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THE WITNESS OF THE SPIRIT WITH OUR SPIRIT,

ILLUSTRATED FROM THE EIGHTH CHAPTER OF ST. PAUL'S EPISTLE TO THE ROMANS;

AND THE HERESIES OF

MONTANUS, PELAGIUS, &c. &c.

IN

EIGHT SERMONS

PREACHED BEFORE

THE UNIVERSITY OF OXFORD,

IN THE YEAR MDCCCXLVI.

AT THE

LECTURE

FOUNDED BY

THE LATE REV. JOHN BAMPTON, M.A.

CANON OF SALISBURY.

Lectures 1846

BY

THE REV. AUGUSTUS SHORT, M.A.

VICAR OF RAVENSTHORPE, NORTHAMPTONSHIRE, RURAL DEAN:
AND LATE STUDENT OF CHRIST CHURCH.

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EXTRACT

FROM

THE LAST WILL AND TESTAMENT

OF THE

REV. JOHN BAMPTON,

CANON OF SALISBURY.

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

"I direct and appoint, that, upon the first Tuesday in "Easter Term, a Lecturer be yearly chosen by the Heads "of Colleges only, and by no others, in the room adjoining "to the Printing-House, between the hours of ten in the "morning and two in the afternoon, to preach eight Divinity "Lecture Sermons, the year following, at St. Mary's in

" Oxford, between the commencement of the last month in " Lent Term, and the end of the third week in Act Term.

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

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

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

PRINCETON THEOLOGICAL SEMINARY.

PREFACE.

THE Sceptical or Pelagian tone of mind on the one hand, and the unreal familiarity with which Fanatics are wont to speak of Spiritual influences on the other, led the Author to reflect on the evidences which the Holy Spirit appeared from Scripture to vouchsafe of His presence with the Christian. While the former virtually denies the undoubted work of the Holy Ghost, the latter, by their extravagance and presumption, appear to revolt men from the blessed doctrine of divine grace; more especially when it is found, that *practically*, if not theoretically, such Enthusiasts are sometimes Antinomians. The Eighth chapter of St. Paul's Epistle to the Romans seemed on being examined to determine the notes of the Spirit's indwelling in the adopted sons of God. The evidences which presented themselves were accordingly drawn out in the six first Lectures. But the subject naturally brought to mind the early heresies respecting the Personality and

the Agency of the Comforter; those, namely, of Macedonius and Pelagius. A sketch therefore of these heresies appeared likely to be useful. It was accordingly attempted in the Seventh Lecture; while the Eighth was reserved for the consideration of those Fanatical sects, which from the second century to the present day, by their unfounded pretensions to extraordinary illumination and gifts of the Spirit, have not ceased to trouble the Church. The Appendix contains a collection of passages from various writers, on whose authority the facts and statements in the two last Lectures are advanced. The Author has nothing farther to add than to express his hope, that the sober doctrine of the Church of England, respecting the work of the Holy Ghost in the heart may, by God's blessing, find day by day wider acceptance, and rescue the public mind from the evils both of Rationalism and Enthusiasm on this momentous truth, namely, "The witness of the Spirit with our spirit that we are the children of God."

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PRINCETON
THEOLOGICAL
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LECTURE I.

ROMANS viii. 9.

Now if any man have not the Spirit of Christ, he is none of His.

THE presence of the Holy Spirit, "the Author and Giver of life," in the Christian, is a question of such vital importance, as to claim for its evidences the most attentive consideration. Real however as that presence is, yet being mystical, it has afforded peculiar scope for the extravagances of fanaticism, and by an unhappy reaction for the sneers of unbelief. But if the life of the soul be bound up, as the Scriptures intimate, with that presence, we might surely expect that some unerring tests would be supplied, whereby believers might know assuredly that they are walking in the Spirit. To assert the *existence*, and to illustrate the *nature* of such tests, will be the object of these Lectures. I shall attempt to shew from the Holy Scriptures that they are not the inventions of fancy, but the work of God in the soul; and while they are such as to give quiet confidence to the believer, and assist his progress in the divine life, they can

neither be perverted by enthusiasm, nor overthrown by unbelief.

In approaching so solemn a subject, he can be little impressed with the majesty of the Eternal Spirit, and as little conscious of man's blindness in spiritual things, who does not invoke the help of that Comforter, who came as well to enlighten the understanding, as to sanctify the will. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God: for the Spirit searcheth all things, yea the deep things of God[a]." We live too under the dispensation of the Spirit; not a law of carnal ordinances. It would be little short then of blasphemy against the Holy Ghost, to treat of the fellowship which he vouchsafes to the believer, without yielding up to His guidance our meditations on this subject. May He grant us a right judgment in all things, but especially touching His witness with our spirit; that we speak of it, not as a matter of speculation, but as realized by experience; unexaggerated by enthusiasm, and unfalsified by deceit.

That the inquiry is of great practical importance will be evident, if we reflect on the various degrees of religious attainment. The question whether we have the fellowship of the Spirit, or only a name to live and are dead, presses upon the mind with increased intensity in proportion as we realize "the powers of the world to come." All indeed who have been awakened from the sleep of death feel anxious

[a] 1 Cor. ii. 11.

to learn their spiritual state before God. We pray in the Litany that God will be pleased to "strengthen such as do stand; to comfort and help the weak-hearted; and to raise up them that fall." To each of these classes the witness of the Spirit must present itself with different degrees of clearness; and while they who *do* stand upright enjoy, no doubt, full assurance of the Spirit's presence, the weak-hearted and desponding will be afflicted in an equal degree with doubts and fears. Again, the *undecided* Christian, who serves God and mammon too: who crying Lord, Lord, does not what he says: who at one time is under apparent convictions of sin, and anon is swept back by the tide of worldly cares and passions, (whom yet we dare not pronounce reprobate from God;) *he* also may be alarmed into earnest thoughtfulness by the absence or obscurity of that witness in himself. And lastly, since in many things we all offend; being guilty of "sins, negligences, and ignorances;" it must be profitable to know the tokens of the Holy Spirit's presence, that we may discern our fellowship in it, and ascertain our advance or decline in grace. Every sin willingly committed after baptism must needs grieve the Holy Spirit, and proportionably obscure our experience of His presence; and this thought ought surely to urge every baptized person to be zealous and repent; to strengthen the things that remain, if they be ready to die; and examine the witness of the Spirit in himself with deeper and more awful interest.

It may be thought perhaps that we are about to enter upon a field of inquiry of which the *limits* are

unknown, and the landmarks capricious, if not imaginary. It were so indeed, if we were about to describe the whole life of grace; its dawn and progress as well as its noonday brightness. Ours is a less arduous task; for what mortal eye can discern the first quickening into life of the immortal spirit? Who can mark where the viewless breeze arises, or testify the moment when the hue of health first revisits the pale cheek of sickness? The witness of the Spirit which we would reverently survey, is not as manifested in the *infancy* of grace; but when the believer is in "understanding a man," and "renewed in knowledge after the image of Him that created him[a]." We have not to treat of the doctrine of baptism and laying on of hands; the birth of water and of the Spirit; the washing of regeneration and renewing of the Holy Ghost. Our inquiry is into the evidences and marks of the presence of the Holy Ghost in those of "full age .... who by reason of use have their senses exercised to discern both good and evil[b]."

Of this peculiar stage of the spiritual life, St. Paul takes notice in several passages: "Howbeit we speak wisdom among them that are *perfect*[c]:" "Let us therefore, as many as be *perfect*, be thus minded[d]:" "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men[e];" that is, "perfect," τέλειοι, "of a ripe age," as it is translated in the margin. The like distinction prevails also in the early Christian writings.

[a] Col. iii. 10. [b] Heb. v. 14. [c] 1 Cor. ii. 6.
[d] Phil. iii. 15. [e] 1 Cor. xiv. 20.

Irenæus[e] for example interprets, as describing the perfect man, St. Paul's prayer for the Thessalonians: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ[f]."

Such is the *extent* of our inquiry; and as it is limited to a given period of the spiritual life, so also is it restricted in the *nature* of the evidences to be propounded. We shall not intrude upon those extraordinary gifts which were the credentials of teachers in the Apostolic age. There is a very clear and marked distinction between the earnest of the Spirit in the *heart;* and those gifts of the Spirit, which were too often disjoined from charity. The earnest of the Spirit was a *moral* transformation; not enlarged power of mind or spirit. "Now He which *stablisheth* us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit *in our hearts*[g]." And St. John says, "If we love one another, God *dwelleth* in us..... Hereby know we that we dwell in Him, and He in us, because He *hath given us* of *His Spirit*[h]." Such indeed was the promised work of the Comforter when sent down from the Father. "When He is come, He will *reprove* the world of sin, and of righteousness, and of judgment[i]." And therefore St. Paul affirms, "that no man can say that Jesus is the Lord, but by the Holy Ghost[k]."

It is then of moral effects, not miraculous gifts, as

[e] Lib. v. 6. 1. [f] 1 Thess. v. 23. [g] 2 Cor. i. 21, 22.
[h] 1 John iv. 12, 13. [i] John xvi. 8. [k] 1 Cor. xii. 3.

witnessing the presence of the Comforter, that we are about to treat. Needful as diversities of gifts and operations were for the unlearned men, who went forth to convert the world; and though the same Spirit, Lord, and God worked all in them all[1]; yet this did not prevent their being abused to pride, emulation, and vanity. Above those gifts were the graces of faith, hope and charity; and "the greatest" even "of these was charity."

Surveying therefore the witness of the Spirit, after the suspension of miraculous powers, our inquiry necessarily limits itself to the *effects* wrought in the Christian of full age by the Holy Ghost. And these, we are persuaded, are so real and palpable; so varied yet harmonious; as to satisfy every devout inquirer that he is indeed "an habitation of God through the Spirit," no less so than the saints who first trusted in Christ; even though supernatural gifts were poured upon them in addition.

One more remark must be made as to the *source* from whence we derive these notes of the Spirit. It is not then to metaphysical science, nor presumed *experience;* much less to fancy, that we purpose primarily to refer. The pure well of inspiration alone shall supply the water of life; the voice of the Spirit testifying in His word to His own supernatural work will be our guide. By comparing Scripture with Scripture, the marks of the Spirit's presence may be best ascertained. The eighth chapter of St. Paul to the Romans will suggest all that is necessary; and enable us to arrive at evidence satisfactory, it is hoped, to the sober-minded; unavailable

[1] 1 Cor. xii. 4, 5, 6.

to the fanatic; and above all, impregnable to rationalism and unbelief.

The passages which suggest the several evidences to be elucidated in the six first Lectures, are as follows: Verse 1, "Walk after the Spirit;" v. 6, "To be spiritually minded;" v. 15, "The Spirit of adoption, whereby we cry, Abba, Father;" v. 4, "The righteousness of the law fulfilled in us;" v. 13, "Mortify the deeds of the body;" v. 23, "We ourselves groan within ourselves, waiting for the adoption." Connected with each, there appears to be a frame of mind and habitual temper characteristic of the mature Christian; such, for example, as resignation of the will; spirituality of thought; filial love of God; brotherly love of man; crucifying of the flesh; and longing for immortality. Though spiritually connected they may be practically treated as distinct. To each then of these topics I purpose to devote a separate Lecture. The seventh will be occupied with the heresies touching the Holy Spirit emanating from Unbelief; and the last will trace the aberrations of Fanaticism, grounded on His mystical presence in the believer.

We enter now upon the first of these evidences, resignation of the will, which is implied in *walking* after the Spirit, (v. 1.) and in being *led* by the Spirit, (v. 14.) But this grace is referred by St. Paul to a yet higher and more mystical cause; even the *indwelling* of the Holy Spirit in the believer. The fellowship of the Holy Ghost amounts to nothing short of this: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God *dwell in*

you. . . . And if Christ be *in* you, the body is dead because of sin, but the Spirit is life because of righteousness[m]."

Wonderful as is the condescension of Him who inhabiteth eternity, thus to dwell with the lowly and the contrite; yet the language of Scripture is too explicit to be gainsaid. We can know little indeed concerning the union of spirit with spirit; but "he that is joined to the Lord," says the apostle, "is one spirit[n];" not, of course, one in essence, for this would be to teach a modified Pantheism; yet thus much at least *must* be affirmed, that the Christian's body is "the temple of the Holy Ghost." The union is at least as intimate as that of which it was said, "They two shall be one flesh." And such personal communion was promised on the coming of the Holy Ghost. "He," the Spirit of truth, "dwelleth *with* you, and shall be *in* you[o]." This promise was reiterated in our Lord's last prayer for his Apostles and for his Church: "The glory which thou gavest me I have given them; that they may be one, even as we are one: I *in* them, and Thou in me, that they may be made perfect in one[p]."

[m] Rom. viii. 9, 10. It is well to remark in these consecutive verses, the incidental and seemingly undesigned assertion of the hypostatic union of the ever blessed Trinity. The Spirit of God, the Spirit of Christ, and Christ, being used to denote our fellowship with God the Father and the Son through the Spirit. There is the like unstudied mention of the three Persons in the 1 Cor. xii. 4, where the Apostle is about to describe the gifts of the Spirit: "Now there are diversities of gifts, but the *same Spirit:* and there are differences of administrations, but the *same Lord:* and there are diversities of operations, but it is the *same God* which worketh all in all."

[n] 1 Cor. vi. 17. [o] John xiv. 17. [p] John xvii. 22.

The effect, moreover, of this blessed fellowship is represented as passing on to the *body;* for St. Paul says, "If the Spirit of him that raised up Jesus from the dead *dwell in* you, he that raised up Christ from the dead shall also quicken your mortal *bodies* by his Spirit that *dwelleth in* you[q]." Such scriptures surely are enough to shew the fact of the divine presence in the regenerate man; mystical indeed, but real; and awful as it is supernatural; if, at least, language has any definite meaning.

This indwelling, however, can only become matter of conscious experience by its *effects;* and the first which the Apostle has set before us is, *resignation* of the *will*, implied in *walking* after the Spirit, and being *led* by the Spirit. Such indeed is the prophetic character of the people of Christ: "Thy people shall be willing in the day of thy power[r]." The Bride in like manner is admonished: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house[s]." Resignation of the will indeed is the foundation of all the other Christian habits; for by the Fall the will of man became at enmity with God. When the righteousness therefore of faith comes, it is immediately evidenced by subjection of the unruly will.

Naaman, as he arrived at the door of the Prophet with his horses and his chariots, is a type of the pride and self-confidence of the natural man. When bidden simply to wash in Jordan and be clean, "he turned, and went away in a rage[t]." But "the wrath

[q] Rom. viii. 11.
[r] Psal. cx. 3.
[s] Psal. xlv. 10.
[t] 2 Kings v. 12.

of man worketh not the righteousness of God[u]." Far different was the effect of faith in the man born blind: "Go, wash in the pool of Siloam. . . . He went his way therefore, and washed, and came seeing[x]." A cheerful unquestioning obedience then—resignation, in short, of our will to the will of God—is the first evidence of a lively faith. As such it is a manifest witness of the Spirit, and the foundation of all the other graces. We must say with Saul, humbled and penitent, "Lord, what wilt thou have me to do?" before we shall be told what we are to learn. "God be thanked," says St. Paul of the Romans, "that ye *were* the servants of sin; but ye have *obeyed* from the heart that form of doctrine which was delivered you[y]."

The perversion of the will by nature was aptly illustrated in the heathen moralist by the image of a bent stick. Resignation to the will of God, which is habitual in the Christian of full age, is its restoration to original rectitude. This is the work indeed of the Holy Spirit in us; but such is the necessity for *training* the will of childhood to submission; that God has annexed the special blessing of length of days, and security of inheritance to them that are exercised therein.

Nor is the lesson perfectly learnt in *childhood*. The whole of life is but a discipline of the will; and hence it is proclaimed by the Prophet as an axiom of the divine life: "It is good for a man that he bear the yoke in his *youth*. He sitteth alone and keepeth silence, because he hath borne it upon him.

[u] James i. 20. [x] John ix. 7. [y] Rom. vi. 17.

He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproach. For the Lord will not cast off for ever[z]." It is thus God chasteneth those whom He loves. This is the training by which, under the Spirit of God, the Christian is formed, until in the fulness of age he can say, "It is the Lord, let him do what seemeth him good."

And is not this the great example left by our Lord himself? He came not to do his own will, but the will of Him that sent Him[a]. He was content to do it, yea, the law of God was in His heart[b]. Such too was the burden of His thrice repeated prayer at Gethsemane; and when all had been accomplished on the Cross, his triumphant exclamation was, "It is finished;" and He gave up the ghost.

As a *human* example of the same resigned will, we can find none more striking than the "father of the faithful." Let us picture to ourselves those three fearful days, when with unshrinking faith he journeyed with his child of promise towards Moriah. How firm and calm his answer to Isaac—"My son, God will provide himself a lamb for a burnt-offering!"

This then it is to be *led* of the Spirit; and such conformity to the will of God we are taught to pray for in the petition, "Thy will be done on earth, as it is in heaven."

Among the holy angels indeed, who kept their first estate, His will finds a perfect and immediate echo. How jarring, on the contrary, are the notes

[z] Jerem. Lam. iii. 27. [a] John vi. 38. [b] Ps. xl. 8.

which are heard upon earth! To remove the discord, and bring in the harmony of heaven, the Son of God became flesh and dwelt among us; that we might behold his glory, and be changed into his likeness, from glory to glory, as by the Spirit of the Lord! In those then who are born of God, and *continue* his spiritual children, the pride, the self-will, the unruliness of the natural man are subdued. While young in grace they may indeed, like St. Peter, gird themselves, and walk whither they will; but when they are old they are content to be girded of another, even their Redeemer, and be carried whithersoever He would[c].

Such is *this* evidence of the Spirit's presence. Its outward fruits are various. I can only touch on the more prominent. The surrender of the Christian's will to the will of God will display itself in a twofold manner; either in *active* obedience, or *passive* endurance. The ripe Christian will of course exhibit both; and the chequered character of this life is exactly calculated to call forth each at the proper season, and in due proportion.

In *youth*, the period of enterprise, how blest are they who have been thus trained in the school of God! So trained must have been that holy maiden, who on the salutation of the angel could say, "Behold the handmaid of the Lord; be it unto me according to thy word[d]." The like disciplined will St. Paul must have seen in the youthful Timothy, when he would have him go forth with him; and found him obedient, even as a child to his parent. And what

[c] John xxi. 18. [d] Luke i. 38.

might we not hope for our country and the world; if our youth were so "led of the Spirit" as not to seek their own will, but the will of Him who has called them to the knowledge of His grace; and incorporated them into His holy church: Who has placed them in His vineyard, and given to every man his work! What blessings would be showered upon us, if all were resolved to consecrate their best energies to the fulfilment of God's will; and make all art and science, law and government, literature and arms, minister to His glory! This surely were true ambition, to rescue from the dominion of evil the power of man's will; to seize upon every avenue of thought; to harmonize the book of nature with the page of Revelation; and sanctify philosophy by subduing it to religion. When the will is habitually surrendered to the word and will of God, the vigorous mind may plunge fearlessly into the stream of Science; and be borne in safety upon its onward waves. And when the haven has been reached at last, to God will be given the glory both of safety and success.

But we must not linger in the pleasing recesses of Science, while the busy hum of life calls us to take our part in its active duties. Let us follow the Christian youth, whose purpose it is in all things to be conformed to the will of God. How much will he find to try the strength of this principle—the habitual surrender of his own will, whether in *religion* or *politics:* in *domestic* as well as *social* life! Our lot is cast on comparatively peaceful times; but they are not so peaceful, as to render useless the great

examples of consistent principle and firm endurance, which the history of our Church and Country supplies. Memory delights to dwell, and faith nerves itself for daily conflict *by* dwelling on those names, which are associated with obedience to God rather than man; with the surrender of natural predilections, tastes, affections, desires, and interests, to what seemed (however mistakenly) to be the cause of truth; and for the will, as it was believed, of the Most High. Some of them may have reasoned *wrongly*, but their hearts and motives were right; and the names of More and Fisher; of Ridley, Falkland and Ken, will live enshrined in generous bosoms, as patterns of religious and political integrity.

In *politics*, singleness of purpose, and *true consistency* can only result from such surrender of the will to God. The mists of ambition, popularity, party interest, and rivalry, will assuredly cloud the view, unless they are dispersed by the rays of Divine truth, or blown aside by the breath of the Spirit of God. Thus alone will the great law of *right* influence the conduct; and every step be weighed in the balances of eternity. Thus alone will the confidence of the wise and the attachment of the good be *lastingly* secured.

Again, we live in times when the sea of *religious* opinion is strongly agitated; and not only the internal doctrines, but the outward framework of the visible Church, are the subject of heart-searching discussions. But how fruitless and unreal, how bitter and uncharitable, will all controversy be, until the will be habitually surrendered to the will of

God! It is only when men seek to be conformed to His will, that there can be a real hope of coming to the same mind and judgment. And if so be they are still otherwise minded; it is in *that* state of mind only, that they can differ with *mutual respect*.

Assuredly a dutiful spirit will lead men not *lightly*, or *suddenly;* least of all *scornfully*, to quit that Communion, wherein they have derived spiritual life; in spite of morbid sensitiveness, or diseased craving after sympathy. The path of duty has ever been *rugged*, and the Christian soldier is ill instructed if he cannot "endure hardness." It argues badly for the discipline of the will, when ancient ties are broken for new and unknown bonds; and when duties *assigned* by Providence are abandoned for others *self-imposed*. If the motive indeed of separation be the *supposed* will of God; whatever we may think of the *judgment*, we cannot but respect the *plea;* and such aberrations are surely more fit subject for pity and prayer, than that we should cast out their names as evil.

But in *social* and *domestic* life there is not less occasion for the same moral discipline. Which of us can look back on a brief portion of our lives, and not remember many hopes disappointed; and many wishes unfulfilled? And if the will of God be so, that we should in all things here on earth "rather be resigned than blessed;" how well has *he* been trained for the warfare of life, who has learned not only to say but to act, "Thy will be done!" We cannot always cut out our own path; and it is well that we have not the power: "The lot is cast into

the lap; but the whole disposing thereof is of the Lord[e]." Spheres of labour must be occupied, and plans of life adopted, for which there may be little inclination, but a plain call of duty. How much of *restlessness* then will be taken away, and of *regret* alleviated, by habitual surrender of the will to God! The Christian who is led by the Spirit will not shrink from this trial. He will answer like St. Paul to his sorrowing friends at Cæsarea: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus[f]."

And in *domestic* life; within the narrow precincts of a Christian household; a disciplined will is most needful. I know indeed of no sublimer moral spectacle, than that of Onesimus returning from Rome to Colossæ; surrendering for conscience sake that liberty which he had stolen from his master. Nor are the other parties concerned less trained in the discipline of the Cross: Philemon consenting to receive back as a beloved brother in the gospel and manumit the runaway: St. Paul, though he might *command* as an apostle; yet *entreating* for his convert by the touching pleas of old age and bondage.

Such then are examples of that subjection of the will, which fulfils the idea of "walking after the Spirit," and being "led by the Spirit:" such is the transforming power of divine grace upon the naturally unruly spirit. Surely they are an *evidence* of the indwelling of the Comforter, being effects which

[e] Prov. xvi. 33. [f] Acts xxi. 13.

no other power can produce. Surely they are proofs of supernatural agency, as palpable as the sanity of the Gadarene demoniac, clothed, and in his right mind, and sitting at the feet of Jesus.

But every Christian grace has its counterfeit; and the free surrender of the will to the will of God is feebly imitated by *constrained* subjection to such as would be "lords over God's heritage." Blind submission to *human* authority; and unreasoning acceptance of the traditions of man, appear rather to savour of a "voluntary humility," condemned by the Apostle, unsuitable to the capacities, and destructive of the *responsibilities* of Reason. Though *children* in malice, Christians are *to be men* in understanding. "*Judge ye* what I say," is St. Paul's constant appeal to his converts. Reason, then, is not given us to be *thrown aside*, but to inform the conscience and enlighten judgment. No human authority *can* prevent the activity of thought. Reason may be guided, instructed, stablished, strengthened, settled; it cannot be *coerced*. The constrained submission of fear, of ignorance, of superstition, may issue in bigotry or lapse into hypocrisy; but is not the fruit of the "holy spirit of discipline." A tempered liberty differs alike from bondage and licentiousness. As in civil so in religious things, it is *our* happy birthright. We are not restricted from the free use of the Holy Scriptures; nor from examining their claim to our submission; and their agreement with the "form of sound words," in which the faith of the primitive Church was enshrined. If individual judgment is thus *directed*, and so far *restrained;* still its claims are neither

denied nor *abrogated*. The Church of the Fathers is thus the helper of our joy, rather than exercises dominion over our faith. Our acceptance of the Gospel is free and willing; not timid and constrained; and if religious sentiment loses somewhat of uniformity, it gains in solidity and depth of conviction.

While God is thus glorified in some by the *active* surrender of the will; in others the same holy principle is evinced by *passive* endurance. And this to the eye of faith wears even a more heavenly appearance. The resignation indeed of our Lord upon the Cross finds no earthly parallel. He "pleased not himself;" the reproaches of them that reproached God fell on Him. He became poor, that He might make many rich. In how many different ways then—in *sickness*, and *pain*, and *weariness;* in *narrow circumstances*, and *patient continuance* in well doing, may a will surrendered to the will of God be shewn, even in the stillest shades of life! And many such there are who, unrepining in desolation and unconsoled by sympathy, bear their daily cross; and so follow the Lamb whithersoever He goeth.

It is the praise of Moses that he was faithful in all God's house as a *servant:* the Christian's obedience to the will of God is of a higher character, as it flows from a higher motive; even Love. His is the obedience of a *son;* but though a son, he learns obedience by the things he suffers. So long as he is a *babe* in grace, he should regard himself as under *tutors* and *governors;* not attaining to the full freedom of sonship until he is of *ripe* age. Then he

habitually feels that he is not his own; that he is bought with a price, and glorifies God in his body and his spirit, which are God's. He has surrendered his will to the will of God, and the guidance of His Spirit. The law of God is his law: the mind of Christ is his mind. He thinks, he wishes, he speaks, he acts from a power within him not of this world. In its effects, those around him recognise the real presence and effectual indwelling of the Comforter; who is not only *with*, but *in* him. The witness of the Spirit with his spirit is thus realized to his own consciousness; and palpable also to the discernment of others. *Christians* can see, and the *world* will marvel at an habitual surrender of the natural will to the revealed will of God. This it is to be led of the Spirit, and to walk after the Spirit.

And now, what remains but to try of what spirit we are by this test? Can we gladly do or suffer the will of God? Are our hearts set upon being conformed in all things to the mind of Christ? Try it with reference to our daily pursuits; the professions some are about to choose; and the manner in which we perform the duties of our callings. Blessed is he who lives according to the spirit of his daily prayer: "Thy will be done on earth, as it is in heaven." He who feels in himself that this is his solemn and deliberate endeavour, has *one* great evidence of the Holy Spirit's guidance and presence. There remain several others equally cogent and certain. The next I shall proceed to notice is the *spiritual mind*.

An *obedient will* indeed is the great preparative

for spiritual discernment. "If any man will *do* His will, he shall *know* of the doctrine, whether it be of God." Meanwhile, for *self-knowledge* to the confident and strong; for *consolation* to the contrite and weak hearted; and lastly, for *guidance* in self-discipline to such as are seeking the fellowship of the Spirit, the *habitual surrender of the will* offers a plain, tangible, decisive *test*, as well as *exercise*. "The Lord hath declared His salvation, and His righteousness hath He openly shewed in the sight of the people." Blessed then are they who can testify in their spirit, by the complete and *habitual* subjection of the will; that with the right hand of His Majesty, and the holy arm of His Spirit, hath He gotten Himself the victory over their naturally wayward, carnal, and unyielding hearts.

LECTURE II.

ROMANS viii. 5.

They that are after the Spirit do mind the things of the Spirit.

THE coming of the Holy Ghost upon earth was the temporal completion of the Covenant of Grace. When He had been revealed, no farther counsel remained to be unfolded for the recovery of fallen man; no more to be done for the vineyard[a]. Having loved His own, God loved them unto the end.

By the Incarnation of the only begotten Son, His love was shewn in the greatest of *gifts:* by the death of the Cross it was seen in the extremity of *suffering:* for "His visage was so marred more than any man, and His form more than the sons of men[b]." Nothing remained but to apply the benefit of that great sacrifice to the souls He had redeemed; and for this purpose the Holy Ghost came down from heaven, that He might make a people prepared for the Lord, and abide with the Church of Christ for ever[c].

[a] Is. v. 14. [b] Is. lii. 14.

[c] The Christian is doubly *comforted* of God. The atonement for sin having been accomplished, Christ ascended to the Father to be our Advocate, "the Paraclete," in Heaven, 1 John ii. 1. And

In harmony however with the double nature of the inner man, the office of the Paraclete on earth is twofold. The Holy Ghost is revealed not only as the "Comforter," but also as the "Spirit of Truth." It is His not only to regenerate and to renew—to transform and perfect the will; but it is His also to enlighten the mind, and instruct the conscience—to impart spiritual wisdom; to search even the deep things of God[d].

The distinction of these offices was clearly denoted in the difference of gifts vouchsafed to the Apostles. They partook in fullest measure not only of ordinary *graces*, but of extraordinary powers. "The word of wisdom," whereby are discerned the things of the kingdom of God, was peculiarly *theirs;* according to the promise, "He shall *teach* you all things, and bring all things to your *remembrance*, whatsoever I have said unto you[e]." Again, it was said to them, "He shall shew you *things to come*[f]," and thus the spirit of prophecy became the testimony of Jesus[g]. By the same Spirit also they spake with a *wisdom* which the rulers of the world could not withstand[h].

With these extraordinary endowments however we are not now concerned, farther than as they shew one branch of the office of the Holy Spirit to be

he sent from the Father the Holy Spirit to be our Comforter, "the Paraclete," on earth, John xiv. 16, "who maketh intercession for us with groanings which cannot be uttered." Rom. viii. 26. Under the encouraging symbols then of the Lamb and Dove, the surest pledges have been conveyed to us of acceptance in heaven, and succour upon earth.

[d] 1 Cor. ii. 10. [e] John xiv. 26. [f] John xvi. 13.
[g] Rev. xix. 10. [h] Luke xxi. 15.

the turning men from darkness to light—enlightening the eyes of their understanding—as well as "from the power of Satan unto God."

That such spiritual wisdom is peculiarly the work of "the Spirit of Truth," is evident from this; that the Apostles themselves, though blessed with the personal teaching of our Lord, did not, until He had "led captivity captive, and received gifts for men[i]," realize his essential unity with the Father. "At *that day*," said He, (looking forward to the promise of the Comforter,) "ye shall know that I am in my Father, and ye in me, and I in you[k]." And by the same Spirit, all who *now* believe attain unto the like knowledge; for not only is He the *Comforter* dwelling in them, and sanctifying them to be meet for an habitation of God[l]; but He is also "the *Spirit* of *Truth*," whereby they *know* the things that are freely given them of God[m].

If this be so, one branch of the witness of the Spirit with our spirit must needs be the *spiritual mind*, spoken of in the text. "They that are after the Spirit do *mind* the things of the Spirit." We proceed therefore in the present Lecture to illustrate that mental state, which is referred to by St. Paul, as an express evidence of the presence of the Holy Ghost in the Christian of "full age."

Perhaps we shall obtain a clearer insight into the nature of the spiritual mind, by considering first its opposite, the carnal mind; just as mishapen deformity by the force of contrast sets off more

[i] Psalm lxviii. 18.
[k] John xiv. 20.
[l] Eph. ii. 22 1 Cor. vi. 19.
[m] 1 Cor. ii. 12.

strikingly the beauty of symmetry in the human form. Both seem different states of the same mental faculty, practical reason, or mind employed upon moral or spiritual things. As exhibited in the unbelieving Jews and heathens, the *carnal* mind is characterised by *dislike* of the truth and *unruliness* of thought. The heathen are described by St. Paul as being "without understanding;" as having become "vain in their imaginations[n];" "having the understanding darkened, being alienated from the life of God through the ignorance that is in them[o];" as being fools, though professing to be wise[p]; as not *liking* to retain God in their knowledge, and therefore given over to a reprobate mind[q]. The more educated, we know, treated with scornful incredulity the great truths of the Gospel preached to them by St. Paul; and while they from *intellectual* pride would not submit themselves to the wisdom of God in a mystery; the Jews sinned no less fatally from *moral* repugnance to accept a righteousness not their own; even the righteousness which is of God by faith. If then to the Greeks the Cross was "foolishness," to the Jews it was "a stumbling-block." In the one, the carnal mind exhibited *dislike* of God's *holiness;* in the other, it would not *submit* itself to his revealed *wisdom*.

With respect to the doctrine of the Cross, St. Peter himself offers a striking illustration of "the carnal mind." When first informed that the Son of man must be crucified, he could neither conceive nor

[n] Rom. i. 21. 31.
[o] Eph. iv. 18.
[p] Rom. i. 22.
[q] Rom. i. 26.

admit the counsel of God; he failed alike to understand and to accept it. "Be it far from thee, Lord," might seem the natural expression of human sympathy; but emanating as it did from carnal motives, how severely was it rebuked! "Get thee behind me, Satan; thou art an offence unto me: for thou savourest not, *οὐ φρονεῖς*, the things that be of God, but those that be of men[r]."

The great features then which characterise the carnal mind appear to be moral aversion to the holy truths of God; and an intellectual repugnance to His counsels. And these features will be detected in all its various forms; whether as exhibited by the ignorant heathen, or nominal but unconverted Christian.

Of the former the Apostle bears witness, that they not only do evil things, but *have pleasure* in them that do them[s]. And yet even under the Fall, it would seem that a long and persevering course of sin is required, thus utterly to darken the eye of the soul. They are arraigned for example by St. Paul, as being without excuse; *because* God's eternal power and being might be known from the things that are made. But when they knew, or might have known Him, they "glorified Him not as God.... their foolish heart was darkened: professing themselves to be wise, they became fools[t]."

Perverted then, and powerless as it may be, there is still a *moral sense* in the benighted heathen. Were indeed his eye single as before the Fall, his whole body would be full of light; but by sowing

[r] Matt. xvi. 23. [s] Rom. i. 32. [t] Rom. i. 21.

continually to the flesh, he hath of the flesh reaped corruption[u]. Blind accordingly to the Attributes of God, he is ignorant of his own moral duties. He works uncleanness with greediness[v]. He even thinks God to be such an one as himself[w]. Nay, he transgresses farther: for he lowers Him to the likeness of fourfooted beasts and creeping things: and hath not understanding to say, "Is there not a lie in my right hand[x]?"

The balance indeed between the reason and the passions was originally adjusted to perfection. Since the Fall, reason has kicked the beam; and ever with increasing preponderance has the scale of Concupiscence sunk downward to the earth. Thus the natural man fulfils the desires of the *flesh* and of the *mind*[y]. The carnal reason panders to the animal passions, instead of controlling and elevating them. In the unbelieving, the very mind and conscience is defiled[z]. The sinner calls good evil, and evil good; he puts darkness for light, and light for darkness; he puts bitter for sweet, and sweet for bitter[a]. He is given over to the reprobate mind, to do those things which are not convenient[b].

It would be well indeed if this love of darkness rather than light; this aversion to the holy truth of God in the carnal mind, were confined to the regions of heathenism. But since "the wisdom or sensuality of the flesh, *φρόνημα σαρκὸς*, doth remain, yea in them that are regenerated, *renatis*, or bap-

[u] Gal. vi. 8. [v] Eph. iv. 19. [w] Ps. l. 21. [x] Is. xliv. 20.
[y] Eph. ii. 3. [z] Tit. i. 15. [a] Is. v. 20. [b] Rom. i. 28.

tized[c];" even within the borders of the Christian Church there are men, of whom St. Paul spake even weeping, that they are enemies of the Cross of Christ; whose God is their belly; who *mind* earthly things[d]. If the lust of the flesh and the pride of life form two great classes of temptation in this world, the carnal mind in the former case ministers to *sensual* gratification; in the latter, to *personal* aggrandizement. The votary of pleasure, who devises schemes of varied enjoyment; and the idolater of covetousness, who heapeth up riches and cannot tell who shall gather them; equally employ those faculties, which God has given them for His glory, in the service of Mammon. Both are lovers of pleasure more than lovers of God; both shew the secret aversion of the carnal mind to goodness, holiness and everlasting truth; both have pleasure in unrighteousness.

But are there no indications of the other characteristic of the carnal mind, even unruliness of thought, in those who are called to be saints? When the coarse indulgence of animal passion is restrained, and the *world* has no longer charms to captivate; does not the unruly mind sometimes manifest itself in them that would be spiritual? Is there not a disregard of His ordinances, which, oftentimes proceeding from ignorance or prejudice, and consequent unbelief in their efficacy, may be really fighting against God; and fulfilling the desires of the *fleshly* mind?

The Holy Spirit has not left us without warning against the sinful presumption both of Heresy and

[c] Art. IX. [d] Phil. iii. 19.

Schism. Some, for example, of the Colossians[d], vainly puffed up with the fleshly mind, intruded into things which He had not revealed. They had introduced a voluntary "worshipping of angels," over and above the doctrine which they had received from the Apostle.

How wide a region of heretical error was here carefully marked off, lest other churches should trespass upon it! Yet how truly may it be said of many doctrines of the medieval church, that they intrude into things which they have not seen[e]!

The *cause* moreover of such "will-worship" is no less accurately pointed out; namely, the unruliness of the carnal mind, in being wise "above that which is written[f]." For the principle so enunciated by the Apostle is of wider application, than as used by him merely to reprove *party spirit*. And they who will add to the *written* word the spurious traditions of doubtful antiquity; or the capricious developements of a subtle intellect; seem to fall under the censure of the Apostle, for that vain philosophy and fleshly mind, which are "not after Christ." From this source indeed have flowed all the heresies, which have distracted the church; while the "certain warranty of Scripture" has placed the three Catholic Creeds on the solid basis of Divine *authority*.

There is yet another fruit of the unruly carnal

[d] Coloss. ii. 18.

[e] The assumption of the blessed Virgin, her elevation as queen of heaven—invocation of her and other saints, purgatory, the relief of souls therein detained by the sacrifice of the mass, &c.

[f] 1 Cor. iv. 6.

mind; namely, recklessness of severing the body of Christ. Hence those διχοστασίαι, or standings apart, which the Apostle has enumerated among "the works of the flesh[g]." Concerning the doers of such things, St. Jude has affirmed that they are *sensual*, and have not the Spirit[h]. What marvel then, if these men should utterly disregard that *oneness* of mind and judgment, of which He is the author; and which is so repeatedly inculcated by St. Paul?

I need hardly enumerate the passages in which he enjoins such unity[i]. And if the principle is of perpetual obligation, the present divided state of Christians in regard to the *kingdom* of God, is strikingly at variance with Apostolic precept. Nor can we take refuge in the hope, that there is at least *unity of spirit*, if not *uniformity of sentiment* or discipline. Distinctions without essential differences seem still more wayward and offensive, than where principles are diametrically opposed. In either case, however, the real author of schism is he, who imposes unlawful conditions of communion; or refuses those which are lawful. Upon his head must be the sin;

[g] Gal. v. 20.

[h] Ψυχικοὶ, πνεῦμα μὴ ἔχοντες, (Jude 19.) In throwing off the supremacy of the bishop of Rome, the Crown and Church of England claimed once more their undoubted ancient independence of that See—the "Jus Cyprium" secured to us by Canon viii. of the council of Ephesus: and because the unlawful terms of communion proposed by Pius IV. in his Creed were not received, the Papal church excommunicated us, not we that church. Bulla Pii IV. 87. §. 3. Conc. Trid. It made the schism, not we. "Nec tam discessimus quam ab istis diris, et devotionibus ejecti sumus." Jewelli Apol. Randolph Euch. Theol. p. 171. "Non fugimus, sed fugamur." King James I. Is. Casaub. ad Ep. Card. Perron.

[i] 1 Cor. i. 10.

the work of the flesh is his; and as such it affords no doubtful mark of "the carnal mind" within. To *unruliness* of thought; but not, let us hope, *dislike* of holiness; must be ascribed the divisions and offences, which have disturbed the *organized* unity of the church; and separated those who should, as in the days of old, have walked in the house of God as friends, and taken sweet counsel together[k].

Such then is the carnal mind in some of its ordinary workings; fulfilling the desires of the flesh, or subservient to human passions; both *morally* and *intellectually* repugnant to the wisdom which is from above.

The subject matter of the "spiritual mind" is different; it habitually dwells upon moral and spiritual truths. Neither the inquiries of science nor the wisdom of the world are essentially connected with it. "We have received," says St. Paul, "not the spirit of the world, but the Spirit which is of God; that we might *know* the things that are *freely given* to us of God[l]." "Howbeit we speak *wisdom* among them that are perfect: yet not the wisdom of this world...but the wisdom of God in a mystery[m]."

The spiritual mind then is conversant with the

[k] He who rejects the Universal, Concurrent, Uninterrupted *testimony* of *Apostolic* tradition (*so far as it will go*) as *the* means of ascertaining the "mind of the Spirit" revealed in the Scriptures, throws the Church back on the dictation of an *assumed* infallibility; or casts it loose on the multitudinous sea of *individual opinion;* which (humanly speaking) renders unity of sentiment impossible. By the aid of Apostolic Tradition illustrating Scripture, unity of doctrine and discipline might, under the grace of God, be attained; so far at least as were needful for communion between independent National Churches.

[l] 1 Cor. ii. 12.

[m] 1 Cor. ii. 6.

great truths of revelation, or the application of those truths to civil, social, and individual life. Under the former head, "the mystery of godliness" in all its extent and variety supplies an inexhaustible store of spiritual thoughts. The attributes of God, as displayed in the Redemption of mankind; and in His Triune essence; are themes which never entered into the heart of the natural man to conceive.

The lofty guesses at truth made by heathen moralists: their mistaken views of God's government of this world, as well as of their own moral powers and conditions: shew at once both the *need* and the *blessing* of the Christian revelation. In Immanuel are summed up all the treasures of spiritual wisdom and knowledge. Not only was He the express image of the Father; but the Father in Him wrought the *works;* and the *words* which he spake "he spake not of himself." The Divine nature was thus made palpable to the senses and reason of man; and this manifestation of God has accordingly become, from its reality, certainty, and definiteness, the indestructible basis of spiritual thought; as well as a living rule of daily action. "This is life eternal, that they might *know* thee the only true God, and Jesus Christ, whom thou hast sent[n]." "The Son of God is come, and hath given us an *understanding,* that we may *know* Him that is true: and we are in Him that is true, even in His Son Jesus Christ[o]."

It is no *abstract* idea of goodness then which is thus presented for our contemplation; but Divine truth and holiness embodied, living, tangible, dwell-

[n] John xvii. 3. [o] 1 John v. 10.

ing among us. We have beheld His glory: He has left us an example that we should follow His steps. Hence the spiritual mind will ever be looking unto Jesus, as the Author and Finisher of our faith. It has an unerring standard whereby to judge of every desire, passion, or affection as it arises; and to determine the character of every thought, and word, and deed.

Nor are the *general* relations alone of Father, Redeemer, Comforter, in which God stands to believers, the subject of habitual thought to the spiritual mind. It embraces also the Christian's *own* personal fellowship with the Father, as a *member* of the mystical *body* of His Son. And if by a living faith and the communication of His grace he is joined to the Lord as "one spirit;" if Christ is effectually made to him wisdom, righteousness, sanctification, and redemption: then, since the first fruit being holy, the lump also is holy[p], he is made to sit with Christ in heavenly places; whither He the forerunner is for us entered. The spiritual mind thus takes a lively personal interest in those high themes connected with the manifestation of God in the flesh. They are no longer matters of unimpassioned speculation; but are no less heart-stirring than they are sublime.

There is a passage in the epistle to the Ephesians[q], which in its pregnant brevity comprehends all those subjects, on which the spiritual mind will habitually dwell. The language even of inspiration seems to labour for terms, to express the sublimity of the con-

[p] Rom. xi. 16. [q] Ephes. i. 17—22.

ceptions presented to the Christian's thoughts. The Apostle prays that "the Father of glory may give" them "the spirit of wisdom and revelation in the knowledge of Him: the eyes of *your* understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of His power to *us-ward* who believe, according to the working of His mighty power, which He wrought in Christ, when He *raised Him from the dead*, and set Him at His own right hand in the heavenly places, far above all principality, and power;....and hath put all things under His feet, and gave Him to be the head over all things to the church."

Thus far the relations to us-ward of the Manhood taken into God for the salvation of the world, are marked out as themes of thought to the spiritual mind; but to them he farther adds the contemplation of our own personal hopes, as redeemed of Christ. For he goes on to say, "*You* hath he quickened, who were dead in trespasses and sins;.... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus[q]."

The glorious aspirations of justifying faith are thus the habitual communings with itself of the spiritual mind; and they who have attained to the higher degrees of devout abstraction have at length become so absorbed in such meditations, as almost to be entranced, like the Apostle, into the third heaven;

[q] Ephes. ii. 6.

and scarcely fitted for a season to mingle in the turmoil of this lower world.

While the carnal mind then dwells on the things of sense; the lust of the flesh and the eye, and the pride of life; or perplexes itself with the mazes of heresy and paradox; or expatiates in the self-willed caprices of individual judgment; he who habitually minds the things of the Spirit is elevated by Him to congenial meditations; and is changed into the likeness of the Divine goodness by sympathetic and progressive sanctification. "We all," says St. Paul, "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord[r]."

It can hardly be necessary to remark how this elevated tone of mind will find its natural expression in fervent and constant *prayer*. The Christian's meditations must lead to his communing with God, if they be the work of God's Spirit. And it is thus that St. Paul connects knowledge with love and faith, when he charges the Colossians, "Let the word of Christ dwell in you richly in all *wisdom*; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord[s]." So will they who fear the Lord speak often one to another concerning spiritual things; and a book of remembrance will be written before Him for them that fear Him and think upon His name; and they shall be His in the day when He maketh up his jewels[t].

Such is a faint outline of the spiritual mind in its

[r] 2 Cor. iii. 18. [s] Coloss. iii. 16. [t] Malachi iii. 17.

contemplative functions; which delights in the law of the Lord, and in his law doth meditate day and night[u].

But there remains to be considered the *practical* wisdom of the faithful and wise steward[v]; or the application of evangelical truth to the affairs and conduct of daily life.

And here also, no less than in its habitual subjects of thought, will the spiritual mind give clear evidence of the Divine Monitor within. There is an intuitive judgment of right and wrong; truth and error; "lawful" and "expedient;" which they, and they only possess, whose senses have been exercised by reason of use to discern both good and evil[w].

If we consider the various influences which tend to warp the judgment; the example of the world, self-interest, the fears and hopes of ambition; then to *see* Truth clearly, and *hold* it with patient firmness; yea, and if need be, to *state* it without reserve,—in the face possibly of popular opinion, or interested power, —this is one of the decided triumphs of the spiritual mind.

But perhaps its severest trial arises not from without the Church, but from within. The spirit of the world and the Spirit of God are so opposed to each other, that sincere minds can hardly be so far warped, as to put aside the plain decisions of God's word in their converse with mankind. Indolence or timidity indeed may render men unwilling to bear their testimony against worldly selfishness or vanity as boldly as they ought. They may be silent when they ought to speak;

[u] Psalm i. 2. [v] Luke xii. 42. [w] Heb. v. 14.

but they can hardly dare to contradict the written declarations of God's will. It is therefore from within the Church, and in the things of the kingdom of God, that the spiritual mind is most severely proved. Many good men, for example, have confessedly embraced some portion of religious *error*. Many more have laboured to effect good ends by *faulty* means. Again, how hard is it, to run counter to the opinion of the world, in regard to the lawfulness, or expediency of some favourite *amusements* or occupations. And yet try them by their tendency to forward the kingdom of God, which we daily pray may come; and we shall soon find their utter incompatibility with spiritual mindedness.

For characters indeed of an elevated cast, it must be either from the subject-matter of revealed truth; or its application to civil, social, or religious life, that their probation comes. The flesh and the world for *them* have no charms; but to influence opinions for the glory of God; to lead mankind; to operate changes in society with the hope of doing good; these are the glorious ends for which they desire to live, or are content to die. But still the *spiritual* mind may be warped by the love of power; or by the consciousness of influence; no less than the *carnal* mind by pleasure, or gain, or vanity. Such trials the Scriptures themselves lead us to expect in the last days; when that wicked one shall be revealed, "whose coming is after the working of Satan, with all power and signs and lying wonders[x]." There may yet come "strong delusions" which shall test

[x] 2 Thess. ii. 9.

both the faith and discernment of the spiritually minded. Another gospel may be preached than that which St. Paul preached. But amidst such seducing spirits, we are warned still to hold fast the *form of sound words* in faith and love which are in Christ Jesus[y]; to continue in the things which we have learned, and been assured of, knowing *from whom* we have learned them; and that the *Holy Scriptures* are able to make us wise unto salvation through faith that is in Christ Jesus[z].

Evil principles of an insidious nature may characterise the religion of this our day; and put to the test the wisdom of the spiritual mind. Of these it may be profitable to point out some of the more prominent. To do evil that good may come; to let the end justify the means; to sacrifice principle for the fear of man, or to please him; are ways of worldly wisdom which have seduced men of every communion. They have even been elevated into principles of religious conduct by such as profess the deepest reverence for the name of Jesus, and devotion to His cause[a].

The history of the Church at large teems with examples of men great in their generation, who have either by God's grace *held fast* their integrity in trying times; or who, on the contrary, have *swerved* from the high standard of Christian truthfulness. Not a few names in our own communion might be mentioned, venerated for that firm spi-

[y] 2 Tim. i. 13. [z] 2 Tim. iii. 14, 15.

[a] See the case of Riembauer, a Bavarian priest, and his testimony to the effects of the teaching upon his mind of the Jesuit Sattler.—*Edinb. Review*, No. 166.

ritual mind, which neither worldly interest; nor speciousness of argument; nor the seductions of power, could move from their steadfastness. They followed that course which they deemed agreeable to the will of God, and for the lasting good of His Church.

How many, on the contrary, in the religious and political changes of our country, have stifled their opinions for temporal advancement; and complied with an order of things against which their hearts revolted! Surely such weakness savours little of the spiritual mind. And have we not ourselves witnessed religious engagements taken in one sense, wrested to another;—finally to be abandoned altogether?

Have not the landmarks of Theological opinion been obliterated or obscured; in order to approximate, if not amalgamate, systems which are *essentially* opposed?

Has not Language itself been stripped of its definite meaning; or palpably *evaded*, in order to favour opinions it was intended to exclude[a]?

Has not the Pastoral office itself been tainted with suspicion: while the liberty has been claimed of *holding* opinions inconsistent with the express obligations of the preacher?

And what shall we say of that *stealthy* system of proselytism; in which parental confidence has been

[a] Thus baptismal regeneration, not to specify other instances, has been denounced as a *heresy*, in spite of the letter of the IXth Article, and the spirit (as well as letter) of the baptismal office. *Renatis* is rendered in the English version of the IXth Article by "regenerated" and "baptized." Hence it follows, that in the minds of our Reformers those terms were synonymous; whatever may *now* be thought of the doctrine by some few members of our Church, who profess to follow their steps most closely.

abused; and the sacred ties of domestic authority and affection been artfully and cruelly broken? And are such methods of acting, I would ask, compatible with the spiritual mind[b]? The Pharisees compassed sea and land to make one proselyte; but He who came to bear witness to the truth spake ever *openly* in the temple and the synagogue, and in secret said nothing; thus "providing," in his own example, "things honest in the sight of all men." And such surely should be the conduct of His ministers, if the Spirit of truth be in them; and they possess the spiritual mind in its integrity.

It is not, believe me, without great heaviness and sorrow of heart, (God knoweth,) that I refer to these things; not as wishing to *judge* any thing before the time: but desirous to bring before you, in the way of *suggestion*, the question, how far they, who really mind the things of the Spirit, can be guilty of such methods of acting. To me, at least, they seem at variance with the mind, which is after the Spirit. They appear inconsistent with *moral rectitude;* and so give occasion to the enemies of God to blaspheme. Religion is thus wounded through the sides of its professors; nor can other marks of spirituality atone for, or remove the stigma justly attaching to such perverted principles. Truth herself repudiates the support of such auxiliaries; and the appropriate punishment of all tampering, (from whatsoever side it comes,) with moral rectitude of mind, seems to be; "that men

[b] The case of the daughter of the Netherlands minister at Turin; and the conduct of the Archbishop of that see, with reference to her concealment in a convent, illustrates this assertion; not to mention other recent instances of the same sort.

should "believe a lie," "because they receive not the love of the truth[c]." Surely in the fiery trial which the visible Church of Christ seems at present undergoing, the spiritual mind is severely exercised. To discern the truth,—the whole truth, *once* for all delivered to the saints,—respecting the kingdom of Christ; and to hold it fast; neither conceding, nor compromising, nor explaining it away; whether in doctrine or discipline: this is our daily; I may say, hourly task.

At such a *crisis* it is well to remember that them that are *meek* God will guide in judgment; and to follow David in spirit, when he says, "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child[d]." The Scriptures of God interpreted by Apostolic practice; so far as that can be reasonably ascertained; will cut off the *inventions* of men, whether in the way of positive addition, or fancied developement; as well as the caprices of individual opinion. But after all, "the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned[e];" and such a frame of mind habitually present will be the first object of one who "minds the things of the Spirit." Some things he will be content to "see through a glass *darkly*:" yet he will never "handle the word of God *deceitfully*; but by manifestation of the truth" he will commend himself "to every man's conscience in the sight of God."

[c] 2 Thess. ii. 10. [d] Psalm cxxxi. 1. [e] 1 Tim. i. 5.

Such is a brief sketch of the nature and working of the spiritual mind. That it is the work in us of the Spirit of God, Scripture and Experience alike testify. St. Paul's mission was to "*open the eyes*" of the Gentiles, "and *to turn them from darkness* to light[f]." And believers are said by St. Peter[g] to be a "peculiar people," that they should shew forth the praises of Him, who hath called them *out of darkness* into his marvellous light. On the other hand, unbelievers have "the understanding darkened, being alienated from the life of God through the *ignorance* that is in them, because of the *blindness* of their heart[h]." It cannot be then from *itself* that the enlightenment of the mind in spiritual things proceeds. It must come from a power *without* and *above* us. That power is "the Spirit of Truth," who descended from the Father to lead us into all truth. He enlightens the understanding as well as converts the soul; and his teaching is often wonderfully manifested in the clear views and lively hopes of the unlearned Christian; while they who are wise in this world's conceit are ever learning, and never able to come to the knowledge of the truth. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

And since the Holy Spirit is the real teacher of spiritual wisdom, it follows that our *experimental* knowledge of evangelic truth will be in proportion to our advance in holiness. While the "natural man" is strong in us; and it is strong, until by a realizing faith Christ is made unto us wisdom and

[f] Acts xxvi. 18. [g] 1 Peter ii. 9. [h] Eph. iv. 18.

righteousness and sanctification and redemption; the things of the Spirit will be "foolishness" to us. They are *spiritually* discerned, and we cannot know the mind of the Spirit, until He hath planted in us the love of holiness: until the love of God is shed abroad in our hearts. To seek religious truth through the *intellect* alone will be vain, as it is presumptuous. Religious *information* may be so acquired, but not experimental *knowledge;* a cold and lifeless theology; a lesson of the memory, but not the power of God unto salvation in the believing heart; a pale marble image, instead of the living animated reality.

Imagine then for a moment one who is endued with this great gift of God, even a spiritual mind; the Christian sage, the true philosopher; the beginning of whose wisdom is the fear of God, and the perfection of it conformity to the mind of Christ. View him in his Mental, Spiritual, and Practical character: his intellect elevated, expanded, conversant with the sublime truths of Christian Theology—God's revealed nature and dealings with a lost guilty world; not speculating upon them with careless indifference, or babbling of them under unreal excitement and self-deceiving vanity; but with grateful love towards the Creating, Redeeming and Sanctifying God of love.

From the contemplation of the Almighty in his relations to his fallen creatures, He will pass on to the destiny of believing, repenting, obeying man. The second Adam, the Lord *from* heaven;—ascended *into* heaven.—and invested with all power *in* heaven and on earth, opens to him a grandeur and va-

riety of thoughts matchless in the range of human speculation. What are the views of the statesman or philanthropist, embracing as they do the earthly well-being of kingdoms and generations, compared with the prospects which bring all heaven before our eyes? If the glory of our country is calculated to fill the patriotic mind with interest; what kingdom is there to compare with the universal kingdom of Christ; and the restoration of His Israel, when the fulness of the Gentiles is come in? No wonder that they, whose minds are habitually conversant with such contemplations, view with comparative indifference the jarring interests, and selfish struggles of classes or nations.

But he who minds the things of the Spirit is not merely a *contemplative* being; not only able to discern between good and evil, true and false, right and wrong, by reason of having his senses exercised in such subjects; but he is eminently *practical*. It is *his* privilege to pursue right ends by right means; and with a tempered energy to overcome with good the evil designs of worldly men. And if few there be, who are eminent examples of this great grace, let us remember that it is the result of long probation and patient experience in well doing; not in *some*, but in *all* the branches of Christian conversation. He must have added to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity[i]. "He that

[i] 2 Pet. i. 5.

lacketh these things is blind, and cannot see afar off[k]." He has little of that spiritual mind or discernment, which is the result of continuance in well doing; and diligence to make our calling and election sure.

And if holiness be the true source of that wisdom which they have, who mind the things of the Spirit, not less excellent are its fruits towards them that are "without." "The wisdom that is from above is first pure, *then* peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy[l]." Perhaps no human being exhibited more of this grace than the great Apostle, whose statement of the evidences of the Spirit we are endeavouring to illustrate. When Barnabas, for example, his fellow apostle; and Cephas, afraid of the brethren from Jerusalem, dissembled the truth of the Gospel; how eminently did the spiritual mind shew itself in St. Paul! What clearness of view, what sincerity of purpose, what trueness of courage, what sternness of determination, and yet withal "meekness of wisdom," were required to rebuke St. Peter before them all, without making a breach in the Church; and separating the Jewish and Gentile Christians into rival and contending sects!

Again, how clearly was the same spiritual judgment evinced as to things offered to idols; the propriety or inexpediency of circumcision in the case of Timothy and Titus; above all, in asserting the superiority of Charity above every other spiritual gift. There are many other examples, which your

[k] 2 Pet. i. 9. [l] James iii. 17.

own recollection will supply; but it may be well to notice the firmness of purpose shewn in his refusal to take with him a second time John, whose surname was Mark; because he had once turned back from the work.

And who is sufficient for such spiritual discernment, or for the habitual thoughtfulness of the spiritual mind, but one in whom the Holy Spirit hath made his abode; enlightening his mind, subduing his passions, and disciplining his will to obey in all things the will and mind of God.

He then who is thus taught of God hath the witness in himself that he is after the Spirit. The Spirit beareth witness with his spirit by his *minding* spiritual things. Combined with the other evidences of the Spirit's indwelling, this may assure him that he is indeed a temple of the living God; a chosen vessel in the household of faith; a lively stone of the spiritual building. Blessed then is he who can thus trace in himself the witness and work of the Spirit. The remaining signs of His sanctifying presence, we shall proceed to treat in their natural order; and select accordingly as the first of them the Spirit of adoption, whereby we cry, Abba, Father.

LECTURE III.

Rom. viii. 15, 16.

Ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

WE have here brought before us a fresh branch of the internal evidences, whereby the presence of the Holy Ghost in the Christian may be discerned. The inquiry is transferred from the region of intellect to that of feeling and affection; and under the grace of Adoption, a new and blessed relation to the Father of spirits is unfolded.

In the pursuit even of spiritual knowledge, there must in this world be a limit. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known[a]." The Holy Ghost therefore, as the Spirit of Truth, will make manifest to the spiritual mind only *in part* the things, which are "freely given to us of God." But in His power over the heart, as the Comforter, who shall say to what height of angelic purity, or

[a] 1 Cor. xiii. 12.

seraphic love, He may elevate His saints even on earth? Who, for example, can fix the measure of divine grace which rested on the mother of our Lord; or upon the beloved disciple to whose filial care she was consigned at the cross? And yet how immeasurably *below* the glory of the only begotten Son, to whom alone the Spirit was given without measure; and at whose feet, in the vision, the same beloved disciple fell as one dead[b]. Nevertheless, on both the Holy Spirit had indelibly impressed the seal of the living God. In both "the Spirit of adoption, whereby we cry, Abba, Father," was shed abroad in their hearts.

In the present Lecture I purpose to consider both the *nature* and *effects* of *this* witness of the Spirit with the spirit of the Christian who is of full age; the habitual temper of filial love towards God. And if its *consequences* are of that transcendent blessedness as to realize the bold figure of Scripture, making us "kings and priests unto God;" we shall doubtless be led from such thoughts to pray earnestly for fuller communications of the grace; and be constrained to live more diligently according to the standard of our high calling in Christ Jesus.

In considering the *nature* of this witness, we are led to remark that it is not, as fanatics have imagined, an inward voice *sensibly* and *immediately* assuring the believer of his adoption. Such inward communications may possibly have been granted to the apostles; but for assurance of their final acceptance they were not needed. St. Paul appeals

[b] Rev. i 17.

to no such ground of confidence in his farewell to Timothy. On the contrary, he appeals to the reality of his faith evinced by the course of his past life. "I have fought a good fight, I have finished my course, I have kept the faith: *henceforth* there is laid up for me a crown of righteousness[c]:" according to the promise of our Lord, "he that endureth to the end, the same shall be saved[d]."

And when the messenger of Satan was sent to buffet him, he was strengthened to endure it; not by an inspired assurance of his adoption, but of the sufficiency of the grace given to him; and that the strength of Jesus would be made perfect in his weakness[e]. The witness of the Spirit then in this case was not the supernatural communication of inward certainty, but the power of the Spirit: to be testified by more entire conformity of his life to the will of God.

Nor does the original language of the passage: "the Spirit itself beareth witness with our spirit, that we are the children of God[f];" imply any such direct, sensible, inspired communication. The compound *συμμαρτυρεῖ*[g], (translated, "beareth witness with,") seems to express little more than the simple verb. Thus the Gentiles, says St. Paul, shew the work of the law written in their hearts, "their conscience also bearing witness," *συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως*[h]. And if the voice of their conscience, either excusing

[c] 2 Tim. iv. 7. [d] Matt. xxiv. 13. [e] 2 Cor. xii. 9. [f] Rom. viii. 16.

[g] It is used by St. Paul in three out of the four instances in which it occurs. Rom. ii. 15. viii. 16. ix. 1. Apoc. xxii. 18.

[h] Rom. ii. 15.

or accusing them, bore witness to the work of the law written in their hearts; in like manner, the Spirit of supplication, which cries, Abba, Father, is a witness to the Christian of his adoption.

St. Chrysostom indeed distinguishes between the prayerful[i] spirit of adoption, which is a gift, and the[k] *Spirit itself*, the Author and Giver of it. The cry, "Abba, Father," is traced through the one up to the other; and the combined voice of both gift and Giver is considered the joint witness to our adoption. There is however apparently no more immediate or sensible inspiration intended by him, than is evinced in the effectual fervent prayer of every righteous man[l].

When therefore with fervency of devotion and realizing faith we call upon God as our Father, we may recognise the Holy Spirit bearing witness with

[i] *πνεῦμα υἱοθεσίας ἐν ᾧ κράζομεν.*

[k] *αὐτὸ τὸ Πνεῦμα.*

[l] The spirit of adoption is claimed by him for all who are baptized*, priests and people, governors and governed. They are all, he says, alike commanded or encouraged to use the Lord's prayer; and when under the godly motion of the Spirit they use this baptismal privilege, they evidence their adoption, both by so doing, and by the Spirit moving them to it. There is nothing here of a fanatical claim to conscious, inward, immediate inspiration.

* Chrysost. in Ep. ad Rom. c. viii. hom. xiv. Contrasting the Christian's privileges with those of the Jews, he says, *Οὐδαμοῦ τοῦτο εὑρίσκομεν αὐτοὺς καλοῦντας τὸ ῥῆμα, τὸν Θεόν· οὐδὲ εὐχομένους οὕτως. ἡμεῖς δὲ ἅπαντες καὶ ἱερεῖς καὶ ἰδιῶται καὶ ἄρχοντες καὶ ἀρχόμενοι οὕτως εὔχεσθαι ἐκελεύσθημεν· καὶ ταύτην πρώτην ἀφίεμεν φωνὴν, μετὰ τὰς θαυμαστὰς ὠδίνας ἐκείνας, καὶ τὸν ξένον καὶ παράδοξον τῶν λοχευμάτων νόμον.*

Τί δέ ἐστι, τὸ πνεῦμα τῷ πνεύματι συμμαρτυρεῖ; ὁ Παράκλητός, φησι, τῷ χαρίσματι τῷ δεδομένῳ ἡμῖν· οὐ γὰρ τοῦ χαρίσματός ἐστιν ἡ φωνὴ μόνον, ἀλλὰ καὶ τοῦ δόντος τὴν δωρεὰν Παρακλήτου· αὐτὸς γὰρ ἡμᾶς οὕτος ἐδίδαξε διὰ τοῦ χαρίσματος οὕτω φθέγγεσθαι.

our spirit by His gift, the prayerful spirit of adoption. But this is a witness not peculiar to the Apostolic age. It is applicable to all believers, and available to the end of the world. Though not the infallible voice of direct inspiration, it is a sufficient evidence of the Spirit's presence for the comfort of the individual; enabling him to "rejoice in hope" as well as to be "patient in tribulation."

We *pass* on from its nature to its effects upon the inner man: "Ye have not received the *Spirit of bondage* again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

The apostle here contrasts the spiritual condition of the Jew, with the happier state of the believer in Christ; the Spirit of *bondage* with the Spirit of adoption. Whatever then be the value of the Mosaic dispensation as a code of morals, and a revelation of the attributes of God, He at least who gave it has designated its spirit as one of bondage: and the Mediator of the new covenant has pronounced, that the greatest of its prophets was less than the least in the kingdom of God.

The superiority of the latter consists not only in his wider range of spiritual *knowledge*, but in the enjoyment of higher spiritual endowments. Not only had many prophets and righteous men desired to *see* those things that ye see, and to *hear* those things that ye hear, and heard them not[m]: but the elements of the law were "beggarly" as compared with "the principles of the doctrine of Christ."

[m] Matt. iii. 17.

They were but shadows of those good things of which He was the substance. They were but the schooling, to bring the Jews to Him, who alone could make them perfect as regards the conscience. Indeed, the "wondrous things" of the Gospel—God manifested in the flesh, and the Comforter proceeding from the Father and the Son—are such as neither imagination in its most daring flight, nor hope in its boldest aspiration, could attain unto. The love of God in Christ for man "*passeth knowledge*;" and the confession of the Apostle is not a figure, but the sober statement of evident truth, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him[n]."

Contrast the Evangelic with the Legal revelation of His attributes. It is true that He proclaimed Himself as "keeping mercy for thousands;" and yet He appeared in *fire* to Moses at the bush; upon the heights of Sinai; and on the sands of the wilderness. The broad plates of the altar were a fearful reminiscence to the congregation of Israel of His vengeance. They must needs have impressed upon the thoughtful Jew "the terror of the Lord." And when the Lord passed by before Moses, and "proclaimed, The Lord, The Lord God," He warned him that his name was Jealous; that he was "a jealous God[o];" and that He would do "a *terrible* thing" with his people, in driving out before them seven nations for their sins. They beheld therefore in the Covenant made with them at once the goodness and the

[n] 1 Cor. ii. 9. [o] Exod. xxxiv. 14.

severity of God; goodness to themselves if they continued in his goodness; but severity, intense and absolute, on them that fell. The attributes of Justice, Holiness, Truth, and Power, were written in characters of fire upon the walls of the tabernacle, and the pages of the law. Mercy and long-suffering indeed were not shut out; but in the denunciation, "Cursed is every one that continueth not in all things which are written in the book of the law to do them[p]," obedience complete and unfailing was required; and *death* as the recompense of reward was denounced upon the transgressor. *They* knew God then in the most awful of his attributes. To *us* He is revealed as Love.

That awful penalty, moreover, placed a yoke of bondage upon the Jew, from which his heart could never be free. If the weakness of the flesh hindered the fulfilling of the law, there was no means of freeing the conscience from a sense of guilt to serve the living God. It was "not possible that the blood of bulls and of goats should take away sins," and so the sentence of death hung over even the righteous, as a burthen too heavy to bear; as a bondage of fear from which he could never be released[q]. Well might the prophet describe the "acceptable year of the Lord" as proclaiming "liberty to the captives, and the opening of the prison to them that are bound[r]."

Nor was the spirit of bondage experienced only the fear of death; unrelieved, as this is to us, by the hope of a resurrection of the body. It was wrought into the very tissue of life, and gave a mournful

[p] Gal. iii. 10. [q] Heb. ii. 15. [r] Isai. lxi. 1.

colouring to the whole. In the religion of the Jew there was a servile spirit. He was hemmed in and constrained by laws and ordinances. "Touch not, taste not, handle not," met him at every turn; and though the secret grace of God, no doubt, frequently turned these restraints into a discipline of godliness, still they too often were perverted to Pharisaic formality, and ministered to an unrighteous pride. The language indeed of the prophets, as well as of "the sweet Psalmist of Israel," might have corrected this tendency of a stringent law. With *him* the sacrifices of God were a broken and contrite heart; or the offering of thanksgiving and a willing spirit. All other oblations without these he knew to be in vain; but the pride and corruption of the natural heart so far prevailed with the Jewish people, as to substitute for a spiritual worship petty observances and external decency; "which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation[s]." And perhaps we trace in their dulness of spiritual apprehension, and their want of faith, the unhappy evidence of that "bondage," from which our blessed Saviour redeemed his people, and set them free by the Spirit of adoption.

And yet how reluctantly did they surrender the obligations of the law; and abandon that mid-wall of partition, behind which their selfish pride would still have entrenched itself! By allegory, therefore, by argument, by exposition of prophecy, by just sarcasm, by bold reproof, yea, even of his fellow-

[s] Heb. ix. 10.

apostles, by concession at one time, by resistance at another, in all and every way, St. Paul shewed that the law made nothing perfect; that the covenant from Sinai gendered to bondage[t]; while Jerusalem from above alone is free, "which is the mother of us all." To as many as *believe*, he testified that God had given power to become his Sons. They had therefore received, not the Spirit of bondage to fear, but the Spirit of adoption, whereby they might cry, Abba, Father!

Surveying then the bondage of the law, we have seen that it reached both to body and soul; to time and to eternity. As it pervaded life, so it ceased not with death. The freedom therefore conferred by "the Spirit of adoption" was equally extensive and enduring. "Christ hath redeemed us from the curse of the law, being made a curse for us[u];" "that we might receive the adoption of sons[x]." As then we are no longer under a curse, so we are no more servants, but sons. The sting of death is taken away; the sentence of death is cancelled; for there is "now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit[y];" and the blessing also of Abraham has come upon the Gentiles, through faith in Jesus Christ.

The *worship* also of the Christian is free and spiritual. No longer a servant, he is released from the trammels of a costly and burdensome ritual. Time and Place, Method and Ceremony, are no longer of

[t] Gal. iv. 24.
[u] Gal. iii 13.
[x] Gal. iv. 5.
[y] Rom viii. 1.

the *essence* of divine worship. "The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him[z]." Within the temple of the spiritual mind, and on the altar of the renewed heart, the Christian sacrifice of prayer and praise must now be offered up. The breathing of the Spirit within ascends in place of the incense of old: to be presented by our great High Priest, for a sweet smelling savour and acceptable oblation through His alone meritorious sacrifice.

Out of condescension indeed to the weakness of the flesh, *besides* His written word, He has ordained a visible and *organized*[a] Church; an authorized ministry; holy mysteries as pledges of His love; and the day of His resurrection to be kept holy. These are the appointed means and channels of His grace; supports to our wavering faith and flagging devotion. Still they are but means, however valuable; they are but as the setting of the jewel, distinct from the "goodly pearl" itself; inferior and subordinate. "He that is joined to the Lord is one spirit[b]." He has fellowship with the Father and the Son[c]. Not only in

[z] John iv. 23.

[a] Not a mere number of believers in the aggregate, without system or coherence of parts, or mutual dependance; but a body, "fitly joined together, and compacted by that which every joint supplieth;" such as the kingdom of Christ *was* under the united government of the Apostles; and such as the Church *might* be *now* under their successors; independent national churches being in communion with each other under their own bishops; and "the Powers that be."

[b] 1 Cor. vi. 17.

[c] 1 John i. 3. This fellowship of the saints, though formed originally within the bosom of the Catholic and Apostolic Church, is yet not coextensive with it; nor even confined (if we may venture to judge on such a point) within its pale. The wind bloweth where

the temple or synagogue, but in the lonely wilderness, on the bleak mountain-top, the darkness of the night, or stillness of the dawn, did the Son of man offer up his prayers to God.

The loss or absence then of ordinary means cannot hinder the free spirit of those who are begotten of God from communing with Him; and pouring forth at the feet of Jesus the strong entreaties of an earnest heart. The flesh, no doubt, is weak, though the spirit be willing; and for this reason, a Sacramental character has been mercifully added both to Christian fellowship and Christian worship. The service of God has been enshrined, even since the coming of the Holy Ghost, in a visible temple; the church or congregation of professed believers, with its overseers and elders and deacons; ministering outward signs as means of grace to *faithful* partakers; witnessing *to* the canonical Scriptures; teaching *from* those lively oracles the truth as it is in Jesus; and presenting to the eyes of men every where a *sign* that God has sent His Son to be the Saviour of the world. But let us not mistake these things for the *essence* of worship.

it listeth, and we hear the sound thereof, even amongst those who, unmindful, or regardless of visible catholic unity, appoint a ministry and service of their own devising. With what peril to salvation; with what loss of spiritual blessing; with what defectiveness of religious attainment, such *isolation* may be attended, will be best known at the great day. Meanwhile, since our lot has fallen to us in fair ground, and we have a goodly heritage in our Reformed branch of the Apostolic Church, let us be thankful, but not "highminded;" leaving to the Holy Spirit to do what He will with his own gifts, but candidly acknowledging, *wherever* we find them, the *fruits* of His sanctifying presence.

In themselves, unless made effectual to the worshipper by the Holy Ghost, they are as much "weak and beggarly elements," as the corresponding sacraments of the Law. The passover and circumcision; the ordinances of divine service; the meats and drinks and divers washings; the days and months and years to be observed; the stated fasts, and new moons, and incense, became not only an intolerable yoke to the Jew; but God was "weary to bear them," when substituted for purity of heart and spiritual worship. The great law of Christian service is, to worship God in spirit and in truth. The Spirit of adoption has exchanged the *servile obligation* of *duty* for the *free devotion* of *filial affection*. "My son, give me thine heart[d]," is the Lord's requirement, and the Spirit of adoption replies, "Abba, Father." It realizes the language of the Psalmist, "An offering of a free heart will I give thee, and praise thy Name, O Lord, because it is so comfortable[e]."

If these are the immediate effects of the Spirit of adoption on the inner man, there are others also neither remote nor uncertain. Wonderful as is the relation, thus created; when realized by faith, it fills the heart with unspeakable joy. It is indeed so great a gift that we are slow to appropriate it; satisfied if we might be as *hired servants* in the house of God. But while we are yet a great way off he receives us as *sons*. He clothes the ruined prodigal, and satisfieth his hungry soul. He reassures him by the kiss of peace. And not as when Moses put on a veil, because the children

[d] Prov. xxiii. 26. [e] Psal. liv. 6.

of Israel could not steadfastly behold his face for the glory of it[f]; but we all, with open face, behold as in a glass the glory of the Lord[g]. We are invited as adopted sons to draw near to God. We have "*boldness* to enter into the holiest by the blood of Jesus:" to join with the general assembly of the first-born, and an innumerable company of angels, in offering the sacrifice of praise to our Father which is in heaven. We are no more servants but sons; heirs of God, and joint-heirs with Christ; no longer have the Spirit of bondage to *fear*, but the Spirit of adoption, whereby we cry, Abba, Father.

The promise even of the life that *now* is, as well as of that which is to come, is thus realized to the Christian: for our natural state, as outcasts from paradise, is one of unrest and fearfulness. The imagery by which this life is depicted in the Scriptures denotes any thing but ease and tranquillity. It is a pilgrimage, a warfare, a sojourn. All around us is in a state of flux and decay. The great and sore wilderness which lay between Egypt and Canaan is a lively type of our lot on the earth; of the toil and disquiet to which we are subject. But to the wearied Israelite, the presence of the cloud by day and the pillar of fire by night gave strength and confidence; whether he sojourned in his tent, or journeyed onward when the cloud removed.

And what though *we* walk by faith and not by sight? have we not in the Spirit of adoption a very present help? Have we not the Spirit itself, the true Comforter; whose presence in ourselves and with his

[f] Exod. xxxiv. 28; 2 Cor. iii. 7. [g] 2 Cor. iii. 18.

Church should give us *quietness* and *assurance* for ever? He who has this witness; supplicating in the Spirit, "Abba, Father," and keeping himself as a son of God unspotted from the world; he cannot be soon shaken in mind. His heart standeth fast and trusteth in the Lord. He knows that God will "avenge his own elect, which cry day and night unto him[h]." He will hide them privily by his own presence from the provoking of all men. He will keep them secretly in his tabernacle from the strife of tongues[i].

Such doubtless was the support of holy men of old, who endured a great fight of afflictions. And the same comfort will the sons of God in our day find in the Spirit of adoption, amidst the multitude of *social* evils; and the offences which distress and perplex them, as subjects of His visible kingdom. "Cast down," they may be, "but not in despair;" while they evidence their adoption by "bearing about in the body the dying of the Lord Jesus;" being crucified with him unto the world. Even when chastened, they feel that He dealeth with them as *sons*. And while the earth is heaving with convulsive throes, and the passions of mankind seem ready to burst forth and dash the social fabric in pieces, they know that "all things work together for good to them that love God;" and that nothing can separate them from His love which is in Christ Jesus our Lord. Their inheritance is far away. None can take it from them. They are heirs of God and joint-heirs with Christ. They are content therefore to suffer here with Him, that they may also be glorified together.

[h] Luke xviii. 7. [i] Psalm xxxi. 22.

Nor have they merely a vague and shadowy hope of of spiritual joys, in some future state of disembodied existence. Redemption of the *body* from the bondage of corruption into the glorious liberty of the children of God, is part of the purchased possession guaranteed to the sons of God by the Spirit of adoption. In the resurrection they will be as His angels in heaven. This hope is a strong tower amid the troubles of the world. The righteous runneth into it and is safe.

But the greater the blessings which flow from the Spirit of adoption, so much the more awful does it become, to *mistake*, or *abuse*, or *profane* it. And therefore it may be profitable to set before you some *tests*, not only of the reality of this witness of the Spirit in ourselves; but *safeguards* against any fanatical abuse of it.

Nor need we be reluctant to enter upon this task; for they are neither fanciful nor inoperative. The work of the Holy Ghost in those who have come to years is ever testified by its fruits. The profane and careless have no right to think themselves under His guidance, until they are converted. And the fervours of the fanatic are equally without foundation, unless accompanied by real holiness of life. Truth repudiates whatever is either *forced* or *fictitious:* and the Spirit of truth must spurn the self-delusion of *excitement*, no less than the coldness of *formality*. The evidences then of the Spirit of adoption must be clear and undoubted; and this character especially appertains to that mentioned in the text; the cry, "Abba, Father."

Its entire sincerity indeed is cognizable alone by Him to whom it is addressed. But can that cry long be counterfeited? At all events, they who *never* pray, or who pray *not with* the spirit as well as the understanding: who use the words of knowledge without the unction of devotion; *they* cannot pretend that the Spirit beareth witness with their spirit that they are the children of God. Even the Lord's prayer may thus be desecrated by familiarity of use; and the grieved Spirit refuse to own it as the expression of filial love.

The privilege indeed of thus approaching the Almighty is so wonderful, that the conscience-stricken sinner feels, like Lazarus at the gates of Dives, too poor and naked and miserable thus to obtrude within the precincts of heaven. But since it is God himself who crowns us with this glory and honour, giving the adoption of sons; since Christ himself is not ashamed to call us brethren[k], it is only weakness of faith which checks such an outpouring of the heart. With Jesus as our High Priest and Advocate, thus to call upon God becomes possible even to the *broken* and *contrite* spirit.

But alas for those who profane that blessed relation, and claim the privilege of sonship without in some degree experiencing the filial love which it implies! The very term κράζομεν expresses earnestness, importunity, truth, devotion. It describes the prayer of the poor in spirit; of those who hunger and thirst after righteousness; longing to be delivered from the bondage of sin, and to become sons, not in name

[k] Heb. ii. 11.

only but in reality. It breathes reverence and godly fear, without servile dread. He who *thus* prays may *repose* tranquilly on the love of his heavenly Father; and the intercession of One, who is better to him than a brother. If we, being evil, know how to give good gifts to our children, how much more shall our heavenly Father give His Holy Spirit to them that ask Him[1]?

But there is another and *outward* evidence of the Spirit of *adoption*, which strikes the eye even of the passing stranger; namely, the thorough transformation of the renewed heart. That the Spirit of adoption makes a *new creature* of every son of God, no one who is conversant with the details of their spiritual life can for a moment doubt. Such characters indeed are often for a time the objects of suspicion, wonder, compassion, or ridicule; but when one like the great Apostle of the Gentiles, from having been a blasphemer, confesses the faith which once he persecuted; and not only so, but crucifying that fierce spirit, in the meekness and gentleness of Christ entreats "as Paul the aged;" who can doubt that he is in fact a *new* being; that the inner man is essentially changed?

With the *inward* working of "the Spirit of adoption, whereby we cry, Abba, Father," no stranger can intermeddle. It is beyond the reach of mortal gaze, and only "naked and open to the eyes of Him with whom we have to do." But when any one is changed into the *likeness* of God's image by that same Spirit, all may recognise the lineaments of the only begotten of the Father; and trace the

[1] Luke xi. 13.

resemblance between the great Prototype, and the impressions drawn from the divine original.

Nor is the likeness merely *general*, in that, like the only *begotten* of the Father, the *adopted* sons of God are *blameless* and *harmless* in the midst of a crooked and perverse generation[m]; but the *same mind* is in them, which was in Him. He is "the firstborn among many brethren[n]." They "prove what is that good, and acceptable, and perfect will of God[o]." They are dead to sin and to the world, and their life is hid with Christ in God[p].

Tested thus by its *outward* fruits,—likeness to the express image of the Father in *mind* and *conversation*, as well as by the yearnings of filial love towards Him—the Spirit of adoption surely cannot *deceive*. It is only when the inward *experience* and the outward *fruits* are disjoined; when there is no real resemblance between the only begotten and the adopted sons of God; when unreal excitement and fervid aspirations are *abortive of results;* that the presence of the Spirit of adoption may justly be doubted. Even zeal, if it be not after knowledge, or if it be disjoined from charity, is no criterion of that holy fellowship. For the former cause St. Paul confessed himself to be chief of sinners. And it is by *charity* that the *new* man approaches nearest to the image of Him that created him. Whenever then it is wanting, the cry of Abba, Father, cannot be genuine; nor the Spirit of adoption truly present. There is no real sympathy, where there is no *actual likeness* between the parent and the child.

[m] Philipp. ii. 15.
[n] Philipp. ii. 5.
[o] Rom. xii. 2.
[p] Coloss. iii. 3.

But assuming that there is nothing wanting to mark the reality of this witness of the Spirit in the Christian; it would seem to throw light upon the question, how far he can be *assured* in this life of his future acceptance. If the Spirit of adoption is evidenced by its happy fruits: the continuing instant in prayer; spirituality of life; and likeness to Christ; all uncertainty as to that inheritance, of which adoption is the title, seems excluded. So long as the Christian lives consistently with his high calling; and in the Spirit of adoption calls on God as his Father, he must be kept "through faith unto salvation, ready to be revealed in the last time." He may have fears whether he *does* so live; but there can be none of his inheritance above, if he is made like to the only begotten Son; and lives blameless and harmless in the midst of a wicked and perverse world.

Let not those then of a sorrowful and downcast spirit harass themselves with anxious and unbelieving doubts. They have received not the Spirit of bondage to *fear*, but the Spirit of adoption. By it they cry, Abba, Father. With such an evidence *within*, confirmed by a godly life *without*, why should they doubt their calling and election of Him; sealed as it is by the earnest of the Spirit in their hearts[q]. "If God be *for* us," and *in* us, "who can be against us?" We are made to sit in the heavenly places with Christ Jesus, the first begotten from the dead of *many brethren*.

But lest we should be too much exalted by this high privilege of adoption; we are reminded by

[q] Gal. iv. 6.

various thorns in the flesh, that we have a work to do, and a warfare to accomplish. We should remember, that when God would bring many sons unto glory, He made the Captain of their salvation perfect through *suffering:* "Though he were a Son, yet learned he obedience by the things which he suffered[r]." The sons of God, then, must in this world expect tribulation; and must comfort themselves with the reflexion, that they suffer here with Christ. We have most to fear, when all goes well with us. It is then that ease unnerves our minds; peace and safety throw us off our watch.

It was said to them of old, to whom the word of God came, "Ye are Gods; and all of you are children of the most High[s]." But for as much as they forgot their heavenly Father, and walked not in His ways, the sentence went forth, "Ye shall die like men, and fall like one of the princes." And so will it be with all who despise their adoption, and barter it away for the pottage of the world. Such are not really sons of God. They have a name to live, and are dead. They do not cry, Abba, Father, from the *heart.* They are not made like their Father which is in heaven. They are not conformed to the image of his only begotten Son.

But all who feel in themselves the working of the Spirit, mortifying the deeds of the body; drawing up their minds to high and heavenly things; and supplicating in them with filial love,—crying, Abba, Father; they may draw nigh in *full assurance* of faith and hope. They are adopted sons, and if

[r] Heb. v. 8. [s] Psalm lxxxii. 6.

sons, then heirs; heirs of God, and joint heirs with Christ. All things are theirs, whether the world, or life, or death, or things present, or things to come; all are theirs; and they are Christ's; and Christ is God's[t]. Such is the witness of the Spirit with our spirit, in the *habit* of *filial love* towards God; and the next is like unto it, even the *love of* our neighbour as ourselves, the fulfilling the righteousness of the law; which shall be reserved for the ensuing Lecture.

[t] 1 Cor. iv. 22.

LECTURE IV.

ROMANS viii. 4.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

THAT any large number of Christians should have thought themselves released from the requirements of God's moral law, by the imputed righteousness of faith, seems one of the strangest errors with which the Enemy of mankind has ever deluded unstable souls. "The law," indeed, the apostle allows, "is not made for a righteous man, but for the lawless and disobedient; for the ungodly and for sinners, for unholy and profane[a]." But this is simply the assertion of a moral truth: that the righteous man is not righteous merely through fear of the penalties of the law. He *loves* righteousness for *its own* sake. The real Christian is a law unto himself, being under law to Christ. Indeed *moral* virtue, if it

[a] 1 Tim. i. 9.

were actuated solely by fear, would lose its essential character. It would cease to be virtue. That the righteousness therefore of our holy Redeemer, when reputed ours by faith, should set us free from moral restraints, or render needless holiness in ourselves; that because we can add nothing to His *imputed* perfection, it matters little in what degree that perfection is *imparted;* whether in short the believer be guilty of more or less *actual* sin; this surely is one of the most detestable perversions of the gospel, which ever entered into the evil heart of unbelief. It is, if ever any was, the work of the Tempter: thrusting curious and carnal persons into recklessness of unclean living, and separating most wickedly moral purity from religious faith.

It would be hardly credible that the human mind could have been guilty of this perversion, if history did not too faithfully record the fact; and though happily the formal defence of such error has been abandoned by every Christian body, yet even still a laxity of morals concurrent with an *exclusive* profession of faith in the imputed righteousness of Christ, is one of the most painful phenomena of the present state of religion. With the disciples of this school, the grossest breach of the moral law is hardly an evidence of the quenching in them of the Holy Spirit. Acts of profligacy, much more of fraud, conjoined with loud professions of faith and spirituality, make sad the heart of the righteous, and give great occasion for the enemies of the Lord to blaspheme. Meanwhile the sinner himself seems unconscious that he has fallen from grace. Religion

is damaged by the conduct of its professors, and men are revolted from its doctrines by observing the small effect they exercise on those, who bruit them most unreservedly.

The testimony then of St. Paul to the necessary connexion between Christian faith and Christian morals has need to be emphatically taught, and perpetually brought under notice. Accordingly, the witness of the Spirit with our spirit, manifested in "the fulfilling of the law," becomes of primary importance. And with this view, I pass from the habit of filial love towards God, considered in my last Lecture, to brotherly love towards man, which equally characterizes the Christian who is of "full age." It is, not less than the former, an unimpeachable testimony to the presence of the Comforter; if at least the righteousness of the law is to be fulfilled in them who walk not after the flesh but after the Spirit.

It may seem perhaps, that we are restricting too narrowly "the righteousness of the law," in making it coincide with the obligations of the second table of Commandments. But as the other branch of our duty, the love of God, is implied in "the Spirit of Adoption;" it is probable that the Apostle had *mainly* in view the love of our neighbour, in the witness of the Spirit, which arises from the "fulfilling of the law."

This opinion derives confirmation from various passages in which "the fulfilling of the law" is used in the same restricted sense. "Owe no man any thing, but to love one another: for he that loveth

another hath *fulfilled the law*[b]." The apostle then proceeds to specify the *five last* Commandments; and adds, "if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the *fulfilling of the law*[c]." In like manner he writes to the Galatians[d], "All the law is *fulfilled* in one word, even in this; Thou shalt *love thy neighbour* as thyself."

That this view of the righteousness of the law was pushed by the Jews farther than truth warranted; that many did in fact put the part—the lesser part—for the whole of righteousness, is evident from several circumstances recorded in the Gospels. Moral conduct was taken then (as it often is now by ill-instructed Christians) for the *whole* of religion. This is evident from the behaviour of the rich young ruler; and gives the key to his question, "What good thing shall I DO, that I may have eternal life[e]?" When referred to the second table of Commandments, he answered with natural self-complacency, "All these things have I kept from my youth up." He thought, apparently, that he had *fulfilled the law*. He asked therefore over-boldly, "What lack I yet?" Alas! he still lacked the "one thing needful!" The love of God was not the prominent or pervading principle of his religion. He had never thought of resigning all for the love of God. He had not resolved to forsake all to follow that Master, whom he called Good. He was not prepared to set his hand to the plough, and preach the glad tidings

[b] Rom. xiii. 8. [c] Rom. xiii. 10. [d] Gal. v. 14. [e] Matt. xix. 16.

of Messiah to a benighted world. The fulfilment of the law towards his neighbour (and *that* within the narrow limits of Jewish prejudice) had satisfied his conscience, and thrust into the background the higher requirements of the first table of the covenant. He had not received "the Spirit of adoption:" the love of God was not shed abroad in his heart; and consequently, a subtle self-righteousness found *there* congenial soil wherein to strike its roots. He contented himself with the at best imperfect fulfilment of the moral duties relating to his *neighbour*.

Indeed the "righteousness of the law" is in its nature rather *outward* than *inward:* "This *do* and thou shalt live," has plainly more reference to external *act*, than internal *motive*. The scope of *law* is to regulate the former; of *religion*, the latter. Accordingly, an outward and visible righteousness rather than inward holiness, was the characteristic aim of the Jewish mind, as exhibited in the New Testament. "What shall we *do?*" asked the people who came to Jesus, "that we might work the works of God[f]?" Here, as when John the Baptist preached in the wilderness, they had no thought beyond the righteousness of *works*. The answer of our Lord therefore was framed to overthrow that proud spirit, and to bring every imagination into obedience to Christ: "This is the work of God, that ye *believe* on Him whom He hath sent[g]."

The same habit of mind probably dictated the enquiry of the lawyer, "Which is *the great* command-

[f] John vi. 28. [g] John vi. 29.

ment of the law?" as if one act of obedience for conscience sake were in *principle* different from another! or as if the outward act rather than the motive determined the relative value of moral duties. Perhaps then with the view of correcting such false notions, throughout the sermon on the mount, the contrast between the *doings* of the law and the inward *temper* of the gospel is strikingly brought forward. One specimen will suffice.

"Ye have heard that it was said by them of old time, Thou shalt not kill;....but I say unto you, That whosoever is *angry* with his brother without a cause shall be in danger of the judgment[g]."

It would be therefore entirely in accordance with Jewish ways of thinking and speaking, if we understand by the "fulfilling of the law," the keeping the commandments of the second table; and this, together with the positive language of St. Paul, above cited, "he that loveth his neighbour hath fulfilled the law," sufficiently warrants our considering such to be the meaning of the text.

We proceed therefore to survey *brotherly love*, as one of the distinct evidences of the presence of the Comforter. I shall attempt to shew, 1st, *why* such fulfilling of the righteousness of the law is a witness of the Holy Spirit with the spirit of the Christian; 2ndly, point out some of its more remarkable features; and lastly, observe on the high place in the scale of Christian attainment which this grace of charity occupies.

And where shall we look for the fullest illustra-

[g] Matt. v. 21.

tion of this element of the Christian character, if not to the writings of the beloved disciple? Honoured by the friendship of the Son of God, he surely, if any human being ever did, must have realized the fulness of *brotherly* love towards man, no less than the *filial* love of God. His epistles indeed breathe forth this divine Spirit in every line. In the first he dwells primarily on the love of God, in calling us to the adoption of children, through the only begotten Son. But on that foundation he proceeds to build the Christian's obligation to brotherly love: "If God so loved us, we ought also to love one another[h]." Nay more: he shews that the *absence* of that feeling renders any love of God on our part, not only unreal, but *impossible*. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen[i]?" Such an one therefore is utterly shut out of the grace of Adoption. He has neither part nor lot in the matter. He is not of God[k]. For "God is love," and "he that loveth not knoweth not God[l]."

It is evident then from these passages, that brotherly love must be the fruit of the Spirit; and that it ever accompanies the grace of adoption. Indeed filial love toward God, and brotherly love to man, are plants of the same heavenly planting: they flourish in the same good ground: they are nurtured by the same dew of divine grace: they closely resemble each other, and can no more be severed than the prismatic colours which form the rays of heaven.

Essential to the Christian character as this grace

[h] 1 John iv. 11. [i] 1 John iv. 20. [k] 1 John iii. 10. [l] 1 John iv. 8.

is thus proved to be, we shall do well to mark the spiritual process by which it is formed in the heart. That process is laid bare in the prayer of St. Paul for the Ephesians. He prays that they might be strengthened with might by the Spirit of God in the inner man; that Christ might dwell in their hearts by faith; that *so* being rooted and grounded in love, they might be able to comprehend with all saints the love of Christ which passeth knowledge[m], and be filled with all the fulness of God. Only when that love is shed abroad in the heart in all its fulness, can brotherly love be an *abiding* and *effective* principle.

For let us contrast the friendship of the world with that brotherly kindness which flows from the love of Christ. The natural man is the god of his own idolatry:

> "Sua cuique Deus fit dira Cupido[n]:"

he is a congeries of selfish, though conflicting passions: true to self-interest as the magnet to the pole; the friend to himself that is nearer than a brother. Trace human nature in its earliest displays, and how is *infancy* characterized by self-will and self-love! How transparent is the guile, or outrageous the passion, whereby the strong desire may be compassed! How truly does St. Augustine in his Confessions picture a child of nature, moved successively by desire, and passion, and wrath, and malice; if opposition, however wholesome, be made to its wishes[o]. "Thus," he says, "the

[m] Ephes. iii. 17—19.

[n] Æneid. ix. 185.

[o] "Flendo petere etiam quod noxie daretur; indignari acriter non

infant's weakness, not its will, protects it from committing actual sin." Such, he exclaims, is the innocence of infancy!

Passing on to *childhood*, selfishness is still the prominent feature; and sedulously indeed must it be repressed, if the root of bitterness is, through divine grace, to be eradicated! How certainly otherwise will it grow with the growth, and strengthen with the strength; until it becomes entwined with every faculty of the mind, and every affection of the heart! And then neither the prayers, nor tears, nor entreaties of parental anxiety will avail to check the mischief, or be blessed with the happiness of a child's conversion.

In *youth* there is much indeed of generous self-sacrifice, which flows from natural impulse, rather than principle. It leads often to deeds of high daring and patient endurance for the sake of others. The world blindly mistakes such heroism for Christian brotherly kindness. But it may, and often does, spring from an ardent temperament, sanguine hopes, and eager ambition. It craves the activity of enterprise, and withers under the agony of passive and protracted suffering! Not so the self-devotion, high and pure, of true brotherly love—love, which draws from the Cross its truest inspiration and noblest example. It is there alone that it expands to its full dimensions. Before the calm unshrinking agony and death of the Son of God, all human deeds of

subjectis hominibus; feriendo nocere niti quantum potest; quia non obeditur inprimis, quibus perniciose obediretur? Ita imbecillitas membrorum infantilium innocens est, non animus infantium." Conf. I. 11.

devoted bravery shrink into measureless inferiority. Spartan heroism or Roman virtue had *their* reward in the applause of admiring nations; they were upheld by the hope of future fame. But to die amid the triumphant jeers of his rebellious creatures: by that very death to rescue *them* from evils which they saw not; and with the latest breath to pray for *their* welfare! Oh! where else shall we find such love, but in the only begotten of the Father, full of grace and truth?

And so too the Christian martyr faintly reflects the image of that divine charity. Rather than deny his Master, he endured the lingering torments of a cruel death: and for his *brethren's* sake resigned the world to bear witness to the truth. This surely is a far higher victory over the natural man, than to die cheered by the fond regrets of admiring thousands; handing down a name to generations yet unborn as the deliverer or benefactor of a nation.

Let us survey a moment the *civil* history of classical antiquity. Observe how thoroughly genuine patriotism was confounded with zeal for party, or personal ambition. Who has not turned with disgust from the interested motives of those great statesmen or warriors, celebrated in the pages of our favourite authors? Which of us has not risen from their perusal invincibly persuaded that Christianity alone is essentially *unselfish*; and that the crucifixion of our blessed Lord is the true fountain of brotherly love?

Pursue the enquiry a little farther; follow it into the privacy of their *domestic* life: what do we find? It can hardly indeed be supposed that virtues

unknown in public life should flourish in its private relations. The soldier, or magistrate, or statesman, who identified his *country's* interests with *his own*, would hardly act *unselfishly* towards his *friends* and *kinsfolk*. Heathen *biography*, therefore, no less than civil history, fails to exhibit the traces of "brotherly love." And yet this forms the prominent feature in the lives of the *Saints*.

Natural affection indeed may have in a few instances led even heathens to sacrifice life in behalf of some beloved object; but the daily and hourly giving up of inclinations; the finding our gratification in pleasing our neighbour to his edification, this forms no part of the unregenerate mind. It is the wisdom from above, which teaches charity to be the bond and crown of the moral virtues. In a word, the corruption of human nature renders impossible any thing like a full developement of brotherly love, without the regenerating power of the Spirit of God; and the records of antiquity, whether of history or fiction, shew that to love an enemy or pardon injury, was as inconceivable, as it was unpractised. Φιλαδελφία is as strange to the language as the feeling was to the heart of classical antiquity. Christianity claims "charity" as its own. "The righteousness of the law is fulfilled in us, who walk not after the flesh but after the Spirit."

Let us consider the question now with reference to the Jews. Their advantage in having committed to them the lively oracles of God, is in this point strikingly manifest; for in many provisions of the

Jewish law, "brotherly kindness" was strongly inculcated. Their common descent from one progenitor, their exclusive nationality loudly called for the exercise of this virtue. Accordingly, restoration of the debtor's pledge before the sun went down; the gleaning corn left for the poor, the fatherless, and the widow; the year of release in which the Hebrew servant was to go free, and be sent away not without a blessing; the rest of the Sabbath day from the toils of servitude, secured both to man and beast, all tended to enforce the duty of brotherly kindness from Israelite to Israelite. Yet Ephraim vexed Judah and Judah Ephraim; while the stern principle of public justice, (in case of *wilful* injury,) "an eye for an eye, and a tooth for a tooth," seems to have been adopted into the code of *private* morals; and to have obliterated or obscured the sense of *brotherhood* in the people at large. Hence the popular maxim so strongly reprobated by our blessed Lord, "Thou shalt *love* thy neighbour, and *hate* thine enemy:" and what could be worse than the cold unfeeling selfishness of Priest and Levite, the offspring of religious bigotry, illustrated in the parable of the good *Samaritan!*

Brotherly love then, the essential righteousness of the Jewish polity, was not fulfilled by those who made their boast of the law all the day long. It is *faith* only which worketh by *love;* and consequently to the power of the Holy Ghost (whether before or since the coming of the Son of man) must be assigned all its triumphs over the flesh and the world. Among the Jews there was indeed a cloud of

witnesses, who in the strength of faith and charity would not accept deliverance from their heathen enemies. They counted not their lives dear unto *themselves*, so that they might hand down unimpaired to *others* their own spiritual birthright. By their hope in death, they testified of that better country, to which they were so soon called away. Still few and far between were they, who became partakers, as it were beforehand, of Evangelic grace; while to Israel at large it was literally a "new" command ment, that they should have love one towards another. The pattern, the motive, and the measure, were alike wanting. No prophet had yet risen among them who could bid them love one another "as I have loved you:" or say, "By this shall all men know that ye are my disciples, if ye have love one to another[q]."

The evident absence of brotherly love in the world at large, whether Jews or Gentiles, suggested to the Apostle that striking contrast between the love of God for man, and of man towards his fellow man in his Epistle to the Romans, "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us[r]." And again, "*He* pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me[s]." Hence we conclude, that "brotherly love" draws its true inspiration from the love of God in Christ;

[q] John xiii. 35. [r] Rom. v. 7, 8. [s] Rom. xv. 3.

not from the positive enactments of the Jewish law, nor the yet more uncertain impulses of the natural heart, but from the Cross of Jesus.

But the same wonderful event, even the Crucifixion, points out also its highest developements. If we turn our eyes to Calvary, we shall see that Christian love is made perfect, less in *active* exertion, than *passive* endurance. Resisting even unto blood, striving against sin, is the great triumph of spirit over body; of mind over matter. This is a righteousness to which they who walk after the flesh can never attain.

And distinct from martyrdom in the flesh, there is also a crucifying of the spirit in bearing the "contradiction of sinners" for brotherly love's sake. This equally evinces the witness of the Spirit with our spirit; for human nature alone is unequal to the task. St. Paul speaks of his own condition in respect of the gospel in these terms: "Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the *elect's sakes*, that *they* may also obtain the salvation which is in Christ Jesus with eternal glory[t]." And such also has been the general fate of the true servants of God in each successive age—"All that will live godly in Christ Jesus shall suffer persecution." The noble army of martyrs shews that "we must through much tribulation enter into the kingdom of God." This great lesson seems also to have been prefigured to us in the last temptation of our blessed Lord, when he

[t] 2 Tim. ii. 9.

rejected the glory of the world that he might accomplish its redemption by vicarious suffering.

Painful as is this taking up the cross to flesh and blood, still it is the *necessary* condition of "reigning with Christ" in glory. We must in various ways suffer here with him; suffer, not merely for our own discipline and eventual sanctification, but for the "*elect's* sake;" that the word of truth and righteousness may go forth and be glorified; and that the name of Christ may be for salvation to all the ends of the earth.

It is not then merely in the common efforts of *active* benevolence that brotherly love has its highest or fullest developement. He who seeth his brother have need, and shutteth up his bowels of compassion from him, must be indeed hardened in selfishness; but feeding the hungry, clothing the naked, comforting the sick, visiting the prisoner, instructing the ignorant, or any other act of benevolence, assuming it to spring from brotherly love, forms but a portion of Christian charity. Verily they have a recompense even in the life that now is. "It is more blessed to give than to receive." The cup of cold water given in the name of Christ in no wise loses its reward. There is exceeding present *pleasure* in the act, to say nothing of the good measure, pressed down, and shaken together, and running over, that men will give into the bosom. Active benevolence then is but the inferior grade of brotherly love. The sterner and loftier work of charity is to *bear* all things for the elect's sakes: to *endure* unto the end, when the love of many waxes cold; to *suffer*

long and be kind; to think no evil; not to seek her own; to rejoice in the truth, and to be doing good like the eternal Father to the unthankful and the froward.

It was said by one of old, that it was a sublime spectacle to behold a good man struggling against misfortune, suffering wrongfully; but how far more sublime is the triumph of divine grace, when charity, soothing the wounded spirit, in place of being overcome, overcomes evil with good! It is when motives are mistaken, intentions misunderstood, actions misconstrued, words perverted, and cold suspicion takes the place of affectionate regard, that its highest exercise is called forth. He who can pass unharmed through this fiery trial and still do good, "hoping for nothing again," he surely is borne up by a Power not from beneath, or from himself. He is sealed with the earnest of the Spirit in his heart. He in truth fulfils the righteousness of the law.

Perhaps the most striking developement of this grace yet remains to be noticed; and we shall look for it in vain elsewhere than in the school of Christ. The first martyr *prayed* like the Son of God for his unbelieving persecutors, "Lord, lay not this sin to their charge." It is thus that true charity never *faileth*. The outward man may perish, but the free spirit still lives and acts. The arm of flesh has no power over the mind and heart. Earthly goods may be spoiled, bodily pangs may be inflicted; but when nothing remains whereon malice may vent itself, the prayer of charity still arises; and brotherly love is exercised even in death itself.

Such is the grace of brotherly love as depicted by St. Paul in his Epistle to the Corinthians[u]; and the whole range of heathen literature can produce no parallel to his sublime description. If we might presume to view for a moment the human apart from the divine nature of our Lord, we should at once recognise in Him the original of the picture. In all its minutest shades, as well as general outline, He is the prototype of charity. As on the one hand the Spirit of adoption *essentially* dwelt in Him the only begotten of the Father; so He was not ashamed to call us brethren. In the Manhood, He not only did, but *suffered* for us more than we could ask or think; and *that*, not for the righteous, but to call sinners to repentance; not for friends, but enemies of God; and persecutors, and injurious, and blasphemers of His holy Name. Let His brotherly love then awaken a responsive chord in our hearts, and constrain us to follow His steps; so that walking after His Spirit we may love the brotherhood, not in word only, but in deed; yea even our enemies, and them that hate us.

And are there no spiritual blessings which flow from this grace, when matured in the Christian? A happy tranquillity of mind seems to be its peculiar reward. "We know," saith St. John, "that we have passed from death unto life, because we love the brethren[v]." It is a convincing proof then that we are not of the world; for the world is full of "cruel habitations." And this grace, in proportion as it is realized, will serve to calm the fears of the

[u] 1 Cor. xiii. [v] 1 John iii. 14.

anxious mind. If anger, wrath, clamour, evil speaking, with all malice, be put away; if meekness has taken the place of pride of heart; if brotherly kindness flows from the belief that the only begotten Son has laid down His life for our sakes, we then are of God delivered from the body of death. The law of the Spirit of life in Christ Jesus hath made us free from it and from the law of sin—"we have passed from death unto life."

Nor is the *assurance* of which we have been speaking a mere delusion of the fancy, or the result of a sanguine temperament. There is a truthful reality in "brotherly love," if carried out into practice according to the scriptures, such as no fanaticism can counterfeit. "Hereby," says the apostle, "we know that we are of the truth[x]." Nothing fictitious or forced will endure the fiery trial of ingratitude—still persisting, like St. Paul, to love, though the more abundantly he loved, the less he was loved. Every plant, whatever outward resemblance it may bear to charity, which is not planted of the Father; whether it spring out of natural feeling, or religious excitement, or generosity of temper, (such as worldly men sometimes shew,) will wither under the chilling blasts of human selfishness. But the charity which is the fruit of the Spirit is sustained by a secret perennial fountain, even in the arid wilderness of the world.

Charity moreover not only assures the Christian of his acceptance; it also enables him the better to fulfil the first and *great* commandment of the law:

[x] 1 John iii. 19.

for love is homogeneous in its nature. It emanates from God, and to Him it returns. He who loves God will love his brother also; and brotherly love in like manner increases the love of God. Whoso loveth not his brother whom he hath seen, cannot love God whom he hath not seen. Thus charity elevates the affections from earth to heaven. It not only assures the heart before Him, but it enlarges man's capacity for loving God, even as He hath loved us.

Another happy privilege results from the trust to Godward thus engendered, even confidence in prayer. "Whatsoever we ask," says St. John, "we receive of Him, because we ... do those things that are pleasing in His sight, ... and *love one another*, as He gave us commandment[y]." To pray then without charity is to offer a vain oblation. It is to ask for blessings of which we do not feel the want, and overlooks a duty which ought to be fulfilled before we weary God with unmeaning petitions.

I need hardly remark, what strong incentives are thus supplied to brotherly love. But blessings such as have been enumerated imply *responsibility*. The position then held by charity in the scale of Christian graces must not be forgotten: "Now abideth faith, hope, charity, these three; but the *greatest* of these is charity." It may well awaken the thought, how far we have shewn the faith which worketh by love. A deeper and more conscientious study of the minuter features of that heavenly temper would tend to humble our self-

[y] 1 John iii. 22, 23.

esteem, as well as restrain concupiscence. The just would perceive how often in the course of one single day they fell; and how short at best they came of that perfection, which even our fallen nature with the aid of the Spirit admits, and our promised inheritance demands.

The exquisite refinement of a spirit wholly leavened with charity would perhaps excite even the admiration of the world, and men would envy a grace which they could neither rival nor attain. The polished selfishness of society would appear hideous beside the genuine kindness of brotherly love. Not only in its self-sacrificing spirit, but in the softer charm of sympathy, men would recognise the work of the Holy Ghost, and glorify God who had given such power unto men.

If indeed meekness shall inherit the earth, and be refreshed in the multitude of peace, then is charity the greatest of earthly blessings, no less than the bond of all virtues. It is in fact the warp of a Christian life; the rich texture on which may be wrought various and beautiful devices. It lasts for time and for eternity. "Charity never faileth;" but while its sister-graces, faith and hope, expand into certainty and fruition; while knowledge is done away by perfect mutual recognition, charity abideth ever. It is our meetness in part for heaven, where love reigns triumphant, and unites His elect to God the Father, Son and Holy Ghost; and to each other. Nor, on the other hand, can we form a more horrible idea of hell, than that each evil spirit is at discord with himself, and with all around, as well as under

the avenging wrath of God. Whatever other gifts or graces may be possessed, charity is the greatest, and they who have this witness of the Spirit with their spirit may wait with confidence their summons to depart and be with Christ; whose last act in this life was the noblest work of charity; who having loved His own, loved them to the end; and dying for His brethren, commended His spirit into the hands of God, and with His latest breath entreated pardon for His murderers.

LECTURE V.

ROMANS viii. 13.

If ye through the Spirit do mortify the deeds of the body, ye shall live.

IN the preceding Lecture, brotherly love, or the "fulfilling of the law," was considered rather in its inward influence than outward developement—as a disposition of the heart more than as exhibited in action. It must now be viewed under a sterner phasis, as displaying itself in temperance, soberness and chastity; as mortifying through the Spirit the deeds of the body; not only as cutting off the *sins* of the flesh, "the earthly members[a]," but sinful *excesses in things lawful:* nay, as "keeping under the body[b], and bringing it into subjection[c]" by abstinence and self-denial—by the sparing use of the gratifications of sense; for happy is he that condemneth not himself in that which he alloweth[d]. The general habits therefore of the Christian "of full age" in his converse with the world will thus come under review.

[a] Coloss. iii. 5.

[b] Compare the Collect for the Circumcision of Christ.

[c] 1 Cor. ix. 27. [d] Rom. xiv. 22.

If, indeed, every man who is in Christ is really "a new creature;" if his modes of thinking and acting are transformed by the renewing of his mind, his *outward* life must bear witness to the change, unless indeed he hath quenched the light of the Spirit in himself. When the tree is made good the fruit must be good also. As well in quality then as its abundance, there will be a plain witness of the Spirit with his spirit to his adoption and calling of God.

We cannot however reverse the process, and argue with equal certainty from the outward habits to the spiritual state of the inner man. Motives entirely change the moral character of every act. "Whatsoever is not of faith is sin[a]," though to the eye of man it may wear the garb of righteousness. It is no necessary proof, therefore, of the indwelling of the Holy Spirit, that the outward life should be austere and mortified. The Master of the house was once unjustly called "a gluttonous man and a winebibber," because he did not refuse the good creatures of God, which are to be received with thanksgiving. He was stigmatized as the friend of publicans and sinners, for not rejecting the hospitality of grateful hearts.

On the other hand, the Pharisee made clean the outside of the cup and platter; he was scrupulous and severe, yet within he was full of extortion and uncleanness. The form therefore of godliness does not necessarily imply the power of it. Hypocrisy is still, as it was of old, of a sad countenance; and under that specious mask, self-deceit too often

[a] Rom. xiv. 23.

does its worst work. Seriousness of demeanour is no security against corruption, and strictness is possibly the sign of formality.

There was, moreover, a "neglecting of the body" practised by some members of the Colossian church, which was reproved by the Apostle as "will worship," and a "voluntary humility." This, therefore, could be no true mark or witness of the Spirit. It was after the tradition of men, and savoured of the rudiments of the world. Self-mortification indeed is common to false as well as true religion. Ambition, vain-glory, gain, as well as superstition, have led men to macerate their bodies, that they might not only deprecate the wrath of an offended God, but gain influence over their fellow men. Even the worship of devils at this day commends itself to its followers by the austerity of its devotees; nor has the profession of the Gospel wholly excluded the influence of such motives. The monastic life is not exempt from the restlessness of ambition, the love of fame, or the desire of corporate wealth. We cannot therefore at once infer from an ascetic life a *mortified spirit*.

And yet the words of the text assure us, that there is a crucifying of the flesh with the affections and lusts, which is effected through the Spirit. It must therefore be a witness of His presence; and emanating from, as well as regulated by, the Holy Ghost, it must differ in some essential points from the will worship of a mistaken Christianity, no less than the self-torture of fanatical idolatry. It will be my business then in this Lecture to trace this difference; to point out the influence of revelation

in determining the object and measure of Christian Abstinence as well as Temperance; the duty not only of mortifying the deeds of the body, but also keeping it under and bringing it into subjection. In the contrast so exhibited, a distinct witness of the Spirit with our spirit will, I trust, be disclosed, giving a fresh pledge of adoption and grace; for until we use such abstinence that the flesh is subdued to the Spirit, we shall not obey his godly motions in righteousness and true holiness; and so long as any of the deeds of the body are not mortified we fulfil the law only in part; and he who breaketh it in one point is guilty of all.

But though the duty of Abstinence, or keeping under the body, as well as of Temperance, be not controverted, yet the necessity of a systematic discipline for that end, and the extent to which it should be carried, are questioned with the asperity usually attaching itself to antagonist views in religion. On the one side it is branded as superstitious or unscriptural; on the other, it is exalted as the most prominent characteristic of the Christian life.

The erroneous doctrine however of *meriting* grace by acts of mortification and penance; the use made by priestcraft of the belief so inculcated; the dominion over the faith of individuals thus established, led by a natural though unreflecting reaction to an almost total disregard of systematic discipline. In the popular religion, for example, of our day, *fasting* is deemed either unnecessary or unscriptural; and the system of our Church is branded as the tradition of men; as tending to promote superstition, or support priestly authority. But the opinion that such

a rule is unnecessary, though widely disseminated, seems at variance both with Revelation and Experience; both with the New Testament Scriptures and the tradition of the Universal church.

The duties, for example, of fasting, almsgiving and prayer, as the Christian's protection against the flesh, the world, and the devil, are enforced in the Sermon on the Mount; the very same authority on which rests the Liturgical use of the Lord's Prayer. Again, they are commended to our observance by the perpetual and concurrent practice of the church in all ages and countries: at least for *private* and *personal* discipline. And if, "through the Spirit," we are to mortify the deeds of the body, in habitual *abstinence* certainly, as well as *temperance;* if not in the observance of the systematic rule of the Church, we shall find a sure witness of the Spirit with our spirit of His presence and guidance.

But before I trace from the Scriptures of the New Testament the obligation and true limits of such "bodily exercise," it may be advisable to suggest some observations tending to shew the Christian's need of crucifying the flesh with its affections and lusts, and the utility of some such systematic discipline for that end.

The subjection then of the material to the spiritual nature, and of both to the will of God, seems to be the special *trial* of our compound being. The law of subordination ran from the beginning through the whole of creation. Obedience was the rule of the Universe. In man, that little world in himself, the lower essence was made subject to the spiritual part, and his meetness for the presence of God in

Paradise depended on the preservation of this original harmony of his being. When order was once disturbed by the Fall, and the mortal sin was completed, it became *essential* to spiritual life, that the unruly flesh should be brought into subjection, and those lusts which war against the soul be crucified and slain. And as man had fallen in his own strength, *through the Spirit* he must mortify the deeds of the body.

Fretting however under the stringency of this law, and cast down by the tremendous effects of Adam's sin, the potsherd of the earth may be tempted to "strive with his Maker," and in his heart to say, "Why hast thou made me thus?" But even if it were permitted, as to the Patriarch, to appeal from the *sovereignty* of God's will—from the *power* of the Potter over the clay—to the final cause of His arrangements, and to reason upon the mysteries of His government and creation, *trial*, some such as Adam underwent, seems to be a necessary consequence of the nature of Moral goodness, and of created Intelligence.

A creature, however good, must yet be *finite*. He must come short of the infinite perfection of God. God alone, says the Apostle, cannot be tempted with evil[b]. Capacity therefore of temptation, and consequent liability to sin, seems inseparable from the essence of *created* moral agents, whether angels or men. The perfection which would have exempted them from *trial*, would at the same time have made them Gods. Being finite, they were liable to sin.

[b] James i. 13.

Again, we can form no idea of moral goodness, from which freedom of will is *wholly* excluded. A machine endued with intelligence cannot be morally virtuous. The *holy* angels therefore are they which *kept* their first estate; while they which sinned are delivered into chains of darkness to be reserved unto judgment[c].

In like manner Adam by *transgression* fell, and under the law of his creation became subject unto death. Neither his own spiritual ruin, nor the destruction entailed upon his posterity (from which God has mercifully relieved us in Christ)—neither his own personal happiness, nor the welfare of his descendants, (motives most powerful even in our fallen state,) were sufficient to counterbalance the attractions of sense, or check the desires of the unruly mind.

If, then, neither the original uprightness of the angelic hosts, nor the finite goodness in which Adam came from the hands of the Creator, could exempt *them* from trial and probation; if self-government and the subjection of his lower nature needed the additional force of habit, that the father of mankind might stand upright in goodness, what shall we say of *fallen* man—of man "shapen in iniquity," and froward from his mother's womb? How far more necessary must Temperance, Abstinence, and discipline of the flesh be towards the remedy of our disordered nature; and for the recovery, instead of preservation, of original purity!

The moral perfection of Adam consisted in the subjection of the flesh to the spirit, and of both to

[c] 2 Pet. ii. 4.

the law of God. The balance between Reason and Passion was at his creation evenly adjusted; but increasing weight required to be thrown into the scale of spirit so as to render it incapable of kicking the beam under the counterpoise of sense. That weight appears to have existed in the *force of habit.*

Accordingly, a simple test of obedience, at once to prove and fortify the inner constitution of man, was provided. The boundless stores of paradise were placed at his disposal, with one single restriction. Could the pressure of authority or the restraint of law be made more light? Drawn away however by the Tempter and enticed, the animal nature rebelled and prevailed. Lust conceived and brought forth sin. He touched, he tasted, and he died. Passion triumphed over reason and conscience. Fear and gratitude, and hope and love, were forgotten or disregarded. The enemy came in like a flood, and man became the corrupt and weak and guilty thing he is.

The fall, however, but paved the way for a fuller display of God's goodness; for who shall fathom the depth of its riches in our Redemption? When sin abounded grace did much more abound. Still, the free grace of God which bringeth salvation did not supersede the necessity of self-restraint. His mercy was not designed to be a plea for sloth, nor an excuse for continuance in sin. Nay, the power of the Tempter being enlarged through our inherited corruption, the trial of the spirit of man became more severe; his probation more urgent; his sanctification of the flesh more necessary; and the discipline of abstinence indispensable. Henceforth, whosoever

would be saved must needs through the Spirit mortify the deeds of the body.

There is a close analogy between the condition of Adam before the Fall, and the state of man regenerated. *He* might freely eat of all the trees in Paradise, *one* only excepted. To the Christian every creature of God is good, and nothing to be refused, on *one* condition only; it must be received with thanksgiving[c]; and this implies that he shall not use his liberty for a cloke of maliciousness, but as the servant of God. He is so to use the world, as not to abuse it[d]. Enjoyment, though not forbidden, is restrained, and *that* under a stronger obligation, because of the corruption of the flesh.

Raise then the condition of the regenerate man as high as can be conceived; elevate the power of divine grace in him to the utmost, still he is less favourably circumstanced for the subjection of appetite to the will of God than the sinless inhabitant of Paradise. If *Adam* was weak because he was finite, we are more so because corrupt. If he needed to be fortified by habit, much more must we require systematic discipline for the acquirement of Temperance, Abstinence, and the subjection of the material nature.

But this necessity becomes still more palpable when we consider the *infancy* of man. The infection of nature, which remains even in them that are regenerated, shews itself long before Reason and Conscience can be appealed to. Passionate concupiscence and angry resentment upon denial, are the constant indications of natural froward-

[c] 1 Tim. iv. 4. [d] 1 Cor. vii. 31.

ness; while the fearful difference resulting from indulgence or restraint proves too painfully the need of systematic mortifying the deeds of the body in childhood and youth. Perhaps the greatest curse which can afflict a man through life arises from the plague of his own heart—from inordinate concupiscence, and an ungoverned will. The fleshly lusts not only war against the soul, but form also its sharpest scourges[e], for so God in mercy has ordained, bringing good out of evil, and *retributive* correction on those who live after the flesh.

To the force of inherent corruption, as necessitating systematic self-restraint, must be added the influence of evil example. If the world in which we live were leavened with the spirit of holiness, the Christian's task would be comparatively easy. No sights nor sounds of ill would allure his senses; nor would pleasure, divested of grossness, beguile him into Capuan effeminacy. But refinement too often transforms Satan into an angel of light. The rugged path of Christian abstinence is left for a smoother track, which promises an easier ascent, but never reaches the summit of the hill of Zion.

And not only do the refined enjoyments of our present social life render it difficult to train the child of God to "endure hardness." The spirit of the world penetrates into our seminaries of religious learning, mingling visions of ease and wealth with the associations of boyhood, and perverting to sloth and luxury the noblest institutions of Science and

[e] "Jussisti enim et sic est," says St. Augustin, "ut pœna sua sibi sit omnis inordinatus animus." Confess. lib. i. 19.

Education. The tares are freely sown among the wheat while men sleep; they grow together in the same vineyard, and even healthy plants imbibe noxious aliment from a tainted atmosphere. Yet the word of God standeth sure. Ye through the Spirit must mortify the deeds of the body, if ye would live; and it is your duty therefore, "young men[f]," to consider, how far systematic self-discipline may be necessary to give you the victory over those fleshly lusts which war against the soul.

Many certainly who bear the name of Christ, walk as the enemies of His Cross; whose God is their belly; who mind earthly things. Without you is the Tempter; within you corruption and weakness; around you the allurements of the world. Can unmortified desires then and unruly affections be safe? Will not he who goeth through the earth, seeking rest and finding none, return and occupy the house which stands empty, swept, and garnished for his reception? Happy then are they who mortify the deeds of the body, and cut off occasions of sin by habitual and systematic Abstinence; who taste sparingly of worldly enjoyments; and are lovers of God more than lovers of pleasure.

The *joys of heaven* may further be adduced in support of the same argument. Whatever be the employment of the glorified body, the gratifications of *touch* and *taste* will surely not form a part of them. The ties even of earthly affection will disappear in

[f] "Young men likewise exhort to be sober minded," 1 Tim. ii. 6. "I write unto you, young men, because ye have overcome the wicked one." 1 John ii. 13.

the sublimer bond of universal love in the Lord. The children of the resurrection will neither marry nor be given in marriage. Whosoever hath done the will of God upon earth, the same will be brethren and sisters, and parents and kinsfolk, in the kingdom of heaven. And though in this lower world, that pure union of spiritual affection is perhaps beyond attainment, as well as subversive of the duties which earthly ties impose, yet these latter must undoubtedly so be borne, as to prove no hinderance in our way to heaven. Through the Spirit earthly affections must be mortified.

Under *His* training, indeed, they may even become helps towards crucifying the old man, and utterly abolishing the whole body of sin. What, for example, is so unselfish as a mother's love? How much of patience and self-denial does it involve? Who can forget the tears and prayers of Monnica in behalf of her prodigal child? Surely instinctive affection was sanctified to train her in faith and patience, and perseverance in prayer;—to the mortifying of the flesh with its affections and lusts[g].

Doubtless there are conjunctures both in public and private life, when the Christian should not be

[g] "Et mentitus sum matri et illi matri et evasi: quia et hoc tu dimisisti mihi misericorditer, servans me ab aquis maris, plenum exsecrandis sordibus, usque ad aquam gratiæ tuæ, qua me abluto siccarentur flumina maternorum oculorum quibus pro me quotidie rigabat terram sub vultu tuo. Et tamen recusanti sine me redire, vix persuasi ut in loco, qui proximus nostræ navi erat memoria beati Cypriani, manerat ea nocte. Sed ea nocte clanculo ego profectus sum: illa autem remansit* orando et flendo." S. Augustini Ep. Confess. lib. iii. 21. lib. v. 15.

* *Non mansit. MS.*

entangled with the cares of this world, that he may the better serve Him who has chosen him to be a soldier; but unselfish feelings nevertheless spring up and are matured round the domestic hearth. And while the relations arising from the marriage tie are selected by the Holy Spirit to reveal to us the leading doctrines of our holy faith—especially the union betwixt Christ and His Church—they are sanctified to the Christian from the profanation of passion, and may not be less preparatory for the joys of heaven than the ascetic devotion of the virgin state.

Again, the necessity not only of mortifying the deeds of the body, but of a sparing use of the enjoyments of life, comes enforced to us by the personal conduct of the second Adam. In Him there was continual abstinence without austerity. The marked contrast between his manner of life and that of John the Baptist, was a leading objection with the Pharisees. While He was with them the disciples did not even observe the fastings customary among the stricter Jews. He graced the marriage feast; He turned water into wine; He refused not the hospitality of the wealthy; He permitted the costly spikenard very precious to be poured on his head; yet, while avoiding Pharisaic austerity, He nevertheless lived a life of continued self-denial. The barley loaf or few small fishes constituted the daily food of Himself and disciples. He had not where to lay his head. He provided neither purse nor scrip. Casual alms were the support of Himself and His disciples. He made no provision for the

flesh. The humblest dwelling was the scene of his birth; the obscurest village the witness of his childhood. The pride of life was mortified by the toil and servitude of a handicraft. His daily life then is the type of Christian abstinence, even as his death was the pattern of self-sacrifice. Whoso then taketh not his Cross, and through the Spirit mortifies the deeds of the body cannot surely be his disciple: he is not himself a living sacrifice, holy and acceptable to God.

Necessary however as such crucifying of the flesh appears to be for all who would be spiritual; nevertheless, both the obligation and the measure of abstinence—whether, in short, it is left wholly to the discretion of the individual, or, on the other hand, a systematic rule is binding upon the Church by the authority of Scripture, is still the subject of popular discussion.

If, however, the Sermon on the Mount be taken as the exponent of principles, tempers, and duties essentially Christian, in contradistinction to Jewish and Pharisaic morality, then is there reason to think that discipline of the body was to be systematically observed by the Christian Church. The three duties of fasting, almsgiving, and prayer, are *there* indissolubly linked together; and if the liturgical use of the Lord's prayer is defended on that Scripture, the same argument will equally enforce systematic fasting, as well as prayer and the giving of alms. A sacred reserve indeed, a care not to be seen of men, is the sole restriction. And if our spiritual danger chiefly arises from the world, the flesh, and the Devil, it would seem that in those duties

systematically performed are we to find our surest defence. Fasting would subdue the flesh; almsgiving, the covetousness which is idolatry; prayer, the suggestions of the Tempter. Finally, he that heareth and doeth those sayings of our Lord is likened by Him to a wise man. He buildeth his house upon a rock. The winds may lift up their voices, the rain may descend, and the floods may beat upon it, but it will not fall; for its foundations are on the rock; its walls also are daubed with tempered mortar, even the word, and example, and spirit of Christ himself.

The life of St. Paul exhibits traces of the same *systematic* discipline; of keeping under the body, and bringing it into subjection, with its affections and lusts.

None was ever freer from the "spirit of bondage" than the great Apostle of the Gentiles. His writings indeed manifest a remarkable union of two very opposite qualities—rigid adherence to principle, and easy compliance with indifferent customs. While contending for the perfect freedom from the Jewish ritual of the heathen converts, he himself nevertheless walked "orderly," and according to the traditions of the law. Though he was not "*subject* to ordinances," yet he *complied* with them. Nevertheless he sought not salvation otherwise than in the Cross of Christ.

The simplicity indeed and godly sincerity of his faith enabled him, in things indifferent, to become all things to all men, that he might save some. To the Jews he was in his religious habits as a Jew: while the Gentiles he encouraged to hold fast the liberty

wherewith Christ had made them free. Having received life through the Spirit, they were not to seek perfection by the Law. For this cause he withstood St. Peter to his face, when by separating himself he seemed desirous to place the yoke of bondage on the Gentile converts. Yet in this same church of Antioch we find a systematic discipline established. The prophets and teachers fasted with prayer before they set apart Saul and Barnabas, and sent them away to preach the gospel to the heathen. This "neglecting of the body" was surely no will worship of human invention; for "as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them[h]."

Nor was it only on the solemn call of the Spirit to designate for a particular work some of their number by the imposition of hands, that the prophets and teachers fasted. It was the regular and ordinary practice of St. Paul and Barnabas in the ordination of elders in every church. "When they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch." "And when they had ordained them elders in every church, and had *prayed with fasting*, they commended them to the Lord, on whom they believed[i]." In the like spirit he charged the clergy of Corinth to approve themselves as ministers of Christ, not only "in afflictions, in necessities, in distresses," but "in watchings, in fast-

[h] Acts xiii. 2. [i] Acts xiv. 23.

ings[k]." He pointed to his own example, not only as enduring "cold and nakedness," through the cruelty of persecution; but as being often "in watchings and fastings[l]," lest having preached to others, he himself should be a castaway. In like manner he charges Timothy to watch in all things, (νῆφε ἐν πᾶσι,) and to endure afflictions: at another time, he exhorts him to remit somewhat of the usual severity of his abstinence in consideration of his weakened health.

Again, in the *married* state, seasons of prayer and fasting are recommended as *helps* to *spirituality*[m]; and he therefore must be bold indeed who would stigmatize as formal and self-righteous such mortification of the deeds of the body; or hope for a fuller communication of the Spirit of grace, while neglecting the authoritative lesson of Scripture and the example of Apostles.

It may be urged perhaps on the other side, that Christianity is a religion of motives rather than of rules; and that they who would worship the Father acceptably, must worship him "in spirit and in truth." It is however as a *means* and *help* to that very object, that habitual mortifying the deeds of the body through the Spirit is requisite, and a systematic discipline expedient. There are still evil spirits that go not out but by "prayer and fasting." And if under the dispensation of the Comforter; with our Lord's promise of His abiding with His Church for ever; and of His presence wherever "two or three are gathered together in His name,"—

[k] 2 Cor. vi. 4, 5. [l] 2 Cor. xi. 27. [m] 1 Cor. vii. 5.

we cannot imagine that the Bridegroom is taken from us, yet doubtless there are seasons, both to individuals and the Church, when the light in the heavens is darkened; and they long again to see one of the days of the Son of man. At such times, to chasten the soul with fasting; to abstain from ordinary indulgences and even allowable enjoyments; to wait thus humbled and supplicating patiently upon the Lord, may be the means of recovering the comfort of His help again, and being established with His free Spirit[n].

"The marriage," says the Homily of Fasting, "is said then to be ended, and the Bridegroom to be gone, when Almighty God smiteth us with affliction, and seemeth to leave us in the midst of a number of adversities. So God sometime striketh private men privately with sundry adversities, as trouble of mind, loss of friends, loss of goods, long and dangerous sicknesses, &c. Then is it a fit time for that man to humble himself to Almighty God by fasting and to mourn and bewail his sins with a sorrowful heart, and to pray unfeignedly, saying with the prophet David, 'Turn away thy face, O Lord, from my sins, and blot out of thy remembrance all mine offences.' Again, when God shall afflict a whole region or country with wars, with famine, with pestilence, with strange diseases and unknown sicknesses, and other such like calamities; then is it time for all states and sorts of people, high and low, men, women and children, to humble themselves by fasting, and bewail their sinful living before God, and pray with one common voice.... Fasting

[n] Psalm li. 12.

thus used with prayer is of great efficacy, and weigheth much with God[o]."

But while thus, on the authority of Scripture, enforcing the duty of special and systematic abstinence, our Reformers took care at the same time to mark the true purpose and limits of fasting. They carefully repudiated the notion of *meriting* grace, whether of congruity or condignity.

But forasmuch, they said, as "fasting" and the other works of self-mortification are of themselves "merely indifferent, and are made better or worse by the end they serve to," *if* they be done with "this persuasion of mind, that they can make us perfect and just men, and finally bring us to heaven, it is a devilish persuasion[p]."

To trust then in crucifying of the flesh as of itself meritorious before God; to aim by it at appearing holy before men; or to substitute it to our own consciences for inward purity—any or all of these persuasions savour of that wisdom which is earthly and from beneath. Whenever the idea of *merit* in any degree enters into the mind, the inevitable result must be something of Pharisaic satisfaction, and an austerity more Stoical than Christian. The triumph of spirit over matter, of mind over sense, becomes gratifying to our self-love; and so Heathenism boasts of self-inflicted penances far beyond those of the strictest Monasticism.

Such bodily exercise then cannot edify in faith and love. It proceeds not from the Spirit. At best, we are warned, it "profiteth little;" and that little is its *aptitude* for *repressing passion*, and in-

[o] Hom. of Fasting, 2nd. Part. [p] Hom. of Fasting, 1st Part.

ducing *self-command*, so that we may exercise ourselves rather unto godliness. A mind indeed absorbed in the one thing needful, a heart which hungers and thirsts after righteousness, need not be tied down by minute rules, "touch not, taste not, handle not." Abstinence will be its daily rule, and the seasons appointed by the church, its special guide: not as if it were attaining temperance by painful asceticism; but using it as one whose treasure is in heaven, and whose affections are weaned from the world.

The gospel is undoubtedly characterised as a law of liberty. It acts by motives rather than ordinances. It cleanses first the inside of the cup and the platter, that the outside may be clean also. Wholly to reverse the process is to mistake its character. The denial of worldly lusts,—mortifying our members that are upon the earth; the living soberly, righteously and godly in this present world; systematic discipline, and keeping under the body, follow, when men are pricked in heart, and cry out, "What must I do to be saved?" He who has received the doctrine of the Cross cannot nourish his heart as in a day of slaughter; nor live in pleasure on the earth[o].

One who so acts may indeed require, though he will be the last to adopt, a rigid system of bodily discipline. And after all, his constrained temperance would be a poor substitute for that habitual abstinence, which fits the inner man for communing with God and the fellowship of His Spirit.

[o] James v. 5.

Again, there is a mortification of the deeds of the body, which flows from the desire of leading *others* to recover themselves out of the snare of Satan; or to remove a stumblingblock out of their way; or to procure enlarged means of alms-giving. Originating in such motives, we may confidently hope that it proceeds from the Holy Ghost. Consideration for his neighbour's spiritual good would have led St. Paul to eat no flesh so long as the world endured, if meat made his brother to offend[p]. To walk thus in *charity* is one of the most certain fruits of the Spirit; and he who, like the Apostle, for the sake of peace, and edifying his neighbour, should think it expedient to deny himself gratification and enjoyment, would have the sure witness of the Spirit with his spirit in the *charity* of his Abstinence.

Used then neither as justifying the sinner by way of atonement; nor as, *strictly speaking*, meritorious of grace; but simply for keeping under the body, quickening the spirit of prayer, and testifying our contrition before God,—left moreover, both as to *mode* and *measure*, to *individual* discretion, though at the appointed seasons of the Church, the habitual and systematic abstinence which mortifies the flesh will be an earnest and fruit of the Spirit of God. It will testify its divine origin both by meekness of spirit and the gentleness of charity, "fulfilling the law" in self-denial and self-control. The Comforter will witness in this as well as other ways the reality of His presence.

[p] 1 Cor. viii. 13. Rom. xiv. 15, 21.

God has indeed scattered in profuse variety innocent enjoyments along the path of life. Yet we need not go out of our way to court affliction, or to endure hardness. The season will assuredly come in due time, in which the Christian will have to encounter both; happy *then* if he shrinks not from them, nor faints under the trial. It may be in these latter times, that the outward circumstances of the Church present little that is parallel to the trials of old; yet amid the refinements of society, occasions are frequent, when a body brought under subjection and a mortified spirit may shine with quiet lustre, if not the supernatural glory of the martyr. There are still some who in desolation are unrepining; who, without sympathy or support, continue an unobtrusive course of duty and charity in the stillest shades of social obscurity. Like the widow of Sarepta, they think not that they are the favourites of Heaven, and chosen to be ensamples to the Church for ever. Her mortified habit of life not even famine could master, nor extremity of distress render selfish.

Such is the crucifying of the flesh which indicates the presence of the Spirit. Springing from that heavenly source, it will be free; for "where the Spirit of the Lord is, there is liberty;" not constrained, but willing; not downcast and embittered, but thankful and rejoicing; not excessive and ascetic, but tempered and healthful; without a thought of merit, but clothed with humility; secret as may be before men, but known to Him who seeth in secret and rewardeth openly. It will be, in short, as far

removed from pampered self-indulgence, as from servile scrupulosity. They who so mortify the deeds of the body through the Spirit shall live. The Spirit liveth in them. They are preserved from the seductions of pleasure, as well as the gratification of sense. They keep themselves unspotted from the world. They purify themselves even as Christ is pure; and when He comes they will be owned as virgins round His throne, having lived blameless and harmless the sons of God in the midst of a perverse and self-indulgent world.

LECTURE VI.

ROMANS viii. 23.

And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

THE life of man is aptly described in those solemn words of the afflicted patriarch: "He fleeth as it were a shadow, and continueth not." The corruptible body is undergoing perpetual change. This curious frame, so "fitly joined together, and compacted by that which every joint supplieth," maketh increase of itself only to wax old and dissolve.

In this respect, however, it stands in direct contrast with the living soul; for though some portion of mental power may *seem* to decay; yet in all probability it is merely suspended. The will and affections, the temper and habits, harden into unchangeableness, as men approach the allotted goal of threescore years and ten. Even sickness, the great corrector, then appears to lose its softening power; and the undisciplined temper, amid weari-

ness and painfulness, loses what self-control it once possessed. Irreligious old age is too often a period of ungoverned irritability and selfish impatience. On the other hand, the devout and pious spirit in the evening of life, enjoys more unclouded sunshine. Mists have cleared away, storms have ceased, the heavens are serene, a calm and holy gladness pervades the soul, and cheers the closing hours of a godly life.

If the spirit of man is thus capable of progress and improvement, individual character will be more or less developed at different periods. And of the various thoughts, desires, and affections, which make up the "inner man," some will stand out more prominently than others as life advances. The mild entreaty to Philemon that he would pardon Onesimus, came from "such an one as Paul the aged;" and seems to bespeak a less energetic time of life, than when he withstood St. Peter to the face; or resisted the wish of St. Barnabas to associate in their labours the less resolute Mark. The softer graces thus shew to greater advantage as the bodily strength decays, like the hues of autumn banishing our regrets for the departed splendours of summer. The scene indeed is substantially the same; the outline remains unaltered; but the general effect to the eye is different. So too it is with Christian character. The liveliness of youth and energy of manhood give place to the soberness of age; and while earth is receding from the view, strong wishes, and ardent resolves, and energetic labours yield to increasing desires for

that rest which remaineth for the people of God. The longing after immortality realizes to the groaning spirit the powers of the world to come, and faith actually becomes the substance of things hoped for, as well as the evidence of things not yet seen.

Of the several mental habits then which have been touched upon in the preceding Lectures, some appear more especially to characterise the opening of Christian life, while others are reserved for its close. For example, surrender of the will to the will of God, seems the primary step in explicit personal acceptance of the covenant of salvation; to mortify the deeds of the body, the peculiar duty of that period of life, when the lust of the flesh, and the lust of the eye, and the pride of life, are most seductive. Again, brotherly love expands as the business of life calls the Christian into active commerce with the world, and commits him to the interchange of sentiment and feeling with all the variety of human character. Perhaps the most pervading and permanent grace is the filial love of God shed abroad in the heart; and in like manner the spiritual mind grows with the growth and strengthens with the strength; while the earnest expectation of the creature, which waiteth for the manifestation of the sons of God, emerges to view as the day of life declines, and the gloom of night sets in.

That this latter frame of the soul, no less than the others, is a witness of the Spirit with our spirit, seems evident from the Apostle's words:

"Ourselves also, which have the *first-fruits of the Spirit*, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

But though it characterises most strongly the decline of life, when, like the aged Barzillai, the Christian desires to be gathered in peace unto his fathers, still whoever has the witness of the Spirit in himself cannot be altogether without the desire to depart and be with Christ, which is far better. He must be gladdened with the thought that if his earthly house of this tabernacle were dissolved, he has a building of God, an house not made with hands, eternal in the heavens. And this hope will lead him to purify himself even as Christ is pure[a]. Let us proceed then to illustrate the habit of mind in the Christian "of full age;" tracing the various feelings which are associated with it; that so we may complete the cycle of those subjective evidences, whereby the Holy Spirit bears witness with our spirit that we are children of God.

The Gospel has placed the resurrection of the body on so firm a basis, and it is so explicitly taught in all the creeds of the Church; it enters so largely into the motives which ought to sway the Christian's conduct, and influences so extensively his views of heaven, that no one on whom it fails to exercise a palpable effect can presume that he is "led of the Spirit," or truly enjoys the fellowship of the Comforter. Even the Sadducees were reproved on this head for their ignorance, both of the Scriptures and the power of God. And

[a] 1 John iii. 3.

yet the law *implied* rather than *explicitly* taught the doctrine of a resurrection. The Pharisees, though better instructed in the things of God, nevertheless restrained its application to the righteous, while the wicked spirits[b] were imprisoned for ever in the night of death. St. Paul, on the contrary, before the tribunal of Felix, avowed his hope that there should be "a resurrection of the dead, both of the just and unjust[c];" and then immediately subjoins the practical effect of the doctrine upon his own life and conversation. "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." In like manner then the spiritual man, the ripe Christian, will be discerned by the general frame of his mind upon the same subject. The glorified body that shall be cannot fail to exercise an influence upon the life in which he now is. His will be no Sadducean philosophy, "Let us eat and drink, for to-morrow we die." Nay, rather will he hear the Apostle emphatically warning believers, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory[d]."

And the more the Christian realizes the future

[b] Καὶ ταῖς μὲν εἰργμὸν ἀΐδιον προστίθεσθαι, τοῖς δὲ ῥαστώνην τοῦ ἀναβιοῦν. Joseph. Antiq. xviii. 1. §. 2. See Whitby on Acts xxiv. 15. The like sentiment is put in the mouth of Titus in his address to his soldiers, de Bell. Jud. VI. 1. 5. τοῖς ἄλλως ἔχουσι τὸν κατ' εἰρήνην ἐκ νόσου θάνατον, οἷς μετὰ τοῦ σώματος καὶ ἡ ψυχὴ τάφῳ κατακρίνεται, immortality as heroes being reserved for those who die bravely in battle.

[c] Acts xxiv. 15.

[d] Coloss. iii. 3, 4.

world, so will he learn not to lay up treasure upon earth. For the interests of time and eternity are not identical. They may not be pursued with equal eagerness. "Ye cannot serve God and Mammon." And yet the hope full of immortality will not absorb all his thoughts, nor turn into a *recluse* one who is bidden to be "not slothful in business," but "fervent in spirit, serving the Lord." Like our great Example, he will work "while it is day: for the night cometh, when no man can work[e]."

In all his labours, however, he will remember that "one thing is needful;" and that the great end to be aimed at is the glory of God. Worldly ambition is, scripturally speaking, idolatry. It is an evil covetousness; he therefore who groans within himself, waiting for the adoption, will not fall down and worship the Prince of the powers of darkness, even though it were to obtain the kingdoms of the earth and all their glory.

And here the question may arise as to the moral effect of scholastic honours, and the principles on which they are to be awarded. It may be asked, how far it can be right, in a Christian point of view, thus to stimulate youthful ambition? Is the love of fame a motive compatible with a Christian tone of mind? May not the value and importance of intellectual power thus receive undue prominence in Christian training?

The evil would indeed be great, and the error inexcusable, if at the same time no effort were made to elevate the thoughts beyond the world

[e] John ix. 4.

that now is. If "the glorious liberty of the children of God" in the life to come is not habitually kept in view, honour would only minister to vanity, rewards to covetousness. But if the fleeting nature of things present were duly remembered, if the doctrine of the resurrection exercised a practical influence, if the youthful mind were habitually trained to look beyond the grave, and some friendly[f] voice should whisper to the vain or reckless youth, as he turned to the right hand or the left, "What is a man profited, if he shall gain the whole world, and lose his own soul[g]?" honourable distinctions would work no evil. They would be estimated at their real worth; not less sought for, but less highly prized; not coveted for the gratification of vanity; but thankfully received as testimonies of proficiency; seals of the due improvement of the talents God has given, and encouragements to farther exertion.

In truth, the servant of Christ, whose life is hid with Him in God, and who is waiting for the redemption of the body, will consider every gift of nature or means of grace, as a talent committed to his charge—to trade with according to his ability. It is of duty then and obligation, not as a matter of ambition and for self-gratification, that the young Christian cultivates the powers of mind with which he is blessed. He will seek to be wise in his generation, and to gain the approbation of those who

[f] It is related of Ignatius Loyola, that he thus converted Francis Xavier at the university of Paris.

[g] Matt. xvi. 26.

are over him in the Lord, not to obtain a "corruptible crown." Perhaps to his hands may hereafter be given an unfading palm: his brows may be wreathed with amaranths in the heavenly Jerusalem, if he strives to adorn the doctrine of God his Saviour in all things. It will be his endeavour then to honour God with the first-fruits of his mental toil; to shew to the world in admirable union the best qualities of head and heart; to commend the religion of the Gospel by intellectual superiority no less than by spiritual attainments.

St. Paul did not disdain the aid of human learning, nor fail to make even heathen poetry subservient to the cause of Gospel truth. He almost seems (be it spoken with reverence) to have been specially raised up as the Apostle of the Gentiles, to shew that human learning must be consecrated to God's service; that literature is no enemy to Christian simplicity, and that civil rank and generous birth are not incompatible with devotedness of spirit.

Not then the better to amass wealth, nor to attain civil honours; nor to leave a name to posterity, will the Christian improve all the powers of his mind. Not for such objects is mental culture to be stimulated by distinctions and rewards; but if knowledge and ability, governed by the fear of God, are for His glory and the welfare of mankind: if they enable the wise and good to alleviate social evils, and draw out the better instincts of human nature: if the redemption of the body and a crown of glory at the resurrection of the just, be the supreme and

ruling object kept in view, then the greater our proficiency and higher our advance in knowledge, the more will it redound to the Giver of all good, from whom every good and every perfect gift cometh down for the welfare of His creatures.

The redemption of the body thus tends to overthrow what the world calls ambition. The Christian ever bears about the body of death. In it he *groans*, being burdened; he feels that the creature is made subject to vanity; he has no abiding city, but is looking for one whose builder and maker is God. To him therefore the best joys of earth, though received with thanksgiving, are nevertheless enjoyed with somewhat of distrust and awe. He knows that love of the world is enmity with God. The advantages of life, fortune, station, power, talents, domestic happiness, all may serve to rivet his affections to the world, choking the word and rendering it unfruitful. As an heir of immortality he finds it spiritually better to go to the house of mourning than of feasting. He faints not when he is corrected of the Lord. The time is short, and he would fain redeem it to the saving of his soul.

The sons of God are essentially the same in all ages, and from the cloud of witnesses under the old covenant, the example of Moses may be selected as affording a striking illustration of the Christian's comparative view of things present and things to come. When he had realized by faith Jehovah as the God of Abraham, and the land of Canaan as the inheritance of Israel, he refused any longer to be called the son of Pharaoh's daughter. He had

no ambition to be as one of the princes of Egypt. He preferred to suffer affliction with the people of God. Bondage, though gilded by ease and splendour, was to his yearning spirit still bondage. The land flowing with milk and honey, the glory of all lands, and the day of freedom, when he might worship with his people the God of their fathers, was continually in his thoughts, until the pent up feelings of his heart burst forth into unlawful violence, and in the ardour of his zeal he forgot the duty of patient waiting upon God.

The Christian's views must in like manner be cast forward into another land. He will long for deliverance; he will despise the pleasures of sin for a season. He will be sobered and patient, like Moses after his forty years of exile; content to follow the path which God in His providence opens for him; what his hand findeth to do, he will do it with all his might, in singleness of heart fearing God, and looking to that Canaan which his ascended Saviour has opened to his hopes. This is his ἀποκαραδοκία, his earnest expectation; as if with eagle-eye he gazed upon the source of light, and piercing through the veil, saw the general assembly of the first-born, and the innumerable company of angels before the throne of God and of the Lamb. It is when the thought of heaven is thus habitually present, elevating or absorbing all meaner themes, that we trace the influence of the Spirit, and possess a clear indication of His presence with the Christian.

But our inner no less than outer life is made up

of contrasts; and he who has been rapt into the future world with intensest meditation, is proportionably saddened when he returns to earthly scenes, and compares what is going on around with the bright images of his mental vision. The "earnest expectation of the creature" is not attended with unmixed pleasure. They who have the first-fruits of the Spirit, says the Apostle, *groan* within themselves, while they look and wait for their deliverance from the burden of the flesh.

There is then a Christian sadness, which casts down ambition and the pride of life. St. Paul depicts the chequered feelings of the ministers of Christ, as being "sorrowful, yet alway rejoicing[h]." "The sorrow of the world," on the other hand, "worketh death[i]." There is therefore a marked difference between the sadness of the Christian, whose thoughts are with the spirits of just men made perfect, and the jaded feelings of the hopeless worldling. Both indeed find that the creature is made subject to vanity; both groan in spirit; both acknowledge with the Preacher that "all is vanity[k];" but here ends the likeness. There is an aching void in the heart of the one, and a restless yearning after solid satisfaction. The sadness of the other is cheered by hope. The former has exhausted the enjoyments of sense; to him all is "stale, flat and unprofitable." No new world can be discovered to rouse his flagging interest or stimulate his sated appetite. The relish indeed for vicious pleasure has passed away, but a sense of disgust

[h] 2 Cor. vi. 10. [i] 2 Cor. vii. 7. [k] Eccles. i. 2.

rather than sorrow; of remorse, and not repentance, embitters his memory of the past, and clouds his prospect of the future. He is subject to vanity, but without the consolation of the Christian. Faith only can impart what he needs; for "there remaineth a rest for the people of God;" and this hope relieves the sadness of the believer, who waits for the adoption, to wit, the redemption of the body.

And what has the world to offer in comparison or in lieu of this? Will undying fame satisfy the craving of the statesman? will a name to live in history give rest to the spirit of the soldier when tired of war? can the memory of foughten fields and carnage, or the sack of cities, give ease to the inner man? Well did the heathen moralist remind[1] his prince, that after the conquest of the world he could but repose, and that he must look elsewhere for rest, than the subjugation of mankind.

And for the great multitude of men, who are doomed to toil and suffer unrewarded by wealth, or ungratified by fame, what remains but sensual excitement, or gloomy discontent, unless the hopes of religion sustain the fainting spirit[m]? The consciousness then of being made subject to vanity cankers like a worm in the bud all earthly enjoyment, and makes both rich and poor travail in pain,

[1] *Γενομένων δὲ πάντων ὑφ' ἡμῖν τί ποιήσομεν; καὶ ὁ Πυῤῥὸς ἐπιγελάσας· Σχολήν, ἔφη, ἄξομεν πολλὴν κ. τ. λ.* Plut. Pyrr. XIV.

[m] "Panem et Circenses," was the cry of the Roman populace. Hence, gladiatorial exhibitions, bull-fights, prize-fights, and such other exciting public *amusements*, as they are called.

until they realize the Gospel promises of an eternal inheritance. Then sorrow no longer worketh death; then the Christian can go on his way through the world rejoicing, like the Ethiopian eunuch, though doomed to serve among those who neither understand nor sympathise with his views. He groans indeed within himself, "waiting for the adoption," but he has a hope which the world neither gave, nor can it take away; a joy with which no man intermeddleth.

Here then we find another feature of the mind of the spiritual Christian. There is not only the *earnest looking for* that better country, which makes the life that now is appear like a parched desert to the weary spirit; but there is a cheerful hope combined with the views of eternity.

Without this indeed, the certainty of judgment to come, and of the restoration of the body to an incorruptible and eternal state, would be trying to the most approved servants of God. "The righteous will *scarcely* be saved," says St. Peter[n], and they who build on the true foundation unsuitable materials, shall suffer loss, though they themselves shall be saved as by fire[o].

Without the comfort then of hope, the expectation of the believer would be anxious at the best. But being "begotten again unto a lively hope through the resurrection of Jesus Christ from the dead[p]," he rejoices "with joy unspeakable and full of glory[q]." As he sees the day approaching,

[n] 1 Pet. iv. 18. [o] 1 Cor. iii. 12-15. [p] 1 Pet. i. 3. [q] 1 Pet. i. 8.

he dwells with triumphant exultation on the full assurance of his reward.

Such was the peaceful confidence of the aged Simeon, when he had seen the Lord's Christ; and such the desire of St. Paul to depart and be with Christ, which is far better[r]. The discipline of a painful life had purged out the old leaven of stern unrelenting Pharisaism. Uncompromising as ever, the love of Christ had shed its gentle influence over that true but fiery spirit. His race was run, and the goal attained; the battle fought, the victory won. He was ready to be offered, and the time of his departure was at hand. The crown of martyrdom awaited him, and in the hope that maketh not ashamed, he looked joyfully to the end, for the reward that was to be brought to him at the day of Christ.

Another, however, and not less important characteristic of the Christian's spiritual ripeness is linked with his *expectation* and his *hope*. Those two feelings alone, the more intense and earnest they became, would only add to the burden of the vanity of life. The more ardently a rich inheritance is expected and longed for, the more insupportable becomes the pressure of those evils from which that inheritance would relieve us. But in the matured Christian there will be no such impatience. By an excellent harmony—the work of the Spirit—no single temper in him becomes unduly prominent, nor mars the even growth of the different graces. The kingdom

[r] Philip. i. 23.

of heaven indeed at its commencement upon earth suffered violence, and the violent took it by force. To scale Olympus, was in heathen fiction the ungodly attempt of gigantic strength; and overbold perhaps has sometimes been the language of irreverent fanaticism: the gates of heaven have been knocked at with impatient and presumptuous confidence: but such is not the character of the hope and expectation of the Christian of "full age." He has his task assigned him, and his appointed station in the vineyard. He may be called to bear the burden and heat of the day; "though he longeth for the shadows of evening like the hireling," yet in *patience* he will possess his soul; and ply with unrepining industry his daily task. "If we hope for that we see not, then do we with *patience* wait for it[s]." Our times are in God's hand. We know not what work He may be carrying on by us, although we see it not. Saints are the salt of the earth, and all unconsciously they may be preserving from corruption an evil generation, which but for them would be utterly lost. Not only for its own ripening must the good seed grow up together with the tares, but also to clear the everlasting judgment of God, in that sinners have despised the riches not only of His goodness and forbearance, but of His long-suffering; when neither the example of the righteous, nor the providences of God could awaken them to repentance; nor the means of grace abundantly bestowed.

[s] Rom. viii. 25.

We may well imagine that the feeling of the Christian who has realized to himself the powers of the world to come should be like that of the wearied prophet, when he requested for himself that he might die[t], and said, "It is enough; now O Lord, take away my life; for I am not better than my fathers." And yet such impatience must be corrected. Much work may remain for him to do: even as for the prophet. Two kings were to be anointed as God's special instruments of vengeance upon his apostate people, and a successor also consecrated to His own prophetical office. Seven thousand faithful souls were yet to be cheered and comforted by his presence on earth, as their guide and counsellor, the anointed messenger of the Lord. It was needful then for the Church of God that he should abide; and he received strength proportioned to the "greatness of the way."

In like manner, the great Apostle of the Gentiles, though longing to depart and be with Christ, saw that it was expedient for the infant Church that he should abide in the flesh. Therefore, although he had been "caught up into the third heaven, and heard unspeakable words," and been present, "either in the body or out of the body," with all the company of heaven; yet he cheerfully resigned himself to the will of God, and was willing to abide with the churches "for their furtherance and joy of faith[u]." The earnest expectation then of

[t] 1 Kings xix. 4. [u] Philipp. i. 25.

the ripe Christian, his longing to depart, and hope full of immortality, will be tempered also by *Resignation*.

Nor is this all; for, lastly, it will live in the spirit of *Prayer*. As years advance, and eternity draws on, the hour of death will be the subject of more constant meditation. In the vigour of life, the Christian will ask for strength to overcome the world, and do his Master's work, but when the turmoil of life is over, and that work done, a departure in peace, and if it please God without pain, will be more earnestly supplicated. Yet even here, all will be left to God's ordering. Assured that all things work together for good to them that love Him, the Christian will not repine if he be chastened and corrected even in old age. The most painful death is but part of our inherited penalty, and short of what sin has deserved. The Captain of our salvation was made perfect through suffering[v].

We hardly know therefore what to pray for as we ought, whether to be released without suffering, or to endure, if so it be the will of God, the severest trials of lingering disease. As in *life*, so also in *death;* as in *doing*, so also in *suffering*, Christ may be glorified; and perhaps the triumph of the spirit over the flesh, and the power of the Holy Ghost, are never more distinctly seen, than in the Christian's conquest over temper, and the irritability caused by pain and sickness. But the Spirit helpeth his infirmities; and "having subdued all things unto

[v] Heb. ii. 10.

Himself, maketh intercession for him with groanings that cannot be uttered; and these silent aspirations of the resigned heart, the Apostle assures us, are according to the will of God. "He" therefore "that searcheth the hearts knoweth what is the mind of the Spirit," and apportions strength according to the Christian's day. The sufferer is comforted and satisfied, that the light affliction which is but for a time will work for him a far more exceeding and eternal weight of glory.

In expectation then, hope, longing, patience, resignation, and prayer, the Christian "of full age" waits for the adoption, to wit, the redemption of the body. He looks to heaven, as the end of his labours, and the goal of his pilgrimage. When grace thus reigns triumphant, the residue of natural corruption is well nigh destroyed, and this habit of mind with respect to the future world is a witness of the Spirit with his spirit that he is a child of God.

Doubtless every creature has then reached its proper proportion, when it fulfils the purpose of Him who made it; when the pulse at the extremity of the frame beats in unison with the vibration at the heart. In intelligent beings this is brought to pass when the will of the creature is entirely conformed to the will of the Creator. The holy angels who kept their first estate thus do the will of their heavenly Father. Even so must His will be done on *earth* as it is in heaven. But the fallen race of Adam need the sharp and continued discipline of pain and sorrow before their wayward will

and affections are ordered according to the will of God. The external circumstances therefore of the world are wonderfully adapted to carry on this moral discipline. And this very adaptation brings home most strongly to us, that we are in the hands of a *merciful* as well as faithful Creator. The creature, indeed, He has made *subject to vanity* and corruption, in order to correct the sinner and subdue the desires of the flesh and mind. The pride and pomp of kings, the victor's fame, the wisdom of the statesman, and the learning of the sage, alike are transient, and satisfy not. All have in turn confessed the vanity of human wishes: and while thus on the one hand carnal Reason mourns over her fallen shrines, on the other, Faith raises a temple of eternal hope from their ruins. She assures us that a kind purpose is accomplished by this dispensation; that trial and probation are thus provided, and "all things work together for good to them that love God, to them who are the called according to his purpose." The whole character of life is thus changed. The sad confession that "man is born to trouble" is divested of its gloomy influence by the purposes and hopes with which it is associated. If the wilderness seems long and dry to the journeying Israelite, yet Egypt is left far behind, and Canaan flowing with milk and honey is smiling before him.

Were such views of human life inculcated in youth; and were men not left (as they too often are) to find by sad experience that they are placed under a system of inevitable and strict probation;

the vanities of the world would have less hold on their affections; its good things would less be coveted; its disappointments felt less keenly. The Christian as he entered on the race would gird up the loins of his mind to run it with patience. The flowers which spring up by the wayside would refresh but not detain him. No golden apple would lure him from the course, but fixing his eye upon the distant goal, he would so run that he might obtain the prize.

This steadfastness of purpose, this intentness of the spiritual view, is impressively urged upon us by "the *vanity* to which the creature is here made subject," and the hope of redemption in which God has so subjected it. To what other end indeed should we turn the unsatisfying character of all human pursuits, if not to detach us from the world? This is the moral lesson which the want of sympathy, coldness of heart, hard worldliness, decay of early friendships, disappointment of cherished wishes, the loss of loved companions, the pains and danger of sickness, the gradual departure one by one of parents and kinsfolk, our own silent progress toward the grave, teach to thoughtful hearts; shewing the loving-kindness of God in thus severing, link after link, the chains which bind us to the world. This reflection infuses sweetness into the otherwise bitter cup of mortality. The vanity of the creature is made less disheartening by the hope of everlasting glory. Death is swallowed up in victory. Thus the ripe Christian is the true philosopher, and the wisdom from above the instruction

of life. The Holy Spirit is its teacher, and they who are taught of Him will not only see the vanity of the world, but will also have that earnest expectation, that longing, that hope, that patience, that resignation, that inward supplication, which the apostle has alluded to, and which doubtless present a faithful transcript of his own devout mind. It is thus the Holy Spirit bears witness with the spirit of the Christian, who is ripe for immortality. He groans within himself, waiting for the adoption, to wit, the redemption of the body. The passage to the world of spirits is thus rendered easy to the child of God. The weary pilgrim disappears from a scene on which he was but a stranger and sojourner; he enters the city of his rest, and becomes a fellow-citizen of the saints and the household of God in the heavenly and everlasting Jerusalem.

LECTURE VII.

Acts v. 38, 39.

If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

THE course of these Lectures has now brought us to the consideration of those unhappy men, who, fulfilling the anticipations of Gamaliel, have "not overthrown the counsel of God;" while they have been found to fight against Him, in the person of the Holy Ghost. The aberrations of reason, and the unruliness of will concerning the things of the kingdom of God, involving, as they have done in every age, the perdition of multitudes, can never be without interest for the Christian. The more we feel the blessedness of standing upon the faith once delivered to the saints; the more certainly we perceive that we are built in through the Spirit, as living stones in the Church of God, whose foundations are on the Rock of ages; the more painful

it becomes to contemplate such as have fallen from the faith, "which is able to save their souls."

The earliest heresies were those which swerved from the great confession of St. Peter: "Thou art the Christ, the Son of the living God." No sooner, however, had the voice of the Church borne solemn witness at Nicæa to the "mind of the Spirit;" and Apostolic Tradition there *attested* had asserted the sense of Scripture touching the "coequal and consubstantial" Son; than the evil heart of unbelief devised a fresh assault upon the Christian faith. Weapons borrowed from the armoury of Arius were furbished anew for warfare against the Comforter; and the champions of the Gospel had to renew on a fresh battle-field the combat with the foes of Truth. The heresy however of Macedonius perished sooner even than that which it succeeded; but the soldiery of Satan, though defeated and dispersed, still cherished a secret hostility, and sought to undermine what they dared no longer to assail. When the Creed[a] of the universal church asserted the eternal procession of the Holy Ghost from the Father[b], the spirit of unbelief, ceasing to deny his Personality and Agency, nevertheless artfully endeavoured to explain it away. The sufficiency of man to *originate* and *work out* his own salvation was then disseminated by Pelagius.

To characterise these latter forms of Unbelief, and to suggest those views of God and of ourselves,

[a] At the council of Constantinople, A. D. 381.

[b] "And the Son" was added at a later period.—Pearson on the Creed, Art. VIII. See Appendix.

which are corrective of the mental or moral state from which they sprang, will be the object of the present Lecture.

The Preacher in his retrospect of life asks, "Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us[c]." This is singularly true of those fruits of the evil heart of unbelief which we are about to consider; for the Jewish church presents the like phenomena. The Sadducee believed neither in angel nor spirit. The Pharisee rested on his ability to keep the whole law of God. With the former the powers of the world to come were a mere dream of the imagination, and the practical result of his material philosophy was, "Let us eat and drink, for to-morrow we die." All the elevating hopes, linked with the belief in the ministry of angels and the being of glorified spirits, were lost to him. A cold selfish sensualism dried up the better and more generous feelings; rendering at length the temple at Jerusalem no meet habitation for the Spirit of God.

The Pharisee, on the other hand, without rejecting the *existence* of spiritual beings or their agency towards man, still relied on the sufficiency of Reason[d] to teach the way of God in truth, and perfect holiness in His fear. Hence his traditions making the commandments of God of none effect: hence

[c] Eccles. i. 10.

[d] Joseph. Antiq. xviii. 1. §. 2. Ὧν τε ὁ λόγος κρίνας παρέδωκεν ἀγαθῶν ἔπονται τῇ ἡγεμονίᾳ, περιμάχητον ἡγούμενοι τὴν φυλακὴν ὧν προαγορεύειν ἠθέλησε.

his boastful confidence in his own righteousness of works. Feeling no hinderance from natural corruption, and no need therefore of supernatural help; he contrived to exhibit in his own person the hateful union of austerity and uncleanness: of almsgiving and extortion. His phylactery was made broad; but his heart was narrowed to the straitest measure of pride and bigotry. The standard of holiness was lowered in proportion as the sufficiency of man was exalted, and setting aside as unnecessary the work of the Spirit in the heart, he resembled the Pelagian, as the unbelieving spirit of the Sadducee reappeared in the heresy of Macedonius.

It is thus in every age that Ecclesiastical history presents the recurrence of the like errors; and though the solemn condemnation of the universal Church has overthrown those ancient forms of heresy, yet there is enough both of positive *unbelief* and sceptical *rationalism* in the world, to make us guard with jealousy the deposit of the faith; to assert continually both the divine Personality as well as the inward and spiritual grace of the Comforter; and to maintain in its integrity the framework of the Apostolic Church, which He has made the shield of our common faith, and chosen to be the *ordinary* channel of His gifts and fellowship.

The world indeed ever loves its own. It may be well therefore to notice in the first place the character of these Heresiarchs, that we may not be misled by appearances, or judge too favourably from outward show. They were men of cultivated minds, and *decent morals; of plausible speech and*

insinuating address[e]; but they wanted that singleness of heart, humbleness of mind, steadfastness of judgment, which are the most hopeful qualities in the search of divine truth. Language in their mouths became the medium of fraud. Wavering in their faith, and yet afraid to avow their sentiments, they wrapped up their opinions in ambiguous or inconsistent terms; and while seeming to confess the being and agency of the Holy Ghost, they explained away all that was *divine* in the one, and all that was special, *personal* and individual in the other. Such tampering with language seems indeed the perpetual characteristic of "the double-minded man;" for that which is clearly apprehended can be plainly expressed; and whatever is firmly believed will be consistently stated.

The history of Macedonius is a melancholy one. Obtruded by the Arian party on the see of Constantinople, his enthronement was attended with much bloodshed. Begun in violence his Episcopate was carried on in guile; and professing the Arian dogma concerning the Son[f], he proceeded to deny the *divinity* of the Holy Ghost, asserting him to be a created[g] being, and made[h] by the Son.

Consistently with these views he placed the agency of the Comforter on a par with that of Angels[i]; but never taught that He was that Person

[e] Sozomen. IV. 27. August. de Peccat. Meritis, lib. ii. 25.

[f] The ὁμοιούσιον. [g] Κτιστὸν, Theodorit ii. 6.

[h] Γεγενῆσθαι διὰ τοῦ υἱοῦ. Theodorit v. 11. Ep. Damasi Synodica contra diversas hæreses.

[i] Διάκονον καὶ ὑπηρέτην καλῶν καὶ ὅσα περὶ τῶν θειῶν Ἀγγέλων λέγων τις οὐκ ἂν ἁμάρτοι. Soz. IV. 27.

of the ever blessed Trinity, without whom "nothing is strong, nothing is holy."

In the catastrophe of his fortunes there seems something of retributive justice; for having been obtruded upon his See by the arm of flesh, he was quickly pierced by the broken reed on which he leant. Constantius, his patron, soon caused[i] him to be deposed on charges of bloodshed, and laxity[k] of discipline; and in the obscure suburbs[l] of that city over which he had presided as patriarch, he died a memorable example of the downfall of ambition, unscrupulously leagued with heresy and schism. Nor did his sect long survive him; but adopting with some reservation the Nicene faith, preserved to the last[m] the worldly and artful character of their founder.

The Scriptural doctrine of the holy and undivided Trinity being at length established both in the East and West, the evil heart of unbelief manifested itself under another form. As it is possible to own the being of God and deny his Providence; to acknowledge the Son, but reject His divinity; so it was easy to confess the Holy Ghost, but disown his grace. Such was the wicked attempt of Pelagius.

This, like other heresies, had its germ in the East, and grew out of an over-estimate of philo-

[i] He was offended at the removal to another church, without his permission, of the bones of Constantine. Socr. ii. 38.

[k] Socr. lib. ii. 42. [l] Sozom. iv. 26.

[m] Under Jovian at the synod of Antioch, A.D. 363, they accepted the Nicene Creed, confessing the Son to be of the substance of the Father; but *like* instead of *one* with Him. Socr. iii. 25.

sophy, as if necessary for Christian perfection[n]. Man being taught to look inward for moral strength, the need of *preventing* and *assisting* grace was lost sight of. Holiness was to originate, not from the Spirit of adoption, but in Stoical self-command and a meritorious service of God. Much of this spirit was doubtless owing to Monachism; Pelagius at least, the great disseminator of such views, being a layman[o] and a monk. His heresy turns principally upon two points; one, the assumed incorruptness of human nature; the other, denial of supernatural influence upon human will.

In connection with the first, it was asserted that Adam's transgression was *personal*, and that neither sin nor death passed upon all men through his fall. Infants, therefore, it was contended, needed not baptism for the remission of sin, being by nature in the same state as Adam before he fell; that man's will is sufficient of itself to refuse the evil and choose the good; so that he can perfect righteousness, and overcome the world by the exercise of his own free choice. Accordingly, men, it was affirmed, might be saved as well by the Law as the Gospel; but to that end the rich must renounce their wealth, as it was said to the young ruler in the Gospel, nor could they be called the children of God until they were altogether without sin[p].

[n] It may be traced back from Pelagius through Rufinus, a *Syrian*; and Theodore of Mopsuesta in *Cilicia* to Origen. Commonit. Mercatoris. in hæresim Pelagii &c.

[o] Augustin. de Gest. Pelagii 61.

[p] Such were the tenets of Cœlestius, the disciple of Pelagius, treated of in the synod of Lydda or Diospolis A. D. 415. Augustin. de Gestis Pelag. 24.

On the second head—the denial of supernatural influence—grace was explained to be God's original gift to us of free will; or His revelation of a moral law to teach us; that it was obtained therefore in proportion to our own meritorious self-improvement, and thus the penitent sinner was enabled to earn for himself the pardon of his sins.

These sentiments, drawn partly from his own and partly from the writings of Cœlestius his disciple, Pelagius had the meanness[q] first to disavow, and then immediately republish. His object however was gained by such prevarication; on the one hand he escaped formal condemnation by the rulers of the churches, and on the other obtained time to disseminate his views more widely.

It would be tedious however to trace his insincere and artful proceedings, whereby he imposed on the credulity of some, and among others (for a time at least) on Zosimus[r] bishop of Rome. At length, however, the plenary council, in which under Aurelius of Carthage[s] were assembled the prelates of all Africa, anathematized in nine canons the main principles of the heresiarch; such as for example, the natural mortality of Adam; the non-

[q] The conduct of Pelagius was singularly tortuous, and his abuse of language most artful. By these means he contrived to escape public condemnation for many years. At length, however, the extreme danger of his opinions became manifest, and provoked the censure both of Councils and Fathers.

[r] Zosimus seems at first to have been quite ignorant of the proceedings of Innocent his predecessor in regard to Pelagius; see his letter to Aurelius. Appendix.

[s] A. D. 418. Conc. Africæ Universale Honorio XII. et Theodosio VIII. Coss. Appendix.

transmission of his corruption; the asserted needlessness of baptism to infants for the remission of birth-sin; their admission, though unbaptized, into some inferior heaven; the grace of Christ being only *remission* of *past* sin, not *help* against *future;* or only so far help, as it informed the understanding without influencing the heart; or that it only enabled man to do the will of God *better* than he could do without it; that the confession of their sinfulness by saints, (according to the words of St. John, "If we say we have no sin, we deceive ourselves;" and the Lord's prayer), was not *real*, but for the *exhibition* of humility; or made for others rather than themselves. All these positions were simultaneously condemned, and the teachers of them excommunicated until they should recant their errors. To the vigilance then and firmness of the African bishops, acting on their own independent authority, was this important decision owing, by which, under God, this most pernicious heresy was put down.

And here we cannot omit some reference to St. Augustine, whose accurate analysis of the language of Pelagius brought the controversy to an easy issue, and whose treatise[t] on the *grace* of Christ clearly exposed his fraudulent use of that word. Pelagius[u] had distinguished between the capacity, and the act of willing, or doing; which difference he expressed by the terms "posse," "velle," "esse."

[t] Written A. D. 418, after the general council of Africa.

[u] In his work on Free Will, lib. iii. mentioned by St. Augustine de Grat. Christi, c. 6.

To the first of these, namely, "posse"—the capacity of willing or doing—he wholly confined the action of God's grace. In this view grace became synonymous, either with the natural *capacity* for good implanted in us; or, since that was feeble and needed aid, to the *instruction* supplied by *revelation*, and the *example* of Christ. The doctrine of *meriting* grace was a direct and obvious consequence; for *knowledge* comes by research, and *capacity* is improved by exercise. But any thing farther removed from the Evangelical doctrine of grace, it is impossible to conceive. No wonder then that St. Augustine should cite the words of St. Paul to the Philippians, "it is God which worketh in you both to will and to do," as expressly designed by the Holy Spirit[x] to meet these enemies of grace; and to shew that not only in man's capacity for good, but *in every single act* of willing and doing *righteously* is the power of the Comforter manifested. He reiterates the words of St. Ambrose, that "God calls whom He counts worthy of the favour, and *makes* him religious;" through preventing grace he obeys the call; he desires to be governed of God; surrenders his own will to God's will; and by continually through grace cleaving to Him becomes as the Apostle says, one spirit with Him.

After the specimens of the teaching of Pelagius already cited, it is needless to pursue the labyrinth of his ambiguous language. Nothing indeed impresses the mind with stronger indignation, than his persevering attempts to mislead the simple by

[x] De Grat. Christi, 6. [y] De Grat. Christi, 51.

his misuse of terms. Equally offensive is his reiteration of heresy after repeated disavowals, until through the zeal of the African bishops, his real doctrine was dragged into the light of day, and crushed by the anathema of universal Christendom.

Such then were the two great forms of heterodoxy concerning the Holy Ghost in the early Church. The sect of Macedonius soon perished to rise no more; but an off-shoot from that of Pelagius kept his name still before the world. The Semi-Pelagians, as they were called, would not arrogate to man himself the praise of actually *willing* and *doing* righteously. They conceded this to be the gift of God; but while they strained out the gnat they swallowed the camel. The *preparation*[z] of the heart *in order* to will and to act rightly, they maintained was not from God, but *originated* in man himself; and that to his *merit* in such *preparation* was accorded the grace of so willing and acting. Their error arose from supposing, that the acknowledgment of divine grace destroyed free will.

St. Augustine[a] himself confesses, that before his elevation to the episcopate he had been of that opinion; but his views were altered by considering after Cyprian the passage of St. Paul, "What hast thou that thou didst not receive[b]?"

Again, he argues from the words of our Lord, "This is the work of God, that ye *believe* on him

[z] Aug. de Prædest. Sanct. 3, 4.
[a] De Prædest. c. 7.
[b] 1 Cor. iv. 7.
[c] John vi. 29.

whom He hath sent." Faith then itself, he infers to be the work and gift of God; not of man, lest any one should boast. Thus the light, which streamed from those two passages of holy Scripture, dissipated the dark cloud which the pride of reason and the self-sufficiency of will had spread over the schools of Philosophy, and which brooded for a time even upon the acute mind of this great Prelate.

If we now analyse the nature of these heresies, one may be characterised as an error of the Intellect, the other of the Will. Macedonius, like Arius, seems to have permitted himself to speculate too boldly on the mystery of the ever blessed Trinity. It seems obvious that, when once Revelation is admitted, the only business of Reason is to ascertain what is contained in it; not to sit in judgment on its contents, and square them to human notions. If Scripture is inspired, then to scrutinize the nature of God, as revealed to us in three Persons, is to pry irreverently, as some did of old, into the ark of God, and to provoke His judgments.

To such a spirit of speculation, the Arian, Nestorian, Eutychian, Monothelite, and Macedonian heresies may be justly ascribed; and perhaps the Nicene Fathers were providentially kept from error by adhering firmly to the opposite principle; and resting on the authority of that Concurrent, Perpetual, and Ubiquitous tradition, which had come down to them from the saints, to whom the faith was delivered once for all.

It was the peculiar bane of the Greek mind, to

love the nice distinctions of philosophy, and to view *intellectually* rather than *morally* the revealed nature of God. For such disquisitions the way had unhappily been prepared by Platonism; and literary Christians were too fond of harmonizing the truths of Christianity with the guesses of the philosopher. "Professing to be wise they became fools," as must ever be the case, when man will thrust in his own crude notions upon God's revelations. Intellect has indeed its proper office, to examine the *credentials* of revelation; but when it would search "the deep things of God" it steps beyond its sphere, and, like those who gaze at the sun, is blinded by excess of light.

The seat of the other heresy was rather the will than the mind. It seems never to have entered into the thoughts of Pelagius, to deny in terms the Athanasian doctrine. He did not even expressly deny the gift of grace; but his view of the office and work of the Holy Spirit was miserably defective and low. Instead of an influence exercised upon every act of will, and every deed done, with *him* Grace was really nothing more than the effect of a general law implanting a *capacity* in our nature; or it was limited to the act of inspiring the sacred writers; or the help afforded to us through their teaching, or recollection of the Cross of Christ. The power to exert his own will aright, and to act rightly in consequence, was arrogated to man himself. In the language of Scripture, the Pelagian thought himself rich and increased with goods, and in need of nothing. He knew not that he was

"wretched, and miserable, and poor, and blind, and naked[d]." He sinned from pride of will.

Under the same two heads of intellectual and moral unbelief, the enemies of revealed truth may still be ranged. Like Macedonius, the Socinian not only reduces to the condition of creatures the consubstantial Son and eternal Spirit, but, with Pelagius, he denies the supernatural influence of the Holy Ghost upon the mind and will. His course at least is plain; he assumes no disguise; employs no subterfuge; is guilty of no ambiguity.

The Rationalist, on the other hand, more timid or less sincere, tries to explain away whatever is mystical in religion. He rejects as hard sayings, not only the definitions of the Athanasian Creed, but portions of Holy Writ itself. On no better ground indeed than his own private notion of inspired Scripture, did Luther himself impugn the divine authority both of the Epistle of St. James, and the Apocalypse. The Song of Songs in our day has been assailed on the same presumptuous principle. Others have gone farther, and have rejected, together with the Creeds, all that is positive and objective in faith. Thus the little cloud, no bigger than a man's hand at the Reformation, has gradually overspread the heavens, and threatens by *abuse* of private judgment to overthrow the faith of thousands.

There is another species of Rationalism, which with no such intention tends nevertheless to

[d] Rev. iii. 17.

further Pelagian views. The doctrine which denies sacraments to be *means* of grace, and reduces them to *symbolical teaching*, is of this character; for Pelagius would allow no gift of grace beyond *instruction* conveyed by Revelation. And those unlearned or unwise men, who disparage the sacraments as "mere forms," instead of the appointed channels of supernatural influence to those who use them *faithfully*, are abetting the same dangerous error; for to stigmatize sacramental grace as a superstitious dream is a step towards asserting the sufficiency of the natural will.

And here it is to be lamented, that many earnest persons, who magnify the grace of God, and try to walk in that grace, should by lowering the efficacy of the sacraments, when *duly* used, virtually encourage such dangerous views. Why, it may be asked, should not *faith* be exercised *through* the medium of those holy rites, instead of being opposed to them as if they were merely and irretrievably *formal*? In the hands of St. Augustine infant baptism was an irrefragable proof of the Church's belief in original[e] sin; of God's favour

[e] Ipsa inquam Sanctæ Ecclesiæ Sacramenta satis indicant, parvulos a partu etiam recentissimos per gratiam Christi de Diaboli servitio liberari. Excepto enim quod in peccatorum remissionem, non *fallaci* sed *fideli* mysterio baptizantur, etiam prius exorcizatur in eis, et exsufflatur potestas contraria; cui etiam verbis eorum a quibus portantur se renuntiare respondent———

Non enim solos ætate majores, sed etiam pusillos eruit a potestate tenebrarum, ut transferat in regnum Filii charitatis suæ. De Peccat. Orig. 45.

St. Augustine supports the view adopted in our twenty-fifth Article, that Sacraments are not only tokens of Christian men's

towards the child[f], and its election; and of the gift of grace to influence its will. In like manner, the true mystical presence of Christ in the "communion of bread and wine" was the readiest *illustration* to the Fathers of the incarnation of the Godhead. They, on the other hand, who deny the association of *spiritual* agency with *material* elements, might by parity of reasoning question the reality of God being manifested in the flesh; they might stumble at the clay and spittle and water of Siloam, the shadow of Peter, or the kerchiefs touched by Paul, as *media* of miraculous operations. The Sacraments in fact are the most palpable of all testimonies, that grace is needed by us; and conveyed from the Spirit of God to the spirit of man, in answer to the special prayer of *faith*.

It is hard to say whether the presumption, or

profession, but rather *effectual* signs of grace and God's good will towards us, by which he does not only *quicken*, but also strengthen and confirm our faith in him.

And since he says that Sponsors renounce the Devil in behalf of the infant, he certainly supposed an *act of faith* on their part would precede the washing of regeneration to the infant. Such too is the spirit of the Baptismal service; which is made for Christians, not for the unbelieving and profane. But though "in such only as *worthily* receive the same the Sacraments have a wholesome effect or operation," the unconscious infant cannot itself interpose a bar of unworthiness: neither is the "effect of Christ's ordinance taken away by the wickedness of Ministers;" and by parity of reason, not of Sponsors. See Art. XXVI.

[f] "Quo (originali sc. peccato) sive soluto per Dei gratiam, sive per Dei judicium non soluto, cum moriuntur infantes, aut merito *regenerationis* transeunt ex malis ad bona, aut merito *originis* transeunt ex malis ad mala. Hoc catholica fides novit." De Prædest. Sanct. 23.

the shortsightedness of such rationalizing views is the greater: for it is by the outward shield of the sacraments that the great Christian verities of the incarnate Godhead, and the perpetual work of the Comforter in the souls of men, are guarded and enforced. Certain it is, where Sacramental grace is systematically rejected, a wide door has been opened for unbelief. Even where the evil has not proceeded to this length, the guilt of birth-sin; the need of preventing grace to infants; the obligation to partake of the Lord's table; the sinfulness of continuing in sin that grace may abound; the power of the believer through divine grace to perfect holiness in the fear of God, are truths either not apprehended, or practically denied. Christianity thus becomes a matter of feeling, and purely subjective. The creed of the Gospel is held more by accident than on grounds of reason, and Pelagianism virtually returns upon the scene.

In approaching then the mysteries of Revelation, and among the rest the being and operations of the Holy Ghost, we must carry along with us certain principles, if we would avoid Unbelief or Rationalism—the Macedonian or Pelagian spirit.

Let our first rule be to receive with implicit reverence the declarations of God concerning himself in Holy Writ. Our only inquiry should be, what He has spoken by the mouth of His inspired servants? When at the fulness of the time the scheme of salvation was completed, the faith was delivered once for all to the saints. It admits therefore, neither of increase nor curtailment; nei-

ther change nor novelty, under the specious name of developement. The deep things of God His Spirit alone can search, and by Him are they revealed to holy and humble men of heart. He who would believe rightly must say with Samuel, "Speak, Lord, for thy servant heareth," or with David, he must restrain his soul and keep it low, "even as a child that is weaned from his mother[g]."

And secondly, What is there in the nature of man, considered intellectually or morally, which should make him refuse to submit himself to the wisdom of God in a *mystery*? Can he fathom the secrets of his own being, the union of matter and spirit in himself? Can he *divide* the essence which remembers, thinks, and wills; or does he *confound* these faculties? If he cannot then do that which is least, even find out himself to perfection, how should he dare to refuse the instruction of God concerning the Godhead? Why then will he not receive with *meekness* the ingrafted word, which is able to save his soul? Thus we are compelled both by the majesty of God, and by our own blindness and helplessness, to be taught of Him. Earthly *analogies* within and around us bid cavils cease, and mountains sink down under the power of faith.

And lastly, the *character* of our blessed Lord, who is emphatically the faithful Witness, should impart confidence amid the strife of tongues concerning the word of Truth. The beauty of holiness in His life renders His appeal to the unbelieving Jews

[g] Psalm cxxxi. 3.

as overpowering to *us* as it was to *them*. "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me[h]?" The moral persuasion thus arising ought to be an impenetrable shield against the fiery darts of unbelief.

With respect to the peculiar danger of Pelagian or Semi-Pelagian views, we must seek safety in Christian *watchfulness* over ourselves, and *experience* of our own weakness. A slight acquaintance with Scripture and real life ought to convince men of their moral inability, so as not to think any thing as of themselves. But unhappily the experimental knowledge of evil lessens the sorrow for it; and hence even conviction often loses its force, instead of making sinners pray more earnestly for grace. Still it does seem awful presumption, when men deliberately reject the proffered help of the Spirit of God; or reduce grace to mere natural capacity, or the knowledge imparted by revelation; or arrogate to themselves the ability to turn from the power of Satan unto God,—nay, both to will and do righteously of their own good pleasure; above all, when they assume foreseen merit in their own acts sufficient to determine from everlasting the purposes of God concerning them. Surely it is humbler and better, and wiser, to repose with confidence on His perfect justice, holiness, goodness, and wisdom, though to us His ways may be past finding out, and His counsels unsearchable; and when we feel

[h] John viii. 46.

our own unworthiness, to empty ourselves of every thought of pride, and glory in Him alone.

What if the light of Conscience be not absolutely extinguished; yet the *preparation* of the heart, whereby we will what is good, and carry that same will into good effect, is from the Lord. And how presumptuous is it, we may say with St. Augustine, to prefer to rest on the weakness of the will of man, rather than on the stability of God's purposes of mercy towards him!

Penetrated with such thoughts, we shall not presume to talk of our resolutions, and choice, and determination to do the will of God; but we shall consider our baptismal calling, as the *pledge* of His love, and of imparted as well as imputed grace. We shall rejoice that the Comforter has been sent from the Father by His Son our Redeemer; that *He* is "the Lord and Giver of life;" that by "one baptism for the remission of sins" he has chosen us out of the world, to have fellowship with the saints and the household of faith; that by working in due season, He has given us power to obey Him as His adopted sons; that He has worked *in* us a good will, and *with* us when we had that good will, "for we are His workmanship, created in Christ Jesus unto good works," through the indwelling guidance of the Holy Spirit.

Realizing thus His presence in ourselves by *experience* of his power, we shall go on our way rejoicing; and while we are working out our salvation with fear and trembling, we shall nevertheless feel that we have the surest pledge of *final perseverance* in

God's love, and the aid of Him, who, proceeding from the Father and the Son, with them "together is worshipped and glorified;" being of "one substance power and glory, very and eternal God,"

LECTURE VIII.

1 Cor. xii. 31.

But covet earnestly the best gifts: and yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

IN considering the perversions of heresy, there are seldom many redeeming traits to heighten the regret with which we contemplate their Authors. There was nothing certainly in the artful conduct of Pelagius to rescue his memory from merited reproach; nor can we pity the fall of Macedonius, when brought about by the same Arian party and civil despotism, to which he owed his elevation to the see of Constantinople. Political subserviency, no less than doctrinal dishonesty, abate the sorrow we might otherwise feel for these Heresiarchs; who sinned against the Holy Ghost, the one denying His divinity, the other His spiritual agency in the soul.

It is not so, however, with Enthusiasts or Fanatics. In their case, the unforgiven sin does not seem to be committed; is certainly not intended; and while we are thus relieved from the sense of exceeding

sinfulness in them, we cannot but pity that fervour of imagination, which fondly presumed on *immediate* inspiration; or rejoiced on insufficient grounds in the fancied impulses of the Comforter. Even in such characters, nevertheless, evil traits mixed up with much of good often arrest our sympathy; for while some Enthusiasts have been simple, self-denying, and devout men, others have turned the supposed grace of God into a cloak of maliciousness, and made a gain of their pretensions to higher spiritual attainments.

We have not however on the present occasion to survey the evil heart of unbelief, "fighting against the Holy Ghost[a]." But we are to trace the views and feelings of men who have supposed themselves more immediately and eminently favoured with His presence. Compelled indeed as we are to deny their pretensions; and *that* for the sake of truth itself, lest the real graces of the Spirit should, by reason of such extravagancies, be disparaged or denied; yet we shall have rather to arraign their want of *wisdom* than of substantial *piety*. We could even desire to say of them, what the Pharisees in the council did of St. Paul, If a spirit or an angel hath spoken to him, let us not fight against God[b]. In a word, we can sympathize more with the Enthusiast than the Heretic.

The earliest error concerning the dispensation of the Spirit was not like those opinions which

[a] The followers of Macedonius were called πνευματόμαχοι.

[b] Acts xxiii. 9.

were reviewed in the last Lecture, of an *aggressive* character. Montanus, on the contrary, asserted for himself a fuller and more striking effusion of the Holy Ghost, than had been granted on the day of Pentecost. His feelings at the state of the Church in his day were similar to those of the Psalmist: "We see not our tokens, there is not one Prophet more[b]:" he lamented over the decay of spiritual power, and the withdrawal of supernatural agency. Missing the fulfilment of prophecy, and mistaking the time, he earnestly longed for that season of refreshing, when God would pour out of His Spirit upon all flesh; and the sons and daughters of Israel should prophesy, the old men should dream dreams, and the young men should see visions, and upon the servants, and upon the hand-maids in those days the Spirit should be poured from on high. Montanism then was in its object *restorative*. It reverted to the original phenomena of the day of Pentecost, and claimed to reproduce them. To understand therefore its true character, we must briefly advert to the extraordinary gifts[c] of the Spirit, which were then poured

[b] Psalm lxxiv. 10.

[c] See Appendix, Lect. viii. The distinction between *gifts* and *graces* has been already noticed. The various habits, which were considered in the six first Lectures, as combining to form the witness of the Spirit with our spirit, belong to the latter class. The gifts which were the special credentials of the first ambassadors of Christ, constitute the former. And whereas the *gifts* might be severed from charity*, and so "profit" their possessor nothing; the *graces* were essentially combined with the "more excellent way," and accordingly were effectual to the saving of the soul.

* Chrysostom Hom. viii. on 1 Cor. ἔστι δὲ καὶ σημεῖα ποιήσαντα σαρκικὸν εἶναι.

out upon the Church, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ[d]."

Of those gifts, administrations, and operations mentioned by St. Paul, some appear from their very nature to have been of temporary, others of perpetual duration. Miracles, and healing; the Faith which could remove mountains; Tongues which were for a sign to unbelievers; Prophecy and Discerning of spirits seem peculiarly necessary for the instruction and safeguard of the infant church. But they were soon perverted to *strife* and envying, vain-glory and ambition. We are prepared therefore to expect that they would cease with the race of Apostles or Apostolic men, by whose authority even they were with difficulty controlled and regulated.

That the *poor* had the Gospel preached to them[e], was referred to by our Lord, as a not less certain witness of His mission from the Father, than that the blind received their sight, the lepers were cleansed, or the dead raised up. She who was forgiven because she loved much, had in her peace of mind as effectual an assurance that the Son of man had power on earth to forgive sins, as he who at the Lord's bidding took up the bed whereon he lay palsied, and went unto his house. Even so *miracles* and the other extraordinary gifts were not needed for the eventual propagation of the Gospel. It might be safely left, as the word of the Spirit, to its inherent power of convincing

[d] Eph. iv. 11. [e] Mat. xi. 5.

the world of sin, and righteousness, and judgment to come. The "word of wisdom" also, and "the knowledge of mysteries," might likewise be suffered to depend on the ordinary process of *acquirement*; even as the care and instruction of the churches was transferred from Apostles and Prophets to Pastors and Teachers duly commissioned by those, who should succeed to the Apostolic office of ruling in the Church, and ordaining elders.

There was nothing then in the *rarity*, in his time, of the extraordinary gifts of the Spirit, which should have awakened the surprise, or stirred up the fanatical zeal of Montanus; much less have made him assert the superiority of the New Prophecy, as he named his mission, over the effusion of the Holy Ghost on the Apostles at the day of Pentecost. Yet such were his presumptuous, or enthusiastic pretensions; and in this claim to special and immediate illumination, we discover the principle of Fanaticism in all ages.

The continuance or revival from time to time of miraculous power in the Church is still matter of dispute. On the one hand, it is contended that miracles ceased either with the generation of Apostles or Apostolic men, or soon after. On the other, their continuance in the early church for several *centuries* is boldly asserted; nay, their possession at the present day in the Roman communion, as well as in some insignificant sections of schismatic Protestants[c].

[c] Vain however we trust is the subtilty which would confound Providential and Miraculous interposition, because both are *supernatural*; and would place the doubtfully evidenced miracles of

The rise indeed of Montanism would seem to be almost decisive of the question; for why assert a *fresh* effusion of the Holy Spirit in the extraordinary gift of prophecy, if in every church there were still inspired prophets and teachers, as well as discerners of spirits, to whom the spirits of the prophets were subject[e]? Had the extraordinary seals of the Spirit and inspired authority of the Apostles still existed in the churches, Montanus and his prophetesses would hardly have escaped the punishment of Elymas or the sons of Sceva. They would have been delivered to Satan, that they might learn not to blaspheme, instead of being left to the ordinary censure of the Church[f]. If, however, those gifts were gradually withdrawn upon the departure of Apostles and Apostolic men, it is not surprising that the false claims of Montanus should have been put forth within a few

Ecclesiastical history on the same pedestal of truth, as those which are recorded in the Gospel by *eye*-witnesses of the word: much less can we give credit to the *hearsay* wonders of the middle ages; or accept as a miracle Transubstantiation, the asserted change of the substance of the bread and wine in the Eucharist being impalpable to the senses; or the *temporary* effects occasionally produced upon diseased members of the body by a highly excited *imagination*. The attempt to pass these off as *miracles* has always returned with fatal recoil upon its authors, and damaged in an unbelieving world the authority even of the Inspired Narrative itself.

[e] Tertullian even claims the title of "spiritual men" for the disciples of Montanus, expressly on the grounds of their *exclusive* acknowledgment of the new prophecy: that is, the *revival* of the gift of prophecy in the church. But how could this argument avail for a moment, if *that* as well as the other extraordinary gifts were continually being exercised and recognized universally. De Monogam. c. 1.

[f] See the account given by Apollinaris of Hierapolis, Euseb. v. 15.

years, and not far from the scene of the martyrdom[g] of Polycarp[h].

Again, the opening as well as closing words[i] of the Apocalypse seem to intimate, that the testimony of Jesus, the Spirit of prophecy, had then received its fullest developement, and future generations were to find the truth of God's word, not in a new effusion of the Spirit, but in the fulfilment of that great prophecy as it was gradually unfolded in the course of ages.

The exact pretensions however of this Fanatic were as follows. He asserted that he had received fuller inspiration by the Paraclete than the Apostles; and that this new dispensation of the gift of Prophecy was designed to *complete* and *perfect* what had been left obscure and unfinished by them[j]. Tertullian, who at last became a disciple of this deceiver, in his treatise on *single* Marriage urges[k], that "the

[g] A. D. 167. (Greswell, Feb. 24, A. D. 164.) Eusebius lib. v. 16. The sect arose at Ardabau in Mysia when Gratus was proconsul of Asia.

[h] Irenæus indeed seems to intimate their continuance to his time, A. D. 154—202. Καὶ πολλῶν ἀκούομεν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ προφητικὰ χαρίσματα ἐχόντων, καὶ παντοδαπαῖς λαλούντων διὰ τοῦ Πνεύματος γλώσσαις, καὶ τὰ κρύφια τῶν ἀνθρώπων εἰς φανερὸν ἀγόντων ἐπὶ τῷ συμφέροντι, καὶ τὰ μυστήρια τοῦ Θεοῦ ἐκδιηγουμένων. lib. v. 6. Eusebius v. 7; who adduces this passage as a proof of the continuance to that time of the extraordinary gifts.

[i] Rev. i. 3; xxii. 18.

[j] St. Augustin. lib. de Hæresibus c. 26.

[k] "Cur non potuerit post Apostolos *idem Spiritus* superveniens ad deducendam disciplinam in omnem veritatem per gradus temporum (secundum quod Ecclesiastes, Tempus omni rei, inquit) supremam jam carni fibulam imponere, jam non oblique a nuptiis avocans, sed exerte; quum magis nunc tempus in collecto factum sit, annis circiter CLX. exinde productis?—Nihil *novi* Paracletus inducit, quod præmonuit, definit; quod sustinuit, exposcit." De Monogam. c. 3.

It is evident from this passage, that the distinction which Mosheim

same Spirit, which inspired St. Paul to give the preference to the unmarried state, had *now* by Montanus imposed a final and complete restraint on the flesh. The Paraclete, he said, introduced no *new* doctrine; he *definitively* enjoins that of which he before gave warning." And again, "The Holy Spirit having previously allowed some doctrines to remain involved in obscurity, in order to prove the faith of Christians, had now removed all ambiguities by a clear and explicit *developement*[1] of the whole mystery of the Gospel, through the new prophecy; which had been poured out abundantly from the Paraclete."

The new prophecy then, however false its pretensions to supernatural gifts and divine authority, still in its objects was not opposed to the agency or work of the Comforter. Neither Montanus nor his Prophetesses relaxed or tried to set aside the requirements of the moral law. Theirs was no Antinomian assumption of spirituality. They desired rather to restore discipline; to bring in excessive rigor; more frequent and severer fastings; neglecting of the body; disparagement of marriage;

(Eccl. Hist. ii. Cent. c. 5.) says was made by Montanus between the Holy Spirit *shed* on the Apostles, and the Paraclete *promised* to them, was not made by the heresiarch.

[1] "At enim Deus Omnipotens adversus hæc incredulitatis, et perversitatis ingenia, providentissima gratia sua effundens in novissimis diebus de suo *Spiritu* in omnem carnem in servos suos et ancillas, et fidem laborantem resurrectionis carnalis animavit, et pristina instrumenta manifestis verborum et sensuum luminibus, ab omni ambiguitatis obscuritate purgavit . . . . . idcirco jam omnes retro ambiguitates, et quas volunt parabolas, aperta atque perspicua totius Sacramenti prædicatione discussit per *novam prophetiam de Paracleto* mundantem." Tertull. de Resur. Carn. 63.

denial of absolution for breaches of the seventh commandment. They taught that it was sinful to fly from persecution, or by any means to purchase a fallacious security. The New Prophecy in a word, only claimed to enforce and develope truths already revealed. *Predictions*[m], strictly speaking, beyond the *general* one—of the *coming* of Anti-Christ, and speedy downfal of the Roman empire, there were none. The whole conduct of Montanus is therefore consistent with self-deceiving enthusiasm, and not with deliberate fraud. Indeed, his organized system of preachers[n], whose salaries he paid from the oblations of his followers, seems more like modern Methodism than the wild proceedings of an ignorant fanatic or impostor.

"Montanus," writes a learned prelate[o] of our Church, "was evidently a man of weak intellect, who was induced, partly by a superstitious temper, partly by the desire of distinction, himself to pursue and to recommend to others an ascetic course of life. The austerity of his doctrine and practice naturally gained him admirers and followers, and he confirmed his empire over their minds by professing to see visions, and to receive revelations from heaven. Perhaps he had succeeded in persuading himself that he was divinely inspired. Fanaticism is for the most part combined with fraud in the character of the religious impostor[p]; nor is it

[m] Maximilla predicted *wars and tumults* after her death. (Kaye 17, from Epiphanius.) Euseb. V. 16.

[n] Euseb. V. 18, from Apollonius.

[o] Kaye, bishop of Lincoln, on Tertullian. Introduction, p. 30.

[p] The imputation of fraud seems inconsistent with the other

improbable, that in the state of exhaustion to which his body was reduced by the length and frequency and severity of his fasts, his mind might occasionally become disordered, and he might mistake for realities the creations of a distempered fancy."

If now we analyse the feelings or principles which lay at the bottom of his proceedings, they seem to resolve themselves into two; namely, his own personal illumination by the Holy Spirit; and his authority as a teacher specially called of God to reform His Church. Under the first of these convictions he asserted his own higher spiritual attainments; upon the second, he superseded the Apostolic commission, and authority of the Episcopate.[q] By this New Prophecy heresy was to be

circumstances of his behaviour: and we can hardly think that the acute and legal Tertullian would have failed to detect such a characteristic, or yielded himself unreservedly to any thing short of a sincere fanaticism. Euseb. V. 16. The idea of fraud indeed is easily conceived from the title of the "New Prophecy" claimed by Tertullian for Montanism; but it is necessary to bear in mind the wide meaning of that term. The office of Prophet under the old covenant was not confined to *predicting* future events. Moral reproof and spiritual instruction were also included in prophetic inspiration. The greater portion of the ancient prophecies consists of these subjects. And so also in the Christian Church, the office of prophet comprised not only foretelling* things to come, but inspired † penetration of the inmost thoughts, preaching ‡ in the ordinary sense of that term, and composing § psalms and hymns and spiritual songs.

[q] Tertullian is plain upon both points. He claims for his sect exclusively the title of "Spiritual men‖," all others being carnal: and he affirms the Church not to consist in the number of bishops,

* Agabus Acts xxi. 11; 1 Cor. xiv. 29. 6.

† 1 Cor. xiv. 24. cf. Origen, Rom. x. 15. ‡ 1 Cor. xiv. 3.

§ 1 Cor. xiv. 26; Ψαλμὸν, ἀποκάλυψιν. ‖ De Monogam. c. 1.

put down, controversies settled, Christian holiness advanced. The fundamental doctrines indeed of the Church were still the unalterable basis of the Christian life: but Episcopal rule was set aside by the Montanist prophets, and the ordinary means of grace discarded for immediate and sensible illapses of the Spirit.

In these principles then, we seem to find the type of religious fanaticism in all ages; and the prolific sources of all schism. As reason abused leads to heresy, so the doctrine of grace is perverted to division; and He who is the Author of peace is profanely made to authorize and approve of confusion[r].

Proceeding onwards in Ecclesiastical History, we detect the same principles at work in the great African schism of the Donatists.

One, if not the principal cause of this separation was the alleged unholiness of a bishop[s], who had joined in the consecration[t] of the primate[u] of Carthage. It was said, that the grace of the Holy Spirit could not be conveyed through the instrumentality of one who was himself unspiritual[v]. The validity of an official act was thus

but in the Spirit's indwelling in those who are spiritual*; which is true of the invisible church, while in the visible the evil have ever been mingled with the good. S. Optati de Sch. Donat. lib. vii. 2.

[r] 1 Cor. ix. 33. [s] Felix.

[t] This had been irregularly performed in the absence of the Numidian bishops.—St. Optatus lib. i. 18.

[u] Cæcilianus, Augustin, Ep. 43. Breviculus Collationis cum Donatistis, die 3^tio, xiv.

[v] He and Felix were falsely accused of having delivered up the scriptures to be burnt in the persecution of Diocletian.—August. cont. Cresconium Donatistam, lib. iv. c. 10.

* De Pudicitia, cap. 21.

confounded with the personal character of the minister; but the same principle would render uncertain or invalid every administration of the Sacraments, Ordination, and all other rites of the Church.

Happily indeed for our comfort and peace of mind, our Church has asserted the principle that "the unworthiness of the minister hindereth not the effect of the sacraments;" and it might have been thought, that the call of Judas Iscariot and his mission to preach the gospel, heal the sick, and cast out devils, would have for ever precluded any such views; but when did Fanaticism listen to reason, argument, example or authority?

On such grounds however, though falsely alleged, did the Numidian bishops proceed to cut[x] off the rest of the Christian world from the Church of God, which they affirmed to be exclusively with themselves[y]. According to their own view, they alone could impart valid baptism, and ordination; and they confidently pointed to the "Mirabilia[z]" or preternatural works of Donatus and Pontius, to the waking visions, and dreams, and the successful prayers of some of their brotherhood, as evincing the true fold of Christ.

Here then, as in the history of Montanism, we discover precisely the same enthusiastic pretensions advanced, and in both cases made the ground of schism. The spiritual and invisible church was evoked to set aside the outward and visible institution; and though not styling itself a new prophecy, Donatism claimed nevertheless the same

[x] August. Ep. 185.

[y] August. c. Donatist. 49. vulgo de Unitate Eccl. lib. [z] Ibid.

seals of divine inspiration as Montanism: miraculous gifts, ecstatic visions and dreams, together with prayers manifestly and immediately answered.

A close examination would probably shew, that the various sects of the middle ages mixed up the *like* views with much that was good and true. The Paulicians for example, of the seventh century, are classed by an early writer with the Montanists. They certainly pretended to some extraordinary gifts of the Spirit[a]; while in their view the Sacraments were reduced to mere symbolical teaching, if not altogether dispensed with; the word of the gospel being in their judgment to the *believer* both baptism and the supper of the Lord. The literal interpretation of Scripture was thus necessarily set aside, for figurative and allegorical meanings; and they condemned not only prelacy, but even the order as well as title of elders or presbyters as savouring of Mosaic institution[b].

Time would fail me, were I to dwell upon the views or proceedings of the Cathari and Waldenses; but coming down to the Reformation, we find that mighty agitation of intellect and spirit disengaging a fiercer enthusiasm, and bringing out men who believed that they were especially favoured with the illapses of the Spirit. Like the Montanists of old, the Puritans first disregarded, and then superseded Episcopacy. Freeing themselves also from the restraints of a Liturgy, they boldly pretended to

[a] Gibbon, c. liv.

[b] Milner, Cent. ix. c. 1. refers to Petrus Siculus contra Manichæos, and Photius hist. of Manicheism. Gibbon, c. liv. p. 173, 4. and Mosheim Eccl. Hist. Book iii. c. ix. pt. ii.

the immediate influence of the Spirit in congregational prayer[c].

A writer[d], who lived through the great Rebellion, and had entered the Church under the Restoration, thus represents the sentiments of the fanatics of that day touching their pretensions to the Holy Spirit: "Many," he says, "we know there have been, and are, who pretend to such extraordinary gifts of the Holy Spirit as were peculiar to the first ages of the Church. Thus doth the Church of Rome (as did the Donatists of old) make such miraculous testimonies the necessary sign of a true Church. And somewhat like both these are the Enthusiasts of our late ages, who would make the privileges of the Holy Spirit special and singular to their enclosures[e]." And for what purposes were these special impulses and extraordinary illuminations of the Spirit claimed? Exactly the same as those for which the Montanists and Donatists claimed them; first, for authenticating and interpreting the Holy Scriptures,—thus superseding the prophetical office of the Church, as the witness and keeper of Holy Writ, and its authority in controversies of faith; secondly, for the personal assurance of salvation and comfort of the Christian; and lastly, for his readiness in prayer, so that the words and petitions might assume the authority of immediate inspiration.

Calvin[f] indeed, in his Institutes, had laid the

[c] The Assembly of Divines substituted the Directory (A. D. 1644.) for the Prayer Book: but they only paved the way for the inroads of wilder enthusiasts.

[d] Puller. [e] Puller, Eden. p. 63. c. 5. 8. [f] Instit. lib. i. c. 7. 1.

foundation for these extravagant claims. The exigencies of his ecclesiastical position required him to lower as far as possible the authority and use of an external and apostolic Church. The importance of its testimony to the authenticity[g], as well as true interpretation of Scripture, was to be made of no account. He asserted therefore that Holy Writ bears upon its face the character of truth, as palpably as any white or black substance its colour. The Bible was made the witness not only to its own truthfulness and inspiration, but also to the authenticity and genuineness of its several parts. The secret voice of the Spirit was to secure the Christian against all doubts, and enable him to extort this confession from the most learned antagonist, that *all*[h] the books of Holy Scripture were far superior to all others[i]. And yet, singular to say, his co-reformer Luther doubted the inspiration both of the Apocalypse and the Epistle of St. James. Hence it becomes evident, that if we discard the testimony of the Church to the canon of Scripture, or weaken that testimony by casting off its ancient Episcopal succession, we are thrown upon the restless ocean of rationalist speculation, and drift at the mercy of every wind of opinion[k].

[g] Inst. lib. i. 7. 1.

[h] Inst. lib. i. 7. 4.

[i] There were some fanatics who superseded scripture altogether as being a dead letter. Against these, Calvin expresses himself very strongly: yet what was this but Montanism revived, or illumination of the Spirit pushed to its full extent.—Instit. i. 9. 1.

[k] It is very true, that the inward persuasion, without which, the intellectual study of the evidences of scripture will profit nothing to

And so it has been proved by experience; for the extensive fall of the Helvetic and Lutheran churches from the orthodox faith, shews too plainly how Calvin's idea of trusting to special illumination of the Spirit, for ascertaining and interpreting canonical Scripture, will in all probability end. Thankful therefore ought we to be, that our own Church was preserved from such enthusiastic rationalism, and both for the authenticity and true doctrine of the Word of God, rested on the witness of the Church in its primitive, universal, and concurrent tradition.

Before however I select from the Homilies specimens of her teaching, it behoves me to notice one more outbreak of enthusiasm in the early phenomena and principles of Methodism.

Nurtured in the bosom of our Church, J. Wesley at first contended for no more than this[1]; that men should evince the reality of their regeneration by personal righteousness. Since, he said, "if any man be in Christ, he is a new creature," he must be renewed in five particulars, his judgment, his designs, his desires, his conversation, his actions.

salvation, is the work of the Holy Spirit. When the word of God speaks to the inner man like the piercings of a sword*, there is a different kind of assurance that it is from God, from that derived from the tradition of the Church; but how the former can be pressed to the extent of proving to ourselves either *all* the books, or *all parts* of them to be genuine and inspired, it is difficult to see; and as to satisfying others, our personal conviction must be nugatory.

[1] Nightingale on Methodism, Letter xi.

* The officers of the Chief Priests bore testimony to the power of our Lord's word, when they said, "Never man spake like this man."

He who lives in sin after baptism[m], "if he was *then* a child of God, is now a child of the Devil[n];" for the works of his father he will do. Therefore he must go through an entire change of heart. In one not yet baptized you would call that change the new birth. In the baptized sinner, call it what you will; but remember meantime, if you or he die without it, your baptism will be so far from profiting you, that it will greatly increase your "damnation."

Not satisfied however with such statements, he soon began to preach *instantaneous* conversion, and then identified it with the *new birth of the Spirit*[o].

But the ravings and ecstacies, the dreams[p] and specially-answered prayers, of which the journals of Whitfield and Wesley are full, if in some instances they appear to have been followed by a true conversion; in others, they assuredly masked a detestable hypocrisy[q]; while the frantic prophesyings of some of the female proselytes[r] irresistibly remind us of the prophetesses of Montanus.

At an early period also of the Methodists' association, the *schismatic* tendency of the supposed

[m] A Further Appeal, Letter xl.

[n] In his summary of doctrine, he says, "Baptism is the outward sign of the new birth, which is supposed by our Church to be given *with and through* that sign to *all infants*." This testimony is worthy of notice.

[o] Without denying the fact of some sudden changes of views and feelings, yet when the doctrine was applied to all cases, it produced a plentiful harvest of pride and self-deceit, while it sent away the humble-minded, anxious and unhappy.

[p] Nightingale, Letter xiii. xxvii. [q] Letter xxxii. James Wheatley.

[r] Letter xii. Miss Roe.

outpouring of the Spirit began to shew itself. It could not be expected that men who felt in themselves, or supposed they felt, the immediate influence of the Holy Spirit should long be tied down to forms and ordinances, or continue subject to the rule of pastors lawfully called and ordained in the Church.

It soon therefore began to be asserted among the brotherhood, that *any* Christian might *preach* and *administer the sacraments;* and that Christianity knew nothing of any distinctive *order* of men as spiritual church officers. Long and firm was the resistance made by J. Wesley to this attempt[s]. Time however modified his views, or enfeebled his judgment. It rarely if ever happens, that one false step in religion is retrieved. In his 82nd year, he was induced to complete his work of schism, by ordaining three missionaries[t] for America.

Here then was at length reproduced the likeness of Montanism. The Apostolic authority of Episcopacy was infringed or superseded, even as ecstatic illumination had before been claimed; so perpetually does human nature move in the same vicious circle, and the unruliness of man's heart display itself in one unvarying form.

[s] Shaw, the author of it was expelled from the society 1739. Nightingale, Letter xiv.

[t] Nightingale, Lett. xxxvii. Coke, Whatcoat, and Vasey. C. Wesley opposed the scheme, in the following Epigram:

> "So easily are Bishops made
> By man or woman's whim,
> Wesley his hands on Coke hath laid;
> But *who laid hands on him?*"

The Montanist principles inherent in the church of Rome have been already alluded to. The object of the New Prophecy was, as we have seen, to develope the teaching of the Apostles; to remove doubts and determine controversies by an appeal to infallible authority; to carry out and perfect the spiritual life by more rigid discipline; and for these ends the ordinary Episcopal authority was superseded by Montanus, his prophetesses, and preachers. Lastly, the pretensions of this schismatical communion were supported by the claim of miraculous gifts and spiritual ecstasies.

It is not difficult to recognise the same features in the Papal system. Here too, as in Montanism, the faith delivered to the saints once for all, and the apostolic order of episcopacy, have been set aside as *insufficient*. New articles have been appended to the Creed by an assumed infallible authority[u]; and the independent episcopal succession abolished by the papal claim of *divine right* to supremacy. The ascetic life also is unduly exalted; while ambiguous miracles and ecstatic fervours complete the parallel. Novelty, in a word, is masked under the guise of developement.

It remains then to contrast with such views the sober principles of our reformed Church.

1st, then, she does not leave the authentication of inspired Scripture to some undefined inward witness of the Spirit. On the contrary, she holds the Catholic Church to have been both the witness

[u] XII. in number, vid. Prof. Fid. Cath. sec. Conc. Trid. ex bulla Pii Papæ IV.

and keeper of the canonical Scriptures; those books both of the Old and New Testament, of which in the Church there never was any doubt.

2ndly, For the *interpretation* of those books, her golden rule is set forth in the famous Canon of 1571, concerning preachers: "That nothing be taught to be held or believed, upon the account of religion, but what is agreeable to the doctrine of the Old and New Testament, which the Catholic Fathers and ancient Bishops have gathered from *thence*."

The faith once delivered to the saints contained of course *all* things necessary to salvation; and the harmony of that faith, as taught in the three Creeds, with the inspired Scriptures, is confirmed to us by the concurrence of the universal Church in their substance from the Apostolic age downward. In other matters of probable or edifying opinion, the joint testimony of the Fathers to the sense of Scripture, our Church holds to be a sufficient guide to soundness of judgment. And if in such matters we seem to see as through a glass darkly, yet this very uncertainty may be intended for the exercise of humility and charity, for greater diligence in prayer, and more unwearied study of the Scriptures. As to special illumination superseding the ordinary means of knowledge, the judgment of our Church is well set forth by Dr. Hammond; "Study, search, meditation, the collation of the places of Scripture; the use of reason, and learning and skill in original languages; the help of our spiritual guides; the declarations of God's Church; the analogy of received doctrine; constant prayer for God's blessing;

the necessary assistance and gracious aids of God's Spirit; these are the ordinary means of sound Scripture interpretation, for the assurance of faith, and quieting of the conscience."

On these principles our Church repudiates alike the assumed infallibility of the see of Rome, and the equally unfounded pretensions of enthusiasts and fanatics. The liberty of private judgment is not perverted, on the one hand, to schismatic or heretical rationalism; nor is the authority of one single portion of the Church exaggerated into dominion over the faith of the world.

But let us pass to personal and subjective religion. Our Church denies the necessity of a sensible impulse, or illumination, whether instantaneous or otherwise, for *assurance of salvation*. "If you would be sure of your faith," says the homily of Salvation, "try it by your living; the true Christian faith is no dead, vain, unfruitful thing. Therefore let us, by such virtues as spring out of faith, shew our election to be sure and stable."

Neither for the *gift of prayer* does she deem sensible or conscious impulses necessary; because *He* by whom the Spirit is given to the Church taught His disciples, and in them all Christians, a congregational *form* of prayer, requiring them to use the same[t].

Lastly, the homily for Whitsunday, part i, counsels us thus on the fifth chapter of Galatians: "Here now is the glass wherein thou must behold thyself, and discern whether thou hast the Holy

[t] Matt. vi. 9; Luke xi. 2.

Ghost within thee or the spirit of the flesh. If thou see thy works to be virtuous and good, consonant to the prescript rule of God's word, savory and tasting not of the flesh but the Spirit, then assure thyself thou art endued with the Holy Ghost: otherwise, in thinking well of thyself, thou dost but deceive thyself. The Holy Ghost doth always declare himself by his fruitful and gracious gifts." And again, part ii, "Wherever ye find the spirit of arrogance and pride, the spirit of envy, hatred, contention, cruelty, assure yourselves that there is the spirit of the devil and not of God: albeit they pretend to the world outwardly ever so much holiness: for as the Gospel teacheth us, the Spirit of Jesus is a good, holy, sweet, lowly, merciful Spirit, full of charity and love, full of forgiveness and pity, not rendering evil for evil, extremity for extremity. According to which rule, if any man live uprightly, of him it may be safely pronounced that he hath the Holy Ghost within him; if not, there is a plain token he doth usurp the name of the Holy Ghost in vain."

The consistency of these views with holy Scripture has, I trust, been manifested in the six first of these Lectures. And if, by a close examination of the words of St. Paul, the notes of the Holy Spirit's presence in the Christian "of full age" have been more distinctly set forth, I trust it may serve to the edification of the sincere inquirer. To be destitute of the Spirit of God is to be spiritually dead; and by the fruits of the Spirit will the sons of God be known. What those fruits are cannot

be doubted: a subdued will; a spiritual mind; the love of God shed abroad in the heart; the love of man; a mortified body with its affections and lusts; a patient waiting and longing for immortality. On this solid basis, the *assurance* of salvation through the indwelling of the Spirit of Christ may be built up and stand. A saving justifying faith may thus be known; and where all or any of these fruits are wholly wanting, there we may be satisfied that the Spirit does not bear witness with our spirit to our Adoption. No ecstatic feelings, no raptured excitement, no pretensions to preternatural gifts, either of healing or tongues[u], no simulated voice of conscience must be allowed to set aside the manifest work of the Holy Spirit in those chastened and unearthly dispositions. We give place, no not for an hour, to such delusions, even though they come to us transformed as angels of light.

And if we can trace in the History of the Church the general results of such pretensions to be schism and heresy, let us reject the poison, whether it come to us in the rude enthusiasm of the unlearned and unstable; or wrapped up in the artful and imposing structure of Papal ambition.

True to the sober faith and chastened reason of our reformed communion, let us seek the fellowship of the Spirit and Christian perfection, in what appears to be God's *appointed way;* namely, the instrumentality of the holy Catholic Church; the Scriptures interpreted by the Creeds of the œcume-

[u] See the accounts of the Rev. E. Irving, Nich. Armstrong, &c. in 1832.

nical councils; the Sacraments ordained by Christ himself; an Apostolic ministry and ordinances; diligent use of the primitive Liturgies, and the constant practice of private prayer and meditation. Through these means let us seek the comfort of the Holy Ghost, and the earnest of the Spirit in our hearts, trusting that He who vouchsafed to make our vile body the tabernacle of His presence upon earth; who in that body used the water of Siloam, and clay and spittle and touch, to heal the body and confirm faith, may even now sanctify "beggarly elements" to the spiritual benefit of those who use them *faithfully*.

While the virtue resides not in them but in Him[x], we deify them not; we set them not up as idols; we put them not in the place of the Saviour Himself. In the language of the Waldensian Catechism of the thirteenth century, "We believe not in the Church, for it is a creature; but we believe that there is one[y]:" we believe it to be, according to St. Augustine, the outward and ordinary instrument of adoption, and of God's imparting the Holy Spirit to us. Thus joined through baptism to the visible body of Christ, and inwardly to Himself by the Spirit working opportunely, we grow in grace and the knowledge of our God and Saviour: the new man is raised up in us, and when it has come to maturity, it will manifest itself to be "of full age" by those fruits above specified. Call them by what name you will, there is in them real *experience* of

[x] S. Optati de Schism. Donat. lib. v. 4. Augustin. Ep. 89.

[y] Milner, c. iii. Cent. xiii.

the effectual working of the Holy Ghost. He who has it may assuredly know that he has built his house on the Rock of ages; and the Church which, organized on the primitive model, is blessed with such members, may appropriate the promise that "the gates of hell shall not prevail against her."

Believing such to be the case with that branch of the Catholic Church in which our own spiritual life has been imparted, my earnest prayer is, that God will continue to bless its members with all spiritual blessings. My endeavour has been to point out the true "witness of the Spirit" *subjectively* in the Christian; resting neither upon implicit obedience to the despotism of priestcraft, nor the unruly impulses of fanatical illumination. And if I have said any thing which either is wide of the Scriptural teaching of our reformed communion, or of catholic truth as received in it, I retract it as contrary to God's holy word, and the teaching of His Spirit; but wherein it is agreeable to that word, I pray that it may serve to the edifying of His Church, by leading you and others to self-examination touching the work of the Spirit in their hearts; remembering the awful saying of St. Paul, "Now if any man have not the Spirit of Christ, he is none of His." But if He be in us, the body indeed is dead because of sin; but the Spirit is life because of righteousness; and that same Spirit by His presence shall quicken our mortal bodies unto the resurrection of eternal glory.

APPENDIX.

LECTURE VII.

Pearson, Exposition of the Creed, Art. viii.

"THE second General Council, held at Constantinople, (A.D. 381), finding it necessary to make an addition to the *Nicene* Creed, in the Article concerning the Holy Ghost, of which *that* Council had said no more than this, 'I believe in the Holy Ghost,' framed this accession against Macedonius; εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον τὸ ζωοποιὸν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον· in which they spake most warily, using the words of Scripture, and the language of the Church, which was so known and public, that it is recorded even by Lucian, in his Dialogue called Philopatris, §. 12:

ΚΡΙΤΙΑΣ. Καὶ τίνα ἐπομόσομαί γε;
ΤΡΙΕΦΩΝ. Ὑψιμέδοντα θεὸν, μέγαν, ἄμβροτον, οὐρανίωνα,
Υἱὸν Πατρὸς, Πνεῦμα ἐκ Πατρὸς ἐκπορευόμενον,
Ἓν ἐκ τριῶν, καὶ ἐξ ἑνὸς Τρία.
Ταῦτα νόμιζε Ζῆνα, τόνδ' ἡγοῦ Θεόν.

"This Creed being received by the whole Church of God, and it being added also by the next General Council at Ephesus, that it should not be lawful to make any addition to it, notwithstanding, the question being agitated in the West: Utrum Spiritus Sanctus, sicut procedit a Patre, ita et procedat a Filio; and it being concluded in the affirmative, they did not only declare the doctrine to be true, but

also added the same to the Constantinopolitan Creed, and sang it publicly in their liturgy: 'Credimus et in Spiritum Sanctum, Dominum et Vivificatorem, ex Patre Filioque procedentem.'"

This being first done in the Spanish and French Churches, it was opposed by Leo III., who caused two silver tablets to be fixed up in the Basilica of St. Peter's, on which was inscribed the Constantinopolitan Creed in Greek and Latin; adhering, in this instance, to the decree of the Council of Ephesus.

Nicholas I. however (Sergius III. Vossius: Suicer. Thes. ἐκπόρευσις) admitted "Filioque," and hence the origin of the schism between the Greek and Latin Churches. See the account given by Pearson ibid. at large.

That the early Latin fathers held the doctrine which was afterwards asserted in the Creed, is clear from the following passages:

St. Hilary says of the Holy Spirit: "Loqui de eo non necesse est, quia de Patre et Filio auctoribus confitendus est." De Trinit. lib. 2. cap. 29.

St. Ambrose: "Spiritus quoque Sanctus cum procedit a Patre et Filio, non separatur a Filio." De Sp. Sanct. c. 10.

"Spiritus autem Sanctus vere Spiritus est, procedens quidem a Patre et Filio: sed non est ipse Filius quia non generatur; neque Pater, quia *procedit* ab utroque." Idem, De Symb. c. 3.

The Greeks, though not *saying* that the Holy Spirit *proceedeth* from the Son, yet acknowledged in substance the same truth. They understood Him to receive his infinite and eternal essence from both the Father and the Son.

Justin Mart. in Expos. Fidei: τὸ Πνεῦμα ἐκ τοῦ Πατρὸς φῶς ἐκ φωτὸς, οὐ μὴν γεννητῶς, ἀλλ' ἐκπορευτῶς προῆλθε.

Theophylact in c. xvi. Joannis: ὅταν ἀκούσῃς ὅτι ἐκπορεύεται, μὴ νόει ἀποστολὴν τὴν ἐκπόρευσιν, ὅταν ἀποστέλλονται τὰ λειτουργικὰ Πνεύματα, ἀλλὰ φυσικὴ ὕπαρξις τοῦ Πνεύματος ἐστιν ἡ ἐκπόρευσις.

Epiphanius: Πνεῦμα γὰρ Θεοῦ, καὶ Πνεῦμα Πατρὸς, καὶ Πνεῦμα Υἱοῦ, ἐκ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ, τρίτον τῇ ὀνομασίᾳ, in Ancorato, c. 8.

Ἄρα Θεὸς ἐκ Πατρὸς καὶ Υἱοῦ τὸ Πνεῦμα ᾧ ἐψεύσαντο οἱ ἀπὸ τοῦ τιμήματος νοσφισάμενοι, in Ancorato. c. 9.

The Philopatris is considered not to be a genuine Dialogue of Lucian; but composed about the time of Julian the Apostate.

"*Pelagii hæresiarchæ patria, vitæ institutum et mores*," *ex præfatione in tomum decimum Opp. Sti Aurelii Augustini, Hipponensis Episcopi, &c. opera et studio Monachorum Ordinis Sti Benedicti e congregatione S. Mauri. Editio Parisina altera emendata et aucta.*

Pelagius hæresis princeps vulgo dicebatur Brito: quod illi cognomen Augustinus, ut ab illo distingueretur ejus æquali, quem Pelagium Tarenti appellabant, inditum esse credidit. (Ep. 186. 1.) Eodem ipsum cognomine Prosper in Chronico ad annum quadringentesimum decimum tertium, et Gennadius (in lib. Scriptorum Ecclesiasticorum) ad veteres codices emendatus vocant. Dicitur quoque ab Orosio "Britannicus noster" (Apolog.): a Mercatore "gente Britannus." Denique Prosper, in carmine de Ingratis, auctorem hæresis Pelagianæ notat his verbis:

> "Dogma quod antiqui satiatum felle draconis
> Pestifero vomuit Coluber sermone Britannus."

Et multo infra in Semipelagianam impietatem dicit

> "Auctorem comitare exclusa Britannum."

Idemque in epigrammate adversus quendam Augustini obtrectatorem:

> "Aut hunc (ait) fruge sua æquorei pavere Britanni."

Præterquam quod suo in Collatorem opere, ubi inimicos gratiæ quosdam in Britanniis deprehensos memorat, hos "solum suæ originis occupasse" scribit. Atque adeo idem si fuerit Pelagius, quem dicit Hieronymus, "Scotorum pultibus prægravatum:" hoc ipsum quod in homines natali ejus solo finitimos quadrabat, ei attribuit. Qua ratione de eodem in alio loco, Habet, inquit, progeniem Scoticæ gentis, de Britannorum vicinia." Quibus verbis nihil aliud significat,

nisi illum gente Scotum seu Hibernum videri; quando et innata essent ipsi Scoticæ, id est Hibernicæ regionis vitia, et ortum e finitima Britannia duxisse. Ipsum autem humilibus parentibus natum prodit Orosius, quippe cui natales ait non dedisse ut honestioribus disciplinis eruditetur, ob idque ad conficiendos libros subsidiariis indiguisse operæ comitibus, qui sermonem ei suum commodarent.

Is tum Augustino, tum aliis a quibus memoratur solet Pelagius Monachus appellari; unde colligas eum hoc vitæ genus non modo professum fuisse, verum etiam titulum, quo vocaretur, clariorem nullum habuisse, atque clericali dignitate neutiquam cohonestatum. Hinc ejus hæresim Augustinus non ab Episcopis, non a Presbyteris, vel quibuscumque clericis, sed a quibusdam pseudo-monachis invectam affirmat. De Pecc. Orig. 24. Illum Orosius disertis verbis "hominem laicum" dicit queriturque locum ipsi in Jerosolymitano concessu datum inter Presbyteros. Et Zosimus papa eidem Pelagio, quem erroris falso insimulari existimabat, initio favens eum, "laicum virum ad bonam frugem longa erga Deum servitate nitentem" nuncupavit. Utrum vero monachum in Anglia apud Bangorenses, vel in Italia induerit Pelagius, statuere hic non magni refert .....

iii. Pelagiana hæresis originem ex Oriente primam traxit, ab Origene Adamantio, ut volunt, præcipue autem a Theodoro Mopsuestiæ Episcopo proseminata. Hanc Rufinus quidam natione Syrus Anastasio Romano Pontifice, id est circiter annum Christi quadringentesimum, Romam primus invexit: et "ut erat argutus," ait Mercator, "se quidem ab ejus invidia muniens, per se proferre non ausus, Pelagium gente Britannum monachum tunc decepit, eumque ad prædictam apprime imbuit atque instituit impiam vanitatem." Huc facit quod in Carthaginensi concilio affirmabat Cœlestius Sanctum Rufinum, presbyterum Romæ, qui mansit cum sancto Pammachio, peccatum originale præsente se atque audiente negavisse. Sunt qui Rufini hujus nomine Aquileiensem illum toto Christiano orbe celebrem intelligant: attamen Romæ nunquam in convictu Pammachii fuisse Rufinum Aquileiensem, neque cum tempore Anastasii papæ in urbe commoratum esse asseverare licet .....

With the progress of heresy Pelagius seems to have grown worldly. Orosius, in his Apology, A. D. 416, calls him "novus magister ministerque mensarum;" and remarks on his inconsistency in that professing the perfectibility of human virtue, "ἀναμάρτητος," venire sibi posse perfectionem vitæ immaculatæ manducanti, bibenti, dormientique confirmet; i. e. without "watching and fasting." Again: Balneis epulisque nutritus latos humeros gestas robustamque cervicem, præferens etiam in fronte pinguedinem. He seems therefore to have abandoned his monkish habits. Isidore Pelusiota speaks of him as "ex alio monasterio in aliud subinde migrans atque omnium mensas perscrutans atque explorans. Quamobrem si tibi carnium nidor atque obsoniorum condimentum curæ est, iis qui magistratus gerunt potius blandire atque urbium caminos vestiga; neque enim homines eremitæ facultates eas habent ut te, quemadmodum tibi gratum est, excipere valeant." Written probably about A. D 411.

Gennadius reports his having published three books, De Trinitate, orthodox and useful. His book of Chapters or Testimonies (after the manner of Cyprian's work to Quirinus) was however infected with heresy. Though written in Latin, places out of it were objected to in the synod of Diospolis or Lydda. Jerome contrasts a passage from the hundredth title, "Posse hominem sine peccato esse et Dei mandata facile custodire si velit," with a passage from the fifty-fourth title of the third book of Cyprian, which says, "Neminem sine sorde et sine peccato esse."

Even his letter to Paulinus about A. D. 405, according to Augustine, was unsound: "Naturæ vires ac possibilitatem ubique prædicari, et pene *ibi* tantum Dei gratiam constituere,——quin imo non apparere prorsus an aliud quid per eam gratiam intelligi velit quam remissionem peccatorum et Christi doctrinam."

Augustine also cites a Commentary of his upon St. Paul's Epistles, A. D. 409, in which he suggests, under the person of an objector, all the possible arguments against Original Sin.

A. D. 415, Pelagius wrote to Demetrias on her vow of celibacy. Augustine, comparing this with his other writings, found "gratiæ ab illo vocabulum elevandæ tantummodo invidiæ causa usurpari, neque aliud quidquam in illius ore sonare hanc vocem, nisi vel institutam a Deo naturam, vel doctrinam, vel ad summam remissionem peccatorem aut exemplum Christi."

This offensive passage occurs in it: "Nam corporalis nobilitas atque opulentia tuorum intelliguntur esse, non tua; spirituales vero divitias nullus tibi præter te conferre potuit. In his ergo jure laudanda, in his merito cæteris præferenda es, quæ nisi *ex* te et in te esse non possunt."

Cœlestius was the disciple, and Julian of Eclanum (hodie Mirabella) the defender of Pelagius.

Of the former, Augustine says, "Quid inter ipsum Pelagium in hac quæstione distabit nisi quod ille apertior, iste occultior fuit; ille pertinacior, iste mendacior; vel certe ille liberior, hic (Pelagius) astutior." De Pecc. Orig. 13.

About A. D. 412, Paulinus, Diaconus of Milan, accused him of heresy. Seven heads of his doctrine were condemned, and himself excommunicated, in the Council of Carthage: he appealed to the apostolic see, then filled by Innocentius.

Varia Scripta et Monumenta ad historiam Pelagianorum pertinentia.

Incipit Commonitorium adversus hæresim Pelagii, et Cœlestii, vel etiam scripta Juliani a Mario Mercatore servo Christi.

1. Quæstio contra catholicam fidem apud nonnullos Syrorum, et præcipue in Cilicia a Theodoro quondam episcopo oppidi Mansisteni* jamdudum mota, nunc usque penes paucos eorum admodum roditur, nec ea palam profertur; sed ab ipsis qui de ea fornicantur, velut Catholicis, intra Ecclesias

* Legendum *Mopsuesteni*. De Theodoro, Photius in Biblioth. cod. 177.

interim retinetur: "Progenitores videlicet humani generis Adam et Evam mortales a Deo creatos, nec quenquam posterorum, sui prævaricatione transgressi, læsisse sed sibi tantum nocuisse; seque mandati reos apud Deum fecisse, alterum penitus nullum."

2. Hanc ineptam, et non minus inimicam rectæ fidei quæstionem sub sanctæ recordationis Anastasio (obiit an. 402.) Romanæ Ecclesiæ summo Pontifice, Rufinus quondam natione Syrus Romam primus invexit; et ut erat argutus, se quidem ab ejus invidia muniens, per se proferre non ausus, Pelagium gente Britannum monachum tunc decepit; eumque ad prædictam apprime imbuit, atque instituit impiam vanitatem, &c.

3. Huic Pelagio adhæsit Cœlestius, nobilis natu quidem, illius temporis auditorialis scholasticus (idem ac forensis. Augustinus con. Julianum, lib. ii. n. 37. lib. vi. n. 34.) sed naturæ vitio eunuchus matris utero editus. Hic a Pelagio prædicto institutus, sensum istum impiissimum meracius imbibit, ac multos incredibili loquacitate amentiæ hujus suæ participes et complices fecit, &c.

Photius in Biblioth. cod. 54.

2. Porro hæc quidem Pelagiana seu Cœlestiana hæresis in Oriente viguit, sed in Occidente quoque propagata est, et Carthagine in Africa ab Aurelio atque Augustino deprehensa et convicta, variisque publice conciliis damnata. Qui vero sic sentirent ejecti tanquam hæretici extra Ecclesiam, temporibus Episcoporum Theophili Alexandriæ, et Innocentii urbis Romæ, tam a Romanis quam Africanis, cæterisque Occidentis Episcopis.

3. Ipse quidem Pelagius in Palæstina Synodo, cui Episcopi quatuordecim aderant, absolutus fuit, cum alia quidem objectorum capitum, ut stulta, omnino abnegasset atque damnasset; alia vero a se quidem dicta confessus esset non, eo tamen sensu quo accusatores illa interpretarentur, et prout cum Ecclesia catholica concordarent. Accusatores erant Neporus* et Lazarus, Gallicani Episcopi, qui quæstioni de illo

* Heros.

habitæ non interfuere, ob alterius eorum invaletudinem veniam precati, ne se sisterent. Sic in iis quæ ad Aurelium Carthaginis Episcopum scripsit Augustinus *, prodit.

4. Hæc eadem hæresis anathemate iterum damnata est in sacra Ephesina synodo.

Commonitorium aliud Mercatoris contra Pelagianos; . . . ex Græco in Latinum translatum per eundem Marium Mercatorem Christi servum in consulatu Florentii et Dionysii, A. D. 429.

1. Cœlestius quidam eunuchus matris utero editus, ante viginti plus minus annos discipulus et auditor Pelagii egressus ex urbe Romana, Carthaginem Africæ totius metropolim venit, ibique de infra scriptis capitulis apud Aurelium Episcopum memoratæ urbis per libellum a quodam Paulino Diacono sanctæ memoriæ Ambrosii Mediolanensis episcopi est accusatus, sicut gestorum confectio se habet, quibus idem libellus insertus est (quorum gestorum exemplaria habemus in manibus), tanquam hæc non solum ipse doceret, sed et per provincias conspirantes sibi diversos, qui hæc per populos disseminarent, misisset: id est, "Adam mortalem factum, qui sive peccaret, sive non peccaret, moriturus fuisset." Quoniam "peccatum Adæ ipsum solum læsit, et non genus humanum." Quoniam "parvuli qui nascuntur in eo statu sunt, in quo Adam fuit ante prævaricationem." Quoniam "neque per mortem, vel prævaricationem Adæ omne genus hominum moriatur, neque per resurrectionem Christi omne hominum genus resurgat." Quoniam "Lex sic mittit ad regnum cœlorum quomodo et Evangelium." Quoniam "et ante adventum Domini fuerunt homines impeccabiles, id est, sine peccato." Quoniam "infantes etiamsi non baptizentur, habent vitam æternam."

This last head is added from the other Commonitorium of Mercator.

* De Gestis Pelagii 2.

De Palæstina Synodo apud Diospolim in causa Pelagii celebrata mense Decembri Anno Christi 415.

Augustinus in libro 2. Retractationum, c. 47.

In Oriente, hoc est in Syria Palæstina, Pelagius a quibusdam catholicis fratribus ad Episcopalia Gesta perductus, eisque absentibus qui de illo libellum dederant, quoniam ad diem Synodi, non potuerunt occurrere, ab Episcopis quatuordecim auditus est, ubi cum dogmata ipsa damnantem, quæ inimica gratiæ Dei adversus eum de libello legebantur, catholicum pronuntiarunt.

Idem in libro de Gestis Pelagii 2.

Denique in his quæ de libello, quem dederunt sancti fratres, et coepiscopi nostri Galli, Heros et Lazarus, qui propter gravem (sicut postea probabilius comperimus) unius eorum ægritudinem præsentes esse minime potuerunt, recitata sunt objecta Pelagio, illud est primum, quod in libro suo quodam scribit, "Non posse esse sine peccato, nisi qui legis scientiam habuerit." Quo recitato Synodus dixit: "Tu hoc edidisti, Pelagi?" At ille respondit, "Ego quidem dixi, sed non sicut illi intelligunt: non dixi, non posse peccare qui scientiam legis habuerit; sed adjuvari per legis scientiam ad non peccandum, sicut scriptum est, Legem in adjutorium dedit illis" (Is. viii. 20. sec. LXX.) Hoc audito, Synodus dixit, "Non sunt aliena ab Ecclesia, quæ dicta sunt a Pelagio." Plane aliena non sunt quæ respondit; illud vero quod de libro ejus prolatum est *aliud sonat.* Sed hoc Episcopi, Græci homines, et ea verba per interpretem audientes discutere non curarunt, hoc tantum intuentes quid ille qui interrogabatur sensisse se diceret, non quibus verbis eadem sententia in ejus libro scripta diceretur.....

Idem, in libro contra Julianum i. 19.

.....Vide jam utrum sufficiant tibi ex Orientis partibus duo isti tam insignes viri, et tam clara præditi sanctitate, et sicut fertur etiam carne germani. (Basilii germanus frater Gregorius Nyssenus.) Sed dic non sufficere. Habemus alios

orientales Episcopos quatuordecim, Eulogium, Joannem, Ammonianum, Porphyrium, Eutonium, Porphyrium, Fidum, Zoninum, Zoboennum, Nymphidium, Chromatium, Jovinum, Eleutherium, Clematium, quos uno loco simul inventos in istum consessum introducere valeamus; illos ipsos qui Pelagio judices præsederunt, eumque ut homines, nullo ex altera parte urgente adversario putantes catholicum, tanquam catholicum pronuntiarunt. Nisi enim in eorum conspectu audituque damnasset eos qui dicunt, "quod peccatum Adæ ipsum solum læserit, et non genus humanum; et quod infantes nuper nati in eo statu sint, in quo Adam fuit ante peccatum; et infantes, etiamsi non baptizentur, habere vitam æternam;" nullo modo inde nisi damnatus exisset .....

Scriptio contra Pelagii errores ex Augustini Epistola 186. 31—33. *ad Paulinum decerpta.*

1. Quod ad Jerusalem nolentem colligi filios suos Dominus clamabat, hoc nos clamamus adversus eos qui filios Ecclesiæ volentes colligi nolunt; nec saltem post judicium quod de ipso Pelagio in Palæstina factum est, corriguntur; de quo damnatus exisset, nisi objecta sibi contra gratiam Dei dicta, quæ *obscurare non potuit* ipse damnasset.

2. Præter illa enim quæ quomodo potuit, ausus est qualicumque ratione defendere, objecta quædam sunt, quæ nisi remota omni tergiversatione anathematizasset, ipse anathematizatus exisset. Objectum est enim eum dicere: "quia Adam sive peccaret, sive non peccaret, moriturus esset: et quod peccatum ejus ipsum solum læserit, et non genus humanum: et quod infantes nuper nati in illo statu sint in quo Adam fuit ante prævaricationem: et quod neque per mortem vel prævaricationem Adæ omne genus humanum moriatur, neque per resurrectionem Christi, omne genus humanum resurgat: et infantes etiamsi non baptizentur, habere vitam æternam: et divites baptizatos, nisi omnibus renuntient, si quid boni visi fuerint facere, non reputari, nec eos habere posse regnum Dei: et gratiam Dei atque adjutorium non ad singulos actus dari, sed in libero arbitrio esse, vel in lege

atque doctrina: et Dei gratiam secundum merita nostra dari: et Filios Dei non posse vocari, nisi omnino absque peccato fuerint effecti: et non esse liberum arbitrium, si Dei indiget auxilio; quoniam in propria voluntate habet unusquisque facere aliquid vel non facere: et victoriam nostram non ex Dei adjutorio esse, sed ex libero arbitrio: et quod pœnitentibus venia non detur secundum gratiam et misericordiam Dei, sed secundum meritum et laborem eorum qui per pœnitentiam digni fuerint misericordia."

3. Hæc omnia Pelagius sic anathematizavit, quod satis Gesta ipsa testantur, ut nihil ad ea quoquo modo defendenda disputationis attulerit; unde fit consequens ut quisquis sequitur illius episcopalis auctoritatem judicii, et ipsius Pelagii confessionem, hæc tenere debeat, quæ semper tenuit catholica Ecclesia: Adam nisi peccasset non fuisse moriturum: quod peccatum ejus non ipsum solum læserit, sed et genus humanum: et quod infantes nuper nati non sint in illo statu, in quo Adam fuit ante prævaricationem, ut ad ipsos pertineat etiam quod breviter ait Apostolus: *Per unum hominem mors, et per unum hominem resurrectio mortuorum. Sicut enim in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur.* (1 Cor. xv. 21, 12.) Unde fit ut infantes non baptizati, non solum regnum cælorum, verum enim vitam æternam habere non possint. Confiteatur etiam divites baptizatos, etiamsi divitiis suis non careant, et sint tates quales ad Timotheum describit Apostolus dicens, *Præcipe dicites hujus mundi, non superbe sapere, neque sperare in incerto divitiarum, sed in Deo vivo, qui præstat omnia abundanter ad fruendum; divites sint in operibus bonis, facile tribuant, communicent, thesaurizent sibi fundamentum bonum in futurum, et apprehendant veram vitam:* (1 Tim. vi. 17–19.) non eos regno Dei posse privari. Fateatur gratiam Dei et adjutorium etiam ad singulos actus dari; eamque non dari secundum merita nostra, ut vera sit gratia, id est, gratis data, per ejus misericordiam qui dixit: *Miserebor cui misertus ero, et misericordiam præstabo cui misericors fuero.* (Rom. ix. 15.) Fateatur filios Dei vocari posse, illos qui quotidie dicunt: *Dimitte nobis debita nostra:* quod utique veraciter non dicerent, si essent omni modo sine peccato. Fateatur esse liberum arbitrium etiamsi divino indi-

get adjutorio. Fateatur, quando contra tentationes, concupiscentiasque illicitas dimicamus, quamvis et illic habeamus propriam voluntatem, non tamen ex illa sed ex adjutorio Dei nostram provenire victoriam. Non enim aliter verum erit quod Apostolos ait: *Non volentis neque currentis, sed miserentis est Dei.* (Rom. ix. 16.) Fateatur secundum gratiam et misericordiam Dei veniam pœnitentibus dari, non secundum merita eorum; quandoquidem etiam ipsam pœnitentiam donum Dei dixit Apostolus, ubi ait de quibusdam: *Ne forte det illis Deus pœnitentiam.* (2 Tim. ii. 25.) Hæc omnia simpliciter sine ullis fateatur ambagibus, siquis in auctoritatem catholicam, et in ipsius Pelagii expressa ecclesiasticis gestis verba consentit. Neque enim illa, quæ his sunt contraria, veraciter anathematizata esse credendum est, nisi hæc quibus sunt contraria, fideli corde teneantur, et aperta confessione promantur.

De Errore Palæstinorum Episcoporum et ipsius Zosimi, Papæ, in judicio Pelagii sive Cœlestii.

Facundus Episcopus Hermianensis, lib. vii. cap. 3.

Invenient etiam Pelagium hæresiarcham, a quo Pelagiani dicuntur, in judicio Palæstinorum Episcoporum, quæ contra Christi gratiam sentiebat operientem, pravasque sententias suas versutia interpretantem, per eandem ignorantiam absolutum. Invenient postremo beatum quoque Zosimum Apostolicæ Sedis antistitem, *contra sancti Innocentii* decessoris sui *sententiam*, qui primus Pelagianam hæresim condemnavit, fidem ipsius Pelagii, ejusque complicis Cœlestii, quem in Ecclesia Carthaginensi convictum, atque appellantem Apostolicam Sedem, et ipse gestis discusserat, *tanquam veram et catholicam laudantem*, insuper etiam Africanos culpantem Episcopos, quod ab illis hæretici crederentur: *cum*, necdum ipsis Africanis Episcopis dolos eorum multo manifestius detegentibus, memoratos Pelagium et Cœlestium *putaret orthodoxos.*

So much for the personal infallibility of the successors of St. Peter in the fifth century.

See the two letters addressed by Zosimus to Aurelius and the bishops of all Africa, on the behalf of Cœlestius and Pelagius, A. D. 417, between the synod of Milevis, A. D. 416, and the general council of Carthage, A. D. 418.

Concilium Africæ Universale Carthagine habitum anno 418 *contra hæresim Pelagii et Cœlestii.*

Gloriosissimis imperatoribus Honorio duodecies et Theodosio octies consulibus, kalendis Maiis, Carthagine in secretario basilicæ Fausti, cum Aurelius Episcopus in universali concilio consedisset, astantibus diaconis, placuit omnibus Episcopis, quorum nomina et subscriptiones indictæ sunt, in sancta Synodo Carthaginensis Ecclesiæ constitutis:

1. Ut quicumque dixerit Adam primum hominem mortalem factum, ita ut sive peccaret, sive non peccaret, moreretur in corpore, hoc est, de corpore exiret, non peccati merito, sed necessitate naturæ, anathema sit.

2. Item placuit ut quicumque parvulos recentes ab uteris matrum baptizandos negat, aut dicit in remissionem quidem peccatorum eos baptizari, sed nihil ex Adam trahere originalis peccati, quod lavacro regenerationis expietur, unde sit consequens ut in eis forma Baptismatis in remissionem peccatorum non vera, sed falsa intelligatur, anathema sit. Quoniam non aliter intelligendum est, quod ait Apostolos, *Per unum hominem peccatum intravit in mundum, et per peccatum mors; et ita in omnes homines pertransiit, in quo omnes peccaverunt*, (Rom. v. 12.) nisi quemadmodum Ecclesia Catholica ubique diffusa semper intellexit. Propter hanc enim regulam fidei etiam parvuli, qui nihil peccatorum in semetipsis adhuc committere potuerunt, ideo in remissionem peccatorum veraciter baptizantur, ut in eis regeneratione mundetur, quod generatione traxerunt.

3. Item placuit, ut si quis dicit, ideo dixisse Dominum, *In domo Patris mei mansiones multæ sunt*, (Joan. xiv. 2.) ut intelligatur, quia in regno cœlorum erit aliquis medius, aut ullius alicubi locus, ubi beate vivant parvuli, qui sine Baptismo ex hac vita migrarunt, sine quo in regnum cœlorum, quod est

vita æterna, intrare non possunt, anathema sit. Nam cum Dominus dicat, *Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non intrabit in regnum cælorum*, quis catholicus dubitet, participem fieri diaboli eum, qui cohæres esse non meruit Christi? qui enim dextera caret, sinistram præuldubio partem incurret.

4. Item placuit ut quicumque dixerit, gratiam Dei qua justificamur per Jesum Christum Dominum nostrum, ad solam remissionem peccatorum valere, quæ jam commissa sunt, non etiam ad adjutorium, ut non committantur, anathema sit.

5. Item quisquis dixerit, eandem gratiam Dei per Jesum Christum Dominum nostrum propter hoc tantum nos adjuvare ad non peccandum quia per ipsam nobis revelatur, et aperitur intelligentia mandatorum, ut sciamus quid appetere, et quid vitare debeamus, non autem per illam nobis præstari, ut quod faciendum cognoverimus, etiam facere diligamus, atque valeamus, anathema sit. Cum enim dicat Apostolus, *Scientia inflat, charitas vero ædificat;* valde impium est ut credamus, ad eam quæ inflat, nos habere gratiam Christi, et ad eam quæ ædificat, non habere; cum sit utrumque donum Dei, et scire quid facere debeamus et diligere ut faciamus, ut ædificante charitate scientia non possit inflare. Sicut autem de Deo scriptum est, *Qui docet hominem scientiam;* ita etiam scriptum est, *Charitas ex Deo est.* (1 Joan. iv. 7.)

6. Item placuit ut quicumque dixerit, ideo nobis gratiam justificationis dari, ut quod facere per liberum jubemur arbitrium, facilius possimus implere per gratiam, tanquam etsi gratia non daretur, non quidem facile, sed tamen possimus etiam sine illa implere divina mandata, anathema sit. De fructibus enim mandatorum Dominus loquebatur, ubi non ait, sine me difficilius potestis facere; sed ait, *Sine me nihil potestis facere.* (Joan. xv. 5.)

7. Item placuit, quod ait S. Joannes Apostolus, *Si dixerimus quia peccatum non habemus, nos ipsos seducimus, et veritas in nobis non est:* quisquis sic accipiendum putaverit, ut dicat propter humilitatem non oportere dici, nos non habere peccatum, non quia vere ita est, anathema sit. Sequitur

enim Apostolus, et adjungit: *Si autem confessi fuerimus peccata nostra, fidelis et justus est, qui remittat nobis peccata, et mundet nos ab omni iniquitate.* Ubi satis apparet, hoc non tantum humiliter, sed etiam veraciter dici. Poterat enim Apostolus dicere, Si dixerimus quia non habemus peccatum, nos ipsos extollimus, et humilitas in nobis non est: sed cum ait, *Nos ipsos decipimus, et veritas in nobis non est:* satis ostendit eum qui dixerit se non habere peccatum, non verum loqui, sed falsum.

8. Item placuit ut quicumque dixerit, in oratione Dominica ideo dicere sanctos, *Dimitte nobis debita nostra,* ut non pro se ipsis hoc dicant, quia non est eis jam necessaria ista petitio, sed pro aliis, qui sunt in suo populo peccatores: et ideo non dicere unumquemque sanctorum, Dimitte mihi debita mea, sed, *Dimitte nobis debita nostra;* ut hoc pro aliis potius, quam pro se justus petere intelligatur, anathema sit. Sanctus enim et justus erat Apostolus Jacobus, cum dicebat, *In multis enim offendimus omnes.* Nam quare additum est, *omnes;* nisi ut ista sententia conveniret et Psalmo, ubi legitur, *Non intres in judicium cum servo tuo, quoniam non justificabitur in conspectu tuo omnis vivens* (Ps. cxlii. 2.): et in oratione sapientissimi Salomonis, *Non est homo qui non peccet:* (Eccles. vii. 21.) et in libro Job, *In manu omnis hominis signat, ut sciat omnis homo infirmitatem suam,* (xxxvii. 7.) Unde etiam Daniel sanctus et justus, cum in oratione pluraliter diceret, *Peccavimus, iniquitatem fecimus;* et cætera quæ ibi veraciter et humiliter confitetur, ne putaretur, (quemadmodum quidam sentiunt) hæc non de suis, sed de populi sui potius dixisse peccatis, postea dixit, *Cum orarem, et confiterer peccata mea, et peccata populi mei Domino Deo meo:* noluit dicere peccata nostra, sed populi sui dixit, et sua, quia futuros istos, qui tam male intelligunt, tanquam propheta prævidit.

9. Item placuit, ut quicumque ipsa verba dominicæ orationis, ubi dicimus, *Dimitte nobis debita nostra,* ita volunt a sanctis dici, ut humiliter, non veraciter hoc dicatur, anathema sit. Quis enim ferat orantem et non hominibus, sed ipsi Domino mentientem, qui labiis sibi dicit dimitti velle, et corde dicit, quæ sibi dimittantur, debita non habere?

De eodem Carthaginensi Concilio Photius in Bibliotheca, Cod. 53.

1. Lectus liber seu Synodus adversus Pelagium et Cœlestium Carthagine in magna Ecclesia Fausti habita, Honorio Occidentis imperii clavum tenente. Præsedit in ea Aurelius Episcopus, et Donatianus Teleptensis primæ sedis Byzacenæ provinciæ: quibus adfuerunt variis e provinciis Episcopi numero ducenti quatuor et viginti. Damnat hæc synodus anathemate eos qui assererent, Adamum mortalem esse conditum, non autem prævaricationis causa morte mulctatum. Similiter et eos qui recens natos infantes baptismo non indigere dicerent, quod illos peccato originis ex Adamo non putarent obnoxios. Eos quoque qui affirmarent medio quodam loco paradisum inter et inferos non baptizatos infantes beate vivere. Sex item alia his affinia capita, quæ Pelagianis et Cœlestianis favent, anathematizat.

2. Scripserunt vero et Theodosius et Honorius Imperatores contra eosdem hæreticos ad Aurelium Episcopum. Post hæc etiam Constantius Placidiæ conjux, Valentiniani minoris pater, de Cœlestio hæretico in exilium pellendo scripsit decretum ad Volusianum Urbis Præfectum . . . . . .

Epistola Imperialis ad Aurelium Carthaginensem Episcopum.*

Imperatores Honorius et Theodosius, Aurelio Episcopo, salutem.

Dudum quidem fuerat constitutum, ut Pelagius atque Cœlestius nefandi dogmatis repertores ab urbe Roma, veluti quædam catholicæ veritatis contagia pellerentur; ne ignorantium mentes scæva persuasione perverterent. In quo secuta est clementia nostra judicium Sanctitatis tuæ, quo constat eos ab universis justa sententiæ examinatione damnatos, etc. Data quinto iduum Juniarum, Ravennæ, Monaxio et Plinta consulibus. Eodem tenore etiam ad Sanctum Augustinum Episcopum data.

* Anno Christi 419.

Epistola Aurelii Carthaginensis Episcopi ad Universos Episcopos per Byzacenam et Arzugitanam provinciam constitutos, de damnatione Pelagii et Cœlestii.

Dilectissimis ac desiderabilibus fratribus et consacerdotibus, Donatiano primæ sedis, Januario, Felici, Palatino, Primiano, Gaiano, et alii Gaiano, Januario, Victorino, et cæteris per tractum provinciæ Byzacenæ et Arzugitanæ constitutis, Aurelius Episcopus.

Super Cœlestii et Pelagii damnatione eorumque dogmatibus, participem se sancta dilectio vestra in plenario concilio fuisse commeminit, dilectissimi ac desiderabiles fratres. Sed quoniam pro honore Dei, in cujus manu cor regis est constitutum, gloriosissimorum principum Christianorum fidem rectam et catholicam custodientium accessit auctoritas, quam per humilitatem meam universis meis coepiscopis voluit intimari: idcirco honorabilem fraternitatem vestram missis exemplaribus instruere festinavi; ne in aliqua parte provinciæ, supra dictorum serpentina persuasio, ab universali ecclesia totius orbis exclusa, fortasse subrepat. Ad hoc ergo tam necessaria constitutio Christianorum principum charitatem vestram latere non debuit, et ad me ab eis datæ literæ vobis mitti debuere: quarum simul exemplaribus lectis, quemadmodum subscribere unusquisque vestrum debeat, Dilectio vestra cognoscat, sive quorum in synodalibus gestis subscriptio jam tenetur, sive qui non potuistis eidem plenario totius Africæ concilio interesse: quo cum de supra dictorum hæreticorum damnatione omnium vestrum fuerit integrata subscriptio, nihil omnino sit, unde ullius dissimulationis, vel negligentiæ, vel occultæ forsitan pravitatis aliqua videatur merito remansisse suspicio.

Et alia manu: Opto fratres bene vivatis mei memores. Data kalendis Augusti, Carthagine, Monaxio et Plinta consulibus.

On Pelagianism.

St. Augustin. Ep. 145 *. ad Anastasium.

Anastasio rescribens Augustinus, docet non per Legem sed per Gratiam, neque timore sed charitate, impleri justitiam.

8.

. . . . . Nimium arrogant humanæ voluntati, quam lege data putant ad eam implendam sibi posse sufficere, nulla super doctrinam legis gratia sanctæ inspirationis adjutam: per quorum disputationem infirmitati hominum miseræ atque indigæ suadetur, ut nec orare debeamus ne intremus in tentationem. Non quia hoc audent aperte dicere, sed eorum sententiam velint nolint, hoc utique sequitur. Nam utquid nobis dicitur, "Vigilate et orate ne intretis in tentationem?" utquid etiam secundum hanc exhortationem, cum doceret orare, præcepit ut dicamus, "Ne nos inducas in tentationem:" si hoc non impletur ex adjutorio gratiæ divinæ, sed id totum est in arbitrio voluntatis humanæ? . . . . . .

2.

. . . . Mundus quippe iste periculosior est blandus quam molestus, et magis cavendus cum se illicit diligi quam cum admonet cogitque contemni. Nam cum omnia quæ in illo sunt concupiscentia sint carnis, et concupiscentia oculorum et ambitio sæculi, sæpe etiam iis, qui talibus spiritualia invisibilia æterna præponunt, inserit se terrenæ suavitatis affectus et delectationibus suis nostra comitatur officia. Quanto enim sunt charitate futura meliora, tanto sunt infirmitate violentiora præsentia. Et utinam ii qui ea videre et gemere noverunt vincere et evadere mereantur! quod *sine Dei gratia nullo modo voluntas implet humana*; quæ nec libera dicenda est, quamdiu est vincentibus et vincientibus cupiditatibus subdita. A quo enim quis devictus est, huic et servus addictus est, et, "si vos Filius liberaverit," ait ipse Dei filius, "tunc vere liberi eritis."

7.

Quæ charitas Dei (quod perpetua cogitatione tenendum est) diffunditur in cordibus nostris per Spiritum Sanctum qui datus est nobis, ut qui gloriatur in Domino glorietur. Cum ergo nos hujus charitatis, qua lex verissime impletur, pau-

* alias 144.

peres egentesque sentimus, non de inopia nostra divitias ejus exigere, sed orando petere, quærere, pulsare debemus; ut ille apud quem est fons vitæ, det nobis inebriari ab ubertate domus suæ, et voluptatis suæ potare torrente: quo inundati atque vegetati non solum tristitia non absorbeamur, verum etiam gloriemur in tribulationibus, scientes quia tribulatio patientiam operatur, patientia probationem, probatio spem, spes vero non confundit; non quia per nos ipsos hoc possumus, sed quoniam charitas Dei diffusa est in cordibus nostris per Spiritum Sanctum qui datus est nobis.

8.

. . . . . Orate ergo pro nobis ut justi simus; quod quidem homo non potest; nisi norit et velit, et erit continuo qui plene voluerit: sed hoc ipsum in eo non erit, nisi gratia Spiritus sanetur, et adjuvetur ut possit.

S. Augustin. de Gratia Christi.

2.

. . . . . Etsi gratiam Dei, qua Christus venit in mundum peccatores salvos facere, in **sola remissione peccatorum* constituat (Pelagius), potest huic sensui verba ista coaptare dicens, ideo eam *per singulas horas, per singula momenta* et per actus singulos necessariam ut semper in *memoria retinentes et reminiscentes dimissa nobis esse peccata non peccemus ulterius,* adjuti non aliqua subministratione virtutis sed *viribus propriæ voluntatis,* quid sibi remissione peccatorum præstitum fuerit per actus singulos recordantis. Item quoniam solent dicere nobis in eo Christum ad non peccandum præbuisse adjutorium, quia juste ipse vivendo justeque docendo reliquit *exemplum:* possunt etiam ad hoc ista verba coaptare ut dicunt per singula momenta, per singulos actus necessariam nobis esse hujusmodi gratiam, id est ut omni conversatione nostra *intueamur dominicæ conversationis exemplum.* . . . . .

3.

. . . . . Gratiam Dei et adjutorium quo adjuvamur ad non peccandum aut in natura et libero ponit arbitrio, aut in lege atque doctrina: ut videlicet cum adjuvat Deus hominem ut declinet a malo et faciat bonum, revelando et ostendendo quid fieri debeat, adjuvare credatur; non etiam cooperando et

* The Italics are introduced by the Editor.

dilectionem inspirando, ut id quod faciendum esse cognoverit faciat.

5. [IV.]

. . . . . Ipsa jam verba ejus accipite. "Nos," inquit, "sic tria ista distinguimus—primo loco *posse* statuimus, secundo *velle*, tertio *esse*. Posse in natura, velle in arbitrio, esse in effectu, locamus. Primum illud, id est posse, ad Deum proprie pertinet, qui illud creaturæ suæ contulit: duo vero reliqua, hoc est velle et esse, ad hominem referenda sunt, quia de arbitrii fonte descendunt. *Ergo in voluntate et opere bono laus hominis est:* imo et hominis, et Dei, qui ipsius voluntatis et operis possibilitatem dedit, quique ipsam possibilitatem gratiæ suæ adjuvat semper auxilio. Quod vero *potest* homo *velle* bonum atque *perficere* solius Dei est. . . . . .

"Et ut generaliter universa complectar quod possumus omne bonum facere, dicere, cogitare, illius est qui *hoc posse donavit*, qui hoc posse adjuvat: quod vero bene vel agimus vel loquimur vel cogitamus *nostrum est:* quia hæc omnia vertere in malum etiam possumus. Unde quod propter calumniam vestram sæpe repetendum est, cum dicimus hominem *posse esse sine peccato*, et confessione possibilitatis acceptæ laudamus Deum, qui nobis hoc posse largitus est, nec est ibi ulla laudandi homines occasio ubi solius Dei causa tractatur; non enim de velle nec de esse, sed tantummodo de eo quod potest esse disseritur."

6. [V.]

St. Augustine comments upon this statement as follows: Ecce est totum dogma Pelagii in libro ejus tertio pro Libero Arbitrio, his omnino verbis diligenter expressum quo tria ista, unum quod est posse, alterum quod est velle, tertium quod est esse, id est possibilitatem, voluntatem, actionem, tanta curavit subtilitate distinguere, ut quandocunque legimus vel audimus *divinæ gratiæ adjutorium* confiteri, ut a malo declinemus bonumque faciamus, sive in lege atque doctrina sive ubilibet constituat, sciamus quod loquitur; nec erremus aliter eum intelligendo quam sentit. Scire quippe debemus quod nec voluntatem nostram nec actionem divino adjuvari credit auxilio, sed solam possibilitatem voluntatis atque operis, quam solam in his tribus nos habere affirmat ex Deo, tan-

quam hoc sit infirmum quod Deus ipse posuit in natura; cætera vero duo quæ nostra esse voluit ita sint firma, et fortia, et sibi sufficientia, ut nullo indigeant ejus auxilio; et ideo non adjuvet ut velimus, non adjuvet ut agamus, sed tantummodo adjuvet ut velle et agere valeamus . . . . . .

He then refers to Philip. ii. 12, 13. . . . . Videte si non Apostolus gratiæ Dei futuros adversarios Sancto Spiritu tanto ante prævidit, ut hæc duo, id est et velle et operari, quæ iste ita nostra esse voluit, tanquam ipsa divinæ gratiæ non adjuventur auxilio, Deum in nobis dixit operari.

52. [XLVII.]

. . . . . Quapropter quantum attinet ad istam de divina gratia et adjutorio quæstionem, tria illa quæ apertissime distinxit attendite, posse, velle, esse; id est, possibilitatem, voluntatem, actionem. Si ergo consenserit nobis, non solam possibilitatem in homine, etiamsi nec velit, nec agat bene, sed ipsam quoque voluntatem et actionem, id est ut bene velimus et bene agamus, (quæ non sunt in homine nisi quando bene vult et bene agit:) si, ut dixi, consenserit etiam ipsam voluntatem et actionem divinitus adjuvari, et sic adjuvari, ut sine illo adjutorio nihil bene velimus et agamus; eamque esse gratiam Dei per Jesum Christum Dominum nostrum, in qua nos *sua*, non *nostra* justitia justos facit, ut ea sit vera nostra justitia, quæ nobis ab illo est; nihil de adjutorio gratiæ Dei, quantum arbitror, inter nos controversiæ relinquetur.

With regard to *meriting* grace, Augustine attacks the following passages of Pelagius.

23. [XXII.

Sed forte, ut daretur nobis, (charitas) *præcedentia merita nostra* fecerunt: sicut iste* de gratia Dei sentit in eo libro, quem ad sacram virginem† scripsit. Ibi enim interposito Jacobi apostoli testimonio, quo ait, "Subditi estote Deo; resistite autem Diabolo, ut fugiet a vobis," subjungit et dicit, "Ostendit quomodo resistere debeamus Diabolo, si utique subditi simus Deo, ejusque faciendo voluntatem, divinam *mereamur* gratiam, et facilius nequam spiritui, Sancti Spiritus auxilio resistamus. . . . . .

* Pelagius. † Demetriadem.

24.

Sed ne forte respondeat. ita se hic dixisse "Dei faciendo voluntatem, divinam mereamur gratiam," sicut fidelibus et pie viventibus additur gratia, qua resistunt fortitur tentatori, cum tamen gratiam etiam primitus accepissent ut Dei facerent voluntatem: ne forte ergo ita respondeat, alia de hac re verba ejus accipite. "Qui currit, inquit, ad Dominum et ab eo se regi cupit, id est, voluntatem suam ex ejus voluntate suspendit; qui ei adhærendo jugiter unus, secundum Apostolum, cum eo fit spiritus, non hoc nisi de arbitrii efficit libertate." Videte quantam rem dixerit non effici nisi de arbitrii voluntate; ac per hoc sine adjutorio Dei nos Deo existimat adhærere: hoc est enim "nonnisi de arbitrii voluntate," ut cum adhæserimus eo non adjuvante, tunc quoniam adhæsimus, etiam adjuvari mereamur. [XXIII.] Sequitur enim et dicit, "qua qui bene utitur, id est arbitrii libertate qui bene utitur, ita se," inquit, "totum tradit Deo, omnemque suam mortificat voluntatem, ut cum Apostolo possit dicere, "Vivo, autem jam non ego, vivit autem in me Christus," ponitque cor suum in manu Dei, ut illud quo voluerit ipse declinet." Magnum profecto adjutorium divinæ gratiæ, ut cor nostrum quo voluerit Deus, ipse declinet. Sed hoc tam magnum adjutorium sicut iste desipit, tunc meremur, cum sine ullo adjutorio, nonnisi de arbitrii libertate, ad Dominum currimus, ab eo nos regi cupimus, voluntatem nostram ex ejus voluntate suspendimus, eique adhærendo jugiter, unus cum illo efficimur spiritus. Hæc scilicet tam ingentia bona nonnisi de arbitrii, secundum istum, efficimus libertate, ut his præcedentibus meritis sic ejus gratiam consequamur, ut cor nostrum quo voluerit declinet. Quomodo ergo est gratia, si non gratis datur? quomodo est gratia si ex debito redditur? Augustine then quotes Eph. ii. 8, 9.

51. [XLVI.]

Contra autem beatus Ambrosius ipsius tam excellenter ore laudatus. "Dominus Deus, inquit, quem dignatur vocat, et quem vult religiosum facit." Ergo ut currat ad Dominum, et ab eo se regi cupiat, suamque voluntatem ex ejus voluntate suspendat, eique adhærendo jugiter unus, secundum Apostolum, cum eo fiat Spiritus, Deus quem vult religiosum facit:

* Lib. vi. Expositionis Evangelii secundum Lucam.

et hoc totum homo nisi religiosus non facit. Quapropter nisi a Deo fiat ut hoc faciat, quis hoc facit?

55. [L.]

Lastly, he concludes ..... Ipsa est enim per peccatum primi hominis, quod ex libero ejus venit arbitrio, vitiata et damnata natura; cui sola per Mediatorem Dei et hominum et omnipotentem medicum, divina subvenit gratia.....

52. [XLVII.]

..... Ista quæstio ubi de arbitrio voluntatis et Dei gratia disputatur ita est ad discernendum difficilis ut quando defenditur liberum arbitrium, negari Dei gratia videatur; quando autem asseritur Dei gratia, liberum arbitrium putetur auferri.

This passage Julianus, bishop of Eclanum*, who supported the views of Pelagius, unfairly quoted and commented upon.

Aug. contr. Julianum iv. 47.

Asseris me in alio libro meo dixisse, Negari liberum arbitrium si gratia commendetur, et iterum, Negari gratiam si liberum commendetur arbitrium. Calumniaris: non hoc a me dictum est; sed propter ipsius quæstionis difficultatem *videri* hoc posse dictum est et *putari*. Non est multum ut ipsa verba mea ponam, unde videant qui hæc legunt quemadmodum scriptis meis insidieris, et qua conscientia vel tardis, vel ignaris cordibus abutaris.....

On the Semi-Pelagians.

S. Augustin. de Prædestinatione Sanctorum, 2. [I.]

..... Pervenerunt autem isti patres nostri, pro quibus sollicita est pia charitas vestra, ut credant cum Ecclesia Christi, peccato primi hominis obnoxium nasci genus humanum, nec ab isto malo nisi per justitiam secundi hominis aliquem liberari. Pervenerunt etiam, ut præveniri voluntates hominum Dei gratia fateantur, atque ad nullum *opus bonum* vel incipiendum vel perficiendum sibi quenquam sufficere posse consentiant. Retenta ergo ista in quæ pervenerunt, plurimum eos a Pelagianorum errore discernunt.....

* On the Via Appia, (near Mirabella.)

3. [II.]

Prius itaque fidem qua Christiani sumus, donum Dei esse debemus ostendere: si tamen diligentius id facere possumus, quam in voluminibus tot tantisque jam fecimus. Sed nunc *eis* respondendum esse video, qui divina testimonia, quæ de hac re adhibuimus, ad hoc dicunt valere, ut noverimus *ex nobis* quidem nos habere ipsam fidem, sed *incrementum* ejus ex Deo: tanquam fides non ab ipso donetur nobis, sed ab ipso tantum augeatur in nobis, *eo merito, quo cœpit a nobis.* Non ergo receditur ab ea sententia, quam Pelagius ipse in Episcopali judicio Palæstino, sicut eadem Gesta testantur, damnare compulsus est "Gratiam Dei secundum merita nostra dari;" si non pertinet ad Dei gratiam quod credere cœpimus, sed illud potius quod propter hoc nobis addatur, ut plenius perfectiusque credamus; ac per hoc, *initium* fidei nostræ *priores damus* Deo, ut retribuatur nobis et supplementum ejus, et siquid aliud fideliter poscimus.

4.

Sed contra hæc cur non potius audimus; "Quis prior dedit ei et retribuetur illi? quoniam ex ipso et per ipsum et in ipso sunt omnia?" et ipsum igitur initium fidei nostræ, ex quo, nisi ex ipso est? neque enim hoc excepto ex Ipso sunt cætera.....

6.

Cavendum est, fratres dilecti a Deo, ne homo se extollat adversus Deum ..... volens a se ipso sibi esse quod credit, quasi componit homo cum Deo, ut partem fidei sibi vindicet, atque partem illi relinquat: et quod est elatius, *primam* tollit ipse, *sequentem* dat Illi; et in eo quod dicit esse amborum priorem se facit, posteriorem Deum.

7. [III.]

Non sic pius atque humilis doctor ille sapiebat: Cyprianum beatissimum loquor, qui dixit, "In nullo gloriandum, quando nostrum nihil sit*." Quod ut ostenderet adhibuit Apostolum testem dicentem, "Quid autem habes quod non accepisti? Si autem et accepisti, quid gloriaris quasi non acceperis?" Quo præcipue testimonio etiam *ipse convictus sum*, cum similiter errarem, putans fidem qua in Deum credimus,

* Ad Quirinum, lib. 3. c. 4.

non esse donum Dei, sed a nobis esse in nobis, et per illam nos *impetrare* dona quibus temperanter et juste et pie vivamus in hoc sæculo. Neque enim fidem putabam Dei gratia præveniri, ut per illam nobis daretur quod posceremus utiliter; nisi quia credere non possemus si non præcederet præconium veritatis: ut autem prædicato nobis evangelio consentiremus *nostrum esse proprium*, et nobis ex nobis esse arbitrabar. Quem *meum errorem* nonnulla opuscula mea satis indicant, ante Episcopatum meum scripta . . . . . that is, St. Augustine was then a Semipelagian.

8. [IV.]

. . . Hoc igitur Apostoli testimonium, ubi ad reprimendam hominis inflationem dixit "quid enim habes quod non accepisti?" non sinit quemquam fidelium dicere, "habeo fidem quam non accepi." Reprimitur omnino his apostolicis verbis tota hujus responsionis elatio. Sed ne hoc quidem potest dici: quamvis non habeam perfectam fidem habeo tamen ejus initium, quo in Christum primitus credidi. Quia et hic respondetur," Quid autem habes, &c.

16. [VIII.]

Fides igitur et inchoata et perfecta donum Dei est: et hoc donum quibusdam dari, quibusdam non dari, omnino non dubitet, qui non vult manifestissimis sacris literis repugnare. . . .

23. [XII.]

Sed omnis hæc ratio, qua defendimus gratiam Dei per Jesum Christum Dominum nostrum vere esse gratiam, id est, *non secundum merita nostra dari*, quamvis evidentissime divinorum eloquiorum testimoniis asseratur: tamen apud eos, qui nisi aliquid sibi assignent, quod priores dent ut retribuatur eis, ab omni studio pietatis reprimi se putant, laborat aliquantum in ætate *majorum*, jam utentium voluntatis arbitrio: sed ubi venitur ad *parvulos*, et ad ipsum Mediatorem Dei et hominum, hominem Christum Jesum, omnis deficit præcedentium gratiam Dei humanorum assertio meritorum: quia nec illi ullis bonis præcedentibus meritis discernuntur a cæteris, ut pertineant ad liberatorem hominum; nec ille ullis humanis præcedentibus meritis, cum et ipse sit homo, liberator factus est hominum.

The difference between the Pelagian and Semipelagian is well explained in the following passage.

38.

Sed hi nostri, de quibus et pro quibus nunc agimus, forsitan dicunt, *Pelagianos* hoc apostolico testimonio refutari, ubi dicit ideo nos electos et prædestinatos (Ephes. i. 1—12.) ante mundi constitutionem, ut essemus sancti et immaculati in conspectu ejus in charitate. *Ipsi* enim putant, "*acceptis præceptis* jam *per nos ipsos* fieri liberæ voluntatis arbitrio sanctos et immaculatos in conspectu ejus in charitate: quod futurum Deus quoniam præscivit, inquiunt, "ideo nos ante mundi constitutionem elegit et prædestinavit in Christo;" cum dicat Apostolus, non quia futuros tales nos esse præscivit, sed ut essemus tales per ipsam electionem gratiæ suæ, qua gratificavit nos in dilecto Filio suo. Cum ergo nos prædestinavit, opus suum præscivit, quo nos sanctos et immaculatos facit. Unde recte hoc testimonio Pelagianus error arguitur. "*Nos* autem dicimus, (Semipelagiani) inquiunt, nostram Deum non præscisse nisi *fidem, qua* credere incipimus, et ideo nos elegisse ante mundi constitutionem ac prædestinasse ut etiam sancti et immaculati gratia atque opere ejus essemus." Sed audiant et ipsi in hoc testimonio ubi dicit, "Sortem consecuti sumus, prædestinati secundum propositum qui universa operatur." Ipse ergo ut credere incipiamus operatur, qui universa operatur .....

St. Augustin. de Gratia et Libero Arbitrio.

The object of this Book is to shew from Scripture that Grace and Free Will are both there asserted; that we can neither *will* nor *do* without *preventing and cooperating grace*, and yet *we do freely* what good we do by grace, or do *freely the evil* we do, without it. The semi-Pelagian doctrine of "willing" before grace given, is refuted.

29. [XIV.]

Nam si fides liberi est tantummodo arbitrii, nec datur a Deo, propter quid pro eis qui nolunt credere, oramus ut cre-

dant? quod prorsus faceremus inaniter, nisi rectissime crederemus, etiam perversas et fidei contrarias voluntates omnipotentem Deum ad credendum posse convertere. Liberum quidem hominis arbitrium pulsatur ubi dicitur: "Hodie si vocem ejus audieritis, nolite obdurare corda vestra;" sed nisi posset Deus etiam duritiam cordis auferre, non diceret per prophetam: Auferam ab iis cor lapideum et dabo eis cor carneum. Ez. xi. 19, 20. . . . . .

. . . . . Numquid ergo possumus nisi absurdissime dicere, bonum meritum bonæ voluntatis in homine præcessisse, ut evelleretur ab eo cor lapideum: quandoquidem ipsum cor lapideum non significat nisi durissimam voluntatem, et adversus Deum omnino inflexibilem? Ubi enim præcedit bona voluntas jam non est cor lapideum.

31. [XV.]

. . . . . Meminerimus eum dicere "et convertimini et vivetis," (Ez. xviii. 31.) cui dicitur, "Converte nos, Deus (Ps. lxxix. 4.). Meminerimus eum dicere, "Projicite a vobis omnes impietates vestras;" cum ipse justificet impium, (Rom. iv. 5.) Meminerimus ipsum dicere, "Facite vobis cor novum et spiritum novum;" qui dicit, "Dabo vobis cor novum et spiritum novum dabo in vobis." Quomodo ergo qui dicit, "Facite vobis," hoc dicit, "Dabo vobis?" Quare jubet si ipse daturus est? Quare dat si homo facturus est; nisi quia dat quod jubet, cum adjuvat ut faciat cui jubet? *Semper* est autem in nobis *voluntas libera*, sed *non semper* est *bona*. Aut enim a justitia libera est, quando servit peccato et tunc est mala: aut a peccato libera est, quando servit justitiæ, et tunc est bona. Gratia vero Dei semper est bona, et per hanc fit, ut sit homo bonæ voluntatis, qui prius fuit voluntatis malæ. Per hanc etiam fit, ut ipsa bona voluntas, quæ jam esse cœpit, augeatur, et tam magna fiat, ut posset implere divina mandata, quæ voluerit, cum valde perfecteque voluerit. Ad hoc enim valet quod scriptum est, "Si volueris servabis mandata," Ecclus. xx. 15, ut homo qui voluerit et non potuerit, *non se plene velle* cognoscat, et oret, ut habeat tantam voluntatem, quanta sufficit ad implenda mandata. Sic quippe adjuvatur, ut faciat quod

jubetur. Tunc enim utile est velle, cum possumus; et tunc utile est posse, cum volumus: nam quid prodest, si quod non possumus, aut quod possumus nolumus?

32. [XVI.]

Magnum aliquid Pelagiani se scire putant, quando dicunt, "Non juberet Deus, quod sciret non posse ab homine fieri?" Quis hoc nesciat? Sed ideo jubet aliqua, quæ non possumus, ut noverimus quid ab illo petere debeamus. Ipsa est enim fides, quæ orando impetrat, quod lex imperat. . . . . .

. . . . . Certum est enim nos mandata servare, si volumus: sed quia præparatur voluntas a Domino, ab illo petendum est ut tantum velimus, quantum sufficit ut volendo faciamus. Certum est nos velle cum volumus, sed ille facit ut velimus bonum, de quo dictum est, quod paulo ante posui, "Præparatur voluntas a Domino." (Prov. viii.) . . . . .

Certum est nos facere cum facimus: sed ille facit ut faciamus, præbendo vires efficacissimas voluntati, qui dixit, "*Faciam* ut in justificationibus meis ambuletis et judicia mea observetis et *faciatis*." (Ez. xxxvi. 22–7.) . . . . . .

33.

. . . . . Ipsam charitatem Apostolus Petrus nondum habuit, quando timore Dominum ter negavit. Timor enim non est in charitate, &c. . . . . .

Et tamen, quamvis parva et imperfecta, non deerat quando dicebat Domino, "Animam meam pro te ponam." putabat enim se posse quod se velle sentiebat. Et quis istam etsi parvam dare cœperat charitatem, nisi ille, qui *præparat voluntatem*, et *cooperando perficit* quod operando incipit? quoniam *ipse ut velimus operatur* incipiens, *qui volentibus cooperatur* perficiens. Propter quod ait Apostolus: "Certus sum quoniam, qui operatur in vobis opus bonum, perficiet usque in diem Christi Jesu. Phil. i. 6. Ut ergo velimus sine nobis operatur; cum autem volumus, et sic volumus ut faciamus, nobiscum cooperatur: tamen sine illo vel operante ut velimus, vel cooperante cum volumus, ad bona pietatis opera nihil valemus. De *operante* illo ut velimus, dictum est, "Deus est enim qui operatur in nobis et velle." De *cooperante* autem

cum jam volumus, et volendo facimus. "Scimus," inquit, "quoniam diligentibus Deum omnia cooperatur in bonum. . . . . .

Upon free grace, election, baptism, vide 43—45.

De Peccato Originali, 16. [XV.]

Quid enim ad rem, de qua nunc agimus pertinet, quod discipulis suis respondet (Pelagius), "ideo se illa objecta damnasse, quia et ipse dicit non tantum primo homini, sed etiam humano generi primum illud obfuisse peccatum, non propagine sed exemplo;" id est *non quod ex illo traxerint aliquod vitium*, qui ex illo propagati sunt, sed quod *cum* primum peccantem *imitati sunt* omnes, qui postea peccaverunt? aut quia dicit, "ideo infantes non in eo statu esse, in quo fuit Adam ante prævaricationem, quia isti præceptum capere nondum possunt, ille autem potuit; nondumque utuntur rationalis voluntatis arbitrio, quo ille nisi uteretur, non ei præceptum daretur? . . .

19. [XVIII.]

Objicitur autem illis, quod non baptizatos parvulos nolunt damnationi primi hominis obnoxios confiteri, et in eos transisse originale peccatum regeneratione purgandum: quoniam propter accipiendum regnum cælorum tantummodo eos baptizandos esse contendunt: quasi præter regnum cælorum habere nisi æternam mortem possint, qui sine participatione corporis et sanguinis Domini æternam vitam habere non possunt. . . . . .

21. [XIX.]

. . . . De purgatione originalis peccati in parvulis quæstio est. Inde se purget, qui non vult fateri, lavacrum regenerationis in parvulis habere quod purget. . . . . .

30. [XXVI.]

Non igitur sicut Pelagius et ejus discipuli, tempora dividamus, dicentes, "Primum venisse justos homines ex *natura*, deinde sub *lege*, tertio sub *gratia*. . . . . ."

34. [XXIX.]

Quapropter quisquis humanam contendit in qualibet ætate naturam non indigere medico secundo Adam, quia non est vitiata in primo Adam, non in aliqua quæstione, in qua dubi-

tari vel errari salva fide potest, sed in *ipsa* regula fidei qua Christiani sumus, *gratiæ Dei* convincitur *inimicus* . . . . . Ex quo tempore igitur "per unum hominem peccatum intravit in mundum, et per peccatum mors, et ita in omnes homines pertransiit, in quo omnes peccaverunt," profecto universa massa perditionis facta est possessio perditoris. Nemo itaque, nemo prorsus inde liberatus est, aut liberatur, aut liberabitur nisi gratia Redemptoris.

42. [XXXVII.]

. . . . . Naturæ nascentis est auctor Deus, qui hominem condidit, et qui virum ac feminam nuptiali jure conjunxit : vitii vero auctor est diaboli decipientis callidita, et hominis consentientis voluntas.

43. [XXXVIII.]

Ubi nihil Deus fecit, nisi quod hominem voluntate peccantem, justo judicio cum stirpe damnavit : et ideo ibi quidquid etiam nondum erat natum, merito est in prævaricatrice radice damnatum : in qua stirpe damnata tenet hominem generatio carnalis, unde sola liberat regeneratio spiritualis. . . . .

45. [XL.]

Reatus itaque vitii ejus de quo loquimur, in regeneratorum prole carnali tamdiu manebit donec et illic *lacacro regenerationis* abluatur. Regeneratus quippe non regenerat filios carnis sed generat ; ac per hoc in eos non quod regeneratus, sed quod generatus est, trajicit. Sic igitur, sive reus infidelis, sive absolutus fidelis, non generat absolutos uterque, sed reos : quomodo non solum oleastre, sed etiam oleæ semina non oleas generant, sed oleastros . . . . . .

. . . . Denique *ipsa Ecclesiæ sacramenta* quæ tam priscæ traditionis auctoritate concelebrat, ut ea *isti* (Pelagiani), quamvis in parvulis existiment *simulatorie* potius quam *veraciter* fieri, non tamen audeant aperta improbatione respuere : ipsa inquam sanctæ Ecclesiæ sacramenta satis indicant, *parvulos* a partu etiam recentissimos, *per gratiam Christi* de diaboli servitio *liberari*. Excepto enim quod *in peccatorum remissionem* non *fallaci* sed *fideli* mysterio baptizantur, etiam prius exorcizatur in eis et exsufflatur potestas contraria ; cui etiam verbis eorum a quibus portantur se renuntiare respondent. Quibus omnibus rerum occultarum sacratis et evidentibus

signis, a captivatore pessimo ad optimum Redemptorem transire monstrantur . . . . . non enim solos ætate majores, sed etiam pusillos eruit a potestate tenebrarum, ut transferat in regnum Filii charitatis suæ.

46.

Nec quisquam miretur et dicat, Cur hoc creat bonitas Dei, quod possideat malignitas diaboli? Hoc enim suæ creaturæ seminibus ex illa bonitate largitur, qua etiam facit solem suum oriri super bonos et malos, et pluit super justos et injustos. Hac quippe bonitate etiam ipsa semina benedixit vel benedicendo constituit: quam benedictionem naturæ laudabili culpa damnabilis non ademit. Quæ licet per Dei punientis justitiam valuerit, ut homines cum peccati originalis vitio nascerentur, non tamen valuit ut homines non nascerentur. . . . . .

Quid ergo mirum est vel iniquum, ut immundo spiritui subdatur homo, non propter naturam sed propter immunditiam suam, quam non ex opere divino, sed ex humana voluntate venientem in originis labe contraxit: cum et ipse spiritus immundus bonum sit, quod spiritus; malum quod immundus? Illud quippe est ex Dei opere, hoc ex propria voluntate. . . . . .

LECTURE VIII.

The endowments of the Spirit, which were the credentials of the ministers of Christ in the Apostolic age, were *χαρίσματα, διακονίαι, ἐνεργήματα,* 1 Cor. xii. 4, 5, 6, gifts, administrations, operations. Of these some were temporary, others of a permanent character. The *διακονίαι*, administrations, seem to be of the latter class; and all of them gave outward or objective evidence of a due and authorized call to exercise the ministry of the word and the stewardship of the mysteries of God. But even these special seals of the Spirit did not supersede the necessity of regular ordination by the imposition of the hands, either of an Apostle, or those authorized by them to ordain others. Certain "prophecies" prepared the way for the ordination of Timothy by St. Paul, but nevertheless authority to preach the word was communicated to him *by* the putting

on of the Apostle's own hands *with* the hands of the presbytery. The latter concurred in the act, but the right and power to send into the Lord's vineyard was vested in the Apostle alone; *by* whose instrumentality the authority to preach and minister the Sacraments was conveyed to Timothy.

" This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee," 1 Tim. i. 18.

" Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee *by* the putting on of my hands," 2 Tim. i. 6.

Neglect not the gift that is in thee, which was given thee by prophecy, *with* the laying on of the hands of the presbytery," 1 Tim. iv. 14.

This was in accordance with the original mission of the Twelve, " As my Father hath sent me, even so send I *you*." John xx. 21. So also Paul and Barnabas ordained elders in every city, Acts xiv. 23. and authority was delegated to Timothy and Titus to *ordain* and *rule* the presbyters of given churches. In the very earliest remains of Christian literature, (Patres Apostolici) we find the three orders of Bishop, Priest and Deacon, explicitly recognised, and that within a few years of St. John's martyrdom. The succession of bishops in every part of the universal Church was undisputed for 1500 years, and therefore the *outward* sign of an authorized ministry seems undoubtedly to be Episcopal ordination, transmitted through the regular succession of bishops, from the Apostles' times to the present age.

By this means an authority external to the local congregation is obtained, which strengthens discipline and elevates the ministerial office above the despotism of the civil magistrate, or the caprice of a congregation.

The following seems to be the true order of the Gifts: &c.

1 *Cor.* xii. 28, 30.	1 *Cor.* xii. 8—10.	1 *Cor.* xiii.
1. Apostles.	1.	
2. Prophets.	2. *σοφία.*	2. *Προφητεία.*
3. Teachers.	3. *γνῶσις.*	3. *γνῶσις μυστηρίων.*
4. Miracles.	4. *δυνάμεις, πίστις.*	4. *πίστις.*
5. Healing.	5. *ἰάματα.*	5.
6. Helps, (1 Thess. v. 14.)	6. *προφητεία.*	6.
7. Governments (1 Cor. xiv. 32.)	7. Discerning of spirits.	7.
8. Tongues.	8. *γένη γλώσσων.*	8. *γλῶσσαι.*
9. Interpretation.	9. *ἑρμηνεία.*	9.

To account for the place of *προφητεία*, 1 Cor. xii. 10, as sixth in the order of gifts, whereas Prophets stand second, verse 29, Origen in loc. Cat. Græc. Pat. tom. v. Cramer. divides Prophecy into two kinds; 1. Predictive; 2. Judicial, 1 Cor. xiv. 24. The Predictive Prophet, such as Agabus, came next to the Apostle; the other prophetical office resembled that of the ordinary preacher, and might be exercised by several individuals in a local Church by turns, 1 Cor. xiv. 3. 31.

In Ephesians iv. 11, the same *order* of offices is preserved as 1 Cor. xii. 29, but the *offices* of Evangelist and Pastor are introduced, "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The Evangelist, like the Prophet, may be distinguished into two sorts; 1. the *inspired* Writer of the Gospel; 2. the Preacher of it, 2 Tim. iv. 5, *ἔργον ποίησον εὐαγγελιστοῦ*, Isaiah lii. 7, *ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθά*. Origen asks, *Πῶς δὲ καὶ εὐαγγελιστὴς τίς ἔσται, οὗ μὴ ὡραῖοι—οἱ πόδες τῆς ψυχῆς*; He adds, *ἀλλὰ καὶ προφήτην ἀπίστους ἐλέγχοντα καὶ ἀνακρίνοντα· τοιοῦτος γὰρ ἐστιν ὁ τῆς καινῆς διαθηκῆς προφήτης*.

The Prophet and Evangelist *proper* predicted, or wrote under immediate *inspiration*, for the instruction and safety of the Church. Pastors and Teachers taught probably from *acquired* knowledge.

The Prophet or Evangelist, in the wider and secondary signification, seems also, *occasionally* at least, to have been under inspiration, as is evident from 1 Cor. xiv. 29, *προφῆται δὲ δυὸ ἢ τρεῖς λαλείτωσαν καὶ οἱ ἄλλοι διακρινέτωσαν· ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ ὁ πρῶτος σιγάτω· δύνασθε γὰρ καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσι καὶ πάντες παρακαλῶνται*.

Perhaps the intimate knowledge of the human heart, which enabled him to *convince* the Gentile hearer, may also have been the special gift of the Spirit, verse 24, ibid. *ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων· καὶ οὕτω τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται*. But ordinarily he seems to have been no more than one who exhorted the congregation, Rom. xii. 6, 8,

ὁ προφητεύων λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν, 1 Cor. xiv. 3.

Verse 6, St. Paul distinguishes between ἀποκάλυψις, γνῶσις προφητεία and διδαχή. Of these perhaps προφητεία and ἀποκάλυψις belong to the προφήτης, γνῶσις and διδαχή to the ποιμὴν and διδάσκαλος.

Verse 26, ὅταν συνέρχησθε ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἑρμηνείαν ἔχει. Of these the Psalm and Revelation would, according to the analogy of the Old Testament, belong to the office of Prophet.

None of these gifts implied necessarily the earnest of the Spirit in the *heart*. Balaam was inspired, but wicked: ἔστι καὶ σημεῖα ποιήσαντα εἶναι σαρκικόν· Chrysostom. Hom. 8. in 1 Cor.

Joseph Milner says in his History of the Church, cent. ii. c. 9, "Even Justin Martyr, before the period of eclectic corruption, by his fondness for Plato adulterated the gospel in some degree, particularly in the article of Free Will. Tatian his scholar went bolder lengths, and deserved the name of heretic. He dealt largely in the merits of continence and chastity; and these virtues pushed into extravagant excesses under the notion of superior purity, became great engines of self-righteousness and superstition, and obscured men's views of the faith of Christ, and darkened the whole face of Christianity. Under the fostering hand of Ammonius and his followers, this fictitious holiness, disguised under the appearance of eminent sanctity, was formed into a system: and it soon began to generate the worst of evils. That man is altogether fallen—that he is to be justified wholly by the faith of Christ—that his atonement and mediation alone procures us access to God and eternal life—that holiness is the effect of divine grace, and is the proper work of the Holy Spirit on the heart of man; these, and if there be any other similar evangelical truths, as it was not possible to mix them with Platonism, faded gradually in the Church, and were at length partly denied and partly forgotten."

Century 3rd, c. 4. of Clemens Alexandrinus. "In his Stromata he speaks with his usual partiality in favour of

philosophy, and shews the effect his regard for it had on his own mind, by saying that faith is God's gift, but so as to depend on his own *free will*. In truth, if his knowledge of Christian doctrine was really defective, the defect lay in the point of original sin. Of this his philosophical spirit knew nothing aright, and it must be owned he speaks of it in a very confused, if not in a contradictory manner. That he was in the main a truly pious person, neither makes this account less credible, nor the danger less of admitting the pestilent spirit of human self-sufficiency to dictate in the Christian religion."

Cent. iii. c. 5. of Origen. "We seem to discover in the very beginning of Origen the foundation of that presumptuous spirit which led him afterwards to philosophize so dangerously in the Christian religion, and never to content himself with plain truth, but to hunt after something singular and extraordinary.

"What can this extraordinary teacher and author mean by asserting the utility, and even the *necessity* of philosophy for himself as a Christian? Are not the Scriptures able to make a man wise unto salvation, through faith which is in Christ Jesus; that the man of God may be perfect, thoroughly furnished to every good work. Certainly an acquaintance with classical or philosophical learning may furnish him with strong arguments to prove the necessity and the excellency of divine revelation; and therefore they deserve seriously to be encouraged in the minds of all who are to instruct others—for their improvement in taste, language, eloquence and history: but if they are to dictate in religion, or are thought capable of adding to the stock of theological knowledge, the Scriptures—be it reverently spoken—may seem to have been defectively written. In truth, we hear among these learned converts of Origen nothing of conviction of sin—of conversion—of the influence of the Holy Spirit—of the love of Christ. The mischief which actually followed was to be expected: characters were confounded: and henceforward among the learned, the distinction between Christian godliness and human philosophy is but faintly marked."

The following passages from some Apostolic and pri-

mitive Fathers may serve to shew their *subjective* realization of "inherent corruption," and the "power of divine grace" upon the will. For objective doctrine concerning the divinity of the Holy Ghost, Burton's Testimonies of the Ante-Nicene Fathers will suffice; and doubtless in connection with Baptism "the gift of divine grace" may be amply illustrated: but it is important to shew how the earliest Christian writers *realized* the "fellowship of the Spirit" in their daily life.

Clemens Romanus, ad Cor.:

Cap. 2: οὕτως εἰρήνη βαθεῖα καὶ λιπαρὰ ἐδέδοτο πᾶσιν καὶ ἀκόρεστος πόθος εἰς ἀγαθοποιΐαν, καὶ πλήρης Πνεύματος Ἁγίου ἔκχυσις ἐπὶ πάντας ἐγίνετο· μεστοί τε ὁσίας βουλῆς ἐν ἀγαθῇ προθυμίᾳ μετ' εὐσεβοῦς πεποιθήσεως ἐξετείνατε τὰς χεῖρας ὑμῶν πρὸς τὸν παντοκράτορα Θεὸν, ἱκετεύοντες αὐτὸν ἱλέως γένεσθαι, εἴ τι ἄκοντες ἡμάρτετε. Ἀγὼν ἦν ὑμῖν ἡμέρας τε καὶ νυκτὸς ὑπὲρ πάσης τῆς ἀδελφότητος, εἰς τὸ σώζεσθαι μετ' ἐλέους καὶ συνειδήσεως τὸν ἀριθμὸν τῶν ἐκλεκτῶν αὐτοῦ· εἰλικρινεῖς καὶ ἀκέραιοι ἦτε καὶ ἀμνησίκακοι εἰς ἀλλήλους. Πᾶσα στάσις καὶ πᾶν σχίσμα βδελυκτὸν ὑμῖν· ἐπὶ τοῖς παραπτώμασι τοῖς πλησίον ἐπευθεῖτε· τὰ ὑστερήματα αὐτῶν ἴδια ἐκρίνετε· ἀμεταμέλητοι ἦτε ἐπὶ πάσῃ ἀγαθοποιΐᾳ, ἕτοιμοι εἰς πᾶν ἔργον ἀγαθόν. Τῇ παναρέτῳ καὶ σεβασμίῳ πολιτείᾳ κεκοσμημένοι πάντα ἐν τῷ φόβῳ αὐτοῦ ἐπετελεῖτε. τὰ προστάγματα καὶ τὰ δικαιώματα τοῦ Κυρίου ἐπὶ τὰ πλάτη τῆς καρδίας ὑμῶν ἐγέγραπτο.

Cap. 38: ὁ ἁγνὸς ἐν τῇ σαρκὶ . . . . . καὶ μὴ ἀλαζονευέσθω, γινώσκων ὅτι ἕτερός ἐστιν ὁ ἐπιχορηγῶν αὐτῷ τὴν ἐγκράτειαν· ἀναλογισώμεθα οὖν ἀδελφοὶ ἐκ ποίας ὕλης ἐγενήθημεν, ποῖοι καὶ τίνες εἰσήλθομεν εἰς τὸν κόσμον, ὡς ἐκ τοῦ τάφου καὶ σκότους.

Cap. 50: Ὁρᾶτε, ἀγαπητοὶ, πῶς μέγα καὶ θαυμαστόν ἐστιν ἡ ἀγάπη, καὶ τῆς τελειότητος αὐτῆς οὐκ ἔστιν ἐξήγησις. Τίς ἱκανὸς ἐν αὐτῇ εὑρεθῆναι, εἰ μὴ οὓς ἂν καταξιώσῃ ὁ Θεός; Εὐχώμεθα οὖν καὶ αἰτώμεθα ἀπὸ τοῦ ἐλέους αὐτοῦ, ἵνα ἐν ἀγαπῇ ζῶμεν, δίχα προσκλίσεως ἀνθρωπίνης, ἄμωμοι.

Cap. 56: Καὶ ἡμεῖς οὖν ἐντύχωμεν περὶ τῶν ἔν τινι παραπτώματι ὑπαρχόντων, ὅπως δοθῇ αὐτοῖς ἐπιείκεια καὶ ταπεινοφροσύνη, εἰς τὸ ἑξαι αὐτοὺς μὴ ἡμῖν, ἀλλὰ τῷ θελήματι τοῦ Θεοῦ.

Ignatius ad Eph. 5: Εἰ γὰρ ἐγὼ ἐν μικρῷ χρόνῳ τοιαύτην συνηθείαν ἔσχον πρὸς τὸν ἐπίσκοπον ὑμῶν, οὐκ ἀνθρωπίνην οὖσαν

ἀλλὰ πνευματικὴν, πόσῳ μᾶλλον ὑμᾶς μακαρίζω τοὺς ἐγκεκραμένους οὕτως, ὡς ἡ ἐκκλησία Ἰησοῦ Χριστῷ—

Ibid. c. 8: . . . Οἱ σαρκικοὶ τὰ πνευματικὰ πράσσειν οὐ δύνανται οὐδὲ οἱ πνευματικοὶ τὰ σαρκικά· ὥσπερ οὐδὲ ἡ πίστις τὰ τῆς ἀπιστίας, οὐδὲ ἡ ἀπιστία τὰ τῆς πίστεως· ἃ δὲ κατὰ σάρκα πράσσετε ταῦτα πνευματικά ἐστιν. ἐν Ἰησοῦ γὰρ Χριστῷ πάντα πράσσετε.

Ibid. c 9: . . . ὡς ὄντες λίθοι ναοῦ Πατρὸς, ἡτοιμασμένοι εἰς οἰκοδομὴν Θεοῦ Πατρὸς, ἀναφερόμενοι εἰς τὰ ὕψη διὰ τῆς μηχανῆς Ἰησοῦ Χριστοῦ, ὅς ἐστιν σταυρὸς, σχοινίῳ χρώμενοι τῷ Πνεύματι τῷ Ἁγίῳ· ἡ δὲ πίστις ὑμῶν ἀναγωγεὺς ὑμῶν, ἡ δὲ ἀγάπη ὁδὸς ἡ ἀναφέρουσα εἰς Θεόν. . . . . .

Idem, ad Magnesianos 14: . . . . ἐπιδέομαι γὰρ τῆς ἡνωμένης ὑμῶν ἐν Θεῷ προσευχῆς καὶ ἀγάπης, εἰς τὸ ἀξιωθῆναι τὴν ἐν Συρίᾳ ἐκκλησίαν διὰ τῆς ἐκκλησίας ὑμῶν δροσισθῆναι.

Idem, ad Rom. 1: . . . . ἦν καὶ ἀσπάζομαι ἐν ὀνόματι Ἰησοῦ Χριστοῦ υἱοῦ Πατρὸς, κατὰ σάρκα καὶ πνεῦμα ἡνωμένοις πάσῃ ἐντολῇ αὐτοῦ, πεπληρωμένοις χάριτος Θεοῦ ἀδιακρίτως, καὶ ἀποδιυλισμένοις ἀπὸ ἀλλοτρίου χρώματος, πλεῖστα ἐν Ἰησοῦ Χριστῷ τῷ Θεῷ ἡμῶν ἀμώμως χαίρειν.

Ibid. 3: . . . . μόνον μοι δύναμιν αἰτεῖσθε ἔσωθέν τε καὶ ἔξωθεν, ἵνα μὴ μόνον λέγω ἀλλὰ καὶ θέλω· ἵνα μὴ μόνον λέγωμαι Χριστιανὸς ἀλλὰ καὶ εὑρεθῶ.

Ibid. 7: . . . Ζῶν γράφω ὑμῖν ἐρῶν τοῦ ἀποθανεῖν· ὁ ἐμὸς ἔρως ἐσταύρωται καὶ οὐκ ἔστιν ἐν ἐμοὶ πῦρ φιλόϋλον, ὕδωρ δὲ ζῶν, καὶ λαλοῦν ἐν ἐμοὶ ἔσωθέν μοι, λέγον· "Δεῦρο πρὸς τὸν Πατέρα."

Idem, ad Philad. Preface: . . . . οὐς κατὰ τὸ ἴδιον θέλημα ἐστήριξεν ἐν βεβαιωσύνῃ, τῷ Ἁγίῳ αὐτοῦ Πνεύματι.

Ibid. 7: . . . . εἰ γὰρ καὶ κατὰ σάρκα μέ τινες ἠθέλησαν πλανῆσαι, ἀλλὰ τὸ πνεῦμα οὐ πλανᾶται ἀπὸ Θεοῦ ὄν· οἶδεν γὰρ πόθεν ἔρχεται καὶ ποῦ ὑπάγει, καὶ τὰ κρυπτὰ ἐλέγχει.

Idem, ad Smyrn. 11: . . . κατὰ θέλημα δὲ κατηξιώθην, οὐκ ἐκ συνειδότος ἀλλ' ἐκ χάριτος Θεοῦ, ἣν εὔχομαι τελείαν μοι δοθῆναι, ἵνα ἐν τῇ προσευχῇ ὑμῶν Θεοῦ ἐπιτύχω. . . . .

. . . . Τέλειοι ὄντες τέλεια καὶ φρονεῖτε· θέλουσιν γὰρ ὑμῖν εὖ πράσσειν Θεὸς ἕτοιμος εἰς τὸ παρασχεῖν.

Ibid. 13: . . . . ἐρρώσθέ μοι ἐν δυνάμει Πνεύματος———ἐρρώσθε ἐν χάριτι Θεοῦ.

Idem, ad Polycarpum 2: . . . . διὰ τοῦτο σαρκικὸς εἶ καὶ πνευματικὸς ἵνα τὰ φαινόμενά σου εἰς πρόσωπον κολακεύῃς· τὰ δὲ

ἀόρατα αἴτει ἵνα σοι φανερωθῇ ὅπως μηδενὸς λείπῃ καὶ παντὸς χαρίσματος περισσεύῃς. . . . .

Polycarpus ad Philip. 11 : Vers. Vet. Valde ergo fratres contristor pro illo et pro conjuge ejus quibus det Dominus pœnitentiam veram.

Martyr. S. Ign. IV : . . . . γραμμάτων εὐχαριστῶν ἐκπεμφθέντων πρὸς αὐτὰς, πνευματικὴν μετ' εὐχῆς καὶ παραινέσεως ἀποστάζόντων χάριν. . . . .

Eccl. Smyrn. Ep. de S. Polycarpi Martyr. 7 : . . . . τῶν δὲ ἐπιτρεψάντων, σταθεὶς προσεύξατο, πλήρης ὢν τῆς χάριτος τοῦ Θεοῦ, οὕτως ὥστε ἐπὶ δύο ὥρας μὴ δύνασθαι σιωπῆσαι, καὶ ἐκπλήττεσθαι τοὺς ἀκούοντας, πολλούς τε μετανοεῖν ἐπὶ τῷ ἐληλυθέναι ἐπὶ τοιοῦτον θεοπρεπῆ πρεσβύτην.

Ibid. 12 : Ταῦτα δὲ καὶ ἄλλα πλείονα λέγων, θάρσους καὶ χαρᾶς ἐνεπίμπλατο, καὶ τὸ πρόσωπον αὐτοῦ χάριτος ἐπληροῦτο, ὥστε οὐ μόνον μὴ συμπεσεῖν ταραχθέντος ὑπὸ τῶν λεγομένων πρὸς αὐτόν. . . . .

Ibid. 13. . . . ἄφετέ με οὕτως· ὁ γὰρ δούς μοι ὑπομεῖναι τὸ πῦρ, δώσει καὶ χωρὶς τῆς ὑμετέρας ἐκ τῶν ἥλων ἀσφαλείας ἀσάλευτον ἐπιμεῖναι τῇ πυρᾷ.

Ibid. 20 : . . . . τῷ δυναμένῳ πάντας ἡμᾶς εἰσαγαγεῖν ἐν τῇ αὐτοῦ χάριτι καὶ δωρεᾷ εἰς τὴν αἰώνιον αὐτοῦ βασιλείαν διὰ τοῦ παιδὸς αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα, τιμὴ, κράτος, μεγαλοσύνη εἰς αἰῶνας.

Justin Martyr, Apol. ii. 10 : ὅπερ γὰρ οὐκ ἠδυνήθησαν οἱ ἀνθρώπειοι νόμοι πρᾶξαι, ταῦτα ὁ λόγος θεῖος ὢν εἰργάσατο, εἰ μὴ οἱ φαῦλοι δαίμονες κατεσκέδασαν πολλὰ ψευδῆ καὶ ἄθεα κατηγορήματα, σύμμαχον λάβοντες τὴν ἐν ἑκάστῳ κακὴν πρὸς πάντα καὶ ποικίλην φύσει ἐπιθυμίαν, ὧν οὐδὲν πρόσεστιν ἡμῖν.

Ibid. 36 : προγινώσκει γάρ τινας ἐκ μετανοίας σωθήσεσθαι, καί τινας μηδέπω ἴσως γεγενημένους· καὶ τὴν ἀρχὴν νοερὸν καὶ δυνάμεων αἱρεῖσθαι τὴν ἀληθῆ, καὶ εὖ πράττειν τὸ γένος τὸ ἀνθρώπινον πεποίηκεν, ὥστε τὰναπολόγητον εἶναι τοῖς πᾶσιν ἀνθρώποις παρὰ τῷ Θεῷ· λογικοὶ γὰρ καὶ θεωρητικοὶ γεγένηνται.

Ibid. 61 : τὸν Χριστὸν πρωτότοκον τοῦ Θεοῦ εἶναι ἐδιδάχθημεν, καὶ προεμηνύσαμεν λόγον ὄντα, οὗ πᾶν γένος ἀνθρώπων μετέσχε· καὶ οἱ μετὰ λόγου βιώσαντες Χριστιανοί εἰσι, κἂν ἄθεοι ἐνομίσθησαν· οἷον ἐν Ἕλλησι μὲν Σωκράτης καὶ Ἡράκλειτος καὶ οἱ ὅμοιοι αὐτοῖς· ἐν βαρβάροις δὲ Ἀβραὰμ. cf. S. Joan. Ev. I. 9.

Ibid. 80: ἐπειδὴ τὴν πρώτην γένεσιν ἡμῶν ἀγνοοῦντες, κατ' ἀνάγκην γεγεννήμεθα ἐξ ὑγρᾶς σπορᾶς κατὰ μίξιν τὴν τῶν γονέων πρὸς ἀλλήλους, καὶ ἐν ἔθεσι φαύλοις καὶ πονηραῖς ἀνατροφαῖς γεγόναμεν, ὅπως μὴ ἀνάγκης τέκνα μηδὲ ἀγνοίας μένωμεν, ἀλλὰ προαιρέσεως καὶ ἐπιστήμης, ἀφέσεώς τε ἁμαρτίων, ὑπὲρ ὧν προημάρτομεν τύχωμεν ἐν τῷ ὕδατι, ἐπονομάζεται τῷ ἐλομένῳ ἀναγεννηθῆναι καὶ μετανοήσαντι ἐπὶ τοῖς ἡμαρτημένοις τὸ τοῦ Πατρὸς τῶν ὅλων καὶ δεσπότου Θεοῦ ὄνομα· αὐτὸ τοῦτο μόνον ἐπιλέγοντες τοῦτον λουσόμενον ἄγοντες ἐπὶ τὸ λουτρόν· κ. τ. λ. ——— καλεῖται δὲ τοῦτο τὸ λουτρὸν φωτισμὸς, ὡς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων.

Dialog. cum Tryph.: . . . ἔστιν οὖν φησὶ τῷ νῷ ἡμῶν τοιαύτη τις καὶ τοσαύτη δύναμις ὃ μὴ τάχιον δι' αἰσθήσεως ἔλαβεν: ἢ τὸν θεὸν ἀνθρώπου νοῦς ὄψεταί ποτε μὴ ἁγίῳ Πνεύματι κεκοσμημένος; τίς οὖν ἡμῖν, ἔλεγε, συγγένεια πρὸς τὸν Θεόν ἐστιν; εὔχου δέ σου πρὸ πάντων φωτὸς ἀνοιχθῆναι πύλας· οὐ γὰρ συνοπτὰ οὐδὲ συννοητὰ πᾶσιν ἐστὶν, εἰ μή τῳ Θεὸς δῷ συνιέναι καὶ ὁ Χριστὸς αὐτοῦ.

Ibid.: . . . παρεστῶτι γὰρ δείξω ὅτι οὐ κενοῖς ἐπιστεύσαμεν μύθοις οὐδὲ ἀναποδείκτοις λόγοις ἀλλὰ μεστοῖς πνεύματος θείου καὶ δυνάμει βρύουσι καὶ τεθηλόσι χάριτι.

Ibid.:——Ἰησοῦς Χριστὸς ὁ Κύριος ἡμῶν παρέδωκε ποιεῖν, ἵνα ἅμα τε εὐχαριστῶμεν τῷ Θεῷ ὑπέρ τε τοῦ τὸν κοσμὸν ἐκτικέναι σὺν πᾶσι τοῖς ἐν αὐτῷ διὰ τὸν ἄνθρωπον, καὶ ὑπὲρ τοῦ ἀπὸ τῆς κακίας ἐν ᾗ γεγόναμεν ἠλευθερωκέναι ἡμᾶς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας καταλελυκέναι κ. τ. λ.

Ibid.: . . . . ἡμεῖς δὲ διὰ τοῦ βαπτίσματος αὐτὴν [sc. περιτομὴν πνευματικὴν] ἐπειδὴ ἁμαρτωλοὶ ἐγεγόνειμεν διὰ τὸ ἔλεος τὸ παρὰ τοῦ Θεοῦ ἐλάβομεν, καὶ πᾶσιν ἐφετὸν ὁμοίως λαμβάνειν.

Ibid.: . . καὶ γὰρ πᾶν γένος ἀνθρώπων εὑρεθήσεται ὑπὸ κατάραν ὂν κατὰ τὸν νόμον Μωσέως· ἐπικατάρατος γὰρ εἴρηται πᾶς ὃς οὐκ ἐμμένει ἐν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά· καὶ οὐδεὶς ἀκριβῶς πάντα ἐποίησεν, οὐδ' ὑμεῖς τολμήσετε ἀντειπεῖν· . . . . . εἰ δὲ οἱ ὑπὸ νόμον τοῦτον ὑπὸ κατάραν φαίνονται εἶναι διὰ τὸ μὴ πάντα φυλάξαι, οὐχὶ πολὺ μᾶλλον πάντα τὰ ἔθνη φανήσονται ὑπὸ κατάραν ὄντα καὶ εἰδωλολατροῦντα καὶ παιδοφθοροῦντα, καὶ τὰ ἄλλα κακὰ ἐργαζόμενα;

Ibid.: . . . ἐγώ τε αὖ εἶπον, οἴεσθε ἂν ἡμᾶς ποτε ὦ ἄνδρες νενοηκέναι δυνηθῆναι ἐν ταῖς γραφαῖς ταῦτα, εἰ μὴ θελήματι τοῦ θελήσαντος αὐτὰ ἐλάβομεν χάριν τοῦ νοῆσαι.

Ep. ad Diog.: . . . μέχρι μὲν οὖν τοῦ πρόσθεν χρόνου εἴασεν ἡμᾶς ὡς ἐβουλόμεθα ἀτάκτοις φοραῖς φέρεσθαι ἡδοναῖς καὶ ἐπιθυμίαις ἀγομένους· οὐ πάντως ἐφηδόμενος τοῖς ἁμαρτήμασιν ἡμῶν ἀλλ' ἀνεχόμενος· οὐδὲ τῷ τότε τῆς ἀδικίας καιρῷ συνευδοκοῦ, ἀλλὰ τὸν νοῦν δικαιοσύνης δημιουργῶν· ἵνα ἐν τῷ τότε χρόνῳ ἐλεγχθέντες ἐκ τῶν ἰδίων ἔργων ἀνάξιοι ζωῆς, νῦν ἀπὸ τῆς τοῦ Θεοῦ χρηστότητος ἀξιωθῶμεν· καὶ τὸ καθ' ἑαυτοὺς φανερώσαντες ἀδύνατον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, τῇ δυνάμει τοῦ Θεοῦ δυνατοὶ γενηθῶμεν.

Ibid.: . . . ἐλέγξας οὖν ἐν τῷ πρόσθεν χρόνῳ τὸ ἀδύνατον τῆς ἡμετέρας φύσεως εἰς τὸ τυχεῖν ζωῆς, νῦν δὲ τὸν σωτῆρα δεῖξας δυνατὸν σώζειν, κ. τ. λ.

Ibid.: . . . καὶ μὴ θαυμάσῃς εἰ δύναται μιμητὴς ἄνθρωπος γενέσθαι Θεοῦ· δύναται θέλοντος αὐτοῦ.

Ibid.: . . . οὗτος ὁ ἀπ' ἀρχῆς ὁ καινὸς φανεὶς καὶ . . . εὑρεθεὶς, καὶ πάντοτε νέος ἐν ἁγίων καρδίαις γεννώμενος. οὗτος ὁ ἀεὶ, σήμερον υἱὸς λογισθεὶς, δι' οὗ πλουτίζεται ἡ ἐκκλησία· καὶ χάρις ἁπλουμένη ἐν ἁγίοις πληθύνεται παρέχουσα νοῦν, φανεροῦσα μυστήρια, διαγγέλουσα καιροὺς, χαίρουσα ἐπὶ πιστοῖς, ἐπιζητοῦσι δωρουμένη· οἷς ὅρια πίστεως οὐ θραύεται, οὐδὲ ὅρια πατέρων παρορίζεται· εἶτα φόβος νόμου ἄδεται, καὶ προφητῶν χάρις γινώσκεται, καὶ εὐαγγελίων πίστις ἵδρυται, καὶ ἀποστόλων παράδοσις φυλάσσεται, καὶ ἐκκλησίας χάρις σκιρτᾷ. ἣν χάριν μὴ λυπῶν ἐπιγνωσῇ ἃ λόγος ὁμιλεῖ, δι' ὧν βούλεται, ὅτε θέλει.

Irenæus Cont. Hæreses, III. 17. 2: . . . . Et sicut arida terra, si non percipiat humorem non fructificat: sic et nos lignum aridum exsistentes primum, nunquam fructificaremus vitam, sine superna voluntaria pluvia. . . . .

III. 17. 3: . . . . Quapropter necessarius nobis est *ros* Dei, ut non comburamur neque infructuosi efficiamur, et ubi accusatorem habemus illic habeamus et paracletum. . . . .

III. 18. 7: . . . . Deus hominis antiquam plasmationem in se recapitulans, ut occideret quidem peccatum, evacuaret autem mortem et vivificaret hominem: et propter hoc vera ejus opera.

IV. 2. 7: . . . . . Sed et legem pædagogum nostrum in Jesum Christum dixit. Non ergo quorumdam infidelitatem legi adscribant: non enim Lex perhibebat eos credere in

Filium Dei sed et adhortabatur, dicens; non aliter salvari homines ab antiqua serpentis plaga nisi credant in eum, qui secundum similitudinem carnis peccati in ligno martyrii exaltatur a terra, et omnia trahit ad se, et vivificat mortuos. This is quoted by S. Augustine, lib. i. cap. 3. against Julian and Pelagius.

V. 6. 1: . . . . Cum autem Spiritus hic commixtus animæ unitur plasmati; propter effusionem Spiritus, spiritualis et perfectus homo factus est; et hic est qui secundum imaginem et similitudinem factus est Dei. Si autem defuerit animæ Spiritus, animalis est vere qui est talis: et carnalis derelictus imperfectus erit, imaginem quidem habens in plasmate, similitudinem vero non assumens per Spiritum.

V. 6. 1: . . . Perfecti igitur qui et Spiritum in se perseverantem habuerint Dei, et animas et corpora sine querela servaverint: Dei, id est, illam quæ est ad Deum fidem servantes, et eam quæ est ad proximum justitiam custodientes.

V. 7. 1: . . . . Hoc autem (mori) neque animæ evenit; flatus est enim vitæ: neque Spiritui: incompositus est enim et simplex Spiritus qui resolvi non potest, et ipse *Vita est eorum qui percipiunt illum.*

V. 8. 2: Qui ergo pignus Spiritus habent et non concupiscentiis carnis serviunt, sed subjiciunt semet ipsos Spiritui et rationabiliter conversantur in omnibus, juste Apostolus spirituales vocat, quoniam Spiritus Dei habitat in ipsis. . . . . Eos autem qui abjiciunt quidem Spiritus consilium, carnis autem voluptatibus serviunt, et irrationabiliter vivunt, et ineffrenati dejiciuntur in sua desideria, *quippe nullam habentes adspirationem* divini Spiritus, sed porcorum et canum more vivunt; . . . .

V. 9. 1: . . . . Propter hoc autem et mortui tales dicti sunt a Domino: sinite enim inquit mortuos sepelire mortuos suos: quoniam non habent Spiritum *qui vivificet* hominem.

V. 9. 2: Quotquot autem timent Deum, et credunt in adventum Filii ejus, et per fidem constituunt in cordibus suis Spiritum Dei, hi tales juste homines dicentur, et mundi, et spirituales, et viventes Deo: quia habent Spiritum Patris qui emundat hominem et sublevat in vitam Dei.

V. 9. 3: ἐπεὶ ἄνευ πνεύματος Θεοῦ σωθῆναι οὐ δυνάμεθα,

προτρεπόμενος ἡμᾶς ὁ Ἀπόστολος διὰ τῆς πίστεως καὶ τῆς ἀγνῆς ἀναστροφῆς συντηρεῖν τὸ Πνεῦμα τοῦ Θεοῦ, ἵνα μὴ ἄμοιροι τοῦ Θεοῦ Πνεύματος γενόμενοι, ἀποτύχωμεν τῆς βασιλείας τῶν οὐρανῶν, ἐβόησε μὴ δύνασθαι τὴν σάρκα καθ' ἑαυτὴν ἐν τῷ αἵματι* βασιλείαν κληρονομῆσαι Θεοῦ.

V. 15. 3: . . . . Et quoniam in illa plasmatione, quæ secundum *Adam fuit*, *in transgressione factus* homo, indigebat lavacro regenerationis; postquam linivit lutum super oculos ejus, dixit ei: Vade in Siloam et lavare; simul et plasmationem, et eam *quæ est per lavacrum* regenerationem restituens ei. . . . .

Lib. V. 19. 1: . . . . Et quemadmodum adstrictum est morti genus humanum per virginem, salvatur per virginem: æqua lance disposita, virginalis inobedientia, per virginalem obedientiam. Adhuc enim protoplasti peccatum per correptionem primogeniti emendationem accipiens, et serpentis prudentia devicta in columbæ simplicitate, vinculis autem illis resolutis, per quæ alligati eramus morti.

Tertullian ad Martyr.: . . . In primis ergo, benedicti, nolite contristare Spiritum Sanctum qui vobiscum introiit carcerem. Si enim non vobiscum nunc introisset, nec vos illic hodie fuissetis. Et ideo date operam, ut illic vobiscum perseveret: ita vos inde perducat ad Dominum. . . . .

. . . Bonum agonem subituri estis, in quo agonothetes Deus vivus est: Xystarchus Spiritus Sanctus: corona æternitas: brabium angelicæ substantiæ politia in cælis, gloria in sæcula sæculorum. Itaque epistates vester Christus Jesus: qui vos Spiritu unxit, et ad hoc scamma produxit, voluit vos ante diem agonis ad duriorem tractationem a liberiore conditione seponere, ut vires corroborarentur in vobis. . . . .

Idem, de Anima, cap. 21: . . . . Non dabit enim arbor mala bonos fructus, si non inseratur; et bona malos dabit, si non colatur; et lapides filii Abrahæ fient, si in fidem Abrahæ formentur, et genimina viperarum fructum pœnitentiæ facient, si venena malignitatis expuerint. Hæc erit *vis divinæ gratiæ*, potentior utique natura, habens in nobis subja-

* Legit Interpres, καὶ τὸ ἅμα.

centem sibi liberam arbitrii potestatem, quod *αὐτεξούσιον* dicitur; quæ cum sit ipsa naturalis atque mutabilis, quoquo vertitur, natura convertitur. Inesse autem nobis *τὸ αὐτεξούσιον* naturaliter, jam Marcioni ostendimus et Hermogeni ....

Idem, Exh. Cast. ii.: ..... Non est bonæ et solidæ fidei sic omnia ad voluntatem Dei referre, et ita adulari sibi unumquemque dicendo nihil fieri sine nutu ejus, ut non intelligamus esse aliquid in nobis ipsis. Ceterum excusabitur omne delictum si contenderimus nihil fieri in nobis sine Dei voluntate; ..... quos vult ipse et velle, qui malum non vult. Ita nostra est voluntas, cum malum volumus adversus Dei voluntatem, qui bonum vult. .....

Idem, adv. Praxeam, c. 29: ... quando et nos pati pro Deo non possumus nisi Spiritus Dei sit in nobis, qui et loquitur de nobis, quæ sunt confessionis; non ipse tamen patiens, sed *pati posse* præstans.

Idem, de Patientia, 1: ..... Atque utinam erubescere istud remedium ferat, uti pudor non exhibendi quod aliis suggestum imus, exhibendi fiat magisterium. Nisi quod bonorum quorundam, sicuti et malorum intolerabilis magnitudo est: ut ad capienda et *præstanda* ea, *sola gratia* divinæ inspirationis operetur: nam quod maxime bonum id maxime penes Deum, nec alius id, quam qui possidet, dispensat, ut cuique dignatur .....

Idem, c. 15: .... Nam ubi Deus ibidem et alumna ejus, patientia scilicet. Cum ergo Spiritus Dei descendit, individua patientia comitatur eum. Si non eam cum spiritu admiserimus in nobis morabitur semper? Immo nescio an diutius perseveret. Sine sua comite ac ministra omni loco ac tempore angatur necesse est. Quodcunque inimicus ejus inflixerit, solus sustinere non poterit, carens instrumento sustinendi. Hæc patientiæ ratio, hæc disciplina, hæc opera cælestis et veræ, scilicet Christianæ: non ut illa patientia gentium terræ falsa, probosa.

Idem, De Virg. Vel. c. 1.... Hac lege fidei manente, cætera jam disciplinæ et conversationis admittunt novitatem correctionis, *operante scilicet et proficiente usque ad finem gratia Dei.* Quale est enim ut diabolo semper operante et adjiciente ad iniquitatis ingenia, opus Dei aut cessaverit, aut proficere

destiterit? cum propterea Paracletum miserit Dominus, ut quoniam humana mediocritas omnia semel capere non poterat, paulatim dirigeretur, et ordinaretur, et ad perfectum perduceretur *disciplina* ab illo vicario Domini Spiritu Sancto" . . . . "Quæ est ergo Paracleti administratio nisi hæc, quod disciplina dirigitur, quod Scripturæ revelantur, quod intellectus reformatur, quod ad meliora proficitur?".....

On Montanism.

"Tertullian," says bishop Kaye, "who believed that Montanus was commissioned to *complete* the Christian revelation, could not deem him *inferior* to the apostles, by whom it was only obscurely and imperfectly developed." This in answer to Lardner, who says, "that the Montanists could not think his inspiration *equal* to that of the apostles, as it did not relate to the great articles of faith, but chiefly to matters of external order and discipline."

Did they not hold his inspiration to be from the *same* Spirit, and given with a view to perfect practice rather than teach a new doctrine or system?

Idem, de Monogamia 3: . . . . . cur non potuerit post apostolos idem Spiritus superveniens ad deducendam disciplinam in omnem veritatem, per gradus temporum (secundum quod Ecclesiastes, Tempus omni rei, inquit) supremam jam carni fibulam imponere, jam non *oblique* a nuptiis avocans sed *exerte* a nuptiis avocans, quum magis nunc tempus in collecto factum sit, annis circiter CLX exinde productis? Nonne ipse apud te retractares, Vetus hæc disciplina est, præmonstrata jam tunc in carne Domini et voluntate; dehinc in Apostolorum ejus tam consiliis quam exemplis. Olim sanctitati huic destinabamur. Nihil *novi* Paracletus induxit: quod præmonuit definit: quod sustinuit exposuit. Et nunc recogitans ista, facile tibi persuadebis multo magis unicas nuptias competisse Paracleto prædicare, qui potuit et nullas. Magisque credendum temperasse illum, quod et abstulisse decuisset si quæ velit Christus intelligas. In hoc quoque, Paracletum agnoscere debes advocatum, quod a tota continentia infirmitatem tuam excusat. Secedat nunc mentio Paracleti ut nostri

alicujus auctoris. Evolvamus communia instrumenta scripturarum pristinarum. Hoc ipsum demonstratur a nobis neque novam neque extraneam esse Monogamiæ disciplinam, immo et antiquam et propriam Christianorum, ut Paracletum restitutorem potius sentias ejus, quam institutorem. . . . .

Idem, cap. 14: . . . . Si enim Christus abstulit quod Moyses præcepit, quia ab initio non fuit sic, nec sic ideo ab alia venisse virtute reputabitur Christus; cur non et Paracletus abstulerit, quod Paulus indulsit? quia et secundum matrimonium ab initio non fuit, nec ideo suspectus habendus sit, quasi spiritus alienus, tantum ut Deo et Christo dignum sit, quod superinducitur? Si Deo et Christo dignum fuit duritiam cordis tempore expleto compescere, cur non dignius sit et Deo et Christo infirmitatem carnis tempore jam collectiore discutere? Si justum est matrimonium non separari, utique et non iterari honestum est. Denique, apud seculum utrumque in bona disciplina deputatur, aliud Concordiæ nomine, aliud Pudicitiæ. Regnavit duritia cordis usque ad Christum; regnaverit et infirmitas carnis usque ad Paracletum. Nova lex abstulit repudium, habuit quod auferret. Nova Prophetia, secundum matrimonium, non minus repudium prioris. Sed facilius duritia cordis Christo cessit quam infirmitas carnis. . . .

Idem, De Virg. Vel. 1: Regula quidem fidei una omnino est sola immobilis, et irreformabilis, credendi scilicet in unicum Deum omnipotentem mundi conditorem, et Filium ejus Jesus Christum, natum ex Virgine Maria, crucifixum sub Pontio Pilato, tertia die resuscitatum a mortuis, receptum in cœlis sedentem nunc ad dexteram Patris, venturum judicare vivos et mortuos, per carnis etiam resurrectionem. Hac lege fidei manente cætera jam disciplinæ et conversationis admittunt novitatem correctionis operante scilicet et proficiente usque ad finem gratia Dei. Quale est enim ut diabolo semper operante et adjiciente quotidie ad iniquitates ingenia, opus Dei aut cessaverit aut proficere destiterit? cum propterea Paracletum miserit Dominus ut quoniam humana mediocritas omnia semel capere non poterat paulatim dirigeretur, et ordinaretur, et ad perfectum perduceretur disciplina ab illo vicario Domini Spiritu Sancto. "Adhuc inquit, multa, habeo loqui vobis, sed nondum potestis ea bajulare: Cum venerit ille

Spiritus veritatis deducet vos in omnem veritatem et supervenientia renunciabit vobis." Sed et supra de hoc ejus opere pronunciavit. Quæ est ergo Paracleti administratio nisi hæc quod disciplina dirigitur, quod scripturæ revelantur, quod intellectus reformatur, quod ad meliora proficitur? Nihil sine ætate, et omnia tempus expectant. Denique Ecclesiastes, Tempus, inquit, omni rei. Aspice ipsam creaturam paulatim ad fructum promoveri . . . . . Sic et justitia (nam idem Deus justitiæ et creaturæ) primo fuit in rudimentis. Natura Deum metuens: dehinc per Legem et Prophetas promovit in infantiam: dehinc per Evangelium effervuit in juventutem: nunc per Paracletum componitur in maturitatem. Hic erit solus a Christo magister et dicendus et verendus. Non enim ab se loquitur, sed quæ mandantur a Christo. Hic solus antecessor, quia solus post Christum. Hunc qui receperunt veritatem consuetudini anteponunt. Hunc qui audierunt *usque nunc, non* olim, *prophetantem*, Virgines contegunt. . . .

Idem, c. 13: Et si a Deo confertur continentiæ virtus; quod gloriaris quasi non acceperis? Si vero non accepisti, quid habes quod datum tibi non est? Hoc ipso autem constat a Deo datam tibi non esse quod illam non soli Deo præstas! Videamus ergo quod humanum est an firmum sit et verum.

Idem, de Monog. c. 1: . . . Penes nos autem quos "spiritalis" merito dici facit *agnitio spiritalium charismatum*, &c.

Idem, de Pudicit. c. 21: . . . . Ecclesia Spiritus per spiritalem hominem, non ecclesia numerus episcoporum. . . .

Idem, con. Manic. iv. 22: In spiritu homo constitutus, præsertim cum *gloriam Dei conspicit, vel cum per ipsum Deus loquitur*, necesse est excidat sensu, obumbratus scilicet virtute divina. . . .

On Donatism.

August. Ep. 76. Class. 2: Attenditis falsa quæ vobis dicuntur ab hominibus, aut mentientibus aut errantibus *de traditione codicum* divinorum est in hæretica separatione moriamini: et non attenditis *quod vobis ipsi codices dicunt* ut in catholica pace vivatis.

Ibid. 2: Fingitis vos *ante tempus messis fugere permixta zizania*; quia vos estis sola zizania: nam si frumenta essetis permixta zizania toleraretis, et a segete Christi non vos divideretis.....

Ibid. 3: Ille communicat malis qui consentit factis malorum, non qui tolerat in agro dominico zizania usque ad messem, vel paleam usque ad ultimam ventilationem.....

Ibid. 4: Si *baptismum vos soli* habetis, quid apud vos facit baptismus Maximianistarum ....?

Ibid. Cont. Donatist. Ep. 48, vol. v. p. 586: Quisquis ergo huic epistolæ respondere se præparat, ante denuntio, ne mihi dicat: Illi codices dominicos ignibus tradiderunt, illi simulacris gentium sacrificaverunt, illi nobis iniquissimam persecutionem fecerunt; et vos eis in omnibus consensistis. Breviter enim respondeo quod sæpe respondi: aut falsa dicitis, aut, si vera sunt, non ad frumenta Christi, sed ad eorum paleam pertinent ista quæ dictis .....

Ibid. 49: Omissis ergo istis morarum tendiculis ostendat Ecclesiam vel in sola Africa, perditis tot gentibus, retinendam, vel ex Africa in omnibus gentibus reparandam atque adimplendam.....,

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S. Optati Afri Milevitani Episcopi de Schismate Donatistarum, lib. i. 18.

"Tempestas persecutionis peracta et definita est. Jubente Deo, indulgentiam mittente Maxentio, (anno 311) Christianis libertas est restituta. Botrus et Celestius, ut dicitur, apud Carthaginem ordinari cupientes, operam dederunt, ut absentibus Numidis, soli vicini episcopi peterentur, qui ordinationem apud Carthaginem celebrarent. Tunc suffragio totius populi Cæcilianus eligitur: et manus imponente Felice Aptungitano, episcopus ordinatur. Botrus et Celestius de spe sua dejecti sunt. Brevis auri et argenti sedenti Cæciliano, sicuti delegatum a Mensurio fuerat, traditur, adhibitis testibus. Convocantur supra memorati seniores, qui faucibus avaritiæ commendatam ebiberant prædam. Cum reddere cogerentur subduxerunt communioni pedem. Non minus et

ambitores, quibus et ordinari non contigit: necnon et Lucilla, quæ jamdudum ferre non potuit disciplinam, cum omnibus suis potens et factiosa femina, communioni misceri noluit. Sic tribus convenientibus causis et personis, factum est ut malignitas haberet effectum.

19.

Schisma igitur illo tempore confusæ mulieris iracundia peperit, ambitus nutrivit, avaritia roboravit. Ab his tribus personis contra Cæcilianum causæ confictæ sunt, ut vitio diceretur. Ad Secundum Tigisitanum missum est, ut Carthaginem veniretur: proficiscuntur omnes supra memorati traditores, suscepti hospitio ab avaris, ab ambitoribus, ab iratis: non a catholicis, quorum petitione Cæcilianus fuerat ordinatus. Interea ad Basilicam, ubi cum Cæciliano tota civica frequentia fuerat, nullus de supradictis accessit. Tunc a Cæciliano mandatum est: "Si est quod in me probetur, exeat accusator et probet." Illo tempore a tot inimicis nihil in eum potuit confingi: sed de ordinatore suo, quod ab iis falso traditor diceretur, meruit infamari. Iterum a Cæciliano mandatum est, ut si Felix in se, sicut illi arbitrabantur, nihil contulisset, ipsi tanquam adhuc diaconum ordinarent Cæcilianum. Tunc Purpurius solita malitia fretus, quasi et Cæcilianus filius sororis ejus esset, sic ait: "Exeat huc quasi imponatur illi manus in Episcopatu, et quassetur illi caput de pœnitentia." His rebus compertis, tota Ecclesia Cæcilianum retinuit, ne se latronibus tradidisset. Illo tempore aut reus de sede debebat expelli, aut communicari debuit innocenti. Conferta erat ecclesia populis: plena erat cathedra episcopalis: erat altare suo loco, in quo pacifici episcopi retro temporis obtulerant, Cyprianus, Lucianus, et cæteri. Sic exitum est foras, et altare contra altare erectum est; et ordinatio illicite celebrata est; et Majorinus qui Lector in diaconio Cæciliani fuerat, domesticus Lucillæ, ipsa suffragante, Episcopus ordinatus est a traditoribus, qui in concilio Numidiæ (ut superius diximus) crimina sua sibi confessi sunt, et indulgentiam sibi invicem habuerunt. Manifestum est ergo exiisse de Ecclesia, et ordinatores qui tradiderunt, et Majorinum, qui ordinatus est.

20.

Interea de suorum criminum fonte, qui apud eos multorum

flagitiorum venis exuberaverat, unum traditionis convicium in ordinatorem Cæciliani derivandum esse putaverunt: providentes quod fama duas res similes uno tempore loqui non posset: ut crimina in silentium mitterent sua, vitam infamare conati sunt alienam: et cum possent ipsi ab innocentibus argui, innocentes arguere studuerunt, mittentes ubique litteras livore dictante conscriptas, quas inter cæteros actus habemus in posterum.....

Of administering *Baptism* Optatus speaks thus to his opponent Parmenianus a Donatist, lib. i. cap. v.... Si peccatoribus non licet, etiam peccatores vos esse testimonio divino convincimus. Et tamen quia semel licet, non per *electum* hominem, sed per quod *semel* licet, *ideo* post vos non emendamus, quia et apud nos et apud vos unum est Sacramentum.....

Of the Holy Spirit, lib. ii. 7.

Ecce jam apud vos *dotes* esse non possunt; non enim Spiritum Dei soli vobis vindicare potestis, aut includere quod intelligitur, et non videtur. Sic enim in Evangelio scriptum est. "Nam Spiritus Deus est;" "et ubi vult aspirat, et vocem ejus audis, et nescis unde veniat et quo eat." Permitte Deum unde velit ire, et quo velit accedere habeat libertatem: qui audiri potest, et videri non potest. Et tamen studio criminandi libenter blasphemare voluisti, ut diceres: "Nam in illa Ecclesia quis Spiritus esse potest, nisi pariat filios Gehennæ."....

Ibid. 20.

Etiam vos ipsi qui sancti et innocentes videri ab hominibus vultis, dicite, unde est ista sanctitas, quam vobis licentius usurpatis? quam Joannes apostolus profiteri non audet, qui ait: Si dixerimus, quia peccatum non habemus, nos ipsos decipimus &c.....

On the Paulicians.

Photii lib. i. c. 7. contra Manichæos.

Ὡσαύτως δὲ τὴν κοινωνίαν τοῦ τιμίου σώματος καὶ αἵματος Χριστοῦ τοῦ Θεοῦ ἡμῶν μυρίαις ὕβρεσι πλύνοντες, ἀποδέχεσθαί φασι σῶμα καὶ αἷμα, τερατολογοῦντες τὰ δεσποτικὰ ῥήματα, ἃ

καί φασι μεταδιδόντα τοῖς Ἀποστόλοις εἰπεῖν· λάβετε, φάγετε καὶ πίετε, ἀλλ' οὐκ ἄρτον ποθὲν ἢ οἶνον προσφέροντα.

Idem, c. 9. [IX.]

Καθολικὴν δὲ ἐκκλησίαν τὰ ἑαυτῶν καλοῦσι συνέδρια ἥνικα μάλιστα πρὸς τοὺς εὐσεβεῖς λόγους καὶ συζητήσεις κινοῦσι· καθ' ἑαυτοὺς γὰρ προσευχὰς καλοῦσιν αὐτῶν τὰ συνέδρια, οὐ μὴν ἀλλὰ καὶ τὸ σωτήριον διαπτύοντες βάπτισμα, ὑποπλάττονται παραδέχεσθαι αὐτό, τὰ τοῦ Εὐαγγελίου ῥήματα τῇ τοῦ βαπτίσματος φωνῇ ὑποβάλλοντες· καὶ γάρ φασιν, ὁ Κύριος ἔφη· Ἐγώ εἰμι τὸ ὕδωρ τὸ ζῶν· . . . . . .

. . . . . ἀλλὰ καὶ τοὺς παῖδας αὐτῶν, ὑπὸ τῶν τῆς Ἐκκλησίας πρεσβυτέρων, αἰχμαλωσίας λόγῳ πολλάκις παρ' αὐτοῖς κατεχομένων, τῷ σωτηρίῳ ἀξιοῦσι φωτισθῆναι βαπτίσματι· λυσιτελεῖν τῷ σώματι τόν τε σταυρὸν καὶ τὸ βάπτισμα οἱ πάσης ὠφελείας λογοποιοῦντες ἀνάξιοι, μὴ μέντοι γε διαβαίνειν τὴν τούτων ἐνέργειαν εἰς ψυχῆς κάθαρσιν, ἤ τινα ἄλλην ταύτης ὠφελείαν. Ναὶ δὴ καὶ τῆς κοινωνίας εἰσὶν αὐτῶν οὐκ ὀλίγοι τοῦ τιμίου σώματος καὶ αἵματος Χριστοῦ τοῦ Θεοῦ ἡμῶν. Ἀλλὰ τοῦτο πρὸς ἐξαπάτην τῶν ἁπλουστέρων μεταλαμβάνουσιν. Ἐπὶ δὲ τοῖς εἰρημένοις οὐδὲ τοὺς τῆς καθολικῆς Ἐκκλησίας πρεσβυτέρους, οὐδὲ τοὺς λοιποὺς ἱερεῖς ἀποδέχονται· διότι φασὶ τὸ κατὰ Χριστὸν συνέδριον οἱ ἱερεῖς καὶ πρεσβύτεροι τοῦ λαοῦ συνεστήσαντο. τοὺς μέντοι παρ' αὐτοῖς ἱερέων τάξιν ἐπέχοντας οὐχ ἱερεῖς ἀλλὰ συνεκδήμους καὶ νοταρίους ἐπονομάζουσιν. Οὗτοι δὲ οὔτε σχήματι οὔτε διαίτῃ οὔτε τινὶ ἄλλῳ τρόπῳ βίον σεμνότερον ἐπιτελοῦντι, τὸ διάφορον αὐτῶν πρὸς τὸ πλῆθος ἐπιδείκνυνται.

Petri Siculi Historia.

E sex Manichæorum sectæ capitibus seu paradoxis. [γ'.]

Τρίτον. τὸ τὴν θείαν καὶ φρικτὴν τῶν ἁγίων μυστηρίων τοῦ σώματος καὶ αἵματος τοῦ Κυρίου καὶ Θεοῦ ἡμῶν μετάληψιν ἀποτρέψαι, οὐ μόνον δὲ ἀλλὰ καὶ ἄλλους περὶ τοῦτο πείθειν οἴεσθαι· λέγοντες ὅτι οὐκ ἦν ἄρτος καὶ οἶνος, ὃν ὁ Κύριος ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἐπὶ τοῦ δείπνου· ἀλλὰ συμβολικῶς τὰ ῥήματα αὐτοῦ αὐτοῖς ἐδίδου ὡς ἄρτον καὶ οἶνον.

Ibid. ς'.

Ἕκτον· τὸ τοὺς πρεσβυτέρους τῆς Ἐκκλησίας ἀποτρέπεσθαι· φησὶ δὲ ὅτι τὴν οἱ πρεσβύτεροι κατὰ τοῦ Κυρίου· συνήχθησαι, καὶ

διὰ τοῦτο οὐ χρὴ αὐτοὺς ὀνομάζεσθαι, ψιλῷ τῷ ὀνόματι καὶ μόνῳ ἀπεχθανόμενοι.

Peter, after summing up the unhappiness, which Sergius (who called himself Tychicus, after the fellow-worker of St. Paul) had caused by his teaching, indignantly asks, *Καὶ ὁ τοσούτων κακῶν παράτιος προσκυνεῖσθαι ἆρα ὀφείλει ὡς Παράκλητος; καὶ γὰρ οἱ μαθηταὶ αὐτοῦ ἐν τῷ ὀνόματι αὐτοῦ εὐχόμενοι λέγουσιν· ἡ εὐχὴ τοῦ ἁγίου πνεύματος ἐλεήσει ἡμᾶς· ὁ δέ φησιν, ἐγὼ τῶν κακῶν τούτων ἀναίτιός εἰμι· πολλὰ γὰρ παρήγγελλον αὐτοῖς ἐκ τοῦ αἰχμαλωτίζειν τοὺς Ῥωμαίους ἀποστῆναι· καὶ οὐκ ὑπήκουσάν μοι.*

On the Montanistic character of Romish Developement.

Assertionis Lutheranæ confutatio per Reverendum Patrem Roffensem Episcopum. (Fisher, cons. A. D. 1504.)

Articulus decimus octavus.

"Indulgentiæ sunt piæ fraudes fidelium, et remissiones bonorum operum, et sunt de numero eorum quæ licent et non de numero eorum quæ expediunt."

Multos fortasse movet, indulgentiis istis nos usque adeo fidere, quod earum usus in Ecclesia videatur esse recentior, et admodum sero repertus apud Christianos. Quibus ego respondeo non certo constare, a quo primum tradi cœperunt. Fuit enim nonnullus earum usus (ut aiunt) apud Romanos vetustissimus. Quod vel ex stationibus in urbe frequentatissimis, intelligi datur. Sed et Gregorium primum (A. D. 590) aiunt, aliquas suo tempore concessisse. Neque cuique obscurum est, quin *posterioribus ingeniis* multa sunt, tam ex Evangeliis quam ex Scripturis cæteris, nunc *excussa luculentius*, et intellecta perspicacius, quam fuerant olim. Nimirum aut quia veteribus adhuc non perfracta glacies, neque sufficiebat illorum ætas, totum illud Scripturarum pelagus ad amussim expendere: aut quia semper in amplissimo scripturarum campo, post messores quantumvis exquisitissimos, spicas adhuc *intactas* licebit colligere. Sunt enim adhuc in Evangeliis loca *pleraque satis obscura*, quæ non dubito, posteritati multo fient apertiora. Cur enim istud desperabimus, quum ideo traditum sit Evangelium, ut a nobis penitus et ad

unguem intelligatur. Quum igitur in ecclesiam suam amor Christi, non minus nunc quam antea, fortis perseverat, cujus etiam potestas nihil hactenus est imminuta: quumque sacer ille Spiritus perpetuus ejusdem ecclesiæ custos et ædituus fuerit, cujus *dona* tam *indesinenter* et æque copiose fluunt, sicut ab initio, quis ambigere potest, quin ad eorum, (quæ jam in Evangelio supersunt incognita) claram notitiam, ingenia posteriorum illustrabuntur*. Cæterum (ut dicere cœpimus) multa sunt, de quibus in primitiva ecclesia nulla quæstio facta fuerat, quæ tamen posteriorum diligentia, subortis dubitationibus, jam evaserunt perspicua. Nemo certe (ut ad negotium nostrum redeamus) jam dubitat orthodoxus an *purgatorium* sit, de quo tamen apud priscos illos *nulla* vel *quam rarissima* fiebat mentio. Sed et Græcis ad hunc usque diem, non est creditum purgatorium esse. Legat qui velit Græcorum veterum commentarios et nullum quantum opinor, aut quam rarissimum de purgatorio sermonem inveniet. Sed neque Latini, simul omnes ac sensim, hujus rei veritatem conceperunt. Neque tam necessaria fuit, sive *purgatorii*, seu *indulgentiarum* fides in primitiva ecclesia atque nunc est. Nam tunc usque adeo charitas ardebat, ut paratissimi fuerant singuli pro Christo mortem oppetere. Rara fuerunt crimina, et ea quæ contigerunt magna fuerant canonum severitate vindicata. Nunc aut bona pars populi, magis Christianismum exureret, quam rigorem canonum pateretur, ut non absque Sancti Spiritus dispensatione factum sit, quum post tot annorum curricula, purgatorii fides, et indulgentiarum usus ab orthodoxis sit receptus.

The acknowledgment of the *novelty* of purgatory and indulgences; the *hearsay* argument for referring the commencement of the latter to the time of Gregory I.; the claim to *progressive* illustration, and *new* developement of the sense of Scripture; the assertion of the unceasing and abundant flow of *spiritual gifts* in the Church; the quiet assumption of the truth of those doctrines, and resting them upon their *expediency*, in the decay of true piety, rather than Scripture, as attested by primitive tradition, will not escape the atten-

* alia manu, illustrabunda sint.

tion of the reader. The theory of developement is plainly no *new* scheme of papistic controversy, but is essentially Montanistic.

On the Moderation of the Church of England.

Puller, Moderation of Ch. p. 63. c. v. 7.

"Though the moderation of the Church shews itself in that it doth not vain-gloriously boast of the Spirit, yet it may well consist with her excellent modesty to believe of herself, that in the interpretation of holy Scripture, she hath such an assistance of the Spirit of God as is promised to the Church in general, the Church of England being a true part thereof, subject to and governed by the word of God .... (Can. 39.) ... It may be presumed that where the lawful representative of a church is gathered together rightly, the assistance of God's Spirit is not wanting: wherefore it argues immoderate presumption in them who receive with impious scorn our confession of our undoubted hope, that the Church of England hath the testimony of the Spirit of God in her *interpretation of Scripture;* and yet these depravers of the Scripture shall with glorious assurance affirm to themselves and their complices the *wonderful illapses* and *impulses* of the divine Spirit, when at the same time they contradict the holy Catholic Church and themselves; and when also many pretenders to a double portion of the Spirit have acted as the eldest sons of Belial. Whereas indeed, the testimony of the Spirit in the hearts of the faithful themselves, for the interpreting holy Scripture, and determining doubtful matters, hath been more often urged than understood: yea, if we could suppose it was not a *precarious* assertion, to be sure it is an *improper* method to convince *gainsayers*, yet to those who are out of communion with the Church, it must needs be a most *uncertain and insufficient testimony.*

8. Many we know there have been and are, who pretend to such extraordinary gifts of the Holy Spirit as were peculiar to the first ages of the Church: thus doth the church of Rome (as did the Donatists of old) make such miraculous testimonies the necessary sign of a true church. And some-

what like both these, are the *enthusiasts of our late age*, who would make the privileges of the Holy Spirit special and singular to their inclosures; affirming a particular inspiration of the Spirit absolutely necessary, 1. to *convey* into our minds *the sense and interpretation of Scripture;* 2. to *assure* all Christians of the certainty of their salvation; 3. to *furnish* them with words and petitions in prayer; 4. to *convince* any of the authority of holy Scriptures and the certainty of faith. Our Church declares [Hom. Whit-Sunday, part 2.] "It is not the duty and part of any Christian, under pretence of the Holy Ghost, to bring in his own dreams and phantasies into the Church; for such blaspheme and belie the Holy Ghost: whereas, "the proper office of the Holy Ghost is not to institute and bring in new ordinances, contrary to His doctrine before taught;" the doing of which the homily declares "is the sign of a false church, and of such as are deceivers."

It is to be acknowledged, that the discourses concerning the operation and testimony of the Spirit are liable to many difficulties; but the principal conclusions which are rightly made in this matter, I suppose may be truly made out to be the sense of our Church declared in her own words: 1st, *for interpretation of holy Scripture*, the reason why our Church holds such extraordinary illumination not necessary is, because all things necessary for our salvation are plain to understand, that is, as the Homilies deliver, to such as use the means, and so far as their explicit knowledge is required. (2nd Homily of Scripture). For our Church doth speak of the illumination of the Spirit and interpretation of Scripture, as generally joined with the use of means: "when any apply their minds to the study of the Scripture, to hear, read, and search, thus God openeth the dark things of Scripture unto faithful people. "It cannot be," saith St. Chrysostom, "that such should be left without help." When our homily mentions the Holy Ghost "inspiring the true meaning of the Scripture," it adds, "*to them that with humility and diligence do search therefore*," which clause is not to be left out (as it is by the author of the Scripture's Genuine Interpreter, p. 5.) "Those that thus thankfully, cheerfully, and diligently hear, read, meditate, and ruminate on holy Scripture, such have the

sweet juice, spiritual effect, taste, comfort, and consolation of them;" which doctrine of our Church is most intelligible and sober, and different from what some others *mystically* have discoursed of concerning spiritual gusts, which they attribute to accountable communications. The ordinary means to which the interpretation of Scripture is generally annexed, our Church judgeth the same which Dr. Hammond mentions in his Postscript concerning divine illuminations: *study, search, meditation, the collation of places of Scripture, or bringing one place together with another, the use of reason and learning and skill in original languages: the help of our spiritual guides, the declarations of God's Church: the analogy of received doctrine: constant prayer for God's blessing: the necessary assistance and gracious aids of God's Spirit.* (Homily of places of Scripture, part 2; 1st and 2nd Homily of Scripture; 3rd part of Homily for Rogation week.)

.... Our Church doth not judge that the *particular immediate testimony* of God's Spirit is necessary to every Christian for *his comfortable assurance of salvation;* but supposeth that the best assurance of salvation is from the sure trust and belief of God's promises; and a certain consciousness of our own sincerity, according to what is required of us. "If you would be sure of your faith, try it by your living: the true Christian faith is no dead, vain, or unfruitful thing. Therefore, let us by such virtues as spring out of faith shew our election to be sure and stable. Homily of Salvation; Homily of Almsdeeds, part 2; Homily of Falling from God, part 1.

Our Church doth not judge an immediate gift of the Spirit necessary to every Christian, "*to furnish them with words in prayer:*" but doth rightly suppose, that the Holy Spirit doth effectually assist every sincere and devout person using a good form of prayer; because He by whom the Spirit is given to the Church did teach his disciples, and in them all Christians, a form of prayer, requiring them to use the same. Our Church hath also furnished those of her communion with general prayers, according to their occasions; judging also that such common prayers are most available before God. (Homily of Prayer,) and the means of obtaining the Holy Spirit to be most assisting us in our prayers, our Church

declares is for us, "to humble ourselves in his sight, and in all our prayers both public and private, to have our minds fully fixed on Him," so that our Church supposeth those that are thus humble to pray by the Spirit.

[C. vi. 8. Others there are, who deliver that an *infallible certainty of assent*, wrought only by the immediate extraordinary operation of the Spirit of God, is necessarily in every true believer. Now, though our Church doth, as much as any can do, own the necessity of God's grace and Holy Spirit to prevent, assist and follow us, especially in what concerns divine matters; yet our Church is not so bold with the Holy Spirit of God, to affirm that such an inward testimony of the divine Spirit working together in our spirits an infallible assent is so necessary to assure us of *the certainty of faith and of the authority* of holy Scriptures, and of the truth of other doctrines in question, as without which we could have no such belief as is required to salvation. Which precarious presumption tends to render useless all those sufficient evidences we have of divine truth, by the gracious means which God hath appointed ordinary in his Church: and whereas the asserters of this extraordinary spirit exclude all other means of real certainty as insufficient, such a doctrine being false must needs tend also to overthrow all Christian religion. Such is the sad consequence of the doctrines of Dr. J. Owen in his Reason of Faith, and Mr. J. Serjeant in his Faith Vindicated from possibility of falsehood, London, 1667, 8vo, in making, though on differing grounds, an infallible assent necessary to a true belief. . . . . To preserve us from these uncertainties, among the very many reasons which we have from rational and moral evidence, whereby the truth of the divine testimony is confirmed to us abundantly, our Church owns no one greater (since the miraculous gifts) *than the testimony of God's Church now and in all ages since Christ and his apostles' time.*"]

From which few passages, cited in comparison of those very many to the same purpose which abound in the Homilies for Whit-Sunday; the Homily of Good Works; of Salvation; of Falling from God; of Alms-deeds: it is most evident that our Church judgeth rightly concerning the Holy Spirit of God; and lays down the best rules for discerning who have

the Holy Spirit; for according to the doctrine of our Church, believing and obeying the gospel and having the Spirit are all one. "For how can a man have true faith when he liveth ungodly, and denieth Christ with his deeds; contrariwise, he is most inspired with the Holy Ghost who is most changed in his life. So then this is to be taken for a most true lesson, taught by Christ's own mouth, that the works of the moral commandments of God be the very true works of faith, which lead to the blessed life to come." (Homily of Good Works, part 2.)

Our Church also doth suppose that those who receive most of the Spirit, are such as are most truly virtuous and good: such have most of the divine grace to confirm and strengthen them in all goodness, as it is in the office for the holy communion, "if with a true penitent heart and lively faith we receive that holy sacrament, then we dwell in Christ and Christ in us." "Wherefore, if any say, O but how shall I know that the Holy Ghost is within me? some man will perchance say, Forsooth, as a tree is known by the fruit, so is also the Holy Ghost: the fruits of the Holy Ghost according to the mind of Paul are these; love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance, &c. Contrariwise, the deeds of the flesh are these; adultery, fornication, &c. and such like. Here now is the glass, wherein thou mayest behold thyself, and discern whether thou hast the Holy Ghost within thee or the spirit of the flesh. If thou see thy works be virtuous and good, consonant to the prescript rule of God's word, savory and tasting not of the flesh but the Spirit, then assure thyself that thou art endued with the Holy Ghost: otherwise in thinking well of thyself thou dost but deceive thyself. The Holy Spirit doth always declare himself by his fruitful and gracious gifts." Sermon for Whit-Sunday, part 1.

"But to conclude, (part 2) ye shall briefly take this short lesson; wheresoever ye find the spirit of arrogancy and pride, the spirit of envy, hatred, contention, cruelty, &c., assure yourselves that there is the spirit of the devil, and not of God, albeit they pretend outwardly to the world never so much holiness. For as the gospel teacheth us, the Spirit of Jesus is a good.

holy, sweet, lowly, merciful Spirit, full of charity and love, full of forgiveness and pity, not rendering evil for evil, extremity for extremity. According to which rule, if any man live uprightly, of him it may be safely pronounced, that he hath the Holy Ghost within him: if not, then it is a plain token that he doth usurp the name of the Holy Ghost in vain."

As for the manner and measure of the operations of the Holy Spirit, the modesty and moderation of our Church doth not decree any thing, lest, as St. Austin saith, "human infirmity proceed beyond what is safe." Yet our Church gives a right account in sundry places of its Homilies, (Homily of Falling from God, part 2.) "how the Holy Spirit comes to be withdrawn from men: by all these examples of holy scripture we know, that as we forsake God, so shall he even forsake us. When he withdraweth from us his word, the right doctrine of Christ, his gracious assistance and aid which is ever joined with his word; and leaveth us to our own wit and will and strength; he declareth then he beginneth to forsake us;" which is (Homily of Falling from God, pt. 1), as it follows, "after any do neglect the same, if they be unthankful to him, if they order not their lives according to his example and doctrine." From whence we see also, that our Church judgeth "the promise of the Spirit is conditional: for as God for his part delivered his Son to suffer death for us, so again we for our parts should walk in a godly life, as becometh his children so to do. He that is first made good by the Spirit and grace of God, afterward bringeth forth good fruits." (Hom. Alms-deeds, part 2.)

As for those who affirm a supernatural and immediate illumination *necessary*, without which other ordinary means are insufficient, either to give us *certainty of the authority* or *interpretation of divine writ*, they affirm that which is nowhere declared: that which we have little reason to credit from them that affirm so: we having neither experience of their extraordinary knowledge and goodness, but have found them *most mistaken* of any in their interpretations of Scripture: and also by the notes of having *the Spirit delivered in Scripture*, what is quite different hath appeared. The holding

such an opinion tends to lessen the authority of the *written Word* of God, and to make the dictates of the human spirit, if not sometime the diabolical, equal with the holy canon.

And those others, who *lay the stress of the proof* of the authority of the Scripture, and the certainty of faith, and the interpretation of Scripture upon such uncertainties as only the internal testimony of the Spirit, (as is yet neither proved necessary or real; however, of which there is no proof unto others;) verily such labour unprofitably to overthrow Christianity, and render all our faith *uncertain*. Their doctrine leads to such enthusiasm as is not consistent with the peace of kingdoms, much less the peace of God's Church.

But such is the constant moderation of our Church, though it doth reject and oppose all fanatical and ungrounded pretensions of the Spirit; yet our Church most frequently, and with all humble reverence, owns the necessity of the gracious aids and assistance of the Spirit.

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