remarking how strikingly these laws, as I have thus endeavoured to explain them, seem to bear upon and confirm the position maintained by the Church of England and its faithful members, as against the chief religious adversaries by which it is surrounded.

On the first Law all who desire to love God and do Him true service may be supposed to be fully united.

The second Law opens the main moral differences between the Church of England and that of Rome: the one content with such light and completeness and visible aid of God as she can truly shew and deeply believe, submitting to scorn and insult on account of the absence of greater and more striking tokens rather than presume to imagine or create them where they are not, mourning over her own sin which has made her perceptible tokens less and less comforting than they once were and might be again, desiring in all meekness and diligence to repent of what is evil, to supply what is lacking, and to obey better: the other fabling and inventing wonders, thinking it "edifying" to allow of pretended miracles which she does not really believe, concealing and hushing up evil

in order to produce fair outward seeming, endeavouring to force an unreal unity at the expense of truth and charity, making a sham infallibility, allowing feeble faith to imagine multitudes of mediators between itself and the one Incarnate Mediator, doing and permitting almost anything in order to make *that satisfactory* to the cowardly cravings of a weakly faith, which for the strengthening of that very faith God has allowed to have obscurity and uncertainty still attaching to it, venturing to the edge, if not over the edge, of idolatry and worship of creatures, rather than accept the difficulties and dimnesses which under the providence of God are still permitted to beset the path of the faithful Christian worshipper.

The third Law seems to be the main ground on which we of the Church of England morally differ, first, from the Neologian or Rationalist school, who will not allow that any such sanctity as we believe can be imparted to words or things or people; who endeavour to confine their belief and address to an intellectual God, and refuse altogether to recognize inspiration in man, divine authority in books, obligation in creeds, or any other such derivative sanctity as we believe to exist wheresoever the name of

God is duly placed; and, secondly, from the various schools which spring from Puritanism, who freely allowing all such claims as far as regards the Apostles themselves and their actual writings, are utterly opposed to the idea of any sanctity of the Divine Name adhering to words, things, or people since the apostolic times; who cannot bear to think that spiritual gifts are attached to outward and visible signs, lest they should seem to give to men the dispensing of the Divine mercies, who resist all claim of inherited Church authority, who think the claim of delegated absolution blasphemous, who endeavour to draw their own religion for themselves from the Holy Scriptures, who try to spiritualize their faith and get aid of everything human, formal, and material from it, till they lose great part of what is substantial and vital; forgetting that we are composed of bodies as well as souls, and that in our imperfect earthly state we need and ought to be very thankful for those helps, assurances, and guides which God has given us in planting His name in so many ways among us.

On the Fourth Law the dutiful and obedient churchman differs from too many of his negligent and easily satisfied brethren in the same

communion. These are they who have no idea of submitting themselves or their convenience to Church rules; who think themselves at liberty to go to Church once on a Sunday, never on a week-day; who stay away from Holy Communion often, or always; who consider religion a matter "between a man's conscience and his God," with which it is impertinent for others to meddle; who regard Church rules as antiquated forms, and Church authority as priestcraft; who live very much as they please, and are firmly resolved to resist every attempt that may be made to restore what they call a "priestly domination."

But the Four Laws witness, not obscurely, in favour of the moral position occupied against all these antagonists by the Church of England, and her dutiful and obedient people. She alone as compared with them seems to teach, and maintain,—and to teach and maintain by God's grace more and more,—the fourfold spirit of pious, faithful, reverent, obedient love which they enjoin.

And be it observed in how orderly and consecutive a manner the Four Laws one after the other, as they have been explained, form the heart of a man to the full and well-completed

Love of God. Each succeeding one takes up the character where the last had left it, and adds a further principle of love till the whole is full and foursquare.

The first, taking the natural man with all his various powers and tendencies of body and soul, points out God to him, the worship and pious looking up to whom is to be the first rule and secret of all Divine morality within him. It teaches him that in this worship and pious affection he is to find the key to all his complex structure of mind and body, soul and spirit, by which all are to be turned to goodness, greatness, and happiness. It teaches him the true philosophy of heaven and earth, the real secret of contentment and peace in the midst of all the troubles and inequalities of the world. It gives him an anchor of the soul, out of itself, on which it rides safe and steadfast.

But man, taught to know and worship God, finds his way dark, his sight dim, and his faith feeble. He is tempted to light lights for himself, to create helps, to crave tokens. He sees others yielding to these temptations and is disposed to envy them. The second Law of God comes in to strengthen him in his weakness. It warns him that God wills him to be brave

in his worship, not to crave more light or sensible help than He has given. It shows him the One Mediator between God and man, and bids him be content and faithful. To the warmth, the feeling, the pious gratitude learned under the first law, it adds strength, courage, and faith.

But again, these two laws regard only the inward address of the soul of a man to God. They do not provide for the methods of dutiful love of the whole man, as he walks, in soul and body, upon the earth; mingling among his brethren, using words, holding opinions, entertaining exactnesses of belief, regulating in respect of God all the complex activities of his mixed nature. This particular ground, the next department of love, is occupied by the third law, which shows him how God, the invisible and Heavenly, has placed Himself in various sacred ways amid men; first and mainly by becoming God with us in the Incarnation, then by taking the Church, His Body, into Himself; and then by imparting, in that Church, the sanctity of inspired words, guarded creeds, delegated powers, methods of sacred Communion, and all the other ways, before described, of planting His Name upon the earth.

When these three laws have thus regulated the *matter*, and the *manner* of man's inner soul-worship and love of God, and given him this great principle of exterior reverential living, whereby his place in life is fixed, his wanderings of thought curbed, his words guarded, his communion with his Maker secured amid the persons, words, and things of his common life, there follows one great comprehensive *rule* of obedience: a rule so comprehensive as to be not a rule so much as a *principle* of sacred true practical love in obedience. The fourth law, covering in its commemorations, past and future, the whole ground of all the merciful dealings of God to man, and covering in like manner, in its practical bearing, the whole ground of man's yearly, monthly, weekly living, with all its details of observance, order, and obedient duty, completes the great quadruple law, the cube of Divine Love. These learned and done, there remains only the detail of that great second law, like unto it, wherein the principles of love of Man are in like manner and with not less of Divine Wisdom, summed into six.

THE END.

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