

Drummond's heavily edited Version of the Great Testimony – a Synopsis

Drummonds stark veränderte Version des Großen Testimoniums – eine Synopse.

Prefatory Remarks

Background information on this heavily edited version of the Great Testimony is provided in the article "Changing Uses made of the Great Testimony in the Catholic Apostolic Church" published on this website together with this synopsis. Parts that were left out in Drummond's version are indicated by a grey background. Parts he added are indicated by a yellow background. The paragraphs are numbered as in the octavo edition and in the *Manual* Cardale published in 1843. This numbering has been extended to the version reprinted in this synopsis. The page numbers of the quarto edition are added in {p.} and the page references for the *Tracts for the Last Days* have been added against a green background.

Einleitende Bemerkungen

Hintergrundinformation über diese stark veränderte Version des Großen Testimoniums erscheint im Artikel „Der Umgang der Katholisch-apostolischen Kirche mit dem Großen Testimonium“, der zeitgleich mit der vorliegenden Synopse auf dieser Website veröffentlicht wird. Teile, die in Drummonds Version ausgelassen wurden, sind grau unterlegt. Von Drummond hinzugefügte Teile sind gelb unterlegt. Die Zählung der Abschnitte folgt der englischen Oktavausgabe und Cardales Auszug im *Manual* von 1843. Diese Zählweise wurde hier auf die Version übertragen, die wir in dieser Synopse nachdrucken. Die Seitenzahlen der Quartausgaben werden in {S.} angegeben, und Seitenzahlen der *Tracts for the Last Days* erscheinen vor grünem Hintergrund.

The One Holy Catholic and Apostolic Church.

TO THE PATRIARCHS, ARCHBISHOPS, BISHOPS, AND OTHERS IN PLACES OF CHIEF RULE OVER THE CHURCH OF CHRIST THROUGHOUT THE EARTH, AND TO THE EMPERORS, KINGS, SOVEREIGN PRINCES, AND CHIEF GOVERNORS OVER THE NATIONS OF THE BAPTIZED.

In the Name of the Father, and of the Son, and of the Holy Ghost, One God. Amen.

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So long as men are insensible to the sin of schism, and more especially so long as they consider it praiseworthy to become leaders of sects in the Church of Christ, inventing what they call Scriptural Churches, setting at nought God's authority in those whom He has placed over them, and despising the ordinances established by Him for their blessing, so long is it impossible for Him to instruct them, or lead them on to perfection. Every portion of increased light, or even of amendment of error, that has been shed into men's minds, at or since the Reformation, has tended to multiply schisms; and it is only in so far as the Clergy of every degree are determined to abide faithfully in fulfilling their duties in whatever portion of His vineyard it has pleased God to place them, that any farther development of God's purposes of grace and mercy can benefit mankind.

Without stopping here to discuss the question of who are and who are not priests – who have and who have not received authority to administer sacraments, the same observation is applicable equally to Dissenters. If men have been led to choose for themselves teachers and pastors, they must remain faithful to those under whom they have placed themselves, and abide the consequences of their own acts, until God, in His providence, do by some means give deliverance. He shall dwell in the tabernacle of the Lord, and shall rest upon His holy hills who sweareth unto his neighbour and disappointeth him not, though it were to his own hindrance. (Ps. 15). The spirit of rancour **p. 2** is so universal, that it is almost impossible to do justice to all without seeming to take part against some one; but they who speak harshly of Dissenters must remember that such was the supineness of the Established clergy in this land for many years, that the body of the people were entirely neglected, whilst the parish churches in large towns were made places of luxurious accommodation available to the rich alone. It must not be forgotten that it has been owing to the zeal and love of Dissenters that the mass of the people is not more heathen than it is, and God will not forget their work and labour of love done in His name. The Protestant Dissenting ministers in England are on a level with the Reformed clergy in France and Germany; they are a part of the clergy de facto. They may be usurpers, but they are; they cannot be passed by as nonentities. Their true ecclesiastical position will be shown hereafter.

Let every one, therefore, abide where he is, and do his duty in that sphere in which he now is, and where the Lord, when He shall appear, may find him faithful in the few things, and by him be enabled to strengthen the things which remain, and are ready to die, in that segment of the baptized with which he is associated.

It certainly was not the intention of those writers who have lately exercised so extensive an influence upon the Church to unsettle the minds of their brethren; but it is not to be denied that such has been the effect of their tracts. This is the necessary consequence of leading men back to obsolete practices when the feelings which first produced them no longer exist, and the principles which those practices embodied and shadowed forth are forgotten and unknown. We trust to be enabled to show, that without denying one single postulate demanded, and whilst conceding every charge of error which can be made, still, even in this the most favourable point of view, it is both unwise and sinful for any clergyman to abandon the post which has been assigned him, and that he never can be blessed save by abiding faithful, and "doing his duty in that state of life in which it has pleased God to call him."

The Roman Catholics seem to forget that they are calling p. 3 upon men to exercise that private judgment on the validity of ordination, the truth of apostolic succession, the right mode of administering the sacraments, on Church government, &c., in the very act of calling on them to leave the communion of the Church of England and unite themselves with that of Rome, which exercise of judgment at other times they condemn as a Protestant error. But when any have followed their suggestions, they are ever looked upon with suspicion. Such is the fate of all apostates. The Mahometans know well how little a convert is to be trusted, and generally put him to death; the Roman Catholics never feel at ease with those whom they have seduced, find them continual sources of annoyance to their spiritual directors, and never look upon them as they do upon those who were born and bred amongst themselves.

The discussion of principles, if considered with no other object than the principles themselves, can be estimated no higher than as an intellectual exercise, however important may be the subject. Principles, in themselves, are but abstractions until actions are to take place in consequence, and then their consideration is most necessary, because from these, rather than from any intrinsic quality in the actions themselves, do the actions derive their true character.

Our duties towards the Church can hardly be determined without precise ideas of what is "the Church;" and whilst the definition given in the nineteenth Article of the Church of England is most true, yet the very terms imply that in the sense there employed it is intended to cover more assemblies than one, more Churches than one; and that, consequently, it is not used in the same sense as that in which we profess our belief, that there is but "One Holy, Catholic, and Apostolic Church." (See also Bishop Mant's note thereon.) Of the Church, in this sense, the Articles of the Church of England give no definition at all. The definition in the Article is good for all the object its framers had in view – namely, to justify the Church of England in taking that title to herself; but it is not large enough to embrace all that is properly signified by the words, "the Church of Christ."

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It is obvious that the true unity of the Church is little understood from the fact, that when the Roman Catholics explain the meaning of their desire for union with the Church of England, it appears that they intend thereby the renunciation, by the Church of England, of all that distinguishes her from the Roman Church; or, in other words, only that union which consists with unqualified surrender at discretion. On the other hand, many writers in the Church of England speak of themselves as being entirely Catholic in sentiments and spirit, whilst they think it still necessary to abjure all union with the Church of Rome in her present condition. There is no doubt that the Church of Rome is a Church; there is no doubt that the Church of England is a Church neither is there any doubt that *the Catholic Church* must be something which includes both without destroying either. The local and present interests of each have filled the whole sphere of the vision of their respective partizans, whilst the true interests of the CATHOLIC CHURCH have been alike lost sight of, if not sacrificed by both.

The Church of Christ is the aggregate company of all who are, and who ever have been, or who ever shall be, baptized in the name of the Father, and of the Son, and of the Holy Ghost, without distinction of age or country in every country and in every age, since the day of Pentecost, and who are separated by their baptism alone from all other men.

This company composes but ONE One body (Ephes. i.23 iv. 4.); It is this which is the pillar and ground of the truth (1 Tim. iii. 15.); It is this body, and not any fragment of the same, which is the dwelling-place of God by His Spirit; being also called the Temple of the Holy Ghost (2 Cor. vi. 16.); It is this Church alone which is the instrument ordained of God to be the declarer of His will unto all men of God's will (Ephes. iii. 10.); the teacher unto all and to teach men of God's His ways wherein they should walk.; It is from this, as a whole, and not from any fragment of it, that "the principalities and powers in heavenly places might learn the manifold wisdom of God" (Eph. iii. 10). This One Catholic Church is also the depository of God's holy word and ordinances.; – wherein is offered up In the Church alone all the true worship, which God receives from His creatures is offered, of mankind; – and it is through the

Church whom have been conveyed all those that all the blessings, which distinguish p. 5 Christendom in civil and domestic life, which have distinguished Christendom; – have been conveyed, wherein are Moreover, in the Church alone is contained the only hope for man, and the only means of accomplishing that those farther purposes of blessing, for which God has in store for man waits, and for which all the creation earnestly expects waits in expectation (Rom. viii. 19.). {p. 2}

2. As the Church is the aggregate of the baptized, so is Christendom is the community of those nations which, as national bodies, profess the faith of Christ's Church; – whose the heads and rulers of which nations, not only recognise that all their power is derived from God, but, being consecrated over their people in God's Church by religious ceremonies, more or less significant in different countries, have thereby acknowledged themselves to be occupiers of their thrones rulers for Christ, until He Himself come and take the kingdom; – have, by receiving The kings who have received anointing at their coronation from by the hands of God's the priests, also have thereby acknowledged also that their ability to rule is by the grace of His God's Spirit, ministered unto them by through His Church: not that their title to their throne is held thereby; they hold immediately from the King of kings, without any intervention of the priest, or of the whole Church collective; but the grace to fulfil their duties comes only through the Church. ; – and, in that By this same holy act, likewise, they have submitted, or professed to submit, themselves and their people to be instructed in God's ways from the lips of those, from whose hands they have received their anointing by the ministers of the Church.

Thus Christendom is one corporate political body, as the Church is one ecclesiastical body, ; – being separated from all other nations of the earth, in that they recognise the doctrines religion of Jesus Christ as the basis of their international law, and of their dealings one with another.; - Moreover, Christian nations are distinguishable from all other nations, in that, by their legitimate organs, they have been brought they are as nations into covenant with God; so that the question of any union between Church and State is not one which man is at liberty in these days to discuss, for he has not the power to annul that relationship. The legitimate heads, and consequently organs, of these nations have for ages past brought them into that covenant by which they have become and thus entitled to all the blessings, responsible for all the duties, and exposed to all the penalties judgments, attendant on, and involved in, such covenant. ; – and yet, as nations, distinguishable Nevertheless, although all alike members of the p. 6 same covenant, yet are they separate one from another, in so far as each is governed by their legitimate its own rulers, whose authority is neither diminished nor increased, but sanctified, by their profession of the true faith, and by the anointing which they have received at the hands of the ministers of the Church God.

3. The church and Christendom, so far considered, are mere abstractions. But the individuals of the people who compose the former were committed on the Day It is to this Church we address ourselves through her Bishops, on whom, with their clergy under them, has devolved the ministry of that priestly office, which was constituted on the day of Pentecost; and to whom, as trustees thereof, in their several places and parochial jurisdictions and dioceses, the souls of the baptized are committed by our the Lord Jesus Christ, the Great Shepherd of the sSheep, to those who fill the priestly office which He did on that day constitute; the ministry of which has devolved on the archbishops, bishops and clergy of all degrees under them, and who are consequently responsible for all the sins of schism, superstition, idolatry, ignorance, contempt of ordinances, and corruption of worship, which are to be found among the baptized. The temporal interests of the latter were confided to the civil rulers of the same, who are viceregents of the King of kings, and who are responsible for all the cruelty, injustice, war, spoliation, and bloodshed which has been perpetrated on or by those who were committed to their care in order to be protected and blessed.

4. To this Christendom also, the nations in covenant with God, through their anointed heads, their Kings and all their chief governors, whose acknowledged duty is to rule by God's laws, and to hear His Word from His Church, we address ourselves. And we beseech your patient audience, Holy Fathers of the Church, and Royal Potentates and Dignities, imploring you, for

Christ's sake and in His name, {p. 3} that you will not cast aside our word unheard, or rashly and before consideration account it our presumption : – for we claim to have received *His* commission, who is your Head and ours; whom we may not dare to disobey; who will judge us, if we have proudly and presumptuously taken on ourselves to do this thing; and will judge you, if ye reject those to whom He hath given commission to address you.

The true condition of the Church, and of Christendom, in these days is so evident, that it is needless to multiply words to point out what a fearful aggregate of guilt there is to be accounted for to Him who visiteth on men, not only their own sins but the sins of their fathers, to many generations. The hearts of all reflecting men are trembling for fear of those things which they perceive to be coming upon the earth. The part of wisdom is neither to exaggerate the common danger, lest men be palsied by terror, nor to extenuate the guilt, lest they seek to a slight healing and to a covering too narrow. God is still a God of love and mercy, and ever ready to teach men His ways, that they may walk therein and be blessed; and He is to be found of them that truly seek Him.

If unity and holiness be essential characteristics of the Catholic Church; if it is by the Catholic Church alone which is the dwelling-place of God by the Holy Ghost, that the Invisible One is to be made known; if the Lord Jesus Christ, very God p. 7 and very man, is the head of a body which must resemble Him, it is clear that the responsibilities of the guides and leaders of the Church, for its present condition, are very fearful, and that the hour of reckoning and of giving account of their stewardship is one to be dreaded rather than desired by them.

The condition of the heads of the Church is the more grievous in that it seems to be without remedy. If the Hierarchy of Rome were ever so much convinced of the faults which have been introduced amongst them, their reformation would not cleanse the rest of Christendom; the Greek Church, the Genevan, the Lutheran, the Reformed Churches abroad, the Scotch Church, would all be unaffected except indirectly. The Church of England is bound by the civil law, which prohibits her Bishops from attending an oecumenical council, and by the practice which has made even her convocation a perfect nullity. Turn our eyes wither we may, we see not a ray of hope from any visible quarter, and it cannot be necessary to stop to show the futility of that hope which some entertain of amendment arising from unauthorized confederacies of laymen and women to disseminate Bibles and Tracts.

5. The ever-living and unchangeable God, who, at the first, out of darkness commanded the light to shine, hath, in all His dealings with mankind, shewn Himself the same God, merciful and gracious and ready to forgive. The more we perceive the confusion and unholiness of the Catholic Church, and the utter hopelessness of remedy from anything which we see around, the more does the experience which men have of God's goodness and mercy justify the expectation, that if they turn to Him, He will come forth to them. And Whenever, when men, through their iniquities, have brought themselves into misery, hath He has ever been present in their darkest hour, not only to deliver them from the existing special evil of the time, but He has ever chosen that moment to carry them forward another step in His the purpose of His mercy and grace. When man had sinned, and Thus at the beginning, when all creation seemed thereby involved to have fallen in irretrievable ruin irretrievable, through the sin of our first parents, He was swift to give God gave a promise of salvation not only of restoration but of a higher condition of being, through the seed even of her who was first in the transgression. Afterwards, when the sons of God had corrupted themselves, and the world of the ungodly was ready to be destroyed, He warned Noah to prepare an ark for the saving of his p. 8 house. And aAfter the flood, when men all mankind, the descendants of those who had been miraculously preserved, had forsaken the worship of the true God, He called Abraham and his seed to be the faithful ones in the amidst of the surrounding idolatry.; He delivered them from the idols and the bondage of Egypt, by the hand of Moses and Aaron. He committed unto them His lively oracles (Acts, vii. 38.; Rom. iii. 2.). He constituted them the depository of the hope of the World. He brought them in peace into the land of their possession. And mMany times, in their own land, He heard their cry, and raised up judges to deliver them from the oppression of their enemies, into whose hands He was compelled to give them up (Judges, ii. 16.). When, because of their sins, they were carried away captive into

Babylon, thither He followed still watched over them, and brought them back to build again the city of their fathers and the temple of their God. And at length, when, under the form of godliness, the surest covert for apostasy's most fatal work, with an hypocritical zeal for that law, which by their traditions they made void (Matt. xxiii. 32.), they had filled up the measure of their iniquities; was full – when, because of these things, He had suffered His kingdom of priests, His peculiar people, to be degraded they were reduced to the lowest condition under the Roman yoke in which they could subsist it was possible for them to exist at all as an independent polity; – when His the temple had {p. 4} been profaned and made a place for money-changers and a den of thieves, and His holy city, the city of the Great King, trampled under foot; – when the voice of the prophet prophecy had been long been silent, and – when all the signs of God's presence and protection had disappeared (Psalm lxxiv. 9.); – when His promises seemed to fail, and His mercy to be clean gone from them for ever (Psalm lxxvii. 8.); – then at that very moment were His promise and His mercy highest nearest to accomplishment. The fulness of time had arrived (Gal. iv. 4.) was come, and God sent forth His only-begotten Son, by the Holy Ghost, to become flesh, and to be born of the Blessed Virgin; , "A light to lighten the Gentiles, and to be the glory of His people Israel." (Luke, ii. 32.) And when the Lord of life and glory, the Light of Life, had been crucified, slain, and buried, He raised Him from the dead, the first-fruits of them that slept, and, by the giving of the Holy Ghost, constituted His Church – His Temple, making His dwelling among men. And although, at times, His the Church haths been brought to extreme straits, hath been threatened with ; although she has been nigh to utter destruction from external violence, hath seemed to be immersed in and another time been deluged with internal corruptions wherein life was all but extinct which almost extinguished her life, yet hath God still He has preserved His people; – the Lord Jesus Christ hath still proved the Rock of Salvation to His Church; – and now at this day, and at this late hour of the history of the world and of the history of the Church, God hath still has He preserved to them His sacraments, still has He an His anointed priests, to priesthood through whom He can again yet make known His will for the obedience of faith.

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6. And is not this the time that God should come forth to visit His people? that He should lift up His voice unto all, who yet abide faithful in the midst of the overflowings of the ungodly? If such, then, be the method of God's dealings with mankind from the beginning down to this present hour, is it not likely that if men seek to God He will again appear for the help of the needy? When oOn every side we hear the roaring of the sea and waves (Luke xxi. 25.). There are many who avow, and many more ; when those who think in secret their heart that the period in the world's progress is arrived time hath come to cast down all thrones that are established by the grace of God, and to overturn God's all altars but such as the people choose., are rising up against all faith and reverence, and taking counsel against God's anointed; when men's hearts are failing them for fear, and for looking for those things which are coming on the earth; shall not God, who is ever the same God, who never forsaketh His Church, arise and rebuke the madness of the people, assure the hearts of His children who are looking up to Him for help, reprove iniquity, and separate between the clean and the unclean? Above all, shall He not appear to the help of the Assuredly God will not leave His anointed kings and priests at the height of the conflict, anointed priests of His altar, and of the anointed kings of Christendom, renewing to them the assur{p. 5}ance, that His power is theirs for the fulfilment of all their duties, and that, while the gates of hell seem to be prevailing against the Church of the living God, without granting them sufficient strength for their day; and they shall know that it was no vain word with which the Lord Jesus Christ our Lord bade spake in taking farewell of the earth: to His Apostles, – "All power is given unto me in Hheaven and ion earth." – "Lo ! I am with you always, even to the end of the world." (Matt. xxviii. 18, 20.)

7. None Few can doubt the fearful dangers which surround you us on every side, or the need of every support and more than ordinary counsel and support from on high. which God can give, whether we look to the removing of all The ancient landmarks which defined the bounds of society are removing daily; , the breaking up of all the ordinances of life are broken up; ,

the decay of reverence in all for those in authority is decayed set over them in the Lord, in children for are less and less subject to their parents, particularly amongst the mass of the people; in the bonds which anciently bound servants to for their employers masters, exist no longer; reverence for kings and priests is nowhere considered to be a religious duty; in subjects for those in authority over them; or whether we regard the contempt for the priestly office, and the denial of the holiest truths of God as the sacred mysteries of our holy religion are derides as irrational by many who come forth as the instructors of the people in theology; or lastly, that open and unblushing avowal, by the infidel and revolutionist, of and there are not a few who do not blush to declare their fixed final determination to complete the work which the revolution of the last century left unfinished, by the disorganisation of all ancient principles, moral, religious, or political, and by the destruction of all established institutions which have hitherto existed in Church and State; and to establish a new era of atheistic anarchy, under the name of Liberalism, on the ruins of the Christian Church Faith and of the governments as at present constituted existing.

8. None can be ignorant, that, whilst how many hate the Christian Faith on its own account; how many more unite in the assault upon hate it, because they know it is the stronghold of government and good order.; and in what unhallowed union mMany, even professedly religious, but led away by false the maxims of an unreal p. 10 and pretended liberality, are banded in an unhallowed union with infidels to effect the destruction of the Christian constitution of the nations of Europe – in the alliance between Church and State, – not only in those corrupted modes of alliance, wherein by which the Church has been degraded to be made the bondmaid of the Sstate, or the Sstate subjected to the priesthood, and its power usurped by them, but in those the most legitimate, in every form wherein religion can have any direct and immediate influence or interposition in the affairs of human government. And Very few of those who are not arrayed in the ranks of the assailants, how few understand {p. 6} the nature of the Christian calling, the authority of the Christian priest, or the standing of the Christian king!. To rule "by the grace of God," the ancient title of a Christian king, is still retained as a form in most monarchies of Europe; but in how few is it more than it is only as an obsolete memorial, – a last-surviving spark of the sense of obligations formerly felt to be existing, on the part of the ruler to God and His Church, and on the part of the subject to the vice-regent of Christ!. And tThe peril of the present times consists, not merely in the progress already made in the work of destruction and demoralisation, but in the universal forgetfulness, by the best inclined, of what is the Christian Church; or of what is a Christian monarchy, even a national covenant with God.

9. It is because men have forgotten these things, that the body of the baptized are seen this day torn and rent into a thousand sects; – separated in outward forms both of administration and of worship, in doctrines, and in their whole spirit, from one another; – biting, and devouring, and ready to consume one another (Gal. v. 15); and either, on the one hand, contented that it should be so, discerning neither the Body of the Lord, that it is One, nor the guilt of schism; or else anathematising all others but themselves, and leaving them to perish as reprobates, forgetting the Bbrotherly Covenant, the Hholy Nname which is affixed in common on all the baptized. Among the priests themselves, there is every variety and shade of opinion on matters of doctrine and discipline. The unity even of the Roman Catholic Church is but an empty name. Without the pale in which she has fenced herself by her anathemas, the Greek and Protestant p. 11 Churches comprise as many in number as herself. Wwithin, her unity extends only to symbols of faith and external rites of worship; and even in these, she allows diversity, (as for instance, in many of the "Greek united" bodies, the Ambrosian at Milan, &c.), while in the heart of her clergy there is as much divergence and separateness as elsewhere; and not the less, that it is concealed under an outward cloak, a and profession of agreement.

10. It is bBecause of this ignorance also it is of the fundamental principles which are the bases of the constitution of the Church, and of Christian monarchies, that the universal cry is echoing round the world, that power is from the people, and they the as its only legitimate source thereof; . This maxim striking at the very root of all ancient obedience; consti-

tutesing every man the judge {p. 7} of whom he will obey; makesing governors the servants of the governed, and responsible immediately to man for the fulfilment of the duties of offices intrusted to them in which they have been placed by God. This maxim was first proclaimed in England, and confined to political power; but now it has been adopted in Scotland, and carried on to the still more extravagant length of declaring the people the source of ecclesiastical power, in which atheistical sentiment some of the clergy boast that they have received encouragement from certain leaders of the Evangelical sect in the Church of England. And thus it results that This maxim having been long inculcated, now produces its natural fruit – monarchy is assailed as tyranny; – all rule or constraint over the passions of men is resented as a thing contrary to man's natural rights; – every attempt to control the press, even when employed in the corruption of morals, or the propagation of open sedition, is reprobated; – and the great body of the people in every land, ignorant of true principles, and corrupted with infidel maxims, are prepared to be the ready instruments in the hands of those who are, or aspire to be, their leaders. In some countries in Europe the danger may be less instant, and the people, for the present, may be repressed by military force; but the same desolating principles are at work in all. Nor are they confined to the lowest class. Every rank in life, from the peasant to the noble, is pervaded by them. In the provinces the evil may be less manifest, because less called into action; but in towns its p. 11 is concentrated energy is and developed; here are the strongholds of Satan; here all wicked passions and tendencies take root and grow; in these are fostered the maxims of atheism and of licentiousness, unrestrained, hatred of authority, envy of wealth, and of rank, and of goodness; here crimes of every description are contrived and practised; here are conceived the schemes of sedition, and rebellion, and infidelity, of destruction, and robbery; here the Chartists meet and propose that each member shall select one political enemy to assassinate, get hanged himself, and so offer himself up as a martyr to his country, being assured that thereby the new regeneration of human society shall be brought in; and from town to town the people are banded together for in the work of ruin.

11. And those in offices of rule There are many, even amongst the rulers, both in the Church and in the State, themselves need to guard against the tendency to who are infested with the self-same error. The priesthood is One; and if the Clergy will limit their notions of the Church to those of their own sect; if they will forget that the whole of the baptized are their flock, their children, whether prodigal or dutiful or prodigal, – are their flock, whether wanderers from the fold, or faithful obedient to their Shepherd's voice; if they will cut off and cast away from them all who are wayward or and disobedient, and will not hold them equally fast with in the cords of love, wherewith God Himself hath bound united their people to them; – then do they the clergy themselves manifest to the people, how low is their own estimate of the holy covenant of God, – the family tie of His household; – and they do induce them the people, by their example, to think lightly of their Father's house, and as lightly to depart therefrom from it. Alas! the Church of Christ, in her history, has experienced full often in {p. 8} her history, that forwardness to excommunicate is the readiest way to render communion cheap.

12. The same observations are applicable to secular governors. And if the Kkings and Rrulers will not remember that government is God's ordinance for the benefit of the governed, and not of those who govern; if they will exercise their authority to gratify the lust of power or of vengeance, and forget that they are not appointed to be the tyrants over, but the fathers, of, their people; and the fathers of all, not of a party or faction of the same, but of the whole; if p. 13 they will not manifest show forth and exhibit in themselves God, who is the benefactor and sustainer of all His creatures, but exhibit man, oppressing who is the oppressor of his fellow-man; – this is to rule, not by "God's grace," but by the will of man, or rather by brute force; and thus do they furnish their subjects with a ready argument, that rule and authority is of man as its source, and, being so, should be exercised by the many rather than by the few.

13. But if the anointed Kkings, or the anointed Mministers of God, do wilfully consent to the wickedness of these last days¹ of civil and religious licentiousness; if, out of a false principle

¹ The underlined part is written in capital letters in Drummond's version.

of deference to popular opinion, or for present ease, or for worldly interests or honours, they consent to abdicate their standing as the ordinance of God, to recognise the people as the source of their authority, or to exercise it in obedience to its ever-changing voice; if the Priests of God do consent to stand as the ministers, not of the One Church², but of one of the many sects admitted into the temple, and whose idol is inscribed enrolled among the objects, of the pantheistic worship of the age; if the rulers in of the sState will veil the authority which God hath committed to them before the usurped majesty of the people, and will govern, not according to God's Laws, which are eternal, but according to a supposed expediency, (ever varying, because dependent on the fitful movements of the people); – if any, like Louis Philippe, have fallen into this fatal snare, and will not repent of their wickedness, and will not, so far as they legitimately can, and are free to do it, correct the error of their way; and if they will not look to God to deliver them, in as far as they have involved themselves in bondage to those over whom they should ought to bear rule; – then, indeed, hath the disease hath reached the very centre of life – God is not merely rejected, but betrayed, – and He hath no further dealing in store, but the out-pouring of the vials of consuming judgment. {p. 9}

14. Nor are tThese principles are not affected by diversities in the forms of government, whether the supreme power is distributed among many, or vested in the person of one. It matters not who are the organs for exercising that supreme power. Our words The maxims p. 14 here inculcated are as applicable to the chief magistrate in of a republic, and to the spirit wherein in which he is bound to exercise an authority defined by the law of the commonwealth, as to the most arbitrary monarch. Power must be exercised on a the principle of strict duty and responsibility to God, and not in compliance with the wayward passions of the subject: – for because the source of it is God, and not the people: “There is no power but of God; the powers that be are ordained of God” (Rom. xiii).

15. But wWhatever may have been the past conduct, or whatever may be the present dispositions, of those who bear rule in Church and State, the fearful crisis to which the affairs of both are hastening is apparent to all men. Some may flatter themselves that they have the means and the ability to stem the current; some may conceive the hope that they can rule in the whirlwind, and give direction to its violence; but the wise and the prudent, even of the children of this world, amongst those who can see with no other light than that which experience and knowledge of human affairs affords, think not so. These ablest statesmen in Europe descry the an approaching storm of revolution darkening the world's horizon; they perceive the dawn of a day of wrath and of portentous gloom (Zeph. i. 14, 15, 16.), wherein are shrouded events and issues which they anxiously endeavour to anticipate, but which baffle calculation. The most skilful await, with perplexed minds, the certain evils which they know not how to avert; – those they who are still faithful to God, so far as they have knowledge of His ways, – of the subjection due to His priests and to His kings as the powers ordained by Him, – and of the dignity of the Church, the espoused bride of Jesus Christ, – do mourn over despised authority and the degradation of all that was once was esteemed holy, and honourable, and venerable; and if yet they hold fast their hope and trust in God, they know not from what quarter to expect deliverance, nor by what means it shall be vouchsafed. Meanwhile the tumult of those who rise up against God increaseth continually, and the transgressors are coming to the full (Dan. viii. 23.). The principles, which in the last century were for the most part confined to France, and which prepared the way for the former revolution there, are now at work in every country of Europe, displayed ostentatiously in all the popular p. 15 literature, and forming the basis of {p. 10} every popular harangue. And Yet the means for arresting the inevitable catastrophe of such a state of things are fearfully lessened, and are diminishing every day. Already the hand of sacrilegious spoliation haths been stretched on the property of the Church in most countries of Europe. The first act thereof hath established the principle and precedent. *Ce n'est que le premier pas qui coûte, la distance n'y fait rien.* The first morsel of the prey haths whetted the appetite for more; And that spirit of lingering concession, which proclaims the unwillingness of those in power to concede, and yet their inability to refuse, serves only to accumulate elements of greater mischief; – sapping

² The underlined part is written in capital letters in Drummond's version.

deeper and more surely; enlarging the capacity and inflaming the desire for ill; – it, until the flood of iniquity, no longer to be restrained, shall burst through every feeble barrier, and subvert and carry away with it every sentiment of loyalty, and all remaining piety and fear of God, from among the people at large.

16. There are those others, who, whilst admitting the reality and the fearful character of the approaching dangers; but who dream that this a passing tempest, which, however destructive in its progress, shall effect the removal of the infectious principles which have disorganised society. But this is a vane illusion! "MENE, MENE, TEKEL, UPHARSIN," – "God hath numbered thy kingdom and finished it –," (Dan. v. 25, 28.) the time of the end is come –; "thou art weighed in the balances and art found wanting;" – "thy kingdom is divided and given to others;" this sentence is written upon every earthly institution, whether civil or ecclesiastical, as surely as it was written of old on the palace-wall of the King of Babylon. And if deliverance is to be obtained come to any, and assuredly a remnant shall be saved, God Himself must reveal the causes of the evils and the way of escape, for man cannot devise them. For these things are the judgment of God upon those who have forgotten Him, and His ways and works of old; they are the vengeance of the Lord for a broken covenant; – "the curse," (Isaiah xxiv. 3, 6) which approacheth, "to devour the earth," "because the earth it is defiled under with the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." (Isaiah, xxiv. 5, 6.) O be not deceived, Church of the living God, Nations of the baptized! It is a fatal delusion to imagine that this is no a passing cloud, a no transitory evil, no a fortuitous or temporary event, from p. 16 which ye the baptized nations and the Church shall again emerge, remaining as they ye were heretofore. The occurrence of past trials from which we have emerged, and all experience of former {p. 11} history, fail you us here. They occurred took place in ages, wherein the ignorance of the mass of mankind was at once the nursery of the danger, and the unconscious means of preserving better principles. But now all is exposed and laid bare; every region of the intellect of man is explored, and every faculty perverted, and made to become into a stronghold of Satan; and men are found his ready instruments, addressing themselves sternly, intelligently, and advisedly, to advance his work. This is no time of ignorance; "every branch of knowledge is increased," (Dan. xii. 4.) every branch of it, save the knowledge of God, and of His ways; while and His fear, which "is the beginning of all wisdom", (Prov. ix. 10.) is departing from the earth. And yet Nevertheless there is a refuge, a sure hiding place, an inner sanctuary, a place of defence; and that refuge and that sanctuary is in His Church; but it shall be attained only by a return to the ancient paths from which, like lost sheep, we have long strayed gone astray (Jer. vi. 6); by a renunciation of the long-cherished sins, which have grieved God, and caused Him to depart from us; and by the restitution, to a people seeking the Lord their God with repentant tears (Jer. 1, 4.5.), rebuilding of the bulwarks of Zion for a people seeking the Lord their God with repentant tears –; by the re-erecting of those defences of the vineyard of the Lord (Isaiah i. 26; v. 2, 5 25; Psalm lxxx.), the Ordinances, the Eternal Ordinances of Jesus Christ, by which the believers were at the first constituted His Church, and which He gave, that God the Lord might dwell among us (Psalm ixviii. 18.); for where He dwells, there is the Tabernacle for a shadow in the day-time from the heat, for a place of refuge, when the blast of the terrible ones is as a storm against the wall (Isaiah, xxv. 4.). **End of first part. Continued on p. 53.**

17. The language of the Catholic Church has come to be scarcely intelligible to the members of the same. Schism has made awful havoc in the body of Christ. A true Catholic is hard to be understood by a Sectarian, Greek, Roman, Anglican, or Genevan. He sees the Church both in the Scriptures and in its actual condition, under an aspect altogether different from that under which it is seen, or can be viewed by one whose ideas are all absorbed by schism, and by the petty squabbles of his own party with some other; and as every Christian reads the books of Moses in a way in which no Jew can, so does a Catholic read the whole Bible in a way in which no Sectarian can; each of whom seizes upon whatever passages coincide with his own views, and all the rest is unintelligible. The Romanist can look at the Catholic Church only through the medium of Papal infallibility, which he holds as sacredly as any article of the Apostle's [sic] Creed, and anathematizes every one out of his own pale.

The Genevan can look at it only through hatred of "black prelacy," condemning, as Babylonians and idolaters all who believe in the Sacraments and Priesthood of Christ; and the Anglican only through British interests and British feelings, British politics and British wants. each speaks of "our Church" and "our Zion," as if there were more Brides of **p. 54** Christ than One – as if there were more than One city of the Great King.

A farther difficulty arises from the necessity of giving no entrance, under the pretence of being Catholic, to that latitudinarian sentiment which could make us ungrateful to God for the blessings which He has conveyed to us through the Church established in this land, or indifferent to her interests and supremacy here. An officer glories in the regiment to which he belongs, without allowing his devotion to it to absorb all feeling for the welfare of the whole army; and his attachment to the whole army does not make him forget his special duty to his particular regiment. But such, unfortunately, is not the case in matters of religion. Protestant commentators on the Apocalypse have been able to see nothing but the Papacy represented by the woman clothed in scarlet: whilst the Papist can see nothing in the same book but the triumph of Popery over Greek and Protestant heretics. it is as hard now to persuade Christians that they are brethren, as it was of old to persuade both Jews and Greeks that they were one in Christ Jesus. But assuredly the servants who are found at the return of the of the Lord smiting one another, are the members of the one priesthood of the Christian Church, because they say in their heart the Lord delayeth His coming: and never will these differences cease – never will the shame of the *odium theologicum* be wiped away, but by the Clergy of every degree enlarging their contemplation to embrace the whole of the baptized from the day of Pentecost to the last day of this dispensation as One body, and learning to look at the organization and workings of the Church, and God's purpose by it, under this aspect.

Wherefore, with the respectful entreaty due to your sacred offices, we beseech you, Most Reverend Fathers, who are charged with the souls of all God's children - and you, Sovereign Princes, whose authority from God is supreme over all your subjects, ecclesiastical or lay, and whose thrones we approach with the homage due to God's anointed - that ye will listen to the message which we bring to your ears, if haply ye may find that God has indeed visited His people, as in the days of old. And though we must open **Sufficient** has now been said to show that the actual condition of the Catholic Church is worthy of the most earnest attention of of the Clergy who are charged with the care of the souls of all God's children; and of that of the Princes and Rulers whose authority is supreme over all their subjects, ecclesiastical and lay: and whilst the secret springs and sources of the evils wherein Christendom is involved, and of the far more fearful evils which are impending **over it are opened**, by tracing the sins of Kings and Priests during many generations, and the failure **p. 55** and apostasy **of the whole body** of the baptized; yet shall ye **we** find, that God hath **not** forsaken, nor **{p. 12}** our God forgotten us: – And may His grace be with you, that ye may hear and **enable us to understand His dealings with us.**

When it is said that the Church has become apostate; when, in the language of the Apocalypse, the chaste virgin is said to have become a drunken harlot; and Jerusalem, the city of freedom, to have become Babylon the city of confusion and bondage; in order to the due apprehending of the meaning of these expressions, it is necessary to show what the Church is in the mind, purpose, and intention of God as He has described it in the Scriptures; and in proportion as this is fully and clearly done, so will the extent and nature of that departure from her proper condition be the more easily perceived; thus, although it may seem to be prolix and tedious, it is in the end the shorter course to examine minutely the object for which it is revealed that God constituted the Church from its very beginning and foundation.

18. THE EVERLIVING [Q: EVERLASTING] GOD, who by His Word **In the beginning God** created the heavens and the earth and all things **that are therein**; made man in His own image; and gave **unto him a** commission to subdue the earth, and **TO have dominion**³ over every living thing that moveth thereon. God made him and all things very good, and gave him

³ The underlined part is written in capital letters in Drummond's version.

this one command, that, while he might freely eat of every tree of the garden wherein He placed him he might freely eat, of the tree of the knowledge of good and evil he should not eat; for in the day that he should eat thereof, he should surely die. , there was one which he was forbidden to touch.⁴

19. And man Nevertheless he did eat, and with him this all creation fell; by him sin and death entered into the world; and death by sin (Rom. v. 12.). The image of God was marred; His creatures were involved in misery, and the work of His hands handiwork became a ruin. Man, although still the head of the creation, lost the *dominion* over it.

20. But God, who is rich in mercy, for His great love wherewith He loved us, had devised the means whereby He might deliver and restore His creation, and still fulfil all His purpose in of giving man the sovereignty originally promised. Forth from His bosom He sent the Son of His love, who, for our salvation, and for love of us, laid aside the His eternal glory; and though begotten before existing before all worlds, being God of God, very God of very God, was born in into the world, being conceived of the Holy Ghost, and born of the Virgin Mary, being conceived in her of the Holy Ghost. He was made became flesh, and dwelt p. 56 among us. He assumed that predestinated form, after which man was at the first created. He took hold of the seed of Adam, even of the seed of Abraham (Heb. ii. 16.), and bound it for ever in Himself, in indissoluble union with Godhead; – Thus was God and man in one person for ever united; God and man, through one person for ever reconciled, without possibility of disruption; the fallen creature redeemed unto God, beyond the possibility of future fall; – Thus also was life by resurrection brought out of death by resurrection, a regenerate life, life which shall never die; and to those who are made partakers of this life, and overcome, He shall give to sit down with Him on His throne⁵ (Rev. iii. 21), even as He also overcame, and is set down with His {p. 13} Father on His throne (Rev. iii. 21.); and thus, in the eternal stability of that kingdom, God's purpose in creation shall be accomplished; established, for the world to come shall be subjected to man, and he shall YET have dominion⁶ over all the works of God's hands. (Heb. ii. 7, 8.).

21. And God hath herein The means whereby this ultimate end is attained declared His the righteousness of God, that He might be just, and the Justifier of him who believeth in Jesus Christ; for by His holy life the God-man did approve Himself a Lamb without spot or blemish (1 Peter, i. 19.), and by His death, He offered up an all-atoning sacrifice for us. He suffered for sins, the just for the unjust (1 Peter, iii. 18.), and He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world (1 John, ii. 2.), and hath redeemed us unto God, not with silver or and with gold, but with His own most precious blood. Therefore, also the Father hath highly exalted Him, and hath given assurance to all men that His offering and sacrifice are accepted for us, in that He raised Him from the dead, and set Him at His own right hand. And, being ascended thither, He hath received of the Father the promise of the Holy Ghost (Acts, ii. 33.), whom He bestoweth upon those who believe, in order that they should be builded together for an habitation of God through the Spirit (Ephes. ii. 22.); that as lively stones they should be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ (1 Peter, ii. xi 5.). "Know ye not, O ye (says the Apostle to the baptized,) that your body is the temple of the Holy Ghost which is in you, which we ye have of God; and ye are not your own, for ye are p. 57 bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 19.).

22. Thus did God declared in a mystery, by the creation of Adam in His own image, declare in a mystery the future glory of man, and the future stability of the universe under his rule DOMINION. In like manner has God, and by the succeeding history of Adam, He hath revealed, also in a mystery, revealed the future glory of the Church, as the bBride of the Lamb, and the partner of Hhis throne; fFor it is written (Gen. ii. 21. 24.), "The Lord that God caused a deep sleep to fall upon Adam, and while he slept: and He God took one of his ribs, and

⁴ No paragraph in Drummond's version.

⁵ The underlined part is written in capital letters in Drummond's version.

⁶ The underlined part is written in capital letters in Drummond's version.

closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He **out of it formed** a woman, and brought her unto the man; and Adam said, **This is now bone of my bones, and flesh of my {p. 14} flesh;** "therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." **And the Apostle St. Paul, in giving** gives a commentary hereon **upon this** in his **Epistle to the Ephesians**, (Ephes. v. 25. 32.); for he saith **says**, "Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself, a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." "He that loveth his wife, loveth himself: for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church; for we are members of His body, of His flesh, and of His bones."⁷

And then, repeating the words of Adam, the Apostle adds, "for this cause shall a man leave his father and mother, and shall be joined unto His wife, and they two shall be one flesh." **This is a great mystery;** but I speak concerning Christ and the Church."⁸ **The O** glorious mystery, **therefore,** of the Church's calling **in this aspect,** is to be **of His the flesh and His bones of the only begotten Son of God;** although distinct and separate from Him; - ever infinitely inferior **to Him** in respect of the dignity of His divine Person, - **and** yet for ever raised to His throne, and partner of His glory! **O infinite condescension of the adorable Son of God,** through His own sacrifice and sufferings to present us unto Himself, a glorious Church, without spot or wrinkle! **It This** shall be accomplished in His gathered people, and the voice of many thunderings shall proclaim "Halleluia, for the Lord God **o**mnipotent reigneth: let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready." (Rev. xix. 6, 7.) **And He is p. 58** gone before to prepare a place for His disciples, and He shall come again and receive them to Himself, that where He is they may also be, beholding His glory, and invested with it, for they shall be like Him, and see Him as He is.

And the time must arrive when this word shall be fulfilled, for it is written in the Scriptures of truth concerning the future glory of the Church: and it is her highest duty to hold fast the hope of this glory; to seek to be prepared to meet her Lord, her Spouse; to long for His appearing, when He, who is now at the right hand of the Father, having gone before to prepare a place for His disciples, shall come again and receive them to Himself, that where He is, there they may be (John, xiv. 2, 3.), beholding His glory, invested with His glory (John, xvii. 22. 24.); for they shall be like Him, they shall see Him as He is (1 John, iii. 2.). Oh! as the travelling woman (such is the figure which the Lord himself prophetically depicteth for His disciples, while He should be away) as the woman, when she **{p. 15}** is in travail, hath sorrow, because her hour is come, so should they have sorrow until He see them again: and then their heart shall rejoice, and their joy no man shall take from them (John, xvi. 21, 22.).

23. Such is **t**he eternal purpose of God in His Church is, therefore, twofold: or rather, there are two aspects under which it is revealed in the scriptures; first, by giving to man the dominion over all creation; and, secondly, by the making of the Church the Bride of the Son of God: which two aspects, or which double purpose are commonly both included in the single term **Salvation.** and **t**he means for effectuating this purpose. - the means by which man, born in iniquity and conceived in sin, is made partaker of this salvation, **for the attainment of this end** may **also** be comprised under two heads **in a twofold division:** **First, this [sic] the s**acraments of life; and **second,** the ministries **of the Church** ordained of God for fulfilling the functions of that life. These two heads correspond to that twofold purpose of God just pointed out; His purpose, namely, in man considered abstractedly; and in the Church considered as the body of Christ, the bride to be prepared for His coming: and correspond in like manner to the twofold work of Jesus Christ on earth; His life in flesh, wherein He was our example, holy, harmless, separate from sinners; and the witness which He bore to God as the Revealer of the Father, the Doer of the Father's works, the Bearer of His message, the Introducer of the Dispensation of the Gospel unto men. **As for example, every child is first born, and then**

⁷ No paragraph in Drummond's version.

⁸ Here there is a paragraph in Drummond's version.

nourished, and then instructed in the use of his faculties, for the right employment of which that life was given and sustained, so is the spiritual child first born in the one Sacrament and nourished by the other; and then also does he require the ministering of teaching and guiding, in order that his spiritual life and faculties may be used as God would have them.

24. The sacraments ordained of Jesus Christ, and having more direct and immediate reference to that life which God hath given to us in His Son, are, Without stopping here to enquire what other rites there are in the Christian Church which have a sacramental character pertaining to them, those only are now in hand which were ordained of Jesus Christ before His ascension – the one the sacrament of baptism, ordained for communicating the same, by regeneration from the Lord Jesus Christ, Him who is the second Adam, the quickening Spirit; and the other the sacrament of the Lord's Supper, whereby the that same life is sustained, reinvigorated supported, strengthened, and renewed, and its manifested activity is effectually insured.

25. In the sacrament of Baptism, God doth use employs the element of water, for the washing away of sins, and for saving us (in the answer of a good conscience towards God) by the resurrection of Jesus Christ (1 Peter, iii. 21.). It is the washing of regeneration, whereby God of His great mercy saveth us (Titus, iii. 5.); for we who were dead in trespasses and sins (Ephes. ii. 1. 5.), are therein born again of the Holy Ghost (John, iii. 5); the sons of God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God (John, i. 12, 13.); and by {p. 16} the communication of that life we become verily, and indeed, members of the risen Lord Jesus Christ (Ephes. v. 30.), over whom death hath no more dominion; living branches of the true vine (John, xv. 5.): p. 59 a And so St. Paul reminds us, in his epistle to the Romans, that we are buried with Christ by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, and that, knowing that our old man is crucified with Him, that the body of sin might be destroyed, we are to reckon ourselves to be dead indeed unto sin, but alive unto God, through our Lord Jesus Christ (Rom. vi. 4. 11.).

26. In the sacrament of the Holy Communion, the life which haths thus been thus bestowed, is continually nourished by eating of the flesh, and drinking of the blood of Jesus Christ. The bread which is broken in the Church of Christ is verily and indeed the communion of His body (1 Cor. x. 16.); from which the life was poured out upon the cross, but in which, now raised from the dead, the a risen and glorified body, resides the eternal life resides. The cup which is blessed in the Church of Christ is verily and indeed the communion of His blood, and therein the faithful are made to drink into that one Spirit (1 Cor. xii. 13.); it is the wine of the kingdom (Mark, xiv. 25.), the wine of joy and gladness, the cup of salvation. And this So great is the true and proper and ordained efficacy of this holy sSacrament, that, by the mighty operation of God, the living members of the body of Christ are brought into such nearness of communion, such oneness with Him, such mutual indwelling, He in them and they in Him, such fellowship of His power and grace, that the virtues of His glorified humanity should as naturally and spontaneously be put forth through them as grapes by the living branches of a vine; they are pledged to show forth the very life of Christ in mortal flesh, as it is written, - "He which saith, he abideth in Him, ought himself also to walk even as He walked;" (1 John, ii. 6.); and again, "whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." "He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." (John, vi. 51. 56.) {p. 17}

27. Baptism alone marks off the Church from the world; every distinction by which the people of God are represented as only a part of the baptized, is an invention of men, making covenants p. 60 of their own with God, and usurping His judgment. By the flesh and blood of Jesus Christ alone do His people live; and any other means of support, which supersedes this, is also a mere expedient of men, feeding upon husks, and feeding themselves without fear (Jude, 12.). For the Church of God is not a fleeting, fluctuating, intangible abstraction, dependent upon the separations, the confederacies, the opinions or the actions of men; but a certain and stable constitution of God, brought into being by His act, and standing by virtue of

visible and tangible symbols ordained by Him; It is true that these and those visible and tangible symbols, in themselves, and according to the senses of men's understanding, are so utterly inadequate to effect any spiritual work; but it is on this very account that they are the test and trial, and, when duly received, are the very triumph of faith; Hence we see the extent of the infidelity of the age in this country, in that the very men who most make high profession to spirituality, who are the loudest in condemning one body of their brethren in the ministry as worldly, and another body as superstitious, are the very persons who most pertinaciously deny the presence of the Holy Ghost in the sacrament of baptism to regenerate, and the presence of the flesh and blood of Christ in the sacrament of the Supper; whereas, the very inadequacy of the instrument, is that which makes it the effectual demonstration as well as the a constant memorial and effectual demonstration, that the existence, form, and continuance of the Church proceed from God alone, and in no way from the men who compose it. But this is not all; not only are these visible and tangible symbols, water and bread and wine, And they are not mere empty signs of unreal things, nor; neither are they merely the most suitable forms devised by God, or adopted by convention of men in ancient times for the expression of spiritual truths; nor yet are they merely commemorative of blessings otherwise or collaterally obtained in some other way, or obtained through other means acting in conjunction with these (such as preaching, for example, or reading of the Scriptures), and or invisibly enjoyed; but they are present and immediate actings of the Lord Jesus Christ in the midst of His people, and they do operate that the things which they do express; in short, they are sacraments,⁹ they are the sure pledges of His love and faithfulness in bestowing by them the p. 61 very blessings by them, the which He ordained instituted them in order to convey. In the act of their administration tThey seal by their very administration the covenant of God; they seal and ratify the blessings contained in that covenant, and they seal the responsibilities involved therein; so that every baptized man shall be judged by the covenant, not as a Jew, nor as a Mahomedan, nor as a heathen shall be judged, but as one who hath received the life of God; and every one who has partaken of the bread and of the wine, shall be judged as a partaker of the body and blood of the Lord. From this condition no one soul in Christendom and can find no retreat; every one must make but only a progress onward, either to perfect salvation or to utter and eternal apostasy.

28. Strange indeed would it be if rites of such mighty efficacy, involving such tremendous issues to every individual member of the Church, could have their administration confided indiscriminately to all, or left to the caprice of all to administer or neglect, as fancy or indolence might dictate. But tThese holy rites can only be administered only according to the laws of God's Church, by those who have received authority thereto; and this authority {p. 18} can proceed only from the Lord Jesus Christ, the Hhead of His Church, either directly or through those whom He useth for conferring it. We come, therefore, to the second class of those means before-mentioned, those by which the fruits of the life given in one Sacrament and nourished in the other are manifested, and God's purpose in the Church is effected; namely, the ministries ordained of God, by which the Lord Jesus Christ ministers in His Church, for the perfecting of the saints, and for the bearing witness to the world.

29. From the days of the Reformation down to the present, men who were in other points sound and good Churchmen, have permitted themselves to imagine, and to publish, that the forms of ecclesiastical polity were not permanent and unalterably fixed by God. Perceiving that the form of the Papacy could not be defended in all points; that the ecclesiastical power vested in the crown of England could not be justified; and unwilling to excommunicate the whole Church of Scotland which differed from both, they have been led to devise a theory to account for facts, which were but too glaring to be overlooked. But we must go to the root and bottom of this matter to find the truth p. 62 concerning it, and then try the present condition of things by this.

The Church is the body of Christ. But we first observe that tThe Lord Jesus Christ, the Hhead of Hthis body the Church, is distinct from all other beings, and none other is like Him., He

⁹ The underlined part is written in capital letters (instead of *italics*) in Drummond's version.

hath fulfilled that the specific work which He wrought for man's salvation, and no other work, nor that in any other way, because which was not one of many works which might have effected the same end; neither were there diverse methods of doing that work, but as the work was one, so was there but one means of effecting it, for such specifically was the Father's will: it was so the Father's will, because exactly adapted to the end to be attained; and therefore in no other way could that end have been attained according to God's purpose. As it was with the Head of the body, sSo also is it with the Church, the *body*¹⁰ of Christ: none other can be the body of Christ, and therefore none other can be like it. It is what it is, by God's ordination and constitution, for the accomplishment of a specific end and purpose, and is adapted in all the completeness of its parts to that end. If therefore God's purpose is to be accomplished, the Church cannot be different from, or other than that which He constituted it; and if at any time it have deviated from its original constitution, if the instrumentality ordained of God be in any of its parts deficient, that deviation must be overruled and corrected, and that which has become defective must be restored. Sooner or later, and it matters not to the argument whether now or one thousand years hence, tThe time must arrive when this purpose shall be accomplished, and in the way, and by the means which God hath indicated;. If the body of Christ be other than He has constituted it in order that the functions of His life may be carried on. for His God's Church shall never fail; – it is the body of His Son; therefore whenever that the time arrives for the accomplishment of His purpose, the Church shall be found comprising in it the total instrumentality with which God furnished it, and manifested in the full proportion of all those parts, in which He constituted it at the beginning.

It by no means follows from this that men will recognize this p. 63 instrumentality or profit by it. It is far more probable that, instead of yielding themselves to be fellow-workers with Him for the accomplishment of His purpose, they will resist, impede, and counteract it in every possible way: so that He will be constrained, as it is many times declared in holy writ, to remove them out of the way by some of the many sore judgments which He reserves in store for that end.

30. Again, Moreover, with respect to the bearing witness which God giveth of Himself to the world by His Church, it is not by a confused and heterogeneous mass that God giveth witness of Himself; but by one harmoniously organised visible body. God is unchangeable; and the character of the Church can no more {p. 19} be changed than the character of Him who ordained it in all its parts. Its character is such as He himself describes it in His word; and no assembly, confederacy, association, or body of any kind whatsoever, or what name soever it may take, is the Church of God as it is exists in His contemplation and purpose, unless it answer the description He has given of it.

31. Declarations upon this subject would be suspicious, if not to be rejected, which could be supported only by reference to passages of holy writ, about which the Church had yet need to give the interpretation. But there is no room for doubt or dispute about the matter, nor has such ever arisen in the Church. Now tThe apostle Paul, as in many passages places of his Eepistles, casually and unconnectedly alludes to the constitution of the Church, so most fully and distinctly but in his first the Eepistle to the Corinthians, and again, in his epistle that to the Ephesians, most fully and distinctly declares what is the constitution of the Church, as framed of formed by God; what are its principal memberships and parts, and what is the end and purpose to be accomplished in the Church by the co-operations and mutual ministrations of those several parts; from whence we extract the following passages : - In the 12th chapter of the his first eEpistle to the Corinthians, the twelfth chapter, after setting forth the diversities of gifts in divers men, in the body of Christ, (the which he the Apostle illustrates under by the figure of the human body, and that which body, he declares reminds us, "is not one member, but many members, yet but one body," whereof each of which members hadth need of all the others), he saith declares, "Nnow ye are the body of Christ, and members in particular; – and God hath set some in the Church; p. 64 first, aApostles; secondarily, prophets; thirdly,

¹⁰ No *italics* in Drummond's version.

teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." (Cor. xii. 27. 31.)¹¹

And in his ePistle to the Ephesians, the fourth chapter iv., he saith says, "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men." — "Aand He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, {p. 20} and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into Him in all things, which is the head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephes. iv. 4. 16).

32. Of the The Apostle, in these passages, sums up the ministries of the Christian Church in four classes or orders of men., under which, in the last passage quoted, the apostle sums up the ministries of the Christian Church, including those expressly mentioned in the former passage quoted, eEach one of these is, as we know, for a special and specific work, which work cannot be efficiently performed fulfilled by any of the others, for as much as each is the specific and eternally an ordained instrument and ordinance by which God would fulfil its an appropriate work.; and eEach has its distinct and respective relation to man, each has its several peculiar work to effect in every man, and each has its respective correspondence to the varying characters of men. One man is more open to the influence of authority and wisdom, which is the specialty of the apostle Apostolic gift; examples of which are found in the writings of St. Paul: the conscience of another is more readily convicted worked upon through his imagination, which is by prophetic utterance (1 Cor. xiv. 25.); the sphere of the prophets, as we see in Isaiah, and the prophets of p. 65 old as well as in the Apocalypse: a third is more easily persuaded affected by appeals to his conscience, which the hearing of glad tidings, preached are made by the Eevangelist in proclaiming to him God's mercies and goodness, notwithstanding all his sins and demerits; whilst others are fitter subjects for the care are led more by the affectionate solicitude of the pastor and readier disciples of the teacher, at whose feet they find themselves sitting in the first moments of spiritual consciousness who bears with their weakness and ignorance, and who sympathizes with the same. And this is as true of tThe operation of these ministries is twofold, both within the border of the Church, as and to the world without.: tThe saints must be perfected, not only by the indirect, but by the direct ministration of each of these ministries, and so must the work of the ministry, internally, as well as externally, be fulfilled. It is not through the instrumentality of any one or two, but by receiving the blessing of all four, that the child shall grow up iunto the perfect man; forasmuch as it is God's law and ordinance in His Church, that by these four means, and neither not by more nor by fewer, that growth shall be attained.: Never without them can we advance in the ways of God; never without them can we do otherwise than make progress towards total corruption and annihilation: for these are furthermore each and all together are necessary to the revealing of God and the she showing forth of His glory;: they are the gifts, in the giving and receiving whereof which God the Lord vouchsafes to dwell among men (Psalm lxxviii. 18.);: {p. 21} and to this very end were they given.¹²

In other words, they are the ordinances whereby the essential goodness and blessings which are in God are manifested to the world, and poured into the bosom of the Church. They were ordained of God, because exactly adapted to those very ends; or, to speak more properly, rather they are the necessary, and, therefore, so the eternally ordained channels, whereby

¹¹ No paragraph in Drummond's version.

¹² No paragraph in Drummond's version.

that Divine Goodness and those blessings find their spontaneous means of manifestation and conveyance to man: and so far forth as they are withdrawn, and are not all and each existing in full exercise, His God's goodness is obscured, and His blessings intercepted in their passage to the Church; and the Church fails to be in the fact that which it is in the glory, the dwelling place of God (Jo. i. 2, 21; Apoc. xviii. 2), the abode of His glory, and the declarer of p. 66 His manifold wisdom to the principalities and powers in Heavenly places (Ephes. iii. 10.).

As truly as these ministries are not in full and legitimate exercise, if not totally lost, so truly is it clear that no human power can restore them. No strivings of the flesh of men, no synods nor councils; not even an oecumenical council, at which Greek, Roman, Anglican, and Scottish Bishops should assist, could restore to the Church that which she has lost. What may be our practical duties, therefore, which grow out of the truths here unfolded, pertain not to the matter now in hand: suffice it to say, that every precipitate act must be detrimental to ourselves and others. The higher the office which any one holds in the Church, the greater need for him to be cautious. If a layman take a rash step, he involves no one but himself in the peril, and haply he may deliver himself when he has discovered his error. But a priest who takes a false step perils also the souls of his flock.; and he cannot be certain to deliver them even if he could save himself from the consequences of his rashness. Above all does it behove Bishops, the overseers, not only of laymen but of priests also, to be content with diligently discharging the duties presently laid to their hands, being assured that He who has set them as his under-shepherds, knew, and alone knows, the work which He has prepared for them, and which He would fulfil by none other than by them.

33. p. 79 It was shown in Tract IV. that the Church, the body of Christ, was to carry on in the world the witness which He himself bore upon the earth in mortal flesh: that the body must be like the head, and that the four classes or orders of Ministers spoken of were necessary for the bringing on of the Church to perfection. Therefore was it that The Lord Jesus Christ, Himself contained all these offices because they are necessary; and His Church must sustain them, not only because they are necessary, but because He sustained them. He was the revealer of the Father, (for every one whosoever hath seen saw Him hath seen the Father also) (John, xiv. 9, 10.), did bear in Himself all these offices when upon earth. He was the Apostle of our profession (Heb. iii. 1.); – the Sent of God (John, iii. 34.), filled with wisdom of God, which showed itself in words of wisdom, and in holy doctrine, and in wisdom of conduct and rule; He was the Prophet mighty in word and in deed (Acts, iii. 22.); the Revealer of the mysteries of God, and the Interpreter of His word; He was the Evangelist, the Preacher of the Gospel to the poor glad tidings of salvation to sinners, the anointed Healer of the sick woes of men (Isaiah, lxi. 1.; Matt. xi. 3. 5. Mal. xi. 33), the wounded, and the maimed; He was the good Shepherd who laid down His life for the sheep, and the Teacher sent from God (John, x. 11.). Apostle, Prophet, Evangelist, Pastor and Teacher.

34. In like this manner God is still to be revealed by Christ Jesus Christ in p. 80 His body the Church. Christ The Lord is Himself is at the right hand of God; He alone is the container of all fulness of God, and concentrates in Himself all the rays of the Divine Glory: "for it pleased the Father that in Him should all fulness should dwell." (Col. i. 19.); And we all we receive only out of His fulness, and grace answering to grace (John, i. 16, 17.), and each one of us only according to our measure of office which we have to perform; a King his measure; a Bishop his measure; a Priest his measure; a Deacon his measure; a Layman his measure, be he husband, father, master, servant, son, or subject, &c., and especially according to our measure of ministry in the Church, whether Apostle, Prophet, Evangelist, Pastor and Teacher. (For, saith the Apostle, "as we have many members in one body, and all members have not the same {p. 22} office, so we, being many, are one body in Christ, and every one members one of another;" and our gifts do "differ according to the grace that is given to us." (Rom. xii. 4. 6.) Whence it follows that all the four offices, whereby God shall be known, and His blessing communicated, and which were centred in Jesus Christ, must still be exercised in His Church, and each by separate members; and as by these at the first by these

He, in His own person, He witnessed to the world, He gathered His children, He blessed and comforted those He had gathered, so also by these in His Church, until the consummation of the age, He shall He continue to witness, to gather, and to bless; yet nNot, however, through the agency of any *one*¹³ man, for that would be to make that man the container of the incommunicable infinite fulness, which the Lord Jesus Christ Himself alone can be, but by distributing unto the several members, and exercising through them, those several offices, each one fulfilling his own functions, and no one usurping the functions of another; otherwise the proprieties of the several parts of the body would be violated, and one member would be enabled to say to another member, "I have no need of thee." (1 Cor. xii. 21.)

35. This is truly what the members of the body are and have long been saying one to another – no semblance of several of these memberships is to be found; and others say, "we can do just as well without them; nay, rather better, so that their restoration, instead of being an advantage, is rather a thing to be feared." But For the Church of Christ is not a phantom of the p. 81 imagination, nor is it merely a figure of speech to call it "the Bbody of Christ", or to call its several parts members of that body; the Church is a reality, visible, tangible, and definite; – it is a community of men disposed in various relations one to the other, and to Christ Himself, their head, in so true and real an union, that the human body can only imperfectly represent manifest, nay is but it can be only an outward type and shadow of the Church, which is the great original and archetype in the mind and purpose of God. It is as absurd, and as contrary to truth and reason, to say that the Church can do without any of the members with which it was at first constituted, as for a man to say that he can do without any of the members of which a human body is composed. Nor are these The gifts which the Scriptures declare that He Christ received for men, and gave to men, are not impersonal influences nor abstractions, but they are themselves living men, by whom the fulness, which is in Himself, is, by the operation of the Holy Ghost, dispensed unto the Church; God has not merely ordained monarchy, but He has given some to be kings and others to be subjects; He has not merely ordained priesthood, but He has likewise given some to be Clergy and others to be Laity. So of that Priesthood to minister to men, HE did not merely ordain apostleship, but, there-fore saith the apostle, "When He HE ascended up on high, He HE received [Q Errata: gave] gifts (δοματα) for [Q Errata: unto] men, and He HE gave some *men* (τους μεν, not τα) (*men*, not *gifts*) aApostles, and some *men* pProphets, and some *men* eEvangelists, and some *men* pPastors and tTeachers." (Ephes. iv. 11.)

36. It is commonly said that these gifts were temporary: by which word temporary is meant that they were given to accomplish an end which has been already attained, and And again, they are not given for a time only which hath already expired. – {p. 23} But the Scripture declares that the objects destined to be attained accomplished by them hath have not yet been attained accomplished, and by them alone can it be accomplished; and therefore the time for which they were given cannot have expired: for the saints are not yet perfected, and never can be but by these means; the work of the ministry hath not yet found its is not brought to a termination; for there are still ministers in and to the Church: the body of Christ is not yet builded and edified, for the Topstone has not been brought forth (Zech. iv. 7); the whole of the people of God have not yet arrived in unity of faith p. 82 unto the perfect man, unto the measure of the stature of Christ's fulness; the Church hath not as yet been prepared as a spotless virgin for the marriage of the Lamb (Rev. xix. 7). ; And until these objects be attained, until these ends objects be accomplished, and that which be is perfect is be come (1 Cor. xiii. 10.); the instruments of God's appointment for effecting them cannot be dispensed with, and ought not to be suspended in their operations. This truth will appear more evident in a yet stronger light from a more detailed consideration of the distinct different offices of these several ministries.

37. Holy Scripture discloses to teaches us that there are three distinct and definite objects for which apostles were bestowed are – which are to be attained exclusively through the Apostolic office: first, to be the heads under Christ, and supreme rulers and guides of the Catholic Church universal; secondly, to be the fountains, and the teachers, and declarers of the doc-

¹³ No *italics* in Drummond's version.

trine of the Church; and lastly **thirdly**, to bestow the Holy Ghost, by the laying on of their hands, whether for sealing all **those** who believe, or for ordaining the **Ministers** of the **House** of God. And in the third and **The** last of these functions **virtually includes** the two former **are** virtually involved; for the ordinance, through which the Holy Ghost is ministered unto the Church, in anointing the priests of God, in sealing and confirming the saints, and **in** imparting the gifts of the Holy Ghost as the Spirit willeth to divide them to every man severally, must needs be that through which **these** ministers, and all the outward matters of administration, shall be ordered, and **through which** the mind of the Church shall be directed and informed. These functions none other can fulfil, so far as is revealed in **According to the** Scripture, **save none other than** **apostles**¹⁴, and **or those ministers** only who are immediately and personally delegated by them, **can fulfil those functions**. To **apostles** **these** duties were entrusted **to His Apostles** by the Lord Himself: and **hence** on them was conferred the power of the keys, – of loosing and binding (Matt. xvi. 19; xviii. 17, 18.) on earth (Matt. xvi. 19; xviii. 17, 18); the emblem and the pledge of that supreme rule which Jesus administered **at first**, **yea** and **shall** ever **will** administer, by them. Hence, **also**, He retained them near unto Himself, that He might instruct them, not **only** in public only, but in private **likewise**. He cleansed them **by** **through** His word (John, xv. 3.), before His **Passion**, and abode with them after His **Resurrection**, until the day in which He **{p. 24}** was taken up (Acts, i. 3, 11.), committing **p. 83** His commandments unto them; speaking of the things pertaining unto the kingdom of God; opening their understandings that they might understand the Scriptures (Luke, xxiv. 45.); and giving to them, and directly and immediately to them alone, and to none other except through them; “to go and make disciples of all nations, baptising them, and teaching them to observe all things, whatsoever He had commanded them.” (Matt. xxviii. 18, 20; John, xx. 21, 23.) And **hence**, in the last hours which He spent with them, on the eve of His passion, He gave to them the promise of the Comforter, – the Holy Ghost (John, xiv. xv. xvi.); for which promise, at His ascension, He bade them **again** to wait. **Apostles**, and **apostles** alone, are in Scripture declared to be the centre of authority, of doctrine, of unity in all things, to the visible Church of Christ on earth, until His second and glorious appearing “to those that look for Him without sin unto salvation.” And accordingly, in the history of the Church, in the Acts of the Apostles, it is declared that the converts at the first “continued steadfastly in the **Apostles’ doctrine and fellowship**” (Acts. ii. 42.). **Thus** **it** was **it** that the possessors of lands and houses, when they sold them, brought the prices and laid them at the **Apostle’s apostles’ feet** (Acts, iv. 34.): thus it was that when the office of **deacons** should be brought out, it was **the twelve** “*the Twelve*”, who called the multitude together (Acts, vi. 2.); and thus, when the Church was scattered by persecution, the **Apostles**¹⁵ abode alone at Jerusalem (Acts, viii. 1.), **the only place where probably there was a Church found at that time**. **Apostles**, **however**, are the foundations of **the Church**¹⁶ (Ephes. ii. 20; Rev. xxi. 14.); – that is, not of this Church, or of the other Church, not of that of Jerusalem, nor of that at Ephesus, nor of Corinth, had they continued to this time, nor of the Church of Rome, nor of Constantinople, nor of Greece, nor of London, nor of Scotland, but of the **One, Holy, Catholic Church**¹⁷, – hence **Apostolic**¹⁸: – the base whereon the lively stones should be builded, and the perpetual means of sustaining and upholding the fabric of the **Living Temple**, – the Church **spread all over the earth**, – in unity of spirit and life, of doctrine, and of government.

38. Such is the office of apostle, as it is plainly laid down in Scripture, and **therein** **shown**, as well as **declared**, to be exercised. Had **p. 84** the office continued for the eighteen centuries that the Church has subsisted, it must have undergone some modification in the practice and mode of operation. At one time the *twelve* were not only the channel through which the Holy Ghost was given, but they were the sole depositories of the doctrine and truth of Christ. As Disciples multiplied and were instructed, others would become as well acquainted with that doctrine as the Apostles themselves: their labours in edifying all the Churches in Christen-

¹⁴ In Drummond’s version this word appears in *italics*.

¹⁵ No *italics* in Drummond’s version.

¹⁶ Underlined part in CAPITALS.

¹⁷ Underlined part in CAPITALS.

¹⁸ Underlined part in CAPITALS.

dom, would have prevented their travelling as missionaries to places in which Christ had not hitherto been named (Rom. xv. 20). The division of labour amongst all the different classes of ministers would have been more accurately defined and more rightly observed. All the heads of the Churches would have assisted them in their councils, while at the same time the decision of no council could have been pronounced, far less could have been binding, upon all, save through them. As the dispensation drew towards its close, and more especially if disorders had crept in, and their authority more or less been set at nought, some modification of their duties, different from what they were at the beginning, would have been induced; but still, in every case of doubt and difficulty, the ultimate appeal must have been to the Apostolic office.¹⁹

And the office of Prophet, the second in the order of the Ministers of the Church, is as distinctly and as well defined in Scripture as that of the Apostle. The Prophet is the channel whereby the secret mind of God is brought into the Church by revelation. The Prophet is not the channel by which doctrines or commandments are given in the Christian Church: in the form of doctrine – the doctrine of the Church is "the Apostles' doctrine;" – not in the way of commandments, are the Apostles' commandments, not those of the Prophets: – "Be mindful", {p. 25} (saith St. Peter), "of the words which were forespoken by the holy prophets, and of the *commandments* of us,"²⁰ the Apostles of the Lord and Saviour" (2 Peter, iii. 2.); – but The Prophet is the channel for conveying the light of God, whereby Apostles may know how they should direct their course in exercising rule in the Church of Christ; for opening the hidden mysteries contained in the law and in the prophets of the Old Testament, in order that Apostles may minister them forth in holy doctrine to the Church.; – p. 85 Thus Prophets are personally to the Apostles that which the dispensation of the law with the Prophets of old is to the Church of Christ – that is, as the law of old with its Prophets testified not to itself, but to some other, even to the Christian dispensation, so do the Prophets in the Christian Church fulfil a ministry, not for the guidance and enlightening of themselves, but for the guidance and enlightening of Apostles and in those respects fulfilling the same office, and acting personally and directly to apostles in the same relation, which the prophets of old fulfilled, and which the dispensation of the law sustained, to the Apostolical Church, the Church of the baptized; for saith St. Peter, "unto the prophets, it was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported unto you by them which have preached the Gospel unto you, with the Holy Ghost sent down from Heaven" (1 Peter, i. 12.); - and lastly for Another office of the Prophet is to declare the mind of God concerning His servants whom He would use in the ministry, which predicted mind the apostles may effectuate by ordination; wherefore St. Paul saith says, in his Epistle to Timothy, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that by them thou mightest war a good warfare" (1 Tim. i. 18.); and again he saith says, "I put thee in remembrance that thou stir up the gift of God which is in thee by the laying on of my hands" (2 Tim. i. 6.); and again, "Neglect not the gift that was given thee by prophecy,"²¹ with the laying on of the hands of the presbytery." (1 Tim. iv. 14.). And in all these particulars, Prophets are, as it were, the complements to Apostles as the foundations whereon the Church is builded: "builded upon the foundation of Apostles and Prophets" (Eph. ii. 20.) They are the channels to convey the mysteries of which Apostles are the stewards; to bring the light shining in a dark place, by which they Apostles may guide their own and the Church's footsteps (2 Pet. i. 19.).

It is for want of the office of Prophet that the holy Scriptures have been of so little use to the Church. The Apocalypse is as useless as if it had never been written; yet it should have been, and should now be, a principal instrument for instructing and guiding the Church. The many contradictory guesses of commentators show the earnest desire that there has ever been to know the mind of God therein contained., and the futility of every such attempt is

¹⁹ No paragraph in the Catholic Testimony.

²⁰ Underlined part in *italics* in Drummond's version.

²¹ No *italics* in Drummond's version.

obvious to all. The 10th chapter of the first Epistle to the Corinthians has been often referred to as containing warnings to the Christian Church; but she has never understood them, and therefore the warning has been unavailing. The whole of the tabernacle, building and service, though declared to be the pattern of the Christian Church, is unknown and profitless; and so is the spiritual truth which lies beneath the descriptions and divisions of the beasts, and birds, and fishes, into clean and unclean. The spiritual truths couched under the terms Egypt, Babylon, Moab, &c. in Isaiah, Jeremiah, Ezekiel, and all the prophets, are also unknown. The numbers in Daniel, in the Apocalypse, &c., are equally unknown. It requires the spirit and gift of prophecy to unfold these writings as much as to indite²² them originally. Our Lord's prophecy respecting the end of the world is equally unknown, and never, without Prophets, can the interpretation of prophecies be given to the Christian Church.

39. The Evangelist is a third gift, defined by limits, as distinct and separate limits as the two former; prior of Apostle and Prophet. He is the preacher of the Gospel, ordained thereto that office by Apostles, and receiving his mission from them (Rom. x, 15.); – sustained, and nourished, fitted, and furnished for his work in the bosom of the Apostolic Church, and thence carrying forth {p. 26} from thence both the light of the truth and the power of the life which is in it: – he bears bearing the tidings of the coming kingdom, and so of the coming judgment, and the news of the ordained refuge, the Church of Christ, wherein alone is salvation; – and as he goes, he heals "healing the sick, casting out devils, raising the dead;" – and when, by the preaching of the word, confirmed by the signs and miracles wonders which God should work by him, he has drawn the hearts of the hearers to be joined to the Church, he receives them by baptism into the same Church: having accomplished this, his office is fulfilled; and he straightway he proceeds on his mission of preaching the Gospel in other places, as may be seen in the example of St. Philip the evangelist, recorded in the eighth chapter of the Acts viii.

40. While such are the duties pertaining to the three ministries already mentioned – the evangelist, to gather out of the world those who should believe his word, and by baptism to impart unto them the spiritual life, which is God's sure gift and covenanted promise to those who believe (John, i. 12.); the apostle and prophet, to be the foundation, and the former to be the master builder upon the only true foundation, Jesus Christ – the children of God thus born into the Church are committed to the supervision and care of the pastors and teachers ordained to this ministry by the hands of apostles (Acts, xiv. 23.). The converts so made by the Evangelist are taken charge of by the fourth Ministry, that of the Pastor. These are they who, under Apostles, are the ordinances for spiritual rule over the baptized, and the guardians of their souls; as it is written, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." (Heb. xiii. 17.). And again, "Know them which labour among you, and are over you in the Lord, and admonish you." (1 Thess. p. 87 v. 12.) By them Pastors also is the flock of God nourished with wholesome words of doctrine received from Apostles, and the sheep and lambs of Jesus Christ are fed; as saith St. Paul says to the elders of Ephesus, "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." (Acts, xx. 28.) And again St. Peter, to whom the Lord had specially given the same blessed charge, says again, "The Elders which are among you I exhort, {p. 27} who am also an Elder", – "Feed (or tend as a Shepherd) the flock of God which is among you, taking the oversight thereof"; – "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Peter, v. 1 – 4. 1, 3) And Thus, while the Apostles bear the have rule, and dispense the food of instruction, and minister the Spirit, in the universal Church, (and they were in the beginning the constituted priesthood, the pastors and teachers), these Pastors are the channels for the conveyance of these like blessings within the limit of their office, and subordinately to apostles; to the individuals of the flocks committed to their care. Pastors, not ministering where they list, nor out of certain limits, but only to "the flock, which are is among them", and "among whom they are." (1 Peter, v. 1, 2.). Pastors receive from Apostles, and the people

²² "Put into words, compose (poem, speech, etc.)" – *Concise Oxford Dictionary*.

receive through the Pastors.

41. In the earliest days The first semblance of the Church which is to be found in Scripture is at Jerusalem, where there were the twelve Apostles (elders), and the seven Deacons, elected by the people. Thus the only two first offices which were distinctly brought into operation were, apostleship, the head of rule; and deaconship (Acts, vi.), the head of obedience; ἐπαρτεία, rule, and the διακονία, obedience (Acts vi). But the increase of the numbers of the faithful, believers even at Jerusalem (Acts, xv. 2.); and the diffusion of the Gospel, and the gathering of distinct communities in other places (Acts, xiv. 23.), demanded required the services of others in the priesthood. And : hence, as a necessary consequence, and as a natural law of each distinct community, resulted the Hierarchy of the Christian Church, complete in every several community, and with all the necessary relative subordinations, and proper duties of each several rank of in the ministry.²³

But then, all these are ministries among and over each separate community were for the fulfilment of the office of pPastor and tTeacher to particular bodies of the baptized, and the means of bringing it down to every one individually: each of these bodies exclusively, and only to each individual composing the same. They had no jurisdiction over other individuals in other separate communities, who had their own Past- p. 88 tors and Teachers to take oversight of them. for though tThe priesthood, episcopate, and pastorship, of the Christian Church are indeed one, the essential characteristic of this fourth order of ministry is, that ; but still, whilst the aApostles are shepherds and overseers, with universal jurisdiction, and with supreme authority, the pastors and teachers among separate congregations have their authority and duties bounded to those limits: this is invested with their authority, and power are derived from aApostles, and bestowed for the purpose of being exercised within a limited province sphere, and therefore is necessarily subject to the aApostles. An aApostle, who should become a Bbishop,²⁴ so far as he restricted his pastoral duties to a local district, or limited number of persons, would, (as a pPastor), appear no longer in the character of aApostle, but in that of Bbishop²⁵: And a bBishop, who should claim {p. 28} universal jurisdiction, ceases from the distinctive character of a bBishop, and assumes to be an aApostle.²⁶

The writers of the Church of Rome, therefore, who do maintain that the Popes have succeeded to the office, place, and standing of St. Peter, do rightly maintain, as a legitimate consequence, that the authority of the Popes, in that view, is greater and higher than that of any and of all the Bishops in Christendom. If the occupancy of the throne of France by Napoleon and by Louis Philippe give to those monarchs the right and authority of Louis XIV., it is hard to see that the occupancy of the throne of St. Peter (supposing always that he had it at Rome), does not give to the Popes who have succeeded him the same rights as he had.

Thus it is that, by It is of the essence of the constitution of the Christian Church of God, that, as in an army or navy, Generals and Admirals are officers of the whole, while Colonels and Captains are officers only of particular regiments or ships, so Apostles are, for the fulfilling of certain work to the Church at large, while Bishops are for fulfilling their work within certain smaller and more defined localities. Officers on the staff cannot fulfil regimental duties also: the one priesthood finds its universal developement in the apostleship, its limited and particular exercise in the ministers of churches particular: the apostles, the one priesthood and universal episcopate; the pastors and teachers in their several grades, associated with the apostles in that one priesthood, for fulfilling the priestly office in all the churches of the saints. And as no one bishop, so neither all bishops together, can fulfil the precise and definite office and continuous duties of apostle. Not only is it impracticable in the very nature of things, but God hath assigned to them their own place and duty - and aApostles, not bBishops, are God's ordinance for doing apostolic work: and no one bishop, nor all the Bishops in Christendom combined, can fulfil the ministry of another ordinance. There would still be wanting

²³ No paragraph in the original version.

²⁴ No *italics* in Drummond's version.

²⁵ No *italics* in Drummond's version.

²⁶ No paragraph in the original version.

that universal ministry which shall sum up and express, and be the outward function of the whole, just as all the members of the body together do not constitute a man, but must be summed up in his head, which is different and distinct from all his other members. Thus Jesus in the heavens ministers, through apostles, the function of supreme rule and dispensation of the Spirit of Life, unto all in the universal Church.

42. For, besides the difference, in respect of jurisdiction, there is this further distinction between the office of an Apostle, and the offices of subordinate Pastors, Bishops, and indeed of all other Ministers; that, while every ministry is a ministry of Life in its measure, and according to its intention, the Apostolic Ministry is the ministration of the Spirit of Life immediately²⁷ from the Lord Jesus Christ, and thus becomes the source and strength of every other ministry. It is specially the ordinance for bestowing the Holy Ghost, whose gifts are to be exercised by all Ministers, yea and by all the baptized. It is the office whereby in the Lord Jesus Christ is made known as the Baptizer with the Holy Ghost (Matt. iii. 11.). He alone has the Holy Ghost to bestow, and by apostles alone, according to the original constitution of the Church, did He bestow Him. And When, therefore, when Philip had preached the Gospel with great miracles and signs at Samaria, and multitudes believed and were baptized by him, it was yet nevertheless necessary that Peter and John, two apostles, should go down from Jerusalem, that, with by the {p. 29} imposition of their hands and prayer, the Disciples might receive the Holy Ghost (Acts, viii. 14 – 17.). Lastly, this Another distinction must also remain to be noticed, which is this! that, inasmuch as apostles were the apostolic office was the containers basis of all other ministers, the basis on which, in the Lord, ministries and the containers of all, out of it all the others rested did proceed and flow; and inasmuch as through them it the gift of the Holy Ghost, the Spirit of Unity, was dispensed, and from them the One Faith proceeded, and by them the Unity of that Faith and of discipline was preserved, – therefore, while and inasmuch as the number of those standing in persons who fulfilled the other offices ministries in the Church is from the very nature of those offices was necessarily unlimited, or at least limited only by the number of the people whose necessities were to be supplied, insomuch as there was an equal necessity in the nature of this office, that the number of the apostles persons who filled this office should be limited: for universal rule cannot stand in an undefined or unlimited number. Not It is not intended by this to assert that the number of those who should successively²⁸ stand in the fill this office was should be limited; for all Scripture and the undisputed traditions of the Church do plainly shew, show that more than twelve men, in the first ages, laboured as Apostles; but the very name whereby which they were named, "The Twelve," the future office of the Apostles of the Circumcision in of judging the Twelve Tribes of Israel (Mal.²⁹ Matt. xix. 28.); the election of St. Matthias to make up the complete number (Acts i. 15-26); and many other considerations, to be gathered from Holy Scripture, and the traditions of p. 90 the Church, do all lead us to this the conclusion, that the permanent constitution of the Apostleship was Twelfefold.

43. These ministries then of Apostles, Prophets, Evangelists, Pastors and Teachers are the principal ministries of the Church, the body of Christ; but these are not the body itself. They are like the limbs of the natural body, the active members inserted in the body, and deriving through from the body all their vigour, activity, and life power. It is of the utmost consequence to understand this point, because then it will be evident that the health of the body does not depend upon these ministries, but these ministries depend upon the healthy condition of the body. That The body of Christ is the great company of the baptized. It is true indeed that in another aspect, and to use another figure, the major part of the baptized is, who are not merely the subjects of these ministries, (although they be so, when viewed as the flock of God, committed to the care under the guidance of ministers as Pastors,) ; but the truth of this figure must not destroy the truth of the former, an error into which Roman Catholic priests do commonly fall, for, the Catholic Church being seen in its totality, If in one sense the

²⁷ No italics in Drummond's version.

²⁸ No italics in Drummond's version.

²⁹ An obvious mistake.

people are under the Pastors, it is equally true that the Ministers of God are the servants of the baptized for Christ's sake (2 Cor. iv. 5.); and it is only as these all the people are filled with the life and Spirit of God, with holiness, and goodness, and truth, so that the Ministers do can adequately fulfil their several duties. It is the whole body, the whole Church, not any twelve men, which is Apostolic. It is in the Church, not in any twelve men, in which the Holy Ghost doth dwells, who is thus conferred indeed in various measures, according as each minister has need through all the various Ministries through Apostles, ministered by all the ordinances, and manifested in all the sealed members of Christ. And the question is not whether one man {p. 30} shall take one office of dignity, and another man the another office, for selfish ends of aggrandisement, self-exaltation, vanity, or pleasure; but whether the Church (not to say leaving out of present consideration the unconverted world) hath not a right to Apostles, Prophets, Evangelists, Pastors, and Teachers.³⁰

The All baptized people have God's word and covenant, that they shall receive the Holy Ghost, and, therefore, that Apostles, through whom He is ministered, shall be a standing ordinance, a perpetual ministry. The baptized who have Every individual who is baptized has received the life of God, these are is of the family of God, and have has a p. 91 right to all the means of grace which He provided in His House, as He constituted it at the beginning; "for the gifts and calling of God are without repentance." (Rom. xi. vi.³¹ 29.). All these individuals together constitute the Body, and by the mutual action of every part thereof, each having need of all the others, and drawing forth the virtue of the Lord through all the every others, (that is, that the virtue through each, which each is the appointed and appropriate ordinance to for conveying), "the communion of the saints," in joy and life should have been maintained, and the whole body have grown together, making increase of itself. Thus it had begun³² to be seen even in the very birth and first days of the Church, as it is recorded, "All that were baptized, continued steadfastly in the Apostles' doctrine and fellowship,³³ and in breaking of bread, and in prayers. And fear came upon every soul; and many signs and wonders and signs were done by the Apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need;" "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved." (Acts, ii. 42 – 47.). "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. – "And with great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." (Acts, iv. 32. – 33.). And again at a later period writes the Apostle, Paul, writes, "Though absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ." (Coll. ii. 5.). Surely were the Apostle Paul now to revisit the earth, he could not so write to the Church of Rome, to the Church of England, to the Church of Scotland, nor to any other. It is impossible to read this account of the first days of the Christian Church, without seeing its counterpart in the first days of the creation, before Adam departed from God's ways, and in the first days of the Jewish economy, at the dedication of Solomon's temple, p. 92 before the Jews had departed from the right worship of Jehovah. The unity, the love, the faith, the {p. 31} power, and the growth of the Church, were made manifest to all men; man was blessed, and God was glorified.

44. The Such a Church, in this condition, is the witness of God; and to a Church in such a condition God beareth witness. The testimony of two is true: aAs under the law no man could be put to death except under two or three witnesses (Deut. xvii. 6; xix. 15.), so it is His eternal purpose in the Church by a twofold witness to condemn "the world of the ungodly, "which is reserved unto fire against the day of judgment and perdition of ungodly men." (2

³⁰ No paragraph in the original version.

³¹ An obvious error.

³² Drummond: „began“, an obvious error.

³³ No *italics* in Drummond's version.

Peter iii. 7) be condemned in righteousness without a two-fold witness against it. By a double witness was the Jewish dispensation condemned, and by a similar double witness shall the Christian dispensation be condemned.³⁴

Our Lord Jesus Christ, in the days of His flesh, spake that which He knew, which He had seen and heard, and obeyed the will of His Father; and so He bore witness of God; bBut His Father also which had sent Him bore witness of Him, "by the mighty works which He gave Him to do." (John, v. 37; viii. 17, – 18; x. 38.) And in like manner when the baptized people bear witness of Jesus, speaking in faith and obeying Him in holiness, God also beareth bears witness of them, as the people of Christ, by the Holy Ghost, who personally dwells, works, and speaks in the Church by whom He will, – thereby confirming, as a second witness, the testimony contained in every work of Faith. So it is written, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning." (John, xv. 26.) And again, "We are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." (Acts, v. 32.) And again, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts (distributions, marg.) of the Holy Ghost, according to His own will?" (Hebrews, ii. 3.) Without this two-fold testimony, the Church does not complete her declaration of God manifest in flesh; the ministry of Grace p. 93 is not fulfilled; and the world is not left without excuse. But when as soon as God gives power unto His people thus to witness, there is no more to be done by Him for men, because He saveth {p. 32} by His Church, and not out of her; and He hath no more witness to take against man, because He witnesseth by His Church, and the imminent danger to Christendom arises from the multiplicity of its sects and divisions, leading men to considers the Church, whenever she shall be manifested, as nothing more than one of the sects, and which may be judged of and treated in the same way as they are: for "the day of the Lord cometh as a snare upon all the dwellers upon the earth;" and they no more receive God's witness by His Church, and by His spirit, than they did of old by His Son and by His Spirit. Thus the cup of. And then the world shall being filled up its cup; by the very means taken to save it, judgment shall lingers no more; long-suffering is come to an end; and the faithful, with translated to meet Jesus the Faithful One, shall together adjudge the faithless to the second and eternal death.

45. This is that The Church, as it has now been described, in its original constitution and essential form, is that which is founded upon a rock, against which the gates of Hell shall not prevail; – to which alone³⁵ the promises of God were made; and to which, in the persons of men bearing the office of apostle, the words of Jesus Christ were addressed, "Lo, I am with you always even to the end of the world." (Matt. xxviii. 20.) This is the ONE, HOLY, CATHOLIC, and APOSTOLIC CHURCH; wherein God's laws should be obeyed; His will should be done; His praises celebrated; His name glorified; His worship offered, in Spirit and in Truth (John, iv. 23, 24.); and the prayers of all saints, – the supplications, intercessions, and giving of thanks, for all men, – should ascend as incense before the throne of God. (1 Tim. ii. 1; Rev. viii. 3, 4.)

46. It is ONE. – United in every member by one³⁶ life; proceeding from one source, and nourished by one and the same holy food. United under one administration, in ordinances, given at the beginning, and never to be exchanged without sin against God, and loss to itself. United by one Spirit of glory, in the midst of it, even as the glory in the midst of the camp of Israel, and in the Sanctuary of the Tabernacle. One inwardly and one outwardly; one in mind and intelligence of God's purpose and ways of accomplishing it; one in heart and affections, and desire and zeal for the advancement of the work; one in spirit, in discernment of things independent of and above knowledge, and mere intellectual apprehension; one in

³⁴ No paragraph in the original version.

³⁵ No *italics* in Drummond's version.

³⁶ In Drummond's version the word "one" always appears in *italics* throughout this paragraph.

word, upon all doctrine and declarations of truth; one in ordinances; one in faith; one in worship; one in administrations; – one, as a vine is one tree, and not another tree bearing the name of vine; – one as a temple is one, and not another; – one, as a human body is one, and not another body, differently constituted and formed, yet bearing the name; one, as a temple is one, and not another dissimilar building called by its name; – one as the only individual of its kind; yea one, as no other body in existence is one; – even one, as God the Father and the Lord Jesus Christ are one is One: as it is written, "That they all may be one"³⁷; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me, I have given them; that they may be one, even as We are one: – I in {p. 33} them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." (John, xvii. 21 – 23.).

47. It is HOLY; – holy, as becometh the bride of Him who is the Holy One of God; - Hholy, as the living sacrifice, holy and acceptable, presented continually unto God the Father by the true High Priest who is at His right hand; – Hholy, as the dwelling-place of the High and Holy One, who dwelleth in the Church, as it is written, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people." (2 Cor. vi. 16.); Hholy, because of the Holy Ghost, the Spirit of Life from the Father and from the Lord Jesus Christ, who createth men anew in the image of God, the Spirit of Holiness, whose Temple is the Cchurch; . Hholy, by bearing the fruits of the Holy Spirit, which are, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. v. 22, 23.); Hholy, by manifesting the gifts of the Holy Spirit, which are, "the word of wisdom, the word of knowledge, faith, the gifts of healing, the working of miracles, prophecy, discerning of spirits, kinds of tongues, interpretation of tongues." (1 Cor. xii. 8- 10.)

48. And not only One and Holy, but also CATHOLIC; – diffusive of its blessings, seeking, and able, by the form of its ordinances, to embrace all³⁸ nations, and to pour forth rivers of living water through- p. 95 out the wilderness of this world; – teeming with life, and liberal to disperse it abroad; – full of the Spirit of God, and longing to pour forth the same upon all³⁹ men; – sending forth her Eevangelists and pastors, first unto all nations to preach the Gospel to every creature, and then her Apostles and Pprophets and apostles, to build up those who believe in into all nations, to preach the Gospel to every creature, to teach the ordinances which Christ hath given, as the only means of to establishing righteousness and peace upon the whole earth; – going forth to claim all⁴⁰ men for her Lord, and to make all men them partakers of His salvation; – saying to all⁴¹ the children of men, "What we have seen and heard we testify unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." (1 John, i. 3.).{p. 34}

49. And ILastly it is APOSTOLIC. The One, Holy, Catholic Church, the Ssent of God, freighted with all the good things blessings for the world, which are included under contained in the names, one One, holy Holy, and catholic Catholic. Apostolic,⁴² in form and office; – preserving the ordinances as they were given in the beginning, – apostles, prophets, evangelists, pastors, and teachers; – having Aapostles sent forth, "not of men, neither by man, but by Jesus Christ, and God the Father"; – and, by the laying on of the hands of those apostles, having all other ministers ordained, and all the people filled with the Holy Ghost, by the laying on of the hands of those Apostles. Apostolic,⁴³ in its whole being, and spirit, and actings; – sent by the Son of God, as He was sent by the Father; – coming out from God with fulness of blessings for the sons of men, and ever returning unto God to be replenished with new supplies; – coming forth from God, His Aapostle indeed, with His law in her heart, His wisdom in

³⁷ In Drummond's version the word "one" here appears in CAPITALS.

³⁸ In Drummond's version the word "all" here appears in CAPITALS.

³⁹ In Drummond's version the word "all" here appears in *italics*.

⁴⁰ In Drummond's version the word "all" here appears in *italics*.

⁴¹ In Drummond's version the word "all" here appears in *italics*.

⁴² In Drummond's version the word "apostolic" does not appear in *italics* in this instance.

⁴³ In Drummond's version the word "apostolic" does not appear in *italics* in this instance.

her mind, and His truth upon her tongue, His power for mercy and judgment in her hands, His peace and love in all her ways; – showing to all men what God is; unfolding His eternal purpose; interpreting His deep counsels; – holding up the mirror of truth to persons individuals, families, and kingdoms; – showing princes how to rule; teaching senators wisdom; – instructing parents and children, husbands and wives, masters and servants, kings and subjects, in the dignity of human nature, as ordained of God to set forth, in its manifold relations, the mystery of His being; – shining as the light of the world, setting in order the whole framework of society; and, as the salt of the p. 96 earth (Matt. v. 13.), purifying the whole economy of life, and preserving it from dissolution.

50. One, Holy, Catholic, Apostolic; not in name only, but in reality; not in form only, but in essence; not in its collective, apart from its individual, character: but each man being the consistent member of a Bbody, which is pervaded in all its parts with the same characteristics of oneness, holiness, catholicity, and apostolicity.

51. Thus, abiding in the counsel of God, walking with Him as children of the light, gathering to the into one bBody all who shall be saved, the Church should have been prepared, as the Hholy Bbride, the first-fruits unto God and the Lamb, "looking for that blessed hope, and the glorious appearing of the Lord Jesus Christ," (Tit. ii. 13.), when, {p. 35} as Enoch "was translated that he should not see death, and he was not found, because God had translated him," (Heb. xi. 5.), so in the Church, the mystery of God shall be finished; "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump;" (1 Cor. xv. 51. 52. 31, 32⁴⁴). – "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with⁴⁵ the trump of God; and then we which are alive and remain, shall be caught up to meet the Lord in the air; and so shall we ever be⁴⁶ ever with the Lord." (1 Thess. iv. 16, 17.).

52. p. 97 We pause from the contemplation of this The mighty mystery of God, revealed unto the holy Aapostles and Pprophets by the Spirit (Eph. iii. 5-11), and manifested in the Church, to this the intent, "that unto the principalities and powers in Heavenly places might be known, by the Church, the manifold wisdom of God," has been fully brought under our contemplation in the preceding Tracts under the subject THE ONE HOLY CATHOLIC and APOSTOLIC CHURCH; but when and we look abroad to behold in the baptized the antitype among Christians to find the reality of this vision of beauty, and blessedness, and glory – a glory which depends not on the gorgeousness of earthly splendour, but which consists in righteousness, and peace, and joy in the Holy Ghost – we strain our eyes in vain. – We look for an Where is the united body, the saints of God, manifesting His holiness, – the purity, and truth, which becomes His children? – We look for Where is that "ministration of the Spirit, more glorious than that of the law" (2 Cor. iii. 8.), through the various channels ordained in the beginning, in the completeness whereof which God is revealed; for by the gifts which He hath has given is He seen to be dwelling dwells in His Church – by which the Jews were to be provoked to jealousy at seeing Gentiles in possession of the true Shechinah which they had formerly despised and rejected? – We look for an united people, as a body, bearing witness to God in the eyes of all men, that He is their Father, and they His children, - and to whom He giveth witness before all men by the mighty works of the Holy Ghost. – We look for these things: but where can we discover them? – None of these things can be discovered. The goodly order, framed by God for an end not yet accomplished, hath has been p. 98 maimed of its noblest parts, and disfigured in its fairest proportions; instead of going on unto perfection, the body of the baptized hath has retrograded; they have cast aside, or carelessly let slip, the means, which God had vouchsafed for their perfecting. Had they used the means aright, the end should have been attained, – "Their line should have gone through all the earth, and their words unto the end of the world." (Psalm xix. 4.) That They would have been a witness which should have been the means of gathering {p. 36} the good seed into the garner, and the chaff unto the unquenchable fire (Matt. iii. 12.). But the very first office in the Church, Aapos-

⁴⁴ 1 Cor. 15, 51. 52 is, of course, correct.

⁴⁵ The quotation has been adapted to the wording of the Authorized Version by Drummond.

⁴⁶ In this case the original version contained the wording of the Authorized Version.

tleship, in men, separated from all other offices for the fulfilment of it alone, which is the apostles, – that fan in the hand of the Lord whereby He purges His floor, that ordinance whereby He the Lord baptizes with the Holy Ghost and with fire, and which is the fan in His hand, whereby He purges His threshing-floor, – hath departed (whatever partial apostolical ministry may have survived), although and the end of the gift of apostles for which Apostles were given remains yet unattained, notwithstanding that there may have been a partial and defective survival of Apostolic ministry. : – tThe voice of the Lord in Prophecy, through men given to that end, having been despised or dreaded, hath has long since ceased to be uttered as a recognized ordinance in the Church, and the people of God have been left to the silence of death; the Spirit, being quenched, hath has refrained to manifest Himself, as in the days of old; the Comforter hath has ceased to remind concerning Jesus (John xiv. 36; xvi. 7-15) those, who in heart, imagined that they had need of nothing; and the powers of the world to come, the healing of the sick, the casting out of devils, and every other demonstration that Jesus is Lord, and that the His kingdom is at hand, have all but disappeared; for men have sought to make this world their rest, and no longer desired the kingdom of Hheaven. Oh! for the awakening of the baptized whole body of Christians from the long lethargy in which they have been buried! – for a ceasing from the petty controversies and divisions, the heartburnings and oppositions, the Eastern Church against the Western, the Roman Catholics against the Protestants, wherewith Satan hath has distracted and engrossed their whole attention; that they may and then might they become indeed Catholic and look around and survey the fearful ruins desolations of many generations!. As it was in the last days of Jerusalem, so it is now: the internal dissension of rival p. 99 sects exhausted the energies and occupied all the attention of the Jews, whilst the infidel Roman power without was besieging the walls and destroying the whole city: and now the disputes of the multiplied sects, which are the disgrace of the body which ought to be one, prevent their seeing or guarding against the many-formed infidelity which is assailing the whole Church through every faculty of the intellect and affections of man. What section of the baptized beareth bears, in its outward lineaments, or in its inward spirit, the character of the One Holy Catholic Apostolic Church? Who can look at the glories of the beginning, and measure themselves thereby, without shrinking from the comparison? But, though man may deceive himself, God is not mocked: God searches in vain He searcheth the face of Christendom for the marks⁴⁷ of the Christian Church (Zeph. i. 12). The Churches, called by divers names, furnish them not. Unity, the foundation of all the rest, is utterly destroyed. Without this the others cannot be possessed. The holiness described in Scripture is that of a body united and visible, complete in all its parts, each part in its own measure manifesting holiness, and all in the measure of every part growing up in holiness. Again, wWithout unity and holiness, Ccatholicity cannot exist; - an united No Church but one that is united and holy, an holy people, can alone preach the Gospel to every creature, or teach all {p. 37} nations to observe all things which the Lord hath commanded, – or can alone cause all men to believe and know, that God hath sent His Son to be the Saviour of the world. Hence we often hear of the painful contentions of missionaries in places whither they have been sent as harbingers of peace. And lLastly, the One Holy Catholic Church can alone be Apostolic; for it is in such a body alone that God hath set "first Apostles"; and such alone can send forth aApostles, or other mMinisters ordained by apostles ordained, to bear that witness, and to communicate that life, for which the Church was constituted. The Christian body, as it is, can send forth only the missionaries of a sect, or of many sects, and these haply discordant, to the heathen nations of the heathen. It cannot furnish aApostles, pProphets, eEvangelists, pPastors and tTeachers, to minister from the body the one Faith, and the one Spirit. Tried by the line of judgment and the plummet of righteousness, it cannot be justified. Alas! aAs truly as the angels left their first estate; as truly as Adam fell from the perfect p. 100 condition in which he had been created; as truly certainly as the nations before the flood apostatized and quenched the light given unto them from God through Adam, through the testimony of their first parents; as surely as the Jews who crucified the Lord abandoned the true way of worshipping and serving God on their coming up out of the wilderness, and at last, in the days of our Lord, finally rejected the

⁴⁷ There are no *italics* in Drummond's version.

counsel of God against themselves, so truly **has the whole body of** the baptized have fallen from the glorious standing, wherein God placed them **Church** at the beginning (Rom. xi. 22; 1 Cor. x.; Jude; 2 Pet. ii.).

53. God did not commence a work in the midst of us Gentiles until He had shown it to be impossible to get that people, amongst whom He had been working heretofore, to go forward any further in His purpose of grace towards mankind. When at the first the Church was manifested in the visible Glory of the Holy Ghost, God **He** gave commission unto His Apostles, who witnessed His **the** ascension of our Lord, and who were all of the seed of Abraham and Apostles to the circumcision, to preach the Gospel to the Jews first: as spake St. Peter on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the Gift of the Holy Ghost; for the promise is unto *you*, and to *your children*"⁴⁸ (Acts, ii. 38, 39.); and shortly after in the **Temple** – (Acts, iii. 26) "Unto *you* first God, having raised up His Son Jesus, sent Him to bless you." (Acts, iii. 26.) The Jews, indeed, **as a body**, would not receive this grace, and the ordinance of Apostle was for them given in vain; yet that twofold testimony of God, given in His Church in Jerusalem, was the means whereby His remnant at that time, according to the election of grace, was gathered out, Jerusalem judged, and the Jews scattered until this day; – "It was necessary," (said St. Paul and St. Barnabas to the Jews), "that the word of God should *first* have been spoken to *you*; but seeing ye put it from you, and judge yourselves unworthy {**p. 38**} of everlasting life, lo, we turn unto the Gentiles." (Acts, xiii. 46.). – To the Gentiles then God turned, visiting them to take out a people for **His name** (Acts, xv. 14.). God wrought, and He still worketh **endeavoured then, as He endeavours now**, to obtain a people who shall receive His blessing in all its fulness, and in whom His name shall be revealed in all its completeness; whom He should **shall** first perfect, and then at **glorify by** their translation glorify; **without seeing death** (1 Cor. **p. 101** xv. 51-54; 1 Thess. iv. 17). and **this work of perfecting the Church until it should be translated** was to be wrought by **through the instrumentality of** Apostles, instrumentally; - yea **for** this very end was Paul raised up; for this was he separated from his mother's womb (Gal. i. 15, 16.); for this **was he** ordained a Preacher and an Apostle, a Teacher of the Gentiles in faith and verity (1 Tim. ii. 7; 2 Tim. i. 11.); - even as **in** another place **also** (Rom. xv. 16) he speaks of "the grace that was given to him of God, that he should be the **Minister** of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." (Rom. xv, 16.) And so it was that, **when** **therefore**, "they at Jerusalem "saw that the Gospel of the uncircumcision was committed unto Paul, as the Gospel of the **Circumcision** was unto Peter; (for He that wrought effectually in Peter to the **Apostleship** of the **Circumcision**, the same was mighty in Paul toward the Gentiles); and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto him, they gave to him and Barnabas the right hands of fellowship; that they should go unto the **Heathen**, as they themselves unto the **Circumcision**." (Gal. ii. 7, 9.). They went; but even while St. Paul continued to labour among the **Churches Gentiles**, he was compelled to complain that they had fallen from their first love into coldness, and from their grace and liberty into bondage. (Gal. iii. 5; v.). The Corinthian Church, **although** filled with **Spiritual Gifts, which are** the earnest of the **Kingdom** (Ephes. i. 14.), and the preparation for the coming of the Lord, (so that as he saith **the Apostle was able to say**, "Ye come behind in no gift, waiting for the coming of our **the** Lord Jesus Christ,") (1 Cor. i. 7.), is at the same time described, in his epistles to them, as polluted with scandalous sin, idolatry of men, partisanship, envying, and strife, disorder, and rebellion. And very speedily, **After** but a few years of active ministry, he was delivered up bound unto the Romans; and **then** we find him complaining of those, even at Rome, "who, **with malicious hatred of the Apostle**, "preached Christ {**p. 39**} of contention, supposing to add affliction to his bonds." (Phil. i. 16.). And as the last scene of martyrdom approached, and the hour of his departure was at hand, in the midst of prophecies and forebodings concerning the evil days which were coming on the **p. 102** Church (2 Tim. iv. 3.), we find that "all they in Asia had turned away" (2 Tim. i, 15.); "Demas had forsaken him "; "Alexander did him much mis-

⁴⁸ In Drummond's version „children“ does not appear in *italics*.

chief evil⁴⁹; "at his first answer no man stood with him, but all men forsook him." (2 Tim. iv. 10., 14., 16.) Nor did any better fate await the Apostle John; for in his Epistle to Gaius, the host of Paul at Corinth, he complains that he had been rejected by Diotrefes, a Bishop and Elder, who had set aside the Apostle's authority (see Lardner), "loving to have the pre-eminence." Thus it is evident that whilst While the memory of the Apostles has been loaded by posterity with honours all but divine, as was that of the ancient Prophets by the Jews, and of their warriors by the Greeks making their heroes demi-gods, they were yet in their life-time many times despised and set at nought, both by Churches and by individuals (Rom. xvi. 17; 1 Cor. iv. 18; 2 Cor. xiii. 3; Phil. i. 15, 16; iii. 17, 18; 2 Thess. iii. 2. 6. 14; 3 Joh. 9. 10.); and God suffered the will of man to prevail, and withdrew, (but only for a time) the authority which was resisted, and the holy rule and discipline, which the mass, become unholy, could not longer endure.

54. Thus, then, does the Scriptures indicate the existence of inform us that, as early as during the lifetime of the Apostles, there were sins which would naturally leading tend to the withdrawing of the Apostolic function as exercised in men set apart for that purpose; to that office. But without such declaration in the Scripture, the fact, that the gift of Apostleship hath has been suspended in its actual manifestation in men, Apostles, God's ordinance for its manifestation, (while since God's gifts are without repentance, and the purpose for which they were given remains unaccomplished for which that gift was given,) is of in itself the overwhelming evidence of the apostasy of the Christian Church. The suggestion of modes, wherein God hath has, or might have, provided for the continuance in the Church of unity, of rule, doctrine, or and administration in the Church, is beside the purpose: these substitutesd means can never fulfil the work, to which the original instrument ordained in by the wisdom of God was adapted. It is as little to the purpose to endeavour to prove show, that, by the appointment of the Lord Jesus Christ, one of the Twelve was invested with a primacy over the Church, which he bequeathed to his successors in the Bishopric of Rome; unless, indeed, it were contended, for this argument would go to prove that that primacy imparted an office wherein the Bishop of Rome, to the p. 103 exclusion of the Apostles, should exercise supreme authority; But this would be expressly contrary to Holy Scripture, which declares that God hath has set in the Church "first Apostles;" and would involve the further consequence, that, after the death of St. Peter, the other surviving Apostles, including St. John, the {p. 40} beloved of the Lord, were not first in the Church; but that Linus, and Cletus, and Clemens, still contemporary with St. John, were first, and Apostles second. Besides, it is impossible that the Ssee of Rome should be augmented with a supremacy enjoyed by St. Peter, not as a Bishop, but as an Apostle. It is true, indeed, that, in the history of the Church, a jurisdiction of a like nature,⁵⁰ though of a greater extent, attaching to a person, may in very early periods have survived to the Ssee in which he was Bishop. But that a higher jurisdiction, and higher functions, as we have shewn the Apostolic jurisdiction and functions have been shown to be, should in like manner attach, is as contrary to the law and practice of the Church, as that a Bishop, who may happen to hold an inferior benefice, bequeaths episcopal functions to the Clerk who succeeds him in that benefice. We have shewn It has also been shown that God's ordinance for unity of spirit, of faith, and of rule, is the Apostle apostleship; and that the law of the universal Church can flow only from those, who, under Christ, have a permanent jurisdiction and episcopate over the whole Church throughout the world; and that to Apostles alone hath had that authority been committed; nor by any other, Patriarchs, Bishops, or Presbyters, whose power of action is practically confined to their own Pprovince, Ddiocese, or Pparochial District, can universal controul be exercised, or Ccatholic reformation be introduced. And therefore the duty of all Bishops, from the beginning unto until this day, yea, and of all who long for the peace and welfare of Jerusalem, should have been to cry unto God, day and night, in the first instance to preserve, and subsequently to restore, the ministry of Apostles to the Church.

55. It is true that, wWhen and as, in consequence of that unbelief and indifference to the

⁴⁹ AV: "evil".

⁵⁰ There are no *italics* in Drummond's version.

greatest and best gift of God to His Church, which hindered the such a cry from ascending to God Him for the continuance continuance of His gifts the same, the Apostles ceased from the Church, the Bishops, by a necessary devolution and preference, succeeded to the chief place of rule and authority necessarily devolved upon Bishops; but it is equally true that, in that in p. 104 the very act, and by that very necessity,⁵¹ God's way of unity in His Church was violated.: and the whole experience of the Church since From that period, down to the present times, when a new and more monstrous form of wickedness has come in, the whole experience of the Church has been but a perpetual struggle for an unity to be brought about by unlawful means⁵² – first, by an appeals to the strong arm of power (the first instance whereof was to a under the Pagan {p. 41} Emperor, Aurelian, and so as early as the middle of the third century(Euseb. 1. vii. c. 30);, or and, subsequently, by the usurpation of one bishop over his brethren. This usurpation, which it is customary amongst Protestant writers to affix as a sin upon the Bishop of Rome, was not more a sin in him who usurped than in other Bishops who abdicated their own co-equal dignity by placing themselves under him. And although the supremacy of one Bishop was, in the then condition of Christendom, a great blessing, and doubtless an act necessary to the stability of the Church, the condition which led to that necessity is not the less sinful. The sin and the punishment have been commensurate: Such was the sin, and such has been the punishment of the baptized as a body : the sin - that they Christians were content, and their rulers interestedly content in the cessation of the that aApostleship :should cease. And the punishment – is seen in the cruel tearings and rendings of the body of Christ; in the schisms, and distinctions, and divergencies in faith and discipline; in the tyranny of the power of the sState, against which the national Church of Scotland is the first that has revolted; in the tyranny of or the usurpation of an universal Bishop, the minor ecclesiastical evil of the two. And yet it is Still let it never to be questioned, that God, the merciful and gracious One, has always, in every from age to age, used and honoured in His Church the best instruments which were to be found He could find in it, however falling short of what He would have had; and so His saints and true children have never been left altogether destitute; nor hath has He ever failed to be faithful to whatever of His name and ordinances still survived under the load of human inventions.

56. It is not wonderful that from this sin innumerable evils should follow. They have been growing for fifteen hundred years; and the long-suffering and patience of God, which have kept men from tasting hitherto the full consequences, have caused us to think lightly of the sin itself, and to doubt if ever its legitimate fruit shall be produced. However men may estimate the matter, And decline and degeneracy must inevitably proceed, until authority and all power p. 105 in office shall be extinct extinguished, and all authority at an end, and everything shall be resolved into a mass of confusion. , from whence Antichrist shall select his materials, and erect, in mockery of the Church of God, his fabric of lies. When the all baptized men, and including their rulers, have consented universally consented to regard the continuance of Apostles, (who are the very wells and fountains of doctrine,) to be unessential, it is no wonder that heresies innumerable should have crept in. If Since Bishops take upon themselves to govern the Church without Aapostles, it is no wonder that presbyters will lightly esteem Bishops, to be themselves in turn regarded by Dissenters as unnecessary or worse; and the ministers chosen by the people have ever openly attacked the Priesthood of the Christian Church. Wherever they have power (as, for example, in Great Britain, Switzerland, and the Colonies), they And finally, the mass of the religious will hasten to fulfil the prophecies descriptive of the last times THE LAST DAYS spoken by St. Paul, St. Peter, and St. Jude (2 Tim. iv. 3; 2 Peter, ii. 10; Jude, 8. 11. 12. 16. 19.)⁵³, "Heaping to themselves teachers, having itching ears;" "Ddespising dominion"; "Ppresumptuous;" "Sspeaking evil of dignities;" "Pperishing in the gainsaying of Core;," which was the setting at naught the guides and rulers appointed by God; "Ffeeding (shepherding ποιμαίνοντες) themselves without fear;" "Hhaving men's persons in admiration because of advantage;" "Sseparating themselves,

⁵¹ There are no *italics* in Drummond's version.

⁵² There are no *italics* in Drummond's version.

⁵³ In Drummond's version the sentence construction is slightly jumbled, reading thus: by St. Paul (2 Tim. iv. 3; 2 Pet. ii. 10; St. Peter, and St. Jude, 8, 11, 12, 16, 19), ...

sensual, having not the Spirit." Verily, except Jesus, the Head of the Church, had contained in Himself all the fulness ready to be put forth through men, whenever the faith of the body would again receive the blessing, {p. 42} and had it not been that the time was ever in the heart of God, when it should again flow through the channels constituted in the beginning, long since would all hope for the Church have nothing on which to rest; and the Church must have become been swallowed up in the consequences of the common wickedness of its rulers and people the baptized; and the promise of the Lord, that the gates of hell should not prevail against her, had would have proved utterly void.

57. Without apostles, it is not difficult to understand how that, without Apostles, Pprophets should must have ceased; for the laying on of Aapostles' hands is God's ordinary way of bestowing the Holy Ghost, whether in gifts, in administrations, or in operations. Apostles are His gift, direct and immediate; but Pprophets and other ministries ordinarily are His gifts, mediate and through Aapostles: and without either denying or calling in doubt the facts with which Ecclesiastical p. 106 History abounds, that though the voice of prophecy may have has been heard at various intervals in the Church, the Lord vouchsafing, from time to time, as to speaking extraordinarily⁵⁴ by whom He will; and without though we may not limiting what God would might please to do through those such ordinances which yet as still remained, when the main source for supplying all was cut off; yet it was to be expected that Pprophets, as a standing ministry in the house of God, should cease, when apostles had ceased.

58. The word of God, through a Pprophet, who is a minister ordained of God to that end, is a declaration of His mind to the Uuniversal Church; and yet through Aapostles alone could it be conveyed as an authoritative tradition and injunction on which any one could act; as St. Peter says, "Be mindful of the words which were spoken before of the holy Pprophets, and of the commandment of us, the Aapostles of the Lord and Saviour." And those They who, after the cessation of Apostles, had now succeeded to the chief rule in the Church, and who were chief rulers over their own particular Churches, held, in the Church Uuniversal, a ministry of a range less extensive, and so far subordinate or inferior to that of Pprophets; for, says the Scripture (1 Cor. xii, 28.), "first apostles; secondarily, Pprophets; thirdly Tteachers; after that, helpers, governments," &c.; and, in the parallel passage in the Epistle to the Ephesians (Ephes. iv. 11.), Aapostles are the first enumerated, then Pprophets, then those who, whether to those without or to those within, fulfil the duty of Tteacher, – Eevangelists, and Ppastors and Tteachers. And tThus the prophet's Prophets' words, (claiming an authority which found its true exercise while the Church was under the rule of Aapostles, from whom whence alone, as we have has been said, the traditions⁵⁵ of authority could proceed), {p. 43} would must necessarily now be found to clash with the unsupported authority of the Bbishop. And, wWithout indulging imagination in speculation upon matters whereon Ecclesiastical History is silent, we yet know that God works by, and not in direct contravention of, the natural course of cause and effect; and nothing but a continual continued miracle, by which we mean a continued acting in violation of, and contrary to the declared and established laws of the constitution of the Christian Church, against the natural course of things, could have perpetuated the office of Pprophet in it as it belongs to the Christian Church, after Aapostles had ceased to exist. Be it remembered, wWe p. 107 do not here speak of Pprophets, not as under the law, but as a ministry in the body of Christ, as has been shown forth more largely in Tract v. p. 69.⁵⁶

59. Again we insist it must be reiterated that the Church is not an institution of man for men's purposes, but of God for His purposes. If it do not accomplish these, it must become like salt which that has lost its savour. Nor can God's purposes be accomplished by any means but those which He has chosen and appointed. – These means are plainly set down in Scripture, not as indifferent, or to be suspended superseded, or changed for others, or capable of substitution by any invention of men, or to be disregarded with impunity, or to be lost without a

⁵⁴ There are no *italics* in Drummond's version.

⁵⁵ May it be observed that this expression, originally part of the first sentence of this paragraph, has been deleted in Drummond's version.

⁵⁶ This tract is not part of the series "The One Holy Catholic and Apostolic Church."

grievous mutilation of the body of Christ, and a stopping and hindering of God's blessing: they These means are necessary; they are sufficient; they are terminable by nothing short of the accomplishment of the purposes for which they are were given. There is no word in Scripture declaring an intention on God's part to do away with any one of them; and it is a daring defiance of God, and contempt of His wisdom and ways, to suppose, and to act on the presumption, that any one of them can be dispensed with: but to set aside the two principal of these offices, the very foundations of the spiritual building, is a sin, the parallel whereof in any human polity would exceed all belief.

p. 121 No doubt has ever been entertained that the Church is not in the form and condition in which it was during the lifetime of the Apostles, and various theories have been invented to justify the present state in part. The Roman Catholics, who maintain that the Papacy is the perfect model which God desires to see, and a few modern sects, which call themselves Scriptural Churches, are the only ecclesiastical bodies which think that matters are perfect as they are. Any argument which shall maintain that God is the author of the fallen condition of the Church, must, by parity of reasoning, also maintain that God is the cause of the fallen condition of the whole human race; and as it is no contradiction to the latter argument to show that God's glory has been enhanced by the fall of man, whilst still that fall is wholly the sin of man, so neither is it a contradiction to the former to admit that God's purpose may have been more effectually wrought through the apostasy of the Church, whilst, nevertheless, the sin of that apostasy lies wholly at the door of the baptized nations.

60. Instead of extenuating, it enhances, the guilt of the baptized Christians, p. 122 that they should glory in their shame. The apostasy of the Church is greater than the apostasy of mankind, in this, that all men see, and many lament over, their fallen condition, and lay not the fault of it upon God; whilst few see, and still fewer lament, the fallen condition of the Church, but lay the fault of it upon God. They, and should measure the purposes of God by their own wickedness which, lost, and the blessing by their unbelief, which perpetuates the loss: for let faith be exercised, and it will be restored. ; – that, oOn the one hand, They disregarding or denying their own sin, and the sins of their fathers and forefathers to many generations, they should adopt a spiritual optimism, and contend that every thing is as God would have it, because it is as it is; – or that, on the other hand, instead of returning to the Lord with weeping at the desolate condition of His heritage (Joel ii. 17) for having so despised the pleasant land, they {p. 44} should studiously renounce, as belonging to a past and almost fabulous dispensation, every token by which the Church might be known to be the dwelling-place of the Living and True God.

61. Is it then Let us appeal to facts, and see if they will justify the idea that the universal Church, consisting of numerous independent bishoprics, needed not to be bound together by the hands of Apostles, – and that it was sufficient to commit the Church into the hands of the Bishops, to insure its unity?. It was not God's way of unity; and therefore, it is no marvel that in our further progress we should find that unity could not thus be maintained. To assert that the unity of the Church consists in its being under any one B^bishop⁵⁷ other than the Chief Shepherd, the Lord Jesus Christ, is one form of error, and its fruit is, as we all can see, bondage and slavery of spirit to man; – a hiding and eclipsing of God, so that no reference is made to Him as a living actor in His Church; – a setting aside of the head from the body and a separation of the body from the Head, making the body sufficient to itself, so that matters for decision are not referred to God in His Church, but to the Church itself. To assert that it the unity of the Church stands in an Invisible Head, Jesus in the Hheavens, to the exclusion of any visible unity on earth, is another form of error which has grown up in modern times, as a pretext to justify, and its fruit is of perpetual and illimitable schism in the body of Christ, so prurient in Protestantism. To assert the independence of each national cChurch, p. 123 tends indeed to correct the last error to a certain extent in the parts, and is the principle handle of all established Protestant Churches against Dissenter; but it leaves the evil unremedied in the as a whole, and is but independency on the large scale; and it would must necessarily

⁵⁷ There are no *italics* in Drummond's version.

be proved found to be such, whenever again an universal monarchy shall be established and none can say how soon that may be.

62. But this is not a question of mere Church government alone; nor is there such a thing as those words are commonly employed to designate in the Church of Christ. Church government is for the communication of blessings to the whole body, as one; not for controlling some⁵⁸ for the advantage of others. we have already shewn t The intimate connection which subsists between the Ministers of the Church and the ordinances for spiritual life has been already shown in a former Tract. It is true that these ordinances have been still administered – partly through the personal sin of the men who filled the offices, and partly from the defective condition into which the ordinances themselves have come. These ordinances have not indeed been administered by men ordained by Apostles, and on whom who had been called to their office by the word of prophecy had gone before, but by men ordained by those who had succeeded to exercised the function without filling the office of Apostles; in whom did vest, and by whom was dispensed, a blessing of grace has indeed been dispensed, but a blessing curtailed in a the measure proportioned to the curtailment of the office, and to the contraction of the Church in its principal members, and consequently in the whole economy of its existence. We may not deny It must not be doubted that a measure of the Holy Ghost has been given by the laying on of Bishops' hands; nor that grace has been bestowed in the Sacraments, administered by those whom they ordain; for that would be contrary to doubt the verity of the continued existence of the Church, as the Bbody {p. 45} of Christ, and would imply that the Church had failed altogether: – but it would be equally contrary to God's truth, and to the verity of the Church, to assert, that a bishop is God's ordinance for bestowing the Holy Ghost, according to His own perfect way revealed in His word, or that it is a matter of indifference, whether the medium be a Bishop, or an Apostle. For as we have What has been already said in respect of the pastoral, so we say is equally true of this function. An apostle is given of God, to rule over the Universal Church, to confer the Holy Ghost by the imposition p. 124 of hands, and to minister the Spirit in all His fulness to Bishops and to all others. A Bishop is not given of God to do any one of these things. A bishop is a Bishop⁵⁹ and not an Apostle: with He has his own ministry to fulfil however, and with he has a limited grace to confer, and power to confer it only within the confines of a limited jurisdiction.

63. It is true that, aAlthough apostles and prophets had have ceased, the Church was is still, and hath has ever been, complete in Hher Head in the Hheavens. He was is still the Apostle and Prophet to His people, and the Church was is still the Body His body, and capable at any time of receiving the ministrations of those offices in men, and of containing those manifested members in manifestation,; although she has not, as it she ought ever to have, been, visibly complete in those memberships on the earth. And therefore it hath It has therefore ever been possible that, as His wisdom might determine, and as the faith of His people might revive, that those ministries should again be put forth in men, Apostles and Prophets. He could provide, and He hath has provided, that His Church should never fail. But there hath has been no change of plan to effect this, – no secondary instrumentality for effecting accomplishing His purpose, because the first having had failed, and or been set aside as useless. The first instrumentality has indeed hath hitherto failed through the sin of His people, those who ought to have carried it out: and He hath has used what instruments he could for the time, until His people would recognize His ways to be alone good, and put faith in Him for them, so that He might again bring forth again His first ordained means for their blessing among a people who should have faith to receive them. But they have not been withdrawn, nor has their office been supplied, without miserable grievous loss. The full instrumentality, by which the Holy Ghost ministereth grace to the those who have been baptized, is not in operation, and therefore the full grace is not ministered; the gifts, by means whereof which it might be seen that the Lord God might dwells amongst men, have not been retained; and the abiding presence of God hath has been exchanged for a condition, wherein which His the glory of the God of Israel has hath seemed to be obscured – hath, and has, as it were is said

⁵⁸ There is a misprint in Drummond's version: "controllings ome".

⁵⁹ There are no *italics* in Drummond's version.

in the language of the Prophet, removed {p. 46} from off the holy resting-place, and hath has been faintly found to linger on the threshold (Ezekiel, x. 4.). In short, the ordinance expressly provided of by God for conveying life unto the Church, and the principal ordinances p. 125 for circulating it from member to member, have been stayed; the stream of life hath has flowed scantily, and – it has circulated feebly; the growth of the Church hath has been hindered, all things have retrograded; and God's purpose in the Church hath has rested in abeyance.

64. The Sacraments, therefore, (being now administered by men who received their commission through inferior means, and unto a people who, as a body, could not be receiving the full ministry of the Holy Ghost, seeing that (inasmuch as the ordained channel for that end was lacking), have ceased to be the living realities they were intended to be; the faith, which in its wane (Rev. ii. 4.) could not retain the principal ministries of the Church, was insufficient to apprehend the full blessing in the Sacraments. The disputes and controversies concerning Sacraments are the standing evidence of apostasy and unholiness. If the baptized had continued in the enjoyment of the inward grace, there could have been no room for disputation as to the outward means. If the life of Jesus were manifested in their mortal bodies, and the mighty powers of the world to come exercised, – if the Church were revealed in the face of all mankind as the true abode of the Lord Jesus Christ, by the Holy Ghost (Matt. xxviii. 20; John, xiv. 23.), and His real presence demonstrated by the changing of the faithful into His image from glory to glory (2 Cor. iii. 18.), – there would be no disputes whether initiatory ordinances were merely outward marks of Christian profession and an admission to outward privileges, or whether they impressed a spiritual and indelible character on the souls of the recipients; – whether grace be conferred in sacraments, or merely faith be assured. But when faith ceases to realize, and to educe in the life and conduct, that the all baptized men are dead with Christ, and through faith freed from sin, – ("dead unto sin, but alive unto God, through Jesus Christ our Lord"), – they men cease to bear witness to God that He is faithful to His ordinances; and their unholiness is the practical denial that baptism is any thing anything else than a mere passport for admission to the outward privileges of the Church. And When the glorious mystery of the true Sacramental presence of the Lord {p. 47} Jesus Christ in the Holy Communion, and of the true partaking of His most holy flesh and blood, has lost its spiritual p. 126 and genuine demonstration; (in a and when there is no people to be seen, consciously⁶⁰ to themselves and manifestly⁶¹ to others, dwelling in the Lord, and He also dwelling in them, through the Holy Ghost), they – men, conscious sensible of their loss, have sought, by means which must infallibly lead to deeper evils, – by pageantry presented, to the eye, or by ingenious arguments addressed to the understanding, – to set forth a truth, which can only be apprehended in the Spirit, by means which must infallibly lead to great evils, by pageantry presented to the eye, or by ingenious arguments addressed to the understanding. Scholastic subtlety has been tasked to invent sophistries, which, by denying the evidence of all the senses of a man, lead to universal scepticism; and the communion of the faithful has been made to give way to a pompous ceremonial, transacted, for the most part, by the Priest alone. Instead of being eaten at the time, the sacramental elements are elevated and borne about for adoration; and, to put it in the most favourable point of view, God is worshipped under the likeness of a creature thing, and the company of the baptized bow down thereto. And whilst in this act of bowing there is herein the semblance of worship, and of a more than ordinary pretension to pay homage unto Jesus Christ, His institution is disregarded, and the Cup, whereof which He said, "Drink ye all ALL of this it," is, in open defiance of His word commandment, withdrawn from the laity all except the officiating Priest.

65. True it is, It cannot be denied that multitudes of the race of man men have been regenerated unto God through the long course of ages which have intervened has rolled on. The long-suffering of God hath has been salvation, while He hath has seemed to be thus slack in performing His promise (2 Peter, iii. 9. 15. Pet. ii. 9, 15). Many have been the saints sons of God, the Confessors and Martyrs, the Fathers and Doctors of the Church, who glorified God, and were made blessings to His children: their labours have not failed, for "their works

⁶⁰ There are no *italics* in Drummond's version.

⁶¹ There are no *italics* in Drummond's version.

do follow them." (Rev. xiv. 13). But these were the few among the many; the holy body which existed at the beginning, the mass of those who believe, have not gone on as one to perfection. God hath been confessed in this man and in the other individuals, but in His Church His visible glory hath has been obscured.; aAnd thus, the conscious imperfection of the whole body has led to idolatry of individuals, and the undue exaltation either of living Saints, or of the departed saints. {p. 48}

From the same fatal source – from the apostasy first, and then from the unholiness, of the Church – have proceeded the other errors, in doctrine and p. 127 in life have proceeded, which grew up and attained their strength in the middle ages. The undue veneration paid to relics could never have obtained amongst a people, who knew themselves to be the living members of Christ: – nor would those, They who knew that they had "come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in Heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new Covenant" (Heb. xii. 22., 24.), – they who were consciously stood of standing in this dignity, and who knew themselves "now to be the sons of God" (1 John iii. 2), and "alive from the dead", would never have sought for the mediation of the dead on behalf of themselves, the living. : neither would tThe doctrine of purgatory would never have obtained among those, who knew that even now⁶² they were risen with Christ through faith of the operation of God (Col. ii. 12.), and who felt convinced within themselves "that the eyes of whose their understandings had been enlightened, that they might know what is the exceeding greatness of His power to us ward usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead." (Ephes. i. 18, – 20.), And in like manner, vows of celibacy, and forbidding the whole class of those in holy orders to marry, perhaps the most fruitful cause of any in the Papal system of wickedness and atheism, are but the demonstration, that, to the baptized, being impure, all things had become impure because Christians had become impure themselves; for to the pure all things are pure (Tit. i. 15); and an effort therefore did they make a self-willed striving in the flesh to escape from that conscious impurity, which, like all fleshly strivings, has only served to plunge the Clergy in still deeper defilement, for no (an unnatural effort which cannot be blessed), and every effort is unnatural which places holiness not in the use of lawful and natural things, but in the total abstinence altogether from them.; and which thereby casts blame on God and His the works and ways of God, and dishonour on His own holy ordinance, whereof which He has expressly declared in His written Wors Scripture saith, "Mmarriage is honourable in all, and the bed undefiled." (Heb. xiii. 4.).

66. As the life of God decayed in the body of the baptized, p. 128 purity of doctrine became more than ever of importance; and having lost the substance, they contended, and have never since ceased to contend, with acrimony for words and shadows. While Whilst the Apostles lived, their sentence was the standard of doctrine; and though even at that time heretics arose, yet were they speedily separated, and their opinions condemned, by the authority of the Church expressed through Apostles. The doctrine delivered by Apostles was the doctrine of the Church.; but when they⁶³ had departed, bishops {p. 49} could not [Q: no single bishop could] express the judgment of the Church against any novel doctrines introduced by heretics, save as that judgment was expressly derived its source, or obtained express its sanction, from the Church Uuniversal. Many a time in the history of the Church, Bbishops have introduced the heresy; and although every Bbishop is a Bbishop of the Oone Church Uuniversal, yet the exercise of his office is limited to his own diocese.; and all his brethren are his co-ordinates and equals in the Church Uuniversal, while each of whom in his own diocese is the ruler in the one doctrine and order of the Church in his own diocese, to the exclusion of any all other. No one has jurisdiction over another – no one can interfere out of his own see. To convene the Bbishops in provincial synods is also insufficient; for the Bbishops of whole provinces have been found involved in heresy. The only means medium,

⁶² There are no *italics* in Drummond's version.

⁶³ There are no *italics* in Drummond's version.

whereby which the Universal Church, since the times of the Apostles, could hope to pronounce judgment on disputed points, has been was a General Council; but the inadequacy of this her last resource, [Q: but this was also an insufficient, means which ..., corrected in Errata to: the inadequacy of this, the last resource remaining to her,] more strongly than any thing else, and this failing might have shown instructed incontrovertibly to the Church in some apprehension of her the greatness of the loss she had sustained. In For during the reigns of infidel Emperors it has been was found in ages past impracticable, in the nature of things, to gather all or a majority of Christian Bishops; and afterwards, when General Councils were assembled under the protection of rulers converted to Christianity, the fixing of the place of meeting has many times settled the question in dispute; the judgment of the major part of the Church, and the doctrine of the orthodox and Catholic, has have been overruled by the acts of a packed minority, artfully selected and surreptitiously assembled; so that and thus, on one occasion, as St. Jerome expresses himself it, "The whole world groaned, and wondered to at finding itself Arian." (Ingemuit totus orbis, et Arianum se esse miratur miratus est. Hieron. Adv. Luciferianos) [Q: ... se esse miratus. Hieron. ...] p. 129

67. How little the rule of bishops, or the superintendence of Patriarchs, tended to unity, was exemplified in the condition of the Church, when the Roman Emperor Constantine became a convert to Christianity. Africa in the hands of the Donatists; a large number of Bishops and their Churches in Egypt, and whole districts in Asia, professing the doctrines of Arius. — These desolating heresies were judgments from God, which vindicated the wisdom of His own ordained way of unity, even Apostles ruling His Universal Church, in respect the paths of faith and order. And In addition to these errors in doctrine, the low estate of morals, which, immediately on the conversion of the ruler in the State, rushed in extinguished and supplanted {p. 50} the ancient purity, and which hath has ever since continued to disgrace the name of Christianity, equally manifested the decay of spiritual life. Faith and morals having thus both become infected affected, and the true source of reformation and revival being wanting, the Bishops of the Church should have been induced to consider from whence they had fallen, and to return unto God with weeping and supplication, that He would restore unto them the ancient ordinances: ; but, instead whereof pursuing this conduct, they went forward into a further act of spiritual wickedness, with that reckless confidence in themselves, and with that determination to maintain that all things must needs of necessity be just as they were, wherein which the rulers of the Church, (as it would seems in judicial blindness,) have ever since persisted in all Established Churches., they went forward into a further act of spiritual wickedness, fearful Surely they saw not the fearfulness of the act in its spiritual aspect, nor the enormity of the sin they were committing; (though surely they thought not so, but, with nay, rather were they moved by a zeal for God and for His truth, howbeit, not according to knowledge (Rom. x. 2), and supposed that they were doing Him service;), and yet, nevertheless, by invoking the interference of a Christian Emperor, they admitted the exercise of civil authority within the precincts of the Church, and paved the way to that union of spiritual and temporal rule in the same hands, which has ever since produced so much evil to the spiritual interests of all the baptized people. This union is the forestalling of the Resurrection glory, and the anticipation of the heavenly kingdom, before the Father causes it to come. The Papacy, in representing a Priest upon a throne (Zech. p. 130 iv. 13) is but the more clear development of the same principle which is to be found in every Established Church in Christendom; it is the evil against which the Holy Spirit in Dissenters has ever testified; and it is against this which a large band of Ministers in the Church of Scotland are now confederating; and it is in order to remedy this evil in His Church that God is permitting the and of the Assyrian, the Infidel, to come upon it in the various forms of opposition which gather around it on every side. But his, being a large subject, must be reserved for a future Tract: in the meantime, let it not be inferred, from anything that is here said, that it has been at any time right, or is now right, to effect a disruption of the Church from the State.

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68. In the former Tracts upon the subject of the Church, her ecclesiastical standing has been solely kept in view; and But we have now come to the arrived at that period of her history

when she first invited the interference of the civil power into the internal administration of her affairs, by which a great change was worked in her whole constitution. From this time, not merely individuals only men, but national bodies, acknowledged the authority of the Church. Men come to her now, not only to receive grace to fulfil their duties as private citizens, but grace rightly to perform public duties also. ; and we must therefore point out more clearly [The true relations of Sovereign Princes and their all governments on the one hand, and [Q, Errata: and those] of to the Church on the other since that period, and the relation of the Church to the civil government, must be considered.

69. When God's peculiar the people, which God selected and called peculiarly His own, had, by repeated transgressions, provoked Him to depart from them; when He had been induced, in the indignation of His anger, to despise in the indignation of His anger the King and the Priest (Lam. ii. 6.), whom He would have respected; to make void the covenant which He had made with of David, wherein He had promised that his throne should prosper for ever ; when, instead of upholding the crown of his descendants, He ; to had profaned his crown by it and casting it to the ground (Ps.alm lxxxix. 38, – 39.); to make made Zion a wilderness, and p. 160 Jerusalem a desolation; to lay laid waste their holy and beautiful house temple, where their fathers had praised Him (Is. aiah, lxiv. 10, 11.); to rendered Israel outcast, and to given Judah to dispersion (Is. aiah, xi. 12.); He God called forth His servant Nebuchadnezzar, and gave all nations to serve him, and commanded Zedekiah, King of Judah, and all of the seed of Abraham who yet remained in the land of their inheritance, to bring their necks under the yoke of the King of Babylon, and to serve him {p. 51} and his people,; making submission to that King the test of obedience to Himself (Jer. emiah, xxvii.; xxxviii. 20, 21.). The rebellious and the self-willed would not submit to the King of Babylon, but attempted to flee away from his dominion, and they suffered loss in consequence. And uUnto this Nebuchadnezzar (Dan. ii.) God revealed Hhimself in a vision of the night; and when it had passed from him, and none of the magicians nor wise men of his kingdom were able to make it known, God revealed the same, and its interpretation, to Daniel, one of the seed of the captivity Jewish captives. And tThis was the substance of the dream, and of the interpretation thereof. Under the figure of an image, the head whereof which was of gold, his its breast and arms of silver, his its belly and thighs of brass, his its legs of iron, his its feet part of iron and part of clay, were set forth four successive eras of universal government over the sons of men people of God, and the last thereof these governments in two successive stages, of strength, and the other of division and weakness. And tThe dream was thus applied: explained to signify, that Nebuchadnezzar was a Kking of Kkings, for the God of Hheaven and of earth had given him a kingdom, and had made him ruler over all; and that after him his should arise three other kingdoms, the last whereof which should at first be strong as iron, and afterwards should be divided; – "Aand as the toes of the feet were part of iron and part of clay, so it should be partly strong and partly broken: Aand in the days of these Kkings," (set forth in the symbol of the vision by the toes of the image, separated in outward form, and mingled and divided in their composition), "shall the God of Hheaven set up a kingdom which shall never be destroyed: Aand the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

70. The world, and especially the people of God, being thus subjected, in the providence of God, to an universal dominion under p. 161 the fourth of the predicted kingdoms, the Roman Eempire, not in its last stage of division and weakness, but yet in all its first stage of iron strength and vigour, Jesus was born of the seed of David, according to the flesh; and of Him it was declared by the Aangel to the Blessed Virgin His mother, before He was conceived, "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." (Luke, i. 30, – 33.). But iIn the example, however, of His own most holy life, Jesus enjoined tribute, and paid it for Himself to the Roman Emperor, concerning whom, and the tribute {p. 52} due to him, He spake these words: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" (Mark, xii. 17.) and accordingly He disclaimed authority in the affairs of this world, saying, "Who made me a judge or a divider over you?" (Luke, xii. 14.). and, wWhen they would have taken Him by force and made Him a King, He departed and avoided

them (John, vi. 15.). And in like manner, when brought before the Roman Governor, He acknowledged his⁶⁴ authority, declaring, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." And, when Pilate had said unto Him, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and I have power to release thee?" the Lord answered, "Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin." (John, xviii. 36; xix. 11.) And the truth, which He our Lord thus conveyed by instruction, and sealed by His example, was again confirmed in the mouths of His Apostles; for, saith St. Paul, "There is no power but of God; the powers that be are ordained of God: —; for this cause pay ye tribute also, for they are God's ministers." (Rom. xiii. 1, 2. 6.) And again, St. Peter saith, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto Governors, as unto them that are sent by Him⁶⁵ for the punishment of evil-doers, and for the praise of them that do well." And again, "Fear God, and honour the King." (1 Peter. ii. 13, 14, 17.)

71. It is perfectly clear, therefore, that the kingdom, therefore, spoken of as that which the God of Heaven shall establish, is not yet advanced into the administration of the affairs of this world; The error p. 162 upon this point is that which, being maintained by the Bishops of Rome, and particularly by the Jesuits, has caused the great contention between them and the temporal Sovereigns in all ages of the Church. The Jesuits are maintaining the same doctrines now, in a journal published by them at Fribourg in Switzerland. In one of the numbers they charge the Protestants with falsifying the text, which says, "my kingdom is not of this world," by omitting the word "now;" which word, they say, is limited to the time that Jesus was on earth; but that since His resurrection His kingdom is of this world, and that all Kings ought to hold their crowns at the disposal of the see of Rome.⁶⁶

and while But whilst the baptized Church hath has now the first-fruits of that kingdom (Eph. i. 9) in the gift of the Holy Ghost, the powers of the world to come, and is now, as St. Peter saith says, "a royal priesthood, and holy nation" (1 Peter, ii. 9.); and while whilst, as St. John saith in the Revelations, "Jesus Christ, who is the Prince of the Kings of the earth, hath made us Kings and Priests unto God, and His Father" (Rev. i. 5, 6.); yet we must needs be subject for conscience sake unto the powers that be not merely because they command the sword, but for conscience sake, as to those appointed over us by God. The kingdom of God is yet within us (Luke, xvii. 21.); it hath has not yet come; we yet pray unto our Father daily, that it may come (Luke xvii. 21); it shall {p. 53} come "in the regeneration, when the Son of Man shall sit on the throne of His glory," and then shall the twelve Apostles, who were with Him on earth, "sit upon twelve thrones, judging the twelve tribes of Israel." (Mat. xix. 28.) And then At that time also shall come to pass the vision of St. John in the Apocalypse: — "I saw thrones, and they sat upon them, and judgment was given unto them." "This is the first resurrection; Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be Priests of God and of Christ, and shall reign with him a thousand years." (Rev. xx. 4. — 6.⁶⁷) We are yet in the This cannot take place so long as we are in our natural bodies body, we have not yet having received the our spiritual bodies; but we shall receive it spiritual bodies at His appearing and His kingdom; "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body." (Phil. iii. 21⁶⁸.) And in the meantime we must be content to be as our Master when He was on p. 163 earth, and to follow His example. He was born a king, yet He submitted Himself and paid tribute; and we, as baptized into Him, are born kings, yea, and, in a certain sense, the Church is the kingdom; that is to say, the form of the government,

⁶⁴ Spelled with a capital h in Drummond's version – an obvious mistake since „his“ here refers to a man, not to God.

⁶⁵ The difference in capitalisation seems remarkable: In the original, the governors are sent by the king, in Drummond's version by God.

⁶⁶ There is a paragraph in Drummond's version, but not in the original.

⁶⁷ It should be noted that verse 5 is not quoted, although Drummond's version might give us that impression.

⁶⁸ Phil. 3, 21 is correct.

and the [na]ture⁶⁹ of the rule, and the ministers of the same, are alike in both; and in the Church the rule of the kingdom is exercised, and the ministers of the Church are officers of the kingdom, and the names thereof are names of eternity; but the Church is the kingdom veiled and concealed in a mystery; it is the kingdom "in the Holy Ghost" (Rom. xiv. 17.), it is the kingdom in the mystery; the resurrection is not passed already, nor are the kingdoms of this world yet subverted, by the kingdom of Christ; but loyalty and allegiance are due to the powers that be, in all the matters of which pertain to this world's interests. And therefore it is that in the Church the king, when he approacheth the King, therefore, approaches to the font of baptism in the Church, he is baptized as all other men; when he approacheth to approaches the altar of God, he receiveth receives the Holy Communion at the hands of God's Priests as other men, not as a king and no difference is made towards him in respect of his kingly office and dignity; when he kneeleth kneels in the House of God, in the congregation of the people, he receiveth receives the blessing as all other men. But in the State it is just the reverse; the baptized, ministers priests and people, must all and equally obey the King; it maketh makes no difference whether the King be a Christian or not, baptized or unbaptized not; submission is as much due to the heathen Nero as to the Christian Constantine; for the king is God's ordinance in this world as the ordinance of God for earthly rule.; although the kingdom of this world is not the kingdom of Heaven, and whatever higher reward the faithful king, indeed, may shall receive hereafter, a higher reward for the due fulfilment of his duties, than one who held an inferior station in his kingdom; but it shall be in respect of his greater responsibility as a man, and his fulfilment of his duty as a Christian to his temporal and civil, and not in respect to his ecclesiastical duties, not as a minister of the Church. Nevertheless, to suppose {p. 54} that the throne is not the a symbol, and in a Christian land more than the symbol, for it is the sure pledge, of the abiding and eEternal Lordship of Jesus Christ, even as the altar of His Ppriesthood is the symbol of His Eternal Priesthood, - or that and in a community of baptized men, and acknowledging, as a community, the faith of Christ's Church, to deny that kingly rule and priestly authority have not correlative and reciprocal duties, is to do nothing less than to divide the Kingship from the Priesthood of Christ. Civil and dDomestic and civil relations are, in their origin, as much ordained of God, and as much channels of blessing, as ecclesiastical relations. The Kking and the Ffather are as necessary as the Aapostle and the Ppastor; Aand in a Christian land baptism seaeth seals them sacred, p. 164 and God halloweth hallows them by His Ppriesthood in at their very source. In the Church of the Lliving God are received and allowed the vows of man and woman affianced to each one another; and by the act of God's priesthood Priests are these their vows accepted, and the union of two spirits effected rendered indissoluble in heaven; and the two are for ever united, unless some grievous sin do them part. To the Church of God comes tThe Christian ruler; comes to the Church of God to make there are his vows of faithful charge of his people, and fulfilment of all his kingly duties, which vows are there registered; and from the hands of God's Ppriests he receives the anointing by which he is enabled to fulfil his duties, and so he reigneth reigns "by the Grace of God." But to the Church of God, to the sphere of the spiritual relations established in baptism, or flowing therefrom, is the authority of the Ppriest is confined to the Church of God – that is, to the sphere of the spiritual relations established in baptism, or flowing from the same; and in the rule of the a private family he may not interfere, much less in that of the family of the kingdom. And so also in the Church, the highest monarch is but only the receiver of the Ggrace of God – he imparts nothing: administration of rule, and dispensation of ministry therein in the Church, belong not to him; and if they are exercised directly, or indirectly, they are usurpation, and sin both in him and in the Priests who permit him.

72. The civil and ecclesiastical rulers have, therefore, have each their proper but distinct functions, and they may not interfere with each other. – The office of the Ppriesthood is to teach both kings and people the principles adapted to all their several duties, and to be channels for imparting to all and each the grace and blessing, without which they are not properly unfurnished for discharging the same. Those There are no sound politics which are

⁶⁹ This reading depends on guesswork.

not Christian politics; and the priesthood **Priests** are the ordained teachers of principles, for the guidance of both rulers and ruled. But their duty is strictly a spiritual duty. Their words are addressed to the faith and conscience; if their words are rejected, they ought not to appeal to civil courts – their authority is spiritual; and as **As citizens**, they must obey as all other citizens, and perform the same duties. The duty of kings and rulers is to govern {p. 55} their people by the statutes and ordinances of God, which, in faith of Him, not of man, they receive from the lips of the **Ppriests**; – **They should be** as chief amongst her the sons, to be the most obedient to the Church, from whose womb all the baptized **Christian men** are born unto God, and from whose breasts they are nourished; – and to **they should** guard and p. 165 shield her from every **outward** danger with filial care. Over the persons of all in their dominions they are to rule in righteousness; but dominion or jurisdiction in faith, – authority internal or external in the Church, – belongs not to them, and is an usurpation of the office of Christ, the true Melchizedeck, who alone is both King of kings, and Priest of the most High God. **The crime is identical which makes a Priest a temporal Sovereign, with that which gives to a temporal Sovereign jurisdiction, direct or indirect, in the affairs of the Church.**

73. The anointing and coronation of a Christian king by the hands of God's a **Ppriest** is a godly **order thing**. It imports not that the **Ppriest hath has temporal** jurisdiction temporal over the ruler; **but** it imports that none can fulfil their duties, save by God's blessing; nor can, **and that** that blessing **can only** be received except in His Church, and through His **the** ordinance there for **blessing: communicating the same.** and **Like** all other solemn acts in God's Church, it is no mockery; **but it is** an effectual means, whereby **which** He gives grace to the ruler, and constitutes the ruler **governor** and **the** governed to be one covenant people in the Holy Ghost. **But at least Above all,** it excludes the **idea** notion, that to the ruler belongs **can have any** spiritual jurisdiction over the Church, from whose **Mministers**, as the hand of the Lord, he receives his crown, and the blessing which he needs **to use his power aright**. It seals and sanctifies all the original responsibilities of both king and people to God, and to each other; – the duty of the king, to rule not for himself, but for the good of his people, – to shield the weak, to avenge the oppressed, to care for the distressed, to exercise his authority for the protection of all; and, above all, ever to bear in mind, that all power cometh from God: – **It seals** the duty of every man as a member of the body politic, to stand in his place, ruling or obeying as God may have set him, and to account himself the steward for the Lord of all committed to his care; – **it seals the responsibilities of** kings and rulers, and **of** their council, legislative, or deliberative, to rule, to counsel, and to frame and to execute laws, in the fear of God, and for the good of the commonwealth; **the responsibilities of** judges and magistrates, to execute justice and equity; **of** nobles and gentlemen, to hold themselves accountable to Him for the use they make of their rank, honour, and property; {p. 56} **of** merchants and manufacturers, and others of whatsoever profession, **of** husbands, and heads of families, to p. 166 provide things honest in the sight of all men; and again, **the responsibilities of** wives and children, servants, and all subjects, to reverence and obey their superiors, recognizing the authority of God in His names of King, and Lord, and Judge, and Father, and Master. **But** the solemn act of the renewing of the kingdom in the hand of the King, by his coronation in the Church, conveys with it **still** higher and more specific duties, and involves deeper responsibilities. It involves a covenant on the part of king and people, that they will protect and defend God's true Catholic Church; on the part of the **Kking**, that he will give **free course no obstruction** to the ministry of God's word, afford facilities for the instruction of all under his authority, and uphold, by his example and influence, God's authority in the Church; and on the part of both king and people, that they will receive the truths of God declared unto them through the Church, and that they will, as a nation, walk thereby: **It** involves an acknowledgment, that the Father hath committed all power into the hands of the Son, and that the ruler is His viceregent until He comes. **B: and,** above all, it brings both king and people into the condition of receiving the Holy Ghost, for the fulfilment of the law of Christ in government and in obedience. It **einsures, in short,** the presence and protection of God **Hhimself** in all their ways, and the abundance of every national blessing: but, it also **makes as sure the judgment of God upon every violation of this covenant; it e**insures the destruction of every moral tie which holds man together, the removal of every restraint upon **his passions the un-**

ruly wills and affections of sinful men, the corruption and dissolution of the whole state of society, if this covenant be broken, and Kings shall attempt to reign without, and wilfully refuse to receive the grace of God to fit them to perform their duties through His Church, in vain shall be all attempts to educate men in National Schools to become peaceful citizens; the this standing of a Christian nation, with all the blessings contained therein, is be lost by apostatizing therefrom apostasy, where no covenant is made with God in the coronation of its Sovereign.

74. Such as has been above described should have been the relative standing of the Church and of the State, when the head of the latter was converted, and Christianity became the established religion. If the baptized believers in Jesus Christ had then been p. 167 found at that period in the true standing of the Church, possessing all the ordinances for unity of doctrine and of rule, the Church should have stood, remained the teacher of king and people, whether they would hear, or whether they would forbear; the instructor of all men in all respective the relative duties of life, and the channel of grace to all for their fulfilment. Between the Ministers of the Church, filled with the {p. 57} Holy Ghost, and the believing rulers of a believing people, the question of the connection between Church and State would never have been treated as a question of expediency or rivalry, either by one party or by the other: – it the question would have been resolved into the simple point, whether God, whose presence in the Church the nation and government acknowledged, should, by her Ministers, instruct them in the motives, means, and objects, whereby they were to be guided in ruling for Him, or and living to Him. The true doctrine of the standing of the Church – (not an intellectual speculation, a matter of controversy and subject for a Tract, but a living reality addressed to dealing with the consciences of men) – would have preserved its Ministers from the grovelling misplaced ambition of usurping power in the State, and would have rendered it impossible and unnecessary, that the authority of the State should have been admitted in spiritual matters.

75. But when the Christian community contentedly suffered the Apostleship to die away, and had satisfied themselves that their⁷⁰ sin was God's according to the will of God; when the actual exercise of the power of delivery over to Satan, for the destruction of the flesh, was to be supplied by excommunication, and delivery over to the temporal power; and when the authority of apostolic decision was exchanged for that of Synods of Bishops, in whose numbers consisted their sole authority in this behalf; – these weapons, as we have seen, were unequal to the contest, where Bishop contended against Bishop, and Synod against Synod. If unity, or rather uniformity, the its outward expression of unity, were to be preserved, (and unity was yet considered an essential mark of the true Church), the only apparent means (God's ordinances having failed), the only apparent means of preservation were a resort to the civil power: – tThe immediate consequence of this was to make the civil power supreme arbiter in matters of faith; and the Emperor, seated in a Council of Bishops, became the spiritual as well as the temporal p. 168 head. The Bishops unconsciously bore testimony, and bear testimony to this day, that they require an ordinance higher than that in which they stand to settle differences among them; and accordingly those in the communion of Rome place themselves under the Patriarch of the West, whilst those in England place themselves under the Crown.

76. And The results prove that this is ever the true real state of the case, with whatsoever pretext the facts may be glozed over or colour may be given to it, is proved by the results. If the Emperor was were Arian, the Bishops, who were allowed to retain their seats sees, were Arian; if orthodox, orthodoxy was re-established. So, in modern times, if the King were Protestant, the Protestant Bishops were established, and the Romish dismissed: when the King was Romish, Romish Bishops were restored. When the Emperor became was Pagan, it is {p. 58} well known, that the Church was unaffected in its internal relations, whatever was the consequence to its however much her members may have suffered persecution, and her external dignity or and power diminished. At length, on In the decay of the imperial power,

⁷⁰ There are no *italics* in Drummond's version.

and the division of the empire into many states, the Bishop of Rome, being Priest of the chief city, and illustrious as the Bishop of that portion of the Catholic Church where unity, and orthodoxy, and good government had been longest, and most successfully, contended for, sought to effect that an unity, by again anticipating, though in an opposite form, the kingdom of Christ, and sitting by setting a Priest upon the throne.

77. Whatever were It is not possible in these days to assign the motives of those who first promoted which led to the appeal to the civil power; they might have been spiritual intolerance taking the form of zeal for God's truth; neither can it be determined whether it were spiritual ambition, or the wisdom of a master spirit perceiving what was necessary for the preservation of the Church, which led to or the advancement of the Bishop of Rome to supremacy; – whether it was spiritual intolerance, or zeal for God's truth in the former case, or spiritual ambition, or any better motive in the latter, – at least it is clear that the principle, that unity was a *sign* of the true Church, and therefore should be visible⁷¹, lay at the foundation of all their endeavours. Unity, however, they never could attain; and it never shall be attained, except through the manifested indwelling of God; the person of the Holy Ghost, for which end Apostles, Prophets, Evangelists, and Pastors (Apostles and Prophets being the root of the others) were given. Yet this striving for uniformity was at least an acknowledgement of what the Church should be; – the p. 169 homage which, although fallen from their spiritual standing, the baptized Christians yet paid to the truth which they should have realized and manifested. But while whilst the principle was admitted, instead of repenting of the past, as they should have done, and as we should now, and seek God's returning grace, they resorted to the means to which they resorted, (instead of repenting of the past and seeking God's returning grace), which made matters worse, and were themselves the very instruments of extending the corruption still further: for, first of all, the abandonment and voluntary abdication of they voluntarily abandoned and abdicated the true standing of a Church, and leaned upon the civil power until the empire was broken up from the consequences whereof they were only preserved by the breaking up of the Empire, the reed whereon they leaned; – and next secondly, the assuming by the Bishop of Rome assumed of the twofold prerogative of the Lord, – to be universal Bishop, and to be Prince of the Kkings of the earth, claiming and exercising and claimed and exercised the privilege of electing and deposing Eemperor and Kking, and of imposing tribute upon all nations. The former was no sooner claimed, than The claim of Universal Bishop was indeed repudiated and protested against by the whole Church, although by degrees acquiesced in; and the result of both these usurpations, and of the interference of the Civil Power in the affairs of the Church, has been [Q: And tThe result of both these usurpations, in the history of Christendom, has {p. 59} been ...] the continual struggle between the temporal power and the spiritual, in mutual aggression. The Emperor oOn the one hand, the Emperor proceeding from the right of convoking and presiding in Ecclesiastical Councils of the Church, to which the Rulers of the Church, for their own purposes, had themselves invited him, to claim the right of confirming the election of the Pope and other Patriarchs; Aand again, on the division of the empire into many kingdoms, their Kkings claiming the right of the investiture of Bishops, setting aside the election of the inferior clergy, and, though temporal rulers only, stretching forth their hands to bestow the symbols of spiritual offices in the Church. On the other hand, tThe clergy on the other hand claiming, and in great part effecting, their exemption from the Ccivil Ccourts, and from taxation or political control on the part of the State, and proceeding, in some cases, to depose Kings; Aand lastly, the Bishop of Rome, availing himself of these mutual aggressions and usurpations, to transferred the fruits thereof it to himself, to strengthen his political supremacy, and to establish his power over all the other Bishops of the Christian Church.: yet, He has not, however, been undisturbed in the enjoyment of his authority thus obtained by these means, for being compelled at one time he was compelled to yield in a contest between himself and to the Bishops of a national Church, as in the case of the Gallican Church, – and at another times to grant to the civil p. 170 power the right of nominating to ecclesiastical office, which conveys with it the assumption and of thus being the organ of the Holy Ghost.

⁷¹ The word "visible" appears in *italics* in Drummond's version.

78. Such has been the external outward aspect of the Church, flowing, by necessary consequence, from the rejection of the external ministries and visible memberships of the Body of Christ; and the internal condition, arising from the same causes, also we have has already been developed.⁷²

79. And to this very day the same evils, internal and external, have continued to work, and are working to this very day; – the spiritual life is all but extinct, and the baptized Christians resorting to all kinds of fleshly devices to disguise the truth from their own eyes, and to keep up the semblance of for expressing the decaying decayed reality. Thus Hence it is that, Spiritual rule in Doctrine and in Discipline, – a true ruling in the Holy Ghost – being unknown, there has been a seeking to secular means, for establishing both the one and the other. Thus Hence it is that the high and heavenly mystery of the Communion of the body and blood of Jesus Christ hath has been transmuted and debased into a {p. 60} mere visible and earthly thing. The purity, the virginity (Rev. xiv. 4.), of the followers of the Lamb, has been turned into an outward affectation thereof the same by forbidding to marry, and commanding to abstain from meats (1 Tim. iv. 3.) – the very signs which God has left on record in His Scriptures, in order that we may know our apostate condition when they appeared. The glorious reality of the Communion of Saints, has been changed into outward and superstitious acts of veneration to the images or relics of the departed. The exercise, by Apostles in the Holy Ghost, of Spiritual chastisement discipline, has been transferred into the notion of a purgatory, wherein which the redeemed Children, born of the Holy Ghost, are yet to be purged from sin. The mystery of the Church, the Kingdom, has been brought out into this age dispensation, before the resurrection – the regeneration of the world, – before the period of for the manifestation of the Sons of God and the heirs of the Kingdom. And Christians have done all this with the hollow consciousness that they are were not in reality that which they ought, and what they pretended to be; what they assume to be, and the inability to stand up in the fearless majesty of truth, demonstrated by the recourse had to persecutions and acts of monstrous cruelty and wickedness to which they have had recourse, and in which they have surpassed surpassing the deeds of any other class of men, have demonstrated too plainly their inability to stand up in the fearless majesty of truth. But yet through Nevertheless, amidst all these corruptions and forms of wickedness, hath the Roman Catholic Church has been a witness to God; a witness for the unity of the Church, in faith, in government, in worship; a witness, that there is a for the reality in the Sacraments, and that they are not mere forms. She preserved the very name of religion when threatened to be destroyed in through the period times of Pagan and Arian barbarism. She was the means of rolling back the tide of Ma- p. 171 -hometan invasion. She hath has been the faithful Defender of the Orthodox doctrine in many ages; and in all ages, of the true and Catholic doctrine of the Holy Trinity. Would that those It would have been well if they who separated from her had confined their opposition to those points wherein she had erred, and had not contended for and promulgated doctrines and principles, which have worked, and are working, deeper corruption and more surely undermining the Christian faith; which doctrines are leavening the whole mass of Christendom with an infidelity, which is most surely preparing the way for the exercise of the power of Antichrist, and which results immediately and directly from these principles, and not merely negatively from the revolution of feeling produced by the errors just described.

80. The prominent point of doctrine whereon which the schism took place between the Greek and Roman Churches, namely, the Procession of the Holy Ghost, is not a dispute about words, but, of the very vitals of Christianity. For the denial, that {p. 61} the Holy Ghost proceedeth not only from the Father, but from the Father and the Son, is a virtual denial, though not perhaps not apparent to those who take only a superficial view of such questions, denial that the Lord Jesus Christ is the Baptizer with the Holy Ghost: – it is a denial that the Church, which is the Temple of the Holy Ghost, is the body of Christ; and involves in it, that those, they who receive the Gift of the Holy Ghost for the work of the ministry, are not the ministers of Christ; and that those they who receive the Holy Ghost as baptized men, to all of whom

⁷² In Drummond's version there is no paragraph here.

the promise is made, are not witnesses to Him who is risen to the right hand of the Father. To the Son the signs, and wonders, and gifts of the Holy Ghost witness not to the Son, if so be that the Holy Ghost proceedeth not from the Father and the Son – if so be that the Holy Ghost be not the Spirit of the Son, the Spirit of Him who is the Truth.* [DRUMMOND'S NOTE: * The Greeks have ever denied, and do deny to this day, that their Church did at the Council of Florence, or at any of the prior assemblies where the matter was discussed, hold the opinions imputed to them by the Roman nuncios. No doubt their words were strained, and they were treated unfairly; but still it is hard to believe that their opposition to the introduction of the word *filioque* was solely owing to their respect for the integrity of the symbol to which it was to be added.] The error in doctrine, therefore, of the Greek Church affects the whole standing of the Church as a body, and of every baptized man as a member of Christ. And so it is by exact and just retribution that, as a body, and as one great division of the Christian Church, they are found this day, p. 172 in their internal condition, more devoid of spiritual life, of intelligent devotion, of vital religion, than any other body of Christians. And in their external relations, their ordinances for Ministry have less of the standing of the Church, and their ecclesiastical rulers are victims of greater oppression from the secular arm, than any other: –whether they be seen in Russia, their interests regulated and themselves governed tyrannized over by a political secular board; or whether they are beheld in Turkey and the East, the prey of the Ottoman, and kept in existence only because a serviceable engine for State purposes, and a convenient pledge for the political fidelity of their flocks.

81. The Protestants, on the other hand (we speak of them considered as a body, and as regards the tendency and present operations and influence of the principles generally admitted by them), object, indeed to the errors and corruptions, in doctrine and practice, which exist in the Church of Rome; but their opinions and conduct, carried into the opposite extreme, for the most part involve the denial (which by many is openly and boastfully avowed) of the essential, or even occasional, visibility of the Church; of the reality validity of God's ordinances therein the same; or of the Sacraments, as being any thing more than mere conventional {p. 62} symbols. For some years past these heresies have been more and more openly avowed, until they have come to be adopted by the whole of the Evangelical sect in the Church of England, and by all the Dissenters. and while Whilst in words they admit the Catholic doctrine of the procession of the Holy Ghost, as a Divine Person, from the Father and the Son, they carry out under a more subtle form the error of the Greek Church, counting the work of the Holy Ghost in the Church to be little more than the emanation of an influence from God; and, substituting a traditional doctrine, or a metaphysical or sentimental notion, in the place of the true doctrine of the incarnation and of the abiding existence of the God-Man, and His union with His Church; they have well nigh lost all faith, that He really liveth on the throne of His Father, and speaketh to us from Heaven by the Holy Ghost through the ministries of His Church.

82. The Protestant Reformers, even in the beginning, attained not to unity among themselves. They builded not one Church out of the apostasy, but added many sects to the Babylon which they found. They contented themselves with founding systems, and theological schools, like the philosophical schools of the ancients, of which the names Lutheran, Calvinist, &c., are an irrefragable proof, as those of Platonist, Epicurean, &c. They sought to build the Church on doctrines and creeds, instead of looking to God to build up His Temple on living men standing in His ordinances. The leading bodies of Protestants, in defending themselves against the political power of the Roman p. 173 Catholics, soon made alliances with the rulers of the State, each apart from the others, and each in order to establish their own system in their respective and limited spheres; and, as Holland, Switzerland, England, and Scotland. These have all manifested the same evils which exist in the Greek Communion, – that is, life almost extinct, and the Church of God trampled under foot, or only treated only as the handmaid of the State. while They have been the parents of numerous Ssects, which, springing up within themselves, and then separating separated from them, have given wild loose to the spirit of lawlessness and insubordination, and of rejection of all authority whether in the Church or in the State. And this has been done under “the form of godliness,” as was foretold should appear in THE LAST DAYS of the Church (2 Tim. iii. 1, &c.) The his-

tory of Protestantism has been an history, not of the one Church⁷³, but of many sects; not of one faith, one hope, one baptism (Eph. v.), but of many faiths, many hopes, many baptisms. They Protestants have not dwelt together as brethren, eating and drinking in one holy place; but they have separated from each other, biting and devouring one another. The Church was one in the beginning, and the members were bound together through the indwelling of the Holy Spirit, the Comforter; afterwards In subsequent ages it was bound together by a spirit of ambition and cruelty; but since the Reformation there has been no manifested oneness at all, but a mass of opposing sects, each contradicting {p. 63} the others, their only claim pretence to union being in the Scriptures, as the standard of Truth; while they prove But the fallacy of their claim, of this pretence is proved by each referring to the Scriptures in support of their peculiar, and, many times, contradictory, tenets; and upon examination it turns out that it is not the Scripture, but the man who interprets the Scripture, who is the authority; and many times the most dreadful public and private crimes have been justified upon the same plea..

83. From a very early period the careless and unsanctified deportment of multitudes professing the Reformed doctrines too plainly betrayed that they welcomed the Reformation, rather as an emancipation from the trammels placed by the Papal system upon the indulgence of their unrestrained wills, than as a true freedom of the spirit from the thralldom of Satan. The recourse now had to the sword, the interference of the Reformed Princes and Ecclesiastics in the internal broils of Germany, and the prominent features of the religious wars of France, – together with the personal characters of their leaders, their captains, and their armies, – clearly enough revealed how low had become their spiritual standing.: lastly, the undue importance which The perverted use of the right of private judgment insensibly, nay almost unavoidably, assumed among those who contended for right and truth against darkness and error, and who exercised that right without restraint, apart from the discipline of God's house or the voice of His Spirit, to humble, cleanse, and keep them, discloses to all who have eyes to see the deep-seated root of that spirit of Antichrist, which has been of late so rapidly, p. 174 and, to those who will observe, so palpably, developed in every department of life. It assumed insensibly, and almost unavoidably, an undue importance among those who contended for right and truth against darkness and error, and who exercised that right without restraint, and apart from the discipline of God's house, or the voice of His Spirit, to humble, cleanse, and keep them. For by this principle, as now interpreted, every individual is constituted a judge of himself, and a despiser of all judgment and authority in king and priests, magistrate and master, husband and parent – a censor⁷⁴ of all things around him and above him – his own sufficient guide, and keeper, and teacher., having a heart lifted up above He is really a ruler over God's Word, whilst professing subjection to it; of which he is the interpreter to himself, instead of being subject to it – for he interprets it, and makes it say whatever he sees fit; and dishonouring dishonours the Lord, the Head of the body, by despising every ordinance, save as it is the object of his idolatry whilst he makes some man of his own choosing an idol, before whose talent of some sort he bows down and worships. Nor, in the midst of the political and intellectual partisanship, into which the Reformed Churches have sunk, do the late revivals, real or supposed, from the time of Whitfield and Wesley, do not materially alter the picture in the midst of the political and intellectual partizanship into which the Reformed Churches have sunk; for. The very principle of Evangelical revival, as it is called, is not the restoration of the all baptized amen to the healthy exercise of all the proper functions of the Church of God, but the substitution for her of other agents, in her stead, and consequently to the setting aside of her altogether. The principle is to set up men not called of God, either individuals, or confederacies confederate; of to establish religious societies, to supplanting the Church in the exercise of her remaining the offices and gifts which still remain in her, by means devised of by men; of – such as missionaries, male, and even female, commissioned by Voluntary Associations; or of and the Bible, (which God hath has entrusted to the Church, and which should, by her authority and with her blessing,

⁷³ In Drummond's version "THE ONE CHURCH" is printed in CAPITALS.

⁷⁴ In Drummond's version the word is misspelt "censer".

be presented to all her children,) is circulated as a dead letter, like so much merchandise, and thus made The whole system is to make the Bible the instrument of denying, that Jesus Christ is come in the flesh, to whom its pages witness as that He is the only Saviour, and to inculcate that men can receive all spiritual blessings which are needful for their souls through the reading of this book alone. [Q: The very principle of evangelical revival is not the restoration of the baptized to the healthy exercise of all the proper functions of the Church of God, but the substitution of other agents for her – individual {p. 64} or confederate – men not called of God; religious societies supplanting the Church in the exercise of her remaining offices and gifts, by means devised of men; missionaries, male, and even female, commissioned by voluntary associations; the Bible, which God hath entrusted to the Church, and which should, by her authority and with her blessing, be presented to all her children, circulated as a dead letter, like merchandize, and thus made the instrument of denying, that Jesus Christ is come in the flesh, to whom its pages witness as the only Saviour.]

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84. And, now, If we reviewing the condition of Christians, regarding them as God regards them, as a whole, as a unity; if we forgetting all their divisions, and sects, and denominations, all equally, or nearly equally, remote from the one original frame and true constitution of the Church; and If we knowing but one characteristic, baptism, and look upon all the Bbaptized people as one by that sacrament, – we shall find in that one mass a twofold division the two most prominent of its main divisions of the strivings of the Holy Ghost, the Spirit of God, in the whole Church, for fulfilling that twofold to accomplish the work of God, and a twofold struggling of the mystery of iniquity to counteract it. The work is, as has been already shown, to communicate (the communicating of His Life of God, and the to dispenseing thereof the same in living witness), whereby God would perfect the body of His Christ: the struggling is to . We shall see also the twofold strugglings of the mystery of iniquity, in counteracting and perverting both of these, in order to prepare the Church and the world for the revelation of that the Wicked (the Lawless Oone, ὁ ἀνομος), the predicted Antichrist. For Roman Catholic and Protestant are not names of Two Churches,⁷⁵ but the expressions of what is in the body, whether good or evil.; sSo that there is no error and no truth in the one, which is not in the other, of these divisions, though the form of its manifestation may be very different, and though the characteristics or prominent points in each are opposed. Whatever are the p. 176 characteristics of Popery, they are found also amongst many Protestants; and whatever are the characteristics of Protestantism, they are found also amongst Roman Catholics. Superstition is a characteristic of Popery, but all Roman Catholics are not superstitious; and infidelity is a characteristic of Protestantism, but all Protestants are not devoid of faith. And what we shall say in reference to these two divisions, will be found to comprise all which need be said on the subject also of the third great division of the baptized, the Greek Communion. It is needless to consider the Greek Church apart from the others in these remarks, as all Greeks may be arranged also in one or other of these two divisions.

85. The Roman Catholic Church has aimed at the preservation of the Church's *unity*, in her forms, constitution, and doctrine. In her alone has there been seen a witness that the Church is one., the activity of the principle None but she has ever attempted such a witness; in her alone is it testified that unity is its an essential character of the Church, and she alone has made a continual, or the continued effort to preserve it; and her witness is the witness of the whole, that the Church is *one*.⁷⁶

Protestantism is the history of the {p. 65} Church's effort to maintain *the Life of God*, with which she was at first entrusted; and of it is the strugglings of a consciousness to the need of something beyond more than mere unity. Her The witness of Protestantism is the Church's witness to the *Life of God*.⁷⁷

⁷⁵ There are no *italics* in Drummond's version.

⁷⁶ In Drummond's version the words "the Church is one" appear in CAPITALS. There is no paragraph in the original.

⁷⁷ In Drummond's version the words "the Life of God" appear in CAPITALS.

86. And further, as the witness respectively borne by these two portions of the universal Church is of a different kind, so the sin, whereby which the witness of each fails to be true and perfect, is of a different character. The sin of the Church of Rome is, that, in seeking to preserve *Unity*, she has had little or no regard to the preservation of the Life of God⁷⁸ in the Church. She has preferred the means to the end, and, in order to effect an apparent unity, has substituted an outward uniformity; and this she has effected, in spite of innumerable divisions still existing within, not by the communication of one Life, one judgment, one heart, and one spirit, going forth to every part; but by anathemas and excommunications, by oppression and violence, by the sword and the faggot; and so it is she has produced a counterfeit of unity, – an *unity of death*.⁷⁹ Whilst the Protestant Church has sought to maintain *the Life*, by other means than those of God's appointment, for selfish and individual and selfish ends, and it may be said to the total setting aside of the Church of God; she the Protestant Church has maintained the Life, but to exercise p. 177 it in separateness and schism. Such is the history, in every land, of the High Church and Low Church parties.

87. The one is the purchase of Unity [Q: *Unity*] at the expense of Life; the other, the forfeiture of Life [Q: *Life*] an attempt at life through despising the Church, the Body of the Lord, without which the Life, under the name of spirituality, is but a dream of mysticism. The evils embodied in the Protestant system exist, because there is amongst the baptized people the endeavour to maintain Life independently of the Church, which is the instrument ordained ordinance of God for the attainment of that end. Those The evils in the Papal system exist, because there is the love of form with indifference to the Life. And thus the Papacy preferring the means before the end, and Protestantism seeking the end without the means, both fail of being true witnesses for God; – whilst both tend to bring about, increase, and to exhibit the fallen and ruined condition of the baptized whole.

88. The effects consequent in of the first of these evil principles upon the Universal Church are such as we have been already pointed out described: ignorance, and unholiness, and superstition, in the first place, working worked their baneful influence, until the Church was seen oppressed under the sensual, {p. 66} profane, and venal condition presented in the centuries preceding the Reformation; and then, from that long slumber under outward form, during which the Life was fast ebbing all the while, followed first, the bursting forth of independence first, and next then of the pervading spirit of schism, from that long previous slumber under outward form, during which the Life had been fast ebbing all the while. And when all these opposing, but equally fatal principles, have been together at work, – namely, light and ignorance, self-sufficiency and superstitious prostration, lawlessness and priestcraft, – the inevitable result is Infidelity, which is more nearly allied to superstition on the one hand, and religious enthusiasm on the other, than the prominent features of each would at first indicate.

89. While some of the Protestant bodies, avoiding the kingship of the Pope, have fallen into the priesthood of the King, avowedly submitting spiritual offices to his nomination, and suffering, without protest, the property of the Church to be seized by rapacious rulers as the price of obtaining their support; others have rejected the very notion of government in the Universal Church, and have sought to emancipate each little p. 178 knot and congregation from all connection with any other; and, under the mask of Christian liberty and the right of private judgment, have brought into States, as well as into Churches, the hatred of all rule and the rejection of all authority. Under the profession form of personal religion, and communion with the Head unseen, they rend without scruple His body, part His garments, and cast lots for His vesture; They set up the phantom of an invisible Church, and a mysterious mystical unity, which does not even profess, like that of the Roman Catholic, to stand in the ordinances of God.

Here also may be observed a confirmation of what was stated above, namely, that whilst one class of evils are denominated Protestant, and are more flagrant amongst that body, still, in a

⁷⁸ In Drummond's version the words "the Life of God" appear in *italics*.

⁷⁹ In Drummond's version the words "unity of death" do not appear in *italics*.

degree, they may be found in the Papacy; for in the Papal States, there is also interference by the crown with the nomination to spiritual offices, which the Pope is afraid to shake off, for fear of losing the revenues which in those states he receives from the kings. Moreover, in the Roman Church the mystics, who in France still exalt the *vie interieure*, and in Germany the *innere Leben*, irrespective of the sacraments of the Church, prevail as much as amongst the most visionary Protestants.

90. And tThe Protestant Governments, for the most part, derive deriving and defending their disregard of the holy ordinances of the Church, and defend their conduct in so doing, from the failure on the part of the Protestant Churches to vindicate and maintain them, these ordinances. The Clergy have abandoned their standing, and the Statesmen have used the Churches in their several dominions for their own purposes,; have interfered with unholy patronage, introducing and have nominated into places in the Church men who had nothing but friends or bare learning talents to recommend them; and at length, ignorant that the Church is one body, and not many, and hath has one doctrine and not many, they Governments are now exposing their subjects to be drawn aside by every wandering adventurer in the trade of preaching, the wickedest of all {p. 67} trades. And Thus the people thus, taught on all hands, taught by the examples of their superiors, and many times by the precepts of their instructors, that they are competent and entitled to form opinions on all matters of politics and religion, that the denial of such claims is tyranny and ignorance, and that the unbridled use of the tongue is their in- p. 179 -alienable birthright (Ps. xii. 4; James iii.), have cast off the fear of God, and are ready to overthrow every barrier which religion or constituted government can oppose to them, and to reduce into practice the theories ostentatiously set forth by the speculative, and the principles alas! which are unfortunately actuating all classes of the community throughout Christendom.

It will be supposed by some of those who read this expression that it is stated too absolutely and too largely: but it is not so; the proof and justification are to be found in works which are not only the soundest, but undertaken expressly to counteract the evil principles here complained of, and which are as fully admitted and deplored in those works themselves as they can be by any. Amongst periodical journals the *Quarterly Review* stands pre-eminent for the talents of those who write in it, and for the earnestness with which they oppose the destructive principles of the present day; yet in the number for March, 1843, we read (p. 502), in speaking of the interest taken by English and American writers on subjects apparently trifling, that it is "an indication of that natural, and, we will say, *laudable* anxiety with which all mankind are now watching every step of the great experimental contest between democratical and monarchical government." Alas! it is as much such an experiment as it would be to sail up the cataract of Niagara, and the result as little doubtful.

91. We Therefore again do we say, all classes of the community throughout Christendom; for it is not among Protestants only alone that these principles are in operation;. Aall classes of those in authority, whether in the Church or in the State, are courting the people; even those who are in private are the most attached to the principles of reverence, of authority, and of piety, which consecrate the make Kings and the Priests sacred to the feelings of in the heart of man, conceal their opinions from the sight of men, in deference to the public voice; and, adopting that the mean and petty wisdom of the present age, expediency, effectually assist to swell the note of that great lie of Satan which is now re-echoed from land to land throughout Christendom, that "the people are the source of legitimate power." And so it is, tThe favour of the people is sought, and the avowal of truth is restrained; and the thought that the Rruler is the ordinance of God, and, as such, sacred, departs from the p. 180 his own breast of the King, as it hath has departed from the breasts of his subjects; and the authority of the Church, in her its relation to the State, is no more to be the teacher of kings and people, but it is just limited to the degree of political influence which she may possess; and her ceremonies and services, on all Sstate occasions, are no longer looked to as conveying a special blessing, but are either disappearing, or only retained as part of an empty pageantry.

92. And so it is that, among Amongst the pretended improvements of the age, the payment

of Tithes to God's Altar mode which God instituted for the support of His Priests, and which was practised for above four hundred years before the Levitical priesthood existed, must be abolished. In some countries the Reformed Clergy have long been afraid to claim tithes as their right, and they have are fallen into desuetude; , the Reformed Clergy fearing to stand upon their right. In others they have been swept away by the lawless violence of revolution, {p. 68} and cannot be re-established. And now At length the last remaining remnant that has survived is demanded by the abolitionists, under the specious argument, that modern maxims of Political Economy demand the sacrifice, that tithes they are a partial tax, and injurious to agriculture. The fact, that this the argument hath has any truth in it foundation, is the standing evidence a proof of the Apostasy of Christendom from the faith of their Forefathers. If tThey are an unequal tax on land, it is only because St. Augustine's (*Praecidite ergo aliquid, et deputate aliquid fixum, vel ex annuis fructibus, vel ex quotidianis quaestibus vestris... Decimas vis? Decimas exime, quamquam parum sit. – Aug. Com. in Psalm. cxlvi. [short quarto version continues:] Quod cumque te pascit, ingenium Dei est; et inde Decimas expetit, unde vivis; de militiâ, de negotio, de artificio redde decimas.*) charge to the faithful to give tithe, not only of their annual produce, but of their daily gains, is no longer the principle nor the practice of Christians. *Praecidite ergo aliquid, et deputate aliquid fixum, vel ex annuis fructibus, vel ex quotidianis quaestibus vestris... Decimas vis? Decimas exime, quamquam parum sit.* (Aug. Com. in Psalm. cxlvi) When the piety of our forefathers, by collective and national acts, dedicated their Ttenths unto the Lord, the riches of the Roman Eempire had disappeared, commerce was almost unknown, and scarcely any it is not too much to say, that no other sources of wealth were in existence but the produce of the earth; and therefore, and because equitable laws, therefore, could not well apply to other descriptions of property,; and hence the letter of the statutes of all nations referred refers to nothing else but the produce of land. But now that, in reward of the former piety of the nations of Christendom, God hath increased their riches of every kind, beyond all example of earlier history, even where the letter of the law remains uncanceled, the spirit wherein tithes were dedicated is departed; and so, instead of p. 181 the faithful giving tithes of all that they possess, their posterity have restricted themselves to the mere obligation of the letter which the civil power enforces, and have, by their own act of withholding the tenth part of their other property, made the tithe from the land to seem to be an unequal impost. Meanwhile the national acknowledgment of God, expressed by every individual of the nation in paying to God, in His Church, that portion which He hath has undoubtedly reserved unto Himself in giving the Earth and its fruits unto the children of men, (for tithes are more ancient than the law of Moses, and have ever been the acknowledgment made by the faithful to God as the Giver of all), is exchanging being exchanged every where for scanty provisions, annually doled out from motives of expediency or bounty, not on the ground of by right; and the Priests [Q: Fruits, Errata: Priests] of God are becoming pensioners of the State. Tithes are more ancient than the law of Moses, and in all ages, and under every dispensation, Patriarchal, Jewish, and Christian, have been the acknowledgment made by the faithful to God as the Giver of all. In England the Clergy are most inadequately paid, and are greatly too few in number (see "Church of England Statistics," in the *Church and State Gazette*). The history of Europe is showing, and will yet more fearfully demonstrate, that for these things the judgment of God tarrieth not longer; as saith the prophet Malachi, tracing the sin from its origin, {p. 69} giving intimation of the only remedy, and predicting the proud answer of Christendom to the charges of the Lord: – "Even from the days of your Fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." (Mal. iii. 7, 8, 9).

93. The next step in this fearful descent is the principle, that the State shall consider and act towards all forms of religion on a footing of perfect equality, and either bestow on each sect a similar bounty in proportion to its numbers, or leave each to maintain its own Ministers. In either of both these cases the State ceases to recognise the Church of God,; but in the latter case it goes a step further than in the former, and ceases also to recognise either God or

religion. In the former case, the State ceases to be Christian, in any proper the proper sense of the word; in the latter, it proclaims a principle of Atheism, so far as the Govern- p. 182 - ment is concerned. These maxims have been often promulgated by English Dissenters, but now they are vindicated by the Government of France, and by Roman Catholic agitators in Ireland. God's truth is one; His salvation is one; and in the one Church of God alone are they to be found. They proceed from from God to man, and must be received by man, or rejected at his eternal peril.; – they Things concerning God can never can be matter of human choice, nor be decided by mere human majorities.; and, therefore, to place all classes of religionists on an equality equal terms, is a virtual denial of revelation on the part of the State; it is a betrayal of their trust wherever the Ministers of religion, who claim to be the Church of God, concur in it; it is a denial of their baptism in the Ppeople, to seek it. If the people are not kept conscious of their obligations –, if the Cclergy do not assert for Christ their place, as His appointed channels of all God's blessings, and as His Priests to bring the people up to God, they will but degrade themselves to a level with those self-elected pastors, those voluntary bishops, the birth of modern times, who neither have, nor profess to have, any Divine constitution or authority for their office.; they will act either as if the pastoral work and all ecclesiastical functions {p. 70} required no gift or authority of God, – no delegation from Christ; or as if they felt that their own standing were questionable, as the inheritors of that gift, authority, and delegation.

The schismatics are increasing in arrogance, and have just put forth an address containing the following passages: –

“That in proportion to their anxiety for the intellectual and moral improvement of the country, is their alarm on the consideration of the pending Education and Factories Bill, as the first of a series of attempts to usurp, on the part of the Church, a fearful and lordly domination, by blending new and unprecedented powers of controlling education with the regulation of factory children in factory districts, which will excite the aversion, rather than the gratitude, of parents, and which is manifestly inexpedient and unjust!”

And again –

“And still we are not satisfied, for we will never become so until we can compel the parish clergyman to read the burial service over unbaptized persons; nor until all duty on the importation of timber, to be employed in the erection of our places of worship, shall be taken off; p. 183 nor until the Universities of Oxford and Cambridge shall be thrown open to us, without test or enquiry into our religious principles; nor until we may teach and preach in the parish churchyards over the remains of our Dissenting brethren as we shall think best; nor until we shall have equal power with Churchmen in the education of the poor; nor until the hospitals, schools, prisons, and unions of the country, shall be also thrown open to us, so that we may have all classes within our grasp and under our control!”

If the heads of the Church of England, the Bishops as a body, come not forth for the protection of the people; if they suffer their flocks to be forcibly snatched from under their care, and stretch out no hand and lift up no voice to scare the spoiler back to his lair; if they rely on the support of the civil arm to preserve their emoluments and their rank, and fancy that these shall be preserved, when the flocks for whose sake alone they were surrounded with these honours are passed into the hands of others, sift will be the destruction that shall overtake them, that all men may learn and see that these outward things are for the attainment of an end, and that end being no longer aimed at, the instrumentality must be destroyed like a useless scaffolding.

94. It is true that some Governments have not avowedly acted on this the principle that all creeds are alike, and that the established Churches which are established by law have robbed it; but it has nevertheless insinuated itself into the policy, not only of every Protestant State, but also of every State containing a large proportion of Protestants.; and, even in the most strictly Roman Catholic Governments, the Rulers will be found prepared to avow, whenever they can do it with safety, that the favour to be paid conferred by a Government to on any class of religionists is to be proportioned to their numbers; and that the only ground

for recognizing a State Church is, that it is the Church of the majority. It is on this ground that the revolutionary Governments of France and Spain have decreed that the Roman Catholic religion is the creed of the majority of Frenchmen and Spaniards, and therefore to be counted the Established Church.

95. Thus are abandoned the only means remaining to Rulers, to enable them to fulfil their duties as God would have them, and to stem the evils which are rushing in on the nations of Europe; – for p. 184 righteous Ggovernment can not be administered in the power by the strength of the natural man, who is always foolish, tyrannical, and rebellious; and those Rulers, who do not seek to God for the grace of His Spirit, who forget the anointing they have received from the Holy One, will proceed to abuse the authority given them of God, and will become oppressors. And this hath ever been the source of oppression and misrule: – in Pagan times, lands has been because they rulers had have not the Anointing unction from the Holy One given them in the Church; – and after the establishment of Christianity, because they abode not in the grace which they professed to have received, yet without neither renouncing it wholly nor disregarding it; – Bbut now is the consummation of the sin of the Rulers of in Christendom are consummating their sin; that they are in their secret spirit disregarding and forgetting, or and even renouncing and despising it this grace, and the King of France has not been crowned at all. And hHence the convulsions and judgments which are overtaking their kingdoms; for the people, suffering from systems of Government which have not ensured their peace and happiness, (and people and rulers alike forgetting the source from whence the reformation of their grievances must come, even God), are rising up with impetuous violence to seek the remedies {p. 71} for themselves, and, led away by the vain speculations of reforming and revolutionizing men, are the ready instruments for involving all institutions in Church and State in one irremediable destruction; people blaming their rulers, yet, equally with them, forgetting the source from whence alone the reformation and removal of their grievances can come, even God..

96. The French Revolution of 1793 1798 was but a partial outbreak of that universal convulsion which is now preparing – the first shock of that Eearthquake, which will throw down every civil and ecclesiastical fabric: – Corruption in the Court and in the Church had destroyed the happiness and moral feelings, and infidelity had supplanted the principles, of the great mass of the people; and the people, oppressed and exasperated, at last burst through all restraint, and then every evil passion was let loose; wWickedness, cruelty, and bloodshed, a diabolical hatred of God and of Rreligion, and of all Ggovernment, and of decency and virtue, had their full sway; and unheard-of crimes were committed in the palace of the Kking, and detestable lewdness and outrageous sacrilege revelled even in the temples of God; Murder became the policy, and Atheism the religion, of a whole nation.

97. But that revolution rose up in the face of better principles p. 185 which were up to that time in existence, then still existing, the and which with mighty force it assailed and sought to overthrow, but which ultimately succeeded in staying stayed its violence, and which have produced for the present a temporary calm. But nNow, however, the revolution, of which the former was the type and omen prognostic, impends upon Christendom leavened throughout with the evil which produced it, and sweeps and carries away institutions, whose foundations are already sapped; and that infidelity, which flowed darkly and silently, in its course beneath, through the period of Papal corruptions, which gained strength and has burst forth into the light of day in Protestant apostasy, shall swell out into that third and last flood of Antichristian blasphemy, which shall carry away both Church and State, as visible ordinances publicly witnessing to God, and raise up in their room the ordinances of Hhell; mischief shall be framed by a law, and every insult against God, and against His Christ, shall be perpetrated, not by the tumultuous acts of infuriated mobs, but by legislative measures, with all the pomp and circumstance of Government, yet springing from the people, whose will shall be all-powerful; Tthe ties of society, formerly {p. 72} burst asunder by the violence of man's passions, shall now be loosed by the impiety of his wisdom; and, the bands of God being broken, none other shall bind men together; – every man's hand shall be against his brother (compare Haggai ii. 22, and Is. x. 26, with Judges vii. 22), and misrule shall be the law of the

world, until all shall be are gathered up under that Antichrist who hastens to be revealed (Micah, vii. 5.).

98. For we know from God's word, that, in the last days, self-love, covetousness, boasting boasters, pride, blasphemy, disobedience to kings and priests, unthankfulness, unholiness, the want of natural affection, truce-breaking betrayal of trusts, false accusation, incontinence, fierceness, disrelish of good, treason, rashness, high-mindedness, love of pleasure (2 Tim. iii. 2, 5.), cloaked indeed by all the forms of worship and godliness, but denying all power therein, shall not only have their votaries as they have ever have had, but shall reign triumphant over the minds of men, and assume the cloak of forms of worship and godliness, whilst there is no power of religion in them. In one word, lawlessness in speech, opinion, and conduct shall pervade and prevail, tossing men to and fro as the waves of the sea, until it shall put bring forth its concentrated energy in "that Wicked", the Lawless Oone (ο ανομοος), p. 186 who shall be revealed, "the Mman of Ssin," "who opposeth and exalteth himself above all that is called God, or that is worshipped; – whose coming is after the working of Satan, with all power, and signs, and lying wonders." (2 Thess. ii. 3, 4. 9.) And he must be manifested speedily; for, amidst the increasing tumults and confusion of all people in every country of Europe, in this distress of nations with perplexity, the time foretold in God's word rapidly approaches (Luke, xxi. 25.), when the Son of Man shall come in the clouds of heaven to judge the nations, and to set up that kingdom which shall never be destroyed. (Dan. vii. 13, 14.) And when He cometh, that lawless Wicked Oone stands already revealed; for it is written, that "the Lord shall consume him with the spirit of His mouth, and destroy him with the brightness of His coming."

99. And this is the fearful crisis in the history of man to which the world approaches; and this "is "the hour of temptation, which cometh upon all the world, to try them that dwell upon the earth." (Rev. iii. 10.), aAnd "as a snare it {p. 73} comes upon all them that dwell upon the face of the whole earth." (Luke, xxi. 35.). Oh let the warning enter now into the ears and hearts of all God's anointed; for except they hear it and believe, Unless the Kings and the Priests of Christendom, unless the Lord's anointed in the State and in the Church are thoroughly instructed in these things, nothing can hinder the Priests of God's Church from ranging themselves under the "false Prophet which rises out of the earth"⁸⁰ (Rev. xiii. 11.) – (and already in Scotland are the Clergy intelligently and wilfully contending that their authority is derived from beneath, from the people), – nor preserve the Kkings of Christendom from giving their kingdoms to the Bbeast which ascends out of the bottomless pit (Rev. xvii. 8.), and they no longer drive from their presence those counsellors who dare to proclaim that the people are the source of legitimate power: nothing but a full understanding of these things can preserve them from gathering together under him to make war with the Lamb: – and But that war shall ends in their destruction, as it is written, "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him" (Rev. xix, 19.); of which kings it is also written, "These shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of lords and King of kings." (Rev. xvii. 14.).

Political questions, therefore, have assumed an importance, p. 187 in this hour of the world's history, which they never possessed before; and at the same time are divested of all party feelings. It matters not at all by what political name the party is known which rules the State, Whig or Tory, Destructive or Conservative; the measures of the latter may be as fatal as those of the former, and will be assuredly more so the better they are framed and the more practical wisdom they display, if the principles which should guide them, and the end which they have in view, are misunderstood. Nay, it would not be difficult, if this were the place in which to give such details, to show that the court of Rome herself is one of the farthest advanced in the fearful descent upon which almost all have more or less entered. When the atmosphere is infected, all must suffer in a degree, however for a time the stoutest may resist; whilst none are so deeply in danger as those who think themselves the most free from it.

100. The apostasy and the approaching judgment; the visible corruptions and present ca-

⁸⁰ In Drummond's version the words „out of the earth“ are printed in *italics*.

lamities, of God's baptized people; the utter dissimilarity of those bodies called Churches, of any one of them apart, or of the whole of them together, whether in outward form, order, unity, and spiritual glory, or in inward holiness, purity, peace, blessedness, and goodness, to that body described under the same name of "the Church" in Holy Scripture; their consequent inability to fulfil God's purpose in them, or their duty to Him and His creatures; and their utter unpreparedness for the coming of the Lord; all these points we have now declared been shown in this and the preceding Tracts under the same title; and we cite as our witnesses the consciences of all to whom this testimony comes: – who have read them are appealed to for their truth. Happy should we be if they could be disproved. The scornful Infidel points the finger to the baptized; – Christians, and, referring to the Scriptures, he compares the record with the fact, the description of the Church there, with that which he sees before his eyes, and deduces his argument for rejecting revelation from the practical confutation apparently afforded by those who profess to believe it. The cold and sceptical religionists of the day, differing from the infidel only as one class of theorists on speculative philosophy or theology may differ from another, reduce Christianity merely to a system of ethics, and ascribe all which would convey any higher meaning to Oriental phraseology. And the great body of Christians, without p. 188 thinking of God's glory or God's purpose, or whether He hath any purpose at all, are pleasing themselves {p. 74} in their various modes of spiritual gratification. Some are making war on the obsolete corruptions of the middle ages; some are seeking for an union of Episcopal Churches, though they know not by what means, and leaving all others to the uncovenanted mercies of God; some are circulating Scriptures for all to understand as they can and interpret as they please; some think to amend the world by teaching it to read no matter what; some are wishing the destruction of all Established Churches; or seeking peace to their consciences merely by what they call the Gospel, with no higher views or and principles but little higher than their those of our Pagan forefathers: for if we will use religion only to quiet our fears, or to gratify imagination, as though God had no interest therein, nor design, which He is, slowly, to our apprehensions, but surely working, we in fact reduce it religion to a Christianized Paganism. And not only does the conscience of those who consider these matters the assent of conscience to the things we statements which have been made, but its also their apprehensions, defined and undefined; – its their fears of present evils which cannot be averted, and its their terrors because of what may remain behind: – these also are our witnesses; and the restless uneasiness of the world, with its Chartist and Exeter Hall meetings, the never-ending and never-satisfied inquiries wherefore these things are so, the universal clamour for reform and change and reform, and amendment, declare the same, in like manner testify to the truth. But reformation without God, the best constituted government which man's wisdom can devise for Church or State, without the Spirit of God, is illusory and vain, and, attempted without reference to Him, is wicked. Hence the futility and disappointment arising from Reform laws in England, Constitutions in France and Spain, Episcopacy in Prussia, and Secession in Scotland. Attempts to reform without the direction of the Spirit of God it is like the act of Saul seeking to familiar spirits, when God answered him no more by dreams, nor by Urim, nor by Prophets (1 Sam. xxviii. 6, 7⁸¹); or as Nebuchadnezzar, who, troubled in his spirit to know the dream of futurity, called for the magicians and astrologers of Babylon. But it is God alone "who revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him." (Dan. ii.); And, because ye are still it is the office of the Church to make known to His anointed, p. 189 Kings He hath now interpreted the signs of the times, and made known the hidden causes of these evils which oppress them, to interpret the signs of the times, to show – the fearful judgments which impend, – the fierce tyranny of that enemy of God and man, the old Serpent, who deceived man at the first, and who is now gathering up the deceived to involve them in one fell catastrophe; – and the near approach of Him who shall be revealed from Heaven with His mighty angels, recompensing "rest" to those who are waiting for Him, but shame and everlasting contempt "to those who know not God, and obey not the Gospel of our Lord Jesus Christ." (2 Thess. i. 7, 8.).

⁸¹ 2 Sam. 28, 6.7 is correct.

101. "But who may abide the day of His coming? and who shall stand when he appeareth? for He is like a refiner's fire, and like fuller's soap. And He shall sit {p. 75} as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Mal. iii. 2 – 4.) It is only a holy people who can abide before Him, walking "as children of light and children of the day" (1 Thess. v. 5). It is only a people filled with the Holy Ghost, the servants of God, whom He sealeth on their foreheads, before the four winds of heaven let loose the elements of destruction on the earth and on the sea (Rev. viii. 1 – 3⁸²). And that ministry of the Holy Ghost cannot be given, that sealing (Eph. i. 13) cannot be affixed, the Church cannot be perfected, except through those ordinances which God gave at the first for that end. But they shall be given; all the promises contained in His word of the restoration of His Zion (Isa. i. 26), in the hour of her greatest peril, shall be fulfilled; and that purpose shall be accomplished according to His own counsel, and by His own instrumentality, and by no man's devices. God will appear again in the mighty presence of His Spirit, and man shall say it is a delusion of Satan: again shall His gifts, given without repentance at the ascension of His Son, be manifested – namely, Apostles, (sent forth not of man, neither by man, by no Popes or Bishops), – Prophets, Evangelists, and Pastors, and Teachers, apostolically ordained by apostles; – these shall work the work of God in His Church, and minister to the edifying of the body, and the body shall be replenished with life; the dead bones shall be brought together, framed again in their wonted order, and shall stand up a mighty army (Ezek. xxxvii.), framed again in their wonted order, and shall stand up an army mighty, haply not in p. 190 numbers, but in the power of Him who is in the midst of them; and the followers of the Lamb, – the undefiled, in whose mouth shall be no guile, without fault before the throne of God, – shall stand with the Lamb on mount Zion, the manifested first-fruits firstfruits (Rev. xiv. 1 – 5.) unto God and the Lamb, before the rest of the harvest is gathered – the earnest of that glorious harvest, when the Son of Man shall send forth His angels, and shall gather His elect from the four winds, from one end of heaven to the other (Matt. xxiv. 31.). And tThis is your the calling, O ye of all baptized men; for God hath has not cast you us off; and this is your Hhope is this: – "His Spirit yet remains amongst us, according to the words of His the covenant when we came out of Egypt" (Hag. xi. ii. 5⁸³); and Jesus Christ, the Head of the Church, is still ready to put forth His ordinances for this very end, that the duties which He requires of His Mministers they may be enabled to fulfil the duties which He demands at their hands. {p. 76}

102. And therefore ye The Bishops, the Ffathers of the Church, ye are required called upon to present your their flocks unto Him, an holy people, who shall be able to abide the judgment, and be counted worthy to stand before the Son of Man; and you, ye Royal Potentates, and all Princes, unto you will God will be faithful, and save you and your people from the floods of ungodliness all princes and their people who, if ye on your part will recognisze your their allegiance to Him, and will seek unto strength from Him in His Church. And tThis salvation, however, is no earthly deliverance, nor restoration of earthly dignity or and power. The last notes of the knell of this world's Ddispensation are pealing; – the world passes is passing away, and the things of the world; the only hope is that which hath ever been ever the hope of the Church – namely, to be caught up to meet the Lord in the air, and so to be ever with Him, and saved from the snare of the temptation and the great tribulations which are coming upon the earth. But will ye hear? God knoweth; doubtless many will hear, and all may – and whosoever will, shall be surely sealed from the destruction, and kept, in the pavilion of God in the time of evil: but whosoever will not hear, who will not receive God's seal, how shall he escape the judgment written, that, "because they receive not the love of the truth that they may be saved, God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth but had pleasure in unrighteousness." (2 Thess. ii. 11, 12.)

Such is the condition of Christendom, and the means of deliverance; for of amendment there

⁸² Rev. 7, 1-3 is correct.

⁸³ Haggai 2, 5 is correct.

is none. But, so far as human eyes can see, there is not a possibility of these means being put forth. the laws and institutions of Christendom forbid the possibility of the ministry of the ancient ordinances in the Church, even if they were to appear immediately. the only ground of hope is in the purpose of God.

p. 211

It has been stated in the preceding Tracts under this title, that the condition of the Church is utterly hopeless (p. 7). The restoration of the ordinances which God gave at the beginning, has been pointed out as the only means of deliverance from the evils which oppress, surround, and menace her; but a consideration of the actual state of Christendom, both with respect to its civil as well as to its ecclesiastical laws, will show that there is no possibility of remedy in the present constitution of the kingdoms and the Churches. If this be so, then is the Christian Church, the whole body of the baptized, come into the position spiritually, in which were the Israelites of old, with the sea before them and the army of Pharaoh [*sic*] behind them; they are in the condition in which the Jews were, after they had been taken captive and carried into Babylon, and were commanded by God to serve its kings (Jer. xlii.); and as no power could save them from the former difficulty, but the special interference of God on their behalf, and as no deliverance could be effected for them in the latter case until the King himself had given the commandment to let the captives go free, so it is now our wisdom to “stand still and see the salvation of God;” to rest p. 211 quiet and let the Lord our God work deliverance for us – for assuredly it shall not come by any human arm, nor any human wisdom, but God alone shall be shown to be the Saviour of His people, as He has ever been in every time of need.

In what, then, does our present duty consist? First, in ceasing to aggravate our guilt and our misery by making war upon each other, by vain endeavours to increase the numbers of one sect at the expense of another; reviling and finding fault with all the sections of the common dismembered body, save the one to which birth, taste, or fancy has attached us. Secondly, in promulgating all over Christendom the Gospel of the kingdom, the good news that the Lord is at hand to establish His kingdom, now that the downfall of all monarchies is ensured by the principle on which alone they are based having been sapped and undermined.

In all times individuals have known and applied as rules, for their own personal guidance, the passages of Scripture which speak of the deliverance of the Jews out of Egypt and Babylon, and as pertaining to the salvation of Christians from corresponding spiritual oppressions in this dispensation; but they have used these examples in an uncatholic and selfish spirit for their private ends, instead of seeing that no prophecy of Scripture is of private interpretation (2 Pet. i. 20); that the deliverance is of the body of Christ as one, and not of detached members of the same. All baptized men throughout Christendom have need to have this common hope revived: a hope, which in no way affects their social and ecclesiastical duties; which can as well animate the breast of a Romanist as of a Protestant; of the member of an established Church or of a dissenting congregation. For it shall not be realized to one, without the other participating: there is an election, a remnant known only to God in every section of the baptized; a seed of the kingdom for whom the kingdom is prepared, begotten through the instrumentality of such ordinances as have still survived through the ruins and darkness of many generations.

For one sect to say to all the rest of Christendom, “I only am the Church,” is to say “I only am the body of Christ, I only shall be caught up to meet the Lord in the air, I only shall no[t] p. 213 see death.” It is to say, “Lo, here is Christ.” But the injunction is to go not after such; for as the lightning shineth from one part of the heavens unto the other, so shall the coming of the Son of Man be (Matt. xxiv. 23, 27). The first act which takes place is not the translation of the living, but the resurrection of the dead: the dead in Christ shall rise first (1 Thess. iv. 16), afterward we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. Not a village, not a church-yard in Christendom, but contains some of the saints who sleep in Jesus – Greek, Romish, or Protestant – these shall doubtless appear to those who are now in the same spots looking for the coming of the Lord,

and so shall His approach be simultaneously announced over the whole of Immanuel's land. But He comes only to those who look for Him, and who long for His appearing; and hence arises the urgent necessity for it to be announced to all. To do this is the privilege of all who believe it; the duty of the preachers; and he who does not do this gathers not with Christ.

Unless the gift of prophecy were restored to the Church, it must ever be impossible to interpret rightly the many passages of the Scriptures, both in the Old and New Testaments, particularly in the former, which relate expressly to this, the concluding, and, therefore, the most important period of the Church's history; and therefore darkness, doubt, and perplexity, is the just and natural punishment upon Christians for having first lost, and now being content to be without, that ministry which God gave the Church, to bring continued light for her guidance. Without idly attempting to speculate upon future events, which would probably only end in disappointment, it may, however, be permitted to suggest two contingencies, according to either of which, events must arrange themselves differently. The one is the case of a restoration of the ancient ordinances, and the consequent re-organization of, at least, a certain number of Churches throughout Christendom in unity, before the period of the translation of the saints; the other is the case of there being no such re-organization, and only a witness for the same in word to be proclaimed. There are not [p. 214](#) wanting many passages of Scripture which appear to justify either view, and therefore it becomes us to be the less dogmatical and positive upon either, whilst it is shown the absolute necessity for the restoration of the prophetic gift also to harmonize the apparent discrepancies. Under the first supposition, the delivering up of the baptized kings and priests to such another revolution as that which before came only upon France, the eldest son, the firstborn of the Church, would seem to be unavoidable, for in no other way could the elect be delivered from the thralldom of the bonds, civil and ecclesiastical, in which they have bound themselves: so that God's mercy and love towards His Church, towards the bride of His Son, would impel Him to give up everything to destruction that impedes her preparation; and it would be righteous to give up the kings who refuse to hold their crowns of Him, but say they hold them of the people; and still more to give up the Priests who shall, like the Clergy of Scotland, and even some among the Papists, look to the people as the source of ecclesiastical appointments. In the second contingency, so soon as the Gospel of the kingdom shall be preached, so soon as the hope of Christ's coming shall be revived (Mat. xxiv. 14), yea, and before the cry shall have resounded throughout the cities of Israel, the established Churches of Christendom, shall the end come.

In both the above cases there is a work to be done partially before, and more completely after, the translation – that is, partly, imperfectly, and inadequately in our bodies of humiliation (2 Cor. v. 1, 4), and partly, perfectly, and finally, in our glorious and spiritual bodies. The kingdom of Christ is the rule of Christ carried on by Himself, assisted by His people, subordinated to Him in various degrees and offices. Had the Church remained in the form in which He designed her to subsist, she would not only have presented the model of that government, but she would have been a school in which should have been trained the officers for the army of the Lord, and the judges over the people. But this form has been lost, and the school has been broken up; the perfect model is not known, or else locked up in symbols and emblems, of which the Church has lost the key, by losing the office of prophet, and none are trained to be [p. 215](#) Kings and Priests to God and the Lamb over the nations; and as men must be so trained and so taught before they enter upon the fulfilment of those duties, if that work of teaching has not been done before their death, it must be performed after their resurrection.

Besides the translation of the living, which takes place at a period subsequent to the resurrection of the saints who sleep in Jesus, to meet Him in the air, and thenceforward ever to abide with Him, it is declared that He shall come back to Mount Olivet in like Manner as He went away (Acts i. 11; Zach. xiv. 4), and there shall His feet stand. Now, there must be an interval of time, of greater or less duration, between the moment when the translation takes place, when He is in the air, and the time when He touches the Mount of Olives. There is a similar and analogous interval between the time of the Lord's resurrection and His ascension, which was of forty days' duration; and the greater part of this time was employed, as we

know, in teaching the Apostles the things pertaining to the kingdom of God (Acts i. 3). These Apostles had been with Him during the whole three years and a half of His ministry on earth, and had had daily conversation with Him; and yet it was necessary to give them this additional instruction before they were qualified to enter upon the work of introducing a new dispensation, preparatory to the establishing of that kingdom which is not yet brought forth. It will surely then require an analogous time to instruct the risen saints who are to be the instruments of introducing the dispensation to come, in the duties which are required of them; for, be it remembered, that if the ordinances were to be now restored, and Apostles and Prophets raised up, the object is not to bring in the expected new dispensation, but merely to close the present old one: the new dispensation is to be introduced by men in glorified bodies, with the Lord at the head of them; and amongst this glorious company of fellow-labourers with Him, shall be ranged the faithful martyrs and confessors, and fathers of the Church, who served God in their generation, and according to the duties of their respective days, and according to their respective measures of light: here shall be found the Cyprians and Polycarps, the Augustines, the **p. 216** Loyolas, the Luthers and Calvins, the Mores and Poles, the Riddleys, the Whitfields, the Wesleys, and the Topladys – the revilers and the reviled, the persecutors and the persecuted, their mutual hates forgotten, their sins pardoned, and their merits only remembered in order to be rewarded. All who have died in the faith shall be there, a countless multitude which no man can number, but each requiring, according to his attainments and proficiency in the school of Christ, to be arranged in his right place, be it as a captain of a thousand, or of a hundred, or of a ten, or amongst the common soldiers. No earthly monarchy has ever shown forth so great a variety of officers and attendants as shall be found surrounding the court of the King of kings, typified by those who surround the throne of Solomon, all of whom must be instructed in their several duties before the King is seen upon His throne by Jew and Pagan (Ps. iv.), and by the faithless baptized who have hardened their hearts, quenched His Spirit, and for whom, specially and first, the bottomless pit of hell is prepared.

The restoration or establishment of the form of Christ's government, is the setting up of the kingdom. The sovereignty of the Queen of England is exercised by there being in all the Courts of Law in the metropolis, and in all chief towns, officers who preside over them in her name, and transact for her, by her authority, as if she were personally present, the business peculiar to each. In like manner the sovereignty of Christ is established, whenever men are so organized that He can speak to them all through some officer whom He has appointed for that end, and they rejoice in obeying His will so conveyed. Thus, there is some faint semblance of the kingdom in the Church of Rome, and a fainter still in the Church of England, because there are Priests appointed by Him in every diocese and parish, by whom He can communicate a part, though not all of His mind, and because the people do, more or less, submit themselves to Him in the spiritual pastors and masters over them. But in the Church of Scotland, and amongst Dissenters, there is not a vestige of the kingdom, none speaking with authority, and none liking to be so spoken to. Thus, whilst the Papacy is, from her being the best contented with her condi- **p. 217** -tion, the least likely to rejoice in the setting up of the purer form of the kingdom which would be consequent upon the restoration of the ancient ordinances, there is in the spirits of her children a capacity to enter in; but amongst ultra-Protestants, such as the Calvinistic and lawless Evangelical sects, there is a total incapacity for them to enter into the kingdom until they become as little children (Mat. xviii.)

In the above-mentioned suppositions, and indeed in every case at the present moment, the ministry to be fulfilled is similar in this dispensation to that of John the Baptist in the old. He brought in nothing new: he merely reminded men of that which they knew already, but which had been forgotten: and he was put to death and suffered martyrdom for no great theological dogma, but for his witness to a plain case of ordinary morality. By this he prepared the way of the Lord. He told to each class that which was their peculiar duty, and bid them all be on the look-out for some one who was to come after him. He is described by our Lord as the greatest of all who had appeared up to that time, yet there was nothing to strike the senses of men; and our Lord seems to have taken no notice of him; worked no miracle to help him; used no exertion to deliver him; showed him no special mark of His favour.

At the beginning of the dispensation, the Apostles, at the day of Pentecost, were the sole channels for communicating the Holy Ghost. From them, or rather through and by them, was He given to all so soon as they believed and were baptized, in several measures and distributions, according to the office each had to fulfil in the economy of the Christian Church. All Christians were their spiritual children (1 Cor. iv. 15), all the knowledge of truth in doctrine, in discipline, or in the Scriptures, which any one possessed, had been obtained direct from the Apostles: all offices, gifts, and instruction, had emanated from them alone.

Such could not be the case with any who should discharge the same ministry at the end of the dispensation. It has been shown already (p. 90), that it is the Church which is apostolic, and not twelve men; it is the Church which is the container of the truth, not any one ordinance; it is in proportion **p. 218** as the body is altogether in a healthy condition, that each limb and ministry in the same is strong and healthy also. The head ordinance might, and, indeed, must be the mouth to pronounce the final decision of that which is in the whole, but the head can no more say to the feet, than the feet to the head, "I have no need of thee." A new revelation was to be made of the Divine mind, purpose, and Person at the beginning, but no such thing is to be made at the end of a dispensation; there can be no new doctrine, no new method of government, no new ordinances for teaching and guiding men. All that is required is, that the Church should be the Church; that it should not be a lie to its name; that it should not be one thing in the Scriptures and another thing in fact; one thing in description and another in reality; that it should be in verity and indeed, that which it calls itself.

From the introduction of the power of the Empire into the internal arrangements of the Church, there grew up not only brutal force to carry into effect the commands of ecclesiastical rulers, but a nomenclature taken from civil concerns, entirely inapplicable to the constitution of the body of Christ. This erroneous nomenclature and phraseology is destructive of the truth in the minds both of the rulers and the people. The words which are used as applicable to the guides and heads of the Church, whilst necessarily employed to describe their duties, do cause an association of ideas with things wholly heterogeneous. The rule of Bishops has been exactly like the rule of Colonels of regiments in the army; consequently all men who feel rightly that such rule ought not to be in the Church of Christ, associate such exercise of it with the word, and in rejecting the word, which in their minds is associated only with wrong rule, reject the right also. This was the grand fault of the Reformation, and is the prevailing fault of Protestantism, more or less, everywhere. Thus does the word "rule" stimulate Bishops to use improper rule, and the people to refuse to submit to proper rule; and it requires much discrimination and care to instill into the minds of men correct views on this matter. The people contrast the rule of the Church with the rule in civil society, and say distinctly, that the one shall not be like the other.

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Another error consequent upon this is the use of the word first and last, high and low, in reference to the hierarchy; and the universal notion is, that a Bishop, Priest, and Deacon have the same relative places to each other, and to the Church, that an Earl, Viscount, and Baron have to each other, and to the commonalty: consequently, in minds so constituted the notion of Apostles would be, that they were a sort of ecclesiastical Dukes or Princes. This has arisen, not only from the introduction of the civil power into the affairs of the Church, but also from ecclesiastical persons having civil rank and dignity in virtue of their ecclesiastical offices; and it has been therefore impossible to keep the distinction separate between what is due to the noble and what is due to the priest. Hence men have lost sight of the fact that all are equal before God, and no one more precious than another, and that the most important point to consider in regard to the Church is not the individuals of which it is composed, but Him for whose dwelling, abiding, and manifestation it has been constituted. The gifts and manifestations of the presence of the Holy Ghost coming to us through this or the other individual, is not for the benefit of that individual, but for the manifestation of God, and for the benefit of the *other* members of the body. A Prophet, or a Bishop, is a man through whom the Lord Jesus Christ puts forth a certain energy for the benefit of His whole body; and men do misuse the blessing if they look at the Prophet or Bishop differently, on that account, from

any other member of the body of Christ. They are not favourites, because called to discharge such offices; but the body is favoured by having such offices discharged towards it.

The word most often used with respect to the Apostolic office is *διακονος*, and words kindred to it. The pre-eminence, therefore, of one above another in the Christian Church is exactly the reverse of that pre-eminence which prevails in the world. In the Church it is pre-eminence of serving others, of waiting upon others, of assisting others. In the world it is pre-eminence of being served by others – of being waited upon, of being assisted. So long as the world is in its present form, so long is it impossible for the Christian Church to subsist in it without the ministers of the Church being exposed to, and [p. 220](#) treated with contempt and scorn exactly in proportion as they are such ministers, and perform their duty in such way as the Lord has appointed, and are therefore unlike such as are found in secular life. It is not in man to refuse deference to temporal rank, wealth, talents, and all the things which confer on men power over their fellows, and to give it to a poor, illiterate, weak creature, however he may be filled with spiritual life, and all the manifestations of it.

The hierarchy of the Christian Church, therefore, is just the opposite of the hierarchy of an established Church; and so beautifully, mercifully, and lovingly is it arranged in this way, that that which is, even spiritually considered, first in one sense is lowest in another. For example, it has been shown that each bishopric is complete within itself, the Bishop sole representative of the Great Bishop and Shepherd of our souls; that it is his part to lead up all committed to him, clergy and people, unto the perfection of the stature of Christ, seeing that they come behind in no gift, but are filled with all the manifested presence of Almighty God, in prophetic utterance, in miraculous healings, when the devil attacks any with sickness; in casting out of evil spirits who insinuate themselves into the spirits of any; in interpretations of revelations given by others, he ruling over, discerning, and judging all, both natural and supernatural, flesh and spirit, &c., &c. But all these things does the Bishop do, and preside over only within the jurisdiction of his own diocese exclusively; and out of that he has no power, discernment, rule, or authority. On the other hand, the ministers of the universal Church (called sometimes also in the New Testament, Apostles, although not to be confounded with the twelve), going from diocese to diocese, binding together the different independent flocks into one harmonious whole, whilst the range of their ministry is larger, and so far may be called superior, yet is it inferior in degree and kind, for they never can bring up any body of people to that full measure of spiritual grace and perfection which a Bishop can, nor are they ever, as the Bishops are, representatives of the Lord Jesus Christ.

The Christians in Germany are much farther advanced in the theory of the practical working of the early Christian Church [p. 221](#) than those in this country, so far as has yet appeared. Rothe, in his *Anfänge der Christlichen Kirche*, speaking (p. 302) of the various duties of the Apostles, says that “the institution of Apostolical delegates (that is, those who above are called ministers of the universal Church by way of contradistinction to Bishops, whose ministry is limited to their own particular Church), was a necessary organ, which the College of Apostles added to itself for the sake of assisting the active carrying out of its supreme direction of the total Christian Churches. As soon as the sphere of Christianity became in some degree enlarged, it became impossible for the Apostles to exercise their direction and superintendence immediately and personally over all ... especially for those who, like Peter and Paul, had many churches to care for. Such Apostles were obliged to exercise only mediately the guidance of those Churches which were peculiarly attached to them, and that, by the organ of discerning and proved men taken from the closest limits of their Christian communion, whom they dispatched to act in their names, and clothed with their authority, throughout a fixed department of Christian Churches. Such men we shortly call Apostolic delegates. They were not placed for ever over a fixed territory, greater or less, of Christian Churches, but only for a period, in order that, after they had met the most pressing exigencies (such, for example, as occurred on the planting and first arrangement of new congregations), they might be transplanted to some other place, where, in the meantime, the interference of the Apostolical plenary power had become more called for ... Many such men are to be read of in the New Testament ... Many, erroneously supposed to have been Bishops, but who, al-

though they exercised an authority more extended than, yet somewhat similar to, that of Bishops in subsequent ages, had a much more exclusive jurisdiction than any Presbyter Bishops in the primitive Church. Such were Timothy, Titus, Silvanus, Marcus, Clemens, Epaphras, perhaps also Epaphroditus. They had a peculiar calling to which, in later times, no fit parallel can be found, and were often called by the ancient writers, as Theodoret, Apostles, because the representatives of Apostles.”

No good would accrue to the Church by there being men in [p. 222](#) Christendom called Apostles, unless they could exercise that ministry. The Apostles of old necessarily at the beginning of their labours sustained all offices. Their first office was to teach; then to baptize those who had heard and believed; Then to constitute into Churches by ordaining some to be Elders or Bishops, as the case might be; and then to confirm all, Priests and Laity, by giving the Holy Ghost. Properly and strictly speaking, this last act only, or at most the two last, are Apostolic. The first is the act of the Preacher or Evangelist: the second, as Paul observes (1 Cor. i. 17), certainly not that of an Apostle, but of some inferior Minister; the third we read of being performed by Titus and Timothy (1 Tim. iii. 14) as Apostolic delegates, and only until an Apostle should come to confirm what had been done; but we never read of gifts of the Holy Ghost being given save by the imposition of the hands of the Apostles themselves. In like manner in these days, when all Christendom is baptized, and when there is a sufficient ministry in the Church, Apostles cannot be needed for that end. The office now to be performed is that of the Preacher of the kingdom, which again is not peculiarly the office of the Apostles; and until the Church Catholic, the Church throughout Europe, or at least a remnant of the same in every nation, kindred, tongue, and tribe do desire that ministry, the existence of Apostles would be perfectly useless. The sending of a Preacher implies as its correlative, and as an essential to the fulfilment of the office, that there be hearers; the sending to ordain and constitute into a Church implies that there are already existing baptized believers desiring to worship God aright, and to be guided by Him; and in like manner the sending of Apostles presupposes, and must depend upon the existence of Churches desirous of receiving the gifts of the Holy Ghost.

In the present state of ignorance in the minds of men upon what is the Catholic Church, its privileges, and its hope, no one is able to give a satisfactory answer to the *cui bono* question that common sense will put, which is, “What is the use of all this?” Now, so long as men have no other hope but the selfish, individual, private, and personal one, to live a holy life and die a contented and happy death, remaining rotting in the grave, so long it will be useless to expect them to desire the restoration [p. 223](#) of the Catholic Church to its primitive constitution. So long as their spirits are too unlike the Spirit of Christ to be able to take in the whole body as one, and desire as Christ does, not the death of any, but the translation of all – the perfection of His bride that her espousals may come – so long can His object not be attained. Such persons are not one with Christ Himself; they are not spiritually-minded; they are selfish and uncatholic, whilst He is catholic and unselfish: they cannot be fellow-workers with Him, for they are not of His mind as to the thing to be done, nor as to the way of doing it.

The only gifts which have survived in the Church to this day are Evangelists and Pastors, and these are confounded both in person and ministration; for in England, and all Protestant countries, the same individual is obliged to perform both in every parish, however ill qualified he may be for one or another. It is matter of common notoriety, that there are in the Church many eloquent men whose spirits are ill at ease when confined within the bounds of their own parishes, and are therefore continually breaking out and trespassing upon the borders of others in preaching or speechmaking. They generally neglect their own parishes, or, at most, have a certain select class to whom they devote their exclusive attention, and these usually females. Lawless in their own spirits, they instill [*sic*] lawlessness in their own parishes, and they teach that it is meritorious, instead of censurable, for mothers to neglect their household occupations, and children their parents, and all their labour, in order to swell the numbers of listeners to their sermons. These are the heroes of Societies – Bible, Tract, and Missionary: these are they who assume to themselves the title of “the religious world,” “the Christian public:” these are they who style themselves exclusively the Preachers of the Gospel, and speak

of their Bishops as to be respected, revered, and obeyed, only so far as they judge them to be “converted characters,” “spiritual,” &c. These evil fruits are owing to their gift being either misdirected or smothered. Their gift is that of the Evangelist, and they ought to be wholly employed in that work. It is further misdirected in the subjects which they generally select for their discourses, which are properly those within the sphere of the Pastor, and not of the Evangelist. If these men [p. 224](#) understood the purpose and ways of God, they would be the proper persons to proclaim it, and they are the most able to do it throughout Europe. The purpose of God, and His ways of accomplishing it, are abstract truths, the declaration of which ought to offend nobody; for they interfere with the duties of none, to whatever Church they might belong. They would doubtless meet with opposition from the ignorance and pride of men, but they would make war on no Church, on no interest.

The distinction between the offices of Evangelist and Pastor is better preserved, in form at least, amongst the Roman Catholics. In France there are many young men of great talents now entering the ministry, and the pulpit eloquence is of the very first order. But the selfishness and *egoisme* which pervade all classes in that country now, and which is so contrary to what was the natural character in former times, shows itself even here. The object is to attract admirers themselves; their boast is in the number of their hearers; and their tone is bitter sarcasm and sneering invective against the infidel population, rather than weeping and broken-heartedness over perishing souls.

Europe must be converted before an Apostolic Ministry can go forth to the Church. Our Lord told the religious Nicodemus that, in order to come into the Christian dispensation, it was necessary to be born of the Spirit as well as of the flesh. His disciples, who were already brought into the dispensation, were anxious for posts of pre-eminence in the same; and to these He declared that they must be converted, and become as children, and that in that way they should be high in His kingdom (Matt. xviii.). The man whose heart is most exercised in spiritual meditation, the most eminent saint of the Protestant religious world has yet to become a little child before he can enter into the kingdom of God; all his notions, habits, thoughts, tastes, and feeling – prejudices, whether good or bad, education, knowledge – all the man’s intellectual and spiritual being is opposed to God’s method of government. Every line he has ever read about the Jews, the millennium, the gifts and graces of the Holy Spirit, he has yet to renounce and unlearn: he must cease to think of the Jews as they have been thought of and treated by all Christendom; he must cease to think of the reign of [p. 225](#) Christ as he has heard it supported either by Montanists or Anabaptists, or denied by their opponents; he must learn to know the Holy Spirit as a Person, and not merely as an influence; he must learn to believe God, and to believe the Scriptures. Here is a field of labour indicated sufficiently large for the most active Evangelist, without any longer wasting his time in finding fault with the obsolete abuses of the dark ages, or with Bishops for not permitting unauthorized missionaries and tracts to hold them up to contempt, or undermine their authority in their own dioceses; and without interfering with the parochial Clergy, to whom it belongs to guide the hearts of their people into all the consolation and peace of the Gospel promises.

The life of godliness has indeed been little cared for by the High Church party in any communion; and the other, whilst intending to foster it, has failed to do it in reality by “striving unlawfully” (2 Tim. ii. 5). This, however, has been the good motive which has urged forward a spirit of meddling in the province of another; a confounding (and necessarily confounding) the two ministrations of preaching and teaching, as the two offices have been confounded in their own persons; the ox and the ass have been yoked together; confusion has been the consequence, and the preachers have not wrought the good which, otherwise directed, they would have produced.

Whilst the promises of God alone afford a ground of expectation and hope, that, some day or other, the ancient ordinances will be restored; whilst every thing, so far as the eye of man can range, ecclesiastically, morally, or politically, suggests insurmountable obstacles; and whilst the preaching of the Gospel of the Kingdom of Christ attacks no system, finds fault with no Church, encourages no schism, opposes nothing that any one is doing, by which he thinks to do God service and save souls, yet the Scripture points out with equal clearness

that all the sects, now discordant, shall unite in opposition to such a work, and in their train shall follow, associated with them, every form of infidelity, worldliness, and wickedness. At some future time it is proposed to refer in detail to the Scripture which speaks of the restoration of God's ways in His Church; but at present it must suffice to point out two passages which declare the united opposition to His ways, of all but the few who are expecting His **p. 226** coming: these will be found in the second and eighty-third Psalms, to which the reader is referred.

But perhaps the most fatal objection to the hope of the Church's return to the ancient ways ordained of God, arises from the experience we have obtained of man in every aspect of his fallen being. Under every condition man has failed to do the thing he was set to do. There is no use in experience, save to point out, from what has taken place, that which will take place again. There is no reason to suppose that if Apostles and Prophets were to be raised up, they would fulfil their duties better than all other men have fulfilled them; or that men would rejoice more under their rule and guidance of their Priests. However much convinced we may be that there is no possibility of any remedy but that which has been pointed out in the foregoing Tracts under this title, there is no room for very sanguine expectation. If speculation were to be indulged in, it would rather be that nothing shall be raised up but a testimony for monarchy, priesthood, and sacraments, against political Chartists and evangelical schismatics, whilst Kings shall daily lean more upon the people, and professors of religion shall become more mystical and at length devil-possessed, increasing in their attacks on all visible means of grace; in short, on the whole kingdom and government of God, and of His Church.

103. But ye, who mourn over the low estate of Christ's Church; who desire, that the baptized should be conformed to the image of Jesus the Son of God, should be seen walking in holiness and love – the image of God restored, the company of the believers of one heart and of one soul, filled with the Holy Ghost; who, having no proud methods of your own, do desire that these things shall be effected by God's means, and by none other; you above all we implore, that ye will not resist His grace which we proclaim unto you, neither let the truth of His purposes, which we have declared, be counted a thing incredible. Refuse ye to believe that God's gifts and callings are for ever withdrawn; lift up your heads, for in the midst of darkness He causes light to arise; and the period of **{p. 77}** approaching judgment has ever been the time for raising His voice to warn, and for ordaining His refuge wherein there may be shelter and defence.

104. And already He hath arisen to rebuild His Sanctuary, "the Tabernacle of David which hath fallen down" (Amos, ix. 11.), "His dwelling-place in Zion"; and from thence His Testimony proceeds unto all baptized men. And it comes by the hand of twelve men, called to be Apostles by the Holy Ghost, separated from the lands which gave them birth, unto the service of Christ for all lands, for Christ's sake; whose office it shall be, through the faith and diligent prayer of God's people, to convey unto all the baptized in every land the blessings which Jesus the Apostle would bestow on His Church through apostles; - and our present duty is not merely to shew the people of God their iniquities, and the house of Jacob their sins (Isaiah, lviii. 1.), but to make known also the grace and goodness of the Lord in "comforting His people, and speaking comfortably to Jerusalem", that the way of the Lord may be prepared; that the good tidings may be published on the top of the high mountains; that the sheep of Jesus may be fed, and the lambs gathered with His arm, and carried in His bosom, and that those with young may be gently led (Isaiah, xl.).

105. For God hath heard the supplications of His people; the secret prayers, the expression of the desires which His prevenient Spirit hath stirred in the hearts of His hidden ones, and the prayers which in every age of the Church, by the disposition of His Providence, have been offered in the ministrations of the separate communities of the baptized : - He hath bowed down His ear to the voice of any, who in faith and sincerity have besought Him "to look upon the affliction of His people, and to send Him whom He is about to send - to send forth the Lamb, who shall rule the earth, from the rock of the wilderness unto the mount of the daughter of Zion, that He might remove the yoke of our captivity." (Vide, Domine, afflictionem populi tui, et mitte quem missurus es: emitte agnum dominatorem terrae de petrâ

deserti ad montem filiae Sion, ut auferat ipse jugum captivitatis nostrae. – *Preces in temp. Advent. in Eccles. Rom.* [Q gives source as: Paroissien. Paris, 1825.] He hath listened to the cry of those who mourned over the {p. 78} low estate of His Church, and have called on Him "to raise up His power and come, and with great might to succour us, that that, which our sins have hindered, His bountiful grace and mercy may accelerate." (Oratio pro Domin. 4tâ Adventûs; Miss[ale] Rom. – Collect for the 4th Sunday in Advent; English Com. Prayer.)

106. During the course of this century especially, many who had a zeal for God in various places, but chiefly in Britain, appointed to unite in prayer for the special outpouring of the Holy Ghost. In the year 1830, in the West of Scotland, these prayers of God's People, this cry of the Holy Ghost, was answered by Himself; and the form of His manifestation, in *these* days of spiritual drunkenness and disorder, was, as Isaiah prophesied in his vision of the judgments coming on the drunkards of Ephraim and on Jerusalem. "with stammering lips and another tongue." (Isaiah, xxviii. 11.) The members of the Church of Scotland, among whom the Spirit of the Lord lifted up His long silent and forgotten voice, were a simple and unlearned people, and as much unacquainted with any practical and literal meaning of the fourteenth chapter of the first Epistle to the Corinthians as the rest of the Church; but they had been instructed, and were looking with expectant faith, that the Church should be, as in the days of old, filled with Spiritual Gifts, to the end they might be established. Some persons in London also, members of the Church of England, and others, who were partakers of the like faith, received the like seal and answer; and when none of the Clergy of the Established Church of that land stretched forth a cherishing hand to protect and shield the vessels of the Lord thus used, the Lord Himself found shelter for them, in the congregation of a Minister of the Church of Scotland in London, who had stood as a witness that the Lord was at hand, and who waited for the consolation of Israel, in the restoration of the manifested Gifts of the Comforter : to him, among all the good deeds for which his praise should be in all the Churches, belongs this peculiar honour, that he first recognised and permitted the Voice of God to be heard in the assembly of those, who professed to be His servants and the disciples of Jesus Christ.

107. It was a strange and fearful work which God then wrought, when He lifted up His voice in the midst of His assembled people once more. There {p. 79} was joy in heaven : the angels sang and gave glory - the angels rejoiced in heaven, when the voice of Jesus was heard in the midst of His people. That voice shall not be silent any more, but shall go forth to the uttermost parts of the earth.

108. And what has been the fruit of that voice, which came into the midst of the Church, and which the Church rejected, - which came into the midst of the watchmen, and they knew not the sound of the trumpet and warned not the land, - which came into the midst of the people, and they scorned and heeded it not ? The voice cried, "all flesh is grass" (Isaiah, xl. 6.); and it withered the flesh, its might and power, its glory and beauty. The walk of the most circum-spect has been proved to be contrary; the ways of the most upright have been shewn to be very wickedness; the wisdom of the wise, and the counsel of the prudent, have been confounded; the thoughts and intents of man's heart have been uncovered; and his imaginations, which are evil continually, have been laid bare : the light hath shined in a dark place, the living commentary of the Spirit on the Scriptures has been given, and the Law and the Testimony have been bound into one.

109. But had the work of the Lord proceeded no further, all we had gained would have been the knowledge of *our own* sin, and the sins of *our fathers*; and the result would have been the mournful expectation of the fall of all that was dear to reverence, and sacred to piety, without a vestige of hope or the possibility of remedy.

110. But God had not forsaken the work of His own hands. Few comparatively in the land, where God hath thus manifested Himself, gave heed to the report, that the Holy Ghost was again speaking in the midst of the Church; and fewer still recognised the voice of their Father. But some there were : and those, who would hear and who would receive correction, have proved the power {p. 80} of the voice of the Almighty, of Him, who killeth and maketh

alive, who woundeth and healeth. He has hewed them by His Prophets (Hosea, vi. 5); He has washed them with water by the Word; He has led them by His Spirit; He has called them back to the old ways, and has taught them to walk therein. - The work of the Lord by His Spirit has been to prepare men by many trials, by many chastisements, by many revelations of their own iniquity and perverseness, and of His neverfailing mercy, to receive power, the very power of God, and to use it for the building up of His Church, for the blessing of His children, for the bringing into one all the Baptized, to recall them to the Apostolic character and constitution of the Church of Christ, to prepare them to receive the fourfold ministry of Jesus, and to instruct them to submit to the order of the Lord.

111. From the first moment that the Voice of the Holy Ghost was heard in Scotland, the cry raised was "for a body". The meaning of this was little understood by any, and least of all by those, through whom it was uttered; - but now it has been clearly seen, that the Gift of Prophecy can be usefully and safely exercised only within the borders of the Church, which is the body of Christ. But though ill understood, the word was received in faith; and in answer to the prayer of those who believed, and in despite of the sin and ignorance of His unworthy instruments, God has prevailed to raise up more than one hundred persons speaking in Prophecy by the Holy Ghost; to separate, by solemn act of the Church, twelve men, with the name of Apostle named upon them by the Word of Jesus spoken in the Holy Ghost; to bring out a pattern, a shadow of what His universal Church should be, in seven Churches in London; and to set up Churches in most of the great cities in England, Scotland, and Ireland, and in some places on the continent of Europe and in America; - Churches rebuilt on the foundation of Apostles and Prophets, each under the rule of an Angel or chief Minister, and Elders, not exceeding six in each Church, who with the Angel form the seven-fold eldership, God's ordinance for spiritual light; other Elders, as the need of the flock demands and God bestows them, serving as **{p. 81}** helps in the eldership, equal in office, but subject in rule and in place, to the elders; deacons, and underdeacons. And to the poor the Gospel has been preached by Evangelists, as the ordinance for that special work of gathering into the Church.

112. The Eldership fulfilling the functions of Pastors, and the Evangelists, are severally called to their office by the word of Prophecy, and ordained by Apostles' hands; but the Deaconship are waiting for the time when the Apostles, being sent forth in the fulness of the blessing of the Gospel of Christ, may lay their hands on all the people, bestowing the Gift of the Holy Ghost; when also the people may bring up their Deacons, filled with the Holy Ghost, and set them before the Apostles, as in the Church in the beginning. And the Lord hath commanded that in the Communion of the Lord's Supper unleavened bread be broken, in token of their separation from all the corruption of doctrine, confusion in discipline, and uncleanness of living, - the heresy, the schism, and the unholiness, - which is the burden of His heart, and the dishonour of His baptized people.

113. This is not a new sect; it is God's work for imparting his blessing to the whole of Christendom, the baptized world. God casts none away; He will receive and set in their places all who in heart turn unto Him. - It is God's witness; a Church, in the midst of a disobedient and gainsaying generation, walking in obedience to all who have the rule over them. Through Christendom lawlessness prevails : here, submission to authority. Without are divisions and sects : here is a body, one in faith, its teachers speaking the same things. Without, synagogues of Antichrist, presided over by heads chosen of the people : here, a body ruled by ordinances, not constituted by the people, but given of God. Abroad, the daily services of the Church falling into desuetude, or unfrequented by the laity : here, the daily worship, morning and evening, enjoined upon the faithful by the command of God spoken in the Holy Ghost in the midst of the Church. Without, an Infidel world rising up against, and rejecting, **{p. 82}** Kings, Bishops, and Tithes, and all the institutions in Church and State; wives and children not honouring their husbands or their parents, and servants rising up against their masters: here, God's Church reverencing the king and all in authority, parents, pastors, and masters; giving honour to all orders and degrees in Christ's Church, whether those continued by succession from the first Apostles, or those now bestowed upon a spiritual people by that ordi-

nance again reviving; paying all dues to the former, but also, rich and poor, at the command of the Lord given unto them in these last days - a command addressed to the conscience of a faithful people, and needing no human laws to enforce it - bringing the tithes of the whole of their income to the altar, which He hath again rebuilt.

114. These are *signs* of Apostleship thus again put forth, and are the sure pledges, that, when the Lord shall please to send forth His Apostles to lay hands upon His people, the seal also of their apostleship (1 Cor. ix, 2, compared with Ephes. i. 13; 2 Cor. i. 22.) shall these be in the Lord; signs, which have been wrought in all patience indeed, if not hitherto as by St. Paul in signs, and wonders, and mighty deeds, as men count wonders and might; and yet with signs and wonders, - for what so bears the impress of God, as that, in the midst of a perverse and gainsaying people, a witness should be raised up against all the forms of sin which are hurrying men into the ranks of Antichrist; and in things evident to the senses also, in multiplied instances of healing the sick, and in deliverance, manifest to the eyes of men, of those oppressed by the devil in body and in spirit.

115. Miracles, in the ordinary sense of the term, are not of themselves the test of truth. The evidences of the Divine Mission of the Lord Jesus Christ, adduced by Himself in the days of His flesh, were, first of all His words and the fruit of them; then His miraculous works. By the former His disciples "knew certainly that He came from God"; that "He and the {p. 83} Father were one"; and whilst the multitudes who saw His miracles, and many even of His disciples, fell away from Him, "seeing, and yet not believing", those, who had tasted His words that they were precious, clave to Him still, saying "To whom shall we go ? Thou hast the words of eternal life." (John, vi.)

116. In the revival of His Church now, the Lord is bringing forth this twofold evidence, but chiefly the first. By the words of truth and life He is separating the spiritual remnant from the mass of profession throughout Christendom; and although he has confirmed His Church by many signs and wonders in these days, yet the chief evidence of His work is *truth* - the discovery of the foundations of his word. He is dealing with nations professedly spiritual, therefore His appeal to them is according to their standing toward Him. He appeals to that which is spiritual in them, by setting forth the *truth* - the things new and old from the oracles of God. If they cannot discern Him pleading for truth and opening the Scriptures, they will not discern Him in casting out devils and raising the dead. It is because that "in the last times they receive not the *love of the truth*, therefore God sends them strong delusion, that they should believe a lie." They will not believe the truth, because they have pleasure in unrighteousness. On the other hand, the mark of Antichrist in the last times is the working of signs and wonders; - by his wonders he will deceive the world, but by his lie he shall be detected by the Saints. - Again, the mark of the Lord's work in the last times is, not only that truth in word is brought forth from the Scriptures, but that the fruits of that truth should appear in living men; that His Church is rising from its ruins, according to the pattern given in the beginning; that the Spirit of Elias, who should come, restoreth all things, turning the hearts of the fathers to the children, and the hearts of the children to their fathers, the disobedient unto the wisdom of the just (Mal. iv.; Mark, ix. 12.); and the signs pre-eminently to be looked for in His Apostles, as in the {p. 84} Church, are those set forth in the epistle to the Church in Philadelphia, - a little strength, the *keeping of His word* (Rev. iii.8.), the not denying of His name.

117. Men, brethren, and fathers, hearken. - We come not as judges and dividers over you; we come not to praise or to censure; we come not to justify or to condemn; we come not to arbitrate between those who are disputing about the division of the inheritance of the Lord; we come not to take up or to take part in the differences, which (in many cases from small beginnings) have grown wider and wider, until they have caused a fatal and incurable rent in the body of Christ. We come as Ambassadors from the Lord of Hosts, and beseeching you, as though God did beseech you by us, we pray you to be reconciled to God. We come to proclaim glory to God in the highest, on earth peace, good will and favour to the children of men. We come to recall you back to the old ways (Jeremiah, vi. 16.); to bring you back, from fleshly confederacies, to the unity of the Spirit and the bond of peace (Isaiah, viii. 12.); to bring to your remembrance that which ye have heard from the beginning; to revive that which

hath ever been the prayer, and the hope, and the strong consolation of the Church of God; to shew you the way of holiness, the way of glory; to proclaim the acceptable year of the Lord (Isaiah, lxi. 2.), that it is come, and the day of vengeance of our God, that it hasteth greatly. We know you not as Roman Catholic, or Greek, or Protestant, nor by the other names which men assume to themselves or give to their brethren; these are not the names of unity, they are the signs of disunion. We know not nor can we acknowledge, even as Jesus Christ, your Lord and ours, will not know nor acknowledge, the names of distinction by which the members of the ONE, HOLY, CATHOLIC, APOSTOLIC CHURCH have been divided into many sects. We judge you not for what is past, that we may not be judged ourselves; for he shall have judgment without mercy who sheweth no mercy - and mercy triumphs over judgment. We judge nothing before the time; but we tell you, that the time of judgment is at hand; that the judge is at the door, who both will bring to light the hidden things of {p. 85} darkness, and will make manifest the counsels of the heart, and then shall every man have praise of God. Have ye had a zeal for God ? your record is on high. Have ye been jealous for God's truth ? ye shall not go unrewarded. Have ye mourned over His broken law ? He putteth your tears into His bottle. Have ye or your fathers among the generations past, done any service for God ? be of good cheer, He will shew mercy unto thousands of generations of them that love Him and keep His commandments. Seek not *now* to revive former discussions. Are ye in the right ? seek not to expose them that are in the wrong. Have others been overtaken in a fault ? seek to restore them in the spirit of meekness. But have ye been found biting or devouring one another ? take heed that ye be not consumed one of another. Have others oppressed you or driven you out ? forgive them, even as God, for Christ's sake, hath forgiven you. But have ye been among the oppressors, among the rioters in the day time, among the wasters of the heritage of the Lord, among the unholy and profane, among the scatterers and devourers of the flock of God, the oppressors of the wandering sheep, the wolves in sheep's clothing ? even yet despair not, but repent : cease to do evil, and learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow (Isaiah, i. 17.).

118. And if we be asked, wherefore it is that God hath revealed these things unto us, we answer, not for any righteousness that is in us, nor because WE were separated from the sins, which have grieved God and are bringing down His swift judgments, and wherein in time past we have had our part; not for our sakes, but for His Name's sake, and because He hath His purpose to fulfil in *all* His Church and for *all* His people. Neither has it been that the lands wherein we had our birth, nor the Churches wherein we have been baptized and nourished, are exempt; for from all these also He hath separated us, and sendeth us unto all. To have poured out the Holy Ghost on any one of the various sects, would have been to vindicate that one, when all had failed; to have poured out the Holy Ghost on all, would have been to confirm each in its separateness and self-complacency. But God's purpose hath been to {p. 86} raise up Apostles and Prophets, laying again the ancient foundations; to rebuild thereon His spiritual temple; from thence to send His messengers; thither to invite, and there to bless all His children.

119. He that dwelleth between the Cherubim hath thus shone forth, and stirred up His strength; and in reviving His fourfold ministry of Apostles, Prophets, Evangelists, Pastors and Teachers, He hath manifested again the eternal form of the going forth of the power of His Spirit for the revelation of Himself unto man : and by these, proceeding into every land, united, summed up, and directed in His Apostles, shall all the saints of God be gathered, cleansed, and builded into His temple; and all His people, all His Churches, all His hierarchies, shall be seen throughout the earth to be One.

120. For all the faithful must be gathered into one, and, by visible separation from the faithless, be shewn to be one. As the servants of the Lord go forth into the lands of Christendom and raise up His standard, so doth Satan muster his hosts and proceed with *his* work. And if this be the true work of God, and verily it is His own most holy and pure work, what must be the inevitable consequences of rejecting or despising it ? If God draw near to His anointed, vouchsafing to them the *only* means of reformation and deliverance : if He pour out His Spirit, and stretch forth His hands unto them, and they reject, - what can hinder that their fear

should come as desolation, and their destruction as a whirlwind? The preparation of the baptized to receive the Lord, when He cometh, is the fulness of the Holy Ghost. If they abide in the flesh, when He calls on them, and brings near the means, that they should be filled with the Spirit, what can hinder that they should be filled with the spirit of strong delusion and delivered up to the man of sin? If the Lord be again sending forth Apostles and Prophets to His Church, and the baptized reject and persecute them, they thereby proclaim themselves apostate. - And thus the light shall make manifest the darkness; the coming of the Lord in the Holy Ghost to His Church shall discover who they are that fear Him, and who are those that fear Him not; the spiritual word of truth shall try all those who profess and are bound to know the {p. 87} truth, whether they be spiritual indeed; and, like the water of jealousy (Numb. v. 12), shall judge as faithless those who receive it not with joy.

121. And now, ye ministers of God, the Bishops and Pastors of His Church, first in blessing, and foremost in responsibility - we beseech you as Fathers of the Church, as Pastors of the Lord, reject not this our Testimony. We offer to faith an help and power of God, which the upright must desire, the godly and well-instructed in the Word will believe, and the faithful will seek of God. The prejudices of ages, the sins of many generations, the false steps, yea even the endeavours to reform the evils under which the Church hath laboured, have involved you in difficulties which, if you receive our word, must press upon you with almost overwhelming power, and from which ye cannot deliver yourselves. We call upon you not to take any step in your own strength, nor to seek to free yourselves from the obligations wherein ye are involved to superiors, to equals, or to inferiors; - but this God requires of you, to stand in the places where you are, acknowledging the hand of God in His present work - confessing the sins which like a thick cloud have hid the face of Heaven, and obscured the Light of Life - to cease from all idolatry - to stand apart from every act, or word, or thought, which in themselves are evil - but to wait, with your people under you, watching day and night for the Salvation of Israel, more than they that watch for the morning - continuing instant in prayer, but joyful through hope, because of the approaching deliverance of yourselves and of your people through the power of God in the Holy Ghost. Above all, praying for us, that like as now we have been used of the Lord to bring the word of these good tidings unto you, so also we may be made the instruments of this promised deliverance, and the channels of all the blessings which the Lord Jesus Christ longeth, and hath ever longed, to pour into the bosom of the Church.

122. And you, ye Monarchs and Rulers of Christendom, be assured, that, in the returning glory of the Holy Ghost ministered unto the Church of God is your true strength, and sure and only safety in the midst of these times of perplexity: {p. 88} and therefore we beseech you, in the name of our God, that ye will be bold as good soldiers for His truth, and for His Church. Stand ye faithfully in the fulfilment of your duties, discountenancing the immoral and profane, purging your Courts of vice and corruption, calling into your service honest and faithful and God-fearing men; be ministers of good to those who are good, but of evil to the froward, not bearing the sword in vain; - but above all, ye are pledged to shield and to sustain the Church of Christ; and we beseech you, leave it not to be a prey to the wicked attempts of men, nor, under whatever pretence of reformation, suffer them to dismember or destroy it; but acknowledge and uphold it in its due privileges and place, and submit yourselves in spiritual things to those who are over you, as over all others of the baptized, in the Lord. And now that He raiseth up His primitive ordinances for spiritual rule and authority, fear not to acknowledge *them*. And so far as your lawful power, influence, and example extend, be helpful that God's work may be fulfilled, and His blessing find undisturbed passage to His Church - for this is the only way of escape for you or your people. There is no refuge in any human defences from that storm which is ready to burst upon you. - The only escape is, in being taken from the evil to come; in ascending to the Hill of God; in seeking for, and hastening unto the Coming of the Lord, for which this work of GOD is the only preparation.

123. These things we have sought to set before you in faithfulness and truth, but with the homage and reverence, with which it becomes us to approach you. So far as we are concerned it is a very small matter to be judged of man's judgment; and we know that what God

purposeth to do He will fulfil, whether by us or by others. But for your sakes, ye anointed ! for the sake of your Mother the Church, for the sake of God's children in these nations over which ye rule in spiritual things and temporal, for the welfare of the world whose hope is here involved, we again intreat you to receive God's message of truth which we bear to you. Whether ye believe or not, whether ye receive us as God's messengers or not, we know the mission which He hath given us, and which we may not fail to fulfil. And this above all is our calling, (and herein we will by the help of our God {p. 89} persevere), to abide in continual supplication, in intercessions which shall prevail, for all the Church of God, the Household of Faith, - for all the rulers of Christendom, with all estates and conditions of men living within its bounds.

124. God, the Father Almighty, who holds the hearts of all men in His power, and disposes and guides them in unerring wisdom, pour out upon you the knowledge, and fulfil in you all the good pleasure, of His will. The Grace of our Lord Jesus Christ, your Saviour, replenish you with all the blessings of His goodness. The Holy Ghost, the Comforter, the Spirit of the Father and the Son, guide you henceforth unto the end in His perfect way, to the glory of God, and the salvation of your souls, and of the souls of all His people. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.