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THE
POPERY OF OXFORD,

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POPERY OF OXFORD

CONFRONTED, DISAVOWED, & REPUDIATED.

BY

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(LATE OF JESUS COLLEGE,)

CHAPLAIN OF NEW AND ALL SOULS' COLLEGES,

OFFICIATING MINISTER AT KENNINGTON, BERKS.

אֵל הַכּוֹסִים עַל עַרְבּוֹן הַדָּבָר.

“The truth against the world.”—*Ancient British Proverb.*

Μηδείς σου τῆς νεότητος καταφρονεῖτω.

“Let no man despise thy youth.”—(1 Timothy, iv. 12.)

כִּי אֲנֹכִי כַשְׁחַל לְאַפְרַיִם וְכַבְּפִיר לְבֵית יְהוּדָה

“For I will be unto Ephraim as a lion, and as a young lion to the house of Judah.”

(Hos. v. 14.)

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TO

HIS MOST GRACIOUS MAJESTY
WILLIAM THE FOURTH,

BY THE GRACE OF GOD,

KING OF GREAT BRITAIN AND IRELAND,
DEFENDER OF THE FAITH, ETC.

SIRE,

As a member of the pure and apostolical branch of the universal church so long and happily established in these realms, and as a humble minister of Christ's holy gospel, I take the liberty of commending to your most gracious notice the accompanying publication. It is a work to which I could wish to see the attention of every individual directed whose object is to advance the glory of God, the good of his church, the safety, honour, and welfare, of his sovereign and his dominions. By the providence of that blessed and glorious Being, by whom alone kings reign and princes decree justice, we are permitted to look up to yourself as the defender of the faith and supreme governor of the church within these dominions. It

is by virtue of that connexion which every member of a visible body has with its visible head, that I presume to address myself to you. The state of the present times is such, that it loudly calls upon all who love their King, and seek the peace of their country, to lay to heart the great danger we are in by our unhappy divisions, and remove from among us everything that may hinder us from godly union and concord. It is in the pure Word of the living God alone that this spirit of heavenly love is to be apprehended in all its beautiful simplicity. It is the value they have attached to that Word which has raised Britannia's sons so high in the scale of nations, and whatever may tend to impede its free circulation, or obscure its plain and literal exposition, cannot but fail, in the end, to prove detrimental to their best interests. It is to royal James of Scotland, under God, we are indebted for the present edition of our widely-circulated Bible; but to the noble House of Brunswick has it devolved to preserve it so long, and afford it a free and unshackled circulation. The former Prince came to us, with his noble lion rampant on its firmament of burnished gold, to establish that Word in its purity. The latter visited our shores, (and long may it be spared to Albion's loyal sons,) with its snow-white charger, fleet and undaunted, upon its blood-stained

shield—emblem of that nobler steed upon which he rides triumphantly, whose name is called “The Word of God.” Hence, Royal Prince, is all thy power; yea, hence alone! Thy aged father, living still in many a Briton’s heart below,—living, we trust, above, midst priests and kings, with Christ, expressed a wish that all his subjects might not only have, but read, that Word themselves. Thy brother, too, of York, removed from hence for thee to wield Britannia’s sceptre, furthered his father’s pious wish by distributing through our army militant on earth that blessed Book, which alone is able, by the power of the Spirit of God upon it, to bring them safe to those all-victorious regiments now singing the Song of Moses and the Lamb above, in undisturbed peace and heavenly rest.

May it be thine to preserve to thy subjects that Word free from all trammels and the polluting fetters of fallible men; and so thy kingdom will be secure—thy people prosper yet. It may seem strange that an individual, who has no other claim upon your notice than that he is one of the least of all your ministering clergy, should thus approach your presence, but seeing that the present emergency is great, I use the means placed within my reach, and look to him alone to prosper my weak endeavours for the good of his

church and people. The time draws near when the Royal House of Hanover will feel and acknowledge that they alone are its best friends and supporters whose life and conversation, opinions and doctrines, are based upon the unchanging and unchangeable Word of God. In the fulness of that precious Word we have life, and health, and salvation ; it is by the power of that Word alone, brought home by the blessed Spirit of promise, O mighty Sovereign, that thy crown of earthly dignity and power shall be exchanged for a diadem of unearthly beauty and loveliness. May it be made effectual to the strengthening and refreshing of thy soul, amidst its many trials and perplexities ; mayst thou be gathered to thy fathers in peace, and thy soul, purified by that blood which cleanseth from all sin, join the waiting company before the throne of the King of kings, having attained to everlasting felicity through the merits of Jesus Christ, our only God and Saviour.

I am, Sire, in all humility,

Your Majesty's most obedient and most faithful

Subject and Servant,

PETER MAURICE.

New College, in Oxford,

May 29th, 1837.

P R E F A C E.

“Let not him that girdeth on his harness boast himself as he that putteth it off.”

I KINGS, xx. 11.

IN bringing the present volume before the public, I find it necessary to say a few words by way of introduction. Many singular and erroneous reports have been circulated respecting it; and as it is difficult to stay the stormy waves of malice and slander when once set in motion by the blasts of popular excitement, it may be regarded as a sign of Christian wisdom and discretion to be beforehand with them. There has been a general impression among many of my friends and acquaintance, that I began hastily and under great excitement: To this I reply, that this subject has been uppermost in my mind since the end of the year 1833—and surely to wait patiently till March, 1837, to see if any persons more competent than myself would step forward and do their duty, is no sign of undue precipitancy. I feel it, indeed, necessary to assign a reason for not coming forward sooner, and am furnished with one of such a nature as all will admit to be sufficient—viz., that my bodily strength was unequal to the effort. The plan I have adopted in bringing forward my publication has laid me open likewise to a charge of singularity; I mean in announcing a work before I had written a single line on the subject; but they who know how easily we are diverted from some of our very best intentions because we put them off from time to time, upon the slightest pretext, will be able to appreciate my motives.

When I had announced my intentions publicly, there was no retreat left without incurring merited disgrace. And it is well that I did so, for even my nearest and dearest friends, when they saw me, after they had read my placard, by their very looks intimated to me how much they regretted the step that I had taken; I had, indeed, their sympathy, but I fear but a small share of their anticipation of my ultimate success. It requires no small effort of the mind to do that which is apparently opposed to one's own interest; and, as the conscience of every one that reads these lines will bear me witness, my position was most critical and perilous. It is reputed, likewise, that I have given my *name* to a party. To this I simply answer, when I give my name to any party engaged in any public measure, it will be a party of such a description as shall not be ashamed either of my name or their own names being put in juxtaposition with each other, neither will we be afraid of announcing our proper titles to the world. It is well known I am no party-man, neither ever have I willingly joined any party whose object has been to oppress their brethren. *As a school-boy* I was accustomed to skulk away whenever I saw any of those physical oppressions carried on, which I was unable to put a stop to. *In college* I never sided with any of the moral oppressions of my equals, who, by banter, ridicule, or other disgraceful manœuvres, enticed their thoughtless companions into the fashionable vices and follies of the day. And, *as a minister of the tolerant church of England*, I have ever abhorred that spiritual oppression, and the lording it over the consciences of the weaker brethren, that is so prevalent in the present day. I stand up now as an isolated individual, implicating no party, unadvised, unauthorized, with none to back me, and but few to encourage me. If I am unfortunate enough to stir up the flame of strife rather than that of love, I shall have none to share with me the bitterness of the enmity lavished upon my head. I have stood up as one who has placed much at stake; expense I have not spared, neither in travelling, advertizing, purchasing books, or in printing, it being my object to make the work as complete as a single and

inexperienced individual could render it. I have had no promise of pecuniary assistance, neither have I solicited it; if my publication should not have such a circulation as shall defray the expenses, I shall be enabled to bear the loss without any compunctions of mind. I have a few friends, and though they may not have as much of the silver and the gold as fall to the lot of some, they will ever render me that assistance which I need, and they are enabled to extend to me; but I look higher, and put my trust in my God, and when he pleases to open the heart and fill the hand it is in vain to resist him; the silver and the gold all belong to our Father which is in heaven, and he dispenseth it to his children as it seemeth best in his own eyes. I am not one of those who can speak one thing and mean another; I know my own powers, and I can in part read the minds of others, and I do not anticipate any loss by this publication. If worldly policy were my object, I know that, even on worldly principles, "honesty is the best policy." It is commonly reputed here and elsewhere of me that *I am not the man*; I admit the truism. I believe the learning and the intellect of Oxford would never have set me up as *the man*. I have waited to see if they would bring forward the man, for I know that many in Oxford are quaking under the fearful signs of the present times. But, inasmuch as they set not up "*their man*," and take no steps to prevent me, I take it for granted that *I am*, at last, *the man* whom the Lord, and not men, hath chosen. I am not, indeed, the man I would wish to be for such an undertaking, and much do I regret that my style is not more polished, and my hand better exercised in preparing for the eye of an educated and intelligent public. My writings have had for their object only the small flock that I have been superintending for the last seven years; and the wisdom of words, and the eloquence of language, would have been much out of place under such circumstances. My MSS. have not been inspected, my proof-sheets have undergone no other revision than my own. I stand up as a man, and as a man the public will have to receive me—with all my faults and infirmities. I expect not a few blows; I look for

wounds even from my friends; but no man goeth into the battle-field without expecting to have the weapons directed against him. I shall be called a severe man, and bitter, fanciful, and eccentric; I am prepared for this, and more likewise; and I doubt not the very severest wounds will be profitable in the end. I am severe; so was every one who stood up for his Lord and God in the days of old; so was the blessed Jesus at times. I am bitter; it is a bitter root that I am attempting to destroy. I may be fanciful also; but I trust not beyond the limits of probability. I may be, I believe I am, eccentric likewise; but they that have watched me will find that there is a consistency in my very eccentricities. All they that move in a different orbit from that in which the children of this evil world are moving, have the appearance of being eccentric. I have appended a publication that was, when it first issued from the press, regarded as eccentric; but experience and positive facts have made it no longer so. My views will there be seen as identical with what I now advance, and prove that the popery of politics is sooner or later followed by the popery of theology. My views on doctrine will there be seen still as eccentric and unchanged. I have watched these changes anxiously, and I have seen this party rising and increasing, and it is now flourishing. I have been acting up to my duty, as a minister in the establishment, according to the strict letter of the Rubric, I believe, more consistently than they have, and certainly for a longer period of time; therefore, I say, *I am the man to meet them*; and if nobody else will do it, (I will wait patiently and quietly to see the issue of this appeal,) why that will I. I fear them not on any ground they may take: if no one else will follow them, I must; whether through the mazes of the philosophy of Plato or Aristotle, through the Talmud or the labours of the Fathers, I will crawl after them, and it shall not be said in any of the cities of Britannia that the enemy is parading in the very citadel of our theological empire, and no one bold enough to meet him.

If the public wish for *Tracts*, there are an abundance already printed from which a selection can be made; and, having the pen

of a ready writer, I can easily supply such as I am neither afraid nor ashamed of appending my name to. If the public wish for sermons, I have, at least, 700 or 800 that I can, at a short notice, prepare for the press. And if they look for the "Lyre," to make the chord complete, they need not long complain. The mantle of Taliesin has not fallen in vain upon our house; and though we aspire not to the apostolical branch of mystical lyric poetry, we refuse not, when we see the necessity, to use for the glory of our God and Saviour the simple melodies of the harp of David. In conclusion, I beg to add, that all anonymous writers and criticisms will be treated with the notice they deserve, even as unworthy the attention of a Christian man. If a man has got a name, when he aspires to write for the public let him give it up; if he has no name to give, let him hold his peace. The heaviest charge I have yet heard alleged against me by those who differ from me is, my being personal,—i. e., confronting this party by publishing their names. I plead guilty, and take to myself the credit of being an honest and straightforward man; and if any of that party can demean themselves by noticing any anonymous scribbler that may set up, there is no reason why I should follow their example.

It may be brought forward against me that I have not entered sufficiently into the detail of the views of this party, and made my work of a sufficiently controversial character to be really useful. It is not because I lack materials, as the seven volumes well scored will bear me witness. It is not because I lack ability; and here in Oxford there are books to be consulted on all subjects; and, connected as I am by privilege with some of the best libraries, and having access by courtesy to many more, I do not shrink from the task; and when I find that this faction is too strong for me, I have personal friends among those who, for learning, powers of mind, and knowledge of literature generally, are by no means inferior to the most talented of this newly organized sect. My object has been rather to give, as clearly as I was able, an outline of their views and proceedings as far as I could compre-

hend them. I do not, indeed, much anticipate that they will feel disposed to look upon me as deserving their notice, but will pass me by as a man of no reputation, but that to me will be of very small moment. I, for my part, will not suffer them any longer to stalk before our camp without bringing all my energies and mental powers to bear against them, if no one else is to be found. To stop the progress of the fearful spiritual pestilence that is desolating our Zion I do not regard as possible; but I do trust that many, when they see the danger to which they are exposed by joining these men, will be enabled to look up to Him who alone is able to keep us from falling, and present us faultless before the presence of his glory, with exceeding joy.

New College, May 29, 1837.

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ERRATUM.—Page 17, line 9, *instead of daggers read crosslets like daggers.*

POPERY OF OXFORD.

CHAPTER I.

“ The priest’s lips should keep knowledge, and they should seek the law at his mouth ; for he is the messenger of the Lord of hosts. But ye are departed out of the way ; ye have caused many to stumble at the law ; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father ? hath not one God created us ? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers ? ”—Malachi, ii. 7—10.

TRULY awful and solemn is the address of Him whose province it was to minister in the midst of the seven golden candlesticks, as we read it in the commencement of the book of his own Revelation to the Churches. Upon this part of the blessed volume of inspiration it is meet and right that the visible church of Christ should ever ponder ; there is a special and peculiar blessing attached as well to its perusal as the keeping of the words of its prophetic developments. These Seven Churches are emblematical of the various views and feelings that influence and distinguish the different sections of the visible church, and according to the temper and spirit of the mind of each individual, so he may be classed under some of these subdivisions ; whilst the unity of all these, in their purity, makes up the seven-branched candlestick, which is an emblem of the Gentile church. Ought we not, then, to lay to heart that strong appeal made by the Lord of glory to the angel of the church in Laodicea, and confess that it is too well suited to a great body of the Members of the Church in England :—

“ And unto the angel of the church of the Laodiceans write ; These things saith the Amen, the faithful and true witness, the beginning of the creation of God ; I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked : I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and

anoint thy eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. iii. 14—21.)

What a coldness and apathy seems to have overwhelmed the greater portion of its members, who are fully convinced in their minds that some step ought to be taken to expose and to remedy the evils that are coming upon us by the misguided and ill-directed zeal of a section of our body, so closely resembling the description afforded us of that degenerating branch of the church in Thyatira:—

“And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.” (Rev. ii. 18—23.)

By examining into the etymology of the word *Jezebel*, my reason for thus comparing the party in question to that withering branch of the church in Thyatira will be more obvious. **יִזְבֵּל** is derived from **יָא**, an island, (see Gen. x. 5,) and **זָבַל**, to dwell, or reside, &c., (see Gen. xxx. 20.) The idea conveyed to the mind by the word *island* is that of separation from the main land, and I think that a similar impression must have been made upon the minds of all who know anything of this branch of the church of England,—viz., that they are, in respect to the main body of its members, in the same relative proportion as an island is to the continent from which it is separated by the surrounding water. And when I call them the *Church of the Separation*, I fear I shall not have bestowed upon them an unsuitable appellation. The history of literal Jezebel (see 1 Kings, xviii., and 2 Kings, ix.) is in the hands of every one in this land of bibles, so that all who can read it may learn the dangerous consequence of any such alliance to the Visible Church. The learned professor of Hebrew may bring what evidence he can find to invalidate my verbal criticism, and denounce it as fanciful and extravagant; it is, however, the most common etymology of the word, and very plausible. But I build not so much upon the word itself as the history, since I have found the Old-Testament histories the best possible commentators upon the doctrines and the precepts of the New. Let me but have Moses and the Prophets, (the great-grandfathers,)

with Jesus Christ and his Apostles, (the grandfathers,) and I shall then never envy Dr. Pusey and his friends their Augustine, and all the Company of the Fathers, old or young, upon whom, as foundation-stones, they may build their dogmas, their theories, or their practices.

It may be said of me, by those who read this publication, that I am hot; but they will not dare to say I am either cold or lukewarm. Whatever objections they may raise against me on the score of learning, science, or natural endowments, is of small moment: I stand up as a Member of the church of England, and as one of its regularly ordained ministers, and it is in virtue of my official, and not of my personal character, that I now take my stand upon the watch-tower; and whether they will hear, or whether they will forbear, is not my province to be over anxious to learn; I shall have delivered my own soul. If Phineas, the youthful grandson of the first high-priest in the family of Aaron, obtained the promise of an everlasting priesthood because he stood up for the honour of his God and the salvation of his kinsmen after the flesh, when in danger of ruin by the fearful devices of the man of sin, surely I have a sufficient precedent for what I have undertaken; and if that were the only one, it would indeed content me. I stand in the gap, because I see that wrath is gone out from the Lord against us; and may he bless the weak efforts of his ministering disciple. The controversy is not one of man's seeking, it is of the Lord, and he has brought one whom he hath chosen to the strife. I may say, with despised Paul, of old—

“Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh shall glory in his presence.”
(1 Cor. i. 20, 21, 27—29.)

These are strange times, indeed, when the Fathers in Zion are asleep, and the Masters in Israel are dumb; but God will not leave himself without witness, but make it evident that it is his doing, and claim to himself all the glory. I am less than the least of all Saints; but to me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

The Parties interested in this controversy are numerous and complex. The Branch of the visible church in England stands in need of some individual who shall exhibit her in her own true colours. Her Episcopacy and her Clergy are insidiously attacked. The Public at large, whether Christian or infidel, cannot but feel a deep interest in the subject of these our internal divisions. Our

Dissenting and Seceding brethren are not in a slight measure involved in the general panic. The very name and existence of foreign churches seem to be likewise in danger. The views, therefore, of this sectarian faction of our clergy and our laity must be controverted and contradicted.

Let us not quietly permit ourselves to be set up, as was Rome of old, as *the church*, and none besides. It is assuming a title that the body of Christ can never lawfully sustain, until Himself, her chief Shepherd, shall appear. For, in these our doings, as a branch of the pure and Apostolical church of Christ, we condemn no other nations, nor prescribe anything but to our own people only: for we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances is often likely to be the case. A branch of the catholic (or universal) church, planted in these realms, doubtless we are, else our God had not blessed us as heretofore; pure in our Creed; spiritual—as far as it is possible for man to spiritualize—in our Liturgy and Services; and Apostolical in our Orders: and surely this is sufficient, and ought to content us.

It will be my object to shew, in the course of this work, that the Controversy does not originate with myself, but that an attack is made by this newly organized system upon the very vitals of our religion, as embodied in the book of Common Prayer; and that these individuals, whether they have a name or are nameless, are bringing into unmerited contempt myself and all others in the Established Church who hold clear and enlightened views of the doctrines of grace as they are plainly and literally set forth in the Thirty-nine Articles,—who wish to make no unedifying alterations in the division or length of our public services,—who are satisfied with the instructions they receive from their superior clergy, as well as the vestments and ceremonies in present use. I look upon the forbearance of the clergy (I can speak, at least, for myself) as being most unprecedented. We find a party, whom nobody knows, though everybody seems to pay deference to, entering into a Combination, and issuing tracts in the capacity of *Members of the University of Oxford*, containing the most absurd statements that ever issued from any body of educated men, addressed to the Clergy as well as the Laity, as if they were vested with supernatural powers; and moreover, (who would credit it?) suppressing their names; and that Dr. Pusey should at length permit his influential and highly respected name to appear in the midst of such writings and compilations is one of the most strange features in this extraordinary miscellany.

This tract Depository has been opened since the year 1833, and no regular notice taken of it by any persons who have permitted their names to appear in print; and, in consequence, they have taken courage, and increased in boldness, till at length the whole country is brought, by their means, into a state of feverish excitement. It has pleased the Lord, at length, to call *an individual* to the controversy, and as his own glory, and the good estate of his church and this nation, are so intimately concerned in the issue of the same, he will, I trust, give him the grace and strength necessary to support him in the midst of it.

There are two principles ever in active operation within each individual's breast, striving for the ascendancy. A similar struggle of opposing principles is likewise observable in the world at large. In the former instance, it is the working of the conscience acted upon by the sunbeams of truth, either natural or revealed; in the latter, it is a strife kept up between light and darkness. The same painful spectacle meets the eye in what is called the religious world, and the most harrowing scenes have resulted from the clashing of the opposing parties. Upon the banner of one is unfurled a simple motto—"Nothing but Christ, and him crucified." Upon the other—"Antichrist."

The Religion of the true disciple of Christ is most simple and scriptural, imposing upon its followers nothing but Repentance towards God, and Faith in their Lord Jesus Christ as necessary to salvation. Everything else as laid down by the executive department of each pure church, is only by way of privilege and for purposes of edification to its own humble members.

But the Religion of Antichrist is just the converse of this simple proposition. Its votaries impose upon themselves their own imaginations and devices as the necessary part of their creed, with only just so much of the doctrines and the knowledge of the Saviour, as the light they may happen to possess will permit them to bring forward.

When, however, a view is presented to us of the Roman-catholic system of religion, and our mind enabled to comprehend within its grasp the hideous and gigantic form of the woman that sitteth upon the beast, we have before us a great Family Portrait whence are taken all the different sketches of every religion that is congenial with the earthly affections of unregenerate man. It needs, indeed, an anatomist well versed in all the hidden mechanism of the wonderful constitution of man, to exhibit this phenomenon in its true colours. But the principle itself is an established one, and as simple and intelligible as the well known fact, that all individuals of the human race (inasmuch as they are complex beings,) unite in one person the animal, the intellectual, and the moral natures. When we have all these properly developed and regulated by the Spirit of God, according to

the rule of the Word of God, we then have the new man, or the spiritual, or true Christian. But take them in the disunity, or separately, without assigning to each its proper and legitimate sphere, and we then have some of the broad outlines of Popery. This system, in its full development, appeals to all the five senses in its Ordinances or Observances. It vests the Intellect of a reasonable being in the hands of its Ministers, which technically it calls "the Church." It abuses the Moral faculties by confining their exercise to improper objects. And if, after all this, it possesses any Spirituality, it must be in spite of the system itself, and not the result of either the doctrines or practices it upholds.

In delineating for the reader's eye a representation of this gorgeous Babylonish garment, woven by the master hand of All Iniquity as a convenient covering for our natural and unregenerated humanity, I was not a little gratified by meeting with an illustration taken from the pages of our ancient classical annals, which I now present to my readers:—"It is told of Polycletus, the sculptor, that he begun two statues at the same time, one of which he resolved to execute agreeably to the taste of the multitude, and the other agreeably to the rules of art. He indulged every one who came to see the former, by transposing and altering some part or other of it, in compliance with their wishes and suggestions. When the two statues were finished, he exposed them both to public view, and one of them was highly admired and the other ridiculed, on which Polycletus, addressing his visitors, said, 'The statue which you hold in such contempt is your own making, that which you admire I made.'" Such a picture is presented to our eye when we bring the Religion of the multitude and contrast it with the standard laid down in the word of God.

Having been always a close observer of human nature, it did not escape my notice when I became a preacher to others, that all my hearers, having their faculties, endowments, tastes, experience, diverse from each other, would chalk out for me a path peculiar to themselves, which if I had submitted to, I should soon have been lost in *their wilderness*. The path already marked out for me in scripture was a simple one, even Christ Jesus, who, in reply to those whose complaint was, "Lord, we know not whither thou goest, and how can we know the way," said, "I am the way, the truth, and the life; no man cometh unto the Father but by me," a way of which it is said, also, in another part of the blessed word of God, "the wayfaring men, though fools, shall not err therein." I preferred to abide by the written rules of my divine Master, rather than attend to any such selfish and unreasonable *propositions*. I regret to add, that I have lived to see not a few cases that have convinced me of the soundness of the principle I then laid down. Many, who have met

with preachers and teachers after their own hearts, have at last been reduced to such a state of mind, as almost to doubt whether they ever had any real religion at all. The opinion of my fellow creature is of small moment indeed to me, as long as my eye can comprehend within its grasp the lovely and undivided image of the Christ of God, and this I have in the volume of the book that is written for my use as plain as I could wish it, *too bright*, even shrouded in the veil of my own nature, to gaze upon without being dazzled by its excellent glory. Human nature, because depraved and delighting in its pravity, turns away from this blissful light; they seek out their many *inventions*, and take the mallet of the *Popish* artist to deface those parts of the image most opposed to their own features, and we find them classed, each according to his *eye*, his *intellect*, his *propensity*, his *imagination*, his *science*, or his *crooked heart*, under the different banners that a world *lying in the Evil One* has unfurled. Give me the *actual creed* of each sect or *heretical* party of which the Religious world is made up, and I will give you an outline of their general character. Now Popery gives to them *all* a place that they can quietly occupy as soon as she has succeeded in darkening the natural eye, or in diverting the spiritual eye from a plain and simple exhibition of the *image of Christ*; her only obstacle is, the written word of God and the power of his Holy Spirit.

I advance these things because I know what is in the heart of man, and I dread as I would dread the tortures of the Inquisition, the torment and agony of my soul in beholding any poor sinner *following me* in any other way, except as a fellow traveller to Christ.

The prospect that meets my eye in Oxford, and, alas! out of Oxford, is of this nature. I behold *men raised up* and followed for their own sakes and not their Lord and Master's. And I fear not only there is a danger of being carried away by the fascinations of a Popery of the man, but by the blandishments of a Popery of the beast. I assert boldly, and without fear of contradiction, that none can, for any length of time, gaze upon and handle the vestments of an unchaste woman without at last falling into her embrace.

This is the *day of the Mouvement*, and, under existing circumstances, we should not be surprised at a movement in that quarter where Satan has ever been on the *qui vive*.

There is something very remarkable in the circumstance that two of the King's Professors in the University of Oxford should be brought before the public as prominent characters in those two opposing factions so rampant in the present day,—viz. the Regius Professor of Divinity, and the Regius Professor of Hebrew, both of them Canons in the same Cathedral, occupying the East and West angles of the large square of our most distinguished college.

The former appearing to stretch the strings of the human intellect at the expense of the other equally essential chords of the wonderful and once perfect harp, and carrying his followers into the dazzling regions of theoretical light, and leaving them without any adequate boundary lines to stay their wanderings.

The latter, on the contrary, with all his might, and a superabundance of zeal that perfectly astounds me, striving to haul again into the darkness that has passed, all the powers of an intelligent mind, and the energies of the moral feelings. Far be it from me to attribute anything but sincerity of purpose to either of these persons. It is neither my province nor my aim to search and try any heart but my own. The former of these individuals, having alluded to him only as far as it is necessary to my present argument, I would now take my leave of. I cannot, however, do it, without expressing publicly, as I have done to himself in private, my regret for the steps I have taken to record my decided and unfeigned disapprobation of his elevation to the chair of Divinity in this my University; for I feel convinced that in so doing I have been guilty of infringing the law of Love and the Spirit of the Gospel, (see John, vii. 51,) as well as of offering an uncourteous and ill-advised resistance to the appointment of his Ministers, to whose Supremacy in these realms I had taken a solemn oath; but in respect to the other party, of whom the Regius Professor of Hebrew is the most eminent, I shall have somewhat further to say. *I have singled out two individuals by name*, because I am convinced that they are *bringing me and the church of England at large* into disrepute by their proceedings. They stand in no need of commendation from me on the score of sincerity of purpose, neither would I *willingly* bring my name at all into competition with theirs. They have long been known to the world, and highly and deservedly esteemed, if report be true. I am an individual entirely unknown, except in a very small and insignificant circle; my praise of them would necessarily be regarded as nothing else but "*self-praise.*" And much do I regret, for *their sakes*, that I have nothing but a humble *name* to uphold me; it would be an alleviation to the blow inflicted that it were from the hand of one worthy of the combat. My defence rests entirely upon the balance of truth in its favour, and not upon a name or a character, and I trust it will be estimated in proportion to its deserts. Far be it from me, who know my own short comings and many infirmities, uncourteously or unkindly to assail those whose error lies in the excess, not in the defect, of what the world has ever disliked. It would be a pampering of the depraved appetite of an already satiated multitude, at all times inexpedient, at the present juncture most unwise and unsafe. Far be it also from me, if the Lord has given me to see what they see not, to

raise myself up above them, for what have I got that I have not received at his hands? It may be when these things, and their inevitable tendency, are pointed out by arguments derived from analogy and by an appeal to past history, they will regard it as well meant, and be willing to take a word in season from a humble individual. I fear, indeed, that it may be otherwise; I know what it is, by painful experience, to have the blood raised up to high and feverish excitement, and have found time to be the best remedy. Besides, in these controversies, persons are too apt to let their better judgment and proper feelings be overpowered by their passions, and the extremes, by their very absurdity, operate as the safest check upon those who are really inquiring after truth.

There are a few, I trust, among the members of the University, who are anxiously expecting to see some one who will throw the first stone, and commence this singular controversy. I take my stand upon a very different ground from what many would be disposed to occupy; and with respect to those diversified fields of learning, and science, and historical research, I would gladly leave them for others. I place myself in the front of the battle as a public champion, and draw near unto the enemy, coming in the name of the Lord of Hosts, the God of the armies of Israel. And if I do but fight manfully, and as I could wish to do, the public, whom I serve, will at least give me their tribute of thanks.

I take my stand upon the Book of Common Prayer, as being in accordance with the word of God, and a sufficient earthly guide to myself and all other reasonable members of the Church of England. This book, I say, they are most insidiously attacking. In my humble estimation, the 39 Articles appended to that book are a sufficient commentary, or rather boundary wall, for all who have subscribed to them. I regard, likewise, the Rubric I have on record throughout the said book, as containing quite sufficient instructions for any of its Members or Ministers; and any change in its Vestments, Ceremonies, or Places and Modes of conducting the public worship, ought to emanate from the Ordinary, and if sanctioned by him, communicated to the other inferior Clergy.

Against these it appears to me they, either in letter or spirit, or both, are attempting an-unwarrantable innovation.

CHAPTER II.

“ If the watchman see the sword come, and blow not the trumpet, and the people be not warned ; if the sword come and take any person from among them, he is taken away in his iniquity ; but his blood will I require at the watchman’s hand. So thou, O son of man, I have set thee a watchman unto the house of Israel ; therefore thou shalt hear the word at my mouth, and warn them from me.”—Ezekiel, xxxiii, 6, 7.

THE different printed documents from which I obtain materials for the present undertaking are seven in number, embracing their Tracts, some Sermons, and a volume of Poetry ; I may call them, the *Context*, the *Commentary*, and the *Psalmody*, of the Separating Church.

They comprise three volumes of Tracts ; three volumes of Sermons, by the Rev. J. H. Newman, the reputed head of this society ; and the *Lyra Apostolica*. From these books it is my intention to select *as few* specimens as I conceive will be adequate to give my readers an insight into their doctrines and opinions.

TRACTS FOR THE TIMES.

Their context, or “ TRACTS,” are headed “ FOR THE TIMES,” and I fear there is much truth in this their designation. We, doubtless, are come at last to strange times, and I conceive that these tracts, taking them as a whole, are the strangest productions that were ever read. Such an admixture of truth and error, light and darkness, nourishment and poison, as defy the most acute intellect of a highly intellectual age properly to discriminate.

Next the Authors’ titles are announced—“ MEMBERS OF THE UNIVERSITY OF OXFORD.” How many, or of what grade or attainments they happen to be, does not appear.

“ *Members of the University of Oxford!*” Let me ask, what authority have they to implicate me or any other member of this distinguished University in their strange doings, by such an insidious manœuvre. The honour of my University is at stake if I—whatever others may do—lift not up my voice against it. I never sent forth a tract, or a letter, or any communication, intended for the public eye, without appending my name or my special title to it, and therefore I can boldly ask, what right have these hidden ones to do that which might make me appear guilty in the eyes of the public ? What are the names of these our members ? Let them be announced, that we may know them, at least by name ! Had I not found Dr. Pusey there, by name, I should have scorned to have placed my name alongside of his. I fight in the daylight,

neither with small nor great, but with those only who are not ashamed of their doings. The hidden things of darkness belong to my God, and I leave all secret enemies in his hand. The blessed Jesus, our Lord, was crucified by that city which spiritually is called Sodom,* and Egypt;† and the learned Hebraist just mentioned by name need not for the first time be informed that the root of the former of these names is *secret* (their secret), and of the latter, *oppression*. Their secret is only known in their own circle.

As a Member of the church of England, and now an Officiating Minister in the diocese of Oxford, I demand, what right have any of its Ministers or lay Members to set themselves up as the organ of a body of men who do not even know their names? Had I been ignorant of the mild and meek disposition of our Diocesan, I should have been surprised that he had not long ere this taken up the subject as an insult to his less obtrusive clergy. I cannot believe that this party, notwithstanding their high-sounding words about the deference due to the Episcopal Order, have submitted these anomalous excrescences of their own excited imaginations and singular devices to his inspection or revision. If they have not done this, surely their vaunting about episcopal superintendence is in words only; and how they dare thus offend against their brethren by any insinuations on that head I cannot at all understand.

Next we notice the motto—

“If the trumpet give an uncertain sound, who shall prepare himself to the battle?”

This forms a most appropriate heading to the work, and certainly intimates, most efficiently, the quality of these publications. If the trumpet were at this present moment sounding in our ears, I know not who are prepared for the battle. There is a deep sleep fallen upon us; and men seem altogether wedded to their own lusts. There is, I will admit, much talk, on the one hand, about Faith—on the other, about Works; but that lovely handmaiden which alone can unite these two opposite principles, so as to make them work together for our good and the glory of the Saviour, seems to be banished to some desert, or sent out as a missionary to the heathen. Her seat is desolate—yea, Charity, or brotherly love, has failed. She ought to be the chief Moderator, seated, like the head Magistrate in our own University, with her two supporting witnesses from the lower house on either side.

Why should we thus rail at one another, and not rather each help his brother? See what a strange admixture of creeds has been brought about—not unlike the newly-discovered art of amalgamating lead and copper. See how men are countenancing

* סוד signifies *to obstruct* or *stop any way*; סוד, *a circle of persons sitting together*, &c., also *a secret*. (See Genesis, xlix. 6.)

† מער, (from ערר,) *pressure, distress*, (PAINS of hell.) Psalm, cxvi. 3.

each other in things essentially and diametrically opposed in their very nature to their own avowed sentiments. Our religious world is kept revolving on its axis, with its poles stationary, by the attraction of perpetual excitement. The people seeking to have their feelings worked upon and their passions gratified; and the preachers, instead of bringing this feverish appetite down to the cool temperature of the gospel thermometer, adding fuel to the flame—ignorantly, it may be; but assuredly, if we are to judge from the fruits of their labours, they have prospered in their strange work. I admit the truth of a position held by the party I am now confronting, that too much dependence is placed upon the preaching of man, and too little value attached to Common Prayer; but this ought not to lead any reasonable follower of Christ into an opposite extreme.

The same scene is presented to our eye in the political hemisphere, and it has been too often the besetting sin of the visible church to permit her spirit to be mixed up with the deadly atmosphere of a world lying in the evil one. The political state of our country is nothing but a series of volcanoes, caused by the throes of agitation, instrumentally kept burning by the seditious and selfish manœuvres of men that have no fear of God before their eyes. Who can look upon our poor bleeding sister in Ireland, and not feel every nerve of the human frame stretched to the very utmost limits of endurable tension? All done, too, in order to keep the intellect of a highly-gifted, a warm-hearted, and affectionate nation, in a state of slavery, bordering upon annihilation. In the midst of all this, we see, as it might be expected, a re-action; they who would avoid the extremes of this spirit of the age, are placing too much dependence upon the forms and ceremonies of external devotion, and throwing into the shade—if not entirely extinguishing—the bright rays of the simple gospel of a meek and lowly Saviour.

Who shall prepare himself to the battle? This is the question. I may repeat it; but the Lord alone can give a satisfactory answer. It was by his appointment, in olden time, that his own silver trumpets were sounded both for the battle-field and also for the wilderness procession. (See Numbers, x.) If none of the other allies are able to give an answer to the timely inquiry they have now put forth, the King's Professor of Hebrew, if he have read the fathers of the Israelitish church as carefully and as laboriously as he has studied the fathers of the Gentile church, can set the matter completely at rest; if not, why I will solve it for them. Let us then turn our eye awhile, and meditate upon the encouraging picture, as useful now to the Christian pilgrim as ever it was to the wandering family of Jacob. What was the order of their march? Did not *Judah* lead the forces, with his conquering lion rampant on his standard. Britannia, thou hast now *twelve* quartered upon thy shield; thy Sons need not be told that it is an

emblem of *faith*, or confidence in the Lion of Judah. It was the *royal tribe* that first stood forth, and upon his banner read this encouraging line—

“Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.” (Numb. x. 38.)

Who next prepares to the battle? Is it not the first-born? Reuben?—the beginning of strength, the excellency of dignity, and the excellency of power.

“*Emblem of works*,” which of necessity flow from a living faith, and never take the lead. See! he raises on his standard the human head most perfect, with his threefold crown, conjoined by heavenly light. His motto I cannot write, for I do not read one on his banner.* Those that *work in the vineyard* are the *silent ones*. I see upon his banner another emblem—“*Thy streams*,” O Bellositum, once so pure, but now, I fear, they fall away ingloriously, and thou thyself must float with them to meet thy doom.

But who comes next? It is thy redeemed one, O Israel! Even Levi! All depends on thee; thou occupiest the centre of the line—the fulness of the perfect square. The Ark thy standard, “*the book*” alone thy shield. It is for thee the Battle rages—it is for thee the Strife begins! Oxford, my own tribe, look up, and scan thy banner—read thy heavenly scroll, and keep it in thine heart, and thou shalt never fall, till Judah’s noble Captain comes to bless thy waiting eyes.

Who next obeys the signal? Is it not Joseph, the Shepherd of Israel—he follows the ark—his covenant, sealed with blood, is there. Thy shepherd, O Israel, neither slumbers nor sleeps—thou art safe—the gates of hell shall not prevail against thee. Would you learn his emblem? Oxford—antient city—it is well known to thee. The Ox, it crosses the Fords of Reuben, as it follows the holy tribe, and never prospers when thou art smitten or afflicted.

Let Joseph’s prayerful cry be thine—

“Give ear, O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims shine forth; before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come and save us.” (Psalm, lxxx. 1, 2.)

But who comes the hindermost? It is thy gathering standard, O Dan. And what his watchword—what his mystic sign?

“When my father and mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path because of mine enemies.” (Psalm, xxvii. 10, 11.)

Upon his floating banner, mark the fearful sign—an eagle, emblem of this our day, when man, on the soaring wing of intellect, would even dare to approach the solar ray.

* If Reuben had any motto upon his banner, it was, “Hear, O Israel: The Lord our God is one Lord.”—(Deut. vi. 4.)

“ ——— Ambition now

Soars to its darling height, and, eagle-like,
Looks at the sun of power, enjoys its blaze,
And grows familiar with the brightness.”

Judah! thou hast long mourned piteously for the day when the cruel Herod planted his eagle standard and defiled thy sanctuary. This was the cause of all that consternation which shook thy Priesthood so mysteriously, as they gazed through the rent veil of their temple upon the deserted seat of mercy.

Oxford! take warning, ere it be too late, lest he who lifts the eagle be thy scourge. For Dan, (*an unsealed tribe*) without his Serpent, captive-bound within his eagle's talons, shall be a “*a serpent by the way, an adder in the path, biting the horse's heels, so that the rider shall fall backward.*” (See Gen. xlix. 7.)

These four standards form the Cherubic emblem, as we find it described in the first chapter of the prophecy of Ezekiel.

And now, let me ask those who read this volume, whether we are, like Israel, ready for the battle well nigh begun? Are we not more like to Babel (*citadel of confusion*) than to Jerusalem,* *the dwelling (or vision) of peace.*

But as for me, with the good hand of my God upon me, I will stand up, and if alone I heed it not, for I stand up in His cause, and fight His battle, who has said—

“Fear not, thou worm, Jacob, and ye men of Israel; I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel.” (Is. xli. 14.)

I hate *confusion*, Zerubbabel† is my mystic sign—*banisher of confusion*; and if, for my Master's name, I am still to be “*the banished man,*” He who has been with me as I passed through the waters will not fail nor forsake me if the flame should kindle upon me. In myself, I am but a poor, weak, and fallible being—the creature of a day,—in him who strengthens me, I shall be more than a conqueror.

I ask, once more, “*Who shall prepare himself to the battle?*” To the question I as boldly answer, They alone are ready who know, from a blessed experience, the all-sufficiency of the one offering and sacrifice of Christ to satisfy the soul in its many trials and difficulties, who can stand out in the battle-field of conflicting principles, with the love of God in Christ shed abroad in their hearts by the Holy Ghost.

* ירוּשָׁלַם—Jerusalem; the same as a *vision of peace*, or a *perfect vision*; from יִרְאֶה, *he will see*, and שָׁלֵם, *peace*, and שְׁלָם, *be perfected*. Formerly called שְׁלָם, Shalem, as in Genes. xiv. 8; to which afterwards, יִרְאֶה, *he will see* or *provide*, being added, which was given by Moses to Mount Moriah.—Gen. xxii. 14.

† זְרֻבָבֶל, Zerubbabel—the *dispersion of confusion*—from זָרַח, *to scatter*, (Exod. xxxii. 20,) בָּבֶל, *confusion*, (Gen. xi. 9.)

CHAPTER III.

“ He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”
—Ephesians, iv. 11, 12, 13.

APOSTOLICAL SUCCESSION.—(First vol. of Tracts.)

THESE tracts appear to have sprouted forth from that root of bitterness which has from time to time defiled the visible church of Christ, and is the fountain whence these unclean and bitter streams emanate which are now troubling our afflicted Zion—I mean, the Apostolical Succession.

“ Christ has not left his church without claim of its own upon the attention of men. Surely not. Hard Master he cannot be, to bid us oppose the world, yet give us no credentials for so doing. There are some who rest their divine mission on their own unsupported assertion; others, who rest it upon their popularity; others, on their success; and others, who rest it upon their temporal distinctions. This last case has, perhaps, been too much our own; I fear we have neglected the real ground on which our authority is built,—*our apostolical descent.*”

“ We have been born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The Lord Jesus Christ gave his Spirit to his apostles; they in turn laid their hands on those who should succeed them; and these again on others; and so the sacred gift has been handed down to our present bishops, who have appointed us as their assistants, and in some sense representatives.

“ *Now every one of us believes this.*”—(No. 1, p. 2.)

“ Why then should any man here in Britain fear, or hesitate boldly to assert, the authority of the bishops and pastors of the church, on grounds strictly evangelical and spiritual: as bringing men nearest to Christ our Saviour, and conforming them most exactly to his mind, indicated both by his own conduct, and by the words of his Spirit in the apostolic writings? Why should we talk so much of an *establishment*, and so little of an APOSTOLICAL SUCCESSION? Why should we not seriously endeavour to impress our people with this plain truth;—that by separating themselves from our communion, they separate themselves not only from a decent, orderly, useful society, but from *the only Church in this realm which has a right to be quite sure that she has the Lord's body to give to his people?*”—(No. 4, p. 5.)

“ For it is obvious, that, among other results of the primitive doctrine of the apostolical succession, thoroughly considered and followed up, it would make the relation of pastor and parishioner far more engaging, as well as more awful, than it is usually considered at present. Look on your pastor as acting by man's commission, and you may respect the authority by which he acts, you may venerate and love his personal character; but it can hardly be called a *religious* veneration; there is nothing, properly, *sacred* about him. But once learn to regard him—as ‘the Deputy of Christ, for reducing man to the obedience of God;’ and everything about him becomes changed, everything stands in a new light. In public and in private, in church and at home, in consolation and in censure, and

above all, in the administration of the holy sacraments, a faithful man naturally considers, 'By this his messenger Christ is speaking to me; by his very being and place in the world, he is a perpetual witness to the truth of the sacred history, a perpetual earnest of communion with our Lord to those who come duly prepared to his table.' In short it must make just all the difference in every part of a clergyman's duty, whether he do it, and be known to do it, in that faith of his commission from Christ, or no."—(No. 4, p. 7.)

"Surely, before the blessing of a millennium were vouchsafed to us, if it be to come, the whole Christian world has much to confess in its several branches. Rome has to confess her papal corruptions, and her cruelty towards those who refuse to accept them. The Christian communities of Holland, Scotland, and other countries, [have to confess] their neglect of the apostolical order of ministers. The Greek church has to confess its saint-worship, its formal fasts, and its want of zeal. The churches of Asia their heresy. All parts of Christendom have much to confess and reform. We have our sins as well as the rest. Oh that *we* would take the lead in the renovation of the church catholic on scripture principles!"—(No. 8, p. 4.)

I make no remarks on these extracts. They are so simple one would imagine that they were written for children. Their meaning is self-evident. I shall merely use them as an introduction to the Apostolicity question.

This subject, I confess, I am quite at a loss to know how to handle as it deserves. It is, however, the main and all-absorbing dogma of this school of theology. I may call it their shibboleth, the "stream of separation."*

I must, therefore, say somewhat concerning it. In the first place, with respect to this *apostolical succession*, as now advocated by them, I can find no traces of its existence among the records of the church of England. Certainly, if we possess it, we keep it *secret*, and bring it not forward as a subject of public moment. Our reformers were too much humbled, by their merciful deliverance from the polluting grasp of Babylon, to boast of their *succession*; it was a sore and bitter subject to their souls. By such a continuation of the visible church, *all boasting* seemed to have been for ever excluded. It was of the Lord's mercies that they were not doomed to be partakers with Babylon of her plagues. They, therefore, not only did not make much of this succession; but said not a word about it—I mean in their *public* and *corporate* capacity. That the Blessed Head of the Church has preserved in this country, from the earliest period of its history, a Church partaking in FORM of the Apostolical pattern, comprehending a threefold order of ministers, I think few would presume to gainsay; but to advance anything with respect to its purity, or its being, in its external character, the delight of the Lord, and honourable, is what none would dare to affirm who have the spirit of Christ in them. I am amused at the ignorance of those who circulate the palatable tale of the continuation of the Church

* See Judges, chap. xii. 6; also marginal reading—"Which signifies stream or flood."

of England through that sink of iniquity, apostate Rome. If Rome has any apostolicity here, it is by gross usurpation and barefaced imposition. The ancient British Church held out against her abominations for many a century, even after the arrival of the monk Augustine. Whence did he get his authority to ravin as a wolf amidst the heritage of the Lord in Britain? Had he not to go to a foreign land for his orders, and had he not also to enforce his authority, by having recourse to the civil power? What mean those daggers in the shield of the primate of all England, if it be not to perpetuate the nature of the Supremacy and the Episcopacy of Rome? No! Rome has its continuation of apostolicity, if we can call anything belonging to such abominations by that name, through the British Church, and is permitted to linger still upon our shores, because Britannia has a tender heart, and, while she hates the cruelty of the system, yearns over the persons of her deluded sons and daughters.*

And what do men mean when they talk of the apostolical succession? Do they mean to say that the *bishops of our church* are *apostles*, or hold the same office as the apostles did? If so, they must have the signs of apostles, and work miracles. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."—(2 Cor. xii. 12.)

It cannot have escaped the notice of every attentive reader of the word of God, that in order to apostleship, it was necessary to have seen *the risen Saviour*; as we learn from the writings of the last of the apostles, the *thirteenth*:—"And last of all he was seen of me also, as of one born out of due time."—(1 Cor. xv. 8.)

Besides, it does not shew either good taste or good sense in any one to sound *his own trumpet before him*, and certainly in the humble followers of Jesus Christ it is a most absurd anomaly to advocate humility of mind, and at the same time boast of a name. Let others say, "*There go the successors of the apostles, so meek, so lowly, so full of love and good works.*" Let us rather boast of our *apostolical success*. Our constant theme for rejoicing, and our boast, is this:—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—(Galatians, vi. 14.)

We may, for aught I can shew to the contrary, have the apostolical succession; but, if we have, let us not be behindhand in our apostolical lives and conversation. The poor outcast descendants of the faithful Jacob are witnesses to this day of an uninterrupted line of *succession*, i.e., from those who *have the covenant of the circumcision* in the flesh; but if Abraham *their* father were now to visit them, how little joy could fill his breast to see them "outcast and forlorn," &c.

* See some extracts on the subject in Appendix III. (Letters C. and D.)

“ Yes, Israel’s sons, by scorpion curses driven,
 Outcasts of earth and reprobates of Heaven,
 Through the wild world in friendless exile stray,
 Remorse and Shame sole comrades of their way,
 O thou, *our* Guide, *our* Father, and *our* Lord,
 Lov’d for thy mercies—for thy power adored,
 To Israel’s woes a pitying ear incline,
 And raise from earth thy long neglected vine.”

HEBER’S PALESTINE.

It seems as if the Lord, in his preservation of the seed of Jacob, had given to the world as plain a proof as it is possible of the folly of man’s placing any dependence upon names or outward privileges. Which of all the twelve tribes are now distinguishable? Let the Jew himself reply, and he will tell us, Benjamin and Levi, only; all others are of uncertain origin; even the regal Judah is not to be found, or, if claiming his descent, is not recognised by Levi and Benjamin, who never deserted their elder brother. The sceptre of *Judah* is gone, a sure proof that the Anointed one is come. The Gentile Church has taken its place, as the Spiritual Seed of the House of Judah, descended by adoption from Christ himself, the Root and Branch of the House of David.

What was Judah? was it not the *Head*? And what were these tribes that now boast their origin from Levi and Benjamin? Are they not the *Heart* and the *Right-hand* of Israel?

Was not Benjamin the least, and at one time, like his representative Saul of Tarsus, not meet to be called a tribe of the Lord? Was he not, at one time, so reduced, by reason of his iniquity, as to be almost blotted out from the book of the tribes, preserved only by a special interference of Providence?—(See Judges, xx.)

And who was Levi?—They never had any inheritance in the land, but being the redeemed ones of Israel, God has, notwithstanding their great sin, not cast out their name from before him. The family of Aaron still are in existence, and the time will most assuredly arrive, when they shall minister once more before the Lord at Jerusalem.

What is this chorus of *apostolical* succession, but a most *fearful* evidence of the falling away of the Gentile church, so plainly foretold by the mouth of *our own* great apostle:—

“ For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation *them which are my flesh*, and might save some of them. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be* but life from the dead? For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partake of the root and fatness of the olive tree; boast not against the branches: But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God

spared not the natural branches, *take heed* lest he also spare not thee.”—(Romans, xi. 13—21.)

The *spirit* breathing through this atmosphere, falsely called apostolical, is most deadly, and must eventually destroy those that send it forth. Who, or what, are *we*, that we should boast? Who are we, that we should kindle our own fires about our camp, and warm ourselves thereby. Why should we look upon all other *denominations* and foreign churches as so many herds of wild cattle, and deny them the sure and tender mercies of David, because they are not following the Saviour by the light of that *earthly* lantern, or dimly burning torch, which we hold forth? 'Tis not the Spirit of Jehovah Jesus that ever thus instructs his faithful followers.

“And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.”—(Mark, ix. 38, 39, 40.)

Alas, how truly applicable to the present distress is that ancient parable of Jotham, the youngest son of Jerubbaal:—

“The trees went forth *on a time* to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, *and* reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, *and* reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, *and* reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.”—(Judges, ix. 8—15.)

Is not this newly-revived theory, this fond thing, vainly invented, too much like the bramble of Abimelech? And if we persist in thus setting up our bramble, we may look for, in its season, the dreadful end of Abimelech and his party.

Under the head of Bishops I take the following extracts:—

“It may be asked, are these spiritual sons of the Apostles still alive? No;—all this took place many hundred years ago. These sons and heirs of the Apostles died long since. But then they in turn did not leave the world without committing their sacred office to a fresh set of ministers, and they in turn to another, and so on even to this day. Thus the Apostles had, first, spiritual sons; then spiritual grandsons; then great-grandsons; and so on, from one age to another, down to the present time.

“Again, it may be asked, *who* are at this time the successors and spiritual descendants of the Apostles? I shall surprise some people by the answer I shall give, though it is very clear, and there is no doubt about it; the bishops. They stand in the place of the Apostles, as far as the office of ruling is concerned;*

* As far as the office of *ruling*, not as far as the office of *teaching*, is concerned. The Apostles were both *inspired teachers* (Acts, ii. 3, 4,) and *bishops* (John, xx.

and, whatever we ought to do, had we lived when the Apostles were alive, the same ought we to do for the bishops. He that despiseth them, despiseth the Apostles. It is our duty to reverence them for their office sake; they are the shepherds of Christ's flock. If we knew them well, we should love them for the many excellent graces they possess, for their piety, loving-kindness, and other virtues. But we do not know them; yet still, for all this, we may honour them as the ministers of Christ, without going so far as to consider their *private* worth; and we may keep to their 'fellowship'* as we should to that of the Apostles. I say, we may all thus honour them even without knowing them in private, because of their high office; for they have the marks of Christ's presence upon them, in that they *witness* for Christ, and *suffer* for him as the Apostles did.

"We must honour the bishop, because he *is* the bishop; for his *office* sake, because he is Christ's minister, stands in the place of the Apostles, is the shepherd of our souls on earth while Christ is away. This is faith, to look at things not as seen, but as unseen; to be as sure that the bishop is Christ's appointed representative, as if we actually saw him work miracles, as St. Peter and St. Paul did, as you may read in the book of the Acts of the Apostles.

"But I must now mention the more painful part of the subject, i. e. the *sufferings* of the bishops, which is the second mark of their being our living apostles. I may say, bishops have undergone this trial in every age. As the first Apostles were hated and opposed by the world, so have they ever been. I do not say they have been always opposed in the same way. In these latter times, they have experienced the lesser sufferings of bearing slander, reproach, threats, vexations, and thwartings in their effort to do good. Time was, when they were even persecuted, cruelly slain, by fire and sword. That time (though God avert it!) may come again. But, whether or not Satan is permitted so openly to rage, certainly some kinds of persecution are to be expected in our day; nay, such have begun. It is not so very long since the great men of the earth told them to *prepare for persecution*; it is not so very long since the mad people answered the summons, and furiously attacked them, and seemed bent on destroying them in all parts of the country.

"Then you will honour us with a purer honour than many men do now, namely, as those (if I may so speak) who are intrusted with the keys of heaven and hell, as the heralds of mercy, as the denouncers of woe to wicked men, as intrusted with the awful and mysterious privilege of dispensing Christ's body and blood, as far greater than the most powerful and the wealthiest of men in our unseen strength and our heavenly riches." (No. 10, pp. 3—6.)

How far the bishops of our church may feel themselves flattered by such expressions of devoted affection, it rests with them alone to decide, but I cannot but think that, for the sake of consistency at least, this confederacy should have consulted with their own bishop, and obtained his special sanction for this their literary publication, and dedicated it to him. Not being certain who the members of this tract society may happen to be, I am unable to say whether I am correct or not in my conjectures; but I strongly suspect that not a few of this party have appended their names to that address so recently sent up from Oxford to our respected Primate. If they are among the number of those who signed the said document, they have unconsciously been affixing their hand and seal to their own confession of guilt, since, upon reading it,

21, 23.) Their successors are bishops only, not inspired teachers; and rule according to the Apostles, teaching,—not absolutely, as the Apostles may be said to have done.

* Acts, ii. 42.

I find a clause of this description; both uncalled for and impolitic in the extreme:—

“We feel assured, that, notwithstanding some local and temporary disaffection, the bishops of our church may depend with full confidence, not only upon the faithful support of their clergy, but on the attachment of the great body of the people.

“We may be permitted to add, that we feel much more confidence in the collective wisdom of the bishops of our church, *than in combinations (now so frequent) of private individuals*; and we shall ever be ready to offer our dutiful and earnest co-operation in such plans as may be suggested, by their united counsels, to extend the efficiency of our venerable church, without weakening the defences and safeguards of her purity.”

Can this their combination be called anything else but a *combination of private individuals*, and one, too, of the very worst description, their names not being made known either to the Public, the Clergy, or the Learned Body (in the expressive language of the beast, “*ad populum, ad clerum, ad scholas,*”) for whom they are so indefatigably at work. And I must, moreover, add, that if they themselves display such a glaring inconsistency in their Public Acts, surely they ought to be very careful how they attribute improper motives to others, who are at least open and straightforward in their erroneous Combinations.

While such unreasonable claims are being brought forward in behalf of the clergy, it has not escaped me that there is much ignorance of matters of fact existing on that head. There is no individual, I believe, more jealous than I am myself of the proper and reasonable rights of the Christian minister; but I cannot brook such a thing as laying in a claim to any privilege at the expense of truth, and without the sanction of God’s pure and written word. Persons, in general, seem disposed to regard the power and attributes of a bishop, or an episcopally ordained minister of the church of England, as all but sovereign and absolute, as if they obtained some extraordinary influence and character by virtue of a succession from the apostles, or some such source. Now, I imagine few persons are aware that the office of ministering in the congregation is derived, not from a bishop or archbishop, but from the *visible church*. Three members, *at least*, of the visible church, being in full orders, having care of souls, as rectors, vicars, &c. (as the case may be), have public authority given them in the congregation to choose and call to the work of the ministry such only as they can deliberately pronounce to be, as far as they are capable of forming an opinion, fit and proper persons; whilst, at the same time, that particular congregation or *religious society*, from which the candidate for orders is set apart, has a power, through any of its members, whether of the laity or clergy, to prevent it, by alleging any lawful impediment whenever the banns of ordination are published in their presence. This publishing of banns is known better by the

term "*Si quis*." (See papers on the subject in Appendix III., letter E.) A certificate of this "*Si quis*" having been duly read, and no impediment alleged, must be attested by the officiating minister, and one of the churchwardens; it is then forwarded to the bishop. Testimonials given by the societies of the respective colleges in our universities are similar as regards the principle, though varying in the form of words. Much attention has been drawn to this subject, in this University, since the publication of a sermon on 1 Corinthians, ii. 12, preached before the University of Oxford, at St. Mary's, on Sunday, Feb. 6, 1831; and not only has greater caution been exercised in granting testimonials to doubtful characters, but in some cases, I believe, the wording of the said testimonial has undergone a modification to suit the state of the times. These papers, together with a certificate of the age of the party, being forwarded to and approved of by the bishop; the candidate is sent to the bishop for his examination—to be examined by the bishop in person, in the presence of at least three of his own clergy, being in full orders; or in case the bishop have any lawful impediment, the examination is to be conducted by one of the said clergy in the presence of the rest. (See papers in Appendix III., letter E.) If the said examination should prove satisfactory to the bishop and his clergy, the candidate is admitted into orders by the imposition of hands; in the ordering of a Deacon by the imposition of the hands of the bishop alone, but in that of a Priest, there must of necessity be three at least of the order of priests present to lay hands upon the candidate at the same time with the bishop. This I look upon as an incontrovertible proof that neither a bishop, nor even an archbishop, is vested by the church of England with any personal power of admitting any individual to the office of a priest to minister in the visible church. That any of the bishops depart from these very wise and proper regulations, I do not imagine to be at all probable, particularly in the present day, when they cannot but be aware they have many most unreasonable and bitter enemies openly against them watching for their halting, and so few sincere friends, while those very persons who profess to be their most zealous advocates persist in holding them up to the scorn of the public, as if they alone were responsible for admitting into the vineyard those labourers who do not adorn the doctrine of the blessed Saviour by their life and conversation. The blame ought to be shared by all parties concerned equally—first, it lays at the door of those who call and send them, then upon the congregation that permits the banns to be published, and allege no cause, when they know there is much cause, why they should not be admitted into holy orders; but least of all are the bishops to be complained of, for they can only form an estimate of the respective candidates by

the profession made and the examination held in their presence, as any other fallible human beings; and if they were to presume to do so upon a bare suspicion of motives, they would then be very justly to be reprehended for taking to themselves the prerogative of Jehovah, who alone knoweth what is in the heart of man. If any one be found daring enough to say that these wise regulations of our forefathers are *mere matters of form*, I say they are begging the question altogether, and condemning themselves. Who, I would ask, is to be blamed that they are made mere matters of form? Do we not all share and share alike in the disgraceful imputation? Is the proverb true,—like people, like priest?—if so, let the people hold their peace till they themselves are free from the guilt alleged: the word of God said of Israel, in olden time, “*My people love to have it so, and what will ye do in the end thereof?*” If we sow the wind we may expect to reap the whirlwind. A man who sits at table for form’s sake, may be content to gaze at dishes garnished out, though empty, or stones, instead of bread; but they who are hungry and thirsty must have food convenient set before them, if not, they certainly are not to be blamed if they get up and seek for it where it may be procured. Most assuredly, as long as we refuse each to help one another in setting convenient food before our hungry flocks, it is no sign of the spirit of our merciful High Priest, who was always touched with a feeling of our infirmities, to inveigh against, or persecute, those who may be striving to lay before their followers the best provisions they may have, merely because they have no claims to the apostolical line of genealogical descent. Though I feel not the slightest inclination to hold out any encouragement to a Dissenter or Seceder as such, I can look upon each and all of them as brethren in the flesh; and the greater the error into which I perceive them to have fallen, so much the more compassion do I feel due to them on my part, and the more earnestly do I pray to God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, that he would give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions, and take away all hatred and prejudice, and whatever else may hinder us from godly union and concord, that we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity; and that I may be able to appeal to the Members of my own Apostolical Church, as living witnesses of the truth of our glowing professions of holy love, and that the universal church may be so guided and governed by the good Spirit of Jehovah, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

CHAPTER IV.

TRACT ON BAPTISM.—DR. PUSEY, ETC.

“BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased, by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.”—ARTICLE XXVII.

THE ceremony of baptism always has been, and I suppose always will be, a subject of discussion and difficulty among men, inasmuch as we are all naturally prone to put the sign instead of the thing itself. To attempt a clear exposition of a subject about which so many learned and pious men have been perpetually differing, is not my present intention; but just to ascertain what the Article of my own church says on that head, and, at the same time, strive to discover what Dr. Pusey supposes it to mean.

I. It asserts of baptism, that it is (1) a sign of profession, and (2) a mark of difference, whereby Christian men are discerned from others that be not christened. It is also—

II. A SIGN of regeneration, or new birth, whereby (1) as by *an instrument*, they that receive it rightly are *grafted into the church*. (2) The promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are VISIBLY signed and sealed. (3) Faith is confirmed, and (4) grace increased, by *virtue of prayer to God*.

The Catechism of the same church declares, with respect to those that come to be baptized, that it requires two things by way of profession:—1. Repentance, whereby they forsake sin; 2. Faith, whereby they stedfastly believe the promises of God made to them in that sacrament.

I conceive that, from these premises, we may fairly and legitimately draw this inference, that there must be an inward or spiritual change (as far as it is possible for man to judge by evidence afforded to his senses) before the church of England can admit any adult to the rite of baptism; consequently, REGENERATION, or the new birth, in the adult, takes place before baptism, else a *visible* church could have no evidence to authorize it in the use of such a seal as it does upon the admission of each visible member into

its body. Baptism, according to the definition of it, is the instrument or document, or deed of conveyance, whereby the convert to the faith of Christ is admitted to the privileges of the visible church, the *first* of which is that of "*communion prayer*." The subject of infant baptism I look upon as quite a different thing; and surely, if the church to which I belong does not regard baptism as conferring regeneration, or the new birth, upon the adult recipient, the wisdom of those that framed its articles and liturgy forbids us to conceive that it presumed to sanction anything of the sort in the case of infants. For man to limit God's power, or to mete out a certain period of time when he is to beget his own children, is only characteristic of man's presumption. I, for my own part, am quite satisfied with the words of the article, which says—"The baptism of young children is in anywise to be retained in the church, as most agreeable with the institution of Christ."

Now, in the case of Dr. Pusey and his hidden associates, I complain not that they have their opinion, much less that they differ from me; but I do complain that they, by this mode of unfair attack upon us, should obtrude their private and unauthorized judgment upon the public, as if they were delegated to such a responsible end. What Dr. Pusey's real sentiments may be on this complex question, I confess my utmost reasoning and inquisitorial powers are incapable of deciding; but so far I have understood him, that he is averse to, and dissatisfied with, the literal interpretation of the church of England, as contained in the article on that head. And now let him speak for himself:—

"The doctrine, then of baptismal regeneration (rightly understood) may have a very important station in God's scheme of salvation, although many of us may not understand its relation to the rest, and those who do not believe it cannot understand it. For this is the method of God's teaching throughout—'First believe, and then you shall understand.' And this may be said, in Christian warning, against those hard words in which Christians sometimes allow themselves; as 'the deadening doctrine of baptismal regeneration;' language which can only serve to darken the truth to those who use it, and which is by so much the more dangerous, since all Christians believe that regeneration *sometimes* accompanies baptism; and since baptismal regeneration was the doctrine of the universal church of Christ in its holiest ages, and our own reformers (to whom, on other points, men are wont to appeal as having been highly gifted with God's Holy Spirit,) retained this doctrine, a private Christian ought not to feel so confident in his own judgment as to denounce, in terms so unmeasured, what may, after all, be the teaching of God; 'lest haply he be found to fight against God.'" —Tract on Baptism, pp. 3, 4.

"First, then, I would remark on the fact, that whereas, confessedly, regeneration is in scripture connected with baptism, it nowhere is disconnected from it. Baptism is spoken of as the source of our spiritual birth, as no other cause is, save God: we are not said, namely, to be regenerated by faith, or love, or prayer, or any grace which God worketh in us, but to be 'born of water and the Spirit' in contrast to our birth of the flesh; to be saved by the washing of the regeneration, or the new birth, in like manner as we are said to be born of God, or of incorruptible seed. Other causes are, indeed, mentioned as connected with our

new birth, or rather that one comprehensive cause, the whole dispensation of mercy in the gospel, as, 'born of seed incorruptible through the word of God, which liveth and abideth for ever,' 'in Jesus Christ have I begotten you through the gospel,' 'of his own will begat he us by the word of truth;' but no other instrument is spoken of as having the same relation to our heavenly birth as this of water."—Tract on Baptism, p. 12.

"There is no hint that regeneration can be obtained in any way but by baptism, or if totally lost, could be restored."—Ibid., p. 14.

"The very error of the Novatians, that none who fell away after baptism could be renewed to repentance, will approach nearer to the truth of the gospel than the supposition that persons could be admitted as dead members into Christ, and then afterwards, for the first time, quickened. Our life is, throughout, represented as commencing, when we are by baptism made members of Christ and children of God; that life may, through our negligence, afterwards decay, or be choked, or smothered, or well nigh extinguished, and by God's mercy again be renewed and refreshed: but a commencement of spiritual life after baptism, a death unto sin, and a new birth unto righteousness, at any other period than that one first introduction into God's covenant, is as little consonant with the general representations of holy scripture as a commencement of physical life long after our natural birth is with the order of his providence."—Ibid.

"To this end he reminds them that they needed nothing out of Christ; for they *had been* filled with him, who filleth all in all, the Head of all rule and all power; therefore they needed no other power, but only his,—they *had* received the *true* circumcision, and so could require no other; they *had been* disencumbered of the sinful mass with which they were naturally encumbered, 'the body of the sins of the flesh,' by the circumcision which Christ bestowed: their old man *had been* buried with him in baptism; they *had been* raised with him (as they ascended out of the water) by a power as mighty as that which raised him from the dead: all their old sins *had been* forgiven, and they themselves re-born from the dead, and *been* made partakers of the life of Christ, 'quickened with him;' the powers of darkness *had been* spoiled of their authority over them, and exhibited as captives, and dethroned. All these things had been bestowed upon them by baptism; the mercies of God had been there appropriated to them; sins blotted out; their sinful nature dead, buried in Christ's tomb: death changed into life: and therefore, as they had no need, so neither were they to make void these gifts by trusting in any other ordinances, or looking to any other Mediator."—Ibid., p. 32.

"But it were the very error of the rationalists to suppose that God's Holy Spirit, when he took the words used in Jewish theology, and employed them to express Christian truth, conveyed nothing more by them than they would have meant in the mouth of any ordinary Jew; and did not rather, when receiving them into the service of the sanctuary, stamp them anew, and impress upon them His own living image. Since, namely, baptism is not a *mere* initiatory rite, but is an appointed means for conveying the Holy Spirit, the language must in some respect be conformed to our higher privileges; and, instead of the covenant being said to be sealed to us, we are declared to be sealed by the Holy Spirit: since the Holy Spirit is then first pledged and imparted to us, and the earnest then given us is a pledge, that unless we wilfully break off the seal, we shall be carried on to eternal life, with larger instalments of our promised possession, until 'the possession, purchased' for us by Christ's precious bloodshedding, shall be fully bestowed upon us, and God's pledge be altogether 'redeemed.'"—Ibid., p. 37.

"We admit, however, that baptism is a sacrament; and if so, it must convey the grace annexed to it, whenever no obstacle is placed in its way by the unworthiness of the recipient. For this has been the notion of the whole Christian church, that the sacraments are not bare signs, but do convey that also which they signify. Since, then, infants are incapable of opposing any obstacle, we must believe that the grace of baptism, 'a death unto sin, and a new birth unto righteousness,' is hereby conferred upon all who are brought to be engraffed

into their Saviour by baptism. For the question is not, whether infant baptism be 'most agreeable to the institution of Christ,' but (it being allowed so to be) whether the full privileges of baptism be thereby conveyed to all who are brought to Christ in it, or whether some receive the reality, others the empty sign only?" —Ibid., pp. 83, 84.

DR. PUSEY'S THEORY.

1. "All Christians believe that regeneration sometimes accompanies baptism."

2. "Baptism is spoken of as the SOURCE of our spiritual birth, as no other CAUSE is, save God."

3. "There is no hint that regeneration can be obtained in any way but by baptism, or if totally lost, could be restored."

4. "Our life is represented throughout as commencing when we are, by baptism, made members of Christ and children of God."

5. "All these things had been bestowed upon them by baptism."

6. "Baptism is not a mere initiatory rite, but an appointed means of conveying the Holy Spirit."

7. "Baptism is a sacrament; and if so, must convey the grace annexed to it, whenever no obstacle is placed in its way by the unworthiness of the recipients."

THE ARTICLE ON BAPTISM.

1. The church of England, in her comment upon the subject of baptism, in the above article, does not believe that regeneration, or the new birth, accompanies baptism in *any* adult recipient, inasmuch as she looks upon them, before she admits them to that privilege, as already partakers of faith and grace, which can never exist in any that are unregenerate, or not born again, of which she positively asserts *they are increased* (not given) *AT baptism*.

2. The Article does not encourage the notion that baptism is either a *source* or a *cause* of regeneration, or new birth.

3. No Article of the church of England either sanctions the fond fancy that regeneration, or the new birth, can be obtained at baptism, much less that spiritual life, which is the perfect work of the Lord and Giver of life, can ever be lost, if he is its Author.

4. None of the Thirty-nine Articles represent any such thing.

5. The Article on baptism represents in a very different light; viz., as being visibly signed and sealed to the baptized person (already in possession of them) at their admission into the visible church.

6. The Article does not in anywise encourage such an idea; nothing is intimated on the subject of conveying the Spirit; there is, however, of increasing faith and grace in those who worthily receive the same, but not by the baptism itself, but by virtue of prayer to God.

7. The Article of our church simply affirms that *grace* is *INCREASED* at baptism, not *CONVEYED* to those that worthily receive the same.

The opinion of the Fathers on baptism:—

"St. Augustine's unhesitating faith:—'Most excellently, (saith he, writing against the Pelagians,) do the Punic Christians entitle baptism itself no other

than salvation, and the sacrament of the body of Christ no other than life.' Whence, except from an old, as I deem, and apostolical tradition, by which they hold it inserted into the church of Christ, that, without baptism, and the participation of the Lord's table, no man can arrive, either at the kingdom of God, or salvation and life eternal. This, as we have said, is what scripture testifies. For what do they who entitle baptism salvation, hold, other than what is written, 'He hath saved us by the washing of regeneration;' and what Peter saith, 'The like figure whereunto baptism doth now save you?'"—Tract on Baptism, p. 21.

"The Fathers, certainly, of the Christian church, educated in holy gratitude for their baptismal privileges, saw herein, not the death only to sin, which we were to die, but that also which in Christ we had died, the actual weakening of our corrupt propensities, by being baptized and incorporated into Christ; not the life only which we are to live, but the life which, by baptism, was infused in us, and which as many of us are now 'walking in newness of life,' are living in Christ by virtue of that life."—Ibid., p. 22.

"It appears also a great charity of our church, that, whereas we know not when the seeds of evil first spring up in a child, she has ordered baptism to be administered at the earliest period practicable, that so the spiritual antidote might be infused into its frame before the latent poison of inherited corruption should begin to work. The principle that children are regenerated by virtue of the sacrament of the baptism, because they *put no bar* of an opposite will, is laid down in the broadest way by St. Augustine, in answer to an African bishop, who felt some difficulty how the sponsors could declare so positively that 'the child brought to baptism believed in God, and the rest, whereas it had no knowledge of God, and the sponsors or parent knew not whether it would hereafter believe and do these things.' 'The little one, then,' St. Augustine says, 'although he have not as yet that faith which consists in the will of the believer, is made a faithful one by the sacrament of faith itself. For as he is answered for as believing, so also he is called faithful, not by assenting to the substance thereof by his mind, but by receiving the sacrament of that substance of faith,' " &c. &c.—Ibid., pp. 84, 85.

It is neither my intention nor wish to make any remarks on the views held by the Fathers; the Anglican church has no need of any such commentary upon her Articles; and I think the reader will coincide with me, that their opinion and Dr. Pusey's are more agreeable to each other than either of them are to the 27th Article.

The learned Professor, in his eagerness to make his own views as prominent as a multiplicity of words, and quotations, and references, can render them, seems to have forgotten altogether that there was such an Article in existence as the one on Baptism; but I hope next time he writes on the subject, he will keep it before his eye, and adhere to his text. As I carefully and painfully turned over page after page of his laborious work, with the 27th Article before me, I could not refrain from exclaiming, mentally, "What possible connexion can these have with each other! Dr. Pusey has never subscribed his hand to this! if so, certainly he has not scanned its grammatical features through the same intellectual lens as myself!" For, if my reasoning powers are competent to form an opinion of the text itself, and the commentary thus supplied by Dr. Pusey and his witnessing Fathers, I should pronounce them to be as far removed from each other

as it is possible. And as Dr. P., indeed, seems to be very desirous to represent the views of those who interpret the Article in its usual and literal acceptation as Rationalists, I hope, if the Society should issue another edition of his Tracts on Holy Baptism, he will draw out a clear definition of what an Irrationalist is; for truly it may be said, if I am classified among the Rationalistic students of Theology, he aspires to, and must be permitted to occupy, a seat among the Irrationalistic Doctors in Divinity.

The religion of our crucified Redeemer is not contrary to enlightened reason, though far beyond its highest powers fully to comprehend, in its height, its breadth, its depth, or unsearchable riches; and the Thirty-nine Articles of the church of England were framed by a body of reasonable men, who designed them for the use and benefit of a branch of the visible church, whose members were supposed to enjoy a free and full exercise of their mental and perceptive faculties.

The views of Dr. Pusey are equally *irrational* on a subject rationally set forth in the sixteenth Article; I mean, *Sin after Baptism*. I will lay now before my readers a few extracts:—

“The Fathers urge the difficulty of the cure of sin after baptism, at the same time that they urge men to seek it: they set side by side the possibility and the pains of repentance: they urge against the Novatian heretic, that there is still ‘mercy with God, that he may be feared:’ they urge this truth against their own fears, and the insinuations of the evil one, who would suggest hard and desponding thoughts of God, in order to keep in his chain those more energetic spirits, who feel the greatness of their fall, and would undergo any pains whereby they might be restored; but the ancient church consulted at the same time for that more relaxed and listless sort, (of whom the greater part of mankind consist,) who would make the incurring of eternal damnation the breaking of covenant with God, the forfeiture of his Spirit, the profanation of his temple (ourselves) a light thing, and easy to be repaired. Therefore, while they set forth the greatness of God’s mercy, they concealed not the greatness of man’s sin, in again defiling what God had anew hallowed: they concealed not *that such a fall was worse than Adam’s*, since it was a fall from a higher state, and in despite of greater aids: that though God’s mercy was ever open, yet it required more enduring pains, more abiding self-discipline, more continued sorrow, *again to become capable of that mercy.*”—Tract on Baptism, p. 57.

“It behoves us much to ascertain, by patient, teachable study of that word with prayer, whether it be right to make the way of repentance so easy to those who, after baptism, have turned away from God: whether we have any right at once to appropriate to them the gracious words with which our Saviour invited those who had never known him, and so had never forsaken him, and with which, through his church, he still invites his true disciples to the participation of his own most blessed body and blood—‘Come unto me, ye that labour and are heavy laden;’ whether, *having no fresh ‘baptism for the remission of sins’ to offer, no means of renewing them to repentance,*’ we have any right to apply to them the words which the apostles used in inviting men for the first time into the ark of Christ; whether we are not thereby making broad the narrow way of life, and preaching ‘peace, peace, where *(in this way, at least)* there is no peace.’”—*Ibid.*, p. 207.

“The fountain has been indeed opened to wash away sin and uncleanness, but we dare not promise men a second time the same easy access to it which they once had: that way is open but once: it were to abuse the power of the keys en-

trusted to us, again to pretend to admit them thus; *now there remains only the 'baptism of tears,'* a baptism obtained, as the same Fathers said, with much fasting, and with many prayers."—Tract on Baptism, p. 59.

"There are, then, these limitations in scripture, or derived from it by the Fathers, to this second birth *after* baptism. That it is one of suffering, whereas the former birth, by baptism, was one of joy and ease; that it is less complete than the former, and is a slower and more toilsome process, (the slowness is spoken of by St. Paul, 'my little children, of whom I travail in birth again, *until Christ be formed in you;*') that it is a *second* regeneration, ('of whom I travail *again,*')—not differing from the preceding, as if the regeneration of Christ's ordinance were a change of state, the regeneration of repentance a change of nature; that, outward in the flesh; this, inward in the spirit: God forbid that we should so speak of Christ's ordinances!—but that it is a sort of restoration of that life, given to those to whom it is given, by virtue of that ordinance; a restoration *of a certain portion of their baptismal health.* It is not '*the new birth*' simply, *that is baptism;* but *it is a revival, in a measure, of that life;* to be received gratefully, as a renewal of a portion of that former gift; to be exulted in, because it *is* life; but to be received and guarded with trembling, because it is the renewal of what had been forfeited; not to be boasted of, because it is but the fragment of an inheritance 'wasted in riotous living.' *Lastly, it is bestowed through the ministry of the church.* 'Little children, of whom *I* travail again.'"—Ibid., p. 72.

I shall make no comment upon the above, but leave them to be contrasted with the Article on the same subject, which certainly uses all conceivable tenderness towards those of her communion who have fallen into sin after baptism; not denying the place of repentance to them, or regarding them with any other feelings except the same tender affection which we all must entertain to any member of our own family or household that has fallen into disgrace. Surely the mystic yearnings of a tender mother's heart cannot be altogether suppressed by the most unkind and rebellious conduct of any of her children, in giving birth to whom she has endured great pains and perils. For as long as the sympathetic strings of a kindred instrument remain unsnapped asunder, they must vibrate according to the laws of their respective harmonies. A parent may impose a penalty upon the offending member of the family, for the sake of the rest of the establishment, but not with the slightest expectation of making that tie perfect which had never been dissolved; no power on earth can dissolve the tie of relationship that nature lays claim to. And if nature—fallen, unregenerate nature—teach a lesson like this, what ought grace to do? Surely, if we set up a standard of pains and penalties for the restoring of our weaker brethren to our visible flock, the very heathen will rise up and condemn us in the day of judgment. Did Dr. Pusey ever read the parable of the Prodigal Son? if not, I think he would do well to weigh its meaning, and place it side by side with the Article of his church; and if he does, I am sure that, when he admits that our heavenly Father is typified under the emblem therein displayed, he will also admit that our own Article on the same subject, tolerant as it is, has just the same reference to that parable as the least of the works of a superintending Providence has when com-

pared with the most perfect display of man's mechanical powers ; there is a fulness and a frankness of forgiveness embodied in that beautiful illustration of the heavenly-minded Peacemaker that is unfathomable ; any enlargement upon the behaviour and the language of the father in the parable, only weakens its force, and mars the perfection of its imagery :—

“ But when he was yet a great way off his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand and shoes on his feet : And bring hither the fatted calf, and kill it ; and let us eat and be merry : For this my son was dead, and is alive again ; he was lost, and is found.”—Luke, xv. 20—24.

I am not surprised, even at this stage of our spiritual eclipse, when the doctrines, the opinions, and persons of men, in all their earthy fulness, are permitted to pass between the bright and lovely rays of the Sun of Righteousness and the paler surface of the silvery Moon, an emblem of the visible church of the first-born, that an universal and simultaneous burst of astonishment, horror, and perplexity, should have pervaded this University, when the *Regius Professor of Hebrew* preached before them on this same subject ; and if those of his congregation who had the power of bringing him before a tribunal to decide on the subject of heresy have neglected their opportunity, they, at least, have no reasonable grounds for complaining of the learned Professor's erroneous views. Much as I am opposed to his views as a theologian, I give him the credit I feel he deserves, and I am bound to pay him, as a man, both straightforward in his character, and a sincere advocate of his peculiar notions : much do I regret that I am under the necessity of classing him at all amongst such a dishonest confederacy as that he has fallen into in that pamphleteering academy, of which he is the only student whose name is fairly before the public.

TRACTS FOR THE TIMES—THIRD VOL.

IN selecting some fragments from the third volume of this singular miscellany, I felt quite relieved in my mind by finding that it was made up, for the most part, of extracts from various writers who seem to favour the views of the party that issue them. I rejoice in this discovery, on my own account, as well as that of others, as it supersedes the necessity of perusing them. Such selections, it is obvious, are made by persons upon whose judgment it is impossible to place any reliance ; the specimens of their own compositions are so mystical and opposed to the word of God, and to plain common-sense, that it is not probable they would either approve of, or select, what would be profitable to an enlightened and reasonable Christian.

Besides, in their translations of the Latin and Greek fathers, how are we to judge of their being sufficiently versed in the learned languages to undertake such a task. Dr. Pusey, indeed, is, according to the decision of our classical examiners, placed high upon the list of honours; but with respect to his coadjutor, if, indeed, he be the editor of these tracts, we have no such evidence to depend upon, as he does not appear very high upon the list of those that distinguished themselves in classical attainments.

I think the public have a right to know something about them of a more definite nature than that they are members of the University of Oxford. I will, however, give a few extracts from those papers that appear to be the original compositions of some of the contributors.

The advertisement to their third volume is rather remarkable, exemplifying the truth of their title, when they called their publications "Tracts for the Times," I mean, that they change with the times. These Tracts were supported at first by the voluntary contributions of the admirers of the *Oriel* school of theology. They did not, as far as I can learn, circulate freely till they changed their tactics. Either the public did not much admire their original writings, or else the remarks made by the periodicals of the day, and other anonymous writers, brought them into notice; and they were then sold so rapidly that the treasurer of the society was enabled to refund all the money advanced for its publication, by such as assisted them in their pecuniary difficulties.

"ADVERTISEMENT.—The present volume will be found to persevere in the change of plan adopted in the latter part of the second, the substitution of tracts of considerable extent of subject for the short and incomplete papers with which the publication commenced. The reason of this change is to be found in the altered circumstances under which they now make their appearance. When the series began, the prospects of catholic truth were especially gloomy, from the circumstance that irreligious principles and false doctrines, which had hitherto been avowed only in the closet or on paper, had just been admitted into public measures on a large scale, with the probability of that admission becoming a precedent for the future."

The next extract is not very much in accordance with the temper and spirit of persons who profess to be subject to the powers that be, and pray for those that are in authority, and speak no evil of dignities.

"AGAINST ROMANISM.—We cannot claim to direct the faith of others, we cannot check the progress of what we account error, we cannot be secure (humanly speaking) against the weakness of our own hearts some future day, unless we have learned to analyze and to state formally our own reasons for believing what we do believe, and thus have fixed our creed in our memories and our judgments. This is the especial duty of Christian ministers, who, as St. Paul, in the Acts of the Apostles, must be ready to dispute, whether with Jews or Greeks. That we are at present very ill practised in this branch of our duty (a point it is scarcely necessary to prove) is owing in a very great measure to the protection and favour which have long been extended to the English clergy by the state. Statesmen

have felt that it was their interest to maintain a church, which, absorbing into itself a great portion of the religious feeling of the country, sobers and chastens what it has so attracted, and suppresses by its weight the intractable elements which it cannot persuade; and while preventing the political mischief resulting, whether from fanaticism or pride, is altogether free from those formidable qualities which distinguish the ecclesiastical genius of Rome. Thus the clergy have been in that peaceful condition in which the civil magistrate supersedes the necessity of struggling for life and ascendancy; and amid their privileges it is not wonderful that they should have grown secure, and have neglected to inform themselves on subjects on which they were not called to dispute.”—(No. 71, p. 1.)

I do not see how the state can in any way prevent the minister of the Lord Jesus Christ from becoming acquainted with his duty. And if statesmen are not influenced by Christian principles in their public measures, I think the blame rests rather with ourselves, because we neglect the opportunities of teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

I shall add a few more extracts, but refrain from commenting upon them, but leave them to the reader’s own private meditations.

The claim the pope has to the deference of the members of the Anglican Church:—

“Either the Bishop of Rome has really a claim upon our deference, or he has not; so it will be urged; and our safe argument at the present day will lie in waiving the question altogether, and saying that, even if he has, according to the primitive rule, ever so much authority, (and that he has some, e. g., a precedence over other bishops, need not be denied,) that it is in matter of fact altogether suspended, and under abeyance, while he upholds a corrupt system against which it is our duty to protest.”—(No. 71, p. 8.)

N.B. The above follows that affectionate appeal of Dr. Pusey to the author of the *Pope’s Letter*.

The next extract shews that they are not perfectly satisfied with their own creed and articles.

“On the other hand, the omissions, such as they are, or rather obscurities of Anglican doctrine, may be supplied for the most part by each of us for himself, and thus do not interfere with the perfect development of the Christian temper in the hearts of individuals, which is the charge fairly adducible against Romanism. Such, for instance, is the phraseology used in speaking of the holy eucharist, which though on the whole protected safe through a dangerous time by the cautious Ridley, yet in one or two places was clouded by the interpolations of Bucer, through an anxiety to unite all the reformed churches under episcopal government against Rome. And such is the omission of any direct safeguard in the articles, against disbelief of the doctrine of the apostolical succession.” (p. 32.)

CHAPTER VI.

“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: Behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.”—Isaiah, xl. 6—11.

THE next person I am permitted to confront, whose name is before the public, is the Rev. J. H. Newman, B.D., Fellow of Oriel College, and vicar of St. Mary the Virgin, in Oxford. In naming this party, I am doing great violence to my own private and personal feelings; because he is not, like his fellow-labourer, known merely by name, but has for some years been personally acquainted with me; and the time once was, when he was not unwilling to accept my proffered services in tending his little flock at Littlemore, (during the winter and spring of 1831,) when they were without any pastor able to afford them those attentions they stood in need of. With his family, also, resident in the same village with my own relatives, I had been on friendly and even intimate terms, and for whom I entertain the greatest respect. All personal considerations, however, must be laid aside when the public good demands a sacrifice. I cannot presume to associate his name with that assortment of tracts upon no better authority than that of a public rumour, or the internal evidence afforded to my own mind by a perusal of many of those writings. If he is unwilling to give his name and proper titles to the public along with such tracts as he may have edited or composed, I have no other alternative left than a careful perusal of his published sermons. It is the only method by which I can lay before the public, who are ignorant of their pernicious tendency, how much error and perversion of scriptural truth is mixed up in his authenticated writings. The metaphysical and subtle reasoning displayed throughout these volumes well nigh astounds me, producing a conviction upon my mind that the antagonist I have to deal with is of a description not often to be met with. The delineation he affords his readers of men, manners, and passing events, are, in many respects, most exquisitely wrought out, and cannot fail of fascinating the youthful imagina-

tion, and afford, likewise, no ordinary gratification to the students of that intellectual school of theology so fashionable in the present age. If the poison they contain had not been most deadly and delusive, it would have been a most hazardous and presumptuous undertaking to attempt any censure of them at all.

I shall select only a few extracts, and begin with the first that suits my purpose: but I have not to travel far through the first volume without finding one; and though to some it may seem ill-chosen, as involving a metaphysical discussion, I will not shrink from it: error has ever crept into the pure religion of Christ by means of this weasel of the corrupt intellect.

“1. If a certain character of mind, a certain state of the heart and affections, be necessary for entering heaven, our *actions* will avail for our salvation, chiefly as they tend to produce or evidence this frame of mind. Good works (as they are called) are required, not as if they had anything of merit in them, not as if they could of themselves turn away God’s anger for our sins, or purchase heaven for us, but because they are the means, under God’s grace, of strengthening and showing forth that holy principle which God implants in the heart, and without which (as the text tells us) we cannot see Him. The more numerous are our acts of charity, self-denial, and forbearance, of course the more will our minds be schooled into a charitable, self-denying, and forbearing temper. The more frequent are our prayers, the more humble, patient, and religious are our daily deeds, this communion with God, these holy works, will be the means of making our hearts holy, and of preparing us for the future presence of God. Outward acts, done on principle, create inward habits. I repeat, the separate acts of obedience to the will of God, good works, as they are called, are of service to us, as gradually severing us from this world of sense, and impressing our hearts with a heavenly character.

“It is plain, then, what works are *not* of service to our salvation;—all those which either have no effect upon the heart to change it ——.”—(Vol. i., p. 10.)

I insert the whole of the page, lest any insinuation be made that the extracts are garbled, and that the reader may coincide with me in the difficulty there is of comprehending exactly what the writer’s meaning is, for it seems to me as if he was making an attempt to engraft Christianity upon the stock of heathenism. It forcibly reminded me of that which I had carefully studied, many years ago, whilst in college—I mean the *Ethics* or *Morality* of Aristotle. Now I admit, without hesitation, my intellectual powers are sufficiently developed to comprehend the reasoning and perfect system of the heathen philosopher; but I confess my mind shrinks with astonishment when making an effort to grasp the ethics of this selected page: it is neither the ethics of Aristotle nor Jesus Christ, but a kind of admixture of both:—

“*Our actions will avail for our salvation, chiefly as they tend to produce or evidence this frame of mind, &c.*

“*These holy works will be the means of making our hearts holy, and of preparing us for the presence of God. Outward acts, done on principle, create inward habits.*

“*Good works are of service to us * * * as impressing our hearts with a heavenly character.*”

To say the least of these extracts, they are very metaphysical and ambiguous; and when the subject of the Doctrine of Justification by Faith only is so plainly laid down in the Word of God and the Article of our church on that head, any metaphysical reasoning is very dangerous. But I think the most simple mind, if it can form an opinion of the intention of words to convey the ideas of those who use them, must infer that the writer supposes that good works, or our actions avail, (in some way or other,) for our salvation. Now, our Article on this head is very explicit; (I dare not go to Scripture alone for proofs, as I may expect to have the Fathers brought against me as more capable of deciding on the meaning of Scripture than myself, an obscure individual; therefore I appeal to the authorized documents of our apostolical church;) our 11th Article compares the faith of each individual to a tree, and the works to the fruit, and I cannot discover by what effort of the intellectual faculties the literal meaning of the Article can be so distorted as to convey an idea that the fruit makes the tree good, or in any way benefits the tree, except by shewing that it is good, and making manifest to what species it belongs. It is an insidious attack upon this Article. In the moral philosophy of the gentiles we may easily conceive the proposition of actions at length producing principles, because they did not admit the main-spring of all goodness—viz., faith working by love. Humility, which is the matron virtue, the essence of all that is lovely in the code of scriptural morality, had no existence among them even by name; consequently, the higher their actions were in the estimation of man, the greater pride did they engender in the human heart, being nought but abomination in the sight of God; and we doubt not that all such actions have the nature of sin.

There is seen in the moral philosophy of the heathen Aristotle a beautiful consistency, without any of the half-and-half work of his dumb idol gods. He ascribes the whole to man's efforts and innate powers, and gives no glory to his gods many and lords many. This theory of the effect of man's unassisted actions upon his moral nature is too unequivocal to admit of any metaphysical reasoning on the subject. It is as follows:—

“Virtue being twofold, intellectual and moral, the former is produced and increased chiefly by instruction, and therefore requires experience and time; the latter is acquired by repeated acts or custom, from which, by a small change, its name is derived, (i. e., the making use of a long instead of a short vowel.) None of the moral virtues, therefore, are implanted by nature; for properties given by nature cannot be taken away or altered by custom; thus the gravity of a stone, which naturally carries it downward, cannot be changed into levity, which would carry it upwards, were we to throw it in that direction ten thousand times; and fire, which naturally seeks the extremities, cannot be brought by custom to have a tendency towards the centre; nor, in a word, can any law of nature be altered by custom. The moral virtues, therefore, are neither natural nor preternatural; we are born with capacities for acquiring them, but they can only be acquired by

our own exertions, &c. The habit of moral virtue, like all other practical arts, can be acquired or preserved by practice only. By correctness, or the contrary, in our transactions with mankind, we become just or unjust; according to our behaviour in circumstances of danger, our characters are formed to courage or cowardice; and in proportion as we indulge or restrain the excitements to anger and pleasure, we become adorned with the habits of meekness and temperance, or deformed by those of passionateness and profligacy. In one word, such as our actions are, such will our habits become. Actions, therefore, ought to be most diligently attended to; and it is not a matter of small moment how we are trained from our youth—much depends on this, or rather all.”—*Aristotle's Ethics*, b. ii., chap. 1. *Gillie's Translation*.

NEWMAN'S SERMONS—VOL. II.

Another extract shews a want of clearness on a very important point of doctrine—one, too, that has ever afforded to the apostate church of Rome an immense influence over the feelings and affections of her deluded members—I mean an attempt to raise up the Virgin Mother of the blessed Jesus above the rest of that sex to which she belonged, because she was the mother of the Son of Man. Whether the writer would advocate any extraordinary respect to be paid to her I am not prepared to say; but it is very clear, that if any difference should be made between Mary of Nazareth and any other faithful daughter of the seed of Abraham, that the extent, the value, the nature of that atonement which is made by the *death* of Christ, and his mediation, is essentially affected. We will suppose her to be the very best of woman-kind, she is even then but an unprofitable servant; and being descended from Adam, in his fallen state, she could not, by any power of her own, raise herself above the virgins that be her fellows.

“Our Saviour was born without sin. His Mother, the Blessed Virgin Mary, need have made no offering, as requiring no purification. On the contrary, it was that very birth of the Son of God which sanctified the whole race of woman, and turned her curse into a blessing. Nevertheless, as Christ himself was minded to ‘fulfil all righteousness,’ to obey all the ordinances of the covenant under which He was born, so in like manner his Mother Mary submitted to the law, in order to do it reverence.”—(Sermon x., p. 120.*)

In reply to the above, I boldly assert that the Virgin Mother *did need to make an offering, as requiring the legal purification*. The law under which she was born herself admitted of no alteration, not even in her son's case, much less in her own, the words of which law are to this effect:—

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary,

* She is designated, elsewhere in this volume, (page 36,) “The Mother of God.” “He came into this world, not in the clouds of Heaven, but born into it—born of a woman. He, the Son of Mary, and she (if it may be said) the Mother of God.”

until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her separation; and she shall continue in the blood of her purifying threescore and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon or a turtledove for a sin offering, unto the door of the tabernacle of the congregation, unto the priest; who shall offer it before the Lord, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean."—(Leviticus, chap. 12.)

If there was no other necessity for the purification than God's appointment, it was quite sufficient for any reasonable being. The keeping of the words of the law of her God was "*her gospel*,"—having its fulness in the finished work of Christ, who is the end of the law for righteousness to every one that believeth. The keeping of the law did not make her holy, it was the Spirit of her God blessing her soul through the appointed ordinance. As long as Jehovah permitted his ancient Israel to draw nigh in faith to him in the ceremonies of the earthly worship, so long (even after the ascension of Jesus Christ) did he meet them there to bless them. Those types, sacrifices, and ceremonies, never were, and never could have been, the substance. They were a picture, painted by a divine Artist—representing the heavenly Original—and are still of incalculable benefit to all that have sufficient spiritual taste to admire the works and ordinances of God. For they are so many faithful delineations of the blessedness of that perfect salvation and sanctification, which is by Christ Jesus unto all, and upon all them that believe. I am aware that much may be said about the subject of this extract, as being metaphysical, and beyond our reasoning powers. This is the reason why I have selected this passage, when there are so many more that might be brought forward. We have no right whatever to *reason* upon anything that God has not, in plain terms, revealed. We, as far as our finite reasoning can carry us, are unable to see how the act of parturition involves, necessarily, any sin whatever; it is an *act of nature*, and as such, no greater sin can be inferred than *eating, drinking, sleeping, walking, &c.* But as soon as God has declared that he will not receive among his worshipping people *any* that have been so circumstanced, till they have complied with his express regulations, *reason* is satisfied, and *faith* obeys.

There is a subtle fallacy in the argument employed. *It was that very birth of the Son of God which sanctified the whole race of woman, and turned her curse into a blessing.* I as stoutly deny this proposition also; it was not *the birth*, it was the *death* of the Lamb of God, that brought life and immortality to light, through the gospel,—“He was delivered for our offences, and was raised again for our justification.”—(Rom. iv. 25.)

I lay a stress upon this extract, because it is the vanishing point of that picture which is painted by the *Man of Sin*; it is the strongest hold of the church of the apostacy; and their metaphysics are more systematic and delusive than all the united intellect which this dangerous school can lay claim to. All their fearful heresies originate in this subtle question, it is the link between the earthly and the spiritual nature, and they use it to the vilest of purposes. I know how Jezebel has raised herself up,— I know on what she is sitting. Her stirrup is none other than this figment of the distorted intellect, and she, by this means, is exalted upon the back of the beast—which is nothing else but the unsanctified *animal nature* of fallen man.

To advocate this doctrine is to teach man to disobey God; and it appears to me to be a metaphysical infringement against these several articles of our church:—the eleventh, the fourteenth, and the fifteenth.

NEWMAN'S SERMONS, VOL. III.

I will now draw the attention of my readers to the last volume, and lay before them extracts from the 20th sermon; to comment upon them, however, is most painful, and I shall not attempt it,— it would be an unnecessary tax upon the intellect of reasonable beings, who have the word of God for their guide, and clear and plain articles drawn up for its safeguard. The *faith* of the writer (such as it is) must be extraordinary, and the all-absorbing feature of his mind; but *faith* without light is most dangerous, and woe be to all those who follow such guides!

MATT. xviii. 5—“ *Whoso shall receive one such little child in my name, receiveth me.*”

“ Surely, if we only knew the great doctrines of the gospel,—viz., that man is a sinner by nature, and, though redeemed by Christ, cannot turn to Christ of his own strength, I say, the cruelty of giving birth to poor infants, who should inherit our nature and receive from us the birth-right of corruption, would be so great, that, bowing the head to God's appointment, and believing it to be good and true, we could but conclude with the apostle on one occasion, that ‘ it were good not to marry.’ ” (p. 313.)

“ There can be no doubt that, if we know no more of the gospel than I have hitherto mentioned, if we content ourselves with that half gospel which is sometimes taken for the whole, none would be so selfish and unfeeling as we, who could be content, for the sake of worldly comforts, a cheerful home, and the like, to surround ourselves with those about whom, dearly as we loved them, and fervently as we might pray for them, we only knew thus much, that there was a chance,—a certain chance that, perhaps, they might be in the number of the few whom Christ rescues from the curse of original sin.”

“ Let us now see how his gracious words, contained in the text, remove the difficulty.

“ In truth, our merciful Saviour has done much more for us than reveal the wonderful doctrines of the gospel; he has enabled us to apply them. He has given us directions as well as doctrines, and while giving them has imparted to us especial encouragement and comfort. What an inactive, useless world this would be, if the sun's light did not diffuse itself through the air and fall on all objects around

us, enabling us to see earth and sky as well as the sun itself! Cannot we conceive nature so constituted, that the sun appeared as a bright spot in the heavens, while the heavens themselves were black as in the starlight, and the earth dark as night? Such would have been our religious state, had not our Lord applied, and diversified, and poured to and fro, in heat and light, those heavenly glories which are concentrated in him. He would shine upon us from above in all his high attributes and offices, as the Prophet, Priest, and King of his elect; but how should we bring home his grace to ourselves? How should we gain, and know we gain, an answer to our prayers?—how secure the comfortable assurance that he loves us personally, and will change our hearts, which we feel to be so earthly, and wash away our sins, which we confess to be so manifold, unless he had given us sacraments,—means and pledges of grace,—keys which open the treasure-house of mercy, and enable us, not only to anticipate, but to receive, and know that we receive, all we can receive as accountable beings, (not, indeed, the certainty of heaven, for we are still in the flesh,) but the certainty of God's present favour, the certainty that he is reconciled to us, will work in us and with us all righteousness, will so supply our need, that henceforth we shall lack nothing for the completion and overflowing in sanctity of our defective and sinful nature, but have all, and more than all, that Adam ever had in his first purity, all that the highest archangel or seraph ever had when on his trial, whether he would stand or fall.

“For instance, in the particular case I have been considering, our gracious Lord has done much more than tell us some souls are elected to the mercies of redemption and others not. He has not left Christians thus uncertain about their children. He has expressly assured us that children are in the number of his chosen; and, if you ask whether all children, I reply, all children you can bring to baptism, all children who are within reach of it. So literally has he fulfilled his promise—‘Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price!’ and again, ‘All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.’ He has disclosed his secret election in a visible sacrament, and thus enables Christians to bear to be, what otherwise they would necessarily shrink from being, parents.”—(pp. 315—318.)

“Now that Christ receives us in our infancy, no one has any ground for complaining of his fallen nature. He receives by birth a curse, but by baptism a blessing, and the blessing is the greater; and to murmur now against his condition is all one with murmuring against his being created at all, his being created as a responsible being, which is a murmuring, not against man, but against God; for though it was man who has made our nature inclined to evil, yet, that we are beings on a trial, with moral natures, a power to do right or wrong, and a capacity of happiness or misery, is not man's work, but the Creator's. Thus parents, being allowed to bestow a second birth upon their offspring, henceforth do but share and are sheltered in his responsibility, (if I may dare so speak,) who is ever ‘justified in his sayings, and overcomes when he is judged.’” (p. 320.)

“It may be objected that, though baptism is vouchsafed to the children of Christian parents, yet we are expressly assured that the few, not the many, shall be saved; so that the gift, however great, does not remove the difficulty in our way, or make it less of a risk to bring into existence those who are more likely to be among the wretched many than the blessed few. But, surely, this is a misconception of our Saviour's words. Where does he say that few only of the children of his earnest followers shall be saved? He says, indeed, that there will be but few out of the whole multitude of the regenerate; and the great multitude of them, as we know too well, are disobedient to their calling.”—(pp. 321, 322.)

“Is there no difference between asking and receiving? for prayer is an asking, and baptism is a receiving. Is there no difference between a chance and a certainty? How many infants die in their childhood! is it no difference to know

that a child has gone to heaven, or that he has died as he was born? But supposing a child lives, is not regeneration a real gain? does not it change our nature, exalt us in the scale of being, give us new powers, open upon us untold blessings, and moreover brighten in an extreme degree the prospect of our salvation, if religious training follows? I will say more. Many men die without any signs of confirmed holiness, or formed character one way or the other." (p. 324.)

If such be the avowed sentiments of what the world would call respectable ministers and members of the church of England, surely we cannot be surprised at the condition to which popery has brought her blinded followers; and we may well tremble for the danger that hundreds in our own communion are now exposed to by this widely-spreading heresy. If baptism be salvation to the infant soul, and parents are capable of *bestowing a second birth upon their offspring*, the abominable practices of that bloody system (which have been lately brought before the public, in America, as well as in this country) may be accounted for on a high principle; like the offering, in olden time, of their sons and daughters to Moloch. The awful disclosures of illicit intercourse, —the children baptized, and then butchered by their lustful parents, (revolting as it is to nature,) may be true. This is, without doubt, the day in which God, by his providence, is bringing to light the hidden things of darkness; and soon shall all those secret abominations which are countenanced by the various public bodies throughout the kingdom in the same way be dragged into the clear light of day, that they may be openly reprov'd, and the Lord gather out his own remnant from the midst of them.

In taking leave of this commentary of the party whose views I regard as being fearfully opposed to the spirit of the holy and heavenly gospel of Jesus Christ, and almost identical with the spirit of the apostate Romish delusion, I cannot refrain from expressing my surprise that so many of our learned and piously disposed members of the University, of all grades and intellectual attainments, should flock to his church.

That many of them agree with him in his sentiments and theories, or are lifted up after him in his flights of imagination, if they understand him, I cannot for a moment imagine. Neither do I conceive they are aware of the danger to which they are exposed by thus suffering themselves to be led into temptation. However strong the intellect may be, the flesh is weak. It is peculiar to the present times to see the majority of every denomination of professors blindly led by the opinions of a few more talented and devoted than themselves, not caring to bring every opinion, and theory, and practice, to the word of the testimony for a candid and fair examination. It seems almost as if, for our manifold wilful sins, God had sent through the land a strong delusion, that they should believe a lie.

SELF-DENIAL.

MUCH has been said respecting the self-denial of these individuals, and sundry reports about their simplicity of diet, fasting, &c. But however the conviction of my senses may incline me to give credit to these strange rumours, in a work of this nature, I can use, as suitable materials for my pen, only such as are evidently within my reach. Self-denial the worldly man hates most cordially, because his conscience bears witness to the necessity and the utility of it, when not carried to an extreme, and persons of temperate and regular habits are the greatest sores that the eyes of intemperate and inconsistent men can ever fasten upon. But it is not my intention to give any, even the slightest encouragement to those whose affections are set upon earthly things, and are led captive by their lust and passions. I cannot, however, but admit, that there is much reason to fear lest this sect has afforded much cause for bringing the self-denying religion of Jesus Christ into disrepute by their unscriptural deductions.

There is a sermon of Mr. Newman's, headed *Self-denial the Test of Religious Earnestness*, the tendency of which is most abhorrent to the pure, holy, and unostentatious religion of the blessed Jesus. In my opinion it is a pure specimen of what Rome would have all her members subscribe to. Some of the passages are as follows:—

“SELF-DENIAL.—This was the great evidence which the first disciples gave, and which we can give still.”

Again—

“A rigorous self-denial is a chief duty, nay, it may be considered the test whether we are Christ's disciples, &c. The early Christians went through self-denials in their very profession of the gospel; *what are our self-denials*, now that the profession of the gospel is not a self-denial?”—(page 75, vol. i.)

“The self-denial, which is the test of our faith, must be daily.”—(p. 76.)

“The word daily implies that the self-denial which is pleasing to Christ consists in little things.”—(p. 77.)

I shall not touch upon the fallacious sophistry of these arguments, because I am fully aware, with respect to those who look upon works as an evidence *to themselves* of the life of Christ in the soul, and not as an evidence *to the visible Church and the world*, my remarks would be completely thrown away, and the extracts I have selected would be made use of by them to prove just the opposite view. All those persons whose eye God has not opened, by his holy Spirit, to see spiritual things, cannot be expected to open their eyes at man's bidding. I shall pass on to a passage, at which I shuddered as I read it. Whether the writer intended it as a comment, or as a new translation, I am at a loss to say, but I believe his classical attainments to be sufficiently

high for the latter suspicion to be incorrect ; but I say it is a libel upon the language of the apostle.

It was St. Paul's method, who "kept under," or bruised, "his body, and brought it into subjection." The whole passage is as follows :—

“ Rise up, then, in the morning, with the purpose that (please God) the day shall not pass without its self-denial, with a self-denial in innocent pleasures and tastes, if none occurs to mortify sin. Let your very rising from your bed be a self-denial ; let your meals be self-denials. Determine to yield to others in things indifferent, to go out of your way in small matters to inconvenience yourself, (so that no direct duty suffers by it,) rather than you should not meet with your daily discipline. This was the psalmist's method, who was, as it were, ‘ punished all day long, and chastened every morning.’* It was St. Paul's method, who ‘ kept under,’ or bruised, ‘ his body, and brought it into subjection.’† This is one great end of fasting.”—(p. 80.)

I look upon this as a most insidious and metaphysical manœuvre to establish a fond thing congenial with our corrupt nature, having no warranty in scripture. Mr. Newman's study of Grecian literature must have been sufficient to have informed him that, even in its first and literal signification, it did not apply to self-inflicted blows on the part of the prize fighter. Neither could it apply, as far as I am versed in the manners and customs of the Jews, to Saul of Tarsus at all, as he never, with his Thyatira-like spirit, would have infringed any command of his Lord and God, however inclined to become all things to all men. “ Ye shall not print any marks upon you : I am the Lord.”—(Lev. xix. 28.)

It is most abhorrent to enlightened human nature to disfigure, or abuse in any such way as the English word “bruise” seems to convey as its necessary meaning, that form which God made in his own likeness, and which he honoured by taking upon himself. It is an amalgamation of heathenism and Christianity—consequently, one of the features of the apostate church. It is degrading to the mind as well as injurious to the body. That we may serve God acceptably, our bodies must be given up to him a living, not a livid, sacrifice. There is enough already to hinder us from running patiently the race set before us, without entangling our feet in easily besetting sins.

Besides, Mr. Newman is not ignorant that there is a sufficient critical difficulty to make it unwise to build such a practice upon a word, yea, even a letter ; not that I in my own mind am dissatisfied with the authorized version ; I think the word used in our Greek version is the most suitable, but they who have had leisure and experience to investigate and collate the various editions, MSS., &c., have proposed a variation as not to be despised, but worthy of examination, though inferior to the received text ; the

* Psalm lxxiii. 14.

† 1 Cor. ix. 27.

variation would be simply in the exchange of the vowel *a* into *e*, which, by so doing, the blow aimed at the body of the believer could, by no subtle sophistry, leave a bruise behind it.*

This, I need scarcely add for the information of the reader, is a metaphysical subtlety, quite unworthy the plain dealing of a humble follower of the Lord Jesus Christ. And let those who are seduced by this specious delusion beware lest their insulted and self-tormented bodies be at last avenged, as they may reasonably expect they will be, sooner or later, by a paralysis of the powers of the mind. Who ever heard of a kind and sensible master bruising or laming his servant under an expectation of making him more useful and active in his employ. And what is our animal nature but our servant, what the enlightened moral nature, or, in scripture phraseology, the spiritual, but the master, and the intellect but the rule, or method, whereby the co-operation of the servant is secured and rendered a willing and reasonable service. (λογικη λατρια.) An infringement of these laws may do for the monastery or nunnery, but for the humble follower of Jesus, in a world full of temptations, trials, and difficulties, it will never answer. They must each, if we would see them working together for the common good, have their due and perfect work.

* Υπωπιαζω properly signifies to strike on the face as boxers did, and particularly on the (υπωπιον) part of it under the eyes, at which they especially aimed—in plain language. to give a black eye. The proposed variation is υπεπιαζω.

CHAPTER VI.

LYRA APOSTOLICA.

“ I will sing with the spirit, and I will sing with the understanding also.”—1 Cor. xxiv. 15.

WE are arrived now at the seventh, and, I am thankful to add, the last volume of the printed memorials of this industrious society, which has been ushered into the politico-theological world under the title of “ Lyra Apostolica ;” in plain English, the Hymn-book of the Apostolicals.* I rejoice most sincerely that my feelings are not in danger of being harrowed up by opening the pages of the periodical from which these rhymes are taken, or its criticising sister of the same family name. I will not even name them ; they are a gross libel upon all the noble offspring of Britannia. None of her lions ever attacked a sleeping victim. She was never known to rush into the battle-field without first proclaiming her name before her, and making it known far and wide that Britannia is a noble warrior.

I am now alluding more particularly to that ingeniously written attack upon the apostolicity of our afflicted sister of Moravia, concerning whom our own monarch, his nobles, his prelates, and his lower house of parliament, had decided that she was “ *an antient protestant episcopal church, which had been countenanced and relieved by the kings of England, his Majesty’s predecessors.*”† What better shall we be in the sight of our Lord and God, or in the estimation of the world at large, for being sufficiently clear-sighted to find out that one link (supposing it were really the case) was wanting in her chain of apostolical succession? Is there not quite room enough for us all to work, without entrenching upon a neighbour’s little vineyard. If the great assembly of the British nation, in the reign of our second George, was deceived by their simple and eloquent tale of misery and woe, surely

* I add this volume to the other six, because it bears the imprimatur of the same conclave, with a prefatory introduction apparently from the pen of the editor of the Tracts for the Times.

† See Acts 20th Geo. II. cap. 44, and 22nd Geo. II. cap. 30, passed in 1747 and 1748 ; also, a “ Congratulatory Letter,” from Abp. Potter to Count Nicholas Lewis, one of their bishops, on his consecration, which will be found in the Preface to “ Crantz’s History of the Brethren.” Letters Patent for the relief of this church were issued by Charles II., under the recommendation of Abp. Sancroft and Bp. Compton, and by George I., under that of Abp. Wake.

it would have been a more generous and courteous step in the orthodox members of the Anglican church to have presented a loyal and respectful address on the subject, than thus shew their disaffection to the powers that be!

This "Lyra Apostolica" is a bantling of the same nursery. That it merits the name of "*a lyre*," many of its contents sufficiently indicate; and such an admission from the descendant of a nation of bards, and a member of a bardic family, is no small praise. In regard to its rhythmical pretensions, I can certainly pronounce that its claims are just. But of its distinguishing appellation, of "*Apostolical*," I cannot speak in as flattering terms, as a member of an apostolical church in England. If it be apostolical at all, it must be dated at that period of time when the disciples were in such a state of mind as to entreat their Lord to command the fire to come down from heaven to consume one of the villages of Samaria. (See Luke, ix. 54.)

I select only two specimens in confirmation of my assertion; one to shew the reader what their *doctrine* is, the other their *temper* and *spirit*.

THE THREE ABSOLUTIONS.*

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life."

Each morn and eve, the Golden Keys
 Are lifted in the sacred hand,
 To shew the sinner on his knees
 Where heaven's bright doors wide open stand.
 On the dread Altar duly laid
 The Golden Keys their witness bear,
 That not in vain the Church hath pray'd,
 That He, the Life of Souls is there.
 Full of the past, all shuddering thought,
 Man waits his hour with upward eye†—
 The Golden Keys in love are brought
 That he may hold by them and die.
 But touch them trembling; for that gold
 Proves iron in the unworthy hand,
 To close, not ope, the favour'd fold,
 To bind, not loose, the lost soul's band.

γ.

Surely the above is a perversion of the meaning of our liturgy, and something very much like the making a Christ of the keys. It is an abuse of that great blessing of an apostolical church, the privilege of a *declarative* absolution; it is the assumption of a prerogative which belongs only to the Lord Jesus Christ, who will never permit any of his keys, whether of the heart of man, of

* 1. In the Daily Service. 2. In the Communion. 3. In the Visitation of the Sick.

† Vide Death-bed Scenes, "The Barton Family," sec. iii.

heaven, or hell, to escape out of his own hand. I may be mistaken in this my opinion of the writer's meaning, but it does not seem very improbable that such is the view of this fraternity, from the singular efficacy they attach to the clerical office.

Next let us contemplate a chain, of threefold link, on the word

SCHISM.

O rail not at our brethren of the North,
Albeit Samaria finds her likeness there;
A self-formed Priesthood, and the Church cast forth
To the chill mountain air.

What, though their fathers sinned, and lost the grace
Which seals the Holy Apostolic Line?
Christ's love o'erflows the bounds His Prophets trace
In His revealed design.

Israel had Seers; to them the Word is nigh;
Shall not that Word run forth, and gladness give
To many a Shunammite, till in His eye
The full seven thousand live?

δ.

I know not, neither do I seek to know, the name and the proper title of the lyric author of these lines, who dares thus prostitute his powers of song to hold up to public scorn the pride of Scotia's sons, her religious freedom. Could no other epithet be found to embody a sentiment so bitter? Does no other name occur in the page of history, sacred or profane, to arm the tongue of slander?—none but Samaria?

Ignorant, indeed, must he be of the annals both of the children of Israel, and of thine also, O Caledonia, daughter of intellect! who could use such an illustration for his ill-timed rebuke. Who first defiled that spot which Omri bought of Shemer, owner of the hill? Was it not Ahab, his first-born? Ahab, who took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him, and reared up an altar to Baal, in the house of Baal, which he had built in Samaria? (See 1 Kings, xvi. 23, to the end, &c.)

Scotland! thy covenant, sealed in blood, will ever stand, and serve as a proof, if it were needed, that such an insinuation has no foundation in fact. Apostate Rome will find it no easy task to lift herself up and fasten, like an intellectual harpy, upon thy well-proportioned brow.

Samaria, forsooth! they will not forget that name, if words their accustomed language can convey. Suppose thou art, indeed, Samaria; what means that term? The words of Israel's Lord all have their special meaning; not one is used in vain. Some interpret it as the *fenced enclosure*, others the *thorn* or *bramble bush*; be it which of these they please, Scotland, high-minded Scotland, thou art not yet ashamed of thy "*thistle*," no more than

Cambria is of its "*leek*;" though many hold them up to their nose (like the glorious branch, despised by Israel's high ones in the day of their apostacy.) For as the *lily among its thorns* (or thistles), so is Christ and his gospel sheltered in the midst of thee.

I am at a loss to discover why Scotland has been singled out as an object of invidious attack, unless it may be in consequence of the deathblow inflicted upon the religion of Rome, when her Sixth and our First James (like his namesake at Jerusalem) confirmed the work of reformation that had been long going on, by sending forth throughout the land our present version of the English Bible. He, with the twofold horn of the standard of the beloved Joseph, transformed into one, even the unicorn of Moses, (see Deut. xxxiii. 17,) so pushed that enemy to the brotherly love of Joseph, that to this day he has not been able to recover an ascendancy. He introduced into the shield of Britannia the noblest of her Lions, even the Red one, rampant, whose proper range is through a starry field of untarnished gold; and as long as thou, Britannia, dost quarter in thy shield that mystic emblem, thou art sure to stand against each adverse foe.

But heed them not, O sister of the north!
That name thy Lord did honour when he spake
Of thee—neglected land!

No cutting sarcasm, taunt, or cruel jest,
Escaped his lips, or sinless heart defiled;
So meek, so mild was he, so kind to all—
Himself the sinner's friend.

Despised of men, rejected by his own,
The man of sorrows see at Jacob's well;
Wearied, athirst, he seeks, but seeks in vain,
One drop of water; for that well was deep:
No Rachel nigh, nor Isaac's virgin bride,
His lips to moisten with a cooling draught
From nature's bubbling spring.

His wearied limbs on Jacob's well repose,
But up to Jacob's Lord th' imploring eye
Ascends, in faith, to wait upon his word.
Led by the Father's love to Jesus' feet,
Samaria, see, thy daughter frail draws nigh,
But not to fill her soul from his pure spring
Of life divine;

'Twas water for the parched lips she sought,
Not that which slakes the bitter thirst of sin.
But Christ himself was there, a suppliant guest;
He did not spurn thee, did not turn away
His eye in anger, or in scornful pride
Cast out thy name as evil,—yea, from thee
He begged the cooling draught, and blessed thy soul
With everlasting life.

To thee he gave his name—his proper name—
Israel's Messiah King, their Saviour Lord;

Himself thy mission owned, thy converts blessed
 With living water, purified through blood.
 Samaria! yes, from thee, though nine
 Their footsteps bent another way,
 A son of thine returned to know his Lord—
 The leper cleansed, first his gift to thee
 Did bring, and then to Israel's priest—

To thee, his Lord and God.

Samaria! Oh, forgive the strain prolonged!
 Or Scotland!—if their muse must have it so—
 Restrain thine ire, a noble pardon grant;
 Blinded by zeal, they know not what they do.
 But thou, upon the shield of azure blue,
 A spotless cross dost rear of heavenly light,
 Emblem of Faith, of Hope, of Love divine,
 To guilty man in mercy given.
 Scotia, brave Scotia! may the time be long
 Ere thy Britannia's sons shall flock to thee
 In sorrow and affliction, exiles from hence,
 To thy chill mountain air!

Oh, brethren of the south, now pause,
 'Tis not the time to trifle or to jest;
 Another strain becomes us, and must flow,
 Ere we shall make our full seven thousand live.

CHAPTER VII.

CEREMONIES, SERVICES, VESTMENTS, ETC.

“ While Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him : and some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods : because he preached unto them Jesus, and the resurrection : and they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears : we would know therefore what these things mean. (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)”—Acts, xvii. 16—21.

THE religion of the Lord Jesus Christ is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. But in order that the members of the Church visible may enjoy as much of this peace and joy, and that it may be outwardly pure and comely, forms, ceremonies, articles, and suitable ministerial vestments, have been attended to.

“ Inasmuch, however, as ceremonial observances are not a part of the ordinance of Christ himself, they are of secondary moment, and are appointed, by the church, for the purposes of edification and uniformity of worship. For in the same way as the pure word of God is the boundary-wall himself has thrown up around the souls of his people, so the forms, rites, ceremonies, &c. of each branch of the visible church are the walls that she has thrown up to restrain the wanderings of her visible members, to serve as a boundary to the fanciful imaginations and singular devices of fallible men.”

This, our material body, requires a convenient season and form of earthly worship, and such a provision the church of England has made, in all essential points, for the members of her communion. Her public services are framed for the use of the whole assembly, and if any of her ministers (in their respective cures) believe it to be for the good of their flocks that assemblies of a less general character be congregated, the tolerant law of the land permits them to bring together for such purpose as many persons as any single individual can keep in due order and subordination ; and if a still larger number should be required, upon proper application, a licence may be obtained, by which the law co-operates with them in their endeavours, and protects them from any unnecessary interruption from the enemies of true religion. And I must confess, as my sincere conviction, that if any minister of the Lord Jesus Christ shall needlessly infringe any such wise

regulation, he is acting contrary to the spirit of his Lord and Master, who never resisted the authority of the law either of the land in which he was a sojourner, or of that visible church of which he was himself a faithful member.

The reader is now invited to direct his attention to a subject of another character from that we have recently been discussing, in my estimation, the least important feature of the present innovations, though it has always proved highly injurious to the interests of the visible church,—I mean the services, the ceremonies, and the vestments of her clergy; and in respect to these, I find that this party have been introducing and sanctioning undue alterations.

It has been the wisdom of the church of England, ever since the first compiling of her public liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting, any variation from it. For as, on the one side, common experience shews that where a change has been made of things advisedly established (no evident necessity so requiring) sundry inconveniencies have thereupon ensued, and those many times more and greater than the evils that were intended to be remedied by such change; so, on the other side, the particular forms of divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged, it is but reasonable, that upon weighty and important considerations, according to the various exigences of times and occasions, such changes and alterations should be made therein as to those that are in place of authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reigns of several princes of blessed memory since the Reformation, the church, upon just and weighty considerations, has yielded to make such alterations in some particulars, as in their respective times were thought convenient; yet so as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand unfirm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests than to the duty they owe to the public.

Any departure from a long-established custom is immediately taken notice of, and is calculated to give offence to some party. It is of this departure from established custom, &c., that I now complain in the practices of the party in question. Whether the said party be large or small, or united in such observances, does not affect the question. The Vicar of St. Mary the Virgin is (or else a widely-circulated report misleads the public) its only

avowed head, and to him a most reverential deference is given by the less eminent members of that faction.

With respect to what I am now advancing, I do not write as one personally acquainted with the facts, and my reason will be duly appreciated by every honest mind. I dare not, as an educated man, enter any place where a fellow-creature is standing at his post and off his guard, for the purpose of smiting a brother secretly, as a spy; and as a Christian man, I could not join his assembly in the capacity of a fellow-worshipper, when in my conscience I regarded him as engaged in such practices (to use the mildest term) as are only calculated to mislead the weaker minds of others. I should have been guilty of a great sin to my weaker brethren by sanctioning, through my own presence, any such disorderly and irregular proceedings; for they that are guilty of sinning against the brethren and wounding their weak conscience, sin against Christ. My information is obtained from the report of others, who are well acquainted with the facts, and if I am misinformed, or lie under any wrong impression respecting them, I am ever most ready to listen to what is reasonable, and, as a reasonable man, to make all possible amends for any injury committed through ignorance or negligence. If I were not fully convinced in my own mind that the facts I have appealed to were correct, I should never have brought them forward, much less made them a subject of discussion.

There is a departure from the accustomed mode of conducting divine worship within the walls of that very building where all our collegiate establishment is expected to be present when the university sermons are delivered. This practice is not, indeed, sanctioned by the University, neither does it occur during the time the members are necessarily present, but in its parochial character as a place of public worship. The innovation I complain of is, the changing of the place where the officiating minister leads the divine worship in his early services. I do not, in my remarks on this head, presume to set myself up as a competent judge in such matters; I merely intimate, as my own individual opinion, that if any material alteration, like the one adopted by the Rev. Mr. Newman, is for the edification of our people, we, as ministers under the same bishop, ought to be made acquainted with it through the proper channel, and I think I might answer for all my brethren in the ministry, (at least those of them who are resident in Oxford,) that immediate deference would be paid to the wishes of their superior, more particularly if it were, as it doubtless would be, for the benefit of their respective congregations. There is an error in judgment, at least, in the shifting of the place from that part of the building where it was formerly celebrated, to the first step of the communion table, kneeling upon which, the minister leads the public prayer.

But I complain more of the alteration of position that has been adopted likewise by the officiating minister; not that I regard any particular posture of the natural body as more acceptable to his Lord in the spiritual worshipper; but, for the sake of order in an orderly church, I do look upon it as a duty we owe to our fellow-worshippers, to adopt such a position and posture of the body as shall be most convenient for the whole assembly.

The practice of the officiating minister is of this description, as far as I am able to comprehend it:—"He kneels on a low cushion, placed on the step of the communion-table, and turns from the congregation *with his face towards the communion-table*, in which position *he continues during* the prayers." He is not, however, singular in this practice: "a chapel of ease to this same church," about three miles distant from Oxford, on the Henly road, "has been recently consecrated, and the curate adopts precisely the same practice; reading the lessons from a small moveable desk, which just contains the bible, and offering the prayers from a small octavo prayer-book, kneeling on the step of the communion table, with his face turned from the people towards the east." *

* Since the above was written, I have been within the walls of the new church at Littlemore, happening to pass that way, and finding the door open and a person sweeping it out against the following sabbath; I am therefore able to add my own testimony to the above, as I have inspected the place where this strange work is being carried on. As I have never set my foot within the walls of a mass-house, I cannot decide upon the comparative merits of the case, but according to the descriptions afforded me, and the drawings I have seen, I should fear the parallel was as correct as it is conceivable. I felt an indescribable horror stealing over me, as I carried my eye towards the eastern wall of the building, and beheld a plain naked cross, either of stone or a good imitation of it, rising up and projecting out of the wall, from the centre of the table of communion, and forming the fulness of one of those arches which are so ornamentally arranged in sevenfold perfection within the rails. There, adjoining the gates of the said railed fence, was the hassock, upon which, not long before, a minister of the Reformed and Protestant Church of England had been kneeling. I could not divest my mind of that fond delusion of the man of sin, who openly bows down before the image of the cross, and worships the painted wood or the cold stone. May my natural eye never fall upon such a degrading spectacle. Above the arches rose the eastern window, in the elegant symmetry of the early English style of architecture, with its triple tier of lights, in the central division of which my offended eye detected one pane of glass, like a drop of blood, polluting the whole, and upon this I found the representation of an ornamental cross, or crosslet. I mention this, because it confirms the account I had heard so often repeated of a sermon delivered, some time after the opening of the said church, by the Vicar of St. Mary the Virgin, in which he drew the attention of his hearers to the perfect pattern that he had followed in the erection of the building—comparing the windows, to the twelve apostles; the seven arches, to the pillars of the church; the window of three divisions, to the mystery of the Trinity, &c., &c., &c. I take this little stained pane of glass to be the distinguishing emblem of the Second Person in the Trinity. The next thing that arrested my attention was a second table or side-board, within the same rails as the Lord's table—the latter, indeed, of stone, similar to the old monuments we see in many of our churches—the former, made of wood, attached to the wall, and most ingeniously contrived, so as to have

Whatever reasons these individuals may be able to assign for such proceedings, I am by no means curious to learn. But I confess I am rather curious to learn if their bishop sanctions the same; for if it be the proper place and posture for conducting the early public worship, I should be very unwilling to bring upon myself any imputation of irreverence in my celebration of an early service, which I occasionally conduct in my small episcopal chapel. If the Bishop has recommended it to one of his clergy, I think he should, as an act of kindness to the others, make his recommendation public. This is the time, if any ever was, for the clergy of the Established Church to be of one mind, at least in these forms and ceremonies, upon which every inmate of the building in which we assemble believes himself competent to pronounce an opinion. I object, however, to the thing itself, for many reasons, and not the least, because I do not find any sanction for it among my various instructions in the red-letter department of our Book of Common Prayer.

The turning towards the table of the Lord on the part of the officiating Minister, is calculated to give the congregation an improper notion of the sanctity of the article itself; the Roman catholics call it the altar; and I regret that the long-established habit of common conversation should so long have seemed to encourage such a delusion. Our Reformers were most cautious in not applying in any part of our Book of Common Prayer this term to that table of communion. And we ought to be careful, lest by any of our practices we encourage such an idea. It is calculated to destroy the essential feature of the atoning death of Christ, of which the Sacrament is not a commemorative sacrifice, but a memorial. An

the appearance of a large bracket, or shelf, but the supporting limb reaching down to the ground. Upon this the articles of bread and wine are deposited previously to their being placed, by the priest, upon *the table*, for consecration. I should not have mentioned this circumstance at all, if my attention had not, in this manner, been drawn to the subject, and had I not known that a moveable table is made use of in other churches for the same purpose, by which means the public labour under an impression that a peculiar and more than ordinary sanctity is attributed to that upon which the consecrated elements are placed, and that it is identical with the altar in use among the *Roman catholics*. There is, I am aware, too little attention paid to decency and order in respect to the different ceremonies, and places, and articles, used in our public assemblies of divine worship, but let us not, by any unnecessary attention to things of this nature, be led, by slow though certain steps, into the opposite extreme. The people have still, in the great mass, a reverence, and respect, and an affection, for our church, and its rites, and its ceremonies; and if that reverence should be turned into superstition or disgust, it must arise from the ill-directed zeal, or ignorance, of their respective parochial ministers. The engine of power, wielded by a parochial minister, who superintends his flock, and exercises his influence among them by appealing to their intellect, and bases that appeal upon the word of God,—who governs them by the silken reins of that love which is in Christ Jesus, and not by a blind devotion to him merely because he is their pastor, is, indeed, a most blessed and efficient instrument for their good, both here and hereafter.

altar necessarily implies a sacrifice ; but Christ himself is both an altar and sacrifice sufficient for the wants of his people.*

Besides this, it savours of *Heathenism* as well as *Orientalism*. It is a turning to the East—one of the very worst features of the Jewish apostacy in the day of that fearful visitation of the sins of the children of Judah in the time of the Prophet Ezekiel :—

“And he brought me into the inner court of the Lord’s house ; and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces towards the east ; and they worshipped the sun toward the east.”—Ezekiel, viii. 16.

It is nothing more or less than worshipping the star of their god Remphan. (Acts, vii. 43.)

“Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery ? for they say, the Lord seeth us not ; the Lord hath forsaken the earth.”—Isaiah, viii. 12.

“Woe to Ariel, to Ariel, the city where David dwelt ! add ye year to year, let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow : and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.”—Isaiah, xxix. 1—4.

I am the more confirmed in this my suspicion of the animal feelings, or physical *nature*, having an intimate association with such a practice, from the following extract of the same individual’s printed circular to his flock at Littlemore, upon the laying of the stone of the new church.

I give the whole of the second part of it, and leave it to the reader’s plain reasoning faculties to decide whether I have not some foundation for apprehending that an undue attention is paid to these niceties of place and position :—

TO MY PARISHIONERS, ON OCCASION OF LAYING THE FIRST STONE OF THE
CHURCH AT LITTLEMORE.

... My brethren, these are grounds of encouragement from Scripture that God will bless our present undertaking. But besides these, something has occurred on this very spot since we began to prepare for this building, which I trust may be taken, without presumption, as an evidence of his graciously allowing and accepting it. When the workmen came to dig, they found four skeletons. These were the bodies of Christians who had died in the faith of Christ. They were buried east and west, in token of their hope of a blessed resurrection to life eternal, for which their souls are still waiting. Now I take comfort from this, for it shews me, as I think, that some sanctuary of God has been on this very spot before now, that the place we stand on is holy ground. The dust of his saints and servants is beneath our feet, and by discovering to us the “dry bones

* That Mr. Newman encourages this fond fancy of the Roman catholics seems very probable, from a passage in his Sermons to this effect :—“The ordinances which we behold force the unseen truth upon our senses. The very disposition of the building, the subdued light of the aisles, the altar, with its pious adornments, are figures of things unseen, and stimulate our fainting faith.”—(See Sermons, vol. iii., p. 273.)

which shall one day live," (Ezek. xxxvii.) he seems to remind us that we are of one body with them, joint members with them of Christ, fellow-heirs of the hope of glory. That we may say, with Jacob, on the occasion already referred to, "Surely the Lord is in this place, and we knew it not; how dreadful is this place, this is none other but the house of God, and this is the gate of heaven!" Yet while the vision at Bethel was dreadful, it was pleasant and cheering also—and so is this discovery to us; for we learn thereby, that in this our present work, we are but building upon old foundations—we are renewing Christ's work in the midst of the years—we are raising a second Temple on the original site. The ancient truth alone endures; as it was in the beginning, so now, and for ever; and we, in standing here, where the saints stood and laboured, died, and were buried, in the old time, unite ourselves invisibly to them, interest ourselves in their blessedness, inherit their grace, and become partakers of their steadfastness. "Every plant which the Father hath not planted shall be rooted up." Every thing that is new is like grass, withering ere it is grown up; but the Word, and the Church, came from of old, from the everlasting God, and abide for ever.

JOHN H. NEWMAN.

July 21, 1835.

Now it so happens that the Athenians, from the earliest time, according to the testimony of Diogenes Laertius, were in the habit of burying their dead in this fashion:—

"He prevailed upon them [i.e., the Athenians,] to add the Thracian Chersonese to their other possessions; and that it might appear that they had come into possession of Salamis, not merely by a superiority of power, but also with justice on their side, having excavated certain tombs, he shewed the corpses turned towards the rising of the sun, as it was customary among the Athenians to bury their dead; and the tombs themselves looking towards the east, and the epitaphs of the people inscribed upon them, which is peculiar to the Athenians."*

If, therefore, in laying the foundation of the church now being erected at Athens, they should dig up any skeletons lying east and west, I see no illogical subtlety that the officiating minister could be guilty of if he were to say to the modern Athenians that their forefathers, from the earliest ages, were joint members with himself of Christ, and fellow-heirs of the hope of glory. If the Virgin Mary had not been worshipped in olden time at Littlemore, as well as in Oxford, of which there are sufficient proofs, there would have been an equal probability of the spot upon which the chapel is erected having been a Jewish burying-ground, as they bury their dead in the same fashion as the Athenians, and I believe this to be no uncommon practice amongst most nations that are in the habit of burying their dead. To say the least of such a custom, to build anything upon it is very unsafe, but to build the pure religion of Abraham, Moses, David, or Christ, is very unwise.

Turn we next to the vestments of our clergy.

* "Ἐπεισε δὲ αὐτοῖς καὶ τὴν ἐν Θρακῇ Χερσονήσον προσκτήσασθαι, ἵνα δὲ μὴ δοκοῖη βία μόνον, ἀλλὰ καὶ δίκη τὴν Σαλαμίνα κεκτηῖσθαι, ἀνασκάψας τινὰς ταφούς, εἶδειξε τοὺς νεκροὺς πρὸς ἀνατολᾶς ἐστραμμένους, ὡς ἦν ἔθος θάπτειν Ἀθηναίους, ἀλλὰ καὶ αὐτοὺς τοὺς ταφούς πρὸς ἄνω βλέποντας, καὶ ἀπὸ τῶν δῆμων τοὺς χρηματισμοὺς, ἕγκεχαράγμενους, ὅπερ ἦν ἰδίον Ἀθηναίων.— (Life of Solon; from Diogenes Laertius' "Lives of Illustrious Philosophers." Edition by Hen. Steph., p. 31, anno 1584, duplicate copy from the British Museum.)

VESTMENTS OF THE CLERGY.

ANOTHER subject that demands the notice of our superior clergy is a slight innovation in the vestments of our younger brethren, who are only in deacons' orders. One of those ornaments of the ministers of the church of England in use in the second year of the reign of King Edward the Sixth, has, by some means or other, been recovered, and made its appearance, not only in one of the Oxford churches, but also in a chapel of one of our most eminent and distinguished colleges. The precise form of this long-lost article of ministerial apparel I cannot exactly describe, having never seen it. But according to the information of those who have seen it, I should conceive that the following description will give some idea of its shape and form. It is a long strip of silk, about two inches and a half in width, thrown over the left shoulder, where it is fastened by a pin or button, and extends downwards to the bottom of the surplice, before and behind, with a fringe of the same material at each end, and a cross of black silk raised or embossed just above the fringed border, the arms of the cross being extended cornerwise, or in the shape of the Martyr's or St. Andrew's Cross.* To the restoration of this habiliment, so long laid by, surely no one can make any serious objection; but of this I think the clergy in general have a right to complain, that instructions for the resuming of it have not been issued from that quarter whence, alone, it is fitting they should emanate. I conceive it is not an act of courtesy to our superiors, if we have found out that which they have overlooked, to adopt the same without their special sanction. Such a circumstance, I imagine, trifling as it may appear, is calculated to engender a very unpleasant spirit among our younger clergy. The youthful mind is sufficiently inflammable, without the aid of any novel or unnecessary badge of office. If it is for the edification of our people, and the promotion of better order and decency among ourselves, let us all wear the same thing; if we be not of one mind on the more abstruse points of doctrine, surely we may on the simple article of dress, when an exact pattern of our vestments can be procured. I have no doubt that the aged and venerable president of the college to which I have alluded, who has spent a long life in studying the long-concealed writings and literary treasures of by-gone days, would readily co-operate with any one of his society who might *wish* to restore such a vestment to its

* I have since been informed that this vestment is not peculiar to the order of deacons, but is a portion also of the ministerial apparel of the priest, being then worn, like a chaplain's scarf, across both the shoulders. I therefore expect that those who have adopted it in their diaconal ministrations, will, as soon as they are admitted into the order of the priesthood, set their brethren, the priests, an example of conformity to this ancient custom.

proper place. All I lament is, that these things are taken up by a few only, and that attention to consistency in our clergy is overlooked by them. Let us not make that robe which ought to be without seam, a rent one, and a parti-coloured dress. These are the days for unity in her clergy, if ever this country has seen them.

Although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. "Let all things be done," saith the apostle, "decently, and in order;" the appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ's church, except he be lawfully called and authorized thereunto.

And whereas, in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their ceremonies, they are so addicted to their old customs; and again, on the other side, some are so new-fangled that they would innovate all things, and so despise the old, that nothing can content them but that is new.

It has been the aim of those who composed our liturgy and recorded our instructions in the rubric of the Book of Common Prayer, not so much to have respect how to please either of these parties as how to please God, and profit them both. And if the times in which we live are so very different from those in which the Fathers of the Reformation lived, let us take such cautious and temperate steps towards correcting the said grievances as shall not destroy altogether the efficiency of our ministrations.

CHAPTER VIII.

THE FATHERS, ETC.

“Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them.”—Isaiah, ii. 22; iii. 1—4.

THE long-mooted and truly complex subject of the Fathers demands some notice in a work of this nature, more especially when we bear in mind that these individuals and their followers have been led away from the right path by their blind attachment to such guides. I shall be as brief on this head as I can; I would, indeed, gladly pass it over in solemn silence. I think it to be one of the most painful features of this heresy to bring the good old Fathers before the public only to expose their infirmities, and set them up as objects of ridicule and contempt. I could have wished them to have fallen into better hands; I think even Rome would have dealt more mercifully with them.

What can I say of them? Why, if I should say that they now rest from their labours, and their works follow them, I am giving them all the praise that God the Holy Ghost has, in his great condescension, lavished upon them; and more than this, they, if appealed to, would not be willing to accept. I will write of them as far as God's word permits me to do of all who truly turn to God, and sleep in Jesus—“Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” (Rev. xiv. 13.) Many of their writings, indeed, remain to this day, and that is no small honour. But we must bear in mind that they are not left behind for an enlightened, much less a Christian public, to make an improper use of them. They were only “witnesses” when living, and who has sufficient logic to prove that they are more now they are dead? Their varied written productions are not adequate testimony or authority to satisfy a child of God in matters relative to salvation, or on any subject of vital interest to the soul. Let us ask those who are best versed in the different curious relics of their patrician

museum a few simple questions about them; perhaps they may satisfy the public on this doubtful point:—1. Which of all those individual worthies of by-gone years can they bring forward as witnesses, whose evidence is undisputed? Surely Rome has not had any of them in her keeping long without trying the effects of bribery and corruption upon them. 2. To what period of time shall we limit our researches? Are the doctors agreed in this? Does Irenæus make a long arm, and unite himself to Clement of Alexandria? or Tertullian extend his patronage to all the scribblers that followed after him for five or six hundred years? We ought to have a canon issued by this secret conclave before even the apostolicals can decide who is authority, and who is not. 3. What individual can be found laborious enough to edite their variegated and multiform tracts and volumes as they ought to be edited, before they are made use of for such a purpose as a guide to the visible church of Christ on earth? Whose talents or piety are sufficiently exalted to determine what portions of them are interpolations and spurious, and what are genuine and authentic? The learned and talented Oxford doctors and divines may be able to single out their man; but the church of England, pure and apostolical, much less the church of Christ, has never yet found an individual competent, if needful, to undertake such a responsible office; and she has had among her members and her bishops, in former days, many individuals before whom the most eminent of the apostolical phalanx would be as grasshoppers, either in human learning or biblical theology.

The Fathers! What were they? I answer the question myself; they were men. And what more are we, whose names are now in print before the public. The world, or, at least, our own friends and acquaintance, (I speak with all humility as far as I myself am concerned—I have but few admirers, and still fewer friends,) may call us, perhaps, “*good men.*” They could not say more of the earliest fathers. Our goodness extendeth not to our God; much less, then, can we expect it to extend to his church.

I would now make a few observations upon the Fathers, before I go on to another subject, in order to shew how much caution is needful in every one that consults them. In the *first* place, they had no standard edition of God’s word; they took their doctrines and theories from the Greek version of the old scriptures, and we know that, at the very commencement of the Christian era, the *Latin* gradually supplanted the Greek as a general language, and, according to the testimony of Augustine, (*De Doct. Christ.*, lib. ii. c. 11,) the Latin church possessed a very great number of versions of the scriptures, made at the first introduction of Christianity, whose authors were unknown; and in these times, as soon as any one found a Greek copy, he thought himself sufficiently versed in each language to set about a trans-

lation. To remedy the evils consequent upon such a variety of versions, Jerome, at the request, and under the patronage, of Pope Damasus, towards the close of the fourth century, undertook to revise the edition that had been made by Origen, to bring it more into conformity with the original Greek ; he completed his task A.D. 390—91. Of this revision, the book of Job and the Psalms, (which alone have been preserved to our times,) together with the Chronicles, Proverbs, Ecclesiastes, and Song of Solomon, are all that were ever published. Before he had finished this revision of Origen's labours, he had commenced a translation of the Old Testament from the Hebrew into the Latin, in order that the Western church might know the real meaning of the Hebrew text, that they might be the better qualified to engage in controversy with the Jews.

This version, we are informed, upon the authority of persons competent to decide on such a subject, surpassed all former ones. We learn from Augustine that it was introduced into the churches by degrees, for fear of offending weak persons ; its authority became at last so great among the different churches, that, ever since the seventh century, it has been exclusively adopted by the Romish church, under the name of the Vulgate version ; and, by a decree of the Council of Trent, in the sixteenth century, it was commanded that the Vulgate alone should be used wherever the Bible is publicly read, and in all sermons, expositions, and disputations.

I shall give one extract, just to shew how much their very best version was at variance with the original. The very first promise made to man in his fallen state is made of none effect by its transference into the language of the Beast. The first setting forth of Christ as the propitiation for sin is obscured, if not entirely destroyed :—

“ Inimicitias ponam inter te et mulierem et semen tuum et semen illius, *ipsa* conteret caput tuum, et tu insidiaberis calcaneo ejus.”—(Gen. iii. 15.)

The above passage is thus rendered in the Douay version (the one in use among the members of the church of apostate Rome):—

“ I will put enmities between thee and the woman, and thy seed and her seed ; *she* shall crush thy head, and thou shalt lie in wait for *her* heel.”

To the above I find the following note :—

“ Ver. 15. *She shall crush—Ipsa*, the woman ; so divers of the Fathers read this place, conformably to the Latin : others read it *ipsum*—viz., the seed. The sense is the same ; for it is by her seed, *Jesus Christ*, that the woman crushes the serpent's head.”

Thus we see the streams of life, joy, and consolation, are poisoned at their very fountain. The woman is raised upon the

Beast as soon as ever they find an opportunity; the human nature of Christ is thus defiled by being made subservient to the woman, making the woman, through her Son, the serpent's destroyer, not the power of Jehovah, in the person of his own dear Son. This may satisfy the purblind readers of the language of the Beast; and Mr. Newman and his party may be unable to detect the vile abomination; but it can never satisfy one of the least of the disciples of Jesus Christ, who know, in their own experience, the blessedness of the finished work of Christ, and need no other mediator between God and themselves. I hope Dr. Pusey, in his edition of the writings of the Fathers, will set the public right on this important head, and remove from the Fathers the imputation of the grossest ignorance or impiety thus cast upon them by the metaphysical jargon of the Roman commentator and translator. I think that even the most ingenious and astute reasonings of his friend the vicar of St. Mary the Virgin will not be sufficient to frame any tract or discourse that shall make this abomination palatable to any honest and sincere mind, particularly when there is not the slightest foundation for such a translation in the *Hebrew* original. I will refer the reader to the commentaries written upon the subject for further proof; they say, that in no way whatever can the idiom of the language used by the Holy Ghost be distorted so as to admit of the word translated *she* being so rendered.

The Fathers, therefore, were not only ignorant of the letter of the Holy Spirit, but had not a version of God's word that was worthy of being called a correct translation. If so, we may expect them to be little deserving our notice on points of doctrine. It is my humble opinion they may be made to say anything we please. I will just let my readers have an instance of their discrepancy on one of the simplest subjects, and I will then humbly ask,—Can we, in our consciences, believe that such persons had a sufficient measure of the Holy Ghost given them as to authorize the visible church to follow them as guides, or depend upon them as authority, in their exposition of the meaning of God's word?

THE BAPTISM OF FIRE.

“The baptism of fire has been differently understood among the primitive Fathers. Some say, it means the tribulations, crosses, and afflictions, which believers in Christ are called to pass through. Hence the author of the *Opus Imperfectum*, on Matthew, says, that there are three sorts of baptism:—1. That of water; 2. That of the Holy Ghost; and, 3. That of tribulations and afflictions, represented under the motion of fire. He observes further, that our blessed Lord went through these three baptisms:—1. That of water he received from the hands of John; 2. That of the Holy Ghost he received from the Father; and, 3. That of fire he had in his contest with Satan in the desert.

“St. Chrysostom says, it means *the superabundant graces of the Spirit*. Basil and Theophilus explain it of *the fire of hell*. Cyril, Jerome, and others, under-

stand by it *the descent of the Holy Spirit on the day of Pentecost*. Hilary says, it means a *fire that the righteous must pass through in the day of judgment*, to purify them from such defilements as necessarily cleaved to them here, and with which they could not be admitted into glory.

“Ambrose says, this baptism shall be *administered at the gate of paradise, by John the Baptist*; and he thinks that this is what is meant by the flaming sword, (Gen. iii. 24.) Origen and Lactantius conceive it to be a *river of fire*, at the gate of heaven, something similar to the Phlegethon of the heathens; but they observe, that when the righteous come to pass over, the liquid flames shall divide and give them a free passage; that Christ shall stand on the brink of it, and receive through the flames all those, and none but those, who have received in this world the baptism of water in his name; and that this baptism is for those who, having received the faith of Christ, have not in every respect lived conformably to it, for, though they laid the foundation, yet they built hay, straw, and stubble upon it, and this work of theirs must be tried, and destroyed by this fire. This they think is St. Paul’s meaning, (1 Cor. iii. 13—15.) If any man build on this foundation (viz., Jesus Christ,) gold, silver, precious stones, wood, hay, stubble, every man’s work, of what sort it is If any man’s work be burnt, but he himself shall be saved, yet so by fire.

“From this fire, understood in this way, the Fathers of the following ages, and the schoolmen, formed the famous and lucrative doctrine of Purgatory. Some in the primitive church thought that fire should be, in some way or other, joined to the water in baptism; and it is supposed that they ministered it by causing the person to pass between two fires, or to leap through the flame, or by having a torch or lighted candle present. Thus have those called doctors of the church trifled.”

And what must the public think of Oxford, if it is thus held up as an encourager of those who overvalue the writings of man? What do I read upon the opened volume posited over the throne of him who is permitted to exercise the highest authority in our University? Do I not read, in the plainest terms, this inscription in the church of St. Mary:—“*Dominus illuminatio mea,*” (*The Lord is my light—Psa. xxvii. 1.*)*



Is it not an opened book, with its seven seals, or clasps, lying in regular succession, wrested from their fastenings? My feelings I cannot describe when, in studying the tables of genealogy, laid up in the beginning of our ancient family bible, I found out that the banner of our University was taken from the same source; and, in

* The woodcut is a representation of the University Arms, in present general use.

my search after more information on the subject, I found a key to all the other mystic emblems. I have placed at the commencement of this volume the entire armorial bearings of our long and deservedly honoured University, but shall not now make any remarks on it, but leave it for a practical purpose. If the members of the University will take them up and wear them, no explanation will be required. I leave it to the Regius Professor of Hebrew to give the University the benefit of his Talmudic researches, and his practical knowledge of types and prophecies; these armorial bearings may be most satisfactorily deciphered and commented upon by any one learned in the scriptures, and acquainted with the Jewish Fathers. If he should not feel disposed to do so, or admit his ignorance of their application to a Christian academy, I suppose I may, at some future day, be permitted to perform that office myself. It may be asked, whence came these emblems? Our learned or liberal divines may treat it as some fanciful speculation, and ascribe it to chance, or accident, or some other reason palatable to the taste of the wise men of this world; but to those who know that even the very hairs of our head are all numbered, it will be very evident that the finger of God is in it. The opened book is an illustration of what Oxford is now engaged in—namely, sending forth, from her splendid printing-machines, the unshackled word of the Most High God,—the only adequate antagonist popery or infidelity has ever grappled with. “The pure word of God is his *boundary wall*, his line of demarcation for his own people, from a world lying in the evil one.” It is beautifully illustrated by the Hebrew etymology of the word so frequently used in the scriptures to express the same, being applicable both as a boundary to those within, and a defence from those without,—I mean the word *חומה*, implying a material that has stood the test of fire. It is used by the Holy Spirit in one passage, in close connexion with the word *fire* :—“Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire (*אש חומת*) round about, and will be the glory in the midst of her.”—(Zech. ii. 4, 5.) And let me ask, shall that book stare us in the face to our confusion? Dare any sincere follower of Jesus Christ stand up in that pulpit, and build upon any other foundation than the word of God?—in a pulpit, in this my day brought back mysteriously to that very position it occupied in years gone by, when a Latimer or Ridley was permitted to preach the pure gospel of the grace of God, the hooks connected with that pulpit being still visible, and witnessing the fact that Oxford once had those to teach her sons who were ready to resist the encroachments of Babylon and Jezebel, even to blood. Can any one, preaching in his own right, or by

* M.S. Exercise for B.D. degree, performed 12th April, 1837.

virtue of the selection of convocation, lay his hand on his heart, or lift up his eye to that book before him, and at the same time take the Fathers for his light, and forsake that glorious Sun from whence they obtained all their light? Shall the intellect of Oxford, to say nothing of its piety, presume to pile upon their unsealed bible any of the writings of fallible man? Will they now quietly look on, and suffer their learned doctors, or their popular teachers of theology, to heap up, even in their University pulpit, not the seven, but the seventy tomes of human learning and research, with such a motto as this, "*Patres deliciæ meæ*"—The Fathers are my delight? Oh, let not the free circulation of our bibles issuing from the literary warehouses on the outside of the walls serve as a melancholy contrast to what is going on within; let us not permit the streams of Reuben to rob us of the treasures of the Book of Levi! May our pulpits yet re-echo the joyful sound, **NOTHING BUT CHRIST, AND HIS WORD, PURE AND UNDEFILED!** While we have James and Cephas as pillars in the church of God, let us rest satisfied with the provision the Head of the church has made for us, and not build upon any of those that man would chisel out for us.

CHAPTER IX.

PARALLEL OF HISTORY AND POKERY, ETC.

“ Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ; speaking lies in hypocrisy ; having their conscience seared with a hot iron ; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving : for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives’ fables, and exercise thyself rather unto godliness.”—1 TIMOTHY, iv. 1—7.

HAVING, in my announcement of this publication, drawn the attention of my readers to the subject of past history, I would now, as concisely as I am able, appeal to the analogy of former days, as a plausible reason for apprehending danger under the present aspect of the times. I conceive that this method of viewing the present case is at least as consistent with right reason as that which they adopt who contend for the supremacy of the fathers.

Past history has for a long period supplied me with a better commentary upon the dealings of the Lord with his creatures than I can find in any human theories or fanciful calculations. It supplies an illustration, by analogy, of God’s providential interference in the affairs of mankind as their Ruler and Judge. Similar results are deduced from similar causes. Our God is a Being, consistent in his superintendence as well of the moral as of the natural world, and it does not follow that because we are unable to perceive this, that such is not his method of operation. I bring forward as an illustration of what I conceive may be the consequences of carrying the present views of this party,—as far as they must of necessity be carried, if a timely check be not given to them,—a singular parallel in the history of our own country, and that, too, not so very distant from our own times, that we can expect to find any individual prepared to gainsay the facts. The passage itself, as it appears in the annals to which I refer, will be found in Appendix III., Letter (A.)

During the reign of Queen Anne, immediately after the proposition then made for the building of fifty new churches in the neighbourhood of London, we find that there was manifested among the clergy of the establishment, a positive tendency

towards popery; and their views all but identical with what I apprehend to be the notions entertained by the admirers of the new school of theology that I am now engaged in confronting. The same arbitrary disposition, and exclusive or uncharitable spirit, (I soften down my words as much as I dare consistently with my convictions,) together with the same development of independence of mind, is witnessed in each. And if my parallelism be correct, the same result may well be looked for, I mean an attempt, on the part of our superior clergy, to put a stop to it. The reason why they have not interfered hitherto, is doubtless on account of the singular state of the times, and the speciousness of the life and conversation of the individuals that are engaged in these schismatical proceedings. Some of them surely must have such an insight into the politics of human action, as to have their misgivings as to the result, and cannot but tremble for the danger to which they are hereby exposed. When I consider the difference that there is in the state of the public mind and morals of these two parallel periods of our history, I, as an individual, am not prepared to say how awful a crisis may be expected. I cannot refrain from alluding to the parallel history of my own ancestors, as connected with the spread of error in this country in former days. The Maurices have been before the public, at two different and distant periods of time, contending for the faith once delivered to the saints. The first of that name thus connected with theological controversy, was Henry Maurice, D.D., Fellow of Jesus College, and Lady Margaret Professor of Divinity, in the year 1691. He stood up and opposed the encroachments of literal Rome, and defended our church from the attacks of its common enemies, and was a champion boldly rebuking those who were endeavouring to bring diocesan episcopacy into disrepute before the public. His works remain to this day, and testify of his devotion to true protestant principles, and it may perhaps serve as an apology, if any be needed, for thus, in the latter day, another of the family standing up to defend our venerable church from its multiform and bitter enemies, when persons, humanly speaking, far more competent to the undertaking, are unwilling to interfere.

The other witness that I now cite is, in *name as well as blood*, more nearly connected with myself, and brought up at the same college, dedicated to the same Saviour by the same memorable name,—I mean Peter Maurice, M.A., Fellow of Jesus College. A sermon preached by him before the University of Oxford, November 30, 1718, and published with a preface in 1729, is a very satisfactory testimony handed down to us that those mystical and undefinable attributes laid claim to by some of the ministers in the established church, and conceded by their followers among the laity, is no new theory, but an offset from that

root of bitterness which has before defiled our apostolical church, and that there existed in his day a very strong party, whose views resembled, as near as possible, those now held by the Newman and Pusey school. I think the sermon well deserving the perusal of those who are interested in the subject, and have had it transcribed from the copy in the British Museum, for the purpose of appending it to my own pamphlet. I find it in the Catalogue of the Bodleian Library, as the *last* of a volume of tracts published about that time, and entitled, by the person who made out the list of contents, "Mr. Maurice's Antidote against Mr. Betty's Sermon"—[a sermon preached before the University of Oxford, on Sunday, the 21st of September, 1729, by Joseph Betty, M.A., Fellow of Exeter College, in Oxford.]

Concerning this my kinsman and namesake, it is not necessary that anything more should now transpire, except that he was Dean of Bangor Cathedral from the year 1727 to 1749.

I here draw a short parallel between some of the views held by this widely-spreading faction and the known tenets of the church of Rome; it will then appear that they are gradually making approaches towards that system which they by profession denounce as idolatrous and blasphemous. I shall not attempt to enter into detail upon these points of resemblance, as it would be occupying too much of the reader's time, and I expect shortly to see some creed drawn out by themselves, whereby the public may become better acquainted with their actual doctrines, for such is the mysterious and subtle use to which they apply words and terms of the plainest signification, that it is next to an impossibility to define their real views. It is my own firm conviction, that they do, in some way or other, weaken, if not entirely explain away, all the Thirty-nine Articles, by their metaphysical mode of interpretation.

The church of Rome asserts that hers is the only true church, and that all who are not members of her communion, are out of the pale of salvation.

The Romish church holds up its priesthood as vested with supernatural powers, in forgiving sins, changing the bread and wine into the actual body and blood of Jesus Christ, in what they call the "sacrifice of the mass."

The church of Rome does not permit any of her members to read the Bible themselves, without first obtain-

The church of the separation looks upon all denominations of Christians, and foreign churches, who have not got the apostolical succession, as living in sin, or corrupting the word of God, and gives to the Romish apostacy more *honour*, as a church, than to any who have not got this apostolicity.

The other church holds up the ministers of the church of England and all other churches who are of the apostolicity (even those of the apostacy), as being the only persons who have a right to be quite sure that they have the Lord's body to give to his people, &c.

The other church does not as yet deny the use of the scriptures to any of its members, but appeals to the fathers and

ing a special licence for that purpose ; and places the authority of the church above the authority of the divine records.

The Romish church exalts the Virgin Mary above the rest of womankind, and calls her "the mother of God," &c.

The efficacy of the sacraments in this church of the apostasy is regarded as being supernatural.

The Romish church denies the doctrine of justification by faith only, without works.

The Romish church lays much stress upon outward ceremonies and vestments, and calls that article of furniture, upon which they deposit the consecrated wafer, the altar.

And what is this but popery ? and if I call my publication by such a title as that of "The Popery of Oxford," I fear I must, along with too many who have been so long silent, plead guilty to the charge laid against us, for the very act of being cold and lukewarm in such circumstances is nothing but *mental popery*,—i.e., paying more deference to the opinion, the character, the proceedings, of a combination of fallible men than to the plain and infallible word of God. And for a *rebuke* like this to be palatable to those of my readers who are implicated with these men and their practices, is what I am sure I never anticipated, and in what manner it may be received on their part it is not my province to enter into any speculations. The reader will find in Appendix III., Letter (F.), a parallel between popery and the views and practices of the Pharisees, not unworthy his perusal.

various traditions as the only rule for deciding the true meaning of the word of God ; it consequently prevents all those who are not able to study the fathers and find out the place where the traditions of the church are kept, from exercising their own private judgment, although they may be spiritually enlightened by the Holy Ghost himself, who is promised by the Lord Jesus Christ to each individual that believes in him as alone able to guide into all truth.

The other church, if Mr. Newman is, indeed, their avowed organ, does the same, if we may so speak.—See p. 35.

The other church attaches to both the sacraments a certain virtue and power in the act of using them, which is so mysterious, that their nature, as signs and means of grace to the faithful only, is quite obscured.—See p. 25, 26.

The other church obscures the doctrine by a metaphysical use of *works* as of avail to salvation, by assisting the holy Spirit in strengthening and perfecting the principle (infused, I imagine, at or by baptism).—See p. 33.

The other church is beginning to imitate her, by kneeling on one of the steps leading to the Lord's table,—by turning their backs upon the congregation,—by calling the table the altar, with an over-scrupulous attention to the depositing of the bread and wine thereon, and by introducing of vestments that have long been out of use in the church of England.

CHAPTER X.

FALLING INTO POPERY.

“ Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things ? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work : only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming : even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie : that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”—2 Thessalonians, ii. 3—12.

THE actual increase of literal popery within these few years is very remarkable, and now so well known to the public, that it is not needful for me to appeal to any facts for a confirmation of the same. Five or six years have elapsed since I was informed by an intimate friend, upon whose evidence I could depend, that many of the learned and pious men on the continent entertained an opinion that popery would shew itself once more in Great Britain, and that there would be a great falling away from the Reformed or Protestant Church into a system, in spirit at least, if not in actual form, identical with that of the Roman apostacy ; and, surely, if such views as are embraced by those individuals who are associated together as supporters of this Tract Magazine, should continue to spread, there is not only a possibility, but even a probability, of these their opinions being verified. The two individuals that are, as it were, the hinges upon which this door of separation is suspended, are very popular, and have a great influence over the minds of many of our young men, who are destined to occupy stations as ministers in the Church of England, in various parts of the kingdom. Their standing in the University, as well as their connexion with the town, enables them, in their respective spheres, to propagate most extensively their singular theories. The steps, however, adopted by them for the purpose of extending that influence, do not seem to be in strict accordance with the regular discipline of this wisely constituted University ; I mean the methods whereby they induce our youths to attend a system of religious instruction hitherto unknown in this University. The zeal displayed by them all must admire, and give them the credit due ; but there is, I think, not the slightest

doubt, but an infringement is permitted to be made upon the spirit of the discipline established in this same University. We have our college tutors, who give instruction to the young men in theological as well as in classical literature; we have, besides, two professors of divinity, who deliver public lectures. If these are not sufficient in number, or competent to their high and distinguished office, a public appeal should be made to the authorities in our academy;* instead of which, we are distracted by the announcement of lectures by the King's Professor of Hebrew, (in addition to those he delivers, by virtue of his office, as Hebrew Professor,) on the types and *prophecies*—and this, I believe, by the exertion of a privilege which the University, in its grant of a D.D. degree, has conferred upon each approved candidate. And what must be the result of such *unwise*, I may call them, ungenerous, proceedings? Shall we not have all kinds of doctrine disseminated among our youthful clergy? And such as myself, who have no wish to interfere in the discipline or tuition of the University, must claim our privileges, and use them also in a *disorderly manner*, rather than suffer our consciences to be oppressed with so painful a load. This is a *practice* against which I cannot but loudly protest, which it grieves me to see adopted by Dr. Pusey, and more so when I believe he does it most conscientiously. The Rev. Mr. Newman has been in the habit of making use of his church for the purpose of delivering lectures on Romanism, professedly parochial in their character, but, as far as I can learn, more resembling the lectures delivered to our students, of which his *assembly*, I am informed, is chiefly composed.

These lectures are delivered in a chapel, within the walls of St. Mary the Virgin's church, without any service or prefatory prayer, and I cannot but look upon this as being irregular in the highest degree.†

I cannot tell what principle it is that operates in the mind of

* In the language of the town-clerk of Ephesus, "If Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open (*αγοραι αγονται, και ανθυπατοι εισιν· εγκαλειωσαν αλληλοις*), and there are deputies; let them implead one another."—Acts, xix. 38.—The meaning and full force of this classical illustration I need not enlarge upon in a place where all the manners and customs of the ancient Greeks are so much better known than those of the ancient Hebrews. I have often benefited much myself by the wise saying of this learned town-clerk, in the thirty-sixth verse of this same chapter, and I hope to see it more generally adopted. This is a day in which all kinds of learning are of use; and if I had attended as carefully to my classical studies, as I have to my duty as a minister of the Gospel, since the year I took my first degree in arts, I flatter myself that none of our learned societies could have any just grounds to say—"He has not read enough to grapple with such eminent and distinguished men."

† Since the above was written, I find that the vicar of St. Mary's has appended the evening service of our church to these essays. I suppose they do not profess to be either sermons, lectures, or homilies, else there would not be such an open departure from the spirit of our 55th canon, which enjoins a form of prayer (extemporaneous or written) before every sermon, lecture, or homily.

man with such power, as to permit many of talent and learning, nay, of piety, among our young members, to sanction, by their presence, any such departure from the regular course of public instruction. It is asserted, but how true I dare not say, that there are very few *out-and-out* followers of these two leaders; but nobody can question that they have an immense number of *in-and-out* followers. And if this their system be not in strict accordance with the word of God, then that saying of the blessed Lord shall in its own time be verified: *If the blind lead the blind, both shall fall into the ditch.* I should very much like to know by what sophistry of reasoning these practices can be defended.

The influence acquired by these means must be considerable. Inasmuch as *men*, in a general way, when they adopt any new system, or embrace any novel doctrine, appeal to the leaders of their party as pious, learned, experienced, or talented individuals, surely, then, *young* men will not be behindhand in their appeal to the piety, the benevolence, the experience, the talent, it may be the age, of their leaders. Such as have had any experience in the way of pulpit ministrations, whether in or out of the Establishment, cannot but be aware that many among their hearers soon go far beyond them in their doctrines and theories; consequently they find that the most difficult task a minister of the gospel has to perform is the guarding his hearers from the danger of taking up the doctrines or precepts of the gospel for any other purposes than growth in grace and humility. The feeding of the intellect at the expense of the other equally important *departments* of the constitution of man, of necessity engenders that spiritual pride which is an abomination in the sight of the Lord. The Thyatira-like views of this party are extensively spreading through the country. One of the same school has introduced confusion and consternation into many a pious family of the Isle of Wight by the infusion of this subtle poison of the long-disputed apostolical legacy. I was present myself at a clerical meeting in that island, during the latter part of the year 1833, just after their *Tracts* had been industriously disseminated, and I found they had travelled to that spot before me, and that an individual, eminent himself, eminent, too, as the son of a father whose memory to English hearts will be ever dear, had adopted these erroneous and dangerous theories, and I augured what the result would be, and I have lived to see it verified. My friend that I went to visit there, who would not even *look at* the *Tracts* I had brought along with me, is now carried away by their dissimulation. And if the *piety*, age, and the glowing and deep *experience*, of our Clergy, is not proof against these *Thyatira-like* innovations, what may we expect to be the necessary result in the case of our younger brethren, who, though full of zeal and fire, have had no experience in the workings of their own heart, or of the snares of an evil world? The necessary result of all these things must be, at last, either a schism from the

church of England, or an apostacy to the church of Rome. Man always, when weary, seeks for some resting-place, and when at last he has discovered that his fellow-man is not a sufficient prop for his wearied conscience, he seeks for some safer rock to build upon. No form of religion holds this out so completely as the Roman-catholic; there, in the infallibility and unity of her church, and the apostolicity and the divine authority of her clergy, she lays the foundation of a throne, upon which the deluded soul may sit securely. Our dissenting and seceding brethren will at last discover that their highly-fed partisans must fly for refuge, amidst the conflicting warfare of doctrines and opinions, into the arms of Popery. I speak as a man fully able to appreciate the completeness of that iniquitous system; for if Rome could but have infused one particle of her deadly powder into the pupil of my searching eye, her religion and her communion would be a perfect paradise to my soul. But I trust that the Lord, who has once opened that eye, and opened it to see that the only place of rest for a sin-tossed soul is beyond the veil whither Jesus, "the forerunner, is for us entered," will still keep me safe from any such insidious manœuvres. Have none of our youthful clergy apostatized to Rome? Would that the question were not so easily answered. Has not even the blood of our nobility been tarnished by an unhallowed coalition with that adulterous church? Shall I name the brother of Earl Spencer, the Rev. and Hon. Mr. Spencer, concerning whose first ministrations at Rome I received private information from a friend, who was present when he delivered his first address as a priest in the Romish communion. I shall append an extract from the letter in Appendix III. Letter (B.), as it affords an illustration of what Rome was then doing, and has now in part done.

And who dare say that the young offspring of our nobility or our commonalty are not in similar danger in this our University, where the religion of our reformers is carried to an *ULTRA* point, not, indeed, on the side of Protestantism, but on the side of the Catholicism of Rome?

As we have, in one of the volumes of the Tracts for the Times, some extracts from the writings of Archbishop Usher, his opinions respecting the increase and final extermination of Popery may be read perhaps by some of the party in question with advantage.

"The year before this holy primate died (who was buried in the Abbey at Westminster, April 17th, 1656; the usurper Cromwell allowing two hundred pounds towards his funeral; so great his worth, that it even charmed that tyrant, otherwise far from being a friend to any of his profession;) an intimate friend of the archbishop's asking him, amongst other discourse, what his present apprehensions were concerning a very great persecution which should fall upon the church of God in these nations of England, Scotland, and Ireland, (of which he had heard him speak with great confidence many years before, when we were in the highest and fullest state of outward peace and settlement) and whether he did believe those sad times to be past, or that they were yet to come? he answered,

‘ That they were yet to come, and that he did as confidently expect it as ever he had done.’ Adding, that this sad persecution would fall upon all the Protestant churches of Europe. His friend arguing, that he hoped the affliction might now be over, and be intended of our late calamitous civil wars; the reverend prelate turning towards him, and fixing his eyes upon him with that serious and severe look which he usually had when he spake God’s word, and not his own, and when the power of God seemed to be upon him, and to constrain him to speak, said thus: ‘ Fool not yourself with such hopes, for I tell you, all you have yet seen hath been but the beginning of sorrows to what is yet to come upon the Protestant churches of Christ, who will, ere long, fall under a sharper persecution than ever yet has been upon them; therefore (said he to him) look you be not found in the outward court, but a worshipper in the temple before the altar; for Christ will measure all those that profess his name, and call themselves his people; and the outward worshippers he will leave out, to be trodden down by the Gentiles. The outward court (says he) is the formal Christian, whose religion lies in performing the outside duties of Christianity, without having an inward life and power of faith and love, uniting them to Christ; and these God will leave to be trodden down and swept away by the Gentiles; but the worshippers within the temple, and before the altar, are those who do indeed worship God in spirit and in truth; whose souls are made his temples, and he is honoured and adored in the most inward thoughts of their hearts, and they sacrifice their lusts and vile affections, yea, and their own wills, to him; and these God will hide in the hollow of his hand, and under the shadow of his wings; and this shall be one great difference between this last and all the other preceding persecutions; for in the former, the most eminent and spiritual ministers and Christians did generally suffer most and were most violently fallen upon; but in this last persecution these shall be preserved by God as a seed to partake of that glory which shall immediately follow, and come upon the church, as soon as ever this storm shall be over; for as it shall be the sharpest, so it shall be the shortest persecution of them all; and shall only take away the gross hypocrites and formal professors, but the true spiritual believers shall be preserved till the calamity is overpast.’

“ His friend then asked him by what means or instruments this great trial should be brought on? He answered, ‘ by the papists.’ His friend replied that it seemed very improbable they should be able to do it, since they were now little countenanced, and but few in these nations; and that the hearts of the people were more set against them than ever since the Reformation.

“ He answered again, ‘ that it would be by the hands of papists, and in the way of a sudden massacre; and that the then pope should be the chief instrument of it.’

“ He also added, ‘ That the papists were, in his opinion, the Gentiles spoken of Rev. xi. to whom the outward court should be left, that they might tread it under foot; they having received the Gentiles’ worship in their adoring images and saints departed, and in taking to themselves many mediators; and this (said he) the papists are now designing among themselves, and therefore be sure you be ready.’

“ This gracious man repeated the same things in substance to his only daughter the Lady Tyrrel, and that with many tears, and much about the same time.

“ But if God, in judgment for our sins, should suffer it so to be, yet it is certain the joy of the wicked shall be but for a moment; for we have a most sure word of prophecy, that in due time Rome shall finally fall, and the kings of the earth shall hate the whore, and make her desolate and naked, and burn her with fire. (Rev. xvii. 16.)

“ ‘ Rome, tottering long, laden with errors store,
At last shall fall, and head the world no more.’ ”

The reader will find in Appendix III. (Letters G. to M.) some extracts of a similar nature, equally deserving a careful perusal—(Dr. Hartley, Gill, Newton, Porteus, Sir Isaac Newton, and Mr. Christopher Love.)

CHAPTER XI.

EFFECT OF THESE VIEWS UPON THOSE WHO EMBRACE THEM.

“AND even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents; without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”—ROMANS, i. 28—32.

PERHAPS some may imagine that I am out of my proper sphere when I attempt to shew the probable effects of these kind of views upon the mental and intellectual powers of those that may adopt them; if they can shew that my conjectures and suspicions are incorrect, I shall be ready to admit my error. But as I have been long framing my own life after another pattern from that which the world admires or adopts, I am enabled to weigh things in different balances from those resorted to by popular opinion. I appeal to the Professor of Moral Philosophy, if he has studied the subject in a practical way, whether the standard of University morals has materially improved since the introduction of these novel views. Perhaps he will say they are calculated to produce such an effect; and if they fail to do so, it is in consequence of their not being more extensively adopted,—or for some other plausible reason. Perhaps the authorities of our University will give their unbiassed evidence, that the young men were never in such a state of subordination and discipline as at present, and that there is much reason to believe that these views have been beneficial in drawing the minds of our youths to higher and more heavenly subjects than heretofore. I regret to add that, as far as my own personal knowledge extends, I have reason to conclude that it is quite otherwise. Perhaps the tutors of our colleges may differ from me in my opinion, and say that there is an astonishing improvement in the study of the classics and mathematics generally. But let us go to those who supply our University with their literary treasures, and they will tell you nothing sells so well as the fathers, and the demand made for them, and books of that description, is astonishing; it is the chief marketable commodity; books on other subjects are of secondary moment. Now it is reason-

able to infer that if persons give much attention to such subjects, they cannot apply their minds to the regular course of studies adopted by the University. And if the study of these ancient scribes have not a more purifying effect upon the intellect of the parties that admire them than seems to be already produced by the specimens in "The Tracts for the Times," their practical utility cannot be very great. Perhaps the Regius Professor of Hebrew can appeal to his overflowing lecture-room, and the progress of his students in Hebrew and Rabbinical literature. If he can, let me assure him that it will not, nay, cannot, be the case long; no man can serve two masters. I assert this as one who has long faced the parti-coloured regiments of Amalek, and who has taken up the controversy of Jehovah against him, whether in the Wilderness, or at Ziglag, in the person of Haman, or in that of Herod, or in the multiform procession of those who are now *licking up the way* before the tribes of the Lord, as they journey towards Canaan. I feel convinced that they cannot long attend to the *former* studies, but must give them up altogether for the *latter*. Whenever the Latin fathers and the language of the beast have been much studied, then, as a necessary result, the Rabbinical fathers and the blessed word of God, the language of the Holy Ghost, both the Hebrew and the Greek, have not only been neglected, but despised. And if Dr. Pusey should continue to fill his lecture-room with students of his own divinity, and hold hebdomadal meetings for discussion on these abstruse and dangerous topics, which minister questions rather than godly edifying, which is in faith, I fear the consequence will be, that the study of the languages of the East will be superseded by that of the West, and we shall see a movement made, once more, towards the darkness that is passed. I doubt not that, if any one will take the pains to examine into the history of the University in times gone by, they will find that my theory is not without some foundation to rest upon.

And can nothing be said concerning the tendency of these views as they affect the moral feelings of those that adopt them? Does it not necessarily narrow the mind, and that, too, upon *principle*? (a principle ever paramount in its ascendancy among the varied motives of human action.) Can we look upon others as *brethren*, if we denounce them as being out of the *pale of salvation*, and heirs only of the uncovenanted mercies of God? If this principle has not already been in actual and bitter operation among our members, young and old, I know it must at last develop itself. They of the noble church of Thyatira, who adhere to Jezebel, and they of the same church that abominate her, and look to the purity of their body, must be brought into a painful collision with each other at last; for the persons embracing these views err on the excess of works, and unless the *spirit*

of the Church of Philadelphia (*i.e.* brotherly love) be added to that of the Regal Thyatira (*i.e.* Church and State), there must be a *persecution, in spirit* at least, if not *in letter*, resembling the bitterest violence of the *Church of Rome*. Such a creed as Jezebel teaches cannot but freeze up more closely the naturally selfish avenues of a cold and deceitful heart.

If we have the advantage and the superiority of church privileges, let us shew it by our *spirit of love*. With my dissenting brethren I cannot, upon the highest principle, as a conscientious minister of another communion, hold any church fellowship; but God forbid that I should entertain, much less express, an opinion that, because they follow not among the ranks of the same regiment, they are not in covenant with that gracious Lord who is rich to all that call upon him, for I know that whosoever calleth upon the name of the Lord,—*i.e.*, Jesus Christ, in whom dwelleth all the fulness of the Godhead, bodily, shall be saved.

I know that the Dissenters have, for a long season, looked upon me with a very significant eye, and for their sake I have been watchful over my walk and conversation. I know they have regarded me as likely to add another to the list of clerical seceders, but I trust that my Lord, who has seen fit to keep me hitherto in full communion with our Established Church, will preserve me still; and if I am forced to abandon its ministry or its communion—which I pray God may never be my lot—I trust I shall never side with any party in league against it.

I have now been in the field for full nine years; for the last seven, I trust, striving to act up to the light that is in me, and I have tried and proved every joint of the harness. I have snorted under the bit, and winced under the lash—strained every link of the curb-chain—well nigh snapped the snaffle, as well as needed the kicking-strap—but I trust my proud and rebellious spirit has at length been tamed, and that I shall henceforth run with patience the race set before me, looking unto Jesus, the author and finisher of my faith. However strange my conduct may have appeared to many, I have been acting up to the injunction of the Apostle, “Prove all things”—“Hold fast that which is good;” and could our Reformers, with their hearts of glowing piety, have looked back and seen all our members working together, according to the spirit professed by us in our written documents, what a blessed and lovely sight would they have to contemplate, and how completely satisfied that their confession of faith, their patient endurance, their resistance even to blood, had not been in vain. But, alas! our wounds stink and are corrupt, and nothing remains to those who sigh and cry over the abominations committed in the land, but to take all possible steps to remove the accursed thing from among us, lest, when the Lord comes to smite the land for its iniquity, our ark and our covenant be in

danger, and we be made to flee before our enemies, like Israel before the men of Ai.

In the next place, let us consider the Effects of these Views upon the Physical or Animal Nature.

An exclusive attention to any one particular subject has almost always an injurious effect upon the general health and personal appearance of the individual that adopts it, and is often productive of serious consequences either to the mental or bodily powers, inasmuch as they never refuse their sympathy when either is affected. There can be no subject more absorbing than that which is of a religious nature. But if Christian discretion and judgment be not added to our zeal, there is a danger of being carried away by our feelings and passions; and as soon as Nature finds any of her laws infringed, she takes upon herself the office of visiting for the offence, and, in the language of Holy Scripture, the sin finds the transgressors out, and punishment necessarily ensues. A close observer of human nature may soon, by the view afforded him in that *mirror* of both the mind and body (I mean the lineaments of each countenance), discover whether the laws of creation are duly attended to. For when any physical propensity is perverted, or mental faculty exercised too violently or selfishly, there is a struggle carried on within, and the nerves and muscles of the human frame, affected by that rebellion, exhibit unequivocal signs of disapprobation through the medium of the features of the countenance. It is the index of expression which the Lord our God in his wisdom has made so conspicuous for the benefit of our fellow creatures, that we may have some other clue, besides mere verbal profession, to the sentiments and feelings of those with whom we have to do. Accordingly, all persons who are able to trace the finger of God in his works may, when they behold the marks thereon exhibited, read the lesson it is calculated to convey. An illustration of this is afforded us in the book of the Revelation of Jesus Christ, where a reference is made to the *mark of the beast in the forehead and in the hand*; because, by indulging in wicked actions, the lineaments of each face become at last moulded after that same dreadful pattern which is copied from the corrupt heart. The woman in the Revelation is described as seated upon the beast, that is, upon an animal—the animal nature of man. She consequently occupies that very station which is laid claim to by God the Holy Ghost, “Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own.” He keeps guard there that He may bring every thought of the heart into captivity to the obedience of Christ. Concerning the servants of God, we read also that they receive a mark in their foreheads,—that is, the sanctifying of their nature and the devotion of all their talents and faculties to the true end of their creation, which is the glory

of God. The seal of God, like the seal ring on the hand of a man in authority, has got two impressions,—*one within*, and only known to the individual that wears it, the other read of all who can decipher its inscription. This seal has on the one side a private mark, known to the Lord himself, “*the Lord knoweth them that are his;*” on the other it bears the family motto, “*Holiness to Jehovah. Let him that nameth the name of Christ depart from iniquity.*” If any have attentively watched those who are engaged in erecting buildings for the earthly service of Jehovah, they will understand more *scientifically* the reference made in so many places of God’s word to the spiritual temple; I mean, the *private mark* of each mason, which he carves upon the hewn stone before he fixes it in its final resting-place, in order that when the master builder comes to inspect the work, he may, by TURNING UP the topstone and deciphering its hidden mark, discover without difficulty who is the builder of any part of the walls that is not built according to the instructions that were given him.

Whether the views of this party are correct, and according to the Scripture rule, or the reverse, is not material as regards my argument; for let them be ever so excellent in principle, if they be not judicious in their development of the same, they injure rather than promote the glory of God. Let not your good be evil spoken of. Let their views be ever so good, if they engross more of the attention than is for edification they offend against the law of their members, and whatever law is thereby infringed, for that they must suffer in proportion to the offence. If men were but in an ordinary degree acquainted with the mechanism of their own bodies, it would be utterly impossible to lead them astray, as we too often see them led. It is upon the ignorance of their neighbours that the greater part of mankind live. The system of Mental Popery is most extraordinary, and it shews itself in no instance so clearly as in the medical system. Mystery is the order of the day, and the medical practitioner, to keep up his fame, must not depart from the rule laid down, and hereby they are made the Popes of the animal nature of man. Destroy mysticism in its several branches, and you will place things on a completely different basis. When I come to consider the wonderful laws whereby the human frame is regulated, I am lost in amazement that man should continue so long in health rather than that there should be so much sickness. If there was more knowledge, sanctified by the Spirit of God, and regulated by the blessed Word of God, the legerdemain of Popery, with its fastings, penances, absolutions, &c., would be for ever scouted. Man appears to know everything better than himself. I could wish to see in the hands of every one a little work that has now been for some time before the public, which I conceive to be invaluable. I mean “Physiology, as applied to Health and Education, by Dr.

Andrew Combe," (*not* the author of the Constitution of Man.) If it were carefully perused, many of those strange notions that are gaining ground on the subject of fasting, temperance societies, &c. would be placed upon their proper bases, and man be regulated by the principles of enlightened reason, and not by the blind devotion he pays to the example and dictates of his fellow-man.

I do not by these remarks wish to bring any positive charge against the party in question, but only in a general way, what the heathen philosopher would perhaps term the excess of what is good, but the Christian would look upon as a mistake in the principle or end for which these things may be resorted to. Their private life, I question not, is most exemplary and self-denying, and it becomes not a stranger to intermeddle with it. According to the definition of the character of the noble Thyatira, their works are great, but I fear their love is not equal to it. It becomes not a stranger to attend to the many absurd reports circulated to their injury and disadvantage; it would be as foolish as it would be ungenerous in a humble follower of that blessed Being who wept over the miseries and wretchedness of fallen man. I allude to the subject as an abstract question—as a question I can from painful *experience* enter upon and solve. I have been similarly exercised in my own mind, and I can feel (as a MAN at least) for those that are in a similar condition. The time once was when my own mind was most prejudicially affected by an exclusive attention to religious duties and theories, and it operated in such a way upon me as to affect the outward appearance of my person, and my friends could not refrain from making their remarks upon my altered countenance and demeanour. I have, indeed, been painfully exercised, and often on the very brink of falling into those pitfalls which have swallowed up so many of my dear brethren, once labourers together with me in the same harvest field, and members of the same establishment. I may be accused of being changeable, and if I admit it, in times like these, there is no great disgrace attached to such an admission. I have been changeable, if turning a quick and anxious eye to that *point* where the easily shifting vane of the moveable weather-cock has so often veered. I may be called credulous, too, if the taking a person whom the world would call a *good man*, and giving him the credit of being a sincere advocate of his newly-imbibed views, be a symptom of credulity. From a child I watched for the motives of action, and was never satisfied with the bare *act itself*. The knowledge I obtained in youth, by the notice I took of the sect of Jumpers in the wilds of Cambria, gave me such an insight into the machinery of the heart of man, as was a sufficient key-note to the mysterious melodies of the Irvingite delusion. I waited to see how it would turn out, and time discovered to me that my suspicion was not unfounded. It

is by means of that physical influence which we are permitted to exert over each other, that many, if not all, of these conversions, as they are called, are brought about. The doctrines of the sect were taken up as *good*, because the men who had adopted them were men of most devoted and exemplary lives—just the very converse of the rule laid down in the word of God, which advises us to cease *from man, whose* breath is in his nostrils, and turn unto the Lord—to prove all things, and hold fast that which is good. It would take up too much time to point out from history how many heresies have been introduced into the visible church by good men, but they are not a few, or difficult to be brought forward. Man's mind is contracted in its powers, and, therefore, according to its partial bias will it develope itself. Man, when he gets anything into his possession, is in danger of making too much of it, and the better it is, the more liable is it to be abused. "I cannot refrain from dwelling upon one string incessantly," said a warm-hearted brother to me, a few days ago, "and that string is Christ." "It is," was my reply, "a noble string, the fundamental *base*, but, recollect that, if you pull that string too violently, or to the neglect of the other equally essential strings of our mystic harp, you are taking a most effectual step towards marring the harmony. We do not read of a harp of *one string* even in heaven. How necessary, then, to keep all the strings of this, our damaged instrument, in their proper tension while here below, so that, whether we eat or drink, or whatsoever we do, we may do all to the glory of God." The doctrine may be good, the form of prayer good, the articles good, the ministers good; but to have that good not evil spoken of, let such harmony be displayed in their combination as shall evince to all that we are workmen that need not be ashamed, rightly dividing the word of truth; for, as in the most highly finished painting, the dark shades and colours are as essential as the lighter touches, and more transparent colours; and as the perfection of harmony consists in the preparation, resolution, and the scientific arrangement of the different discordant intervals, and not in their being excluded from the well-filled score, so also the harmony and symmetry of the true Christian's life and conversation consists in the blending of all our propensities, faculties, and our energies, so as to bring them to bear upon the same blessed end of glory to God in the highest—peace on earth, good will towards men.

CHAPTER XII.

CONCLUSION.

“ And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased. And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.”—Daniel, xii. 1—4, 8—10.

It would be a great oversight, in sending forth a work like the one now in hand, not to say a few words by way of caution and advice. I pray that God the Spirit may bless it to the good of those whom it may concern.

Those who are most concerned in this controversy are those individuals to whose special care and protection their natural guardians have entrusted the youth of our academy; they are much interested in their welfare, and are doubtless perplexed in the present emergency as to their path of duty. To them I would say (I speak in all reverential humility, but with feeling), let every action take its rise from the fountain of love; if not from spiritual, at least from natural love. Your station, as well as your age and experience, has placed in your hands a gigantic engine of moral power. A young man, be he ever so viciously disposed, cannot long be impervious to the arrows of love and affection; a kind look, even when the fault demands correction, melts the stony heart. I have been an Under Graduate myself; I recollect with pleasure, and acknowledge with the sincerest gratitude, the attentions that were shewn to me as an Under Graduate of his college, in common with the other younger members of his society, by its Principal, and these have raised him so high in my affections that nothing can blot out the impression thereby made. The state of society is much changed since then; the disposition of our youths to what is good is so self-evident, that I need not say anything on that head. My prayer is, that the power thus vested in your hands, for their good, may be promptly, judiciously, temperately, and affectionately exercised.

Next, I would address a word in reason to those who have the high privilege of directing and superintending the studies of our academy;—much depends upon you. Yours is an intermediate link between the governors and the governed; and much pleasure does it afford me to see that the connexion is becoming of a more familiar and condescending character than it used to be. I might be regarded by some as an individual opposed to the course of education adopted by those that have its direction in this place, as one that could advocate the crude innovations of this unsettling age; but I hope I shall not be uncharitably judged of when I say that the only alteration I desire to see is in the oiling of the wheels of our wisely-constructed machinery, and not in the construction of the machine itself. It is the view that we take of the object and ultimate aim of our studies, not the studies themselves, that shall profit us. To you it specially belongs to lay plainly before your pupils the instructions you receive from that opened volume to which I have before alluded; whether referring to the seven sciences, or the seven spirits of God, or the seven seals of the Book of the Revelation, I do not pause to inquire, but only use it by way of application. Upon it is, “*Dominus illuminatio mea.*” Let them learn, then, both from your teaching and your example, that whatever they do, they must do it all to the glory of God their Saviour, and that he alone can enable them so to wear the three earthly crowns, that they finally be not disappointed of their crown celestial. I may class you under the banner of the church in Sardis, to which I would wish you to pay especial attention.

“Unto the angel of the church of Sardis write; these things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”—Rev. iii. 1—5.

The book and its three crowns ought to be firmly impressed upon your minds. Those who built our noble library took care to make it sufficiently obvious to all that entered; they that among our learned ones enter within those walls cannot be mistaken when they lift up their eyes heavenward—the panelled roof declares with the tongue of the learned to all that can understand it, that light cometh from above. It has been reserved to this day of strange innovations to strip one of these rooms of their

painted banners. Oh, may we never see it erased from the panels of our hearts !

Ere I bring this work to a close I would address a few lines to the inhabitants of our ancient city, whose interests are bound up in the prosperity of their Academy, and let me inquire, What are you engaged in? Whither will you march at the sounding of our trumpet? What do I behold painted upon *the shield* of your armorial *insignia*?*



Are these not the ensigns of the standards of Joseph and Reuben? With what feelings do you adhere to your colours? The one as well as the other is descriptive of your character and of your employment. The ox. What is it but one of the Cherubic emblems of Jehovah's power? Is it not, when used for the gratification of the selfish heart of man, a sign of that patient and painful labour that we lavish upon the meat that perisheth in the tilling of the ground for the purpose of filling our storehouses and our barns? And is not this one of the great sins that are now prevalent in this our day, concerning which the divine record says—"Labour not for the meat which perisheth, but for that meat which endureth to everlasting life?" Again, with respect to the second emblem—the *streams of Reuben*, what are they? Are they not most significant, and disclose a very painful sight to all who can discern the aspects of the present times, and can see how opposite the lesson furnished by the works of the Lord God in his providence is to that which we see exemplified in the practices and pursuits of his intelligent creature, man? How unlike your three *tributary streams*, that gain strength as they wind onward in their course, united in their efforts, and purifying with their waters the many villages, towns, and cities they pass through, until they reach the broad ocean and are lost! Is not the course of the children of this world backward rather than forward? Does not the native earth, whence these several streams are escaping, absorb their every thought?

* This wood-cut represents the armorial shield of the City of Oxford.

Careful about many things, the one thing needful is neglected. "Yea, for the divisions of Reuben there are great searchings of heart." But let us inquire what is the proper use of these *mysterious signs*? Where, in the camp of the Thrice Holy One, was the Ox stationed? Did it *not follow* the company that surrounded the ark of the testimony, on whose banner *we trace* the opened roll of the book of the covenant of Jehovah? Was it not the *supporting standard of Ephraim*? And what again was the noblest use to which this *typical animal* was appropriated? Surely it was the "*service*" of Israel's Lord. At the greatest and the last of their feasts they offered *seventy* of these animals in token of their devotion to the cause of Him who had blessed them in the fruit of their cattle, the increase of their kine, and the flocks of their sheep. (See Deut. xxviii. 4.) And what were the streams of Reuben typical of? Did not his standard go before the book, and the priests, and the Levites, bearing the ark?—a cleansing and refreshing sight, in a barren and thirsty wilderness—a type of that purifying emblem of our religion, even baptism—a stream flowing from the side of a crucified Redeemer. O, let it not be emblematical of what Reuben was, when God rejected him, and took away his birthright to give it to Ephraim—his priesthood, to bestow it on Levi—his princely dignity, to cause it to rest upon Judah; let it not be used to your confusion, lest, in the day of your visitation, you be found to fall away like water. Go before, and follow after, the ministers of the sanctuary. Let not our Urim and our Thummim be lost in this fearful day of our struggle with party-coloured men—let your University see that you are ready to a man to defend it in its warfare, to assist in its establishment; that your only desire is to see it pure, and clear, and healthful, and that you have no intention to let in the adder-like and disorderly followers of the eagle standard of Dan—but your desire is to see the pure word of God have free course and be glorified amongst us. Oh, then, whether before in the march of intellect, or behind among the plodding and less-educated followers of the middle standard, LOOK TO THE BOOK—a volume to all that love the Lord Jesus Christ in sincerity and truth, no longer sealed, but opened wide, that he who runs may read, and he who reads may run, "looking unto Jesus, the author and finisher of his faith." This, with the blessing of the Lord your God upon it, will keep your hearts in perfect peace. I speak as one that has long known you, as one that would seek the peace of your walls, and the plenteousness of your palaces—my prayer for you is, that you may, if it is possible, escape in the midst of the threatening storm.

I may be looked upon, in the use I now make of these armorial bearings, as carrying my imagination beyond the limits authorized by the word of God; but we must bear in mind that these

emblems are to be found upon the standards of our ancient city and University, and surely they were not put here to be forgotten; doubtless the time was when these things were not merely signs that the passers-by only knew in letter, but they were useful to the stirring up of a proper spirit in their minds.

Next in order comes my younger brethren; and here I feel my utter inability to express what I could desire in their behalf; and if any among them be disposed to question my ability or my right to address them on the subject, I trust they will at least give me credit for being sincere in my intentions and wishes for their welfare. I once was, as you now are, in a very peculiar and critical position in society, surrounded by dangers not less imminent, though the channels are altered. That stage of life, whichever it may be, when we become our own masters, is one of trial to each of us. The warmer and the more affectionate the natural heart may be, so much the greater the peril to which we are exposed when beginning to mix with a deceitful and selfish circle of thoughtless companions. My exhortation to you is this:—Pause, and weigh well what you are doing; take not one, nor indeed many, living men as your leaders. Bring an educated and enlightened intellect to bear upon the complex questions of the present day; take the Articles of your church, its Prayer-Book, comprising its rubric as well as its liturgical services, and examine into their plain and literal meaning. I admit it is no easy task to bring down our high and lofty imaginations to the simplicity of children; but if you would be truly wise, go to the fountain-head at once—the plain and pure word of God; let no other guide be admitted as deserving your implicit reliance, except the Spirit of God, and he will lead you into all truth. Take neither Dr. Pusey, nor Mr. Newman, nor Mr. Maurice, nor any other fallible man, whether of high or low repute among men, upon their word or their testimony; bring your reason, your enlightened understanding, to bear upon all that we bring forward, and use us as travellers do the finger-posts to direct them as they journey to their place of destination. We can, at best, only bring you to the cold stream, and to pass that you must have some better pilot. I know what effect will be produced in many a warm heart upon the perusal of these papers—that my words will eat as doth a canker. The disciples of the school of the Oriel philosophers cannot but writhe under the lash that I am applying to their sides; it is not, it cannot be, for the present, joyous; but may, by the blessing of God upon it, be so in the end. I should be stupidly ignorant of the simplest workings of the human heart, to expect that a few words, or pages, would neutralize at once all the baneful poison that has been for years searching and debilitating the mental and spiritual energies. I am a labourer in the harvest-field, and though I have to wait long, I have no misgivings that

the Lord of the harvest will disappoint me of my reward. When the blessed Saviour, by some revolution in the wheel of his providential government, has led you to a spot where the cold atmosphere of a deceitful world has brought down the throbbing pulsations of your physical or spiritual thermometer, then I trust many of you will admit that my warning was reasonable, was timely, was scriptural. And if I shall be a weak instrument in stopping any one single individual from running headlong into the snare so craftily laid for him, I shall be amply and blissfully rewarded for it, when I meet him before that heavenly tribunal where all controversy shall for ever cease.

I cannot refrain from addressing a few words to those who are engaged along with myself in the same blessed labour of love, and called to minister publicly in the congregation. The hour at which we are called into the vineyard is one of heat and oppressive toil. Let us, then, attend to the essentials, and leave the ornamental portions of the work to others that may come after. My words may sound strange in the ears of many of you; my mode of reasoning, perhaps, still more so; but I have been now for a long season striving to bring a naturally proud and stubborn mind to attend to what the Lord shall say, and to cease from man. My forebodings I dare not disclose even to you, but the same means of obtaining the necessary information is open to us all; they that seek shall find, and the secret of the Lord is with them that fear him, and he will shew them his covenant. O, then, let us not hesitate and be diverted from positive duties. Let us set forth, in all his fulness and sufficiency, the merits and the blessed consequences of our Master's death and resurrection; let us keep the excited minds of our respective charges constantly fixed upon the one thing needful, even the knowledge of him who is the First and the Last, the Alpha and Omega, who is the same yesterday, to-day, and for ever, even upon Jesus, the Christ of God. If there should be any time for other subjects of a less vital nature, let us depend upon the Lord the Spirit to guide us in our intercourse with them. These questions, these over-nice attentions to forms and ceremonies, useful and edifying in their proper place, only afford materials to the ungodly for their blasphemy, and to the adversary for his joy; let us cease from that way which so many are apparently following,—I mean, an attention to the wishes, and not the wants, of our hearers. Let us leave that puerile and frothy system of theology that has been wafted to our shores across the broad and separating Atlantic, to those who value not the word of their God. If we want any assistance, refreshments, and a stirring-up of our minds by way of remembrance, let us betake ourselves to our own reforming patriarchs, and the unctuous theology of the days gone by; let us not suffer those writings of sound, and glowing, and affectionate piety, to be transported,

as they now are, to the shores of America. Let the candlestick not be removed away from our shores, but let us see that it still send forth a light of undiminished lustre, giving light to them that sit in darkness and in the shadow of death.

As for me, my way is clearly marked out, and the church to which I belong is the only one that will stand the test of this sifting and fiery trial that awaits us. I plant my foot beneath my Saviour's own banner, the banner of love; Philadelphia is its name, brotherly love is its character. I know what is in man; I know what human systems are, and judge not by appearances only, but by righteous judgment, based upon the word of Jehovah. I long to see the time when again it shall be said, "See how these Christians love one another!"—when we can, if we do not work together, work without envying or annoying each other; it is enough to have trouble from those that are without, it is hard to have bickerings, strife, contentions, and fightings, from those that are within also. I am no party man, and hope I never shall be, till I see parties coming over to me. I have stood my ground now for seven years, attacked, allured, flattered, despised, by many a powerful and rising party; but I stand firm to the trust deposited with me; and I own the church established by the law of the land as most nearly resembling the church of brotherly love, as my own church; and when I find a better, and not till then, will I join any of the churches of the separation.

Hear what the blessed Saviour says to, and concerning, the church of Philadelphia:—

"To the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, (which say they are Jews, and are not, but do lie,) behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."—Rev. iii. 7—12.

If I be but true to my profession, and am kept faithful to Him that hath promised, I shall see the promise yet fulfilled, for all the churches must give way to this church; even regal Thyatira shall come and worship in humility and brotherly affection, because of the love wherewith Christ hath loved his own peculiar people.

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