

THE
ORIGINAL CONSTITUTION
OF
THE CHURCH
AND
ITS RESTORATION.

BY
A PRESBYTER
IN THE DIOCESE OF PENNSYLVANIA, UNITED STATES.

SECOND EDITION.

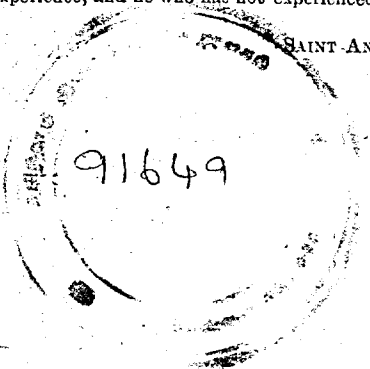
'The divisions of Christendom God alone can heal.'
Schlegel.

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'Neither do I seek to understand in order that I may believe ;
but I believe in order that I may understand : for he who does not
believe cannot experience, and he who has not experienced cannot
understand.'



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PREFACE.

I T was soon after my ordination to the Diaconate, now nearly thirteen years ago, that the subject of the following pages was brought to my notice. The actual, even the possible, revival of the Apostolate in the Christian Church, was a matter that in a thousand ways awakened thought upon her whole history ; and therefore, although novel, the question was felt to be a profound one, demanding from me the gravest attention. And having been led to perceive the grace and truth that was in the movement, I could not but submit, and acknowledge it as Divine. Since that time I have been considering how I could present the matter in the most acceptable manner to my fathers and

brethren in the Holy Ministry, and the present little volume is the result of some ten years' meditation and study. During that period, by written and personal communications had with my reverend brethren assembled in convocation and otherwise, the various doubts and difficulties were revealed, which, pressing upon their minds, hindered and restrained them from entering fully into the joy that was filling my heart. It seemed never to have occurred to them that, in the revival of the Apostolate, God was reviving the hopes with which, by the ministry of Apostles, He had inspired His Church at the very beginning; and that in it was not only the full assurance that the grace which bishops conferred was confirmed and acknowledged of the Lord, but also that the time was indeed at hand when He would have the Church presented as one Body unto Him at His coming and kingdom, and for the deliverance of the groaning creation.

If the Church had ever spoken upon the subject to which I now direct the attention of my brethren in the priesthood, I should have abstained from presuming to bring for-

ward what must have been considered private judgment, as opposed to the judgment of the Church. But, in fact, no such judgment has ever been given. To my fellow Presbyters, therefore, of the Church, both in England and America, I now commit the work, as one amongst themselves bearing the burden and heat of the day; and pray them to give heed, if not for their own sakes, at least for the sake of Christ and His Church. For in so doing, they will surely act most in accordance both with the letter and the spirit of their ordination vow, to give their 'faithful diligence so to minister the Doctrine and Sacraments, and the discipline of Christ, AS THE LORD HATH COMMANDED, and as this Church hath *received* the same, ACCORDING TO THE COMMANDMENTS OF GOD.' *Service for the Ordination of Priests.*

JUBAL HODGES.

LONDON: January 12, 1864.

NOTE ON THE SECOND EDITION.

The author of this book departed this life on the 8th of December 1870, in peace, and in full assurance of the truths so ably expounded in this volume.

In preparing the pages for reprint, a portion of the preface has been omitted and some few inaccuracies have been corrected, and explanatory notes added. All matter not in the original edition is indicated by square brackets.

1890.

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THE
ORIGINAL CONSTITUTION OF THE CHURCH
AND
ITS RESTORATION.

CHAPTER I.

THE CHURCH AS IT CAME FORTH FROM THE HAND
OF GOD.

THE pen of inspiration shows to us the Church as it came forth from the hand of God, and as it was developed under the immediate guidance of the Holy Ghost; and its original structure is on the face of the Holy Scripture. Of the Son of God in our nature the Holy Ghost saith, 'When He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some men to be 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, 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 with that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

The Church is here spoken of as the body of Christ, and as such came into being on the day of Pentecost. And the gifts to the Church, after the ascension of the Head of the body into the heavens, were men; apostles, prophets,

[* "All these various officers and the gifts and graces conferred upon them, were judged necessary by the great Head of the Church, for its full instruction in the important doctrines of Christianity. The same officers and gifts are still necessary, and God gives them; but they do not know their places. In most Christian Churches there appears to be but one office, that of preacher; and one gift, that by which he professes to preach. The apostles, prophets, evangelists, pastors and teachers are all compounded in the class *preachers*." Dr. Adam Clarke's Commentary on Ephes. iv.—Written June 20th, 1815.]

evangelists, pastors and teachers. There is no room for doubt, that these were the gifts and ministries of the primitive age. That they were so lies on the very face of the Scriptures.

The only question which can be raised is, whether they were designed to be permanent, so that the purpose of God in the Church could not be accomplished without them, and that they could not be lost without sin.* It has been said that if God designed them to remain they

* "One great reason why God appointed officers of different orders in His Church is that assigned by St. Paul, that there should be no schism in the body of Christ, in order to promote the common good, as it is in the natural body (1 Cor. xii. 27, 28). But was this a reason peculiar to the apostolic age, or to the Church at Corinth? In the same manner St. Paul tells the Ephesians that our Lord gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, or, as it is a little after expressed, for the compacting them together into one body, in doing which the officers who are derived from Christ the Head answer to the joints and bands which hold the members of the natural body together. These being the purposes why Christ appointed these church officers, how long must they continue? Even till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, i.e. till the Christians of all ages and countries shall be fully instructed in all Christian knowledge, and finally established in one common faith."—*Archbishop Potter on Church Government*, 112. Bishop Ellicott terms this fourfold order 'the spiritual constitution of the Church.'—See his 'Commentaries on the Greek Testament,' *in loco*.

would not have been lost; but it will not do to take the fact of their loss as a proof that they were not designed to remain, for as well might we say, that paradise was not designed to be the true dwelling-place of man from the fact of its loss. As Adam had a body of sin and death after the fall from his original constitution, so there can be no doubt that the Church has since found a polity or politics suited to its fallen and earthly condition. Tried by the line of judgment and plummet of righteousness, its present divided condition cannot be justified. As truly as the angels left their first estate, as certainly as the nations before the flood apostatised and quenched the light given unto them from God through Adam; as surely as the Jews who crucified the Lord rejected the counsel of God against themselves,—so truly do the baptized appear to have fallen from the glorious standing wherein God placed the Church at the beginning. As it is the Holy Ghost alone whose office it is to guide into all truth, so, without a ministry embracing the whole body of the baptized, He has no organ by which to speak at all to them with the voice of authority. The

history of Christendom is one gigantic proof that living men, filled with the Spirit of truth, and set by Christ over the whole body of the baptized, to have the rule in His Church, to confer the gifts of the Holy Ghost, and to secure the intercommunion with the one mystical body, can alone keep the truth as it is in Jesus, the faith once delivered to the saints, pure and undefiled. Therefore the Church as the body of Christ has come to be lost sight of, and the nature and object of Christian unity to be misunderstood. And when the blessing could not be had by which the most distant churches were blessed in common, and sealed for an inheritance on which they could not enter except in common, the hope of the common inheritance was gradually superseded by the hope of individual safety and acceptance. The labour of pastors was limited to an endeavour to bring up individuals to a certain standard of character. The hope of the kingdom having faded away, the gospel was treated as no more than a new and higher method of keeping the law, having for its object the peace, purity, and perfection of individuals. The doctrines of revelation were

valued according as they made for the salvation of individual Christians; divided into the essential and indispensable, and the non-essential—that is, those of which the knowledge and faith might well be dispensed with. The holy sacraments, and modes of God's presence and action within the body of Christ, unavoidably lost much of their significancy and value in the eye of those with whom the body of Christ was little else than a phrase; so much so that in our day thousands have given up frequenting the Lord's Table beyond a few times in the year; and it is under controversy, or rather by authority recognised as an open question,* whether by baptism the grace of divine life be or be not conferred. The Holy Scriptures themselves, magnified and idolised on one hand, are on the other glossed over and silenced. If they speak of justification by faith, or any doctrine applicable to individual men, they are permitted freely to speak; but not so, if they would speak

* The judgment of the highest Ecclesiastical Court in the case of the Bishop of Exeter and Mr. Gorham.

[The general Synod of the National Swiss Church has recently discussed whether unbaptized persons should, or should not, be admitted to Holy Communion.]

of the adorable Divine Persons, or of the union of God and man in the person of Jesus Christ, or of the gifts of the Holy Ghost bestowed upon the members of the 'one body.' Yet the instinct and the conscience of the Church has always pointed to the necessity of the Church being one. There has always been a demand for unity, and an attempt to preserve and exhibit it. But how has it been attempted? Through laws, bonds, articles, anathemas, and every fleshly means. And with what result? Perpetual increase of division, or still worse, suppression of spiritual life: the calling of men rabbi and master, hypocrisy, indifference, infidelity.

CHAPTER II.

THE APOSTOLATE A PERMANENT AND ABIDING OFFICE
IN THE CHURCH.

THAT which was a self-evident truth in the first days of Christianity, namely, that the office of Apostle was essentially necessary to the completeness of the Christian Church, and that the government, instruction, and care of the one body could not be perfectly carried on by the Divine Head in the absence of that ministry, has, in the present age, become a startling proposition, and is even denounced as an heretical notion. I have suffered for asserting it in my own person and prospects, as some of my right reverend fathers and reverend brethren know. Yet the question may be fairly considered worthy of their patient examination; for if the office of Apostle be not now necessary, the original constitution of the Church must have undergone a change, either for the better or for the worse,—that is, either by the will of

God or through the unfaithfulness of man. That the change has been effected by the Divine Will is nowhere revealed in the Scripture. There is nothing in any of the writings of the Evangelists, or the epistles of the Apostles, giving any colour of sanction to the notion that the original organisation and endowments of the Church were not of permanent necessity. There is not one word that looks in this direction. That the office of Apostle was permanent and abiding in its nature, and not extraordinary and transient, fitted only for the infancy of the Church, certainly appears on the face of the Scriptures. There is no definition of the Church in which Apostles are not represented as occupying the highest place, nor any record of its action in which they do not take the chief part. And the same is plainly taught in the Book of Common Prayer. To quote no further than that already referred to, and which is read at every ordination of a deacon to the priesthood, as the epistle for the day :—‘When He ascended up on high, He received gifts (δόματα) for men; and He gave some (τοὺς μὲν, not τὰ μὲν,—men, not gifts, to be) apostles, and

some men prophets, and some men evangelists, and some men pastors and teachers,' a fourfold ministry; these two last names expressing different functions of the same office, as is shown by their having but one article (τοὺς δὲ ποιμένας καὶ διδασκάλους). And these four ministries are not given for a time which hath already expired.

The Apostle asserts they were given 'for the perfecting of the saints.' And are the saints perfected? He says they were given 'for the work of the ministry, for the edifying of the body of Christ.' And is that work accomplished? Is the body of Christ built up? Is the Church ready, as a chaste virgin, to be presented to the Bridegroom at His coming? These spiritual gifts and ministries were given '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.' And have we all that are baptized so come? Are we seen by men and angels standing as one in the unity of the faith once delivered to the saints? Are the baptized one, known as one, calling each other one? Are they not rather rent asunder into various

denominations, tossed to and fro like children, and carried about with every wind of doctrine? We know that they are, and how can we say, and have it taught to our students in the theological seminaries, that these offices, which God hath set in His Church, and which He hath given without limitation, save for the accomplishment of that object for which they were appointed, were designed to be temporary? Surely, if the object to be attained by them hath not yet been accomplished (and by them alone, it is fair to assert, can it be accomplished); if the saints of God are not yet perfected; if the work of the ministry hath not yet found its termination; if the body of Christ is not yet edified; if the whole body of the baptized have not yet arrived in unity of the faith and of the knowledge of the Son of God unto the perfect man, unto the measure of the stature of the fulness of Christ; if, espoused unto one husband, even Christ, the Church hath not as yet been prepared as a chaste virgin for the marriage of the Lamb,—then, until these ends be accomplished, and that which is perfect be come, the instruments of God's appointment

for effecting them cannot be dispensed with, and ought not to be suspended in their operations.

Archbishop Potter, in his book on Church Government, again remarks to the point as follows : 'The officers of the Christian Church were appointed by God, and therefore, like other divine institutions, they must remain in the same state till it shall please God to change, or wholly lay them aside; the same authority being required to change any institution which first made it. And if men will presume to declare the functions of Church officers to be mutable or temporary, without producing the least intimation of God's will that He has so designed them, they may with the same reason abolish all other Christian institutions, and even the sacraments of the Church will be as much at their mercy as its ministers.' The Apostle St. Paul expressly ascribes the fourfold [ministry] * of apostles, pro-

* [The author, who uses the word 'order,' must not be understood to deny that the episcopate, the presbyterate and the diaconate are of divine institution. Rather, a careful consideration of Scripture would show that the fourfold classification may exist and be brought into active development in each of the three grades or orders of the Christian ministry.]

phets, evangelists, pastors and teachers, to direct institution of the Son of God after His ascension, acting in the power of the Holy Ghost; and, moreover, appointed by him to be the spinal cord of the body of Christ, the very condition of its structure and organisation, as well as of its means of growth to the perfect man, to the measure of the stature of the fulness of Christ. If anything is, this fourfold order of ministry is, of divine origin and authority. Not even baptism, the sacrament of regeneration, nor the Supper of the Lord, the eucharistic sacrifice, has more, and more self-evident, proofs of being instituted by the act and will of the Son of God Himself. The presumption is, that the original constitution of any organised body is the true and permanent one. There may be temporary organs no doubt, which, like the scaffolding to a building, are destined to disappear. But the mere fact of disappearance of an organ is not a proof that its work is done, since it may have been destroyed by violence, or have perished through neglect. If the health of the body suffers, if disease and disorder ensue, the natural inference is, that something is gone which can-

not be spared. The schisms which have rent the Church asunder for ages, and which, save to the eye of faith, seem now more hopeless than ever, are proof and demonstration enough, one would think, that apostles ministering in the power of the Holy Ghost are the divinely ordered centre of unity, and that no other ministry has been competent to fill their place. 'God hath set some in the Church, first apostles,' and so long as the faith once delivered to the saints needs to be kept clean from adulterations and counterfeits—sacraments and worship to be maintained in their purity—the Holy Ghost to be given by the laying on of hands as the seal of the Lord, the pledge and earnest of the promised possession—and the intercommunion of the faithful to be secured throughout the world—so long are apostles needful. If these are permanent necessities of the Church, they require a permanent ministry. And these are the ends of the Apostolate, as a standing office in the Church,—ends as essential and needful as the very being and existence of the body. To say, therefore, that the Apostolate is but temporary and extraordinary in its nature, and not of per-

manent necessity, is to say what is at war with all that is revealed. There is not a word in all the epistles of the Apostles that looks in that direction. There is not even a shadow of a text upon which it can be based. It is a theory of man's devising, and, widespread as it is and generally received, has nothing in the Word of God to stand upon.

CHAPTER III.

THE APOSTOLATE NOT PRESERVED IN THE EPISCOPATE.

IF indeed the Apostolate be not a permanent office, and, in the view of the Church, intended to remain, what meaning can there be in the collect appointed for use on St. Matthias's day? The Church there prays, and from time immemorial has continued to pray, that He who into the place of the traitor Judas did choose His faithful servant Matthias, to be of the number of the twelve Apostles, would always preserve the baptized from false apostles, and cause them to be fed by faithful and true pastors. The recognition of the possibility of false apostles is the recognition of the permanence of the office which they by their pretensions would profane; and the necessity of the prayer is seen now before us in that degrading superstition, that teaches the revival of this highest ministry, and has drawn off its thousands by its means into the snare of the devil.*

* The Plymouth Brethren, as well as the Mormons, have so-called Apostles, who ensnare them, and lead them away from the Catholic faith.

THE APOSTOLATE NOT PRESERVED IN EPISCOPATE. 17

The angel of the Church of Ephesus was commended of the Apostle St. John, by the commandment of the Lord, in that he had tried them which said they were apostles, and were not, and found them to be liars,* and the same responsibility still rests upon the bishops of the Universal Church. The pretensions of the Bishop of Rome on the one hand, to be the occupant of the office which, in the absence of Christ, apostles only can fulfil, and the protest against those pretensions as a usurpation on the other, are both alike based upon the same supposition, that the office is permanent. Like Diotrephes, the angel of the Church in Corinth, who loved to have the preeminence, the Pope has usurped the first place in the Church in which 'God hath set apostles,' receiving 'them not and forbidding them that would;' and the protest of the whole Greek and Anglican episcopate against his usurpation is the strongest affirmative of the permanent and standing nature of the office so usurped, though for many centuries it may have been held in abeyance.†

* Rev. ii. 2.

† Several priests of the Roman Church have been degraded and persecuted for their acknowledgment of faith in apostles restored to the Church.

But though there be some among us who at once concede and justify the loss of apostles, there are many however who admit their office to be permanent in its essential features, but claim it to have been brought down to us and preserved in the episcopate. I know that there is no foundation whatever for such an assertion in the sacred writings, and that the subtle distinction the theory compels them to draw between the ordinary and extraordinary powers of the Apostolate is altogether unscriptural and wholly gratuitous. In fact, it is nothing but an hypothesis to account for a difficulty, and might fairly be dismissed as unworthy of serious attention. But we proceed a step further, and maintain on the contrary, on the evidence of Holy Scripture and of all antiquity, that the Apostolate and episcopate are offices generically differing and distinct from each other: distinct in their origin and mode of admission, distinct in order and rank, and distinct in their end and object.*

* Bradford, Bishop Ridley's chaplain, when asked by his examiners 'Tell us, were not the Apostles bishops?' 'No,' quoth he, 'except you will make a new definition of bishops, i.e., give them no certain place. Indeed,' saith he, 'the Apostles' office was more than bishops,' for it was universal.'—*Quoted by Rev. Dr. Goodwin, V.P., in his 'View of the Church & Ministry.'*

And first with regard to their origin and admission into office. They are immediately and directly from heaven. They are sent forth from 'Jésus Christ, and God the Father, who raised Him from the dead,' without human ordination. No man, or order of men, can ordain or make an apostle. They must let that alone for ever. He is 'not of men, neither by man.' He assumes not the office because he considers himself able to fulfil its duties, or in his own opinion possesses suitable gifts; nor is he the nominee of a general council, or chosen by a party who recognise his qualifications: neither does he come by succession, elected to fill a vacancy and invested with that dignity by his equals. An apostle must be called to office by God Himself, by express revelation of the divine will through Jesus Christ, addressed direct to the spirit of the individual, without the intervention of man. And although his recognition by others takes place upon other evidence than his own assertion, by indication of the word of prophecy, as we see exemplified in the case of Paul and Barnabas, of whom in the assembly of the faithful

the Holy Ghost said, 'Separate me Barnabas and Saul to the work whereunto I have called them,'* or by other proofs—yet the ground of an apostle's authority rests not on any outward phenomena, but on the immediate call and mission of God Himself. For this reason he cannot receive ordination by imposition of hands, were not the thing impossible for the additional reason that no superior ministry exists by which such authorisation could be conferred, except in the person of the Son of God Himself. Our Lord, in the days of His flesh, chose from among His disciples twelve men 'whom also He named apostles.'† One of them being lost, the son of perdition, the remaining eleven, by the inspiration and guidance of the Head in heaven, filled up the complete number, and supplied the vacant room of the traitor who had gone to His own place. There was no imposition of hands in the matter, no ordination, as thereafter in the case of the episcopate. In the presence of the whole number of the disciples 'they appointed two,' and they prayed, and 'gave forth their lots,' and the lot fell upon Matthias, and he was numbered with

* Acts xiii. 2.

† Luke vi. 13.

the eleven Apostles.* In the words of Archbishop Potter in his book on Church Government when speaking of Apostles, 'it was a distinguished part of their character that they were immediately called and ordained by Christ Himself, who gave them the Holy Ghost by breathing on them, but neither He, nor any other, is ever said to lay hands on them. When a place became vacant in the apostolic college by the apostasy of Judas, the Apostles, with the rest of the disciples,† chose two candidates, but left it to God to appoint whether of them He pleased, to take part of the ministry and apostleship from which Judas by transgression fell.

* Acts i. 23.

† It is doubtful whether the archbishop here states the fact aright. It would seem clear from the narrative that the selection of Barnabas and Matthias to be set before the Lord was the act of the Apostles alone. There is certainly no proof that the disciples present had any direct participation in it. That St. Peter addressed himself to his brethren the Apostles, appears from his use of the word 'us,' which in every instance refers to them alone. It was the Apostles with whom Judas was numbered; the Apostles amongst whom the Lord Jesus went in and out from His baptism to His ascension; and the Apostles to whom it was necessary to join another to be a witness with them of His resurrection. As the Apostles it was who prayed and cast lots, so it is natural to suppose that they also selected the two between whom the Lord afterwards chose. The presence of the disciples was necessary for very obvious reasons.

Nor was St. Paul inferior to the rest of the Apostles in this mark of honour, for he often asserts himself to be an apostle, neither of men nor by man, but immediately and without the intervention of men, to have been appointed by Jesus Christ.'

In reference to the call of St. Paul, the case is very clear. There is neither record of the moment when, nor of the manner how, he received his commission; all that we know is, that which he writes of himself. 'Paul an Apostle, not of men, neither by man, but by Jesus Christ and God the Father, who raised Him from the dead.*' He did not, after receiving his call,† go near his brethren who were apostles before him, but far away into Arabia. Far from being constituted in his office by those who were apostles before him, he writes expressly, 'they added nothing to me.' For it is essential to the office of the Apostolate, that they that are in it be sent forth of the Son, even as

* Gal. i.

† Gal. i. 15. 'When it pleased God, who separated me from my mother's womb,' set me apart for an apostle as He did Jeremiah for a prophet (Jeremiah i. 5), 'and called me by His grace,' &c. See John Wesley's Commentary, *in loco*.

He by the Father. Authority and blessing descend from the higher to the lower; from God the Father, as the *fons Deitatis*, the absolute source of all power, to His Incarnate Son; from the Lord Jesus Christ, the Head of the Church, to His apostles; from his apostles to the angels and bishops of the churches; and from them to the subordinate grades in the ministry. By the call of St. Paul to the office of the Apostolate, the Lord Jesus vindicated His Headship over the Apostles and over the Church, and also showed the manner in which He would exercise His Headship when it pleased Him, during the period of His absence. He gave St. Paul all the authority He had given to the Twelve before him. He made him to be the great teacher to the Church, instructing her in her constitution, setting before her her hope, inculcating upon her all those doctrines and precepts which formed and distinguished Christian society. St. Peter and his brethren acknowledged St. Paul's calling and his office; for that they knew that to Jesus, the man Christ Jesus, was given all power in heaven and upon earth, and they knew Him to be the one Head and

Lord of His body, the Church, and they bowed to His will in the matter. Had St. Peter ever claimed the place which his so-called successors claim for him and for themselves, he had never acknowledged the apostolate of St. Paul, still less submitted to his reproof. But by his ready and unhesitating acceptance of the apostleship of St. Paul, the Church was instructed that her Head, Jesus, had reserved to Himself all the prerogatives of Headship, calling into His service whom He pleased, asking counsel of none. And that the instruction might be more complete, the first whom He called to the office of Apostle, after His ascension, was one whom the disciples never would have chosen. Thus He not merely asserted His Headship to His Church, but also showed how He was able to exercise it in guiding His Church into all truth, and in instructing her in heavenly doctrine.

If bishops were admitted to an identical office with apostles, they might still, as men ordained by imposition of their hands, have venerated and deferred to them, but they would not have been subject to their command or authority, as Holy Scripture declares, and all authority

attests, them to have been. When the number of disciples increased at Jerusalem, the Apostles appointed deacons in subordination to themselves, to relieve them of the charge of serving tables, and of administering the goods of the Church.* When through the preaching of the Gospel there were disciples gathered in several cities; 'the Apostles ordained them elders,' or presbyters, 'in every church.† And when from the necessity of the case, by reason of their own prolonged absence from any district, the Apostles were not able adequately to take personal oversight thereof, they admitted others into the episcopate, as they had already admitted men into the diaconate and into the priesthood.‡ As in these former instances, so in the instance of the episcopate, the bishops were admitted into an office in strict subordination to the Apostles, and a charge was given them to set in order, or to bring into unity, such Churches as most required it. Among these were Timothy and Titus, sent severally to Ephesus and to Crete. A charge was given to them, but it was a limited charge. They were

* Acts vi. 2—4.

† Acts xiv. 23.

‡ 2 Tim. i. 6.

old by the Apostle what they were to do. They acted not at their own discretion, but under his instructions. It was a charge given with a view of the Apostle's coming to them, or of their returning to him. They had a relation to the Churches to which they were sent; but their office was subordinate, their authority derived, their jurisdiction limited. They were to render an account to the Apostle. They were in authority superior to the local elders, for part of their charge was to ordain elders, to fix on fit persons for being bishops, or elders, the two titles being used interchangeably by the Apostle (see Titus i. 5, 7, Phil. i. 1), to hear accusations of elders, and to judge them. But they were themselves as apostolic delegates in these matters, subordinate to the Apostle, and accountable to him. He had a blessing which they were incompetent to give. They were to keep the Churches waiting for the apostolic blessing prepared for it, desiring it. And thus we assert, in the second place, that the Apostolate is generically distinct from the episcopate in order and in rank, and that in constituting bishops the Apostles did not, as a matter of fact, constitute

ministers equal in office, but inferior to themselves. The inspired record of their acts is most clear and distinct on this point, and not less so the voice of all antiquity. We affirm that it is, and ever will be, an historical mistake to hold the Apostolate identical with the episcopate, and that the truth is seen in the fact that they appointed bishops their subordinates, and neither their equals nor their successors. Who does not see an official superiority in St. Paul over Timothy, and Titus, and others of their order, of note amongst the Apostles? * Tychicus he sent to Ephesus, Epaphroditus to Philippi, and he hoped to send Timothy also. If St. Paul was in order and rank only a bishop, he was at least *episcopus episcoporum*, † and those who claim this should see on what grounds they can consistently assail the Papacy. Nor is it any sufficient explanation of the Apostle's undeniable

* Rom. xvi. 7.

† [The distinction between the three orders of angel, presbyter, and deacon, and the four ministries must be kept in mind. Silas was a prophet but labouring in the Episcopate; while in the presbyterate of local Churches there were also prophets. Similarly in the evangelistic class, some were workers with the apostles in the church universal, others were labourers in the presbyterate and diaconate of the Church.]

supremacy, to say that it was grounded on the fact of his inspiration. Silas was inspired, for he was a prophet, and there were prophets in all the churches,* men who spake as they were moved by the Holy Ghost. St. Mark and St. Luke were inspired, but neither of them exercised, on that ground, any authority as apostles. No measure of inspiration of itself would make of a man a ruler in the Church. And why? 'No man taketh,' *i.e.*, can take, 'this honour upon himself, but he that is called of God, as was Aaron.' And 'God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers,' bishops, priests, and deacons if you will. Some of our recent writers (even the learned author of 'Episcopacy tested by Scripture'†) have confounded 'things that differ,' though our standard divines have ever recognised the difference between apostles and bishops. Thus, Archbishop Potter remarks in his treatise on Church Government: 'Whilst our Lord lived on earth, He reserved the power of ordaining to Himself. He gave the Apostles and the

* Acts xiii, 1: xx. 23.

† The late Right Rev. Henry Ustick Onderdonk, Bishop of the diocese of Pennsylvania, U.S.

Seventy a commission to preach, but never allowed them to communicate that commission to any other. This was His own prerogative, which He would not impart to others while He visibly governed the Church in person. Afterwards, when the Apostles were the chief visible governors of the Church, they ordained ministers. Paul and Barnabas ordained them elders in every church which they visited. In Antioch, Evodias was ordained bishop by St. Paul, and upon his death Ignatius was ordained to the same office by St. Peter. Linus was ordained Bishop of Rome by St. Peter and St. Paul together. Polycarp was ordained Bishop of Smyrna by St. John, by whom also several other bishops were ordained in Asia. Timothy was made Bishop of Ephesus, and Titus the Bishop of Crete, by St. Paul. And so St. Clement tells us, in his Epistle to the Corinthians, that the Apostles preaching through the countries and cities constituted their first fruits, when they had proved them by the Spirit, to be bishops and deacons of those who should believe.*

* Archbishop Potter's Treatise on Church Government, 256.
'While none of the three orders is traceable to a directly divine institution, of the three episcopacy is the one, the very

apostolicity of which is the most difficult of establishment by the unaided evidence of Scripture. For, while it is clearly recorded that the Apostles instituted the orders of presbyters and deacons, it is not so clearly recorded, *indeed it is not recorded at all*, that they instituted the order of bishops.' Such are the results to which Professor Litton of Oxford comes, in a very able and dispassionate work, and we need not wonder, therefore, at some episcopalians being termed 'presbyterians, with prayer-books under their arms.' The late Dr. Arnold of Rugby is a fair exponent of the view of the school of theologians now coming into notice; and he writes: 'To insist on the necessity of episcopacy is exactly like insisting on the necessity of circumcision. Both are and were lawful, but to insist on either as necessary is unchristian. All forms of government and ritual in the Christian church are indifferent.' The great divines of the Church of England of past centuries, such as Hooker, Field, Cosin, Bramhall, Sanderson, Andrewes, Bull, Pearson, and Barrow, all defended episcopacy as a divine institution; but this great 'bulwark of the Reformation,' as it was called, is more and more coming under the power of the democratic tendencies of the age which, like Gallio, 'cares for none of these things,' and sooner or later must be separated from the State, or become altogether latitudinarian.

CHAPTER IV.

THE ORIGIN AND PURPOSE OF THE EPISCOPATE.

THAT the episcopate of the Church in its essence and origin was no continuance of, or substitute for the Apostolate, we have already seen. The absence of the Apostolate was not the condition of its origin or agency. It did not come into life as the Apostolate died. It existed simultaneously with it, and was instituted in fact for that very end. The condition of its right operation and development was, that it should be upheld by the Apostolate. While the Apostle St. John was yet in the fulness of his authority and labours, he had at least seven angels, or bishops, under his jurisdiction in Asia Minor. When, in the Vision of the Apocalypse, that Apostle was visited with the appearance of the Lord, he saw *in His right hand* seven stars, the Holy Ghost thus signifying, that the Lord embraces, holds together, and strengthens for their duty, all the angels of the churches by

means of the Apostles, the right hand of His strength put forth in the Church upon earth. And from the seven following epistles, addressed to the churches in the persons of their angels, is gathered the complete spiritual identification of the one with the other, since both the merits and defects of each church is imputed to its head.

The angels of these churches were addressed by the Apostle as responsible each for his own church, and for that alone, and not having, like him, 'the care of all the churches.' The bishop is the successor of the angel, not of the Apostle, and the distinction between the two offices is clearly brought out in the first of the seven epistles.* The Lord commends the angel of the

* The name 'angel' was originally used as an ecclesiastical title in the seven epistles in the Apocalypse, and so used as signifying a messenger between heaven and earth. The name best expresses the dignity of a chief pastor over a flock, who represents to it Jesus, the Angel of the Covenant, the Shepherd and Bishop of the Universal Church. The office of angel differs from that of the modern bishop, firstly, in being confined to a narrower sphere, that is, the limits of a fully organised Church, episcopal jurisdiction being now enormously overgrown; and secondly, in the fact of a higher ordination, that is, one not by equals, as in the case of a bishop or archbishop, but by a superior grade in the ministry, that is, by an apostle, according to the principle, 'the less is blessed of the greater.' Hebrews vii. 7.

Church of Ephesus for trying them which said they were apostles, and were not, and for finding them liars. This is not only proof that the two offices were distinct, and that one was of higher grade than the other, but that these deceivers came with the claim of the superior authority. A bishop could have no jurisdiction in another's church or diocese, but an apostle could. That the angel of Ephesus did not reject them without trial, implied that God might send apostles to the Churches and that the office would not necessarily cease with the death of St. John; for if otherwise, the claim would not have been listened to for a moment; nor the angel commended for trying them. And therefore if the Apostolate is not a permanent office, what means the annual use of the collect for Saint Matthias's day? The office may have been vacant and in abeyance for the last eighteen centuries, but still the recognition of the possibility of false apostles, is a recognition of the possible presence of those who are true; and the responsibility of the present bishops of the Church is that which was on Timothy, the angel of the Church at Ephesus; i.e., 'to try them which say

they are apostles,' if so be they 'are not.' We give no ear to false Christs; no, not even to try them, for we know they must be liars.

St. Ignatius suffered martyrdom about four years after the death of St. John the Apostle; at which time he had been about forty years angel of the Church in Antioch, where the disciples were first called Christians; and as Eusebius and Chrysostom testify, he was promoted to that dignity by the hands of the Apostle Peter, so that all things considered, we cannot imagine him unacquainted either with the state of the Church in the age immediately after the Apostles, or with the doctrine and practice of the Apostles themselves. His testimony on this point is very important, and the witness to what bishops were in the presence of Apostles is seen in his epistles to the different churches. In the extracts that follow, that martyr not only sets forth the office of the bishop in relation to his particular church, but also evidently infers the relation of Apostles to the Universal Church, their universal jurisdiction, and the subjection of all angels and bishops to them. 'I think you happy,' he writes to the Ephesians, 'who are so joined to

your bishop as the Church is to Jesus Christ.' To the Magnesians his words are, 'Your bishop presiding in the place of God, your presbyters in the place of the council of the Apostles. As the Lord did nothing without the Father being united with Him, neither by Himself nor yet by His Apostles, so neither do ye anything without your bishop and presbyters.' To the Trallians he writes, 'Ye are subject to your bishop as to Jesus Christ; be ye also subject to your presbyters as to the Apostles of Jesus Christ our hope.' And to the Church in Smyrna he writes, 'See that ye all follow your bishop as Jesus Christ the Father, and the presbyters as the Apostles.' And again he says, 'Wheresoever the bishop shall appear there let the people also be, as where Jesus Christ is, there is the Universal Church.' And in all parts of his epistles the same testimony appears as to what the episcopate was in the presence of the Apostolate. The angel is the head of the particular church and the perfect representative to his flock of Jesus Christ, but subjected to the Apostles, elders under Christ to the Universal Church; and they are, as the council of presbyters with the bishop,

assessors with Him hereafter in the kingdom, and in His absence the only organs of His ministry of rule over the whole Church upon earth. This is the perpetual testimony of St. Ignatius, the disciple of St. John. It is no theory, but the clear and distinct result of what Holy Scripture and the purest antiquity relate concerning the respective duties of Apostles and angels, or as they are now called, bishops. This last was the highest order of ministry that remained in the church, when the last of the Apostles was removed. Under them began the intermediate condition of the Church, which has continued until now. And the death of the Apostles did not exalt the functions of these ministers, nor remove the limitation of their relationship to the Church. A negation may give rise to a necessity, but it cannot originate a function, nor can it confer a gift. They were not, by the death of the Apostles, enabled to bestow any higher grace than they could have bestowed during the lifetime of the Apostles. That higher grace, as it had been despised and restrained, so now it was unattainable: there existed no ministry that could bestow it. Nor was their

jurisdiction enlarged by the removal of the Apostles. They were not lifted up into that wide relation to the whole Church throughout the world, which had been occupied by the Apostles. Their sphere remained of a limited extent, and the grace of God which was with them was still that same of which St. Paul had spoken, as being given them by prophecy, with the laying on of his hands.* Their office was still this, to keep the churches in the faith, desiring the grace which Apostles had to bestow; the highest hope and joy of their hearts was, to be able to show their work to the Apostles, and to bring up the churches to Apostles for the full blessing of God, whensoever it should please Him to revive that order of ministry in His Church. As to present the whole Church in unity to Christ would have been the fulfilling of the joy of Apostles, so would bishops or angels have rejoiced in presenting their prepared churches to Apostles to receive the Holy Ghost, the earnest of the kingdom, by the laying on of their hands.†

* 2 Tim. i. 6.

† 'And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given.' Acts viii. 18.

'Our Lord Jesus Christ is the Angel of the Covenant, through whom alone the Church has access to God (Mal. iii. 1), and through Him alone God's covenant with His people attains its fulfilment. He is the only Mediator between us and the Father, and our prayers to God only then gain a hearing when they are presented to God by Him who is the continual Intercessor (Rev. viii. 3); and as He, for our sakes, has gone to the Father, so do we hope also that He will come again in order to bless His people (Heb. ix. 7). Besides Him, there can, therefore, be no Angel or Head to the Universal Church. This office of Christ is an incommunicable one; no one upon earth can during His absence from the Church, in heaven, occupy this His place. There is no vicar of Jesus Christ upon earth.* The highest office in the Church, namely the Apostleship, should always bear witness of this, that He is in the heavens. Yet in each separate congregation on earth, as, for instance, in each of the

* 'Your Majesty cannot hesitate to believe that the Vicar of Jesus Christ, either from the duties of his sublime representation, or,' &c. From the reply of the Pope to the Emperor Napoleon, dated from the Vatican, Nov. 20, 1863, and published in the *Times*, Dec. 11, sequent.

churches of Asia Minor, which collectively were a symbol of the Universal Church, there should be an office which not only dispensed to the congregation the grace of the absent Head, but also symbolised and represented to that particular congregation the absent Lord Himself. At the head of each particular church there should stand an angel, so called, or bishop, to protect it, to gather into one the devotions which the individual members of the congregation offer unto the Lord, to cherish and oversee the gifts and fruits of the Holy Ghost in the congregation, to detect and expel therefrom the workings of the devil, to guide all ministries of all office-bearers in the congregation, so that he may be to that particular congregation what Christ Jesus, the Angel of the Covenant, is to the Universal Church.

'The espousal of each church to an angel by the Apostles, is a symbol of the espousal of the Universal Church to Christ, the great Angel of the Covenant (2 Cor. xi. 2.) The Apostolate by no means stands thereby in the place of the Bridegroom Himself, but is nothing else than the servant of the Bridegroom who brings His bride

to Him, as the eldest servant in the house of Abraham procured his spouse for Isaac.* Whilst the angel of the particular church comforts his flock because he is the symbol of the presence of the Lord, so do Apostles direct the faith of the Universal Church to heaven, and her hope to the future kingdom of glory, by testifying of Him who is still absent, but will soon come again. And as the angel of each particular congregation is surrounded by his elders (*corona presbyterum*) who share in his authority, so is the Lord, the Angel of the Universal Church in the heavens surrounded by His Apostles, whom He uses for this purpose, namely, to govern the whole; with this difference, however, that in the one case the angel is present, in the other He is absent. Apostles are, therefore, in no way whatever the head of the Church: they are always only the elders of the absent Angel of the Covenant, who should maintain the intercourse between heaven and earth, and prepare the way for His coming again.†

And thus we, earnestly contending for the faith

* Gen. xxiv. 2.

† The foregoing is extracted from a work entitled, 'The Mosaic Tabernacle, a Symbol of the Christian Church.'

once for all delivered to the saints, distinctly assert that the distinction and difference between Apostles and bishops is not a mere question of etymology or name, but a deep-seated reality, consisting in this, that God alone can give commission to any one to exercise supreme authority in His Church, and that the Apostles could not convey that authority to others. It never was heard that one not ruling in his own name, but in the name of another, should be capable of conveying his full power to others, and consequently of appointing his own successors. It is the very distinction between one who rules in his own name, and one who rules in the name of another, —between a king and a viceroy. No viceroy can appoint his own successor, or hand over his full powers to another chosen by himself. An autocrat alone can do this. No agent can appoint his successor, he must leave that to his principal. And the Apostles, therefore, could not make Apostles, seeing that it is of the essence of the office that its incumbents be sent forth immediately of God the Father, and of Jesus Christ whom He hath raised from the dead. As deriving their office 'neither of men nor by man,'

Apostles could not hand over their full powers to others, because it would be the exercise of authority which belongs incommunicably unto God. Apostles may appoint their subordinates, they cannot create their own equals, nor, consequently, appoint their own successors.

And we contend in the next place that, in point of fact, no proof can be brought that Apostles did appoint their successors. Proof, indeed, there is, that they appointed men to be bishops, which bishops became in a manner their successors, but no proof can be adduced that the Apostles appointed them their successors. In the inspired record of their acts, all must acknowledge there is none. There is not a syllable in any of the words of the Lord, as recorded by the evangelists, or in the epistles of His Apostles which we have in our Bibles, that can be distorted into the remotest hint even, of the removal of Apostles from the government of the Church; still less that bishops were appointed to succeed them. Nor can it be shown from Scripture, that authority was at any time given to the Apostles to appoint their own successors. The very nature of their office for-

bidding it, in order to prove that any such appointment was ever made there is required the most explicit statements, and from persons testifying of their own personal knowledge. This being the case, it is very difficult to imagine how any statement not contained in Holy Scripture can avail to prove that Apostles had any such authority. There is, however, no such testimony to be found in any direction. There is no account in any author, inspired or uninspired, of any formal act by which Apostles constituted bishops their successors in the office of the Apostolate; no notice even that any such act ever took place. Nor is this a mere random assertion. We are aware of all the passages from St. Clement downwards, to the end of the fourth century, which could be alleged as bearing upon this point. All are written in vindication of the existing episcopate and priesthood against schism and division, or else in vindication against false doctrine and heresy, of the true doctrine handed down from the Apostles through the bishops. And the primitive fathers do this naturally and most truly, on the ground that the then existing episcopate came by succession from the Apostles,

and that when the Apostles departed the government of necessity devolved on bishops, who thus became, as a matter of fact, in this duty their successors. Nor am I aware that this is denied by any divine of note among us.

CHAPTER V.

AS A MATTER OF FACT, BISHOPS WERE NEVER CALLED APOSTLES.

AND, indeed, the very disuse of the name shows the conviction of the absence of the thing. If bishops were indeed Apostles, they would have been called so. But it does not appear, from the earliest fragments that have come down to us, that the bishops were in fact called Apostles in the first and second centuries; and when they came to be thought so, the name was by common consent appropriated, as Theodoret writes, 'to them who were Apostles indeed.' Bishop Jeremy Taylor, in his treatise on 'The Sacred Order and Office of Episcopacy asserted and maintained' (sect. xxiv.), states the matter thus:—'Immediately after the Apostles, and still more in descending ages, *episcopus* signified only the superintendent of the church,

the bishop, in the present and vulgar conception.' To the same effect is the witness of Chapin in his book on the Primitive Church:— 'Within seven years of the death of St. John, we find that the three orders of ministers were denominated bishop, presbyter, and deacon, and to each was assigned the same* office, together with nearly, or quite, the same power and duty, as appertains to these offices to the present day.' That the name of Apostle was not given to the chief pastor, but that of bishop, and that a distinction between the two offices is constantly implied in the early fathers, to this there are many testimonies. Archbishop Wake terms St. Clement of Rome, whose name was in the Book of Life, 'one of the most eminent bishops of an apostolical age,' and adds, 'he merited such a character from the ancient fathers, as is hardly given to any besides the Apostles. Nay, some of them doubt not in plain terms to call him an Apostle; and, though St. Jerome durst not go so far as that, yet he gives him another title but

* [In fact, the three orders all exercised (or professed to exercise) the *pastoral* ministry, which is only one of the four. The *Evangelistic* ministry was no doubt exercised, but was not so definitely organized as the *pastoral*.]

little short of it; he tells us he was an apostolic man, and as Ruffinus adds, "almost" an Apostle.' Bingham, in his 'Antiquities of the Christian Church,' when writing on the titles of honour given to the bishops in early times, says that 'the most ancient of these is the title of Apostles, which, in a large and secondary sense, is thought by many to have been the original name for bishops.' And Bishop Jeremy Taylor, in the sermon preached at the consecration of two archbishops and ten bishops for the Church in Ireland, terms them '*minores apostoli*,' and adds, 'there were some whom the Scriptures call the Apostles of our Lord, that is, such which Christ made immediately, or by His Spirit extraordinarily. Into this number Matthias, and St. Paul, and Barnabas were accounted. But the Church also made Apostles, and these were called of St. Paul, "apostles of the churches," and particularly, Epaphroditus was the apostle of the Philippians, and "properly so," saith Primasius: "and what is this but the bishop?" saith Theodoret, "for those who are now called bishops were then called Apostles," saith the same father.' And Marshall, in his 'Notes on Episcopacy,' after

quoting St. Jerome, and Theodoret, and Pacian, on the point of bishops being called Apostles, remarks, 'so that whilst in the apostolic age presbyters were sometimes called bishops, it was only because that highest order of Church governors, to which this title was afterwards reserved, were hitherto called apostles. And with this agrees the teaching of all God's servants.' Doubtless, writers of this more modern date have confounded the office of Apostles with that of bishops.* And it was natural enough, for in their controversies with Presbyterian divines, being hard pushed, they were not too careful to make the distinction which our great divines did.

* This is especially true of what may be termed, for want of a better term, the Tractarian school of divines. And even so sound and learned a theologian as is the present professor of Ecclesiastical History in the General Theological Seminary, New York, does not make the distinction which Barrow and Hooker did. See the 'History of the Church,' by the Rev. Milo Mahan, D.D.

CHAPTER VI.

BISHOPS ONLY FOLLOWERS OF APOSTLES.

[*Not true successors in office.*]

WHEN the Apostles were taken away, the government of the Church fell upon the bishops, who thus became their successors; and we therefore submit that when Apostles died, and God did not see fit to send forth other Apostles, that that universal jurisdiction and government which, while Apostles were on earth belonged to them alone, and beyond all doubt did not belong to bishops, now *necessarily* devolved upon the latter. And though doubtless, in the absence of Apostles, this jurisdiction was exercised by the bishops in the best manner they could, yet nevertheless we submit that when this universal jurisdiction devolved corporately upon the heads of particular churches, this was not the same form of government, the same constitution of the Church, as when the charge of all was borne by Apostles, and each bishop had that of

his own church alone. And we moreover maintain that this first-mentioned form, in which Apostles and not bishops exercised the universal jurisdiction, was the form into which the Church had been developed by the infallible wisdom and guidance of God the Holy Ghost through Apostles: and that the later form, which obtained after Apostles were taken away, was a departure from the form of infallible wisdom; which departure it would be blasphemy to impute to the Lord. And we maintain that the sin of the baptized, which we are called upon to confess, consists in this departure, and that this later form of Church government has not proved adequate or successful. It utterly failed, as has been demonstratively shown, as have also failed all the expedients resorted to for supplying a universal jurisdiction; whether lawful expedients, such as the mere primacy allowed to patriarchs and metropolitans in their respective provinces; or unlawful expedients, such as the usurped supremacy of the Bishop of Rome.

The theory that the principle of unity lies in the episcopate is not borne out by facts. The bishops, as representing each his own church or

diocese, are the very ones who need to be bound into one. The non-communication together of the Bishop of Rome and all who hold with him; the Bishop of Constantinople and all who hold with him: the Bishop of Canterbury and all who hold with him, is the very essence of schism and division. It is of small account to speak of lesser divisions in view of these. The episcopate is equally complete in all of these divisions of the baptized people of God, and therefore, the episcopate is not, in fact, the organic principle of unity. It does not effect it. And it can hardly therefore be expected that those who have thrown off the authority of the episcopate will be convinced that they are returning to unity by the acknowledgment of it, when they see how powerless it is to effect unity.*

*A committee of bishops, on Church Unity, was appointed by the House of Bishops in the General Convention of the Protestant Episcopal Church, in the United States of America, at the session of 1856, and was continued in 1859. This committee consisted of the Bishops of Connecticut, Vermont, Georgia, Ohio, and Maine. At the session of 1862, the Bishop of Georgia was absent, owing to the disunity of the Protestant Episcopal Church itself; a fact which was the cause of much able and interesting debate in the House of Delegates. And so lately as the present year, the Bishop of Vermont has had cause to com-

Any commission on unity, therefore, will, if they do anything, need to enquire into the very ground principle of schism, to seek for and suggest what shall be a true principle of reintegration, to show, not only how Protestants may be united under bishops, but how bishops themselves may be brought into one. Now, God Himself is their teacher in Christ Jesus, and that through, and by means of His Apostles. These are the organic means of communication between the Head in the heavens and the visible body upon the earth. The radical error in men's ideas of unity is, that they regard it as proceeding from the Head to be united, instead of from Him to whom they are united. We do, indeed, grow up into our Head; but we do so by that which proceeds from Him. As God is the fountain of life, so is Christ the fountain of unity; and the joints and bands by which the body is held together, and its divine nourishment administered, are as needful as the plain, in his letter to the Bishop of Pennsylvania, of very severe treatment at the hands of himself and his clergy, who have fallen from the catholic doctrine on the subject of slavery. This threatens still farther to divide the episcopate, which can only now be united by receiving the Apostolate again restored to the Church by the grace of her Lord who is Head over all.

head to the growth of the body. Apostles, prophets, evangelists, pastors, and teachers, are the channels by which Christ causes the life to flow down. If it comes from Him, it should come by them.*.

*It is not a little extraordinary that divines differ so widely in their definitions of the Church. The Scriptures abound in such definitions, and these are intended to be combined, because Scripture is one. But as the various sections into which the Church has been so lamentably divided have each appropriated, with exaggeration and distortion, certain portions of the truth, by the long maintenance of which they are blinded to other parts, so do we find in the mouth of every section a different and often a contradictory definition of the Church. Some have extended it to all faithful men in every age, and under every covenant. Others have limited it to the priesthood alone. And many have defined the Church by those doctrines which she should especially maintain. But as a matter of fact the Church consists of all that are baptized. As circumcision alone defined the borders of the Israel of God, so baptism alone defines the border of the Church of God. And this 'one baptism for the remission of sins,' as the Nicene Creed reads, has been administered even by women. 'The minister is not of the essence of the sacrament,' but, as the judicious Hooker observes again, 'the general and full consent of the godly learned, in all ages, doth make for validity of baptism, yea, albeit administered in private, and even by women.' As Bishop Bilson words it, 'to annul lay baptism is to cross all antiquity.' To restrict the Church to those episcopally baptized, is the narrow doctrine of the Tractarian school, but to call such a notion either catholic or apostolic is very surprising. It is not even Roman, but essentially modern. Bishop

Fleetwood in his 'Judgment of the Church of England,' asserts that 'the Church in very early times did allow of lay baptism. From the general canon law of Europe the doctrine of its validity prevailed throughout. The Church of England tolerated it: nay, "let them not doubt but that the child so baptized is lawfully and sufficiently baptized." And could anything more expressly signify not merely the toleration, but the approbation of the Church?' And therefore Dr. Waterland was forced to confess, 'her practice and stream of divines have all along been against us.' If 'charity believeth all things and rejoiceth in the truth,' then to be really catholic and apostolic it is necessary to recognise the unity of the Church in this 'one baptism for the forgiveness of sins;' and looking 'for the resurrection of the dead, and the life of the world to come;' to hasten the coming and kingdom of the Lord, who is Head over all things to the Church, which is His body, the fulness of Him that filleth all in all. And the Church receiving Apostles is in reality doing this.

CHAPTER VII.

THE RISE OF THE PAPACY A CONSEQUENCE OF THE
LOSS OF THE APOSTOLATE.

THE loss of the distinct office and place of the angel, and even of the name itself, became the necessary consequence of the loss of the distinct office and place of the Apostle, that is to say, of the exercise of the apostolic office by men sent forth immediately by Jesus Christ and God the Father, who raised Him from the dead. The office of angel, thus sustained by the Apostleship, and sustaining the churches over which those who fulfil this office preside, has long been forgotten. When bishops became 'successors of Apostles' they ceased to occupy the place and to exercise the functions of angels in the complete spiritual meaning of that term, and the true nature of that office was necessarily lost sight of. In the absence of Apostles each angel became supreme and without control in his own diocese, except so far as expediency and common consent, or force,

provided a remedy. The central and supreme authority, ordained by God, being gone, its place was supplied, as the history of the Church testifies, by various expedients. A general council, in which all the bishops of the Church, consisting of many hundreds, were entitled to sit, each of them with supreme authority in his own diocese, and who, when not assembled, were scattered over the world, separated from each other by oceans and continents, could not in the very nature of things, and as the sequel proved, by any possibility, exercise universal supremacy and control over the Church. Desperate as was the remedy, the Church, as a polity, was instrumentally preserved by one bishop arrogating to himself, as the successor of Saint Peter, the functions of Apostleship,* with supreme jurisdiction

* 'And since we, by virtue of the office of our apostolic ministry, embrace with the deepest sentiments of charity all the nations of the Christian world, and though unworthy, administer here on earth the vicegerent work of Him who is the author of peace and lover of charity,' &c. Extracted from a letter from the present Bishop of Rome 'to our venerable brother, John, Archbishop of New York,' and dated, 'Rome, at St. Peter's, October 18, 1862, in the seventeenth year of our Pontificate.' The whole letter is worthy of perusal, as it refers to the present deplorable revolution now shaking every existing institution in the United States of America.

over the rest of his fellow bishops, reducing his co-ordinates to subjection, and enforcing his authority when necessary with worldly weapons. This is an Apostleship widely different from that described and claimed by Saint Paul, who vindicated his apostolical authority on the ground that he received it, 'neither of men, nor by man, but by Jesus Christ, and God the Father who raised Him from the dead.' The Bishop of Rome receives his ecclesiastical authority by ordination, from the hands of those over whom he is afterwards to exercise it; and is enthroned by those who, if subject to the See of Rome, and by the essential constitution of the Church subordinate to its bishop, could have no claim and have no commission to place him in his seat. It belongs to the office of Apostles sent forth immediately by God, to ordain and set in their places the chief pastors, and to commit to them the churches to which their charge is to be limited: and it is a violation of the Divine economy that any should be ordained to an office by those who hold no higher position than that to which they are admitting their brother. No priest can properly ordain to the priesthood, nor any bishop merely

to the episcopate ; for this is nothing else than to convert them into a self-elective corporation, and to make them a head unto themselves, separate and independent of the one Head in the heavens. Timothy ordained to the priesthood, but not to the episcopate, so far as we read. And the Apostle writes to Titus, 'mine own son after the common faith, for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I had appointed thee.*'

* Titus i. 5.

CHAPTER VIII.

THE ANTE-NICENE CHURCH A WITNESS TO A GRADUAL,
CHANGE.

AS we have seen, the death of the Apostles left the churches without any other bond of union than charity and a common faith. Prophets and evangelists could not safely fulfil their ministries in the Church Universal, after Apostles were withdrawn, and it is probable that they gradually ceased during the latter portion of St. John's life, though prophetic *gifts* did not wholly disappear until a long time after. 'With us,' writes Justin Martyr, 'the prophetic gifts remain even to this day ;' and again in another place, 'With us are to be seen both men and women having gifts from the Spirit of God.' To the same effect is the testimony of Irenæus :—' We hear many brethren in the Church having prophetical gifts and speaking by the Spirit all

kinds of languages, and revealing the secrets of men for the public good, and extending the mysteries of God.' And as shown even as Origen lived, his witness the same—'It is evident that, at the coming of Christ, the Jews are entirely forsaken, and have none of those things which were anciently esteemed by them venerable; nor have they any proof that the Deity is among them, for there are no more any prophets, nor any miracles among them, of which there are large vestiges found amongst Christians, and some even greater wonders; and if we who say it may be believed, we have ourselves seen them.' Thus these gifts were gradually withdrawn, not because they were no longer profitable, for prophets were given 'for the perfecting of the saints, the work of the ministry, and the edifying of the body of Christ,' but because the Church, through the pride of fleshly wisdom, despised 'prophecies,'* and so 'quenched the Spirit,' as an Apostle had forewarned. And that faithful presbyter John Wesley remarks, in his 'Commentary' upon St. James v. 14, 'This single conspicuous gift of

* 1 Thess. v. 19, 20.

anointing with oil to heal the sick, which Christ Jesus committed to His Apostles (Mark vi. 13), remained in the Church long after the other miraculous gifts were withdrawn. Indeed it seems to have been designed to have remained always, and St. James directs the elders, who were the most, if not the only, gifted men, to administer it. This was the whole process of physic in the Christian Church, till it was lost through unbelief. That novel invention, practised by the priests of the Roman Catholic Church, extreme unction, not for the cure of the sick,* but where life is despaired of, bears no manner of resemblance to this.'

*. [It must be borne in mind, however, that in the Roman formularies, recovery is prayed for. And instances have not been wanting of raising the sick in connexion with the faithful use of this ordinance.]

CHAPTER IX.

DIOCESAN EPISCOPACY NOT APOSTOLIC, ALBEIT ANTE-NICENE. IGNATIUS DIFFERED FROM CYPRIAN.

THE highest ministry which God had appointed having fallen into abeyance, dioceses were gradually enlarged to embrace a multitude of congregations, and the bishops of more important cities became archbishops, metropolitans, and patriarchs, and the Papacy itself was gradually developed. In these ways they sought to constitute a centre of unity, and so to provide a substitute for the lost Apostolate. But there was this one fundamental error at the basis of all these arrangements, that the ministries of the particular church were made to take the place of those whose proper sphere was the Universal. The loss of the Apostleship as a distinct ministry, led to the exaggeration and distortion of the episcopal office, and to confusion without end.

The ^{old} ministry of angel, elders, and deacons, is a divine institution, but episcopacy, as it became developed in the third and fourth centuries, by the undue enlargement of dioceses, was an exaggeration and distortion, and had no scriptural authority to support it. The truth of episcopacy, such as we have it in these modern days, lies in its witness to the threefold ministry there should be, in every Church where the number of worshippers should warrant it, of angel, elders, and deacons; but there is no trace in the original constitution of the Church and on the face of the Scriptures, of such an episcopacy as now exists and obtains among us. There were no bishops in the days of the Apostles, ruling over hundreds of churches, as in the Anglican and American dioceses. The Cyprianic theory of the Church, defended by such divines as Seabury* and Onderdonk, is altogether distinct from the Ignatian. The episcopacy of the fourth century was not that of the first, but rather a development of it, owing to the force of circum-

* 'The Continuity of the Church of England,' by the Rev. Samuel Seabury, D.D., Professor in the General Theological Seminary, U.S.

stances. The angel, elders, and deacons of St. John and St. Ignatius' times, cannot easily be recognised in the travelling bishop of our vast states, in presbyters who do not surround him as helps, the '*corona presbyterum*,' whose seats, or thrones, were around his in the early cathedral churches, but are now virtually his substitutes, seeing his face but once in the year; and in deacons not chosen of the people, and standing as their representatives and guardians in each several flock, but transformed into a lower order, as it were, of the priesthood. Properly speaking, there is no diaconate seen in the modern system of episcopacy as it obtains in our time. Deacons are now priests in all but in name, being put at the head even of important city parishes. From the inordinate extent of dioceses, the full blessings of the episcopal office cannot be felt, and the whole system as we have it, bears little resemblance to the primitive churches and cannot certainly justify itself by an appeal to the Scriptures.* One great evil of this undue distortion of primitive episcopacy, and its necessary

* 'Episcopacy tested by the Scriptures.' By the Right Rev. H. U. Onderdonk, Bishop of the Diocese of Pennsylvania.

fruit, has been to make the true and perfect order of the worship of God in His Church impossible. This requires the continual presence of the angel at his own altar, daily to offer intercession, as the representative of Christ, the Angel of the Covenant, and of the whole Church, in heaven; and it has deprived the people, over whom the Holy Ghost hath made him chief pastor, of the blessings which should flow from his constant presence among them, and spiritual oversight.*

And while his office is one which no presbyter or inferior minister can fulfil, and the limits of his charge ought not to be such as to change the pastor into an evangelist, and so hinder his standing as the leader of his flock in the daily services of the Church, the bishop, being thus thrust out of his own proper sphere, has failed to do aright the work of the Apostle which necessity had laid upon him. He had not that large discernment of the mind of God, and that wisdom and strength for rule which were the special gifts of the apostolic office. That measure of the gift

* And therefore the present movement for the division of dioceses is to be commended.

of God which was in him by the laying on of hands, and which would have sufficed for his episcopal work, while guided and sustained by Apostles, was not enough when the whole burden was thrown upon his shoulders. And the inevitable result was not only the corruption of doctrine, the mingling of superstitions with the holy rites of worship, but divisions of the churches, widening century after century into irreparable breaches. Confirmation by the laying on of his hands was not that full anointing with the Holy Ghost, that unction from the Holy One by which the faithful were sealed in the beginning unto the day of redemption,* and which was ordinarily bestowed by the laying on of the hands of Apostles.† The rite of confirmation by bishops differs from the sealing and anointing of the Holy Ghost ministered by Apostles in this, that it is simply for the *confirming* of the grace given in baptism, and not for the conveying of the additional gift consequent upon the ascension of the Lord. He died, and rose again, and so became the fountain of a new life which we re-

* Eph. iv. 31. 1 John i. 27.

† Eph. i. 13. Acts viii. 18, xix. 1—6.

ceive in the sacrament of regeneration; but He also ascended into heaven, and in His human nature, was exalted into new conditions of glory and blessing. He received the Holy Ghost in that form of His operations suited to His exaltation, and on Pentecost sent Him down upon the faithful, as a means of present communion with Him in the heavenly places, and as an earnest of the kingdom, and of the glory which is to be revealed in us. And the ordinary means of bestowing this gift was 'the laying on of hands.' Thus, 'when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given; he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost.* And St. Paul enumerates six principles of the doctrine of Christ in which the Church must be grounded and settled, ere making progress onwards to perfection at the coming, and in the kingdom of the Lord, of which the laying on of hands is the fourth, and follows that of baptism.†

But we find nothing of this in the order of

* Acts viii. 18. † Heb. vi. 2.

confirmation, or the laying on of hands by the bishops upon those who are baptized, and come to years of discretion, as found in our Book of Common Prayer. That service is designed, first, for the solemn ratification of the vows taken in holy baptism; and secondly, for the corroboration of the spiritual gifts therein imparted. The officiating bishop prays that God would *strengthen* them in the Holy Ghost, and daily increase in them His manifold gifts of grace, and in the laying on of hands he prays, 'Defend this Thy child with Thy heavenly grace that he may *continue* Thine for ever, and daily increase in Thy Holy Spirit more and more until he come to Thine everlasting kingdom.' As an ordinance for the confirmation of grace already given, it is of great value, therefore, to the Church, but it is certainly no substitute, as stated by certain writers, for the sealing unto the day of redemption by the hands of Apostles; that ordinance which is for the giving of the heavenly unction from the Spirit of Christ, and for the coming of the Holy Ghost into our hearts, as 'the earnest of our inheritance,' the first fruits and pledge of that glory which is to be revealed

in us at the coming and in the kingdom of the Lord.*

The Apostolate is thus seen to be only necessary to the Church for a specified end, 'for the perfecting of the saints,' that is for those who are baptized, 'called to be saints.' It is not necessary to her existence, nor to the validity of the sacraments, nor to the preservation of truth already delivered; but it is absolutely requisite for growth, for progress, and for her perfection. 'And this also we wish, even your perfection.†' As in the natural body the principal organs may be wanting, and yet life may continue and many functions be performed, and the lack of absent members or senses be supplied by others; yet a body in such a state, although alive, is neither efficient nor perfect. So is it with the Church, 'which is His body.'‡ If all that is sought for be the reception of spiritual life by the individual, an assurance of justification through faith

* 'Did Philip hear there were churches in Samaria, who desired him to come and help them, before he went and gathered and baptized that company of converts upon whom the two Apostles afterwards laid hands in the rite of confirmation?'—Dr. Van Densen's Sermon before the Convention of the Diocese of Pennsylvania, May 27, 1863, p. 10.

† 2 Cor. xiii. 9. 1 Thes. iii. 10.

‡ Eph. i. 23.

in the atonement, and a certain degree of sanctification and knowledge of truth, so that eternal perdition may be escaped, and what is called heaven may be gained, for this it may be granted the presence of an Apostleship is not necessary. But to bind together the baptized in the unity of the Spirit and the bond of peace—to maintain the faith once for all delivered to the saints, to maintain unity in doctrine and discipline according to the mind of God, to develop all the energies and faculties of the ‘one body’* by keeping each part in its proper place and causing all to work together in harmony without the depression of some, and the undue exaltation of others, so that it may grow up unto the ‘perfect man, unto the measure of the stature of the fulness of Christ,’ the office of the Apostolate is absolutely necessary as the organic means of communication with the Head in the heavens, and so provided of the Lord in the original constitution of the Church. And as at the first this gift came by the descent of the Holy Ghost out of the fulness of Christ, and that same spirit abides in the Church for ever,—for ‘the gifts and calling of God are with-

* Eph. iv. 4.

out repentance,’ and her Head ‘is the same yesterday, today, and for ever,’—therefore the Church, in this her day of necessity, has in herself the very source and pledge of the restoration of her original constitution, from which, indeed, she cannot of herself draw forth the healing waters, but God is ever ready, in answer to her prayer, to cause them to flow forth in abundant streams, and to restore the forfeited blessing of Apostleship.

CHAPTER X.

THE GIFT OF THE HOLY GHOST PROMISED ONLY BY
THE HANDS OF APOSTLES.

WE cannot look upon the gift of the Holy Ghost, once and for ever shed down upon the Church on the day of Pentecost, as an isolated occurrence on a given day, having its fulfilment only at that time, or as an event in history which has merely left us its results. It is rather to be regarded as a perennial fountain, ever sending forth its living waters, as one continual river of life clear as crystal, ever proceeding from the throne of God and of the Lamb, and of which, in its fulness, Apostles present in the Church, men sent forth not of man but of 'Jesus Christ and God the Father, who raised Him from the dead,' are the abiding ordinance. In the epistles to the seven churches, where the Church Universal is portrayed under

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seven different phases, and the events of seven ages are shadowed forth, although in the seventh or last age, immediately preceding the great convulsion, there is the appearance of general lukewarmness or apostacy, accompanied by rejection, and judgment so complete as to be expressed by the words, 'I will spue thee out of my mouth ;'* yet in the sixth a door is opened by which a place of safety is to be gained by those who have 'a little strength, and have kept His word, and have not denied His name.' Because they 'have kept the word of His patience,' He also 'will keep them in that hour of temptation which shall come upon all the world, to try them that dwell on the earth.'† In accordance with which we find that, in the midst of the shaking described as the effect of the earthquake in the sixth seal, the angel of the Lord, who has the seal of the living God, commands the four angels who hold the four winds of heaven, saying, 'Hurt not the earth, nor the sea, nor the trees, until we have sealed the servants of our God in their foreheads.'‡ And in the visions that follow,

* Rev. iii. 14-22.

† Rev. vii. 1-3, and vi. 12.

‡ Rev. iii. 7-10.

the voice of each successive trumpet is the signal of successive judgments and woe, to be poured out upon all which 'have not the seal of God in their foreheads.' This seal of the living God is that of which the Apostle Paul writes 'in his epistles, by which in the first days of the Church the believers, after they had been baptized, were sealed with the Holy Spirit of promise, the earnest of our inheritance, until the redemption of the purchased possession.* He terms it the ἀρραβών, the first fruits or pledge of that future glory which is to be revealed in us. The ἀρραβών was a part of the purchase-money given as an assurance of the future payment of the whole, and is the earnest of the kingdom which the Lord has promised, and will give unto all those that love His appearing. 'And He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us and given us the earnest of the Spirit in our hearts.' † It is the gift of the Holy Ghost, through the imposition of the hands of Apostles, ‡ be-

* Eph. i. 13-15.

† 2 Cor. i. 21-24.

‡ 'And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given.' Acts viii. 18.

stowed upon the Church in the beginning, and, as we see, again to be bestowed in these last days, for the anointing, and establishing, and perfecting of the saints, that they may be accounted worthy to escape all those things that are coming upon the earth, and to stand before the Son of man.* And this sealing of the Holy Ghost is a rite that is witnessed to, but not retained in, the order, howsoever important, of episcopal confirmation; and it is the birthright, as St. Peter declares, of every baptized man, 'for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call.' † And how inestimable the blessing is, is seen from that which follows in the Revelation of these days vouchsafed to St. John. In the beginning of the fourteenth chapter, we read 'that they who are redeemed from the earth, and presented before the throne of God, *first fruits* unto God and to the Lamb,' are a certain number known unto Him, described in the vision as an hundred and forty and four thousand, and stand with the Lamb upon Mount Zion, having his Father's Name written in their foreheads. These, as we are

* Luke xxi. 36.

† Acts ii. 38, 39.

told in the seventh chapter, were sealed in their foreheads with the seal of the living God, ere the judgments, which followed upon the sounding of the trumpets, were permitted to smite the earth. And we are taught, moreover, that in the space of time which immediately precedes the gathering of all the elect, and the outpouring of the last vials of the wrath of God upon the apostate mass of the baptized, the servants of God that are sealed shall possess their souls in patience, anticipating the near advent of the Lord; and their testimony, like the loud note of a trumpet, shall give warning of approaching judgments, and sound into every ear the gospel of the kingdom and the summons to repent. And of these first fruits of the baptized, who are thus sealed unto the day of redemption, it is especially declared, in the fourteenth chapter, that 'in their mouth was found no guile;' words which declare a remarkable trait in the purpose and will of God concerning them, namely, that the perfect truth and complete doctrine of the Church should be held and proclaimed by them without admixture of error.* It is also declared of

* The full development of doctrine is necessary to the ac-

them, that, free from the sin of spiritual adultery and of fornication with the powers of the world—of which all denominations of the Church have been guilty—undefiled as virgins, 'these are they which follow the Lamb whithersoever He goeth,' demonstrating again the perfect service which, through His presence and guidance in the Holy Ghost, they are enabled to fulfil. These sealed ones, sealed before the approaching judgments, are seen 'standing with the Lamb upon Mount Zion;' by which, without asserting that Mount Zion means any spot on earth, we are given to understand that they are kept in perfect safety, are removed out of the way, and exempted from that approaching tribulation, that 'hour of temptation which shall come upon all the world,

complishment of God's purpose in the Church. And it is only by apostles that this is attainable. Dr. Newman, in his essay upon the development of Christian doctrine, goes from one depth to another in strict logical consistency and finally reasons out what he calls 'the deification' of the mother of our Lord. This is not the development, but the corruption of the Catholic Apostolic Doctrine. And it would not be otherwise, as there is no promise of the Lord to keep a bishop in a place of usurpation as His vicar on the earth, and lead the Church through him into all the truth. The so-called popes have therefore rather led the baptized into all error and superstition and idolatry; as the essay in question proves to a demonstration.

to try them that dwell upon the earth.' And we have learned from other Scriptures, that ere the era of the kingdom be come, and it be fully established upon the earth, there shall be a time of sorrow and tribulation such as never was from the beginning, nor ever shall be.* And the more closely these troubles shall impend, and the more fearful the signs in heaven and upon earth, giving token of their approach, afflicting the nations with perplexity, the stronger shall grow the consolation of those who, through the midst of the increasing darkness, are able to discern the speedy and successful issue of the struggle about to be determined. And as apostles are restored to be ministers of the Spirit to all those who have the grace of faith to receive

* 'The last of the woes that shall come on the earth will be that period of suffering which is to be endured under the tyranny of Antichrist, the Lawless One. Antichrist personally we understand with the whole primitive Church to be an individual apostate man, the very type of man deified, in whom all apostate men will recognise themselves, and in worshipping him shall experience the gratification of self-worship.' Bishop Southgate, in his volume of sermons delivered in the Church of the Advent, Boston, and Dr. Samuel Seabury, Professor of Biblical Learning in the General Theological Seminary, New York, in his volume on slavery and the present fierce crusade against it, have deep thoughts upon this subject.

them, that in the strength of the Holy Ghost imparted by the laying on of their hands, they might lift up their heads and look up, because their redemption draweth nigh; so, on the other hand, are they restored to the Church in this hour of her weakness, to be a sign to the ungodly of the speedy coming of the Lord to judgment upon a sinful and adulterous generation. 'Yet a little while, and He that shall come will come, and will not tarry. Blessed are they which are called unto the marriage supper of the Lamb.'

CHAPTER XI.

THE RESTORATION OF APOSTLES TO BE THEREFORE
LOOKED FOR AT THE TIME OF THE END.

IF any one ask for a detailed history of the facts connected with the revival of the Apostolate amongst us modern Christians, he is demanding more than it would be easy to grant. No one can for a moment contemplate the possibility of the revival of that office in men, living men, men of like passions with ourselves, men adapted in all their modes of thinking and living to the present highly artificial state of society, without some very serious thoughts. No one can hear the report of such a thing—whether he be at once ready to reject it on account of its seeming improbability, or whether he be willing to turn aside and see what this great thing is,* the report of which has come to his ears, or whether

* Exodus iii. 3.

he be ready to pray that it may indeed be true, as the only possible means of delivering us from our contentions and divisions, our universal disorganisation and almost irremediable helplessness—without feeling at least some degree of curiosity to know the facts connected with the phenomenon. Are the men who lay claim to such an office really such men as we can look upon with respect? Have they any sufficient warrant to sustain them? Are they fanatics, enthusiasts, suddenly brought to light, the children of accident? Or do they act with design and calmness, having been long in secret prepared for their work, as were the Apostles in the beginning of the Dispensation? These and similar questions will naturally suggest themselves to one to whom, for the first time, such a report should come; and they demand an answer. As was said before, it was soon after his ordination to the diaconate, now more than twelve years ago, that the writer was made aware, in the providence of God, of the pretensions of these men; and all that he has learned since, from books, from correspondence, from personal intercourse with the ministers that have visited

this land,* prophets and evangelists that have received the call to the episcopate, enacted ~~boldly~~ boldly to testify that, if 'by their fruits we shall know them,' then has God indeed remembered His mercies of old, and has restored apostles to His church, in preparation for the speedy appearing and kingdom of His Son from heaven. At the time referred to, he did no more than express this conviction in the briefest way, neither renouncing nor condemning those with whom he was associated in the bonds of the ministry, or calling in question the authority under which he was acting. Nay, so far was he from doing this, that he sought admission to the priesthood at the hands of one of our bishops, and has since been labouring as a pastor for many successive years, with the strongest assurance that he was fulfilling the work of God in one of the ministries in His house; and has but recently felt compelled to give up that particular charge, only in consequence of a severe domestic affliction, requiring in his ministry a different locality.†

* The United States of America.

† Five tracts were published in the year 1852, when the present writer was Rector of St. Mark's, Malone, in the diocese of New York. Owing to the suspension of the late Bishop

And though his desire has long been to serve God and His Church, under the guidance of His Apostles, and to take part with them in the work thus begun for the common deliverance and blessing of Christendom, yet has he remained in his present ecclesiastical relations at their expressed desire; not to work covertly under the shelter of another name, or to embarrass his fathers and brethren with any burden of responsibility for his course, but solely as a witness that this is a catholic movement for the healing of divisions and the restoration of unity, and not for the up-building of any new sect.

To have poured out the Holy Ghost on any one of the various denominations of the baptized, by which the unity of the church is destroyed, would have been to vindicate that one when all had failed. To have poured out the Holy Ghost equally on all would have been to

Onderdonk from the episcopate, he had to resign that charge, having no right reverend father in Christ to advise with under the difficulties of the position. In the following year he was ordained to the priesthood by the hands of the Rt. Rev. John Henry Hopkins, D.D., LL.D., Bishop of the diocese of Vermont. Entering into the diocese of Pennsylvania, a church was built for him there, and only the death of his wife compelled him to resign its duties as pastor.

confirm each one in its separateness and self-sufficiency; and therefore God's purpose hath been to put honour upon whom He would, to 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. And to believe in such restoration of the Original Constitution of the Church, is no setting up of one's private opinion against the decisions and traditions of the past. There have been no decisions affecting the question.* No general council has affirmed that there shall be no giving

* 'The examination of the claims of the extraordinary sect called "the Irvingites" has been continued at greater length than was at first intended. But the importance of a close investigation of their errors is greater than might at first sight appear. It would hardly be believed, yet it is so, that not a few actually serving at the altars of the Church of England are members of this sect; not a few who in their vows at ordination have declared that there are three orders of ministers in Christ's Church, yet now assert that there is a fourth, which comes with higher claims than any bishops would dare to assume—a direct mission from Almighty God as Apostles. Such is the extraordinary fact. In the higher places of the Church, men of responsibility and education are found to retain their position as priests of the Catholic Church and yet become members of a community which arrogates to itself an order which the Catholic Church denies.'

From 'The Old Church Porch,' April 1855. These articles,

again of our 'judges as at the first, and of our counsellors as at the beginning.'* On the contrary in all the fathers there is much said of a work

beginning with July 1, 1854, are generally attributed to the pen of the Rev. Dr. Pusey. They display much earnestness and more bitterness. His emphatic words at the time of the desertion of Dr. Newman, that he should prove his fidelity to the Church of England, by DYING in her communion, speak volumes by that which they omit. He determines that the Lord shall not come till he die. With the tractarian party as a body, the coming of the Lord is, it is to be feared, no living hope. They long for the communion of the Catholic Church, and enlargement to the full measure of catholic doctrine; and having no light forward, they turn to the indiscriminate worship of the past, blinding themselves to danger. Not able to lay hold on the gifts of the Holy Ghost, the powers of the world to come, again restored to the Church, they turn to the best thing visible; and although some of them may fancy the Greek Church, yet must they ultimately fall into the Roman, as so many of them have, unless they have grace to receive apostles from their risen Lord. They are retreating from judgment, though they cannot thus escape it. The things that cannot be shaken are before us, not behind us; and those only shall be delivered who wait for the Lord to come. He who abides in his place will meet the judgment where he ought, and, if faithful, will come through it; but he who deserts his place would fashion his own lot, and hide himself from God. Judgment however is before him, and having shrunk from God's judgment of the Church to which he belonged, he must share the future and sorer one of the Church into which he flees. And yet in mercy are the winds of judgment holden, that the remnant, in all the denominations of the baptized, may return to the old ways of God, and be sealed of Him with the Holy Ghost against the blast of the terrible ones, and unto the coming of the Son of Man.

* Isaiah i. 25, 26.

to be done ere the revelation of Antichrist in the time of the end, when God will send a mighty prophet, the Elias, to prepare and make ready the way of the Lord. The fathers looked for something at that time beyond the range of the existing ministries, and requiring supernatural instrumentalities. 'The churches,' wrote Bishop Jeremy Taylor, a theologian who had read much of their writings, 'have troubled themselves with infinite variety of questions, and divided their precious unity, and destroyed charity; and instead of contending against the devil and all his crafty methods, they have contended against one another, and anathematised and damned one another, and no man is the better after all, but most men are very much the worse; and the churches are in the world divided about questions that commenced twelve or thirteen hundred years since, and like to be so for ever, TILL ELIAS COME.' Of course they knew not the particular form in which God would appear again for the deliverance of His Church at the end of the age; and for us to give heed to the spirit of prophecy speaking once more in the Church is no trampling upon authorities, but a reverencing of

them; and to believe in a restored Apostolate is no more a setting aside of episcopacy, than the following of John the Baptist was a rejecting of the priesthood of that day.*

* 'Admitted that the four-fold ministry has not always been manifested in the Church. Nay, that for ages a total ignorance of it, and of its work, has universally prevailed, which indeed is the truth, yet it does not follow that no part of their work could be done. The whole four stood in the gift of the Holy Ghost. The Comforter was given to the Church to speak in it as a Person, and show and declare to her the things of Christ. He has not since been taken from the Church, though grieved and quenched as the Spirit of prophecy, and otherwise. It may be that our fathers never saw things in this light; but light exists independently of eyes.'—*On the Philosophy of Human Perfection and Happiness. An Essay.* By the Rev. Adam Hood Burwell. Montreal, 1849.

CHAPTER XII.

THE GIFTS ARE MEN ; WITH SOME HISTORICAL
MENTION OF THE WORK.

PRECISELY three hundred years after the reformation of religion of which Luther was the instrument, and that schism in the Church of which he was the unintentional agent, God poured out the Holy Ghost upon those who were faithfully crying for His coming, and lifted up through the mouths of his prophets that warning cry, that note of preparation, 'Behold, the Bridegroom cometh ! go ye forth to meet Him.' These were the first words spoken in the language of men, by one now at rest in the Lord, waiting the sound of the trump of God, and through whom the Holy Ghost first found utterance in tongues and prophecy. And this was in answer to prayer for the gifts of the Spirit. In his first epistle to the Corinthians, at the twelfth,

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thirteenth, and fourteenth chapters, the Apostle Paul presents to our view the Church as the body of Christ in subjection to Him who is the Head ; and the witness to His lordship by virtue of the indwelling and inworking of the Holy Ghost, who divides to every man severally as He will ; closing the description with the catalogue of gifts—apostles, prophets, teachers, helps, workers of miracles—set of God in the Church, in their several places of use or service, for the profit of all. To covet earnestly the best gifts is enjoined upon all the baptized, but a more excellent way is referred to, namely, the way of charity or love, without which the most splendid gifts are nothing, and which must regulate the exercise of all if the edification of the body is to be the result. This latter is the subject of the fourteenth chapter. The gift of tongues was what to them seemed the most wonderful, and the members of that church delighted in displaying it. Instead of love, seeking the edification of all, it was vanity seeking to exalt itself. Theirs were real gifts, gifts of the Holy Ghost that were then in exercise amongst them ; and a most solemn consideration it is for us who rejoice in the giving of those gifts again,

lest there be again the power of the Spirit for service, without the living guidance of the Spirit for its exercise. The latter there can be only where the spirit of the world in us is crucified, and obedience to apostolic authority 'gladly yielded by the baptized in all their gradations. The object God has in hand in these the gifts of the Holy Ghost is not to glorify the poor earthen vessels which contain them; but by their humble, self-renouncing, and proper use of the same to glorify, and to cause the Church to 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.' And the proper use of the gifts was exemplified in the case of the Apostle himself. 'I thank my God,' he writes, 'I speak with tongues more than ye all: yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in a tongue.' And how forcible the words of the Holy Ghost from the pen of such an apostle, to the baptized in

these days that have again received those gifts, 'Let all things be done decently and in order.' Prophets speaking by immediate revelation are bid to have that deference one to another, that in the very act of speaking, if anything is revealed to another sitting by, the first is to hold his peace.* 'For the manifestation of the Spirit is given to every man to profit withal, that all may learn and all may be comforted, and the spirits of the prophets are subject to the prophets.' 'Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the Church,' to the preparation of the Bride for the coming of the Bridegroom.

And how great in its beginnings was the contrast between the work of the reformation in the sixteenth century, and this work of restoration in

* I have since learned that this, though the common, is an erroneous interpretation, and I leave it in the text to draw better attention to the truth. 'Let the first hold his peace' (1 Cor. xiv. 30) means not that the first speaker is to stop short in the middle of speaking, but that the first must finish speaking ere the other begins to give any revelation he may have received. To do otherwise would be very unseemly, and a violation of the ordinary courtesy which obtains among men. To 'be courteous' is an apostolic injunction, and to be observed as much in spiritual things as in natural.

the nineteenth ! In the one the clashing of men's wits with one another, the mighty ones in intellect, in power, in influence, striving for the mastery ; in the other the utterances of women and children, in an obscure corner of Great Britain, speaking 'with stammering lips and another tongue.' God's ways are ever the same, for He is without variableness or shadow of turning ; and because the intellect cannot comprehend them, and they are revealed to 'babes in understanding,' intellect would dash them to the ground. Not with the tread of armies or the might of kings, but in the hush of night, in a humble town, in a condition of poverty peculiarly striking, and among strangers that cared little or nothing for the event, 'unto us a Child is born, unto us a Son is given.' Without observation the Son of God glided into our race as a new star takes its place in the heavens, and as His kingdom in the mystery is already come in the earth. And when not many wise men after the flesh, not many mighty, not many noble are called, or have grace to receive the Apostolate restored to the Church in this hour of her danger, God hath chosen the foolish things of the world to confound the wise ; and God hath

chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised hath God chosen, yea, even things which are not, to bring to naught things that are, that no flesh should glory in His presence. And how great therefore shall be the contrast between the endings of these two vast movements ! After three centuries of effort, the result of the one, instead of reformation, has been separation, and division, and schism. The Protestant Reformation has been unable in the least degree to affect the Church out of which it took its rise, but has left her in the same faith and condition as before ; while the abuse of liberty of conscience among Protestants,* seen in eternal

* If we would rightly estimate the nature of the movement, we must look, not only at the thing protested against, but at the condition of those who protest. There never was such a waste of trouble and talk as in the present so-called exposure of the errors of the Church of Rome. They are as the barking of dogs at Behemoth. They have no point, for they assail the unofficial ; they have no power, for they are unofficial themselves. They do not touch the main question at issue, and they cannot do so, for those who make them are not in the true position, the only position, which can bring out the true question in a practical form. The Roman Catholic system is no random congeries of errors so plain that a child may see them, and that none but a fool or a knave can maintain them. It is no patent unadul-

Christ is the same yesterday, to-day, and for ever. We now, in the nineteenth century of the new dispensation, have an antiquity to delight ourselves with. Even Protestants, who are but of three hundred years, have in those three hundred years a space of time which is to them an antiquity. Every denomination is glorying in some epoch of its history, and has its heroic age to which it reverts with triumph, some bright day when its testimony for God was the strongest and clearest, when the light of the Divine favour shone most brightly upon its tabernacle. The revivals of Wesley and Whitfield, the camp meetings of covenanters, the labours of nonjurors, of nonconformists, and Puritans, are the tombs of the martyrs, the holy city, to which some make their pilgrimages. Others cry out for the days of the earlier Anglican bishops, for the times of the glorious reformation. The Reformation,—what has it wrought? Has it recovered the Unity of the Church? Has it brought back the Gifts of the Holy Ghost? Has it filled the Protestant nations with the spirit of worship? Has it gone on unto perfection? Every Protestant denomination discovers defects and blemishes in its

predecessor, and so proves the antecedent reformation a failure; and in its turn leaves others and greater than itself, to be exposed by those who shall follow it. No *one* in the judgment of the *rest*, scarcely in its own judgment, is fit to be a nucleus of recovery, a centre of safety, to all the other parts of the Universal Church. Alas! memory brings more cause of weeping, than of triumph to all! The Roman Catholics wander with transport over their longer and more fascinating history. And the Greeks dwell in the memory of their seven General Councils, their apostle-like emperors, and their sainted fathers. But can either boast? If the History of Christendom has one mission more distinct than another, it is to negative the pretensions of the Roman Catholic Church. Her corruptions of Christianity made the Reformation a necessity. For a hundred years at least before the Reformation took place, all Catholic Christendom cried out for a reformation. Statesmen and kings, bishops and councils, sent their cries and petitions to Rome for a reform of the Church, in its head and in its members. The cry did not prevail; the petition was disregarded, and the God of long-

Christ is ~~thing~~, but of justice, permitted the Reformation to rend in twain the Church which would not be one in holiness and love. The Greek Church—before it magnify itself, let it study its history. Why has God permitted two terrible captivities to overtake it, the oppression of the Byzantine emperors, and the wasting tyranny of the false prophet? Has she found out the sins which Roman emperors fostered, and Mahomet was commissioned to chastise? Her hope at this day, which she even builds upon prophecy, and visions, and revelations, is that, such as she is, she may become the teacher of the whole world, the fountain of pure worship and holiness for all the nations of the earth!

But grant that memory have an unclouded sky to survey, a sea strewed with no rocks to sail over, a prosperous land to revisit, all verdure and sunshine,—the future with its prospects is still more glorious. "We are saved by *hope*. We may not flatter our fathers and worship them; but we have to imitate their faith, and do in our day the work which belongs to our time, as they did in theirs the work which belonged to them. We are not to bring back the days of Luther, of the

schoolmen, of the fathers. The ~~atten~~ ^{for} idle. Who can force the nineteenth century back into the sixteenth, the twelfth, or the fourth? God's Purpose is farther on in development now than it was then. The human race are in different circumstances. The enemy of God and man is advanced in his mystery of iniquity. New measures, new men, new weapons, new warfare, are demanded. Now is our salvation nearer than when our fathers first believed. We must receive from our Lord and Head *now* what the present times demand. The reformers, the fathers, the martyrs, yea, the Apostles themselves at the first, had not such difficult work to do as we are called to *now*. Their enemies were not so great as ours. The precursors of Antichrist, furnished by apostate modern Christendom, are more subtle and mighty to withstand the Spirit of Christ than the Pharisees and Scribes of old, and the heathen philosophers. The race of giants lives nearest to the time ^{is} of the flood. We labour for them that sleep as well as for them that yet remain. We labour for the development and growth of the whole body, of which all the elect, both living and departed, are, and shall for ever, remain. ^{the} _{our}

Christ is that incorporate. We labour that the bishops, priests, and deacons, and all baptized into Christ, all who believe in Christ, all who love Him, may awake to the hope set before them in the Gospel, may avail themselves of the means and opportunity of preparation which God now vouchsafes to them, and so may become willing subjects of that Divine instrumentality by which alone they can be brought to perfection. The duty before us is not to go back, but to go on; not to be found poring over the record of our fathers' exploits, but looking unto Him by whom they wrought them. We are not to visit His *ἅγιος τάφος*, but to come up to His glorious Throne. From His Throne in the heavens the Apostle saw the river of life flow forth. To be rebaptized in that river before His second advent, as Israel was by the Baptist in the material river, before His first coming, this is the work set before us. To look for His coming again, to prepare for that glorious, crowning event; to aim at being the generation which shall be rewarded the sight of Him, while passing through in its brief humiliation; to be baptized in the river of life, that we may be ready for the

appearing of the Lord Himself,—this is for work; for this we were gathered; for this, and this only, we counted it worth while to forfeit our earliest friendships, to suffer exclusion from our first places of trust and fields of labour, and to abdicate our brightest and most cherished hopes. We took willingly the spoiling of more than our goods, that we might be found worthy to be used as those by whom the Lord would awaken all to the memory of their first hope, and to the work of their final preparation. There was a glorious band of witnesses in the beginning, whom the faith of the Lord's resurrection had raised up. We are called to be of the company no less glorious, whom the hope of His coming again, and of the resurrection of His Church, His Body, at His coming, shall call forth. We should learn a lesson even from the world in our day. It is a world of hope; all are big with expectation. The instinct is in all, that progress and perfection are bound up with hope. The hope of the world shall fail; its foundation is a bottomless pit. The hope of the Church is an anchor fastened to the throne of God, is the Rock of Ages, is the Son of God 'made man,' is God Himself in our

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nature; the hope of all the ends of the earth, the hope that maketh not ashamed, the hope which will shine most brightly when all other hopes are quenched for ever.*

Thus on the one hand the movement of the sixteenth century has resulted in violence, contention, hatred, strife, loss of forms, loss of spirit, loss of love, loss even of the very first principles of the Doctrine of Christ; and on the other hand has resulted in a cold, dead, heartless, formal, self-satisfied unity, a unity of death, an increasing corruption.† And the

* From 'A Review of the Epistle to the Hebrews, a sermon preached in the Catholic Apostolic church in Gordon Square, London, on April 2, 1854, by the Rev. Nicholas Armstrong.'

† Of vast reading and close logical mind, Dr. Newman's Essay upon the Development of Christian Doctrine, has constituted an epoch in the controversy with the Church of Rome, the full effect of which cannot yet be seen. It is a total surrender of antiquity, universality, and consent, and the doctrines of the Roman Church, though based for fifteen centuries upon a fancied infallible tradition, are now equally secure upon the ground of unerring change. An expansive power of Christian doctrine, the theory he propounds disarms the arsenal of history, and renders nugatory all historical evidence against the traditional novelties and corruptions of other centuries. Undoubtedly the ablest of Roman Catholic divines in all ages have known nothing of such a teaching, have in fact taught its opposite; but since the enlightenment of the age has shaken the very foundations of the system, the living theologians of the day see no resource for

baptized, as a body, without thinking of God's Purpose in the Church, or whether He hath any purpose at all, use religion only to quiet their fears or gratify their imagination.* But the

them, but in this law of development, and in the last Decree, concerning the Immaculate Conception, they seem to have acted upon it. But in doing so the Roman Catholic Church has without doubt committed herself to the anti-Christian movement of the age. It is a portentous sign. It is the most startling of all the signs of the times. It is a matter on which we cannot speak with too much reverence, or think with too anxious a care. Precisely what it means, exactly whither it points, is not given to us to know. The faith once delivered to the saints is not their faith: it is a faith that is ever changing under this law of development—a lawless law, the origin of which is rather from the bottomless pit than from the highest heavens. The author of the Essay was graciously received at the Vatican by the present Bishop of Rome, was created a doctor in divinity at his hands—a special mark of grace; was welcomed on his way by the members of the episcopate of France; was lauded most fulsomely by the Roman presses of the day, and had lectures delivered on his theory by several bishops of that Church in different parts of the land.

* 'If there is any natural sentiment that Christianity adopts, calls to its support, and cherishes, it is reverence for what is above us. I submit to you, my friends, whether there is not such a disinclination to, or contempt of, that feeling on every side of us, as to threaten all visible systems of faith with failure. Oh, my fellow believers, there is a truth to awaken and alarm us in these simple words, "if our vehement controversialists would but see it, the real peril of the time is not that people should prefer one religious school to another, but that they should lose faith in any religion at all." The extent of our non-worshipping population, dead children of an ancestry that were alive, is not

result of the present work of God by His divine blessing and guidance, will be to bring deliverance alike to all, to Roman Catholic, Greek, and Protestant, 'to all the children of God that are scattered abroad,' to unite the scattered members of the Universal Church in one, where all truth shall be recognised, all error excluded, and the Bride, the Lamb's Wife, be made ready for the marriage supper of the Lamb, that His kingdom may come, and His will be done on earth as it is in heaven. 'The zeal of the Lord of Hosts will perform this.' Lord ! hasten it in its time.

only discreditable to our Christian reputation, inconsistent with the beginnings and professions of our New England history, but ominous of an appalling future.'—*Massachusetts a Field for Church Missions*. A sermon preached in Boston before the Diocesan Board of Missions, May 20, 1863. By the Rev. F. D. Huntington, D.D.—There is much to be pondered upon in this discourse as to the cause of the present judgments upon that land.

CHAPTER XIII.

HOW THE CHURCH SHOULD EXAMINE THE SUBJECT.

WHEN we hear of supernatural gifts and ministries as again in exercise in the Church, our first question, after being satisfied that they are indeed supernatural, should be, Are they in accordance with the Scriptures ?* We have the Scriptures and the experience of the Church for eighteen centuries to guide us, and we must dis-

* 'To those who condemn him as weak and credulous himself and misleading others, by continuing to assert that the work was supernatural, the writer can only give one answer. He is not anxious to prove it supernatural ; he would be glad to account for it otherwise. He is aware weakness, credulity and a measure of delusion will be attached to him so long as he continues to hold it supernatural, but he can form no other judgment. Excitement may effect wondrous things, and insanity in its more sober forms may seriously work out and give a show of reason and importance to the most consummate follies. But, excitement or derangement which systematically works in all who partake of it, and which adopts itself to the peculiar frailties of each mind, and works to the same end the varying ambitions, opinions and prejudices of every one of its victims, this is an excitement with so much calmness in it, or a madness with so

cern between good and evil in the light of the truth as it hath come down to us. Do they confirm or subvert the faith once delivered to the saints? If the Holy Ghost be speaking by men now, He will speak in harmony with all His former revelations. One word of God will not contradict another. Whatever He may do at the end of the dispensation will be in perfect harmony with all that He has done before. It may be an enlargement, a bringing forth of fruits wrapt up in a pre-existing germ, or the rebuilding of a ruin, but a contradiction it will not be. We shall know His works by their truth, by their holiness, by the light that is in them, and by the searching, cleansing power with which they come. If they are according to the analogy of the faith, if they bring forth the spiritual mysteries hidden under types and symbols, if they reveal the secrets of the heart, and purify the conscience, if they comfort and edify the baptized—then are much method in it, as to transform it altogether, and give it a character not its own.

From preface to 'Narrative of Facts,' published in 1833, by Robert Baxter. Mr. Baxter to this day continues an earnest opposer of the Lord's work, and has lately visited the United States for the purpose of traducing it. But it is vain and useless labour.

they of God, and are to be received as the witness of the Comforter of whom our Lord said, 'When He, the Spirit of the truth, is come, He will guide you into all the truth: for he shall not speak of Himself; but what He shall hear, that shall He speak: and He will show you things to come.*'

* 'There is yet another great fact discoverable in a scriptural point of view for supernatural operations, and it is this, namely, that while there are indications of supernatural interference of Satan, and diabolical agency, such powers were never exercised except *coincidentally with, and antagonistic to* the miracles of God and of His Church; in a word, that Satan was never permitted to work physical miracles except when God also wrought them. When Christian miracles ceased, Satan's ceased also, and have never been revived. At no period of the world has Satan been permitted to work wonders, but when the power of God wrought them also.' Such are the conclusions of the present Dean of Carlisle, in a tract for the time, put forth ten years ago, to prove that there are no supernatural manifestations from any quarter whatsoever. The italics are my own, and, I think, prove the very point at issue. There is a strong 'devil's testimony' in the earth, and especially in the United States, to the present work of God the Holy Ghost in the Church.

'And when they shall say unto you, Inquire of the familiar spirits, and of wizards who peep and mutter: should not a people inquire of their God?' Isaiah viii. 19. Lowth, and after him Knobel, translate the last clause, 'instead of the living (God) should they inquire of the dead (idols),' but contrary to the parallelism. The prophet is remonstrating against the practice of enquiring of the spirits of departed men. **אור** is the spirit of a dead man, and therefore **מרים** must refer to something similar.—*Aids to Faith*, Essay iii. 92.

CHAPTER XIV.

FOR WHAT PURPOSE THE GIFTS WERE GIVEN.

THE history of the Church contains a melancholy but instructive lesson, and that is, that God's Purpose in her can only be accomplished by God's means. All the forms of sin which have been manifested are the precise consequences of the efforts of man to fulfil God's Purpose without God's means, and the form of sin whereunto the whole Church is now hastening is the denial of God's Purpose as well as of God's means for effecting it, that is of apostles, prophets, evangelists, pastors and teachers. The facts as to the reviving of the spiritual gifts and ministries are these. During the course of this century, many especially who had a zeal for God in various places, but chiefly in Britain, appointed a time to unite in prayer for the special outpouring of the Holy Ghost. The cry was faithfully raised, and the

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answer as faithfully vouchsafed, according to the promise of Him who is 'always more ready to hear than we are to ask, and wont to give more than either we desire or deserve.' In the year 1830, in the west of Scotland, these prayers of God's people, this cry of the Spirit, 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,' 'unknown tongues and prophecysings,' the way of God in the Primitive Church, though now a byword, the occasion of scorn and mockery, to the men of these last times.* They were a simple pious people among whom the Spirit of the Lord lifted up His long silent and forgotten voice, 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 baptized in other sections of the Church; but God had begun to work, and

* Even so lately as its issue of December, 1861, the *Christian Observer*, of London, conducted by members of the Church of England, stigmatises the work of the Lord as 'this folly.' (917.).

the accomplishment of His Purpose could no longer be delayed. Some persons in London also, members of the Established Church, and others who 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 in the truth, rooted and grounded in faith and love, received the like seal and answer, and rejoiced in hope of the glory to be revealed. The influential among the priesthood of that land* rejected, without enquiry, these revived gifts from above, some expressing a total unbelief, all showing ignorance of God's revealed purpose, and not a few declaring that, if true, it was not by any means an event to be desired. And thus it came to pass, when none of the clergy of the Established Church stretched forth a cherishing hand to protect and shield the vessels of the Lord thus used, the Lord Himself found a 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 had waited for the consolation of Israel in the restoration of the manifested gifts of the Comforter.

* England.

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 His Son. That voice shall not be silent any more, but shall go forth to the uttermost parts of the earth.*

* The wise steward brings out of his treasury things new and old; both, and not one to the exclusion of the other. And God's way is to honour the old things before He brings in the new; for He will be vindicated in what He has given already before He gives more largely. The preparation of the Church for the revelation of the kingdom must be a Catholic work, as reaching beyond what is contained in any fragment, Roman, Greek, or Protestant. But before this new step should be taken He would have that which had been already attained to, honoured to the utmost. As the work was to begin in Protestantism, where alone there was liberty for such a divine movement, the truth in that religious system was first to be recovered and declared. And for this work Mr. Irving was peculiarly fitted, for the doctrines and spirit of the Reformation were embodied in him beyond any of his contemporaries; indeed, we may say beyond any man since the sixteenth century. A staunch Protestant, and a Presbyterian, he yearned after what was good and true in every Communion, and had words of loftiest eulogy for their precious things and holy men. Full of reverence for the past, the monuments of which he delighted to study, and its treasures to recover for the profit of his own times, he reached forward with joyful hope to the coming and kingdom of his Lord. Strong in his love and bold in his assertion of personal freedom, he upheld with his whole heart the principle of obedience to authority; and while doing the greatest things for his generation, he was

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 made to know as few have done, "the pains and penalties of following the Lord." God gave him no hire for his service, that all men might see that it was for no selfish end he toiled and suffered for his Master. Scorned and reproached by the world, rejected by his brethren, and disowned by the mother that had nourished him at her breast and consecrated him to the holy ministry, he died too soon to see whereunto the work would grow for which he had perilled all things, and how signally the providence of God was to accomplish his vindication. Within ten years after his death the Church of Scotland, of which he had said, that it was about, "like the veil of the Temple, to be rent in twain, or to be left like the withered fig tree, fruitless and barren," was rent asunder after one of the fiercest struggles through which any Church ever passed. His "Life" by Mrs. Oliphant, which is an indignant protest against the injustice that was done him, comes from the bosom of the very communion which cast him out of her pale. The flock which followed him into exile, who were left without a shelter in the streets of London, now celebrate divine service with majestic rites, in a building worthy almost for size and grandeur to be ranked with the cathedrals of England. And had he lived till to-day he could not much have overpassed the limits of three-score years and ten, and he would have seen in almost every country of Europe and America, in Asia even, and Australia, where there is liberty to worship, but especially in England and Germany, a community of churches, revering his character but refusing to be called by his name; comforted by the same spiritual gifts, and defended by the same apostolic rule for which he stood as a witness; holding in all their fulness the great truths of the Orthodox Faith which he so nobly vindicated; rejoicing amidst the increasing evil and

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? * Strange and fearful* was the work which God then wrought

tumult of the day, in that "blessed" hope of the speedy coming and kingdom of the Lord, which he was amongst the first to proclaim; worshipping day by day in a spirit that he would have sympathised with, but with a fulness and beauty of holy rites that he knew not of; exhibiting again the working of the original and fundamental law of the Church in recognising all the baptized as of the "One Body," and striving to bring them together in a living and organic unity; anticipating the movements which the Holy Ghost is inaugurating in all parts of the Church where He has liberty to work, and thus presenting to the churches of Christendom an example and promise of what God will, in his time, accomplish for all His faithful people; as the first buds of spring in the warm and sheltered valley, are a prophecy of life soon to burst forth in every grove and forest, along the hillside and on the mountain top.—From the *New England Quarterly Review* for October, 1863, 825.

* When the utterances took place for the first time in Mr. Irving's congregation in London, the *Christian Observer* in its issue for November, 1831, informed its readers that 'the University of Cambridge has invited the attention of its members to the intent and use of the gift of tongues in the Christian dispensation, by making it the thesis of the Norrisian essay.' The editor himself terms it 'an afflicting delusion,' and 'a melancholy exhibition.' But the language used by the *Times*, in its issue of May, 1830, was somewhat stronger. To these prudent men of the world the utterances were only one of the wonders of the day, and they were pleased to speak of them as 'blasphemous absurdities.' As the Jews said of old, 'these men are filled with new wine,' understanding not the promise.

when He lifted up His voice in the midst of His assembled people once more. The voice said 'all flesh is grass,' and it withered the flesh, its might and power, its glory and beauty. The walk of the most circumspect has been proved to be contrary; the ways of the most upright have been shown 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 into a dark place, and the darkness comprehendeth it not. Few comparatively in the land where God had 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, a little flock; and those who would hear and who would receive correction have proved the power of the voice of the Almighty, of Him who killeth and maketh alive, who woundeth and healeth. He has hewed them by His prophets. 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 taught them to walk therein. And thus, having prepared them by many trials, by many chastisements, by many revelations of their own iniquity and perverseness, and of His never-failing mercy, to receive power, the very power of God, He is employing them 'as vessels unto honour, sanctified and meet for the Master's use' for the building up of His Church, for the blessing of His children, for the bringing into one all the baptized, that His way may be prepared, and all flesh see the glory of the Lord.*

* 'In whatever light we are to look upon the manifestations which took place in Regent Square chapel, they were at least no juggler's tricks, or mercenary imposture. They were earnest, whatever they were. There was something awfully solemn in what they professed to be, and good men still hold them to have been. Men and women were claiming there to have received a revival of the ancient gifts of the Church; they spake, it was asserted "as they were moved by the Holy Ghost." It is impossible, it ought to be impossible, to speak lightly on such a subject. The most credulous belief would commend itself to the sympathy of any earnest mind, rather than the ribald mockery with which it was received by some of the talkers and writers of the day.'—*Blackwood's Magazine*, June, 1862.

CHAPTER XV.

THE SLOW GROWTH AND PROGRESS OF THE WORK,
AND ITS PECULIAR DIFFICULTIES.

THAT many difficulties should beset such a work in its commencement was inevitable. The true place of the prophetic ministry in the Church, and the right use of spiritual gifts, were unknown. The words spoken were liable to continual misinterpretation, until order and rule were established, for prophets were not first in the Church, but Apostles, and until these were restored, the true and highest ordinance for discerning and applying the words spoken in prophecy, was wanting.* One who is now high in

* 'The narrative of facts by Mr. Baxter, and intended to prove that the whole work was a delusion, is in reality by far the strongest evidence in favour of the truth and genuine character of these spiritual manifestations. After reading such a narrative it is impossible to dream of trickery, and very difficult to believe in mere delusion, although the sole object of the writer in the extraordinary and touching tale is, to show that he had deceived

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office in the Church, and has had perfect understanding of all things from the very first, in a narrative of these facts lately published, speaks as follows.* 'Among those who believed, God suddenly poured out His Holy Spirit. No new Pentecost was vouchsafed. Once for all has the Holy Ghost been given. He has been grieved, yea, so to speak, has been buried under the

himself and was no prophet . . . The reader will find in the remarkable narrative intended by Mr. Baxter to dissipate the delusion, more subtle and striking evidence of a real something in the movement than is given either by the recorded utterances themselves, or any plea for them that I have heard of.'—Mrs. Oliphant's *Life of Edward Irving*, vol. ii. 197, 209.

The *Edinburgh Review* of October, 1862, remarks, 'As to the narrative of Mr. Baxter, little is to be made of it, or, indeed, of anything that one has read, or can learn of the subject. There is not a thread of reason, of sense, or of utility, in a word, of moral meaning, throughout the whole business. Save as a picture of human weakness, we honestly confess that it has little interest for us, even of a phrenological kind.'

* Dr. Thiersch's preface is as follows :—'The substance of the following narrative was given by the Apostle for North Germany, in April, 1851, to the Church at Buchwaldchen, in Silesia. By his permission it is printed, and put into the hands of the rulers of the Churches in North Germany, for the use of the congregations under their care. May this memorial of the origin and progress of God's blessed and holy work, down to the present moment, serve for encouragement to us all, in the prospect of its further development, that we may all with earnest prayer assist the Apostles in the duties which yet lie before them.'

unbelief of Christians; but God can stir up His power again when and where He will. [It is a remarkable fact, that the first prophetic utterances foretelling the restoration of apostles and prophets to the whole body of the baptized were vouchsafed as early as 1828 in a Roman Catholic parish of peasants in Bavaria. The nearness of Christ's advent was declared, and the trials coming upon Christendom.] And this God did. Suddenly, in the year 1830, the gifts of the Holy Ghost, as at the beginning, reappeared. At all times indeed, when the children of God have suffered tribulation, have spiritual gifts more or less revived. But this was something new, for the gifts thus revived were not merely suited to the consolation of individuals. They pointed to something greater which was afterwards to follow. This greater thing, and not the mere revival of the gifts, was God's full answer to those prayers which the pious in all ages, and especially in these days, had offered up. But the way God began was, in restoring among them these gifts. They were impelled to prophesy and to speak with tongues; they received visions of all kinds; they were moved

to command the sick to be made whole, and the sick were healed; some lying at the point of death were instantly restored by a word "with power." This occurred in the west of Scotland.

'Very nearly at the same time another instrument was raised up, the pastor of a Presbyterian congregation in London, who portrayed in a most powerful manner the present condition of the Church, proclaimed the judgment upon Babylon, and pointed Christians to the near coming of the Lord in glory as their object of hope, to the holiness of Christ in our very flesh as the true warrant for holiness in us, and to His endowment with the Holy Ghost as the true source of the Church's power; and because he thus declared things which God had most at heart, the Holy Ghost was poured out in like manner in London.' The chief peculiarity of Edward Irving's teachings grew out of the prominence which he gave to the Incarnation, as the great act of God for the revelation of Himself and the redemption of fallen man; ever holding it up as the centre of all His works and ways, in the foresight of which everything was created, and out of which, as realised in Christ Jesus, the eternal

stability and blessedness of the universe should spring. When he published his orations, and argument for judgment to come, he sent a copy to Coleridge, who wrote on the blank leaf, 'Let this young man know that the world is not to be converted, but judged.' And these were mighty words to him, so that he came to see that this dispensation, like all that preceded it, was to be terminated by God's judgments for its wickedness, a wickedness all the more inexcusable for its blessings with which it had been encircled beyond all former ages.* He was too large-hearted and too zealous for God to confine himself to questions of man's personal salvation. He could not be indifferent to the destinies of the Church and of the whole world, not being willing to be under the Lord's reproach of those who could discern the face of the sky, but cannot discern the signs of the times; and there-

* 'The greatness and terribleness of the judgments that are coming upon Christendom correspond to the excellency of the gifts, and the dignity to which they were calculated to raise the Church as one body; and therefore it is that her latter end, her final downfall, as the mystical Babylon (Rev. xviii.), is so wonderful, and termed by the Spirit "a mystery."—*The Philosophy of Human Perfection and Happiness*. An essay, by the Rev. Adam Hood Burwell. Montreal, 1849.

fore he came to consider the Purpose of God in His Church, the eternal purpose which he purposed in Christ Jesus our Lord, that He might gather together in one all things in Christ. The hope of the coming and kingdom of the Lord was, as it were, incorporated in his inmost life. It was no more a mere topic of argument and disputation as at first, but the solace of his sorrowful spirit and the food of his most devout meditations. He proclaimed it as the one great and joy-inspiring hope of the Church, towards which she should reach with holy desire, and for which she should prepare with every energy of her being. And to the very day of his death, what he taught with ever-increasing power and clearness was, that the coming of the Lord to raise the dead and change the living, and to reign with them in the glory of the resurrection in the kingdom to come, would speedily terminate the present dispensation; that the Jews would be gathered out of the lands of their dispersion, reconstituted as a nation in the promised inheritance, where they would have a metropolitan dignity, and be made a blessing to all the other nations; and that the 'peoples afar off' would

then be brought into subjection to Christ Jesus, and be lifted up into a condition of righteous peace and holy hope, and that the knowledge of the Lord should cover the earth as the waters cover the sea. In all this he did not depart from the faith and hope of the primitive Church, although he learned it not from the writings of the fathers, but from the Holy Scriptures.* Such was the faith and hope of the Church during the first two or three centuries, held with almost unanimous consent. But he was the first in these more modern days to revive the ancient doctrine of the Church, holding to the primitive rather than to the

* 'We may rightly and properly make some deductions of a definite character from such a passage as 1 Thess. iv. 15-17. There both the plain and distinct statements of the passage, and the certain fact that this was really a definite revelation for definite purposes of Christian comfort (verses 13, 18), seem to warrant our drawing inferences and recognising harmonies with other passages of Scripture which, however strange and mysterious they may appear, are yet to be considered certain and legitimate. We seem to have the fullest right for assuring ourselves that there will be a first resurrection (ver. 16 compared with Rev. xx. 5), in which the elect will alone participate, that the rising of the holy dead will precede the assumption of the holy living, and that the latter after the similitude of the Lord's Ascension (Acts i. 9), robed round by upbearing clouds (*ἐν νεφέλαις*), perchance the mystic chambers of the last change (1 Cor. xv. 52), will leave earth, and rise to meet the Lord in the air. Such statements may seem

reformed theology, touching the Incarnation and its cognate doctrine of the Church as the Body of Christ, and regeneration by the Holy Ghost in the sacrament of baptism. Apart from the hope of the speedy coming of the Lord, this sacramental system, so called, has rather tended to the reign of death over the Church, and it was his constant preaching of the love of God toward men, and the blessed hope of His Son's speedy coming, by which the Holy Ghost, in His manifold gifts and grace, was again called forth. But to resume the narrative. They were pious people who received the Holy Ghost, but just as ignorant as any others. 'We were, in a moment, plunged into the midst of the greatest acts of God that had been transacted for eighteen centuries. The thing proceeded not from men who had excogitated a new plan for the help of Christendom. We were taken, so to speak, by

revolting to the false and morbid spiritualism of our times, but they are statements which the gravest exponents of an earlier day (while traditions of the true meaning of such revelations might yet be lingering in the Church), have not shrunk from putting forward, and which may be justly regarded as calm, historical conclusions from a deep but historical passage.'—Bishop Ellicot, in *Aids to Faith*. A series of Theological essays, by several writers, 1861, Essay ix. 453.

surprise; and what was to be done? We had no experience, and were without counsel how we were to deal with these great things. But God came to our help; and not without many grievous faults and many imminent perils have we arrived at the point at which we are now found. We have learnt much of our own frailty, of the wickedness of our hearts, of the ignorance of the Church, of the abuse of divine gifts: by bitter experience have we been made fit to help others in avoiding the same dangers. If it had not been for the hand of Almighty God which sustained us, we should all have made shipwreck of our faith, so encompassed have we been with the snares of the devil.

'The purport of the prophesyings was something special. From first to last a call was made "for a Body;" that is to say, the Body of Christ is no more in the state in which it should be, the Church has lost the consciousness that she is the Body of Christ, that she is one Body. The Head is not capable of carrying out His will, because the Body is not in the condition to carry out that will. The Body is the temple of the Holy Ghost; and in order that Christ's will may be carried

out, and that the Holy Ghost may be able to reveal Himself, the Body must be rightly organised. In this respect does the present outpouring of the Holy Ghost stand distinguished from all earlier manifestations. On no former occasion, so far as we know, has the prophesying pointed to God's purpose of forming a Body worthy of the Head, and a true temple of the Spirit. The prophet Ezekiel, in chap. xxxvii., saw "the valley full of dry bones." In that vision, that condition of the Body is described in which the Holy Ghost found us, when He was manifested again, and called for a Body.

'Those Christians in Scotland were excluded from the table of the Lord because they possessed the gifts of the Holy Ghost. Consequently they were compelled to come together in order to their mutual edification, and they were mightily comforted of the Holy Ghost in so doing. Nevertheless, by degrees, their gifts became idolised. And the men in like manner who possessed the gifts became objects of idolatry. People imagined these gifted persons holier and more fitted to guide the Church than all others, and forgot that all gifts are bestowed upon the

Body, although exercised by individuals, and that spiritual gifts bestow no authority. And the false position which these gifts thus obtained soon became abundantly manifest. Precious are the gifts, but indispensable also is the government of the House of God. The want of right order is one principal cause why, on all former occasions on which the gifts have appeared, they have left no abiding blessing.

The clergy in Scotland denied and blasphemed the gifts, and thus, with no pastors to cherish the gifts, and watch over the gifted persons, the gifts continued to be exercised without regulation, nurture, or protection. Consequently, in that land where they first appeared they were perverted and unfruitful. They accomplished nothing; and those whose mouths had been used to utter many mighty promises, refused to acknowledge the fulfilment when that fulfilment coincided not with their own preconceptions. They prophesied of the Ordinances which God has since revived; and because those Ordinances appeared first elsewhere, and did not spring up among themselves and assumed not the form they had imagined, they despised and rejected

them. They would interpret their own words, and understood them in an uncatholic, hasty, and literal manner. They measured "the depths of God" by their own carnal reason, and so they missed the mark. The gifts in Scotland thus became unfruitful, as water spilled upon the ground, and wasted, and the major number of these gifted persons have either quenched the Spirit or are fallen asleep.

It was different, however, in London. There there were three congregations where the gifts also appeared, and were recognised by the pastors as indeed gifts from above. These were an episcopal, a presbyterian, and a dissenting congregation. These three pastors not only cherished the gifts, but watched over the gifted persons, and thus the believers were protected from idolatry and abuse by pastoral care. And everywhere where clergy have been raised up to direct the exercise of the gifts, these gifts have become fruitful and multiplied indeed, ushering in, and yet constituting a part of, the great final work of God for the perfecting of His Church.

These gifts became more and more developed in London and in other towns of England. The

believers continued steadfast in the worship of God and in the preaching of the word. But the work was fearfully blasphemed. The thoughts of many hearts were revealed; for blessing and judgment the thing went like a wedge through the land. Nor was Satan inactive. Evil spirits infested the churches to bring the work into discredit by spiritual wickedness. In some instances they crept in among the sons of God, but, as a proof of the presence of God among us, they were discerned and cast out.*

* 'No minister or ministers shall, without the licence and direction of the bishop of the diocese first obtained and had under his hand and seal, . . . attempt, upon any pretence whatsoever, either of possession or obsession, by fasting and prayer, to cast out any devil or devils under pain of deposition from the ministry.'—*Constitutions and Canons Ecclesiastical of the Church of England*. Canon 72.

CHAPTER XVI.

THE CALL TO THE APOSTOLATE.

WHILE day by day the voice of prophecy continued to be heard, opening the Scriptures, comforting the Church, and cleansing the hearts, special words were addressed to special persons. To many already clergymen, and also to many laymen, it was intimated that God would use them in the restored ministry of His house; and they were called to the office of Apostle.* This was a definite call on God's part. They were "called of God, as was Aaron," but no one yet rightly knew what an Apostle, what duties and functions appertained to

* It is remarkable that in the second book of discipline of the Church of Scotland, it is said that the offices of Apostle, prophet, and Evangelist, have now ceased, "except when it is God extraordinarily for a time to stir some of them up again."—*The Life of Edward Irving* by Mrs. Oliphant, inserted in the *New Englander*, by Rev. W. Andrews, July October, 1863, p. 807.

the Apostolic ministry. We were all obliged to go to school and learn as children, and many of us had to go to a very severe one. We saw from Holy Scripture, that all other ministers were set in their places and employed by the Lord through Apostles, but that Apostles themselves were set and used of the Lord alone. The question arose, how the office of Apostle was to be exercised? For the call did not of itself authorise those called to minister. The word of prophecy effects nothing, but only points out that which should be otherwise accomplished. And herein we see the necessity of the Apostolic office, not only to superintend the exercise of prophecy, but to fulfil that which is spoken. And if it be asked why God did not call all His servants from among the existing clergy, the answer is clear, because they did not desire it. God has no pleasure in dishonouring His own priesthood, in cutting off those who have served Him; but if they will not yield themselves to fulfil His purpose in the Church, He will take others who will,

'The Holy Ghost, in this trying condition of things, truly wrought most abundantly among us in His office as the other Paraclete, in the stead

of Christ Himself.* He came to our help. He provided us, as the lame, with crutches, until we learned to walk more steadily. Two of the Apostles, of those who had been called first, were mightily moved from time to time of the Holy Ghost in the assemblies of the saints, and were impelled to execute many functions of the apostolate, in teaching, in ordination, in government; acting from first to last in supernatural power, though not unconsciously. The Holy Ghost came to their aid and ours, and inspired them to do that which was needed for the building up and order of the churches. And when men generally say, what an usurpation for persons to assume to act as Apostles, these two abode in quietness, and neither ventured to speak a word nor to do and act without the immediate impulse of the Holy Ghost. They had then no thought of acting by their own will, as standing in a constant office. And when soon afterwards other Apostles were called by the word of prophecy to execute their office here and there, and to this and that end, they proceeded in faith

* 'I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever.'—John xiv. 16.

to carry out the direction supernaturally given, and not to usurp to themselves the right of doing more. And this was the first step in advance.

'So far, no one called to the Apostolate had ventured, merely from his own perception or conviction of duty, to do or to say anything as an Apostle. Our actings as Apostles were limited to definite objects and temporary missions. And this for four reasons. We felt our ignorance, because we knew not how to act, and feared that we should run amiss, and build wood, hay, and stubble, instead of gold, silver, and precious stones. Then we had as yet little apprehended the reality of our ministry, and believed little as to that which God would accomplish by us, and the preparation of men's hearts to receive us. The majority of us at that time were still under the pastoral guidance of others, as ministers subordinated under the angels of the churches. And lastly, our number was still incomplete. But soon the perfect number was completed. All twelve were called. We were called in the communion of the whole Christian Church, and in order to rule over the whole.'*

* Extracted from a pamphlet printed for private circulation

Thus the work commenced over thirty years ago with the outflowing of the word of prophecy, and at this period there were about twenty-four churches, gathered by the evangelists who had gone out preaching the gospel of the kingdom from the very commencement. To continue the narrative—'There were seven churches in London, which together constituted one corporate whole, the symbol of the Catholic Church. These had been gradually builded, and while presided over, each by an angel or bishop, were also supplied with priests and deacons, to whom various offices were assigned. In July 1835, the angels of the seven churches, by a solemn act, and with the assent of all the angels then in office, separated the twelve men called to be Apostles only, and published in London, 1851, entitled 'A short History of the Apostolic Work. Translated from the German.' I quote the concluding paragraph. 'Brethren, ye are called, not to be spectators, but fellow-workers; not to be idly waiting that you may see what mighty deeds the Apostles may achieve without your aid, but incessantly to pray for their complete efficiency; that they all may co-operate in the great work assigned to each and to all, and may receive that full endowment from God, and that manifold aid from every other ministry, by which they may be qualified to fulfil His purpose towards the Church and the world. With them, and through their work, shall ye be preserved from Antichrist, and being received into Christ's glory with His risen saints, be prepared to share His Throne.'

and released them from all duty of obedience to them. We were thus liberated from under the rule of these churches, and so symbolically from that of the whole Christian Church on earth; so that our assumption of supreme rule, instead of beginning in disobedience to existing authority, was expressly sanctioned by it. As when St. Paul asked, "Am I not an Apostle? am I not free?" so by this act it was signified that God put into the heart of the Christian Church to release the called Apostles, not from her communion, but from her obedience, in order that God might use them to rule over and bless her.*

* The work which God was now doing was the recovery of all which the Lord had given to His Church when He was exalted to be her Head, in order that by the help of every ministry and every gift, she might be prepared for His coming and kingdom. In the beginning Apostles were first in time as well as in place, being chosen by the Lord Jesus Himself while upon the earth, that He might prepare them by His personal presence and instructions to take the oversight of His flock. But when Paul was called to be an Apostle, long after the Ascension of the Lord, His will was expressed by the Holy Ghost speaking through men, as prophets (Acts xiii. 1-3). The restoration of Apostles would seem therefore to require the previous restoration of the gifts of prophecy, and might be expected to follow it. The case of Baxter proved that prophets cannot be safely left to their own guidance, nor be adequately

'We then withdrew ourselves, that we might remain quietly together, accompanied by those men who had the largest gifts in prophecy, and who were most used in throwing light upon the mysteries of Holy Scripture. At our daily meetings we read the whole Scriptures through, each contributing his thoughts thereon, and all receiving light thereon from the voice of prophecy. The mystery of the constitution and destination of the Church, the order of public worship, the right way of government, the relations of the Church to the world, the meaning of past history and present events, and the issues of this closing dispensation, were all made clear to us, from the types of the Jewish tabernacle and ordinances, and from the other, especially the prophetic, Scriptures. We were warned of the sins and of the dangers which others incur; we were consoled by promises which others neither understand nor

controlled by pastors; if the movement therefore is to be wisely directed, and to assume a largeness and completeness which shall meet all the necessities of the Catholic Church, that ministry which differs from all others in deriving its authority immediately from Christ, and in its universal jurisdiction, must be restored. The brief account of its restoration,' &c.—From Mr. Andrews' review of Mrs. Oliphant's book, in the *New Englander* for October, 1863, p. 813.

believe. And thus, from a state of ignorance, we were translated into the knowledge of the Purpose of God in His Church, not in a partial form, but drawn with the help of prophecy from the whole canon of Holy Scripture; and nothing was recognised or appointed that was not in accordance with the written word; for we expect no new Gospel, no new Pentecost, nothing but light upon that already given. And we no longer acted merely from the impulse, or at the bidding of the Holy Ghost, but after mature deliberation, and by faith in the gift vouchsafed unto us in fulfilment of our calling.'

CHAPTER XVII.

THE WORK ASSIGNED TO THOSE THUS CALLED.

THUS was the most important and significant act in this great movement in the nineteenth century completed. Twelve men, outwardly called by the Holy Ghost to be Apostles, and as Apostles, no more Englishmen than Germans or Frenchmen, in weakness and in ignorance, in nothing distinguished from those around them, nor from those from the midst of whom they had been taken, willing to be despised amongst the despised, had gathered themselves together at the bidding of the Lord, and thus expressed their readiness to be used by Him in this work of blessing for His Holy Church Universal. They were directed to give up their several places in the churches, their ministry to the people, the care of their flocks towards whom they had felt the love of the true shepherd, and to retire to a secluded spot, where, during twelve

months, by diligent study of the Scripture, by meditation and conversation together, by opening the ear morning by morning, they should prepare themselves for the work unto which they had been called. They were bidden to set the Church an example in giving up wives, children, lands, houses, business, and everything for the Gospel's sake. And during the time they continued together, they contributed, by their reciprocal teachings in the Church, and by conversation together at the meetings for the study of the Holy Scriptures, to instruct one another, and by degrees to get rid of any partial or sectarian views which they had contracted from their previous education or calling in life, or intercourse with the particular body of people to whose communion they had belonged. Two of them were clergymen of the Church of England and Ireland, and one a minister of the Church of Scotland; three of them were members of the bar, three of them were of the gentry, two of whom had been members of Parliament; and the others were men of business, or devoted to literary pursuits. Most of them were men of mature years, and were known and honoured for

their zeal for God and their faithful services in His Church, and all were of irreproachable character. They were all natives of the British Islands; for that country, from its position, the freedom of its institutions, and its relations to the whole world, is better fitted than any other to be the centre of such a Catholic work. They were Protestants; because amongst Protestants only is there tolerance of spirit enough to allow of the quiet progress of a new ecclesiastical movement. And they were taken from different bodies of the baptized, as if to show that God is without partialities, and has regard to every part of His divided heritage. For the last thirty years and more, the Lord has carried on the work in comparative privacy, so that among the great body of professing Christians it has scarcely been known that we were in existence.* During

* 'From the beginning of the work which has resulted in the erection of a gorgeous building in Gordon Square, in which services are carried on with all the pomp and ceremony of the Sistine chapel, we have kept an open eye upon the doings, and pointed out the tendencies of the views of the people who assemble in that building. For a long time their doings were hidden from our eyes. It seemed as though they had ceased to work. The noise of unknown tongues was absent from our ears. The rumours of prophetic utterance had died away. For years they remained almost unknown. In company we knew nothing of

these thirty years, in weakness and obscurity, we have been holding fast to the word of His patience;* His patience, who longs for the time when He shall gather His saints to Himself, shall raise the dead and change the living; the patience of Christ and of His people. This has been our history in Protestant lands, and in Roman Catholic lands there has been an absolute impossibility of giving any effectual testimony. But of late years there has been an apparent opening through change of governments, and a wide sphere has been opened for the testimony to His Name, and an opportunity given to gather the very few who will listen before all existing institutions are overwhelmed in ruin.

It is often asked, and even when the question them. They were absent from the platforms of our great societies. As a body of Christians they remained in abeyance; when almost suddenly, in a commanding situation, and raising its roof so much above surrounding elevations that from a distance it is distinctly to be discerned, while in the neighbourhood it appears as a lofty and beautiful building, rises a Cathedral which must have cost sixty or eighty thousand pounds; and though it is still unfinished, lacking its spire and some building towards the west, it is elegant in its design and execution, and more massive than any modern building with which we are acquainted.—*The Christian Observer*, Nov. 1861, 885.

* Rev. iii. 10.

tion is not openly put the thought still passes men's minds, How are we to know that God has renewed the office of Apostle? What we hear about it seems very good; the doctrine and practice of those who are believing it do not appear contrary to anything we have been taught by the Church, and believe to be good and true. But after all, how are we to be assured that God has indeed called men to fill the vacant office? These questions are frequently put by those who, honestly and in no captious spirit, seek for light upon this movement in the Church under Apostles in the nineteenth century of the Christian dispensation. The difficulties, however, in them will be relieved if we consider the facts connected with the introduction of St. Paul into the office, and how he came to be received and acknowledged as an Apostle by those who were Apostles before him, and by the Church.* If there are difficulties now, in our days, in receiving as Apostle those called of the Lord and separated to that office, the call and separation of St. Paul must have been a much

* Gal. i. 15—19, ii. 6—10.

harder thing for the Church in those days to acknowledge. Had they allowed themselves to judge of it according to what might have been deemed probable, the announcement that the Lord had called *another* Apostle must have appeared almost incredible; far more incredible than the call of Apostles now. It was a far greater trial to the Church in those days to receive the Apostle Paul, than it is to the Church to receive Apostles now; for in the case of Paul there was no precedent on which to fall back, whereas now there is his case as a precedent, which should help the weakness of our faith in receiving the present work of the Lord. But to resume.

During the twelve months of their hiding away, the Apostles gradually learned knowledge and were taught doctrine. And while thus hidden away they were receiving instructions in the ways of God, and were having their understandings opened to understand in all the Scriptures the things concerning Christ and His Church, the Lord was working to the end that that which was hidden might be brought forth, and

that which was revealed in the ear in secret might be made known on the house tops.

It has been remarked by that very profound thinker, the author of the 'Analogy of Religion, natural and revealed, to the constitution and course of Nature,' that 'possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture.*' The whole passage is one of peculiar force and depth, and worthy of transcription on account of its present bearing: 'As it is owned the whole scheme of Scripture is not yet understood, so if it ever comes to be understood before the restitution of all things, and without miraculous interposition, it must be in the same way that natural knowledge is come at, by the continuance and progress of learning and of liberty, and by particular persons attending to, comparing, and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world. For this is the way in which all improvements are made, by thoughtful men's tracing on obscure hints, as it were dropped us by nature accidentally,

* Butler's 'Analogy,' chap. iii. pt. ii.

or which seem to come into our minds by chance. Nor is it at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered. For all the same phenomena and the same facilities of investigation, from which such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind several thousand years before. And possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture.' And so it was in the present case. Of the purpose of God to restore Apostles to His Church, men knew not till He had done so. In the light of that fact the Holy Scriptures were read, and while it was seen that the coming and kingdom of His Son alone brings the true and perfect deliverance, there were also observed notices of a preliminary work to be done, involving the restoration of the ancient gifts and ministries. This, though done in a remnant, will be none the less catholic and universal in its character. And that it should be not more plainly declared will not surprise us when we remember, that God's revelations of the

future are never designed to interfere with man's responsibility. An explicit promise, not hidden under type and figure, would have led to rash and unwarrantable attempts.

CHAPTER XVIII.

AN APOSTOLATE TO THE GENTILES.

AS possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture, so it was only in the light of existing facts that we were able to discern the purpose of God from the beginning to send forth Apostles to the Church at the end of the age. It was seen in Holy Scripture how God beholds in Christ His whole election the Church, gathered out from among both Jews and Gentiles;* that this Church is one, the mystical Body of Christ, under the administration of one Apostleship with one Gospel committed to it: that this one Gospel has a twofold aspect and application, and this one Apostleship

* 'Ye shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the churches of England,' &c.—*Constitutions and Canons Ecclesiastical of the Church of England*, Canon 55.

a twofold mission, each committed to twelve men. One of these missions, committed unto the twelve upon whom the Holy Ghost fell at Pentecost,* hath already been fulfilled by them in the ministry of the Gospel unto the Circumcision. This mission was terminated by the destruction of Jerusalem and the dispersion of the whole nation, for it is a part of the inspired record that until that time the Jewish converts continued zealous of the law and waiting for the promise made unto the fathers. The other of these missions was committed unto St. Paul, who therefore magnified his office as 'the Apostle to the Gentiles,'† and was only in part fulfilled by him. For while St. Paul boasted of his office, declaring himself to be 'not one whit behind the very chiefest Apostles,' he yet speaks of himself as 'one born out of due time,' not behind the time, but before it, an *ἔκτρωμα*, an abortion, one prematurely born, not as an appendage or supplement to the Apostles to the Circumcision, but as an embryo of an Apostolate to the (Gentiles) Uncircumcision, as one whose office was yet

* St. Matthias was in the place of Judas then. Acts i. 25, 26, and ii. 1—4.

† Rom. xi. 13.

undeveloped, the chief work of which was yet future. Under the inspiration of the Holy Ghost, St. Paul applied this expression to himself as respects his office of the Gentile Apostolate, in respect to which he was a premature birth; by the use of the term the Holy Ghost this signifying, that though begun in him, its development was far distant in the evening of the Dispensation, when the whole number of the election should be brought in and presented, in one body, as a chaste virgin unto Christ. And we gather from other scriptures that, as in the morning of the Dispensation, on the day of Pentecost, twelve Apostles were sent forth whose special mission was to the Jews, but who also ministered the grace of God to those among the Gentiles who would receive them, so in the evening of the Age (and the shadows of the evening are now already thrown over the earth), there will be an Apostleship sent forth to the Gentiles, not it may be without some ministry of grace to the Jews, and that this Apostleship shall in like manner be seen to be twelvefold. And thus there were in the vision of the Court of Heaven, that is, of the Church in the resurrec-

tion, vouchsafed to St. John the Divine, four and twenty Elders seen sitting round about the throne.*

The figure of 'the Temple,' in its application to the Church, teaches us that the Church is essentially spiritual and heavenly, being of the Holy Ghost, eternal and immovable, even as the kingdom which cannot be moved, the city of the New Jerusalem, to which the figure refers us. It is indeed the Body of Christ, the Body of Him that is risen, who has passed from death unto life, and 'dieth no more.' The elect of God, as members of His Body, of His flesh and of His bones, are risen *with* Him; as stones of the spiritual temple, the house not made with hands, eternal in the heavens, they are laid in Him. Their true standing is that of oneness with Him in the Holy Ghost. Yet having this treasure in earthen vessels, being found in mortal and unchanged bodies, they are made members, and sustained as members, of that mystical heavenly Body by means of sacraments. By baptism we are made living stones; by the gift of the Holy Ghost, conveyed through Apostles' hands, our

* Rev. iv. 4. Epistle for Trinity Sunday.

proper place in the Temple is attributed to us, i. e. that particular position assigned to us from all eternity in the purpose of God. Through baptism into Christ we are made heirs of God and joint heirs with Christ; and, in the seal of the Holy Ghost, we receive the earnest and first fruits of that inheritance of glory *the heavenly Jerusalem*, which is our true native home. And though many have fallen in the ranks and vanished from our sight who, we had hoped, would have survived with us to the hour of victory, yet not one shall lose his reward; not one shall have his post occupied by another. His place was in no earthly, evanescent, transitory building, subject to decay or failure. The Temple shall abide for ever, and every living stone therein shall eternally abide; he shall go no more out: * his place shall know him for ever. And therefore the whole Church, comprising both the living and departed saints, are alike interested in the restoration into full exercise of all the ministries, which are the organic means of perfection, and by which the spiritual Temple is to be carried onward to completion. For all the elect must

* Rev. iii. 12.

be gathered; and not only so, but all the elect must be sealed and perfected. The whole work predestined in the purpose of God to be fulfilled on earth must be completed; and then shall be enacted that which must crown the whole, when the dead in Christ shall be raised in glory, and the living shall be changed in glory. Therefore it has been always certain that the Gentile Apostolate must be brought forth as we have seen it brought forth, and the work to be done not only by the Apostles to the Circumcision, but also by the Apostles to the Uncircumcision, must be finished. There is no doubt that the spiritual action of the present Apostleship extends beyond those who are acknowledging them. It extends to the whole of the Catholic Church. The spiritual gifts and ministries are part of one great organization which embraces both the living and the dead, for the whole body of the baptized, living and departed, are 'One Body.' So shall the Temple in all its parts be completed, and the workmen of every class, and in their full number, the master workmen and all their fellow-labourers, shall each fulfil their assigned task; and then, and not till then, shall the Headstone be brought

forth with shoutings, and the whole building, shining forth in the glory of the resurrection, shall be filled with the presence of Jehovah.*

* Zech. xv. 6, 7.

CHAPTER XIX.

THE SAME SUBJECT CONTINUED.

OUR Lord Jesus Christ, in the days of His flesh, chose from among His disciples twelve men, 'whom also He named apostles,' and gave to them the promise that, in the regeneration, when He should come in His kingdom, they should sit with Him upon twelve thrones judging the twelve tribes of Israel. And after His resurrection and ascension, the eleven by His inspiration filled up their complete number, and supplied the vacant room of the traitor who had gone to his own place. Thus on the day of Pentecost He sent forth the twelve to preach the Gospel in the power of the Holy Ghost unto the children of Israel. 'Ye are the children of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you *first* God, having raised up His Son

fo^{is}, sent Him to bless *you*, in turning away every one of you from his iniquities.' But the Jews, as a nation, rejected this Gospel not only in Jerusalem, but in all the lands of their dispersion; a remnant only received it. Wherefore God was pleased to send forth an Apostleship unto the Gentiles, that is, unto the nations of the earth without distinction of Jew or Gentile. And as the Gospel of the Circumcision was committed unto St. Peter and the twelve, so the Gospel of the Uncircumcision was committed unto St. Paul. This last-named Apostle, in his Epistle to the Galatians, distinguishes between the Gospel of the Circumcision and the Gospel of the Uncircumcision, a distinction having reference not to the substance of the Gospel preached, but to the condition of those to whom it was preached.* The Gospel of our Lord and Saviour Jesus Christ is one and the same by whomsoever or to whomsoever preached; it proclaims and conveys forgiveness of sins through the blood of atonement; the grace of the Holy Ghost; and eternal glory in heaven: and each of these alike to all who believe, whether Jew or Gentile, bond or free. When addressed

* Gal. ii. 1.

to the Circumcision, that is to the Jews, it was addressed to those who, *as a nation*, had received the promise of an earthly inheritance, and of a supremacy to be established over the other nations of the world, dependent upon their obedience to the purposes of God, and their faith in, and acceptance of, the promised Messiah. It was addressed to those who, as a nation, however near to being cast off for a time, were not actually deprived of the means of observing the covenant of circumcision; and who, as the inspired record informs us, within less than ten years of the destruction of Jerusalem and the dispersion of their nation, even when converted, were all zealous of the law, and actually observed its precepts, and undertook the voluntary acts permitted by it. For this 'Gospel of the Circumcision' committed to St. Peter and the twelve presumed the actual existence of the Jewish Dispensation, and neither disallowed the observance of the Law of Moses by those who were circumcised, nor consequently the promises to Israel as a nation.*

* This point is further elucidated in the issue from the press of Dutton & Co., Church publishers, Boston, U. S., entitled, *The Four Dispensations*, with a preface. By Jubal Hodges, presbyter in the diocese of Pennsylvania, 1863.

It was otherwise, however, with the 'Gospel of the Uncircumcision,' committed to St. Paul and addressed to the Gentiles. This was addressed to those who had no expectation, national or otherwise, of any earthly distinction or inheritance, and did utterly disallow and forbid to them that they should seek spiritual blessings through the Jews. It presumed, therefore, the introduction of another and distinct Dispensation, which, until the restoration of the Jews, should occupy the place of the former then passing away. St. Paul, in many parts of his epistles, speaks of his especial office as Apostle to the Gentiles, and in the eleventh chapter to the Romans especially, he shows under what circumstances it came into existence; namely, through the casting away of the Jews for a time, until the '*πλήρωμα*,' the fulness of the Gentiles, should be come in. And he also declares that when that event shall have been accomplished, that is to say, when the times of the Gentiles shall be fulfilled, according to the word of the Lord which He spake, 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled,'* then the Jews

* Luke-xxi. 24.

shall be grafted in again, and received back again to the favour of God, 'and so all Israel,' *Israel as a nation*, 'shall be saved.' And this salvation coming to Israel shall be no loss to the other nations of the world. For at the time when God shall remember His ancient covenant with Abraham, the Gentile Dispensation shall have terminated, Israel shall again have become the hope of all the ends of the earth, and 'the receiving of them' shall be to the world 'life from the dead.'

Not only here, but throughout the Old Testament Scriptures, the final blessing of the nations is seen to depend upon the re-establishment of the Jews as a nation in the favour of God. The fulness of the Gentiles spoken of by St. Paul has reference therefore, not to all the nations, but to the Church gathered out from the Gentiles, which is to be completed in the resurrection before salvation cometh to Israel. There was a dispersion of all the families of the earth for the sin of building the tower of Babel, which continues to this day. One family was then chosen to be for the final deliverance and blessing of the rest, and they also are broken and scattered, and will remain so till the coming of their king. God's

next work was not with any one nation, but with the spiritual election, the ἐκκλησία, the Church taken out from all nations to be one body with the Lord, and to share with Him the rule and administration of the creation. This is the work now going forward, and not until this 'fulness of the Gentiles be come in,' that is, till the work is finished in the resurrection, will the promises to the seed of Abraham be fulfilled. When Christ appears the second time for the redemption of Israel, His Church will be with Him in that glory of the spiritual into which the Jews, as a nation, refused to enter; but, as 'the gifts and calling of God are without repentance'* or change of mind on His part, they shall receive the earthly and national blessings assured to them from the first, and through them the whole earth shall be filled with the knowledge of the Lord as the waters cover the sea. Christian men are now preaching the second coming of the Lord, and even calculating the year. This is a question for the circumcised, not for the baptized. Our hope is the resurrection, and if we are to reign with Christ, we must go to Him ere He comes. Be-

* Rom. xi. 29.

fore He comes, the resurrection of the just will have passed, and those of the dead who have not their part in the first resurrection must lie in their graves a thousand years. Else what shall they do which are baptized for the dead, if the dead rise not? Why are they then baptized for the dead? And why stand we in jeopardy every hour? The hope of the Church on earth, as that of the saints in paradise, is not to be found on earth when Christ comes, but to come with Him. 'The Lord my God shall come, and all the saints with thee.*' And the Christian man who is found on earth when Christ comes will have lost his crown, and will have to drag a weary existence through the reign of Antichrist, having his faith tried to the uttermost. Called upon to worship the Beast or die,† happy if he can hold fast his allegiance to God at the sacrifice of his life. And vast will be the multitude that we have reason to hope will come out of this, 'the great' tribulation, and stand before the throne of God, having washed their robes, and made them white in the blood of the Lamb.‡

* Zech. xiv. 5. † Rev. xiii. 16, 17; xiv. 11, 12.

‡ Rev. vii. 9-17.

CHAPTER XX.

THE SAME SUBJECT CONTINUED.

THAT it is as much a part of the great scheme and purpose of God that the Apostleship to the Uncircumcision should be twelve-fold, as that the Apostleship to the Circumcision should be twelve-fold, appears, and is justly concluded, not only from the parity of God's dealings, and many other arguments which might be adduced, but especially from those to be derived from the book of the Apocalypse. We have read in the Gospel that our Lord, in the days of His flesh, promised to the twelve whom He had named Apostles, that in the regeneration, when He should sit on the throne of His glory, they also should sit upon twelve thrones, judging the twelve tribes of Israel; but upon referring to the Apocalypse we find, in the vision of the Court of heaven vouchsafed unto St. John, that the Apostle saw round about the

throne of God and, of the Lamb, not twelve thrones with twelve elders sitting thereupon, but twenty-four thrones, and upon them sitting twenty-four elders.* This Vision represents, under symbolic figures, the true Constitution of the Church in the Holy Ghost; and from this we find that, besides the twelve to whom the Lord, when He was upon earth, promised His grace, there is another twelve associated with the former, and admitted to the like dignity. And by this Vision of the twenty-four thrones surrounding the throne of the Great King, we find that in the purpose of God there are not twelve, but twenty-four assessors of the throne of Christ; and that besides the twelve-fold Apostleship to the Circumcision, there is also a twelve-fold Apostleship to the Uncircumcision.

Again. In a subsequent Vision, the Apostle beheld the seal of the living God affixed upon a certain number of his servants, before the approaching judgments were suffered to be poured out upon the earth. And in language borrowed from the former dispensation, he tells us that the persons thus sealed were one hundred and forty and four thousand, out of all the tribes of the

* Epistle for Trinity Sunday.

children of Israel; namely, twelve thousand out of each of the twelve tribes. It has been said, and perhaps is generally believed, that the number of these sealed ones is to be understood as chosen from among the tribes of the literal Israel, and moreover, as taking place after the second advent of our Lord. But were nothing more said, the first chapter of this book of the Revelation would be proof sufficient that, even in the primary sense of the book, Jerusalem, Zion, the Temple, the twelve tribes of Israel, are no longer to be understood in the letter. When the ancient city of God fell, the Lord Jesus Christ counted the Seven Churches of Asia worthy to receive the revelation of things to come, and because, after the fall of Jerusalem, and before the rise of Rome, these were the centre of Christendom, and the chief seat of Christian life.* As the earthly sanctuary disappeared, a heavenly one was opened unto St. John, in which the seven golden candlesticks were seen, which are the seven churches. The Church of Christ was this heavenly sanctuary. And as the Aaronic priest-

* See *The History of the Church in the Apostolic Age*, by Dr. H. Thiersch. I might refer the reader also to Dr. Mahan's book.

hood had died out, so in its place Christ Himself appeared, arrayed in priestly garments, as the minister of the higher sanctuary. And the Vision accords with that description of His office which, in prospect of the change, had been already given in the Epistle to the Hebrews. As the substance shadowed forth by that which Moses built in the wilderness, the Christian Church is 'the true tabernacle which the Lord pitched, and not man,' the 'Heavenly Jerusalem,' the antitype of the earthly. It were a grievous mistake, therefore, to understand this book of the Apocalypse in a merely literal or carnal sense, as if the Temple here alluded to, and Jerusalem, Zion, and the twelve tribes of Israel, had no significance in the spirit. All these names belonged to the past already. Virtually or in fact, the earthly Jerusalem had fallen. The earthly Temple had no reality in Christendom. The Old Testament prophets had indeed spoken of the rebuilding of the earthly city of God.* But of this the Revelation vouchsafed unto St. John says not a word. And it has as little to do with the destruction, as with the building of the earthly Zion. It is exclusively

* Ezek. xl.—xlviii.

devoted to the distinct and heavenly city, the Jerusalem which is above, which is the mother of us all. It contains nothing as to the futurity of the Jews. The Jews have their Apocalypse in Ezekiel, and the other prophets of the old covenant. And ORIGEN therefore is in the right when he understands 'the twelve tribes' here spoken of as those of the Spiritual Israel, the Israel of God, a people in covenant with God, and walking by faith in Christ Jesus. And it being so, we must seek the proper object of this Vision of the twelve tribes, not at the commencement of the Christian Dispensation, when those spiritual tribes had not been developed in the twelve-foldness of the Christian Church, but at the ending of the same. St. John beheld the Seal of the living God affixed upon a certain number out of all the tribes, before the approaching judgments were suffered to visit and be poured out upon the earth. And whatsoever retrospective application this Vision of the Apostle may have to the election taken out from among the Jews, and sealed unto the day of redemption through the labours of the Apostles to the Circumcision; or to the fruits of the ministry of St. Paul and other Apostles from

among the Gentiles, it unquestionably contains a prophetic and symbolical account of events at that time future in the Gentile Dispensation. It forms a part of the prophetic history of the last times of the Gentiles, and being a Vision of the thousands sealed of the twelve tribes of the spiritual Israel, is a proof of the purpose of God to send forth in the last days an Apostleship to the Gentiles, by whose ministry the complete number of that election shall be sealed unto the day of redemption.

Again. In the description given of the heavenly Jerusalem, which is the symbolical representation of the Church in the glory of the resurrection, we find that the city hath twelve gates, on which are written the names of the twelve tribes of the children of Israel; and the wall of the city hath twelve foundations, in which were written the names of the twelve Apostles of the Lamb.* This Vision of the New Jerusalem carries on the history of the Church beyond the bounds of the present age, to that time when the whole election, from both Jews and Gentiles, the quick and the dead, shall be united in Christ, and

* Rev. xxi.

admitted to the glory of the kingdom of heaven at the first resurrection. This symbolical account of the New Jerusalem it is contrary to Christian Doctrine to interpret literally of the children of Israel only, for that would exclude the Gentiles from perfect equality with Jews in the Body of Christ, which St. Paul denounces as an accursed denial of that Gospel which had been committed unto him by revelation from heaven. It would also exclude St. Paul from being one of the Apostles of the Lamb, for assuredly he was not one of the twelve Apostles to the Circumcision. There were twelve faithful Apostles to the Jews, and he was not one of those twelve. Nor can it be interpreted of the Gentiles only, and of their Apostleship; for that would be to deny to the Apostles called of the Lord, and endowed by Him on Pentecost, the title of 'Apostles of the Lamb.' We have herein, therefore, a farther glimpse into, and revelation of, the purpose of God, that the Apostleship to the Gentiles shall be twelve-fold, as well as that to the Jews; that in the one Apostolic Office of the Church of Christ, the complete number or college of those fulfilling that ministry, to the Gentiles especially, shall be twelve,

as for fulfilling such ministry to the Jews the number was also originally twelve. And since 'God hath determined unto all nations the fore-ordained seasons, and the established bound of their habitations,' and these bounds have been 'ordained and established according to the number of the children of Israel,'* that is, the frontiers of the nations were set in subordination to the plans and purposes of God respecting the inheritance of Israel; this analogy is implied in the respective dealings of God toward each, and we are led to conclude that, as in the Kingdom to come the twelve Apostles to the Circumcision shall have their own duty to discharge, and their jurisdiction to exercise towards the twelve tribes of Israel, so the twelve Apostles to the Gentiles shall have their office to fulfil; it may be, perchance, to the nations of them which shall yet be saved.†

* Dent. xxxii. 8.

† Rev. xxi. 24.

CHAPTER XXI.

THE WORK OF APOSTLES IN THE EVENING OF THE DISPENSATION.

IN the morning of the Dispensation, the Apostles were either personally instructed by the Lord, and reminded by the Holy Ghost, after His ascension, of those things which the Lord had said to them; or, like St. Paul and St. John, they were by revelation taught the purpose of God in its completeness and unity, and according to that one purpose, they proceeded in their work of planting the Church. But now, in the evening of the Dispensation, the work of Apostles is to bring together into an unity all those principles and practices which, in course of their development, and in consequence of the absence of Apostles, the divine and only organ of unity, have resulted in differences and in divisions apparently past all remedy. To heal these divisions, and to recon-

cile these differences; to become fully acquainted with the state of the Church in all parts of Christendom; to discern and to judge; to 'prove all things;' to 'hold fast that which is good;' and at the same time to lead the Church forward, by the continual light of prophecy, into the knowledge of the whole purpose of God; to be a shelter and protection to all those who shall be cast out for the truth's sake; to be ministers of the Spirit to those who receive the laying on of their hands; and finally, to be living witnesses of the speedy coming of the Lord to judgment upon those who shall reject their testimony: this forms the difficult work of the last Apostleship; and for this they need that measure of wisdom and discernment, of forbearance and meekness, of faith and grace which God the Holy Ghost can alone supply, and which they alone are capable of exercising who are entirely obedient to their Master's will, who put away all prejudices, all partialities, all hasty judgments, and who by the working of the grace of God are indeed Catholic. And herein is seen the difference and distinction between the first and last Apostleship, that the work of the first proceeded from an unity which,

after their departure, was speedily interrupted; while the work of the last Apostles, who have every form of disorder, of strife, and contention to allay, is directed continually to the restoration of that unity, and to bringing the Church forward to perfection as its crowning effort. Little as the Apostles were prepared for the work thus set before them, yet trusting in the might of Him who had called them, they have proceeded, thanks be to the Lord, in the path which the Holy Ghost had so wonderfully marked out before them.*

* But these are not the thoughts which should occupy our hearts at this time: rather let us remember that to those who have successively stood in the episcopate of the Church, we owe the existence of the priesthood and ministry at the present day; that to them, and the priesthood under them, we owe the continuance of the sacraments, and of the preaching of the word of faith, the gospel of salvation, through means of all which the Church herself, by God's grace and mercy, has been preserved in existence. God has given us grace to believe in the restoration of apostles, and has seen fit for His own wise and gracious purposes towards his whole Church, to gather us together under angels and priests ordained by those whom He is thus restoring. But to whom are we indebted for every spiritual blessing which we enjoy? To our beloved fathers and brethren, the bishops, priests, and deacons of the Christian Church, and the saints of God reared up by them and under them, fulfilling their part in the unity of the one Body. By them we were admitted into the Church, and were washed with the laver of regeneration, and received the renewing of the Holy Ghost. By them some of us have been admitted into the sacred office of the priesthood, and to the diaconate, and

It seems at first a strange thing to hear of Apostles restored, of men exercising such supreme authority over the Universal Church; but this is

God knows whether we may not be able shortly to say, that some of us were by them admitted even to the episcopate of the Church. By their pastoral care many of us were advanced in the faith. By the brotherly affection we have entertained towards them, and by them reciprocated in years gone by, we have many times known in our mutual experience what the Apostle saith: "We know that we have passed from death unto life, because we love the brethren." But above all, we remember that through the faith and piety and labours of those our fathers and our brethren, the way has been effectually prepared for that work of blessing, which, through the labours of apostles, shall light upon them, as well as upon ourselves, in the unity of the one Church, of which we are witnesses. And shall not we continue to love them, to honour them, and to pray for them? Though in ignorance of God's ways, many speak evil of us, and more despise and disregard us, yet will we never forget that they have been the means, and in some cases the willing means, of conveying to us the gift of salvation and the hope of eternal glory.

"We pray for the bishops, priests, and deacons of the Catholic Church, words which seem to comprise all bishops or angels, priests and deacons, for there is but one episcopate, one priesthood, and one diaconate, and one Catholic Church. But as we have already prayed for the angels and others who have acknowledged the office of apostle, we now pray for those who are not as yet brought into direct communication with the Apostles, distinguishing them by the name "bishops," from the subjects of our previous prayer. These are the representatives and successors of those who were originally placed over the several churches by the first Apostles: and although they have assumed a territorial jurisdiction and a worldly standing, contrary to the true heavenly standing of the Church, and from which innumerable evils have flowed, yet notwithstanding, those bishops are the lawful

in consequence of the idolatrous* notions entertained by us in these days of those who were Apostles in the beginning, and who are generally supposed to have been unlike any other men. But they were men then, even as they are now. The office came to be despised, and the persons of those bearing it treated with contempt. The

possessors of the several sees whereinto they have been inducted according to the laws of the Church. Nor are they in any respect disturbed from their true place because God hath seen fit to call forth apostles whom He gave at the beginning, for these are restored for the purpose of communicating strength and grace by the Holy Ghost to every faithful servant of the Lord, in his place. The conduct, however, of the bishops and clergy in Christendom, in reference to the present work of God, is an object to us of the most earnest solicitude; for if, instead of acknowledging their wretchedness, misery, poverty, blindness, and nakedness, the people of God are found boasting that they are rich and increased with goods, and have need of nothing, if they reject the counsel of God to buy of Him gold, and white raiment, and to anoint their eyes with His eye-salve; what can remain for them, but that He shall spue them out of His mouth? But into the issue of events we need not enquire: the greater the danger, the more fearful the crisis, the more earnest and unceasing our prayer. And this is our prayer, that the hearts of the people may be bound to the pastors, and the hearts of both to their chief pastors, or bishops. Not that existing ties be broken, and new ones formed, but that both priests and people may grow up unto the measure of the stature of the fulness of Christ.—*Readings on the Liturgy and other Divine Offices of the Church*, vol. i. 180.

* And as Peter was coming in, Cornelius met him, and fell down and worshipped him.—Acts x. 25.

main burden of St. Paul's two Epistles to the Corinthians is a vindication of his power and authority questioned by them; and after his departure from earth by death, we find St. John complaining of these same people, that Diotrephes, who loved the pre-eminence, would not receive him. St. Paul complains to his son Timothy, that all the baptized in Asia were turned away from him, and that at his first answer no man stood by him, but all forsook him. Mighty at first in word and deed, the Apostles were weakened by the unfaithfulness of those who should have been their support, and then had their authority called in question because of their weakness. And those of the baptized now, who insist on Apostles showing themselves such in word and deed, will perhaps reject those who come to them in weakness; and their churches will justify them. And those who are thus despised and rejected must bear it with meekness; for this is their calling, this is the trial of their faith, and this shall be their reward. They disclaim any expectation of a renewal of the one commission given at Pentecost, and which has never since been taken away. They build no new foundations. They teach no

new Gospel. They need no new authority. They desire no signs,* nor look for any for the purpose of compelling faith in their mission, or obedience to their authority. They have acted, and by God's grace, ever purpose to act, whether in weakness or in power, on their own responsibility, in the exercise of that heavenly wisdom and spiritual discernment which is the especial gift and endowment of their office. They are weak, even as St. Paul when he said, 'Who is weak, and I am not weak?' They are weak, for the Church is weak, yet shall the Church through them be made strong. Small indeed is this work of God in its beginning, but 'who hath despised the day of small things?' Certainly not the wise virgins. Faith it is that apprehendeth its great and glorious ending. The cloud like a man's hand hath appeared, and the heavens shall soon be black with clouds, and the whole earth moistened with rain.†

* 'John did no miracle; but all things that John spake of this man were true.'—John x. 41.

† 'I make no doubt but that the Lord is hearing the prayers and rewarding the labours of His servants, and bringing to pass all the promises of the latter day. Small indeed are its beginnings, but faith apprehendeth its great and glorious ending. The cloud like a man's hand hath appeared, and the heavens shall soon be black with clouds, and the earth moistened with rain . . . I have had many deep exercises of soul in my

In addition to what the Apostles have done in restoring the Church to a living faith in Jesus the Son of God, its Head in the Heavens, they have

absence, but the Lord hath stood by me and brought me up out of the depths, and comforted me. My confidence in Him, in whom I have believed, hath been enlarged, together with the assurance that He hath arisen up to rebuild his Zion, and Jerusalem, that the nations and kings may praise the Lord. . . Oh! I came far short in the office of the good shepherd not to have been your watchman and your guardian in that day of the misuse of the Lord's most blessed gift of His word spoken in the midst of us, for which I do now taste the bitterness of sorrow in my heart, and the hand of the Lord upon my flesh. . . The Lord, in His great grace towards London, the city of our habitation, hath purposed for the good of the whole Church to set therein a complete and perfect pattern of what his Church should be, endowed with a fulness of the Holy Ghost, that is, coming behind in no gift, to shine with holy beauties, not only through this land, but unto the whole earth, that the people may come up hither as heretofore they did to Zion and Jerusalem, in order to learn the way and word of the Lord. This is the great purpose of good which our God is slowly but surely accomplishing unto the faith and prayers of all His children who call upon His Name. . . Such a fulness of the Spirit can only stand under the Headship of the Lord Jesus. No apostle, prophet, evangelist, nor pastor, no angel of any church, no man, no creature, hath more than a measure of the Spirit, nor can occupy, nor administer more than a measure or proportion of the Spirit. To Jesus alone pertaineth the fulness, and to the Church over which He ruleth. But we were beguiled to think that the full measure would be given to that church over which I preside as Angel, which was no less than the exalting of the angel of the Church into the place of Christ. I speak not of the injury and dishonour done to the other ministries of Christ by this setting up of one. . . We were blinded. We were contented to be made rich. We.

also delivered a written testimony '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.' This they have done by the commandment of God, as a warning of His approaching judgments, and a witness of His way of deliverance. Such a work could not be begun without affecting the condition and prospects of

sought independence as a church; and, but for the grace of God, we had reaped the very independence of Satan. And it is of the Lord's mercies that we have not been dashed to pieces in the kindlings of his wrath. Moreover, remember, my beloved, that we are not now what we were when the Lord's word did find us (Luke iii. 2). We are called and chosen, and set apart to a great work which the Lord seeketh to accomplish in and by us, and for all His Church, yea for all the world. We may not dwell in our ceiled houses, we may not abide by the sheep-cotes, still less may we lie down beside the flesh-pots of Egypt; but we must gird up the loins of our mind, and go forward. We must bear the burden of the Lord, and remember that His presence is in the midst of us. For myself, I am greatly weakened and wasted, and have little strength for anything save to pray unto the Lord. Ofttimes in my prayer I have been so ashamed and grieved that there should be any name but the name of Jesus, that I have almost besought the Lord to be taken out of the way, rather than eclipse in any way the name of His honourable Son. Oh! what a grief it hath been to me that my name should be familiarly joined with the work of the Lord which he worketh for the blessing of the whole world.'—*Last Words of Edward Irving.*

the whole Christian Church, and laying new responsibilities especially upon the rulers. As soon, therefore, as they were bidden by the Holy Ghost, they bore a testimony to the Pope, the Emperor of Austria, and the King of the French, as representatives of the chief principles of rule in Christendom. The testimony was also laid at the foot of the throne of Great Britain, and has since been presented to other monarchs and ecclesiastical rulers, as the way has been opened. It was no light proof of their mission, that the Apostles were enabled to fulfil it with the deepest reverence, and free from all spirit of lawlessness, as well as with the dignity and earnestness becoming their high calling. As an exposition of the principles lying at the foundation of the Christian religion, and as a setting forth of the sins of the baptized, there is no composition to be compared to this their testimony; while the calmness and sobriety of its tone, and the power of holiness that breathes in its every line, must commend it to every one that has spiritual discernment. Such a testimony could not have been written, save by Divine inspiration. It will not do to say it was written by good and true

men, though not Apostles. Either they are Apostles, or else deceivers, impostors, and blasphemers. Impostors or fanatics could not have written it, and well-instructed and able men, having a character for wisdom and holiness, would not have written it unless their claim to be Apostles had been a true one.*

The testimony comprised and analysed, and

* 'Another printed production from which a judgment of this work may be formed is the *Testimony*, which by prophetic direction the apostles addressed to the heads of the Church and State throughout Christendom. This was prepared in the year 1837, and was left with Cardinal Acton, in July 1838, who in the same month delivered it to the Secretary of Memorials for the Roman Pontiff. In the month of September of the same year it was placed in the hands of Prince Metternich for the Emperor of Austria, and since that time it has been delivered to the kings and bishops wherever it has been found possible to do so. The *Testimony* is admitted by all who have seen it to be a remarkable document. The depth and fulness and accuracy of its theological statements are wonderful, as well as the broad and catholic view it takes of the whole of Christendom, and the profound political philosophy displayed in its view of the relative positions of the State and the Church, and the clear insight it exhibits into the actual condition, prospects, and tendencies of society in Christendom. In fact, the fulfilment within the past ten years of the predictions of this document, as derived from the expositions of the prophecies of Scripture made in the light of the prophetic spirit in the Church, goes very far to prove of itself a supernatural direction and aid in its preparation.'—*Permanency of the Apostolic Office as distinct from that of Bishops*. By the Rev. J. S. Davenport, Presbyter, New York, p. 29.

traced to their origin, all the forms of error denounced in the Epistles of the Lord to the seven churches, and to be found in the seven phases of the Church Universal, even to the time of the end. This testimony, before it was delivered to the heads of Christendom, by the hands of two of the Apostles, and sent first to Rome, was solemnly sanctified by prayer in the assembly of the seven churches in London; and so from the seven churches it was carried forth to the different heads throughout Christendom.

Had these men rashly and presumptuously, without a Divine call, taken this office upon themselves, or had they fallen into a snare of the Devil, taken captive by him at his will, and become his tools, the evil would not have been long in revealing itself. So monstrous an assumption of spiritual powers could have proceeded from nothing but judicial blindness given over to believe a lie, and the fruit would have betrayed the bitterness of the root. An example of this is before the world in Mormonism, which assumed a distinctive form the very year that Spiritual Gifts were first received in Scotland. It is worthy of notice that this system lays claim to super-

natural gifts and the ministry of Apostles, teaching the truth of the coming and kingdom of the Lord, and the necessity of the ancient Ordinances of the Church, but poisoning everything by the admixture of lies, and showing itself to be a satanic mockery of the work of God in the Church by its lies and pollutions, as well as a mimicry and imitation of that which is true by its spirit of worldly conquest and aggrandisement. It is not a mere system of cunning imposture, but has a diabolical energy in it which holds its victims, as the bird in the coils of the serpent. There has been no such startling phenomenon of wickedness since the rise of Mahometanism, and its aspect in relation to this country* is most portentous. False claims to the Apostolate are blasphemous and insulting to the Lord, who is the Head of the Church; and it is impossible that He should sanction them by the fruits of His Spirit. The highest proof of a true restored Apostolate will be seen in their taking up and carrying forward the work begun by the first Apostles. They will recognise all that was done by them when living, and all that has flowed from their labours through subse-

* The United States of America.

quent generations. They will earnestly contend for the faith once delivered to the saints. They will keep the unity of the Spirit in the bond of peace, not separating themselves from any, but testifying in every way their oneness with all the baptized. And such a work as theirs cannot, in its earlier stages at least, be a swift one. Apostles must grow into fitness for their labours, even as the Church must grow into the discernment of their mission, and a preparedness to receive the blessings of which they are the appointed channels.

* 'Revelation has all along been progressive, but not on that account self-contradictory. There is the same testimony through a course of at least four thousand years, but yet the knowledge was progressive. John the Baptist knew more of Christ than all that before him had been born of woman, but less than the least in the kingdom of the Saviour. What is true of the knowledge of the Church may be equally true of the knowledge of the Apostles. If they had not been capable of growth in wisdom, they would not have been human; but no proof whatever has yet been given that the testimony of one apostle is, on points of Christian doctrine, in conflict with the testimony of another, or that the more matured knowledge of any particular apostle ever led him to contradict, in the least degree, his own former witness to the truth.'—*Aids to Faith*. Essay vii. 315.

CHAPTER XXII.

THE CHURCHES BUILDED BY THEM THEIR EPISTLE.

AND as it would have availed little to have delivered a mere verbal testimony, unless they could have borne a real one also by doing a work in Christendom by which all sections and denominations of the Church might try themselves and learn the true ways of the Lord, so the Apostles received light from God in the word of prophecy, by the help of which each one came to know his own sphere of operation. It was in the year 1836, in the month of July, that they were shown that there are twelve tribes in Christendom, to be manifested after a spiritual form, as the anti-type of the tribes of Israel: and to each of them, as princes of the tribes, was a special tribe or spiritual province assigned. Thereafter, also, they were enabled to determine the right place

and exercise of the gift of prophecy, of the words of prophets which consist not in commands, but in bringing light for the illumination of those whose business it is to conduct the government of the Church.*

* Many years have now passed since all London was ringing with the clamour attending the utterance in unknown tongues. There has been a very great development since those early days. Whereas then all London heard of prophets and prophesying, now what they speak of chiefly are apostles, who, they say, have been restored to the Church, and are given for the guidance of all the baptized. In fact, to them, deference is paid as to the Apostle Paul, from them doctrine is to be sought, by them instruction in every case of difficulty is given, they are the ultimate appeal in all things relating to the Church. So that an abject submission to teachers is inculcated unlike anything to be found in Protestantism, and more nearly resembling the authority claimed in Romanism, though the result is appealed to as the proof of unity of faith and unity of spirit. And yet it cannot be denied that amidst all this attention to form and ceremony, and all this denial of the right of private judgment, some of the great doctrines of the Gospel are maintained and zealously upheld. Christ is set forth as the only refuge for sinners, forgiveness of sin through faith in His name is declared, although the sacraments are advanced to a most unscriptural position, and especially the hope of His appearing is the burden of their scheme. They denounce the present condition of Christendom as confusion and uncertainty, but they preach that all Christian men should take shame to themselves for this state of things and lament it before God. They assert that the Church ought to put forth miraculous power and gifts of healing now, as she did in the beginning. And their view of the matter of the gift of tongues is, that it is a spiritual power and gift, in which the speaker is praying in spirit, but the understanding is unfruitful. As says St. Paul, "He that speaketh in an unknown tongue,

The Apostles also were shown that there are four principal ministries in the Christian Church, both in the Universal Church and in each particular congregation; and that these ministries should act, not only in bringing down blessing from God, but in offering the worship of the Church to God. They were shown that these ministries are God's great instruments for perfecting the Church; that they are the four beasts, or living creatures, in the midst of the throne and round about the throne, full of eyes before and behind, knowing all things past and future.* They were shown that Apostles are the foundation of the Church, the organic means of connection, and only link between the Head in the Heavens and His Body the Church upon earth.† This was

speareth not unto men, but unto God; for no man understandeth him; howbeit in the Spirit he speaketh mysteries." (1 Cor. xiv. 2.)—*Christian Observer*, Nov. 1861, p. 885.

* Epistle for Trinity Sunday.

† The seven angels of the churches in Asia read what St. John wrote to them, not merely as men may read a book nowadays, but as an epistle from a living Apostle, one over them in the Lord. The seven churches in like manner would hear it from the lips of the angels, and thus it was a living word, a continuous ministry from man to man. But when Apostles ceased, the link was lost, the organic means of communication, and the Church fell back upon books and traditions.

as early in the history of the movement as the year 1838. In it was one of their most important steps in advance, that in regard to divine worship. They were enabled to restore to its proper meaning and place the sacrifice of the Eucharist, freed from all its abuses. The real meaning of this holy Eucharistic Sacrifice has, through the misuse and erroneous apprehension of the same in the Roman mass, been so greatly perverted, that it is in fact not to be wondered at if the faithful turn with aversion from the thought, that the supper of the Lord is a sacrifice which may be offered to God. And yet in the oldest ecclesiastical traditions, centuries before the introduction of the Roman doctrine and practice, from the very beginning of Church history down to the time of the Reformation, we find that the Holy Eucharist was not only clearly acknowledged to be a sacrifice, but was made prominent, by express language, as the great Christian Sacrifice. Being clearly made to see how sadly all Protestant denominations of the baptized have come short of the right form, and still more of the right elements of Christian worship, and especially short of the true manner of celebrating the Holy Supper,

the Apostles restored it to its true place and meaning, as not only the centre, but also the foundation of all worship. For all worship is not only gathered up by it into a unity, but is seen to emanate from it, and to receive its true position and interpretation only as it encircles and depends upon this great centre.

They saw, moreover, that it should not be left to the arbitrary choice of every individual how, or in what words, he shall address the heavenly King in the public worship of the Church. The words used in such Divine Service must be dignified, stamped, and hallowed by the unanimous consent and constant use of the Christian Church; words which do not express the feelings of individuals, but of the whole Body. In the most ancient liturgies of the Universal Church such words were found, and the Apostles coupled them not only with rites and ceremonies suited to the different acts of worship, but also with certain and additional prayers and services, called for by reference to the coming of the Lord, and to the perfecting of the Church, as the prominent object of faith and hope at this the end of the Dispensation. The Apostles' Creed is recited

daily in the morning and evening service, the Nicene Creed every Lord's day in the celebration of the Holy Eucharist, and the creed ascribed to St. Athanasius at the four festivals. This is done as an act of worship, a devout confession of the Catholic Faith before God, and in its results has been found most beneficial.*

The ministers are supported, and the necessary

* "The aim of recent revivalism was to upset all unbelief in sacramental grace, to supersede catholic and apostolic means by irregular and frenzied measures of conversion. The final purpose of these "tongues and prophesings" was to revive ancient institutions, to develop ritualistic observances, and to elevate sacramental teaching. In turning over the pages of "The Liturgy and other Divine Offices of the Church," in its revised form, we see the appreciation of the beautiful in worship, the veneration for the ancient in ritual, and width of sympathy for the good and true which is in every communion." The above is extracted from the *Christian Remembrancer* for October, 1862. The tone of the whole article is not such as we might expect from a school of divines that would be catholic in something more than name. 'My apology for writing must be found in the admiration and love I have been accustomed to entertain for your Church, and particularly for her liturgy; the only liturgy amongst Protestants, and I suppose, I may add, the only liturgy in *Christendom*, which bears a pure, full, and unequivocal testimony to the catholic doctrine of the Holy Eucharist. Letter from Rev. Dr. Seabury of New York, to Bishop Forbes, and published in the *Guardian*, Sept. 24, 1862. Both the bishop and the presbyter in question should examine the liturgy of the Apostolic and Catholic Church, which they appear not to have seen.

expenses of the Lord's house, the poor, and the carrying forth of the Gospel, provided for by the tithes and offerings of the people. Tithes are paid as due to God in acknowledgment of His right as the great proprietor of the earth; while offerings are the spontaneous overflowings of the liberality of the faithful, according as the Lord hath prospered them. Melchisedec, who received tithes of Abraham, when he brought forth bread and wine to meet him returning from the slaughter of the kings, was a type of Christ Jesus our Priest and King, who feeds His Church in the sacrament of the supper with the same elements, but with more precious food. The obligation of tithes has always been witnessed to, more or less, in the Church, and though the covetous and lawless spirit of the age has been demanding their abolition, and in principle they have been almost wholly abandoned, it has been shown now that as God reserved a seventh of man's time for His own special service, so has he reserved a tenth of man's substance, and that He gives this for the sustenance of His ministers. This duty, which God has brought to the remembrance of the Church at a time when it is universally falling

into disuse and oblivion, is very plainly attested in the Scripture, and has been practised by the pious in all ages. God has shown us in the word of prophecy, and taught by the Apostles, that the tithe of our increase is not ours to give or withhold. 'The tithe is the Lord's.*' It is that portion which 'the Most High God, the Possessor of heaven and earth,' hath reserved to Himself, in giving to us the fruits of the earth, and the produce of our labour freely to enjoy. It is the first-fruits of our increase, which ought to be rendered to God before we dare to take to ourselves the residue. The contributions of the faithful in the Christian Church are all voluntary in the sense that, if withheld, they are not to be enforced by penalties. The kingdom of Christ in this dispensation is 'not of this world.' And it is contrary to the spiritual character of the

* 'The tithe is the Lord's.' It never was or is man's. It is reserved of God. And He gives it to His priests for His altar's sake. It is the only fund on earth on which man has no claim, for which he cannot compete, which is the correlative of a heavenly priesthood, which cannot be paid unless by faith, as an act of worship to God, and which should be paid by all classes that all may be blessed of Him in return. Tithe enforced by law is a debt of this world, and no earnest of the expected kingdom.

Church, and to its proper relation to the kingdoms of the world, to enforce money payments, or other transactions touching this world's goods, either by appeal to the laws of the State, or even by spiritual penalties. And yet the payment of tithe is obligatory in conscience upon every man; to withhold it is an act of unrighteousness. If a man withhold more than is meet in his voluntary offerings, he is deficient in charity. If he withhold his tithe, he is guilty of robbery; not, indeed, of a robbery of which human law during this dispensation ought to take cognisance: nor in the forum of conscience, speaking of it as the subject of Divine law, is it a robbery of any individual man, or of any class of men, the clergy or others: but it is a robbery of God, for which God will surely bring the guilty to judgment. This robbery of God in tithes and offerings has brought a curse upon Christendom, the curse of increasing poverty in the midst of overflowing riches, and the heavier curse of spiritual barrenness. The windows of heaven have been shut, and the vine has cast her fruit. But He has opened the eyes of a remnant to see the sin, and to turn from it; and on every Lord's day their tithes and offerings

are brought up in the celebration of the Eucharist, and solemnly offered to God with prayer. But there is no compulsory or inquisitorial enforcement of the ordinance; it is simply taught as a duty, and then left with their consciences. And this is enough; for it is felt to be not a burden, but a blessing; and the poor would be, perhaps, the last to forego it.*

* 'Irving passed away; but the religious movement which, though chiefly associated with his name, had not begun with him, and had not owned his direction or control, was not checked or hindered by his removal. During the twenty-seven years which have elapsed since he was called hence, it has developed into a perfection of organisation and an energy of Christian life which, in his lifetime, it was only giving the early promise. The Church which has grown out of it has continued to meet and satisfy, with ever-increasing fulness, the spiritual wants of the many who can find rest and life neither in the dogmatism of Protestant churches nor in the infallibility of Rome; while in its government and constitution it professes to possess an Order whose divine commission is neither deduced from nor affected by Presbyterian equality or Episcopal succession. In the world, it is yet not of it; and while it seems to have a point of union with every aspect of many-sided modern society, it maintains inviolate its own lofty standard of life, and does not swerve from its earnest preaching of a living Lord, and warning of a coming judgment. It sets before the world, not only in Britain, but on the continent of Europe, in America, and in the great Australian colonies, that combination which has been said to form the religious want of the age, the union in one Church of a simple creed, a splendid ritual, and earnest ministry.'—*Memoirs of the Life of the Rev. Robert Story, late Minister of Roseneath, 1862*, p. 233.

CHAPTER XXIII.

THE SPECIAL VOCATION OF THE CONGREGATIONS GATHERED
UNDER ANGELS, ELDERS, AND DEACONS.

THOSE to whom God has given grace to believe in the restoration of Apostles, and has seen fit, for His own wise and gracious purpose towards all the baptized, to gather together under angels and priests ordained by those whom He hath thus restored, forget not in their prayers their brethren for a time thus separated from them. 'For we are not a sect. Our brethren, misjudging and misinterpreting our words, our actions, and our position, may seek to cast us off; but still we cleave to them, to all that are in Christ Jesus our Lord, to the one Catholic Church, from which we refuse ever to separate. We abjure the names of men; we count it an injury and a cruel scorn that the name of any man should be applied to us. We claim no exclusive name; nor can we

accept any but such as belong to us in common with all our brethren of the baptized.* We confess no faith but the faith of the Holy

* We consistently refuse to be called by the name of any man, howsoever eminent or honoured of God in the Church, as a dishonour to Him who is Head over all things to the Church, which is his Body, the fulness of Him that filleth all in all. No apostle, prophet, evangelist, pastor or teacher, no man nor creature hath more than a measure of the Spirit. To Jesus alone, the man Christ Jesus, pertaineth the fulness, and the Church is His fulness. The appellation that is commonly ascribed to the Lord's work we regret as one for which there is really no ground or reason, and we submit whether gentlemanly courtesy, not to speak of Christian charity, does not require the disuse of a term of reproach which we steadily reject as wrong in principle and untrue in fact. Its origin and fitness our brethren may have misapprehended, as the following quotations go to show; but this book will not have been written in vain if it induces any to learn further particulars about a work which they have been accustomed thus to designate, and which they may at last discover to be indeed the work of the Lord Himself. Speaking of the cathedral church in Gordon Square, the *Christian Observer* (Nov. 1861, 886) remarks: 'We feel a degree of delicacy in affixing to those who worship therein that which they refuse as a mere nickname. They say that the name of Irving has been wrongly joined on to a work in which he held even a subordinate place and position; and while they contend that the Lord is working, they seem to endeavour to cast off any name, and to merge themselves in the vast indiscrimination, the Catholic Apostolic Church. Of course all Christian people belong to this congregation, and we do not deny it to them; but we wish there were some less vague term by which to designate those of whom we write. Others have been content to live and die as men of the Church of England, Wesleyans, Plymouth Brethren, and such like; these alone

Catholic Church; the faith which the Church received from the Lord and His Apostles at the beginning; the faith which lives and

contend that they will have no name, and that the epithet which they apply to themselves is not exclusive, but inclusive of all. As a matter of historical research, it is worth while to enquire into the use of the term. We know, from Mrs. Oliphant's book, that the pupils of his school at Kirkcaldy used to call each other Irvingites, but this was a term of honour. And, as the *Christian Remembrancer* remarks, 'Would that there had never been other than this fond playful use for the word' (Oct. 1862, 295). The first time it was used as a word of reproach seems to have been in 1831 (see p. 144). In 1834 the *Christian Observer* remarks on 'the absurdities of Irvingism,' and adds in a note, 'We use the word for intelligibility, but it is very unfair.' And so elsewhere it speaks of the 'Irvingian opinions,' and remarks, 'The body which calls itself the Catholic and Apostolic Church affects in its title the loftiest and widest sympathies, but the real fact is that its members stand alone, more distinctly cut off from intercourse with the rest of the religious world than perhaps is the case with any other community. The Irvingites are not the followers of Irving in the sense that the Mohammedans are the followers of Mohammed. Irving is not their apostle or their prophet. But so far as they, being many, strive after what Irving, being one, strove after, and inasmuch as they do it with avowed reverence for his example, they are not improperly called Irvingites. They repudiate the title as an insult, and Irving would have spurned it with indignation. But the world will persist in giving it to them, and it will always have some show of reason for doing so.' And therefore we read in the *Eclectic* such nonsense as this: 'Irving became founder of what is now known as the Irvingite Church, from the follies and fanaticisms of which let us withdraw his honoured memory. It is not less than pitiable to think of it (June 1862). What the *Christian Remembrancer* remarks in its

breathes through the pages of that sacred volume committed by God to the Church as its guardian and interpreter; and which, while various sections of the baptized have overlaid and encumbered with additions and vain traditions of men, the Church hath in all its essential features maintained and confessed in every age. To this faith we submit every word of our teaching; to this we implicitly adhere, and all that is contrary thereto, or inconsistent therewith, we utterly renounce. We refuse to be heretics; to be schismatics we abhor.* Our longing desires, and continual prayer to God, are for the well-being of the whole Church Catholic, that all who profess and call themselves Christians may be led into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, to the measure of the stature of the fulness of Christ.

notice of Mrs. Oliphant's *Life of Mr. Irving* is not exactly true. 'The Irvingites are so called, not as being disciples of Irving, but rather as being his imitators. What he did as an individual they have done as a body.' The remark of the *Christian Times* of New York is still less in good taste: 'His errors are systematised and perpetuated by a feeble folk (Neh. iv. 2) that call themselves the Catholic Apostolic Church, a class of people who appear to have caught the contortions of their prophet without a particle of his inspiration.' (Nov. 13, 1862).

* 'Errare possum, hereticus esse nolo.' St. Augustine.

'And this being your purpose, and these your thoughts, you will not be moved by the objection that your position is inconsistent with your professions, that while you abjure schism, you are yet meeting in assemblies which the rules of the Christian Church neither recognise nor admit. You will answer that we worship in these assemblies under the authority of the highest ordinance which Christ hath constituted in His Church. Those who recognise not that authority are perfectly consistent in their condemnation of us as schismatics. We admit that if God hath not spoken to us by His prophets, nor hath restored to us His Apostles, then, however free from intentional schism, still in the flagrant commission of schism are we found. But if it be truly by the grace of the Holy Ghost that we have recognised His hand, and acknowledged His authority in those ministers whom He hath restored, then are we not schismatics, our worship is not unauthorised, and the rules and orders of the Church being inapplicable to the case, are in no respect violated. If God hath given again Apostles and prophets to His Church, and if, in the congregations already existing, the people and

their rulers shall neither suffer His voice to be heard through the one, nor recognise His authority in the other, is it to be supposed that Christ, in whom alone the whole Church and every individual member subsist, and by whom they consist, shall not put in exercise the ministries which He hath restored? shall not ordain over them, obedient to him, deacons, and priests, and high priests, and constitute them into churches wherein the prophetic word shall be received with reverence, and the office of Apostles shall be recognised and obeyed?

* 'We must bear in mind that we are not here for our own individual benefit; we are not here in order to propagate a sect. We are engaged in consecrating this altar, and we seek to dedicate this building to the intent that the incense of our sacrifices and worship, continually ascending up before God, may obtain the blessing and the outpouring of the Holy Ghost upon the whole Catholic Church, upon all the bishops and priests of Christendom.* We are here to testify to the

* 'This chapel, erected through the piety of two sisters and decorated by means of the votive offerings of the faithful in England, who have received the laying on of Apostles' hands, is dedicated to Almighty God, the Father, the Son, and the

work of God in restoring the ordinances with which He endowed the Church at the beginning. We profess not to have discovered any new constitution. We speculate not upon theories. We testify to facts. The gift on the day of Pentecost of some men to be apostles, some prophets, some evangelists, some pastors and teachers, is a fact. The restoration of them is a fact. God so ordered the Church in the beginning, that the Apostles inspired by Him, admitted through ordination, some to the participation of the priestly functions, and others to the participation of the episcopal functions, both originally committed to them alone; still retaining to themselves that supreme charge of bishops and priests, and that care over all the Churches, which Scripture and tradition, and the common consent of the Christian Church, assign to Apostles. Bishops, when entrusted with and ordained to fulfil certain episcopal functions, are no more Apostles than priests are apostles because ordained to fulfil those priestly functions

Holy Ghost, with intent to implore continually His grace and benediction upon the Catholic Church in this land. *Pro Ecclesiis Anglicanis, audi nos, Domine.* Such is the inscription on the brass tablet in the wall, under the great window of plate glass immediately behind the high altar in the Apostles' Chapel at the south eastern front of the Cathedral Church in Gordon Square.

originally committed to apostles. In the primitive Church, Apostles and bishops were contemporaneous ministers, each occupying his own specific position; the bishops ruling each in his own particular church, while the Apostles watched over and governed all the churches. To these facts not only do Scripture and tradition testify, but also that long night of decline, of increasing unholiness and superstition, of disunion and division, and at length of infidelity, which has followed upon the departure of Apostles; a night, however, still illuminated by many a star, resplendent with divine learning, or shedding down the mild light of holiness and Christian charity. To these facts God, who ordains both end and means in infinite wisdom, and never suffers either one or the other ultimately to be set aside, testifies again by the restoration of the pristine government of the Church, and we also are His witnesses who testify to that restoration. God so ordered the Church in the beginning, that when the Apostles laid their hands upon those regenerated in baptism, they were sealed with that Holy Spirit of promise, which is the earnest of the inheritance into which the saints of God shall enter

at the coming of the Lord in the day of the first resurrection.. They were filled with all joy and peace in believing. They spake with tongues and prophesied. And coming behind in no gift, the Church was filled with the Holy Ghost, and with joyful hope of the return of the Lord, and of her gathering unto Him. The faithful looked to this hope, not as to some far distant event, but as to a matter of personal concern and immediate expectation. When the apostolic action was restrained, and still more when apostles ceased to minister, the hope of coming glory was postponed. And now that Apostles are restored, and fulfil their ministry in increasing liberty of action, the earnest expectation of the Church and her hope that her Lord is at hand once more revives, and the voice of the Spirit is again heard in her midst.*

* From a discourse delivered in the Catholic Apostolic Church, Gordon Square, on the occasion of consecrating the altar and opening the church for public worship, Christmas Eve, 1853.

'Such was the rise of that remarkable body who have raised and occupy the splendid church in Gordon Square; who boast of a fourfold order of apostles, angels, elders, and deacons; a ritual which in simple magnificence is second to none; a liturgy carefully founded upon ancient offices; and a body of Christians inferior, we believe, to none in purity of life and liberal charity.' *Blackwood*, June 1862.

CHAPTER XXIV.

CONCLUDING OBSERVATIONS.

SUCH is a brief outline of the work of God in Christendom, now proceeding under the rule of Apostles. It has not been the product of human ingenuity working after a preconcerted plan; but there has been a Divine power in the movement, prescribing its course, and giving to it, step by step, a largeness such as belongs to no work of man.* The Holy Scriptures have been

* Its fruits of holiness have been such as no delirium of fanaticism or system of spiritual delusion could have yielded, a people walking in sobriety of spirit, and patiently fulfilling the will of God in all the relationships of life. Testimonies are abundant to this, even from the mouths of those who reject the apostles' divine mission. Thus Dr. Schaff of Mercersburgh writes while on a visit to England: 'There is so much catholic and evangelical truth in their doctrines, so much order, dignity, reverence, solemnity, and devotion in their worship, and so much unaffected virtue and piety in the life of those who have received the laying on of hands, that the idea of a wilful imposture and base hypocrisy cannot be entertained for a single moment.'

so clearly opened and so forcibly applied to the present condition of the Church, and especially those parts which have, by almost universal consent, been laid aside as entirely inapplicable to this Dispensation, that the presence of the Living God, speaking directly to His people, has been felt and recognised. We have been praying and looking for unity, though as a distant and millennial vision, and shall we reject the means of its fulfilment now that God has brought them to our very door ?* We have prayed, and do pray unceasingly, that all who profess and call themselves Christians may be led into the way of

* It is so many ages since the visible Church was severed by the great schism between the East and the West, and so many other divisions have taken place both in the East and the West, that churchmen, even when they consciously hold to better principles, yet in practice regard a restoration of communion as hopeless. Though saying that it ought to be, and that they believe it will be some day or other, their faith is not strong enough to induce them to pray earnestly for it, or to lift up a finger to work for it. In reality their attitude towards the great question is one of complete indifference. But the joint committee appointed by the last General Convention "to consider the expediency of opening communication with the Russo-Greek Church, to collect authentic information bearing upon the subject, and to report to the next General Convention" has not been idle.—*The Church Journal*. New York, Dec. 9, 1863. This periodical is edited by a deacon, and is strictly ecclesiastical; the editorials are remarkable for their ability.

truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life ; and now that God has restored our judges as at the first, and our counsellors as at the beginning, shall we, through unbelief, refuse the grace they minister, and not seek to be lifted up into the mind of Him who prayed for His disciples that all might be one ? 'O God, the Holy Ghost,' we all, both priests and people, say, 'have mercy upon us, miserable sinners ;' and again in the same litany, 'By the coming of the Holy Ghost,' we beseech Thee, 'good Lord,' to 'deliver us ;' and when the prayer of faith is answered, and the help and deliverance is vouchsafed in the restoration of the Spiritual Gifts and Ministries, shall we start aside like a broken bow and utterly refuse to receive the blessing vouchsafed ? Is it come to this, that we have prescribed in our own hearts a way in which the eternal God shall answer our prayers, and when the answer agrees not thereto shall both despise and reject it ? We pray the Lord God to raise up His great power, and come among us, and with great might to succour us ; and now that He has done so, shall we refuse to leave the principles of that doctrine of Christ and

go on to perfection in preparing for the coming and kingdom of His Son, who shall change our vile body and make it like unto His own most glorious body? On the Sunday after Ascension day our prayer to God is, that He will not leave us comfortless, but send to us His Holy Ghost to comfort us and exalt us to the same place whither our Saviour Christ hath gone before; and now that He has appeared again in the Church in the mighty power of the Holy Ghost, shall we fail and come short of the heavenly calling, and reject the grace that is given to enable us? On the feast of St. Barnabas the prayer of the Church to God is this, that He who endued that Apostle with singular Gifts of the Holy Ghost would leave us not destitute of His manifold gifts, nor yet of grace to use them alway to His honour and glory; and when for centuries that prayer has been offered by the Church to God, shall not an answer be expected, and when given, received? Is there no reality in our use of forms of devotion? 'O God,' we cry in the most solemn part of the liturgy, 'we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days and in the old

time before them; and with one voice the response is made, 'O Lord, arise, help us, and deliver us for Thine honour; deliver us for thy Name's sake.' And now, when in answer to our prayers and the prayers of the faithful in all generations, into the fruit of whose labours we have come, God has again poured out of His Spirit in manifold gifts as of old, comforting the hearts of those who are mourning over the desolations of many generations, and making confession of the common sin, shall we fall short of the blessing by reason of the evil heart of unbelief in departing from the Living God? We pray unceasingly in our liturgy that it may please Almighty God to rule and govern His Holy Church Universal in the right way, and now that He has restored her judges as at the first and her counsellors as at the beginning, 'hath set some in the Church, first apostles, secondarily prophets,' who only with evangelists, pastors and teachers can rule and govern her in the right way, shall there be no ear to hear, no desire even to search and enquire if these things be so? Shall there be, on the contrary, a hasting to judgment against the way of the Lord? Shall there no fear even be found of

fighting against God? Shall not even the wisdom of Gamaliel be ours? And those who from among us in holy orders have had grace to believe and receive these Spiritual Gifts and Ministries, shall they be looked upon with suspicion? and when they tell us that the prayers of the Church are answered, be discarded and treated as but dreamers and enthusiasts, as mistaken deceivers? Nay, shall they be even stricken from the list of priests ministering at our altars, and be either suspended or degraded from their holy office, because of their faith in the work of the Lord? * Do they not hear the word of the Lord and tremble at His word? and is not their only comfort under such affliction that which God gives by the prophet to his faithful ones of old?—‘Your brethren that hated you, that cast you out for my Name’s sake, said, Let the Lord be glorified. But

* A defence of John Canfield Sterling, presbyter, on his trial upon presentment for alleged schismatical conduct in the Protestant Episcopal Church in the United States of America, 1852.

A letter from David Morris Fackler, presbyter of the Protestant Episcopal Church in the United States, vindicating the Catholicity of his priesthood, to the Right Rev. George Washington Doane, D.D., LL.D., Bishop of the diocese of New Jersey, 1852.

A letter to the Right Rev. W.H. Delancey, D.D., D.C.L., LL.D., Bishop of Western New York, from John S. Davenport, presbyter of that diocese, 1854.

He shall appear to your joy, and they shall be ashamed.* We never cease praying ‘more especially for the good estate of the Catholic Church,’ for the Holy Church Universal, as it reads in our book of prayer,† ‘that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life,’ that coming out of their sectarian and denominational prejudices, they may embrace the hope of the kingdom, and faithfully suffer for the truth’s sake in the unity of the mystical Body. That unity is shivered into a thousand separated parts. When we look upon the whole number of those who profess the Christian name, we find them divided into numerous bodies, no one of which is entitled to take to itself the name of The Church, to the exclusion of the rest. In none of those parts is the perfect truth unadmixed with error, undiluted and entire. In none of those parts, to the exclusion of others, are all the saints, the hidden ones of the Lord, to be found: they are scattered and divided amongst many sects. And the guilt of schism lies upon all. The

* Isaiah lxvi. 5 † The American Book of Common Prayer.

baptized have lost the unity of the Church, because they have apostatised from the hope of the kingdom. We have seen how the four ministries by which Christ hath purposed to perfect His Church, and which through deadness of faith, failure of hope, faintness of love, decay of holiness, have been disregarded and practically rejected by the baptized through many weary centuries, are nevertheless all contained in Him, organic parts of the one Body, ever ready to come forth into manifestation at His will, absolutely essential to the growth of the Body unto perfection, and therefore beyond a doubt to be brought into exercise whenever that time arrives when 'we all shall come into 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.' And this it is that God hath begun to work in these the latter days of the Church. He hath indeed arisen and had mercy upon Zion, for it is time that He have mercy upon her, 'yea the time is come, and why? thy servants think upon her stones, and it pitieth them to see her in the dust.' In the first instance, as we have seen, He put forth His Spirit,

through private persons, members of the one Body, seeing that the proper ordinances for the guidance of the Church had partly disappeared, and those which survived failed to bear witness to the truth. The persons thus chosen by Him He endowed with gifts of prophecy, conferring them extraordinarily as in the beginning,* for Apostles were wanting, the ordinary means for conveying the gift of the Holy Ghost to private members as well as to ministering servants. He opened their lips in the power of the Spirit to proclaim the speedy advent of the Lord, and to summon the slumbering, lifeless Church to prepare for His appearing and His kingdom. He called upon the Church to contemplate her state of ruin, the consequences of her own departure from the ways of God; and to feel the burden and confess the guilt of the sins and iniquities and transgressions of many generations. He called upon her to be assured of the infinite love which compassionated, the infinite mercy which was ready to help, the infinite provision of grace and power which was ready to heal and remedy. Nor were all regardless of His voice, though 'with stammering lips and

* Acts x. 44—48.

other tongues He spake unto His people.' Some there were who hearkened to the warning, who turned unto God with all their heart, 'with fasting, and with weeping, and with mourning,' who pleaded for their mother the Church, with bitter cryings in the agony of contrition, and invoked the help of the right arm of Him who is evermore ready to save even to the uttermost. And he hath begun to save. He hath commenced the work of rebuilding Zion. He is engaged in purging away her dross and taking away her tin. He is restoring her judges as at the first, and her counsellors as at the beginning. And though the number of those who acknowledge His hand is very few, and they themselves are but 'slow of heart to believe all that the prophets have spoken,' and their progress in holiness and love is gradual, and they advance but timidly in the exercise of those Gifts of the Holy Ghost which are again bestowed, and of which the manifestations are given unto every one to profit the whole; yet is the work of grace and power proceeding, and in its progress we have ample assurance that the prayers of the Church are answered, and that God is raising up His power, and coming among us with great might

for our succour in the days of unbelief and sorrow that are rapidly approaching.* In these perilous times of the last days, receiving in all the fulness of God's purpose, the Divine communications and guidance, the Church shines forth, not before the eye of sense, but to the vision of faith, resplendent with that glory of the Holy Ghost which was at the first shed down upon her, being seen again now at the end of the age in that glorious constitution and perfect organisation given at the first, 'clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.†' Among the many claims in this our day to the revival of the Church, there can be only one among them all which is true. God alone can revive His work in the midst of the days, and shed abroad in our hearts the love of His truth. If the objection be still urged, why did not the

* 'It is possible, no doubt, to see in the advance of critical knowledge a dreary winter of unbelief, which is to be the beginning of the end of the world, and shrivel up every particle of spiritual life.' Farewell sermon, preached in Christ Church, Oxford, December 1863, by the Rev. Dr. Stanley, Dean of Westminster. And Dr. Wilberforce, the Bishop of Oxford, in his triennial charge delivered last November, remarks, 'it might be that what we heard around us now were the echoes of the coming footfall of the great Antichrist.'

† Rev. xii. 1.

Apostles warn the Church distinctly against the sin and danger of falling from her original constitution? we reply that the question is irreverent, that it is similar to asking why did not the prophets of the Old Testament clearly warn the Church of their nation against the rejection of the Messiah, or why do not the Scriptures of the New Testament more fully set forth the truth on important points of controversy? The answer to all such questions has been given once for all by Bishop Butler in his 'Analogy.' If there is little in Scripture about either the forfeiture or the restoration of Apostleship, there is still less about either Protestantism or Popery, although both are momentous facts in the history of Christendom. It may be said there is much in the Apocalypse respecting one of them, though not the other; so there is much respecting the restoration of Apostles, and not only there but throughout the Old Testament, its prophecies and typical histories. On what principle or with what meaning do we read the Old Testament prophecies and chant in our daily services the psalms of David and Asaph, unless they are to have, not indeed their literal, for that is legal, but their spiritual accom-

plishment in the Church? Are they not full of the wonderful things the Lord will do for His people in the last days? Is it not written to the Church of Christ, 'I will restore thy judges,' the apostles, 'as at the first, and thy counsellors,' the prophets, 'as at the beginning; *afterward* thou shalt be called, The city of righteousness, the faithful city.*' And yet, for the proving of men's hearts and the trial of their faith, the beginning of these glorious events has been such as to be despised as 'a day of small things.' The Lord's rule of judgment is the same in all ages, 'According to your faith be it unto you.' Sarah was not better than other women; she gave birth to the promised seed simply because 'she judged Him faithful that promised.' In like manner it is not for our superior virtues that any are gathered into the communion of the Apostles, and being gathered shall, if abiding faithful, be counted worthy to escape the things that are coming upon the earth, and to stand before the Son of man. This pre-eminence of grace and glory is ours only because we believe *all* the promises, and confess ourselves pilgrims and strangers as of old. And

* Isaiah i. 26.

the responsibility is resting upon the Church to discern the work of the Lord in her midst, and to distinguish it from all the false and counterfeit works of the Devil by which it is surrounded. And each of the baptized is responsible for that choice. And no baptized man, much less a presbyter or bishop, can escape that responsibility, for the priest's lips should keep knowledge and the people should seek the truth at his mouth. If God indeed hath visited His people, then upon His people rest the responsibility of either receiving or rejecting Him; and if upon His people, most assuredly then upon them who stand in the place of their pastors and teachers.

When we remember that the forms of error which of late have been reappearing among us may belong consciously, or unconsciously, to the great apostacy of the future; when we observe how they instinctively associate themselves with marked or avowed denyings of the divinity of our Blessed Lord, and of the full efficacy of His sacrifice; when we mark how their vanities and self-confidences bear a strange family likeness to that Pelagian pride in the perfectibility of our corrupted nature, which tears open the

wounds of a crucified Lord more heartlessly than the hands that first inflicted them; when we ponder over that puffed up and unyoked spirit of the day that is now calling on us to clear away the remains of dogmas and controversies, and when we see, with a shudder, that it is but the harbinger of him who is to set himself against everything "that is called God, or that is worshipped,"* then it does seem our duty to play our part in the great controversy, to quit ourselves like men, and to strive with all Christian earnestness, with stern brow, yet with true and loving hearts, to rescue the endangered souls of our own time and age, and to bring them back into the city of God. The position of the defenders of the faith in the present day, is that of one whose home and citizenship is in the city "that lieth four square," whose builder and maker is God.†

They are serious questions, but they are forcing themselves in upon the minds of the thoughtful. Is it not the refusal of the Church to hasten the coming of the Lord, when the curse shall be removed and oppression of the poor shall cease,

* 2 Thess. ii. 4.

† Bishop Ellicott, in *Aids to Faith*, Essay ix. 375.

that is crowding the ranks of revolution and socialism, and casting men by millions into the arms of that last Antichrist* who shall seduce the baptized, and their different churches, as did Absalom the wives of David his father, and seek to bear away from the true Christ the palm of universal philanthropy, effectual redress, and lasting reformation? Is it not the refusal of the Church to seek of God Supernatural Gifts as earnest of the glory to be revealed, wherewith to alleviate the ills of humanity, that has led so many earnest persons to sacrifice their manhood on the altar of mesmerism, and to unite with the idle and profane in inviting spirits that peep and mutter to their tea-tables? It is not the refusal of the Church to flee out of Babylon in the true sense of the words, not by adding one more to her streets and one more to her discordant tongues, but by coming out of human confusion into divine order, out of the captivity of

* 'I am no democrat. Still less I am an absolutist: but as a politician and historian I consult the past and contemplate the present. I interrogate the future, and everywhere I behold democracy. I see the flood rise: I might easily be frightened as a man, but I am not frightened as a Christian, because amidst the flood I perceive the ark.'— *Speech of Count de Montalembert, in the Congress at Malines, Belgium, August 1862.*

death into the liberty of life, out of bondage to the world into obedience to Christ under His Apostles; is not this her refusal as the Bride, the espoused wife of the Lamb, to prepare for the Bridegroom who now waits to put on her the apparel of His restored ordinances, and the ornaments of His long-forgotten gifts,* is it not her refusal to be led into the land of promise as by Moses and Aaron, and to yield those who shall be first-fruits unto God and the Lamb, that has left room for the coarse delusions of Johanna Southcote and the baseless visions of Swedenborg, and is now hurrying many hundreds of thousands of this and of other countries into those bands of Mormonite blasphemy who seek in the new continent the world to come? The greatness and the terribleness of the judgments that are coming upon Christendom correspond to the excellency of the gifts and the dignity to which they were calculated to raise the Church as a body, and therefore it is that her latter end, her final downfall, is so wonderful. The judgments

* 'I did rejoice with great joy when the tidings were read to me, coming through a most authentic channel, that the bridal attire and jewels of the Church had been found again.' *Mrs. Oliphant's Life of Edward Irving, p. 208.*

following on the trumpets are God's penal acts upon Christendom, because of the rejection of the sealing of the Lord by the hands of His Apostles; and each successive judgment increases in severity. The great sacramental work to which the Apostles are now called is the sealing of the elect out of all the tribes of the spiritual Israel.* Their great ministerial work is to present before the Lord, at His coming, the full number of the election who are to have part in the first resurrection. Shall railway trains career through the earth, and the mission of the Lord be tardy? shall telegraphs strike the pulse of instant sympathy at the antipodes, and the mystery of God not be finished at once in all parts of His heritage? Yea. He will make a short work upon the earth, He will cut it short in righteousness.

* 'When the number of the elect is complete, when the last of the mystical one hundred and forty and four thousand shall receive the seal of God on his forehead, when the last drop shall be added to the brimming cup of the afflictions of Christ, the last tear shed, the last sigh breathed into the air,, the weary night of creation will at length have passed, the long looked-for dawn at last come.' From 'The Destiny of the Creature, and other sermons, preached before the University of Cambridge, by Charles S. Ellicott, B.D., late Fellow of St. John's College, select preacher for March 1858,' and Lord Bishop of Gloucester and Bristol, p. 15.

For the elect's sake whom he hath chosen, will He shorten the days of affliction that precede the end of all things. And then shall this present Dispensation be brought to a close, and God shall turn again to the children of Israel, whose restoration to grace shall be, to the world, as 'life from the dead.' Hasten, Lord, the time.

And now, in conclusion, to my right reverend fathers in the episcopate, and my reverend brethren in the priesthood of the Church, I submit, as one with them in the same holy ministry, this expression of my faith and joy in the restoration of the Apostolate. For when, to use the words of the devout and earnest Jeremy Taylor, our Lord had spoken a parable of the sudden coming of the Son of Man, and commanded with diligence to stand upon their watch, the disciples asked Him, Speakest Thou this parable unto us, or even unto all? And the Lord said, Who then is that faithful and wise steward whom his lord, when he cometh, shall make rule over his household, to give them their portion of meat in due season? * As if He had said, 'I speak to you. To whom else should I speak but to you who by office and

* Luke xii. 42, 43.

designation are my stewards and ministers, to feed my servants, and to govern my household?' Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things *new* and *old*. Known unto God are all His works from the beginning of the world. The work of the Lord now is magnetic in its character, designed to bring out those who practically live in the faith and hope of the Gospel. These are the first ripe fruits, they long and wait for the consolation of Israel. These alone are they who really mourn in Zion, mourn like Nehemiah of old, while exploring the ruins of the city of God; and these alone can help the work. Others who do not so mourn and long, it is useless to seek to gather. But eventually it is what the Church must all come to: it is only a question of time. Of one thing we are fully assured, the period will arrive when every faithful child of God's election will look back upon this work, with the same kind of interest as we look back upon the manger and star of Bethlehem, or upon that troubled scene on the lake of Tiberias when the winds were contrary, and the

sea wrought and was tempestuous, and all the hope of creation lay cradled in that little boat. Did the pious Archbishop live in these days, his words, in the light of this work, would surely express more than a mere vision of peace. 'I behold the downfall of schism, and the union of the East and West, and the Dayspring again dawning in Asia after a night of such long darkness. I behold the land which has been sanctified by the steps of Jesus, and watered by His blood, delivered from its profanation, and clothed anew in glory; and I behold also the children of Abraham, scattered over the face of the globe, and more numerous than the stars of heaven, assembled from the four quarters of the earth, coming to acknowledge Christ whom they pierced, and to show the resurrection to the end of time.*

* Fénelon's Letters to Bossuet, A.D. 1674.

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