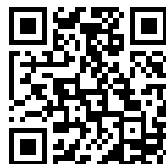

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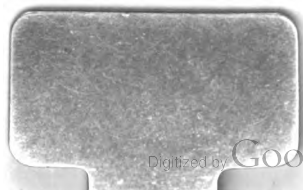
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RITUALISM:
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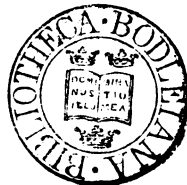
NOTES OF LECTURES
ON
RITUALISM,
THE
DEVELOPEMENT OF TRACTARIANISM:

PUBLISHED BY REQUEST,

WITH ADDITIONS, INCLUDING REMARKS ON THE CHARGE OF
THE BISHOP OF SALISBURY,

BY THE REV.

THOMAS O. BEEMAN.



"WHAT WE TAUGHT IN WORD, THE RITUALISTS TEACH IN DEED."

The Rev. Dr. Pusey.

"THERE IS MORE IN RITUALISM THAN APPEARS UPON THE SURFACE."

The Rev. C. J. Le Geyt.

"WHY TEMPT YE GOD, TO PUT A YOKES UPON THE NECK OF THE DISCIPLES,
WHICH NEITHER OUR FATHERS NOR WE WERE ABLE TO BEAR?"—*Acts xv. 10.*

CRANBROOK:
GEO. WATERS & SON, PRINTERS AND PUBLISHERS.

1868.

130. e. 30.

SPECIAL NOTICE.

¶ The Titles of the Books, from which the questions for Penitents preparatory to Confession at page 151, &c., are taken, are not given for sufficient reasons.

¶ Extracts, having the usual signs of a quotation, consist, in some instances, of two sentences combined for the sake of convenience; but no alteration in the sense, so far as is known, has been made.

¶ As it was not possible to print the references to the various Works quoted from, the Author begs to say, that in case any reference should be particularly wished for, it may be obtained, if, with the request for it, a stamped and properly directed envelope be sent to his address, REV. THOS. O. BEEMAN, Cranbrook, Kent.

CORRECTIONS.

¶ The Author will be particularly obliged if the Reader will be good enough

p. 38, l. 13, to write *Latimer, Bishop of Worcester*, for *Ridley, Bishop of London*;

p. 53, l. 21, to write *said*, for *says*;

p. 132, l. 12, to write *Mr. Prynne*, for *he*;

p. 134, l. 1, to write *Mr. Le Geyt says in the Preface*, for *he says*;

p. 134, l. 18, to write *says*, for *goes on to say*;

And in the copies from which it is omitted

p. 31, l. 15, to insert *of* after *tendency*.

[ENTERED AT STATIONERS' HALL.]

PREFACE.

The appearance of the following Notes in their present form may be thought to require some explanation.

At the conclusion of some Lectures on Ritualism, the Writer was unexpectedly asked to publish them. As the Lectures were not written, this was not in his power, but a long list of Subscribers' names having been put into his hands by a zealous friend of Protestantism, *accompanied with the expression of an opinion that their publication might be of some service to the cause of Scriptural, and, therefore, Protestant Truth*, it seemed to be his duty to do what he could.

He may, perhaps, be pardoned for mentioning another consideration which weighed with him. Oft recurring and wearying indisposition has for a long period prevented his doing what he would. He was, therefore, very reluctant, even to appear unwilling, to make an effort to do what little might be thought to be in his power on behalf of "the Common Faith."

He accordingly proposed to gather together such of his Notes as might be comprised in about forty pages: this proposition was acceded to,—the result is before the Reader.

Instead of some forty pages, there are one hundred and seventy. The additional matter (given without any charge to the subscribers) will, it is hoped, be a sufficient explanation of any seeming delay in the issue of the Notes.

Had the Writer contemplated a publication of the size of the present, it would have assumed a different form, and been issued in a different way, but as the Title of "Notes" admitted of expansion, and as the course of events deepened his conviction of the importance of the present controversy, he, in the course of compilation, added, from time to time, as other engagements would permit, notices of such matters as seemed likely to throw light upon it.

It will be seen that large quotations have been made from the Reformers and Martyrs, "*not*," to adapt the language of Bishop Hooper, "*that our faith is grounded upon any man*," "*but that we would declare the judgment*" of the Reformers "*concerning this matter, because they make with the old truth against this new Papistry*."

The Writer, it is scarcely needful to say, holds that "Holy Scripture containeth all things necessary to salvation," and that "the Holy Spirit, speaking in Scripture, is the Supreme Judge, by Whom all Controversies of Religion are to be determined."

Should the Notes prove to be not, altogether, unuseful, they may perhaps be taken as a small contribution to the Treasury of the one Church of God; that Church which has one Faith, one Baptism, one Hope, one Lord, one Spirit, one God; that Church which is one Body; of which the Lord Jesus is the Head and Foundation, Redemption and Righteousness, Life and Resurrection,—Prophet, and Priest, and Saviour, and King. At all events, the Writer ventures to hope that his friends will regard them as a proof of his desire to comply with their request, and that they will, also, kindly accepting the intention, pardon the imperfection of the execution.

When the Lectures were given, the Writer, it must be observed, believed that the question of Ritualism in the Established Church, would ultimately come before the Legislature.

Since that time Commissioners have been appointed by the Queen to inquire into the subject, and their first and preliminary Report has been presented to both Houses of Parliament, by command of Her Majesty.

It is now, therefore, certain that the question will, in some form or other, come before the House of Commons. As Ritualism is a question of Doctrine, and the People of England must, in and by their Representatives, deal with it, it necessarily follows that they will have to determine whether the Doctrine be true or false. If it be true, they must neither condemn it, nor prevent the outward expression of it. If it be false, they dare not support it. In case it be false, they dare not be content with cutting off the twigs and branches of Vestments and Ceremonies and leaving the stem to send forth fresh and vigorous shoots after the lapse of a few short months, but must lay the axe to the Root of the Deadly Upas.

No Nation, Kingdom, nor People dare, under pain of God's sore displeasure, give their sanction to the teaching of any doctrine, which cannot be read in, nor be proved by those Holy Scriptures which contain all things necessary to Salvation.

God is no respecter of Persons. He will judge the World in Righteousness and the People thereof with Equity. Duties and Responsibilities are the inseparable attendants upon Power. The usages of society—the customs and example of men will have no weight at that bar where all men must appear that every man may receive the things done in his body, according to that he hath done, whether it be good or bad.

When the Great White Throne is set up, the Omniscient Judge will take His seat thereon: the Statute Book—the Scriptures of Truth—containing the unchangeable Laws of the Unchanging God; the Book of God's Remembrance; and the Book of Man's Conscience; will each be opened, and the Assize of God begin.

It will then be seen whether Christianity be a subtle device, contrived for the purpose of enabling men,—if they but do it in the Name of God,—to subscribe, with impunity, Religious Formularies which they neither believe, nor intend to conform to;—whether it be a dishonest system framed for the purpose of enabling men,—provided, only, that they do it in the name of Christ,—to palter with the most solemnly contracted engagements for the sake of name, position, party, or profit;—whether it be an unholy scheme devised for the purpose of freeing men from the obligations of duty, so that if they will but, as worshippers, say they believe in God; they may, as citizens, support or oppose the Gospel of His Son, as may best suit their personal convenience, or promote their temporal advantage.

It has been said, that “*Two Schemes of Doctrine are, probably for the last time, struggling within the Church,*” that “*on the issue hangs the Destiny of the Church,*” that the Battle “*must have a decisive issue;*” if so, every one must take his side. Where Religious Truth is concerned, there can be no neutrals.

The Prophet of old time said, “How long halt ye between two opinions? If the LORD be God, follow Him: but if Baal, then follow him.” A Greater than the Prophet has said, “No man can serve two Masters.” “*He that is not with ME is against ME.*”

December, 1867.

¶ Those who may not wish to read the earlier portion of the Notes, will find the last paragraph on page 64 a convenient starting point.

¶ Some observations on the Charge of the Bishop of Salisbury, will be found on the 95th and following pages ; and on Absolution and Confession, together with some examples of the Questions supplied for the use of Penitents, from pages 142 to 157.

¶ Extracts shewing the Judgment of the Martyrs and Reformers upon certain points of Doctrine, are given as under :—

Word of God, Authority of . . .	page 2, 12 n., 33 ff.
Church, Definition of	do. .50 n., 58, 60 ff.
Succession, True and False . .	do. .101 ff.
Priests,	do. .98 ff., 114 ff., 127 n.
Altars,	do. .161 n., 162 n.
Vestments, &c.,	do. .162, ditto n.
Confession,	do. .50 n., 157 n.
Keys, Power of	do. .120 n.
Baptism,	do. .92 n., 123 ff.
Lord's Supper, Use of	do. .123 ff.
Real Presence	do. .104 n., 105 n., 109 ff., 131 n., 132 n., 133 n., 158 n., 159 n.
Partaking of	do. .105 n., 115, 122 ff., 130, 132 n.
Sacrifice	do. .103 n., 106 n., 111, 113, 114 ff., 126, 127 n.
Adoration	do. .106 n., 162 n., 167 n., 168.
Idolatry and Contempt of }	do. .60, 64, 99, 113, 163 n., 165, 167 n., Gospel, Danger of . . } 169, 170.

NOTES OF LECTURES ON RITUALISM.

It is proposed to set forth in the following pages what Ritualism really is :—whence it came and whither it tends.

In order that this may be fairly done, its doctrines will be stated and its practices described in the words of its advocates and friends.

To assist the Reader in arriving at a correct judgment of the nature and character of Ritualism, the opinions of some of the early English Reformers about the same points of doctrine and practice will also be put before him.

For the purpose of illustration, occasional reference will be made to some Authors of a later period, who lived and died in the Communion of the Established Church of England; and for the same purpose some quotations will be adduced from Roman Catholic Authorities.

A careful comparison of the whole with the Word of God,—the only Standard of Doctrine,—the only Rule of Faith and Practice,—is earnestly and anxiously urged upon the Reader.

Tyndale, (referring to that well-known incident in his life, when a reputed learned Divine said to him, “We were better to be without God’s laws than the Pope’s,” to whom he replied, “I defy the Pope and all his laws: and if God spare my life, ere many years, I will cause a boy that driveth the plough, to know more of the Scriptures than you do :”) says, in his preface to the Pentateuch: “A thousand books had the Priests rather be put forth against their abominable doings and doctrine, than that the Scripture should come to light. For as long as they may keep that down, they will so darken the right way with the mist of their sophistry, * * * that, though thou feel in thine heart, and art sure, that all is false that they say, yet couldst thou not solve their subtle riddles.”

"Which thing only moved me to translate the New Testament. Because I had perceived by experience, that it was impossible to establish the lay-people in any truth, except the Scripture were plainly laid before their eyes in their mother-tongue, that they might see the process, order, and meaning of the text: for else, whatsoever truth is taught them, these enemies of all truth quench it again."

The judgment of the Reformers themselves may be seen in the following extracts from the Articles and Homilies of the Established Church of England. The extract from the Confession of the Established Church of Scotland, shews the perfect agreement of the two Churches upon this point.

"Holy Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation."—*Article VI, of the Established Church of England.*

"The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of Councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture."—*Chapter I, section X, of the Confession of the Established Church of Scotland.*

"And shall we Christian men think to learn the knowledge of God and of ourselves in any earthly man's work or writing sooner or better than in the Holy Scriptures, written by inspiration of the Holy Ghost? *The Scriptures were not brought unto us by the will of man: but holy men of God, as witnesseth the Apostle Peter, spake as they were moved by the Holy Spirit of God.* The Holy Ghost is the Schoolmaster of truth, which leadeth his scholars, as our Saviour Christ saith of Him, into all truth. And whoso is not led and taught by this Schoolmaster, cannot but fall into deep error, how godly soever his pretence is, what knowledge and learning soever he hath of all other works and writings, or how fair soever a show or face of truth he hath in the estimation and judgment of the world."—*Homilies appointed to be read in Churches in the time of Queen Elizabeth.*

"To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them."—*Isa. viii, 20.*

RITUALISM was formerly understood to mean either the system or observance of prescribed forms of Religious Worship. One party in the Established Church of this Country, however, having of late years displayed an unusual zeal for Ritual and Ceremonial, the term Ritualism is now generally taken to signify the form of religious worship adopted by the party referred to as "an expression of Doctrine and witness to the Sacramental system of the Catholic Religion."*

Vestments, Altar-lights, kneeling, crossing, and other usages and ceremonies are, in and of themselves, nothing,† but that of which they are the sign and symbol is of the utmost importance. As it is the prefixed numeral which gives a row of naughts their potentiality, so it is the Doctrine which gives Ceremonies their significance, vitality, and power.

The Doctrine identified with Ritualism is the Doctrine of the Real Presence :—That "*Christ is still present in His Church, 'verily and indeed,' in the Sacrament of the Altar, Very God and very man :*" "*That as He is both God and Man, as these Two Natures are for ever joined in His One Person, His Godhead must be wherever His Body is, and therefore He is to be worshipped in His Sacrament.*"

* Directorium Anglicanum, p. xvii.

† One of the Ritualistic Organs, speaking of the prosecution of Mr. Mackonochie, of St. Alban's, Holborn, says, After all, with one exception, comparatively small losses will have been sustained, if the law should peremptorily forbid the Clergy of the Establishment to adopt the practices which are made the ground of the prosecution. The one important point, lies far beyond the reach of the Law Courts.

What is to hinder our worshipping our Blessed Lord, wheresoever we find Him to be? Supposing the decree pronounced, that in the opinion of a certain State Court, the Church of England does not allow our Lord to be worshipped in the Blessed Sacrament, thousands upon thousands of Englishmen, Priests and Laymen, would yet greet *the Lord's Presence on the altar* the very next Sunday, with a full and fervent tide of intensified adoration. It is of no consequence to us, whether the Real Presence is pronounced to be a doctrine of the Establishment or not, *we say it is*, and we shall continue to believe it and teach it, as before, as her doctrine.

The other points of accusation are comparative trifles.

The Blessed Sacrament is equally precious to our souls, whether the Chalice is filled with wine, or wine and water, and the Sacrifice is equally offered, whether it is raised few or many inches above the Altar. Incense we can do without for a few years, but in a short time it will come to be regarded like the flowers used in decorations. Lights on the Altar are also simple pieces of Symbolism.

Seeing, therefore, that Vestments and Ceremonies are only the outward form adopted by the Ritualistic party, as a visible "expression of Doctrine, and as a Witness to the Sacramental System," the term Ritualism must be taken in the following pages, in an inclusive sense, and be understood to comprehend both Doctrine and Ceremony.

To prove that Ritualism is a question of Doctrine, the Bishop of Salisbury, Archdeacon Denison, and Dr. Pusey may be cited.

During a debate on Ritualism, in the Upper House of Convocation, in February, 1866, the Bishop of Salisbury said, that *the question of Ritualism was one of doctrine*, and urged that this fact made the regulation of Ritual the more difficult.

In a letter to the Bishop of Gloucester, published in the same year, Archdeacon Denison declared that it was an illusion to believe that Ritualism was more a thing of pomp and ceremony, and love of display and decoration, than any thing else: that it was an illusion to believe that it had nothing deep or earnest about it, and therefore to expect that it might go as it came, and not leave much trace behind it. He remarked that it was hardly likely men would incur the danger of the loss of position, name, and repute: would incur obloquy and reproach and tumult, and alienation of friends, *if the colour and ceremony and dress meant nothing. Ritualism, in his opinion, was identical with belief in Doctrine.*

In the same year Dr. Pusey, at a meeting of the English Church Union, said, In our early days we were anxious on the subject of Ritual,—I am speaking of three and thirty years ago. The circumstances of those times were entirely different from those of the present. What we had to do was to rouse the Church to a sense of what she possessed, and so to teach her that she should herself act in all things healthfully from herself. We had a distinct fear with regard to Ritual: and we privately discouraged it, lest the whole movement should become superficial. *We had to awaken persons to the very doctrines themselves.** To have introduced Ritual before the

* The Editor of the *Directorium Anglicanum*, in the preface of the Second Edition [the First Edition was published in 1858]—says,—“when this Manual was first put forth, that DOCTRINAL PROGRESS, thanks be to God! which is the wonder of many amongst ourselves,—creating deep interest in other portions of the Christian Family,—had been practically made and sealed; and this while questions of external improvement had scarcely been thought of.” “Now, however, the work of reform and restoration in questions of external worship is going on with remarkable success.”

It will be noticed that this statement of the Editor of the *Directorium*, is in entire accord with that of Dr. Pusey, as given above.

doctrines had widely taken possession of the hearts of the people, would only have been to place an obstruction in their way. It would have been like children sticking flowers in the ground to perish immediately. *Our office was rather, so to speak, to plant the bulb where, by God's blessing, it might take root, and grow and flower beautifully, naturally, healthfully, fragrantly, lastingly.*

It will be noticed that the Bishop of Salisbury states that Ritualism is a question of Doctrine: that Archdeacon Denison also declares that Ritualism is identical with belief in Doctrine: and that Dr. Pusey expressly asserts that Doctrine is the Bulb which he and his party planted some three and thirty years ago, from which now is sprung up the beautiful flower of Ritualism. "*What we*" he says, "*taught in word is now taught in deed.*"

In order to ascertain the nature of the doctrine which Dr. Pusey styles the bulb of which Ritualism is the flower, it will be necessary to go back to the period of which he speaks.

It was in 1833, the time Dr. Pusey specifies, that the publication of the now notorious "Tracts for the Times" commenced. Their publication was preceded by some rather remarkable circumstances.

In his Historical Notes on the Tractarian Movement, the Rev. F. Oakeley, (now, it is saddening to think, a Roman Catholic Priest,) says that he is disposed to give a very prominent place among the more proximate causes of the Tractarian Movement to the teaching of Dr. Charles Lloyd, Regius Professor of Divinity in the University of Oxford. The class of pupils Dr. Lloyd assembled between the years 1826 and 1828, comprehended several of those, who afterwards became leading members of the Tractarian Movement. Mr. Oakeley, though somewhat junior in standing to Dr. Pusey and Mr. Newman, adds that he was himself one of that class, and therefore speaks from personal experience.

Dr. Lloyd, he informs us, read and discussed with this class, the history of the Council of Trent and that of the Anglican Prayer Book. Although, of course, there were two ways of treating these subjects, yet "Dr. Lloyd chose the more correct and [Roman] Catholic one."*

Mr. Oakeley goes on to say that he believes Dr. Lloyd's teaching had a most important influence upon the movement in its ultimate

* It must be kept in mind who it is that expresses this opinion.

and Roman stage. From this teaching, he, (himself,) received an entirely new notion of "[Roman] Catholics and [Roman] Catholic Doctrine." "The fact is" he continues, "Dr. Lloyd, besides being a man of independent thought, considerably in advance of the High Churchmen of his time, had enjoyed in his youth many opportunities of intercourse with the French Emigrant Clergy, to whom he was indebted, as he told us, for truer views of the [Roman] Catholic Religion than were generally current in this Country."

Mr. Oakeley's observation upon these lectures, is this. "It may easily be imagined what an outcry these lectures would have created a few years later: but in the peace and security which then reigned, controversy was never thought of on any side, and a favourable opportunity was thus given for casting on the wide waters that bread which was to reappear after many days."

Our comment must be in the words of Holy Writ, "*But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.*"—Matt. xiii, 25, 26.

If evil consequences ensued through men sleeping then, is it likely that it will be otherwise now?

Mr. Oakeley further says, that among the facts which heralded in the Tractarian Movement and helped towards its real success, was the publication of Mr. Keble's *Christian Year*. Appearing at a time when controversy was not suspected, it was the occasion of circulating—and that, too, in the form of all others the most attractive and valuable—sentiments which, if ever they had a place in the High Church Schools of Divinity, had, at all events, been long in abeyance. "Not only was it free, to an extent at that time remarkable, from Anti-[Roman]-Catholic phraseology, but it dared to plead, in terms than which even a [Roman] Catholic could use no stronger, for the love of which our Blessed Lady should be the object." He quotes the following lines in proof.

"Ave Maria, thou whose name
All but adoring love may claim."

Christian Year: Feast of the Annunciation.

This work was in all probability, Mr. O. continues, "the means of insinuating principles and infusing a spirit which prepared the way for a more favourable reception of the Tractarian Theology

than that Theology might have received, if not pre-announced by so popular a forerunner.”*

Dr. Newman also says of the *Christian Year*, “that one main intellectual truth it brought home to him was what might be called, in a large sense of the word, the *Sacramental System*; that is the doctrine that material phenomena are both the types and the instruments of real things unseen,—a doctrine, which embraces in its fulness, not only what Anglicans as well as [Roman] Catholics believe about Sacraments properly so called: but also the article of “the Communion of Saints:” and likewise the Mysteries of the Faith.”

The opinions of Mr. Oakeley and of Dr. Newman, it must be remembered, are the opinions of men, who were once Clergymen of the Established Church, but who are now Roman Catholic Priests. They must therefore be taken, in this particular matter, for what they are worth.

They are at all events sufficient to incite enquiry and excite watchfulness,—the more so when we find a Ritualist† stating that “Religion is a *Sacramental theory*—a *Sacramental system*. Rites, forms, ceremonies, acts, words, worship,—these are its outward visible parts. Ritual is the order and system of administering and performing and regulating the use of these outward parts.”

Mr. Oakeley considers the *publication of the Christian Year*, helped towards the real success of the Tractarian Movement: Dr. Newman, that it brought home to him the Sacramental system: Mr. LeGeyt, that Ritual is the order of administering the outward parts of the Sacramental system.

Putting these opinions and statements together, it seems to follow that there is something of reality in Dr. Pusey’s statement that a bulb was planted, and that the ground was prepared for its reception.‡

* Mr. O. observes the natural and affectionate use of the Holy Name, with the pervading tone of tender love towards our Divine Lord, was another of the characteristics which won for it an access to many an Evangelical hearth, from which the well-known religious opinions of its author might otherwise have banished it. Are there any Hymn Books, it may be asked, teaching Tractarian Doctrine now, which, from the attractive character of their music, find access to homes where otherwise they would not?

† Lecture in Defence of Church Principles: Rev. C. J. LeGeyt.

‡ Dr. Pusey, in the Preface to his Sermon, entitled “The Holy Eucharist a Comfort to the Penitent,” mentions the *Christian Year*, “and says that it was the unknown-dawn and harbinger of the re-awakening of deeper truth.”

Just after the period of quiet of which Mr. Oakeley speaks, the public mind began to be agitated:—a new era was about to commence.

The heating of the furnace, into which all opinions, doctrines, and dogmas were soon to be cast, began. The process of refining is still going on. To the eye of man, the molten metal, as it seethes and bubbles, is but one mass of heterogeneous particles. Now, as is the nature of dross, one strange opinion, now another comes to the surface; and it would almost appear as though Truth had perished; but though hidden for a moment, it is not consumed. The Great Refiner is standing by. The base metal of error and the fine gold of Truth must continue in the furnace until all the dross be purged away, and the base metal be utterly consumed.

Then Truth, the Truth as it is in Jesus, having been tried and tested, and found to be indestructible; coming forth from the severest scrutiny and the closest examination unchanged and unchangeable, shall shine in all the splendour of its golden brightness and virgin purity; and, then, standing forth in all its native simplicity, while it fills men with reverential awe by the Majesty of its Holiness shall attract and win them by the Loveliness of its benignant Kindness. Then the well-nigh-forgotten strains of the Chorus, sung of old time by the Heavenly Choir, will be once again taken up by wearied humanity, and while earth resounds with the melodious song of Glory to God in the Highest, Peace on earth, and Goodwill towards man; all that is contained in these words shall be perfectly realized under the beneficent rule of the Prince of Peace, the once Crucified but now Exalted King, the Lord Jesus Christ,—The Way,—the Truth,—and the Life.

That the Truth will ultimately prevail is certain. If this, then, be assuredly believed and constantly kept in mind, the consideration of the Ritualistic question in its entirety, may, the more calmly though not the less earnestly, be entered upon.

It has been said that the public mind began to be agitated.

That series of changes now commenced, the time of the end of which no man can foresee. Principles were once again brought into antagonism, and met face to face. The repeal of the Test and Corporation Acts, in 1828, necessarily led to an inquiry into the nature of the relationship between the Church and the State. Roman Catholic Emancipation, in 1829, compelled an inquiry into the

nature and necessity of the Protestant Reformation, and, by consequence, into the whole system of Romanistic doctrine and practice.

The importance of these questions cannot be denied. The whole controversy between Truth and Error, between the principles of the Reformation,—that the Bible is the only rule of faith and practice, and that the Holy Spirit speaking in the Scripture, is the Supreme Judge, by which all controversies in religion are to be determined, and in whose sentence all are to rest—and those of Rationalistic Infidelity and Romanistic Superstition is involved in them.

Then immediately upon Roman Catholic Emancipation, came the Reform Bill, and soon after followed a measure for amending the laws relating to the Temporalities of the Church in Ireland, by which ten Bishoprics in that Church were suppressed.

Very shortly the Movement, now so well known as the Tractarian Movement, began. The originators were men of different characters and, to some extent, of different views, but they found a common basis of action in their feeling of intense dislike and opposition to the measures just named.

A brief notice of the originators, may not be useless.

Dr. Newman* says of Mr. Rose, united as we were in the general scope of the movement, we were in discordance in our estimate of the means to be adopted for attaining it. Mr. Rose had a position in the Church, a name, and serious responsibilities. He was a practical man, in his thoughts existing facts had the precedence of every other idea, and the chief test of the soundness of a line of policy lay in the consideration whether it would work.

Froude and I were nobodies, with no character to lose, and no antecedents to fetter us.

Mr. Rose once said of Froude, that "*he did not seem to be afraid of inferences.*" This was true. Froude had that strong hold of first principles, and that keen perception of their nature, that he was comparatively indifferent to the revolutionary action which would attend on their application to a given state of things.

Mr. Palmer was a learned man, decided in his religious views, cautious and subtle in expressing them, but deficient in depth. . He

* History of my Religious Opinions, by J. H. Newman, D.D.

had a certain connexion with High Church dignitaries, whose idea of perfection in Ecclesiastical action was a board of safe, sound, sensible men. Mr. Palmer was their organ and representative, and as such, wished for a committee, with rules, &c. &c. He was, to some extent, supported by Mr. Perceval.

The nature of the influence exercised by Mr. Keble, who is regarded by Dr. Newman, as the true and primary cause of the Tractarian Movement, must be described by another hand. "To John Keble," the writer, referred to, says, "more than to any other, belongs the glory of the mighty reformation, [the Tractarian and Ritualistic Movement] which our eyes have been suffered to behold, and which, though we may fairly believe it yet to be but in the infancy of its progress, has already centupled the active powers of the Church of England. While two of his dear friends, Newman and Pusey, severally may claim to have directed the intellectual and the dogmatic portions of the movement in its first origin, to him alone can be ascribed the more subtle, penetrating, and durable influence over the spiritual imaginations and affections in which the true inner strength of a religious energy must consist."

Froude, again to have recourse to Dr. Newman's History, was a pupil of Keble's, formed by him, and re-acting upon him.

He professed openly his admiration of the Church of Rome, and his hatred of the Reformers. He delighted in the notion of an hierarchical system, of sacerdotal power, and of full ecclesiastical liberty. He felt scorn of the maxim "The Bible, the Bible only is the religion of Protestants," and he gloried in accepting Tradition as a main instrument of religious teaching.* He embraced the principle of penance and mortification. He had a deep devotion to the Real Presence, in which he had a firm faith.

It was not, Dr. Newman states, until several Tracts had been published, that Dr. Pusey joined us. I had known him well since 1827-8, and had felt for him an enthusiastic admiration. Great was my joy, when in the last days of 1833, he shewed a disposition to make common cause with us. His Tract on Fasting appeared as

*The late Cardinal Wiseman, in a tractate, entitled "The Catholic Doctrine on the Use of the Bible," says the cry of "the Bible, the Bible, nothing but the Bible," is as perilous to man's salvation, as the Jews' senseless cry "The Temple of the Lord, the Temple of the Lord it is!"

The Tractarian and the Romanist agree.

one of the series, with the date of December 21, 1833. He was *fully* associated in the movement in 1835 and 1836, when he published his Tract on Baptism, and started the Library of the Fathers. He at once gave us a position and a name. Without him we should have had no chance, especially at the early date of 1834, of making any serious resistance to the Liberal aggression. But Dr. Pusey was a Professor and Canon of Christ Church, he had a vast influence in consequence of his deep and religious seriousness, the munificence of his charities, his Professorship, his family connexions, and his easy relations with University Authorities. There was henceforth a man who could be the head and centre of the zealous people in every part of the country, who were adopting the new opinions; and not only so, but there was one who furnished the movement with a front to the world, and gained for it a recognition from other parties in the University. Dr. Pusey was a host in himself. He was able to give a name, a form, a personality to what was without him a sort of mob, and when various parties had to meet together in order to resist the liberal acts of the Government, we of the movement, took our place by right among them. Such was the benefit which he conferred on the movement externally: nor was the internal advantage at all inferior to it. He was a man of large designs; he had a hopeful, sanguine mind; he had no fear of others; he was haunted by no intellectual perplexities.

Dr. Pusey's influence was felt at once. He saw that there ought to be more sobriety, more gravity, more sense of responsibility in the Tracts and in the whole Movement. It was through him that the character of the Tracts was changed.

It is important to keep this in mind, as Dr. Pusey, speaking of the Ritualists a short time since, said, "What we taught in word, they teach in deed."

It may, perhaps, be well, as Dr. Newman wrote the first and also the last Tract for the Times, and was one of the chief actors in the whole movement, to state more fully his opinions upon certain subjects, and also to indicate the sources from whence they were derived.

While yet an Under-graduate, he embraced the Doctrine of Tradition. *A proposition was laid down by one of the Heads of the University*, which Dr. Newman terms self-evident as soon as stated, viz:—*that Scripture was never intended to teach Doctrine, but only to prove it; that if we would learn Doctrine, we must have*

recourse to the *Formularies of the Church*, for instance to the Catechism and the Creeds.* After learning from them the Doctrines of Christianity, the inquirer must verify them by Scripture.

This view, most true in its outline, most fruitful in consequences, opened upon him, he says, a large field of thought. One of its effects was to strike at the root of the principle on which the Bible Society was set up.† He at that time belonged to the Oxford Association ;

* The teaching of the Roman Catholic Church on this subject, is thus stated in the Creed of Pope Pius IV. "I also admit the Holy Scriptures, according to that sense which our holy mother the Church hath held and doth hold, to whom it belongeth to judge of the true sense and interpretation of the Scriptures."

Dr. Wiseman, says, that merely as a book to be understood, the Bible presents more difficulties than any other work. "But considered as a practical book, from which each of its readers has to distil his own code of morals, and his own articles of faith, it becomes a thousand times more difficult, not to say dangerous." "We do not," he continues, "thrust the Bible, almost perforce, into the hands of the people ; but we say to them, listen to the Doctrines of Scripture as only rightly understood and certainly taught by the true Church of God, to which alone is promised the infallibility of a Divine direction."

The teaching of the Reformers was of a very different character. "There is no truth nor doctrine necessary for our justification and everlasting salvation, but that is, or may be drawn out of that fountain and well of Truth. Therefore, as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know Holy Scripture ; without the which, they can neither sufficiently know God and His Will, neither their office and duty." "*In Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length.*"—*Homilies*.

Dr. Newman, while yet a Minister of the Established Church, held the same Doctrine as Dr. Wiseman.

If such were Dr. Newman's principles, how can it be matter of wonder that his teaching led people to the Roman Catholic Church? If the Doctrines then taught were the Bulb, as Dr. Pusey says, what Fruit must be expected now?

† The sole object of the Bible Society, is to encourage the wider circulation of the Holy Scriptures, without note or comment. In the Homilies, the Reformers say, "The great utility and profit, that Christian men and women may take, if they will, by hearing and reading the Holy Scriptures, no heart can sufficiently conceive, much less is any tongue able to express. Wherefore Satan, our enemy, seeing the Scriptures to be the very mean and right way to bring the people to the true knowledge of God, and that Christian religion is greatly furthered by diligent hearing and reading of them, he also perceiving what an hindrance and let they be to him and his kingdom, doth what he can to drive the reading of them out of God's Church."

Dr. Wiseman, however, is in agreement with Dr. Newman. His words are, "We answer therefore, boldly, that we give not the Word of God indiscriminately to all, because God Himself has not so given it." "We further say, that we do not permit the indiscriminate and undirected use of the Bible, because God has not given to His Church the instinct to do so." But the Apostle Paul says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Dr. Wiseman says, Bible reading is not a means by which saving grace is given : but the Apostle

it became only a matter of time, when he should withdraw his name from the subscription list. In 1823, he learnt the Doctrine of Apostolical Succession, from the Rev. William James, then Fellow of Oriel. In 1826, he became one of the Tutors of Oriel, and in 1828, Vicar of St. Mary's. At this time he began to have influence and to gain upon his pupils. About this time he came under the influence of Keble and Froude. From Keble he learnt the Sacramental System. Of Froude's teaching, he says, "it would be difficult to enumerate the precise additions to my Theological Creed, which I derived from a friend to whom I owe so much. He taught me to look with admiration towards the Church of Rome, and in the same degree to dislike the Reformation. He fixed deep in me the idea of devotion to the Blessed Virgin,* and he led me gradually to believe in the Real Presence."

In the long vacation of 1828, he began to read the Fathers chronologically, and in 1830, a proposal was made to him to furnish a History of the Principal Councils, for the Theological Library, then in course of publication. He accepted it and commenced the work afterwards issued under the title of the "Arians of the Fourth Century."

While engaged in this work, great events were happening at home and abroad. There had been a Revolution abroad, the Bourbons had been dismissed, and the great Reform agitation was going on around him. "The vital question," he says, "was how were we to keep the Church from being liberalized? there was such apathy on the subject in some quarters, such imbecile alarm in others; the true principles of Churchmanship seemed so radically decayed, and there was such distraction in the Councils of the Clergy."

said to Timothy, "From a child thou hast known the Holy Scriptures which are able to make thee wise unto Salvation through faith which is in Christ Jesus."

When Dr. Newman gave up the fundamental principle of the Reformation, that the Word of God is the sufficient and sole Rule of Faith and Practice, his defence against the Anti-Christian claims of Rome was gone. His falling away was a necessary consequence of his substitution of the Authority of the Church for the Authority of God. If any man now thinketh he can stand where Dr. Newman fell, the weighty words, "Let him that thinketh he standeth take heed lest he fall," are suggested for his consideration.

* Keble's words will be remembered;
*"Ave Maria, thou whose name
 All but adoring love may claim."*

"With the Establishment thus divided and threatened, and ignorant of its true strength, Dr. Newman says, he compared that fresh vigorous power of which he was reading in the first centuries."*

He felt "affection for his own Church, but not tenderness;" he felt dismay at her prospects, anger and scorn at her do-nothing perplexity." He considered that "if Liberalism once got a footing within her, it was sure of victory in the event." He saw "that Reformation principles were powerless to rescue her."† The thought of leaving her never crossed his imagination, but he "kept before him that there was something greater than the Established Church, and that was the Church Catholic and Apostolic, set up from the beginning, of which she was but the local presence and the organ. She was nothing unless she was this. She must be dealt with strongly, or she would be lost."

Dr. Newman, under these circumstances, left home, in company with Froude, for the South of Europe.

While waiting for the mail to take him to Falmouth, he wrote some verses about his Guardian Angel, in which he speaks of a "Vision that haunted him."‡ He went to various coasts of the Mediterranean, to Sicily, to Rome, a second time to Sicily, and home to England, in the early part of July.

"We," he says, "kept clear of [Roman] Catholics throughout our tour." "I saw nothing but what was external; of the hidden life of [Roman] Catholics, I knew nothing." "Froude and I made two calls upon Monsignore (now Cardinal) Wiseman, at the Collegio Inglese, shortly before we left Rome." "When we took leave of him, he courteously expressed a wish that we might make a second visit to Rome." I replied with great gravity, Dr. Newman observes, "*We have a work to do in England.*"

"The Bill for the suppression of the Irish Sees," he writes, "was in progress, and filled his mind. He had fierce thoughts against

* The fresh vigorous power, of which Dr. Newman was reading, was not the New Testament Church, but that Church wherein the "mystery of iniquity" was already working; where the son of perdition who exalteth himself above all that is called God, was beginning to shew himself.—II. Thess. ii, 4, 7.

† He, as has been shewn, had rejected the principles of the Reformation.

‡ The perusal of I Kings, xxii, is suggested to the reader: Verses 21 and 22, are particularly deserving of attention. "And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so."

the Liberals. It was the success of the Liberal cause which fretted him inwardly. He became *fierce* against its *instruments* and its *manifestations*.* The thought came upon him that deliverance is wrought not by the many but by the few, not by bodies but by persons. "He began to think he had a mission." He went down to Sicily, and "the presentiment grew stronger." On his way home he was asked by his servant, who saw him in a state of great agitation, what ailed him, to which he answered, "I have a work to do in England." At Rome, they (Newman and Froude) began the *Lyra Apostolica*; the motto, "*you shall know the difference now that I am back again*," shows, Dr. Newman remarks, "my feeling at this time."

As has just been stated, the Bill for the Suppression of the Irish Sees† was in progress while Dr. Newman was abroad, and filled his mind. He had fierce thoughts against the Liberals. There were those at home who sympathized with him.

Mr. Palmer, one of the originators of these Tracts, in a Narrative of Events connected with their Publication, says,—The State, so long the guardian of the Church, was, at this time, becoming its enemy and tyrant. Enemies within the Church were seeking the subversion of its essential characteristics. And what was worst of all—*no principle in the public mind to which we could appeal*: an utter ignorance of all rational grounds of attachment to the Church; an oblivion of its spiritual character as an institution, not of man, but of God: the grossest Erastianism most widely prevalent, especially amongst all classes of politicians. There was in this enough to appal the stoutest; but in those hours of darkness, there were hearts burning with shame and grief for the general apostasy around them, and which were ready at the first opening, to devote themselves to the service of the Church.

He further says,—the suppression of the Bishoprics in Ireland, brought the evils, under which he and his party were labouring, to a climax.

* The Scripture saith, "The wrath of man worketh not the righteousness of God."

† This was a Bill introduced by the Irish Secretary for the time, Mr. Stanley, (now Lord Derby.) The object of the Bill was to unite two or more of the dioceses of Ireland, it being thought that the number of Bishops might be conveniently diminished.

Mr. Perceval, who was also engaged in the Tractarian movement in its earliest stages, speaks of the suppression of the ten Irish Bishoprics as "a wanton act of sacrilege," and states that this "monstrous act had the effect of awakening some, who until then, had slumbered," and that it set those whose attention had long been painfully alive to the difficulties and dangers of the time, upon considering whether some combined effort might not be made with the hope of offering resistance to further outrage upon the Church.

With this view, Mr. Froude, Mr. Palmer, and Mr. Perceval met at the house of Mr. Rose, then Rector of Hadleigh, to talk over matters, and consider what could be done. It being very clear, Mr. Perceval says, in his Collection of Papers connected with the Movement, that the support which the Irish Church Bill had received in both Houses of Parliament, must be attributed to ignorance or forgetfulness of the constitution and nature of the Church : of its existence as a society distinct from the State : of the Divine commission and authority of Government which its chief Pastors had received, we came to the conclusion, that the first and most necessary step to be taken for the defence and preservation of the Church, was to revive in men's minds *a practical recognition* of the doctrine of Apostolical Succession.

Mr. Froude and Mr. Palmer returned to Oxford and held frequent conferences with Mr. Keble and Mr. Newman, (who had just returned from the Continent,) in order to decide upon the best method of attaining this end. There was a general concurrence of opinion as to the necessity of providing and circulating *books and tracts tending to familiarize the imaginations of men with the idea of an Apostolical Succession.*

An agreement was come to, that the following points should be put forward :—

I. The doctrine of Apostolic Succession to be taught as *a rule of practice* :—that is :—

(1) That the participation of the Body and Blood of Christ is *essential* to the maintenance of Christian life and hope in each individual.

(2) That it is conveyed to individual Christians *only by the hands of the Successors of the Apostles and their delegates.*

(3) That the successors of the Apostles are those who are descended in *a direct line* from them, by the imposition of hands ;

and that the *Delegates* of these, are the *respective Presbyters*, whom each has commissioned.

Or, as stated in another account, drawn up by one concerned, *The only way of salvation* is the partaking of the Body and Blood of our sacrificed Redeemer.

The *mean expressly authorized by Him* for that purpose, is the holy sacrament of His Supper.

The *security*, by Him no less expressly authorized, for a continuance and due application of that Sacrament, is the *Apostolical Succession* of the *Bishops*, and under them the *Presbyters* of the Church.

It was also resolved to do all that was possible to revive among Churchmen the practice of *daily common prayer*, and *more frequent participation of the Lord's Supper*.

"*Latet anguis in herba*," said one of old, and indeed the snake was in the grass although unseen.

The light of the present, when thrown upon the past, shews this.

The result of the inculcation of these principles has proved them to be identical with the doctrines of Rome.

Although it was agreed upon that the points to be put forward should be those just stated, it is necessary to observe that they were not embodied and adopted as the actual formulary of agreement. The formulary adopted as the basis of further proceedings was couched in *excessively cautious* language, but those who had the key could deduce the doctrinal points referred to from its well guarded statements.

This formulary was for a short time privately, but extensively circulated, under the attractive title of "Suggestions for the Formation of an Association of Friends of the Church."

It must here be remarked that if the course taken by the Tractarian Movement be attentively considered, a conviction of the importance of a strict inquiry being made into the *principles* of all organizations will inevitably result. Principles are fruitful things.

The original "Combination," to use Mr. Palmer's words, "was for the purpose of resisting Latitudinarian attempts against the established doctrine and discipline, and of defending the principles of the Church."

The Movement, however, consisted of two branches. The one, an Association based upon the "Suggestions," which, "after producing," in Mr. Palmer's opinion, "several important and beneficial effects as regarded the security of the Church and the State," came

to an end. This branch was more immediately under the control of Mr. Palmer.

"The other branch of the Movement," to which he ascribes "a far greater importance, was the publication of the Tracts."

To this second, and more important branch, viz. the publication of the Tracts, it is that attention must now be directed, and as Dr. Newman was their Editor, and mainly their Author, it is necessary to return to his history.

When he got home from abroad, he found that already a movement had commenced, and soon took part, as has been stated, in the deliberations of those engaged in it. The aptness of his chosen motto, "You shall know the difference now that I am back again," was soon made manifest. While discussions were taking place, and while plans were being formed, Dr. Newman acted.

He published the First Tract.

The first was followed by others in rapid succession, Mr. Palmer and his friends in London, who were pre-eminently "safe" men, were rather alarmed, and wished the Publication of the Tracts to be stopped. On the other hand, Froude and Keble strongly advocated their continuance. Froude, it will be remembered, "was not afraid of inferences."

Mr. Perceval wrote to Dr. Newman in support of the views of Mr. Palmer. Dr. Newman, in reply said, "As to the Tracts every one has his taste. If we altered to please every one, the effect would be spoiled. They were not intended as symbols *ex cathedra*, but as the expression of individual minds. No great work was done by a system; whereas systems arise out of individual exertions.* The very faults of an individual excite attention: he loses, but his cause (if good, and he powerful-minded) gains. This is the way of things: we promote truth by a self-sacrifice." This answer, under the emergency, satisfied Mr. Perceval.†

Dr. Newman, describing his feelings at this time, states that he had the consciousness that he was employed in the work he had been

* Dr. Newman's words, "I have a work to do in England," will be borne in mind.

† Mr. Oakeley remarks, that such differences as existed among the foremost of the Tractarian Writers, were any thing rather than unfavourable to the progress of the Movement. Those who did not like one of the Authors, could fall back upon another. Dr. Pusey, he says, had a way peculiarly his own, of rounding off the sharp edges of the strong and offensive statements of others, and thus presenting them under a far less odious aspect to those who disliked them. While it was Dr. Newman's office to stimulate, and his misfortune to startle, to Dr. Pusey, on the other hand, belonged the work of soothing and the ministry of conciliation.

dreaming about. He had a supreme confidence in his cause : he was upholding that primitive Christianity which was delivered for all time by the early teachers of the Church.* That ancient religion had well-nigh faded away out of the land and must be restored. It would in fact be a second Reformation, a better Reformation, for it would be a return *not to the sixteenth century but to the seventeenth.*† No time was to be lost. Bishoprics were being suppressed, Church property was in course of confiscation. "We," he says, "knew enough to begin preaching upon, and there was no one else to preach."

He adds that he had firm confidence in his position, and mentions some propositions about which he was so confident.

One was the principle of dogma : his battle was with liberalism : that is, the anti-dogmatic principle and its developments.

Another, the truth of a certain definite religious teaching, based upon the foundation of dogma : viz. *that there was a visible Church, with Sacraments and Rites which are the channels of invisible grace.*‡ "When I began the Tracts for the Times," Dr. Newman says, "I rested the main doctrine of which I am speaking, upon Scripture, on the Anglican Prayer Book, and on St. Ignatius's Epistles."§

"As to the existence of a visible Church, I argued the points out from Scripture." "As to the Sacraments and Sacramental Rites, I stood," are his words, "on the Prayer Book. I appealed to the Ordination Service, in which the Bishop says, 'Receive the Holy Ghost ;' to the Visitation Service, which teaches Confession and Absolution ; to the Baptismal Service, in which the Priest speaks of the child after Baptism, as Regenerate ; to the Catechism, in which Sacramental Communion is receiving 'verily and indeed the Body and Blood of Christ ;' to the Communion Service, in which we are told to do 'works of Penance ;' to the Collects, Epistles, and Gospels, to the Calendar and Rubrics, portions of the Prayer Book, wherein we find the Festivals of the Apostles, notice of certain other Saints, and days of Fasting and Abstinence."

* Not the Christianity of the New Testament period, but of the ages following, when human inventions were mingled with Apostolic Truth.

† Not to Latimer, but to Laud : not to the sixteenth, the period of the Reformation, when the Scriptures were set up as the Rule of Faith, as the Homily, (first printed in 1547, the first year of King Edward VI. and already quoted p. 2,) most clearly shews, but to the seventeenth, when Scripture and Tradition were made the Rule.

‡ See pp. 16, 17.

§ Not upon Scripture alone.

A third, was the Episcopal system, which he founded upon the Epistles of St. Ignatius. Dr. Newman says of himself, that he loved to act as feeling himself in the Bishop's sight, as if it were the sight of God. It was one of his special supports and safeguards against himself: he could not go very wrong while he had reason to believe he was in no respect displeasing him." The Bishop was to him "the Successor of the Apostles, the Vicar of Christ."*

He adds, that after he had joined the Roman Catholic Church, his belief in the doctrine of a Visible Church, of the Authority of Bishops,† of the grace of the Sacraments, of the religious worth of works of penance, was the same as while he was in the Established Church. Although he had added Articles to his Creed, the old ones remained.

It is therefore quite clear that Dr. Newman's doctrine on the points named, was identical with that of Rome. The teaching of the Tracts, of which he was the Editor, would naturally correspond.

That it was so regarded, Dr. Newman himself says, "A cry," are his words, "was heard on all sides of us, that the Tracts and the writings of the Fathers would lead us to become [Roman] Catholics, before we were aware of it." "All the world was astounded at what Froude and I were saying: men said it was sheer Popery." I answered "True, we seem to be making straight for it; but go on awhile, and you will come to a deep chasm across the path, which makes real approximation impossible."

They did go on awhile. Dr. Newman says, "I set about a work at once: one in which was brought out with precision, the relation

* When he wrote to Dr. Wiseman, announcing his conversion, he said, "he would obey the Pope as he had obeyed his Bishop in the Anglican Church."

† In his Epistles to the Corinthians, the Apostle Paul says, that he had not dominion over their faith: (II Cor. i, 24,) but that when he came to them, he declared unto them the testimony of God, for he was determined to know nothing among them save Jesus Christ and Him crucified; that his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that their faith should not stand in the wisdom of man, but in the power of God.—I Cor. ii, 1,5.

It would appear that Dr. Newman, notwithstanding what he says about confidence, was never at any certainty. He had opinions about Doctrines, but it does not appear that he had any settled faith in Him, who is the Sum and Substance of the Doctrines of the Gospel. The Apostle says, as God is true, our preaching to you was not yea and nay. The Son of God who was preached among you is not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him Amen, unto the Glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us is God: who hath also sealed us, and given the earnest of the Spirit in our hearts.—II Cor. ii, 18, 22.

Dr. Newman's faith stood in the wisdom of man not in the power of God. This fatal error is constantly cropping up. It underlies the whole of his teaching.

in which we stood to the Church of Rome. We could not move a step in comfort, until this was done. It was of absolute necessity and a plain duty from the first, to provide as soon as possible a large statement, which would encourage and reassure our friends, and repel the attacks of opponents." The subject of the Volume here spoken of was the doctrine of the *Via Media*: Anglo-Catholicism—the Middle Way. This Work was an attempt at commencing a system of Theology on the Anglican idea, and based upon Anglican Authorities.

In the Introduction he confesses that the *Via Media*, viewed as an integral system, had up to that time scarcely any existence but upon paper. Protestantism and Popery had a real existence, but Anglo-Catholicism had to be tried. He says, it still remained to be tried, whether what was called Anglo-Catholicism, the religion of Andrewes, Laud, Hammond, &c., were capable of being acted on and maintained on a large sphere of action, or *whether it were a mere modification or transition state of either Romanism or popular Protestantism*. He trusted that some day, it would prove to be a substantive religion.*

He brought out in the work referred to, in what the Roman and the Anglican systems differed from each other, but less distinctly in what they agreed: he enumerated the Fundamentals, common to both, "in both systems the same creeds are acknowledged, besides other points in common, we both hold, that certain doctrines are necessary to be believed for Salvation; we both believe in the Doctrines of the Trinity, Incarnation, and Atonement; in Original Sin; in the necessity of Regeneration; in the supernatural grace of the Sacraments; in the Apostolical Succession; in the obligation of Faith and Obedience, and in the Eternity of Future Punishment."

Dr. Newman's remarks at a later period upon this work are not without interest, he observes, referring to the enumeration of Fun-

* The following observations of Dr. Newman, will, perhaps, furnish a key to much that would be otherwise obscure in the Tractarian Movement. "Alas!" he says, "it was my portion for whole years to remain without any satisfactory basis for my religious profession, in a state of moral sickness, neither able to acquiesce in Anglicanism, nor able to go to Rome. But I bore it till in course of time my way was made clear to me. If here it be objected to me, that as time went on, I often, in my writings, hinted at things which I did not fully bring out, I submit for consideration whether this occurred except when I was in great difficulties, how to speak, or how to be silent, with due regard for the position of mind or the feelings of others."

Such a statement is enough to cast a shadow of doubt over all that emanates from the party of which Dr. Newman was at that time the chief.

damentals just given.—“So much I had said, but I had not said enough. This enumeration implied a great many more points of agreement than were found in those very articles which were Fundamental. *If the two Churches were thus the same in Fundamentals, they were also one and the same in such consequences as were contained in those Fundamentals, and in such natural observances as outwardly represented them.*”*

In 1837, he wrote his essay on Justification: it was aimed at the Lutheran Doctrine that Justification by Faith only was the cardinal Doctrine of Christianity.

From July 1838, to July 1841, he was Editor of the *British Critic*. The *British Critic* was the principal channel through which Tractarianism passed out of its early and more technical form, and entered upon that stage of development, in which it directly prepared the way for the Perversions to Rome.

In the spring of 1839, his position in the Anglican Church was at its height.† But the storm was gathering, mutterings were heard in the distance.

In 1838, the Bishop of the Diocese had made some light animadversion on the Tracts. To meet the popular clamour and to satisfy the Bishop, Dr. Newman, in January, 1839, collected all the strong things he had said against Rome, in order to insert them among the advertisements appended to the publications of the Tractarian Party.‡

* Dr. Newman listened to the voice of the charmer, the strange woman (a figure of the false Church,) who flattereth with her words, when he embraced the Doctrine of Tradition, and forsook the guide of his youth, the Holy Ghost speaking in the Holy Scriptures. Her house indeed inclineth unto death, and her paths unto the dead. Gradual was his progress, but when once he had turned out of the right path, every step took him further away: “her house inclineth unto death.” “Hearken unto me now therefore,” is the exhortation of Divine Wisdom, “O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.”—*Proverbs, chap. ii. 16, 18; chap. vii. 24, 27.*

† “It was through friends, younger, for the most part, than myself, that my principles,” are Dr. Newman’s words, “were spreading. They heard what I said in conversation, and told it to others. Under-Graduates in due time took their degree, and became private tutors themselves. In their new *status*, they in turn preached the opinions, with which they had already become acquainted. Others went down into the country, and became Curates of parishes. Then they had down from London parcels of the Tracts, and other publications. They placed them in the shops of local booksellers, got them into newspapers, introduced them to clerical meetings, and converted more or less their Rectors and brother Curates.”

‡ In the same year Dr. Pusey published a letter to the Bishop of Oxford, defending the Tracts from the charge of a tendency to Romanism, and in the

In April, he published an Article on "the State of Religious Parties." He began it by bringing together testimonies from their enemies to the remarkable success of the Tractarian Efforts. One writer said: the Movement has manifested itself "with the most rapid growth of the hot-bed of these evil days." Another, "The spread of these Doctrines is in fact now having the effect of rendering all other distinctions obsolete, and of severing the religious community into two portions, fundamentally and vehemently opposed to the other. Soon there will be no middle ground left: and every man, and especially every clergyman, will be compelled to make his choice between the two." Another, "The time has gone by, when these unfortunate and deeply regretted publications can be passed over without notice, and the hope that their influence would fail is now dead."

Dr. Newman then endeavoured to account for the phenomenon, by considering it as a reaction from the "dry and superficial character of the religious teaching and literature" of the last century.

Appendix, he cited many passages from Newman's writings, to prove that Newman was strongly opposed to Rome.

When Dr. Newman was young, he thought the Pope to be Anti-christ. In 1824, he preached a Sermon to that effect. But in 1827, he accepted eagerly the stanza in the Christian Year, "Speak *gently* of thy sister's fall." From the time he knew Froude, his views gradually altered. From Froude he learned to admire the great Medieval Pontiffs. Rome's zealous maintenance of the doctrine and rule of Celibacy which he regarded as Apostolic, and her agreement with antiquity in many other points dear to him, was an argument with him in her favour. He learned to have tender feelings towards her, but as a matter of conscience, he felt it to be a duty to protest against her. But while he thought such a protest to be based upon truth, and to be a religious duty, and a rule of Anglicanism, and a necessity of the case, he says, *he did not like the work*. He believed, and really measured, his words, when he used them: but he knew he had a temptation to say against Rome as much as ever he could to protect himself against the charge of Popery.

It is quite clear from this statement, that if a man hold Romanistic Doctrines, his assertions that he is not a Romanist, and, further, his making use of hard words about Rome, are of no real value by way of proof that he is not on the way to Rome.

In 1842, Dr. Newman publicly retracted the violent charges he had made against Rome. His excuse for having made them, was, to take his own words, "I said to myself, *I am not speaking my own words*, I am but following the divines of my own Church. They have ever used the strongest language against Rome, even the most able and learned of them. I wish to throw myself into their system, while I say what they say, I am safe. Such views, too, are necessary for our position."

It will not be difficult to estimate at their true worth, any protestations made against Rome by the Tractarian or Ritualistic party, if this course of proceeding be taken as the standard.

His description of the nature of the Movement must be given in his own words, and in contrast with some passages of Holy Writ.

He says:—

“It was not so much a movement as a “spirit afloat;” (1)

it was within us, rising up in hearts where it was least suspected, and working itself, (2)

though not in secret, yet so subtly and impalpably, *as hardly to admit of precaution or encounter on any ordinary human rules of opposition.* (3)

It was an adversary in the air, (4)

a something one and entire, a whole wherever it is, unapproachable and incapable of being grasped, as being the result of causes far deeper (5)

than political or other visible agencies, (6)

the spiritual awakening of spiritual wants.”(7)

This most remarkable passage cannot be read without a feeling of awe, when thus contrasted with the Word of God.

Ridley, Bishop of London, in a farewell letter, written a few days before his martyrdom, said, “The See of Rome is the seat of Satan.” This was the general belief of the Reformers. Supposing, then, the description of the Tractarian Movement just given to be correct, (and as it was written by Dr. Newman, one of the chief actors in it, it ought to be;) and seeing that Dr. Newman was carried by this Movement to Rome, what conclusion does it point to? This is a

(1) And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the prophet. Rev. xvi. 13. And he said I will go forth and I will be a lying spirit in the mouth of all his prophets. I. Kings, xxii. 22.

(2) The Mystery of iniquity doth already work. II. Thess. ii. 7.

(3) Put on the whole armour of God that ye may be able to stand against the wiles of the Devil. Ephes. vi. 11.

(4) We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits (margin) in high places. Ephes. vi. 12.

(5) The depths of Satan. Rev. ii. 24.

(6) Whose coming is after the working of Satan. II. Thess. ii. 9.

(7) In the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. I. Tim. iv. 1.

solemn question, and so, doubtless, Ridley felt it to be, in the immediate prospect of a torturing death by fire. Ridley suffered at the stake, it will be remembered, because he could not submit to the doctrines of Rome.

Men in those days really believed in the existence of God, and in the existence of the Evil One. They believed that "the great dragon," "that old serpent, called the Devil and Satan," was "wrath with the woman," (the true Church,) and consequently persecuted her, and made "war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii.

They believed the Word of God, which gave warning of false apostles, deceitful workers, transforming themselves into the apostles of Christ, which was no marvel: seeing that Satan himself is transformed into an Angel of Light:—They believed the Word which foretold the coming of the man of sin, the son of perdition, that wicked one: whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved: That for this cause God would send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. II. Cor. xi. II. Thess. ii.

To them the words "Lead us not into temptation, but deliver us from evil," had a meaning.

But to go on, in the course of the Article, Dr. Newman says, he was brought to "the subject of Antiquity,* which was the basis

* "Why not go at once to the highest Antiquity, to the very fountain of Revelation itself, where all is pure and unmixed with error, instead of arguing as if the streams from that fountain had gone on purifying in their course?"—*Sermons preached before the University of Cambridge. Professor Scholefield.*

"To verify that which, the Apostle Paul foretold of succeeding times, when men began to have itching ears, then not contented with the plentiful and wholesome fountains of the Gospel, they began after their own lusts, to heap to themselves teachers, and as if the Divine Scripture wanted a supplement, and were to be eked out, they cannot think any doubt resolved, and any doctrine confirmed, unless they run to that undigested heap and fry of Authors, which they call *Antiquity*. Whatsoever time, or the heedless hand of blind chance, hath drawn down from of old to this present, in her huge drag-net, whether fish or sea-weed, shells or shrubs, unpicked, unchosen, these are the Fathers. Seeing, therefore, some men, deeply conversant in books, have had so little care of late to give the world a better account of their reading, than by divulging needless tractates, stuffed with specious names of Ignatius and Polycarpus; with fragments of old martyrologies

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of the doctrine of the *Via Media*, and by which was not to be understood a servile imitation of the past, but such a reproduction of it as is really new, while it is old." *

Lastly, he proceeded to the question of that future of the Anglican Church, which was to be a new birth of the Ancient Religion, but he did not venture to pronounce upon it, his words were, "about the future, we have no prospect before our minds whatever, good or bad."† "Perhaps," he said, "the lately revived principles would prevail in the Anglican Church; perhaps they would be lost in some miserable schism, or some more miserable compromise."

He concluded the Article by saying, that all who did not wish to be democratic, or pantheistic, or popish, must look out for some *Via Media*.

Thus, he says, he left the matter. But while thus speaking "of the future of the Movement, he was in truth winding up his accounts with it, little dreaming that it was so to be." While he was still "feeling about for an available *Via Media*, he was soon to receive a shock which was to cast out of his imagination, all middle courses and compromises for ever."

From this statement, it appears that Dr. Newman found it impossible to construct a middle way.‡

and legends, to distract and stagger the multitude of credulous readers, and mislead them from their strong guards and places of safety, under the tuition of Holy Writ; it came into my thought, that I could do religion and my country no better service for the time, than doing my utmost endeavour to recall the people of God from this vain foraging after straw, and to reduce them to their firm stations under the standard of the Gospel; by making appear to them, first the insufficiency, next the inconveniency, lastly the impiety of these gay testimonies that their great doctors would bring them to dote on."—*Milton*.

* In May, 1843, the late Mr. Bickersteth said, "He did not like the name of *Anglo-Catholicism*, it looked too much like *Roman-Catholicism*, and Pope Gregory XVI. himself had described it to the life, when he said, (speaking of the Tractarians) "They want Popery without the Pope." "Such a "reproduction of the past as is really new, while it is old," would indeed be "a sort of remodelled and adapted Antiquity," which the *Via Media* was intended to be.

† See note, p. 21.

‡ To attempt to construct a middle way, was to endeavour to unite Truth and Error: but "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will re-

A few months later, in the same year, he says, a doubt came upon him of the tenableness of Anglicanism. This doubt was confirmed by an article in the *Dublin Review*, written by Dr. Wiseman. Dr. Newman was much excited at the view opened to him. He got calm, at length, but he had seen what he calls, the shadow of the hand upon the wall. The thought for a moment had been, "The Church of Rome will be found right after all," and then it had vanished. He determined to be guided, not by his imagination, but by his reason.* "Had it not been," are his words, "for this severe resolve, I should have been a [Roman] Catholic sooner than I was." "Moreover," he continues, "I felt on consideration a positive doubt, on the other hand, whether the suggestion did not come from below."†

On his return to Oxford, in October, he found a general talk on the subject of the Article in the *Dublin Review*, and that it had affected others as it had affected him. He says, a firm and powerful control was necessary to keep men straight, but at the very time when most needed, the reins had broken in his hands. "With an anxious presentiment on his mind as to the upshot of the whole inquiry, how could he expect," he asks, "to say any thing consoling or sustaining to those persons who were harassed with doubts of their own.‡ He could not with satisfaction to himself, say what he himself held, and what he did not hold. However, he had to do what he could, and what was best, under the circumstances. His

ceive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II. Cor. vi. 14, 18.

There are but two ways—the one narrow, which leadeth unto life: the other broad, which leadeth unto death.

A middle way is a vain and idle dream. No man can serve two masters.

* The Reformers believed, in accordance with Scripture, that whoso is not led and taught by the Holy Ghost, must fall into deep error, what knowledge and learning soever he has.—See Homilies, quoted p. 2.

† "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—I. John, iv. 1.

It does not seem that Dr. Newman tried the suggestion he speaks of, by the Word of God.

See note ‡ p. 14.

‡ It must be remarked that in 1836, he had when discussing the question of Romanism and Anglicanism, stated the argument on behalf of Rome, in such a way, that while his enemies said it was insidious, his very friends thought it imprudent.

The natural result of such teaching must be the unsettling of men's minds, and such, indeed, the event proved it to be.

first business was to examine the question carefully, and see, whether a great deal could not be said after all for the Anglican Church, in spite of its acknowledged shortcomings.”*

This he did in an Article “on the Catholicity of the English Church,” published in January, 1840. Of that Article, Mr. Oakeley thus speaks, “It is impossible, I think, to read that Article, with the light which Dr. Newman’s subsequent confession has thrown upon it, without discerning evident traces of the shock which his views had recently received.” “Every strong statement he follows up with a qualification, or guards by a proviso. The whole result, is, that the Essay appears both weak in argument and undecided in tone.” He says, this attempt probably excited “a suspicion that Dr. Newman had shifted his ground, and entered upon a path of which no one could foresee the termination.” In the Article referred to, the [Roman] “Catholic is left in possession of the field.” “This might not,” adds Mr. Oakeley, “be the writer’s intention, but straws show the direction of the wind.” Dr. Newman, meanwhile went about his work as before.

In October, 1840, Dr. Newman, in a letter to a friend, (published in 1865,) said, “For a year past, a feeling has been growing upon me, that I ought to give up St. Mary’s.” “I cannot disguise from myself that my preaching is not calculated to defend that system of religion, which has been received for 300 years.” The Heads of Houses, exclude me, as far as may be, from the University Pulpit: “they do so *rightly*, so far as this, *that my sermons are calculated to undermine things established. I cannot disguise from myself that they are.*” “I am now leading my hearers to the Primitive Church,† if you will, but not the Church of England.” “I fear I must allow that, whether I will or no, I am disposing them towards Rome. First, because Rome is the only representative of the Primitive Church besides ourselves: in proportion then, as they are loosened from the one, they will go to the other. *Next, because many doctrines*

* Dr. Newman started with a profession of belief in the Doctrine of Apostolical Succession, and a determination to revive in men’s minds, a practical recognition of it, as a means for the defence and preservation of the Church. By gradual steps, he in a few years arrived at the point stated above, that perhaps after all *something* might be said for her. It would seem that the doctrine of so-called Apostolical Succession was not conducive to the interests of the Established Church in the case of Dr. Newman.

† Not the New Testament Church, it must again be remarked.

which I have held, have far greater, or their only scope, in the Roman system."

"People tell me, on the other hand, that I am, whether by sermons or otherwise, exerting at St. Mary's a *beneficial* influence on our *prospective* clergy,* *but what if I take to myself the credit of seeing further than they, and of having in the course of the last year, discovered that what they approve so much, is very likely to end in Romanism?*"

He added, "*the very circumstance that I have committed myself against Rome, has the effect of setting to sleep people suspicious about me, which is painful now that I begin to have suspicions about myself.*"

His friend's judgment was *in favour of his retaining his living*; at least for the present.

Dr. Newman in reply, said, "since you think I may go on, it seems to follow that I ought to do so, there are plenty of reasons for it, directly it is allowed to be lawful." "I do not think that we have yet made fair trial how much the English Church will bear. * * * It has borne at various times, not to say at this time, a great infusion of [Roman] Catholic truth without damage. *As to the result, viz. whether this process will not approximate the whole English Church, as a body, to Rome, that is nothing to us*: for what we know, it may be the providential means of uniting the whole Church into one, without fresh schismatizing, or use of private judgment."

"I am more certain that the Protestant spirit which I oppose, leads to infidelity, than that which I recommend, leads to Rome. The whole of our day may be a battle with this spirit."

As Dr. Newman distinctly states, that "he never had any suspicion of his own honesty;" and that, "when men say he was dishonest, he cannot grasp the accusation as a distinct conception:" it follows, that in his opinion, he was honest in retaining the living of St. Mary's, while his teaching from the pulpit, was "calculated to undermine things established," and "to dispose men to Rome."†

* That is to say he was teaching to the future clergymen of the Established Church doctrines, the natural result of which would be Romanism:—Sowing seed of which the fruit is now being reaped.

† Bishop Hooper, says, in a letter written while he was in prison, in the days of Mary, "Two faces under one hood, two men in one, God loveth not. If the inward man know the truth, why doth the outward man confess a falsehood? *As God requireth of a faithful man a pure heart, even so He requireth that his external profession in all things be according thereto.*"

Bishop Hooper's conception of honesty, apparently differs from Dr. Newman's, but then Hooper was a Reformer, and Newman had been taught by Froude to dislike the Reformation.

The Thirty-nine Articles now came in the way. Friends had said to Dr. Newman, "what will you make of the Articles," but he did not share in the apprehensions which their questions implied. Some, however, became restless, and he was enjoined to keep them straight, (that is to prevent their going to Rome,) but their difficulty was the subscription to the Articles. It was said, "they are directly against Rome," Dr. Newman at once proceeded to make distinctions, but, he adds, that he was "embarrassed in consequence of his wish to go as far as was possible in interpreting the Articles, in the direction of Roman dogma, without disclosing what he was doing to the parties whose doubts he was meeting; who, if they understood at once the full extent of the license which the Articles admitted, might be thereby encouraged to proceed still further than at present they found in themselves any call to go."

Notwithstanding this "embarrassment," he wrote an Essay, (the notorious Tract 90,) to shew that "the doctrine of the Old Church* must live and speak in Anglican Formularies, in the 39 Articles. Did it?" he asks, "yes it did; that is what I maintained; it did in substance in a true sense. Men [the Reformers] had done

* Dr. Newman stopped short of the True and Apostolic Church, the Church of the New Testament, of which the Lord Jesus Christ is the Head. Of this Church, all true believers are members. By the Old Church, he meant that Church in which the traditions and inventions of man had overlaid the Truth. Doubtless it was *an* Old Church, but it was not *the* Old Church. Truth was first; Error immediately followed, and therefore must be Ancient, but Truth was from the Beginning. The mutilation of which he speaks, was the removal of these human additions to the Creed of the Church: stripping off those accretions of Error which had concealed the Word of God from the people, those traditions which had made it of none effect.—Matt. xv. 6.

Milton's opinion of the Reformation, and Dr. Newman's stand in strong contrast. "Sad it is to think how that doctrine of the gospel, planted by teachers divinely inspired, and by them winnowed and sifted from the chaff of overdated ceremonies, and refined to such a spiritual height and temper of purity, and knowledge of the Creator, that the body with all the circumstances of time and place, were purified by the affections of the regenerate soul, and nothing left impure but sin; faith needing not the weak and fallible office of the senses, to be either the ushers or interpreters of heavenly mysteries, save where our Lord himself in his sacraments ordained; that such a doctrine should, through the grossness and blindness of her professors, and the fraud of deceivable traditions, drag so downwards, as to backslide one way into the Jewish beggary of old cast rudiments, and stumble forward another way into the new-vomited paganism of sensual idolatry, attributing purity or impurity to things indifferent, that they might bring the inward acts of the spirit to the outward and customary eye-service of the body, as if they could make God earthly and fleshly, because they could not make themselves heavenly and spiritual; they began to draw down all the divine intercourse betwixt God and the soul, yea, the very shape of God himself, into an exterior and bodily form, urgently pretending a necessity and obligation of joining the body in a formal reverence and worship circumscribed; they hallowed it, they fumed up, they sprinkled it, they bedecked it, not in robes of pure innocency, but

their worst to disfigure, to mutilate, the Old [Roman] Catholic Truth; but there it was, in spite of them, in the Articles still. It was there,—but it must be shown. It was matter of life and death to us to show it.” And as it was so, “all risks must be run to show it.” “I would not hold office in a Church which would not allow my sense of the Articles. My tone was, *this is necessary for us*, and have it we must and will, and, *if it tends to bring men to look less bitterly on the Church of Rome, so much the better.*”

In February, 1841, Tract 90 was published. It was received throughout the country with a sudden storm of indignation, for which Dr. Newman was quite unprepared: its violence indeed startled him. “I saw,” he says, “that my place in the Movement was lost; public confidence was at an end; my occupation was gone.”

“My occupation was gone,” are significant words. The tendency of Dr. Newman’s work, as a Minister of the Established Church, had, upon his own showing, been to undermine the Establishment, and to dispose men towards Rome. He acknowledges that for years, he was in a state of moral sickness, neither able to acquiesce in Anglicanism, nor able to go to Rome; that for years he had no satisfactory basis for his religious profession.

If it then be assumed that there is a crafty foe and wily adversary to Truth, such as Satan is declared to be, and if it be also assumed that it was his wish to sap the foundations of the faith, to undermine

of pure linen, with other deformed and fantastic dresses, in palls and mitres, gold, and gewgaws fetched from Aaron’s old wardrobe, or the flamins’ vestry: then was the priest set to con his motions and his postures, his liturgies and his hurries, till the soul by this means of over-bodying herself, given up justly to fleshly delights, bated her wing apace downward: and finding the ease she had from her visible and sensuous colleague, the body, in performance of religious duties, her pinions now broken, and flagging, shifted off from herself the labour of high soaring any more, forgot her heavenly flight, and left the dull and droiling carcase to plod on in the old road, and drudging trade of outward conformity.”

“But to dwell no longer in characterizing the depravities of the Church, and how they sprung, and how they took increase; when I recall to mind at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the Church; how the bright and blissful Reformation (by divine power) struck through the black and settled night of ignorance and anti-christian tyranny, methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears; and the sweet odour of the returning gospel imbathes his soul with the fragrant of heaven. Then was the sacred Bible sought out of the dusty corners where profane falsehood and neglect had thrown it, the schools opened, divine and human learning raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new erected banner of salvation; the martyrs, with the irresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon.”

the citadel, what more fitting instrument could be used for this purpose, than a man who was oscillating between Romanism and Anglicanism? Who more adapted to excite doubts, than one who could act as a teacher, while he, himself, had no satisfactory basis for his religious profession?

Such an one could sometimes say strong things against Rome, and justify himself in so doing, because he was in a state of uncertainty, and, at another time, say equally strong things in her favour, upon the same ground. The teaching of such an one would be of such a nature as, "hardly to admit of precaution on any ordinary human rules of opposition."*

Dr. Newman, when young, thought the Pope to be Anti-Christ, but he fell under the influence of Froude, and was taught by him to look with admiration towards the Church of Rome, and in the same degree to dislike the Reformation.

Dr. Newman, was however, a minister of a Reformed Church. A Church, one of whose Articles expressly declares that the sacrifice of the Mass is a blasphemous fable and a dangerous deceit. A Church, whose Homilies declare that the Bishops of Rome and their adherents are not the true Church of Christ.

It cannot, therefore, be wondered at that he felt, as he says, some difficulties. To hold preferment in a Reformed Church and yet to dislike the Reformation; to subscribe Articles, declaring the chief doctrine of Rome to be a blasphemous fable, and yet to look with admiration towards the Church of Rome, and all the while to keep "his hand clean and his heart pure," must have been difficult.

When the Tractarian Movement, the object of which was to withstand the Liberalism of the day, commenced, Dr. Newman found it necessary to have a positive Church theory erected on a definite basis.† This brought in the Roman Controversy, as he could not

* Page 24.

† Dr. Newman, instead of taking the sword of the Spirit, which is the Word of God, to resist, what he considered to be error, resorted to the Arsenal of Rome for the carnal weapon of "Church Authority," and fell himself a victim to the empoisoned dart.

"If the right of private judgment is not admitted, the Reformed Church of England has no ground to stand upon. And they who take the high ground of Church Authority, ought in common consistency, to abandon her Communion."
—*Dr. Goode, Dean of Ripon.*

"Even moderate Tractarianism is the high road to Popery. For, one of the first principles of Tractarianism is, that Holy Scripture is insufficient to teach men the true faith, and needs something else both to supply its deficiencies and to in-

form such a theory, without cutting across the teaching of the Church of Rome. When he first turned to it, he states, that he had neither doubt on the subject, nor suspicion that doubt would ever come to him.

It may, perhaps, be well that the Doctrine of the Reformers, concerning the Sufficiency and Authority of the Written Word of God, and its bearing upon the Roman Controversy, should be here stated.

“The foundation of our Religion is the Written Word, the Scriptures of God, the undoubted records of the Holy Ghost. We require no credit to be given to any part or parcel of our doctrine, further than the same may be clearly and manifestly proved by the plain words of the law of God, which remaineth in writing, to be seen, read, and examined of all men. This we do, first, because we know that God hath caused His whole law to be written: secondly, because we see that it hath been the practice of all the defenders of the truth since the beginning to rely their faith only upon the Scripture and Written Word: thirdly, because it is evident and plain that we cannot receive any other foundation of heavenly truth without the overthrow of Christian faith.”

“This foundation is so peculiar to the truth, that we cannot rest upon any other without manifest danger of the utter overthrow of Christian faith. For first, what certainty or assurance can we have of any of those things which are believed, if our faith do not lean only upon the Scriptures?” “Let any thing but the Written Word of God take place in matters of faith; and who seeth not that the very main sea of heresies must needs break in upon the Church of Christ? These are, as we suppose, causes just and allowable, and sufficient in the indifferent judgment of reasonable men, why we should deliver you no doctrine concerning faith and religion, but only that which is in Scripture; why we should admonish you to beware of bread soured with pharisaical leaven, and to feed upon that which ye know came down from heaven; to shun broken cisterns, and to

interpret its words. True it is, that that “something else” is with the Tractarian “Tradition,” but it is soon found by the sincere and diligent inquirer, that Tradition is but a broken reed to lean upon, and needs an authoritative expositor at least as much as Scripture; and then the guidance of God’s Holy Word having been already set aside as insufficient, the next resort is to the *Authority of the Church*,” leading by necessary sequence, in the case of every one who is true to his convictions, to the *Roman obedience*.”—*Dr. Goode, Dean of Ripon.*

come to the well of living waters, as here ye are exhorted by the Prophet.

At this the adverse part doth greatly storm: they cannot abide to have controversies judged only by the Scriptures. They which make Scripture only the ground and foundation of faith, are no fit builders for the Church of Rome. When Constantinus required that those matters, about which the Church was then very hot in contention, might be decided "only according to those things which are written," the answer of Hilary was, *Hoc qui repudiat antichristus est*: "He which refuseth this is Anti-Christ." Why then do our adversaries fly this kind of trial? Why refuse they to go to the "law and testimonies," there to be judged? The reason is rendered by the Prophet, "It is because there is no light in them." They have chosen to themselves another foundation than that of the Prophets and Apostles."—*Sandys, Archbishop of York*.

"Christ and Christ's truth is only learned of the Holy Scriptures. They that teach any other thing than the Scriptures, teach not Christ, but human inventions. Neither ought any thing as a necessary truth to be believed under pain of damnation, nor to be admitted in the Church of Christ, except it may be established by the Holy Scripture and pure Word of God. "For the righteousness of God is proved," saith the Apostle Paul, "by the testimony and witness of the law and prophets." Again he saith: "If we ourselves, or an angel from heaven, do preach unto you any other gospel than that we have preached unto you, hold it accursed. As I said before, so say I now again, if any man shall preach unto you any other gospel than that which ye have received, hold it accursed." Hereto agreeth Origen: "It is needful for us," saith he, "to call the Holy Scriptures into witness. For our judgments and expositions without these witnesses have no faith." Also Jerome: "That we affirm must be established and approved with the testimonies of the Holy Scriptures, in the which God speaketh daily to them that believe." "They that bring any other thing besides the doctrine and teaching of the Apostles," saith Theophylact, "Paul plainly saith, that slanders, that is to say, heresies and dissensions, are brought in of them." Do not these things declare, how cold and vain all things are that fight with the Word of God, and have not their foundations of the most Holy Scriptures?"—*Becon, Prebendary of Canterbury*.

"We must serve God "In holiness and righteousness before Him all the days of our life." Here we are to note, first, that God Himself prescribeth how men shall serve Him; then, what service it is which He prescribeth. God accepteth of no service, but such as He commandeth. "Ye shall not do every one that which seemeth right unto you; but ye shall do whatsoever I enjoin you," saith the Lord. Our service is limited to that which God liketh. Their worshipping and serving of God "is in vain, which teach doctrines the precepts of men." That which men think highly of, that doth God abhor. Saul thought that sacrifice had been service: God had liked better of his obedience. Uzzah supposed he had done God very good service in holding up the ark which was like to fall: but God taught him that it was far otherwise. The Scribes and Pharisees thought themselves the only men that served God, because of their long and often praying, their much fastings, their washings, their tithings, their giving of alms; but who required these things at their hands? Where hath God prescribed these kinds of outward service and worship to be done, as being acceptable to Him without inward holiness and true righteousness? In the same rank with these pharisaical devices we may place those papal inventions of masses, pilgrimages, vows, auricular confessions, and whatsoever man hath invented without the warrant of God's Word, seem it never so Godly and Holy unto them. For the Word of God is the only rule of our religion, our only direction in the service of God."—*Sandys, Archbishop of York.*

"Christ, who is the most loving spouse of His espoused the Church, who also gave Himself for it, that He might sanctify it unto Himself, did give unto it abundantly all things which are necessary to salvation, but yet so, that the Church should declare itself obedient unto Him in all things, and keep itself within the bounds of His commandments, and further not to seek any thing, which He teacheth not, as necessary unto salvation. Now further, for determination of all controversies in Christ's religion, Christ Himself hath left unto the Church not only Moses and the Prophets, whom He willeth His Church in all doubts to go unto and ask counsel at; but also the Gospels and the rest of the body of the New Testament. In the which, whatsoever is hard in Moses and the Prophets, whatsoever is necessary to be known unto salvation, is revealed and opened."

"So that now we have no need to say, Who shall climb into heaven, or who shall go down into the depth, to tell what is needful to be done? Christ hath done both, and hath commended unto us the word of faith, which also is abundantly declared unto us in His Word Written; so that hereafter, if we walk earnestly in this way, to the searching out of the truth, it is not to be doubted but through the certain benefit of Christ's Spirit, which He hath promised unto His, we may find it, and obtain everlasting life. "Should men ask counsel of the dead for the living?" saith Isaiah. "Let them go rather to the law and to the testimony," &c. Christ sendeth them that be desirous to know the truth unto the Scriptures, saying, "Search the Scriptures." I remember a like thing well spoken by Jerome, "Ignorance of the Scriptures is the mother and cause of all errors." And in another place, as I remember in the same author, "The knowledge of the Scriptures is the food of everlasting life." Christ would have the Church, His spouse, in all doubts to ask counsel at the word of His Father, written, and faithfully left and commended unto it in both Testaments, the Old and the New. Neither do we read that Christ in any place hath laid so great a burden upon the members of His spouse, that He hath commanded them to go to the Universal Church. "Whatsoever things are written," saith Paul, "are written for our learning:" and it is true that "Christ gave unto His Church some apostles, some prophets, some evangelists, some shepherds and teachers, to the edifying of the saints, till we all come to the unity of faith," &c. But that all men should meet together, out of all parts of the world, to define of the articles of our faith, I neither find it commanded of Christ, nor written in the Word of God."—*Ridley, Bishop of London.*

"I believe that the same Word of God is of a far greater authority than the Church; the which Word only doth sufficiently show and teach us all those things that in any wise concern our salvation, both what we ought to do, and what to leave undone. The same Word of God is the true pattern and perfect rule, after the which all faithful people ought to govern and order their lives, without turning either to the right hand or to the left hand, without changing any thing thereof, without putting to it or taking from it, knowing that all the works of God are perfect, but most chiefly His Word."—*Hooper, Bishop of Gloucester.*

"All Popish things (for the most part) are man's inventions; whereas they ought to have the Holy Scripture for the only rule of faith. When Paul made allegation for himself before Felix, the high deputy, he did not extend his faith beyond the Word of God written: "Believing all things (saith he) which are written in the law and the prophets" making no mention of the rabbins. Moreover, "they have Moses and the prophets," saith Abraham in the parable; not their persons, but their writings. Also, "Faith cometh by hearing, and hearing by the Word of God." And again, "Blessed are they which hear the Word of God." "The things, which have not their authority of the Scriptures, may as easily be despised as allowed," saith Jerome.

"Therefore, whether it be of Christ, or of His Church, or of any other manner of thing, which belongeth to our faith and life, I will not say if we," saith Augustine, "which are not worthy to be compared to him that said 'if we,' but that also which forthwith he addeth, "If an angel from heaven shall teach anything, besides that ye have received, (in the Scriptures of the law and gospel,) accursed be he." Our Diotrophes with his papists are under this curse. But how are the Scriptures, say they, to be understood? Augustine answereth, giving this rule, "The circumstances of the Scriptures," saith he, "lighten the Scriptures; and so one Scripture doth expound another, to a man that is studious, well willing, and often calling upon God in continual prayer, who giveth his Holy Spirit to them that desire it of Him." So that the Scripture is not of any private interpretation at any time. For such a one, though he be a layman, fearing God, is much more fit to understand Holy Scripture than any arrogant and proud Priest, yea, than the Bishop himself, be he never so great and glistening in all his pontificals. But what is to be said of the Fathers? How are they to be esteemed? Augustine answereth, giving this rule also; that we should not therefore think it true, because they say so, do they never so much excel in holiness or learning; but if they be able to prove their saying by the Canonical Scriptures, or by good probable reason; meaning that to be a probable reason, as I think, which doth orderly follow upon a right collection and gathering out of the Scriptures."

"Let the Papists go with their long faith; be you contented with the short faith of the saints, which is revealed unto us in the Word

of God Written. Adieu to all Popish fantasies. Amen. For one man, having the Scripture and good reason for him, is more to be esteemed himself alone, than a thousand such as they, either gathered together, or succeeding one another. The Fathers have both herbs and weeds; and Papists commonly gather the weeds and leave the herbs. And they speak many times more vehemently in sound of words, than they did mean indeed, or than they would have done, if they had foreseen what sophistical wranglers should have succeeded them. Now, the Papists are given to brawl about words, to the maintenance of their own inventions, and rather follow the sound of words, than attain unto the meaning of the Fathers; so that it is dangerous to trust them in citing the Fathers.” —*Ridley, Bishop of London.*

“Therefore it shall be the office of every man that loveth God and His Word, to follow the Scripture only, * * * and with all humility and humbleness submit himself to the judgment and censure of the judge of all judges, the Word of God, that he may wisely and godly discern what is to be believed and accepted of any doctor’s writings, and what is not to be accepted; what is to be pardoned, and what is not to be pardoned; and by the perils and dangers of other learn to be wise, that we commit not the same fault.” —*Hooper, Bishop of Gloucester.*

“He hath showed thee, O man, what is good, and what the Lord requireth of thee: surely, to do judgment and to love mercy, to humble thyself, to walk carefully with thy God.” Wherein we first learn this lesson, that no service we do to God can please Him, but such as Himself in His word hath prescribed: He will be served as He hath commanded in His law, and not as thou hast devised with thyself. That service which God in His Word doth not require at thy hands, if thou offer it Him, it is in vain thou offerest. The Lord hath not asked it, and He will not accept it of thee. “In vain they worship Me, teaching doctrines the precepts of men.” It is not for nothing that God was so curious in platting forth the tabernacle, and so precise in commanding that all things without exception should be done according to that pattern. Was God so careful over an earthly and a corruptible house, think you? No: His meaning was to teach us that in the spiritual tabernacle, in matters of religion, pertaining to the service and worship of God, all things should be done according to the rule of His own will, which is set

down in His written Word. For hath He not said in the law, "What I command thee, that only shalt thou do: thou shalt neither add nor diminish?" He that addeth, God shall add unto him all the plagues; he that taketh away, God shall take from him all the blessings, contained in that book. "The doctrine of Christ," saith Clemens Alexandrinus, "is most absolute, neither wanteth it any thing." God is well pleased, when men are so religiously affected, that they dare not swerve a hair's breadth from His word. Cyprian saith, "The foundation of all religion and faith is laid in the Word of God." Which rule of religion if the Roman Church had as well observed, as it is both in the Scriptures often given, and often commended by the godly fathers, the Church of Christ had never been burthened with so many unprofitable traditions and new inventions of men: so many superstitions, so great idolatry, so ugly pollutions, had never found entrance into the house of God. In the Scriptures, wherein is contained all that is good, and all that which God requireth or accepteth of, we find no mention either of the name or of the thing of the mass, the Pope, purgatory, praying on beads, hallowing of bells, either any such like popish trash."—*Sandys, Archbishop of York.*

"For there is nothing laudable, nothing righteous, nothing honest or acceptable in God's sight, nothing to be done, for the which He hath not left in His Scriptures either some commandment, or some promise of reward, or some example. By His promises, by His threatenings, by His precepts, and through the examples of godly men and women, we know good from evil; we know what is to be done, and what is to be left undone; what is to be praised, and what is to be dispraised; what delighteth and pleaseth, and what discontenteth and displeaseth, the Divine Majesty. God's Book is no imperfect work, but a perfect Book, containing all things to be done, the whole duty of a Christian Man, and sufficient doctrine to instruct a God's-man in all good works, and to make him perfect; as Paul witnesseth, writing to Timothy. And he must needs accuse God either of ignorancy, or of folly, or of negligence, which saith, that He hath left any thing untouched and undeclared which concerneth a Christian Man's Office, and is needful and necessary unto Salvation. All such things be expressed in God's Book. For in the writing of the Prophets He requireth the observation of His law only concerning Religion: and He threateneth great plagues and

grievous punishments to those that do add any thing to His Word, that is, to those which teach any other doctrine, or any work to be necessary unto Salvation, which is not commended in His Word.” —*Hutchinson, Fellow of St. John's College, Cambridge.*

“Christ, whom you must believe afore all men, affirmeth this to be true, in the fourth of Matthew: “Not only in bread, but in every Word of God, the soul doth live.”

“Mark well, He saith not one or two words, as an epistle or a gospel, but He saith, “every word.” Take heed: believe Christ better than any man, be he never so holy; for, “he that is of God heareth the Word of God.” Will you have a more plain badge, whether you are the elect child of God or no, than this text? Christ saith, “He that is of God heareth the Word of God:” but other Word of God have we none than in the canon of the Bible; and, “all things written therein are written for our learning,” saith Paul, whereby he proveth—seeing that it is a learning, yea, our learning—that we must learn it.”

“Therefore woe be to all them which either persuade men that there is other doctrine of like authority, or that dissuade men from embracing this Word, this Word of God.”

“This Word of God trieth all doctrine; for we ought to have our consciences charged with nothing as touching religion, except the Word of God, in the canon of the Bible, declareth it.”—*Bradford, Prebendary of St. Paul's.*

“Let us beware of glosses and false interpretations, and in all matters of controversy and causes of religion, believe no man except he speak the Word of God truly and in the same sense that God meant it. For, as Paul saith, “We are founded upon the foundation of the Prophets and the Apostles, the chief corner-stone being Christ.” Eph. ii. And let us not doubt but only the Scripture is sufficient to teach us all verity and truth concerning religion, and to govern our life in all godly and honest conversation. And by the Scripture we may come alone unto all perfection, confute all heresies and false doctrine, though there had never doctor written, ne never decree made by any general council, as Paul teacheth, 2 Tim. iii. 2 Pet. i.

“Therefore, Christian Reader, as thou hopest to be saved, hearken diligently unto the words of our heavenly Father, and hear them not only, but understand them, believe them, and do them. His

words be these, "This is My beloved Son, in Whom I am well pleased; hear ye Him." Matt. xvii. 5. A few words, but a great matter contained in them: the only salvation of all our health, sufficient authority to overthrow all false doctrine and all idolatry of the world. He that teacheth any thing that Christ taught not, is not to be heard."—*Hooper, Bishop of Gloucester.*

"O master doctor, let us lay aside all self-will and contention, and have recourse only unto the truth that God hath revealed to us in His Holy Word. For thereby shall ye be able to know whether the Church do right or no: and thereby shall ye be able to reform her, if she happen to do amiss. For it is possible the Church may err; but it is not possible the Scriptures may err. And the Scriptures of God have authority to reform the Church; but I never heard that the Church hath authority to reform the Scriptures."

"Thus Christ reformed the errors of the Church in His time, brought in by the scribes and Pharisees, and said unto them, It is written. Thus the Apostle Paul reformed the Corinthians for mis-using the Holy Communion in his time, and told them: "I delivered you that thing I received of the Lord." "

"Thus saith Jerome of the abuses of his time: "The things that are fathered upon the Apostles, and have no testimony of the Scriptures, are beaten down with the hammer of God's word."

"Thus saith Cyprian to stay the schisms and sects of his time: "Hereof spring schisms and divisions, for that we have no recourse to the first institution, and go not backward to the spring, and keep not the commandments of the heavenly Master."

"Thus saith Augustine to reform the errors of his time: "Let not these words be heard between us, Thus say I, or, Thus say ye; but, Thus saith the Lord. And there let us seek for the Church of God."

"Thus saith Cyprian: "If ye will return to the head and beginning of God's ordinance, all errors of man will soon give place."

"But to say, as some of you have said, the Church is the only rule of our faith, and, whatsoever God saith in His Word, she can never err, is as much as if a man would say: Howsoever the sun goeth, yet the clock must needs go true. For God's truth is an everlasting truth, and hangeth not upon the pleasure or determi-

nation of men ; but, being once true, is true for ever. God open the eyes of our hearts, that we may see it, and rejoice in it, that the truth may deliver us !"—*Jewel, Bishop of Salisbury.*

As the principles of the Reformers differed entirely from those of Dr. Newman, so also did their practice. When Christ, the Sun of Righteousness, shining in the Holy Word, emerged from the pitchy gloom of the long dark night of Roman Corruption, and the first sparkles of the Glory of God in His beloved Son, glistened before the mental eye of sin-burdened men, their hearts began to glow with holy love and earnest desire.* The Light was to them the Light of

* Bilney, in a letter to the Bishop of London, A.D. 1527, says, "O mighty power of the most Highest! which I also, miserable sinner, have often tasted and felt, who, before I could come unto Christ, had even likewise spent all that I had upon those ignorant physicians; that is to say, unlearned hearers of confession; so that there was but small force of strength left in me (who of nature was but weak), small store of money, and very little wit or understanding: for they appointed me fastings, watching, buying of pardons, and masses; in all which things (as I now understand) they sought rather their own gain, than the salvation of my sick and languishing soul."

"But at last I heard speak of Jesus, even then when the New Testament was first set forth by Erasmus; which when I understood to be eloquently done by him, being allured rather by the Latin than by the Word of God (for at that time I knew not what it meant), I bought it even by the providence of God, as I do now well understand and perceive: and at the first reading (as I well remember) I chanced upon this sentence of St. Paul (O most sweet and comfortable sentence to my soul!) in 1 Tim. i., "It is a true saying, and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners; of whom I am the chief and principal." This one sentence, through God's instruction and inward working, which I did not then perceive, did so exhilarate my heart, being before wounded with the guilt of my sins, and being almost in despair, that immediately I felt a marvellous comfort and quietness, insomuch "that my bruised bones leaped for joy.""

"After this, the Scripture began to be more pleasant unto me than the honey or the honey-comb; wherein I learned, that all my travails, all my fasting and watching, all the redemption of masses and pardons, being done without trust in Christ, who only saveth his people from their sins, these, I say, I learned to be nothing else but even a hasty and swift running out of the right way; neither could I be relieved or eased of the sharp stings and bitings of my sins, before I was taught of God that lesson which Christ speaketh of in John iii.: "Even as Moses exalted the serpent in the desert, so shall the Son of Man be exalted, that all which believe on him, should not perish, but have life everlasting.""

"As soon as (according to the measure of grace given unto me of God) I began to taste and savour of this heavenly lesson, which no man can teach but only God, who revealed the same unto Peter, I desired the Lord to increase my faith; and at last I desired nothing more, than that I, being so comforted by him, might be strengthened by his Holy Spirit and grace from above, that I might teach the wicked his ways, which are mercy and truth."

"And therefore, with all my whole power I teach, that all men should first acknowledge their sins, and condemn them, and afterwards hunger and thirst for

Life. They hailed with unspeakable joy the dawn of the glorious Gospel, and as the dense mists of error were gradually dispersed,—as they fled away before the majestic brightness of the rising Sun,—and the way of God's commandments was again made plain, so walked they therein.* As they understood what God forbade, so they forsook it; as they learnt what He commanded, so they followed it. The Word was to them a lamp for their feet, to them it was the light of their path.

They longed to go on to perfection: they knew they had not attained thereto, but whereto they had attained, they walked. They had seen Jesus, the True Light, and in Him believed. Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever; not of the will of the flesh, nor of the will of man, but of God; born of the Spirit, adopted into the family of God, they, as obedient children, fashioned not themselves according to their former lusts in their ignorance, but passed the time of their sojourning here in godly fear, knowing that they were not redeemed with corruptible things, as silver and gold, from their vain conversation received by tradition from their fathers; but with the precious Blood of Christ, as of a lamb without blemish and without spot.

The Sun, it is true, had not yet attained his meridian splendour, but it was the True Light in which Wycliffe, and Bilney, and the

that righteousness whereof St. Paul speaketh, "The righteousness of God, by faith in Jesus Christ, is upon all them which believe in him; for there is no difference: all have sinned, and lack the glory of God, and are justified freely through his grace, by the redemption which is in Jesus Christ:" which whosoever doth hunger or thirst for, without doubt they shall at length so be satisfied, that they shall not hunger and thirst for ever."—Foxe, *Acts and Monuments*.

* Latimer was once a zealous mass-priest, but hearing the truth from Bilney, he was, by the good Spirit of God, so touched that he forsook his superstitious fantasies, and became a zealous follower of the Lord Jesus. In one of his sermons he says, "all the Papists think themselves to be saved by the law: and I myself was of that dangerous, perilous, and damnable opinion, till I was thirty years of age. So long I had walked in darkness, and in the shadow of death! And, no doubt, he that departeth from this world in this opinion, he shall never come to heaven." "I pray you, note this; we must first be made good, before we can do good: we must first be made just, before our works please God: for when we are justified by faith in Christ and are made good by Him: then cometh our duty; that is, to do good works, to make a declaration of our thankfulness." "In times past we were wont to run hither and thither, to this saint, and to that saint; but it is but all fig-leaves what man can do. Therefore let us stick to Christ, which is the right, perfect, and absolute Saviour, and able to deliver us from all our sins; and not only able to do it, but also willing."

early martyrs walked : and as surely as the twilight of morning is followed by the full blaze of noon-day glory, so surely, ere time shall cease to be, the Church, of which they were members, shall receive, to the very full, the perfection of Divine Illumination in that predicted period when her watchmen shall see eye to eye. Then shall she arise and shine, for the Glory of the Lord shall be seen upon her ; and, then, the mystery of iniquity being destroyed by the brightness of the Coming of the Lord, being consumed by the Spirit of His Mouth, it shall be said to the triumphant Church, "Thy God reigneth;" while she, with holy joy and reverent delight, adoringly sings, "The Lord is my light and salvation, in Him will I rejoice, and with glad songs will I praise Him." Though differing in degree, the Light will be the same, for Jesus Christ, the Light of His Church, is the same yesterday, to-day, and for ever.

Dr. Newman and his followers, on the contrary, departed from the True Light. They "kindled a fire, and compassed themselves about with sparks," and God left them to "walk in the light of their fire and in the sparks they had kindled." "They received not the truth in the love of it, that they might be saved," and therefore they were given up to "a strong delusion." "This," God saith, "ye shall have at My hand, ye shall lie down in sorrow."

As the material objects of creation, previously concealed by the darkness of night, gradually become visible while the twilight of morning is imperceptibly, as it were, expanding into the clear light of day, so was the real nature of Popery disclosed to the Reformers by the rising Light of the Word, and one doctrine after another shown to be false: and, then, rejoicing in the light and loving the light, they at once rejected with horror all that the Word declared to be obnoxious to God, but Dr. Newman pursued a course directly the reverse. He turned his back upon the Light, and as, while the twilight of evening is gradually merging into midnight gloom, one object becomes indiscernible from another, so, as he, step by step, withdrew yet further from the Light of Scripture, the difference between Truth and Error became less and less distinguishable ; and, at length all the power of discrimination being lost when he entered the abode of darkness,—the house of the strange woman, who flattereth with her lips,—he, without scruple, hesitation, or shame, embraced the debasing idolatry and degrading superstitions of that mystery of iniquity,

the apostate Church of Rome, as the true Doctrine of Almighty God, and thus fell under the woe denounced in the Word.*

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." "Woe unto them that are wise in their own eyes, and prudent in their own sight." "Forasmuch," God declareth, "as this people draw near Me with their mouth, and their fear towards Me is taught by the precept of men, therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." "Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us! and who knoweth us?"

Dr. Newman and his fellows deliberately turned from the Light of Scripture to the darkness of tradition: substituted a will-worship, taught by the precept of men, for the spiritual worship commanded by God; and "went about to establish their own righteousness, not submitting themselves to the righteousness of God, For Christ is the end of the law for righteousness to every one that believeth."

Well had it been, if he had regarded the weighty words already quoted from the Homilies. "The Holy Ghost is the schoolmaster of truth, and whoso is not led and taught by Him, cannot but fall into deep error, how godly soever his pretence is, what knowledge

* Dr. Newman says, "nor had I any trouble about receiving those additional Articles, which are not found in the Anglican Creed. Some of them I believed already, but not any one of them was a trial to me." "People say that the doctrine of Transubstantiation is difficult to believe; I did not believe the doctrine till I was a [Roman] Catholic. I had no difficulty in believing it, as soon as I believed that the Catholic Roman Church was the Oracle of God, and that she had declared this doctrine to be part of the original revelation."

The doctrine of Transubstantiation is that in the Sacrament of the Lord's Supper, the whole substance of the bread is changed by the words of consecration into the whole substance of the body of Christ; that this change is so complete that the substance of the bread no longer remains; that, that which before consecration was bread, is changed into the whole substance of the body of Christ, and possesses all the constituents of a true body, such as bones and nerves. It therefore follows, that as Christ is whole and entire, the Divinity, soul, and all parts of the body of Christ, are contained in this Sacrament. Hence, in the words of a French Priest, lately deceased: "How great is a Priest! God obeys him; he speaks two words, and our Lord comes down from heaven at his voice, and shuts Himself up in a little Host. God looks upon the altar. "This is My well beloved Son," He says, "in Whom I am well pleased."" The preceding extract is from an *Authorized Translation* of a small volume, lately published by the Abbe Monnin. If Dr. Newman, once an English Clergyman, could sink into such a state of mental degradation, as to believe a doctrine involving such fearful consequences; those, who are beginning, as he began, "gradually to believe in the Real Presence," will do well to take warning by his example, and retrace their steps, ere it be too late.

and learning soever he hath of all other works and writings, or how fair soever a show or face of truth he hath in the estimation and judgment of the world." But the Lord Jesus Christ Himself, said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." The Pharisees thereupon asked Him, "Are we blind also?" He replied, "If ye were blind, ye should have no sin; but now ye say, we see; therefore your sin remaineth."

Assuming the existence of the foe, of whom mention has already been made,* and, also, of his malignant design to overthrow the Reformation, in order that his soul-destructive rule of darkness and of death might again be set up; as it is clearly impossible such a purpose could be accomplished by force, it is evident that craft and subtlety would have to be resorted to; that all the "deceivableness of unrighteousness" would have to be practised to beguile, and entice, and allure the children of the Reformers from the principles of their fathers, or this wicked scheme could not be carried into effect.

No more effectual mode for bringing about such an end could be devised, no more sure method adopted than to hide the "light of the glorious Gospel" from the minds of men by putting the so-called Church between them and the Word: to substitute priest-wrought rites for the preaching of the Gospel,—the appointed means for turning men from darkness to light, and from the power of Satan to God: to debase the standard of truth and vitiate the test-stone of doctrine by the intermixture of human traditions: to draw men away from that "pure bright light," that "sure word of prophecy" whereby alone the false can be distinguished from the true: to induce men to cast off the armour, and lay aside the weapon, whereby, alone, the spiritual freedom won by their fathers after many a hard-fought struggle could be successfully defended, and the insidious artifices and crafty machinations of a tyrannical priesthood be effectually resisted. Had not the armour of the Reformers been proof,—their weapon divine; had they not fought with the Sword of the Spirit, the infallible Word of the only wise God, success in their deadly conflict with Rome would have been impossible.

* Page 31.

If, then, a man could be found, who, while nominally a member of a Reformed Church was really of entirely opposite principles; who would enter upon the controversy with Rome, put himself in the front rank, come forward as a champion, and, yet, instead of clasping around him the girdle of revealed truth, wear a strengthless band of traditional notions; instead of putting on the breastplate of Scriptural righteousness, reject the doctrine that men are "justified by faith only;" that men are "accounted righteous before God, only for the merit of their Lord and Saviour Jesus Christ, and not for their own works or deservings;"—who, accordingly, had neither the shoes of peace nor the helmet of the hope of salvation, as it is only those who are "justified by faith who have peace with God," and "rejoice in hope of the Glory of God:" who, instead of taking the shield of faith, and the sword of the Spirit, which is the Word of God, took for his armour and used for his weapons, doctrines hammered out and shaped of old time on the anvils of the Roman forges by the cunning craftsmen of Anti-Christ: who would, all unclad, undefended, unprepared, commence the strife "without doubt, or suspicion that doubt would ever come to him," such a man would be a fitting tool for bringing about the fell purpose, and achieving the base end of the wily and malicious adversary of all Righteousness, Goodness, and Truth.

He would use arguments which could not be maintained, put forward pleas which could not be defended, take up positions which he could not hold, and then, after struggling awhile, abandon them one after another, and give up the field to Rome, as though her pretensions were well grounded, her arguments sound, her claims warranted, her doctrines divine.

The division of the Tractarian movement into two branches must be kept in mind, as it explains, how it was that the Movement was regarded with favour in its first stage. The cry of the Church in danger caused alarm, and the announcement of the formation of the Association of the Friends of the Church in her defence attracted men, who were little aware of the principles of the party around which they were called upon to rally. The Association, headed by the more moderate members of the party, came, however, to an end,

as soon as it had served the purpose of preparing the way for the reception of the Tracts edited by Dr. Newman.

Confidence having been gained, the Tracts at first met with a favourable reception,* and, when here and there a voice was heard expressing apprehension of the consequences of the teaching contained in them, it was immediately rebuked. Men, it was said, who had done so much for the Church, ought not to be accused of unfaithfulness to her. Men so learned, so devout, so holy, although they might be a little extreme in some things, ought to be treated with deference. Men making such professions of attachment to the Church, ought not to be charged with holding principles contrary to their professions. It was said to be uncharitable, and, indeed, quite unchristian to do so.

Meanwhile the poison of their teaching produced its natural results, the infection spread, and, all too late, the danger was perceived. In the words of Dr. Newman himself, "From beginnings so small, from elements of thought so fortuitous, with prospects so unpromising, the Anglo-Catholic party *suddenly became a power in the National Church*, and an object of alarm to her rulers and friends. Its originators would have found it difficult to say what they aimed at of a practical kind: rather, they put forth views and principles, for their own sake, because they were true, *as if they were obliged to say them*;[†] and as they might be themselves surprised at their earnestness in uttering them, they had as great cause to be surprised at the success which attended their propagation. And, in fact, they could only say *that those doctrines were in the air*;[‡] that to assert was to prove, and that to explain was to persuade; and that the Movement in which they were taking part was the birth of a crisis rather than of a place. In a very few years a school of opinion was formed, fixed in its principles, indefinite and *progressive in their range*; and it extended itself into every part of the country. If we enquire what the world thought of it, we have still more to raise our wonder; for, not to mention the excitement it caused in England, the Movement and its party-names

* "It is never safe," Bishop O'Brien observes, "to calculate upon the effects of any arguments, without taking into account the state of feeling of those to whom they are addressed. Prepossessions for or against what it is intended to establish, can give strength to the weakest reasoning, and neutralize the force of the strongest."

† See page 24.

were known to the police of Italy and to the back-woodmen of America. And so it proceeded, getting stronger and stronger every year, *till it came into collision with the Nation, and that Church of the Nation, which it began by professing especially to serve.*"

"The greater its success," he goes on to say "the nearer was that collision at hand." The day at length came. Tract 90 was published, and the Movement came into collision with the Establishment.

In a letter, written on occasion of the publication of this Tract, Dr. Newman says, "*That collision must at some time ensue between Members of the Church of opposite sentiments, I have long been aware. The time and mode has been in the hands of Providence; I do not mean to exclude my own great imperfections in bringing it about: yet I still feel obliged to think the Tract necessary.*"

The position of Dr. Newman, as an Anglo-Catholic, was peculiar. In order to fulfil the mission, he thought he had to put down Liberalism and restore the ancient religion, he found it necessary to have a positive Church theory erected on a definite basis. This brought in, as has been said in a preceding page, the Roman Controversy.

Dr. Newman held that "the Catholic Church had been one from the first, for many centuries; then, various portions had followed their own way to the injury, but not to the destruction, whether of truth or of charity:"

That "these portions or branches were mainly three:—The Greek, Roman, and Anglican: "that each branch inherited the early Church as its own possession, and was *identical* with it;* *that the three branches agreed together in all but their later accidental errors.*" "That, some branches had retained in detail portions of Apostolic truth and usage, which the others had not; and these portions might be and should be appropriated again, by the others which had let them slip." †

* If these three Churches were *each identical* with the early Church, they would necessarily be *identical with each other*, for "things which are equal to the same thing, are equal to one another." How they could be identical and yet not the same, does not appear. How they could be identical and yet entirely separate, distinct, and opposite to each other, as the Greek, Roman, and Anglican Churches are, is not explained. Such teaching, however, served its purpose. It bewildered, perplexed, confused, and puzzled men. It caused such a hazy state of the mental atmosphere, that the real question, "what constituted a true Church?" was lost sight of.

† In his Treatise on the Ordinance of Confession, Prebendary Gresley writes as follows, "There is a great prejudice in the Church of England against this Ordinance. It is true that our most eminent Divines have spoken unequivocally of its value and importance; but practically it has fallen much into disuse. The

"The middle age belonged to the Anglican Church." "The Church of the 12th century was the Church of the 19th century."* "The Archbishop of Canterbury sat in the seat of St. Thomas the Martyr."†

same thing has taken place in other Churches with regard to other Ordinances. In the Greek Church, Preaching is almost entirely neglected. In the Roman Church, the reading of the Holy Scripture is little encouraged. So it is with Confession in our own." He goes on to say that as English Churchmen could bear witness to the Greeks and Romans of the value of the Ordinances referred to as neglected by them, "so could *they* show us undeniable evidence of the importance of Confession." "The different branches of the Church Universal, need something," he adds, "of this mutual edification, and comparison of each other's practices."

When Thomas Spurdance, (who suffered Martyrdom for the Truth's sake, at the hands of the Romanists, in the days of Mary,) was under examination, he was asked if he had been with the priest and confessed his sins unto him, he replied, "No, I have confessed my sins to God, and God saith, In what hour soever a sinner doth repent, and be sorry for his sin, and ask Him forgiveness, willing no more so to do, He will no more reckon his sin unto him; *and that is sufficient for me.*" "THIS IS SUFFICIENT FOR ME," should be remembered.

Three hundred years ago, men rejected Roman Doctrines and were burnt, now they advocate them and officiate as ministers in the Reformed Protestant National Church.

As Rome is not changed, it seems to follow, that the men just spoken of as holding Roman Doctrines, are not members of the same Church as the Martyrs were.

* The Church of the Reformation, in the Homilies, published 1547, says of the Church here spoken of by Dr. Newman; "not only the unlearned and simple, but the learned and wise, not the people only but the Bishops; not the sheep but also the shepherds themselves, fell both into the pit of damnable idolatry." "So that laity and clergy, learned and unlearned, all ages, sects and degrees of men, women, and children of whole christendom (an horrible and most dreadful thing to think) have been all at once drowned in abominable idolatry, *and that by the space of Eight Hundred years and more.*"—*On peril of Idolatry.*

The Reformers did not consider the Papal Church a part of Christ's Catholic Church. Bradford says, "The Apostle Paul willett us to separate ourselves from such as teach other doctrine, and will not consent to the sound doctrine of our Saviour Jesus Christ." "Wherefore, *in that the massers teach another doctrine than Christ or His Apostles ever taught*, and by their massing depart from the sound doctrine of Jesus Christ, *by God's commandment we must separate ourselves from them, as no part of Christ's Catholic Church*, brag they thereof never so much."

† Becket, Dr. Newman's "Martyr," was canonized by the Pope, A.D. 1173, and a festival day was kept in England in his honour. For 300 years he was accounted one of the greatest saints of heaven, and held in such estimation that in one year, while the offerings at his altar at Canterbury were 954*l.* 6*s.* 3*d.*, not one penny was offered at the altar of Christ. The first prayer in the office for his festival day, *at present in use by Roman Catholics in England*, is as follows, "O God, in defence of Whose Church, the glorious Prelate Thomas fell by the swords of wicked men: grant we beseech Thee, that all who implore his assistance, may find comfort in the grant of their petitions."

What Church, it may be asked, did Becket die in defence of? The Protestant Bishop of Durham, A.D. 1560, styled him "the Pope's stout champion."

The Protestant Bishop of Gloucester, A.D. 1555, called him "the Pope's Martyr." A Royal Proclamation, A.D. 1538, concerning him, declared that "there was nothing in his life and exterior conversation whereby he should be called a saint,

The Papal or Roman Church, on the contrary, asserted that *she* was the *one* "Holy, Catholic, and Apostolic Church; that *she* was the Mother and Mistress of all Churches; and that true obedience to the Bishop of Rome was necessary unto salvation."

Dr. Newman held that there was "a visible Church, with Sacraments and Rites, which were the channels of invisible grace, and that the Anglican was such a Church. Rome, on the other hand, declared that *she alone* was the Church; that the true Church is Catholic or Universal; *that she alone has the salutary use of the Sacraments, which are the efficacious instruments of divine grace*; and that all who desire to attain eternal salvation, must cling to and embrace her; that she could not err in delivering the discipline of faith and morals; and that all other societies arrogating to themselves the name of Church, were guided by the devil. When therefore Dr. Newman attempted to bring out in substantial form a living *Anglo-Catholic* Church of England, he found, to use his own words, that the Roman was "a tangled and manifold controversy," and, also, that "it was not easy to find a clear issue for the dispute, and still less by a logical process to decide it in favour of Anglicanism."

Doubtless, it was not easy, "the difficulty," however, "did not harass" Dr. Newman. He had "a work to do in England," and he did it.

The course taken by him in the conduct of the controversy has already been briefly narrated. When it was said that the teaching of the Tracts and other works, issued by the party of which he was the chief, would lead men to become Roman Catholics, he bade the alarmists be patient, and assured them all would be right. He wrote a book of what he calls a "tentative character;" he trusted the statements of doctrine would be true, but he wrote "under correction." He says he held a large bold system of religion very unlike the Protestantism of the day, and admits that while he was working for the sake of the Anglican Church, he did not at all mind laying down principles in its defence, which might end in what some would call a revolution, although he thought it a restoration. He but rather esteemed to have been a rebel and traitor to his prince:" and ordering that "the days used to be festivals in his name should not be observed."

The late Cardinal Wiseman, however, said of him, "his crosier is ours." We have his mission from God, for the defence of the Church. "Daily," are his words, "have I prayed and do pray to him to give me his spirit of fortitude, to fight the battles of the Church." "He is my patron, my father, my model." Doubtless, so far as Protestants are concerned, Rome is very welcome to him.

might, he says by way of illustration, discourse upon the communion of saints in such a manner as to lead the way towards devotion to the Blessed Virgin and the saints on the one hand, and towards prayers for the dead on the other.

"If the Church" he adds, "be not defended on establishment grounds, it must be upon principles, which go far beyond their immediate object. Sometimes I saw those further results, sometimes not. Though I saw them, I *sometimes* did not say that I saw them:—so long as I thought they were inconsistent, not with our Church, but only with existing opinions, I was not unwilling to *insinuate* truths into our Church which I thought had a right to be there."

It was at length a cause of difficulty to him that, as time went on, he recognized "in principles, he had *honestly preached as if Anglican, conclusions favourable to the cause of Rome.*" "Of course he did not like to confess this; and, when interrogated, was in consequence in perplexity." He often in his writings hinted at things which he did not fully bring out, but he "submits for consideration,* whether this occurred except when he was in great difficulties, how to speak, or how to be silent, with due regard for the position of mind or the feelings of others."

Dr. Newman's own words will be the best explanation of the preceding statement of his mode of action. "I was in a state of moral sickness for years, neither able to acquiesce in Anglicanism, nor able to go to Rome."† As his position was anomalous, so consequently was his teaching unsettling. He was an Anglo-Catholic, neither a Protestant nor a Papist, neither a Member of Christ's

*The conduct described will doubtless receive consideration: it certainly requires it.

† Separated from the true Catholic or Universal Church of Christ, (consisting of believers in every nation,) by their sacramental theories; and shut out from the falsely-called Catholic Church of the Pope, by their ecclesiastical position, it almost seems as though Anglo-Catholics occupy a position in the religious world, something like that of the bat in the animal world. Neither bird nor beast, the poor bat hovers on the confines of light and darkness; seemingly unable to bear the clearness of day, and shrinking, as it were, from the dense gloom of night. If men's principles be Roman and their preferments Protestant; if they be Anglo-Catholic by name and Anglo-Roman by nature; their teaching must be so ambiguous in its expression, as to render it as difficult to define with precision its exact character, as it is to distinguish the exact shape and form of the bat in the dusk of evening. As the bat in the fable claimed at one time alliance with the birds, and at another time with the beasts, according as it seemed most to its advantage, so, if the comparison may be allowed, can the bat ecclesiastical, sometimes claim affinity with the gospel Dove and say hard things against Rome, and sometimes, turning to the Wolf, say kind words for her.—See *Note page 22, 25.*

Church nor of Anti-Christ's, hanging in the air like Mahomet's coffin between two magnets, as the old fable had it. He was walking himself and leading others in a middle way, as though Christ had never said "I am the way," "No man cometh to the Father, but by Me:" as though Christ's Apostle had never said, "If any man preach any other gospel to you than that I have preached, let him be accursed."

Brief mention has been made, pp 11-13; of the preparatory training Dr. Newman received for what he calls "his mission." The great events which happened at home and abroad, while he was writing his work on the Arians, "*brought out into form and passionate expression, the various beliefs which had gradually been winning their way into his mind.*" In one of his first sermons, he said, "he did not shrink from uttering his firm convictions, that it would be a gain to the country, were it vastly more superstitious, more bigoted, more gloomy, more fierce, in its religion than at that time it showed itself to be." Mr. Oakeley's remark, that while it was Dr. Pusey's office to soothe and conciliate, it was Dr. Newman's to stimulate, and even to startle, will be remembered.

In his work on the Arians, just referred to, Dr. Newman, contrasting heretics and their chief leaders,* says, "The latter should meet with no mercy: They assume the office of the Tempter; and, so far forth as their error goes, must be dealt with by *the competent authority*, as if they were embodied evil. To spare such is a false and dangerous pity. It is to endanger the souls of thousands, and it is uncharitable towards themselves."

The "form of belief" here displayed to the public gaze is sufficiently startling. It would almost seem as though some grim old Inquisitor, awakened from the sleep of centuries, had sprung from his lair, and, with an appetite, keen from long fasting, was greedily seeking for prey. Such a reproduction of the past is unwelcome; it at first seems as though it cannot be real. It is as if in some sad dream we heard a martyr's doom pronounced, and in the visions of the night, again saw the stake and the fire, and a poor victim of priestly hate and Anti-Christian malice in his dying agony.

When, therefore, a man, (some of whose friends, although he himself has left, still remain in the Established Church,) actuated

* Dr. Newman held "Lutheranism and Calvinism to be heresies repugnant to Scripture."

by such a spirit of bigoted intolerance and blind superstition, proclaims, in his ill-directed zeal,* that he "has a work to do;" that one part of this work is "to keep the Church from being liberalized:" when he avows that he has "fierce thoughts against the Liberals;" when he declares that they shall "know the difference" as soon as he begins his work; enough is said to justify the conduct of those who think it needful to look to their defences; even, as the weary traveller,—if aroused from his sweet dreams of home-peace by the yells of fierce beasts as they gather round his encampment eager for their prey,—springs from his couch, replenishes the wasting watch-fires, and makes sure that his arms are within reach, because he thinks it better to take even unnecessary precaution than to fall a victim to a careless security and inconsiderate confidence; better to lose his repose than his life; better to be disturbed than devoured.

As it was a vital question with Dr. Newman "to keep the Church from being *liberalized*," it is necessary to state what he meant by "Liberalism." At the commencement of the century, after many years of moral and intellectual declension, the University of Oxford woke up to a sense of its duties, and began to reform itself. The direct instruments of this change and their pupils, the choice fruit of real University Reform, constituted the rudiments of the Liberal Party. Out of this party grew up what Dr. Newman calls "Liberalism."

He grants that liberty of thought is in itself a good; but considers that it gives an opening to false liberty or Liberalism. One or two instances of what he considers Liberalism will be given presently.

"The man who turned the tide at Oxford," he says, "and brought the talent of the University round to the side of the old theology,

* The Lord Jesus, said "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me."
—*John xvi.* 1, 3.

No persons are so sternly and remorselessly cruel as those under the influence of a blind religious zeal. However amiable may be their natural disposition, if once they imbibe the principle that it is doing God service to remove heretics from the earth, it immediately becomes meritorious in their sight to resist the pleadings of their own natural gentleness. The very sincerity of such persons makes them the more dangerous. Personally, Dr. Newman was said to be amiable and benevolent, so also is Mary (popularly called Bloody Mary) said to have been.

and against what was familiarly called the 'march-of-mind,' was Mr. Keble."* "In and from Keble, the mental activity of Oxford took that contrary direction, which issued in *what was called Tractarianism.*"

"Keble was a man who guided himself and formed his judgments, not by processes of reason, by inquiry, or by argument, but, to use the word in a broad sense, by *Authority.*" "What he hated instinctively was heresy, insubordination, resistance to things established, † disloyalty, innovation, a critical censorious spirit." "Such was the main principle of the school † which was formed around him." "*He carried his love of authority and old times so far, as to be more than gentle towards the [Roman] Catholic religion.*"

"The Revolution of 1688, was too lax in principle for him and his friends."

Dr. Newman meant by "Liberalism" "false liberty of thought." Among other propositions of "Liberalism," was the following, "That *there is a right of private judgment: that is, there is no existing authority on earth competent to interfere with the liberty of individuals, in reasoning and judging for themselves, about the Bible and its contents, as they severally please.*"

This proposition, Dr. Newman and the Tractarian party earnestly denounced and abjured, following the example of the Papal Church.

The Council of Trent decreed that it pertaineth to "holy mother Church to judge of the true sense and interpretation of the Holy Scriptures," and that no man should presume to interpret the said Scriptures contrary to the sense she holds.

The present Pope maintains that no person whatever, is warranted to confide in his own judgment as to the true meaning of Scripture.

When Stephen Gratwick, Martyr, 1557, complained that he was treated with cruelty, not being allowed so much as a Testament to look into for his soul's comfort, which he contended all men ought

* See pages 6, 10, 13, and 18.

† Dr. Newman was a principal teacher in the school referred to. See page 28. "My Sermons are calculated to undermine things established." This specimen of precept and practice, may be read in the light of Psalm lv. 21.—"*The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.*"

to have; the Bishop of Winchester, before whom he was being examined, replied, "No, Sir; we will use you as we will use a child; for if the child will hurt himself with the knife, we will keep the knife from him. *So because you will damn your souls with the Word, therefore you shall not have it.*" The Bishop and Dr. Newman seem to be in accordance.

This "Bishop," however, did not quite agree with the Apostle Peter, who bade the Christians of his day "*As new-born babes to desire the sincere milk of the Word, that they might grow thereby.*"

The Apostle did not denounce men for judging about the Bible and its contents; on the contrary, he distinctly declares that no prophecy of the Scripture is of any *private* interpretation, but, on the contrary, open to all. The Scripture did not come by the will of man, but holy men of God spake as they were moved by the Holy Ghost. As Scripture was not given by the will of man, so neither is the interpretation at the will of man, whether Pope or Prelate. The Holy Ghost, who inspired men to write the Scriptures, now teaches men to understand the Scriptures. (*See page 2, Extract from Homilies.*)

Had Dr. Newman gone to the Scriptures instead of the Church, he would have escaped the deadly errors of the Papists.

Another proposition denounced and abjured by Dr. Newman and his party, was

That "*there are rights of conscience, such, that every one may lawfully advance a claim to profess and teach in matters religious, social, and moral,*" whatever "to his private conscience seems absolutely true and right."

The Pope also denounces the opinion "that liberty of conscience and worship is the right of every man," and "that citizens are entitled to make known and declare their convictions of whatever kind, either by word of mouth, or through the press, or by other means." The Pope terms the opinion, that liberty of conscience and worship is the right of every man, a delirium, and declares that it is very hurtful to the [Roman] Catholic Church and to souls.

As Dr. Newman denounced and abjured the right of private judgment, and on the contrary, held that there was an authority on earth

competent to interfere with the liberty of individuals in reasoning and judging about the contents of the Bible, and that this authority was vested in the Catholic Church; "his sentiments," to use the words of Dean Goode, "were directly calculated to lead him to Rome: for if the Visible Church only had the right of determining the meaning both of Scripture and Tradition, the course which was taken by our Reformers, is altogether indefensible." "When our Church separated from Rome, her creed was drawn up by comparatively few individuals against the views of the great majority in the Visible Church."

Dr. Newman held that "the Catholic Church is not only bound to teach the truth, but is *ever divinely guided* to teach it;" "that she is *indefectible* in it, and therefore *not only has authority to enforce, but is of authority in declaring it.*"

It will be remembered that at the very commencement of the Tractarian Movement, (while still an Anglican,) Dr. Newman kept before him, *that there was something greater than the Established Church, and that was the Church Catholic and Apostolic*, set up from the beginning, and that the Established Church was *the local representative—the presence and organ—of this Church*. By the Church Catholic* and Apostolic, he meant the whole of Christendom, whether Roman,

* When the "Catholic" Church is now spoken of, it is highly important that an explanation should be given of what is meant thereby; as in the case of Dr. Newman, most disastrous consequences were the result of his mistaken opinion of what constituted the "Catholic Church."

The Reformers and Martyrs, taking the Scripture for their Rule of Faith, asserted that the Papal Roman Church was not even a part of Christ's Catholic Church.

Anglicans or Anglo-Catholics who hold that the Anglican and Roman Communions are both branches of One Catholic Church must, also, of necessity hold that both Communions teach the same doctrine. Two branches from one and the same stem cannot bear different kinds of fruit. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree evil fruit." If, then, both Communions are branches of the same stem, and bear the same kind of fruit,—teach the same doctrine,—how, upon the Anglican principles of Apostolical Succession and Sacramental Grace, can the separation of the Anglican from the Roman Church at the time of the Reformation be justified? If they do not teach the same doctrine, how can they both be branches of the same Catholic Church?

It must again be said that it is highly important men should explain what they mean when they speak of "the Catholic Church." George Marsh knew what he meant. (see p. 61.) What do Anglo-Catholics mean?

Greek, or Anglican. Neither the Latin, Greek, nor English taken by itself, but the whole Church as one body. Italy as one with England: The Saxon or Norman as one with the Church of Laud.

The Martyrs, in the days of Queen Mary, held a very different Doctrine about the Catholic Church from that of Dr. Newman. They unhesitatingly refused to the Papal Roman Church the name of Catholic or Universal. In this, they agreed with the Reformers, who, in one of the Homilies, say, "To be short, look what our Saviour Christ pronounced of the Scribes and Pharisees in the Gospel: the same may be boldly and with safe conscience pronounced of the Bishops of Rome; viz. that they have forsaken, and daily do forsake, the commandments of God to erect and set up their own constitutions. Which thing being true, as all they which have any light in God's word, must needs confess, we may well conclude *that the Bishops of Rome and their adherents are not the true Church of Christ*, much less then to be taken as chief heads and rulers of the same."

John Rogers, Martyr, A.D. 1555, when under examination, said, "Catholic signifieth not the Romish Church: it signifies the consent of all true teaching Churches of all times and all ages. *But the Bishop of Rome's Church, which teacheth so many doctrines that are plainly and directly against the Word of God, is not one of them.*" He maintained that "the Church of Rome was false and Anti-Christian."

As the Papal Roman Church maintains that she is the one Catholic Church; that all must yield obedience to the Catholic Church; that heretics and schismatics, although they have separated from the Church, are still subject to the jurisdiction of the Church, and may be cited before her tribunal, punished, and anathematized, Rogers, after his examination was condemned, by, what it is presumed Dr. Newman would consider, "competent authority:"—a Bishop of the Roman Catholic Church, at that time the Established Church in England,—handed over to the secular power, and, then, in accordance with the requirements of the "Holy Mother Church," burnt at the stake.

His sentence began as follows:—"In the name of God, Amen. We Stephen, by the permission of God, Bishop of Winchester, *lawfully and rightfully* proceeding with all godly favour, by authority and virtue of our office, against thee, John Rogers, Priest;" and then went on * * "having with all diligent deliberation, * * weighed and considered the * * merits of the case, * *

sitting in our judgment seat, the name of Christ being first called upon, and having only God before our eyes; * * we do find that thou hast taught, holden, and affirmed, and obstinately defended, divers errors, heresies, and damnable opinions, *contrary to the doctrine and determination of the Holy Church*, as namely these: *That the Catholic Church of Rome is the Church of Anti-Christ*: item, *that in the Sacrament of the Altar, there is not substantially nor really the natural body and blood of Christ*: the which aforesaid heresies and damnable opinions, being *contrary to the law of God, and determination of the Universal and Apostolical Church*, thou hast * * arrogantly and stubbornly affirmed and defended before us. * * We therefore, Stephen Winchester, Bishop, do declare and pronounce thee, the said John Rogers, * * to have been and to be guilty of the detestable, horrible, and wicked offences of heretical pravity and execrable doctrine, * * we do therefore judge thee, and definitively condemn thee, * * as guilty of most detestable heresies, and as an obstinate impenitent sinner, refusing penitently to return *to the lap and unity of the Holy Mother Church*. * * Also we pronounce and declare thee, being a heretic, to be cast out from the Church, and left unto the judgment of the secular power, and now presently so do leave thee as an obstinate heretic, * * requiring them, notwithstanding, in the bowels of our Lord Jesus Christ, that *this execution and punishment worthily to be done upon thee*, may so be moderated, that the rigour therefore be not too extreme, nor yet the gentleness be too much mitigated; but that it may be to the salvation of thy soul, to the extirpation, terror, and conversion of the heretics,* and to the unity of the Catholic faith.” * *

* In a History of England for [Roman] Catholic children, published in London, in 1850, the author says, “the Queen,” (“*Mary the Good*,”) “and her council had Cranmer and a great many Protestant Bishops put in prison, and they were burnt for heresy. *It is very difficult to say now what should or should not have been done.* The whole Country was unsettled and diseased with heresy, and it was clearly impossible to stop it by gentle means. In this case, you know, when men are determined to destroy not only their own souls, but the souls of many others, *they have to be treated as malefactors, and are given over by the Church to the law, to be punished.* It was very shocking that people should be burned; but it was much more shocking that they should be leading so many more people to be burned in the flames of hell for ever; and this was what Bishop Gardiner thought.”

And this is the *Holy Catholic and Apostolic Church*! This is the Church concerning which Dr. Pusey, in 1865, thus wrote, “There is in my conviction, no insurmountable obstacle to the union of the Roman and Anglican Communions.”

Scripture speaks another language: describing the false Church of Rome under the figure of “a woman drunken with the blood of the Saints; and with

On the 4th of February, 1555, pursuant to this sentence, Rogers, the first Martyr who suffered in Mary's days, was brought to Smithfield and burnt. His wife* and children, being eleven in number, ten able to walk and one at the breast, met him by the way, as he went toward Smithfield. This sorrowful sight of his own flesh and blood did not move him from his purpose: he patiently took his death in the defence of Christ's Gospel. His ashes yet await the day when God shall *make inquisition for blood*: (Ps. ix.) that day when in the Apostate Church of Rome, shall be found the blood of the Prophets, and of Saints, and of all that were slain on the earth: that day when God, answering the prayer of those who cry "*How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?*" shall judge that mystery of iniquity, the Roman Babylon, and avenge the blood of His servants at her hand. (Rev. vi. 10. xix. 2.)

Rogers during his imprisonment penned sundry admonitions, &c., amongst others the following, "If God look not mercifully upon England, the seeds of utter destruction are sown in it already, by these hypocritical tyrants, and Anti-Christian prelates, popish papists, and double traitors to their natural country. And yet they speak of mercy, of blessing, of the Catholic Church, of unity, of power, and strengthening the realm. This double dissimulation will show itself one day, when the plague cometh, which will undoubtedly light upon these crown-shorn captains, and that shortly; whatsoever the godly and the poor realm suffer in the mean while by God's good sufferance and will." "God cannot, and will not suffer for ever their abominable, lying, false doctrine."

Robert Smith, Martyr, A.D. 1555, in reply to various questions asked by Bishop Bonner, said, "Catholic is universal, and Church is a congregation knit together in unity." "There is one Catholic Church, or faithful congregation, which, as the Apostle saith, is

the blood of the Martyrs of Jesus," it cries "Come out of her My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

In the Litany in the second book of Edward VI. was the prayer, "From the Bishop of Rome and all his detestable enormities, Good Lord deliver us." So Christian people pray now.

* After his condemnation, Rogers asked the Bishop to permit his wife to come to see him until the time of his execution: "my poor wife is a stranger," were his words, "and somewhat I would counsel her, what were best for her to do:" the "Bishop" to his everlasting shame refused. Scripture says "The tender mercies of the wicked are cruel," and truly indeed they are.

builded upon the prophets and apostles, Christ Jesus being the head corner-stone; which Church, in all her words and works, *maintaineth the word, and bringeth the same for her authority; and without it doth nothing, nor ought to do.*"

John Warne, Martyr, in his confession of faith, written the day before he was burned, the 30th day of May, 1555, thus defines the "Holy Catholic Church." "This is a holy number of Adam's posterity, elected, gathered, washed, and purified by the blood of the Lamb from the beginning of the world: and is dispersed through the world by the tyranny of the Turk and of Anti-Christ, otherwise named the Bishop of Rome, as this day doth teach." "Which most holy congregation (being, as Paul teacheth, builded upon the foundation of the apostles and prophets, Christ being the head corner-stone,) though it be by the tyranny of Satan and his ministers persecuted, some by imprisonment, some by death, and some by other afflictions and painful torments; *yet doth it remain in one perfect unity, both in faith and fellowship:* which unity is knit in an unspeakable knot, as well of them which are departed from this mortal life, as of them which now be living, and hereafter shall be in the same, and so shall continue until they all do meet in the kingdom, where the head Jesus Christ, with all these His holy members (of which number through Christ I assuredly believe that I am one,) shall be fully complete, knit, and united together for evermore."

George Marsh, Martyr, A.D. 1555, Minister of God's Holy Word, in reply to some who went about to persuade him to submit to the Church of Rome, said, "that he did acknowledge and believe one Holy Catholic and Apostolic Church, without which there is no salvation, and that this Church is but one; because it ever hath, doth, and shall, confess and believe one only God, and Him only worship; and one only Messiah, and in Him only trust for salvation: *which Church also is ruled and led by one Spirit, one Word, and one Faith; and that this Church is Universal and Catholic, because it ever hath been since the world's beginning, is, and shall endure to the world's end, and comprehending within it all nations, kindreds, languages, degrees, states, and conditions of men;* and that this Church is builded only upon the foundation of the prophets and apostles, Jesus Christ himself being the head corner-stone; and not upon the Romish laws and decrees, the Bishop of Rome being the supreme head."

“And whereas they said, the Church did stand in ordinary succession of bishops, being ruled by general councils, holy fathers, and the laws of holy Church, and so had continued by the space of fifteen hundred years and more; he made answer, that the holy Church, which is the body of Christ, and therefore most worthy to be called holy, was before any succession of bishops, general councils, or Romish decrees; neither yet was bound to any time or place, ordinary succession, general councils, or traditions of fathers, neither had any supremacy over empires and kingdoms: but that it was a little poor flock, dispersed and scattered abroad, as sheep without a shepherd in the midst of wolves, or as a flock of orphans and fatherless children; *and that this Church was led and ruled by the only laws, counsels, and word of Christ*, He being the Supreme Head of this Church, and assisting, succouring, and defending her from all assaults, errors, troubles, and persecutions, wherewith she is ever compassed about.”

“He showed and proved unto them also, by the flood of Noah, the destruction of Sodom, the Israelites departing out of Egypt; by the parable of the sower, of the king’s son’s marriage, of the great supper, and by other plain sentences of Scripture, that this Church was of none estimation, and little in comparison of the Church of hypocrites and wicked worldlings.”

John Philpot, Martyr, said, during his examination, “The Church should be accounted universal, though it were but in ten persons, because it agreeth with the same that the Apostles did universally plant.”

In 1555, Bishop Bonner, objected against John Simson and John Ardeley, (Essex men brought before him on a charge of heresy,) that they did not believe that the faith and religion which the Church of Rome, Italy, France, Spain, England, &c., taught, agreed with the faith and religion which all people ought to believe. In reply they said, they had nothing to do with the faith and religion of the Churches of Rome, France, Italy, Spain, &c., but as concerning the faith and religion of England, if the Church of England was ruled and governed by the Word of Life, then she had the faith and religion of the Catholic Church and not otherwise; and, further, that if the Church of England were ruled by the Word of Life, she would not condemn them for heresy for so believing. When pressed

to recant, Ardeley said to Bonner, "My Lord, neither you nor any other of your religion, is of the Catholic Church, for you be of a false faith." Being still pressed, he said, "No, God foreshield that I should so do, for then I should lose my soul."—Ardeley would rather lose his body than his soul, and so on the 10th day of June, 1555, while Simson suffered at Rochford, he patiently suffered death at Rayleigh, in defence of Christ's Gospel.

Roger Holland, Martyr, A.D. 1558, at his examination, said, "'Master doctor, now to your antiquity, unity, and universality,' for these Dr. Chedsey alleged as notes and tokens of their religion, 'I am unlearned. I have no sophistry to shift my reasons withal; but the truth I trust I have, which needeth no painted colours to set her forth. The antiquity of our Church is not from Pope Nicholas, or Pope Joan; but our Church is from the beginning, even from the time God said unto Adam, that the Seed of the woman should break the serpent's head; and so to faithful Noah; to Abraham, Isaac, and Jacob, to whom it was promised, that their seed should multiply as the stars in the sky; and so to Moses, David, and all the holy fathers that were from the beginning, unto the birth of our Saviour Christ. All they that believed these promises, were of the Church, though the number were oftentimes but few and small; as in Elias's days, when he thought there were none but he that had not bowed their knees to Baal, when God had reserved seven thousand that never had bowed their knees to that idol: as I trust there be seven hundred thousand more than I know of, that have not bowed their knees to the idol your mass, and your God Maozim;* the upholding whereof is your bloody cruelty, whiles you daily persecute Elias and the servants of God, forcing them (as Daniel was in his chamber) closely to serve the Lord their God; and even as we by this your cruelty are forced in the fields to pray unto God, that his only word may be once again truly preached among us, and that he would mitigate and shorten these idolatrous and bloody days, wherein all cruelty reigneth. Moreover, our Church hath been the Apostles and Evangelists, the Martyrs and Confessors of Christ, that have at all times and in all ages been persecuted for the true testimony of the Word of God. But for the upholding of your Church and religion, what antiquity can you show? Yea, the mass, that idol and chief pillar of your religion, is not yet four hundred years

* Daniel xi. 38.—Marginal Reading.

old; and some of your masses are younger, as that mass of St. Thomas Becket the traitor, wherein you pray that you may be saved by the blood of St. Thomas."

"As for the unity which is in your Church, what is it else but treason, murder, poisoning one another, idolatry, superstition, wickedness? What unity was in your Church, when there were three Popes at once?"

Bonner interrupted him while thus speaking, and declared his words were blasphemy. Roger Holland could not be answered, but he could be silenced, and accordingly he was taken to the Stake in Smithfield. His dying prayer was, "Lord, I most humbly thank Thy Majesty, that Thou hast called me from the state of death, unto the light of Thy heavenly word, and now unto the fellowship of Thy saints, that I may sing and say 'Holy, holy, holy, Lord God of Hosts!' And Lord, into Thy hands I commit my spirit. Lord, bless these Thy people, and save them from idolatry."

That Dr. Newman and those who hold "Anglo-Catholic" or "Anglican" opinions, are not members of the same Church as Rogers, Marsh, Holland, Simson, Ardeley and the Noble Army of the English Martyrs, who now praise God in Heaven, is very evident. It is utterly useless to attempt to conceal this. Bishop Bale, in the preface to his Work entitled the "Image of both Churches," says, "Flattery, dwelling at home, may never tell out the truth; he sees so many dangers on every side, as displeasure of friends, decay of name, loss of goods, offence of great men, punishment of body, and jeopardy of life, with such other like. The forsaken wretched sort hath the Lord provided always to rebuke the world of sin for want of true faith, of hypocrisy for want of perfect righteousness, and of blindness for lack of godly judgment; for nought is it not therefore, that he hath exiled a certain number of believing brethren from the realms of England; of the which afflicted family, my faith is that I am one. Whereupon I have considered it no less than my bound duty, under pain of damnation, to admonish Christ's flock by this present revelation of their perils past, and the dangers to come for contempt of the gospel, which now reigneth there above all in the clergy."

Dr. Pusey, in a letter to the Archbishop of Canterbury, published in 1842, said, "*Two schemes of Doctrine, the Genevan*" [or Evangelical]

"*and the Catholic,*" [or Roman,] "*are, probably for the last time struggling within our Church : the contest, which has been carried on ever since the Reformation, between the Church and those who parted from her, has now been permitted to be transferred to the Church herself ; on the issue hangs the destiny of our Church ; if human frailty or impatience precipitates not that issue, all will be well, and it will have a peaceful close : yet a decisive issue it must have : the one must in time absorb the other, or, to speak more plainly, the Catholic, as the full truth of God, must, unless it be violently cast out, in time, LEAVEN and absorb into itself whatever is partial or defective, as it has already very extensively.*"

In 1865, the same Dr. Pusey writes, "Never, I am satisfied, was the work of God among us so wide and so deep as now. Far deeper and wider is it than in those glad, prosperous days,* BECAUSE THE LEAVEN, WHICH WAS HIDDEN IN THE MEAL, has worked secretly, and has now more centres, from which it is every where working."

Forewarned, it is said, is forearmed.

These statements, made at an interval of twenty-three years, demand consideration. In the first, made in 1842, it is said that two opposing schemes of doctrine are struggling for mastery in the Church ; that the contest must have a decisive issue, the battle must be fought out ; that on the issue of the contest hangs the destiny of the Church.

Dr. Pusey advocates Re-union with Rome. He dwells with pleasure on the amount of faith the Anglican Church "confesses in common with the Roman Church." "We have," he says, "*the self-same doctrine* of original sin and its transmission." "We use the *self-same prayers* in Baptism, and thank God, in the same words, that He has been pleased to regenerate our children therein. We both confess one Baptism for the remission of sins. After Confession, the Church directs the *self-same words* to be used in absolving from sin. I believe that we have the *same doctrine of Grace and of Justification*. There is not one statement in the elaborate chapters on Justification in the Council of Trent, which any of us could fail of receiving ; nor is there one of their anathemas on the subject, which in the least rejects any statement of the Church of England."

* In 1839, when the Tractarian Movement was at its height.—Page 22.

"The Church of England teaches," Dr. Pusey goes on to say, "not an 'undefined' but a 'Real Objective Presence of Christ's Blessed Body and Blood.' 'She believes that the Eucharist is *not* the sign of an *absent* body, and that those who partake of it, receive not merely the figure, or shadow, or sign of Christ's Body, but the reality itself. And as Christ's Divine and Human Natures are inseparably united, so she believes that we receive in the Eucharist, not only the Flesh and Blood of Christ, but Christ Himself, both God and Man.' " "With regard to the term, 'Transubstantiation,' * * I know not what can be included in our term 'substance,' which the English Church affirms to remain, which is not also included in the Roman term 'accidents,' which they [the Romanists] also affirm to remain." "A sacramental or a *hyper-physical change*, no English Churchman, who believes the Real Presence as his Church teaches, *could hesitate to accept.*"

"The doctrine of the Eucharistic Sacrifice depends upon the doctrine of the Real Objective Presence. *Where there is the Apostolic Succession and a consecration in our Lord's words, there, it is held by Roman authorities too, is the Eucharistic Sacrifice.*"

"In the Holy Eucharist we do in act what in our prayers we do in words. I am persuaded that, on this point, the Two Churches" [the Anglican and the Roman] "*might be reconciled by explanation of the terms used.*"

These extracts from Dr. Pusey's *Eirenicon*, are sufficient to shew what Dr. Pusey meant by the "*Catholic scheme of doctrine*," which he said, in 1842, was struggling for mastery in the Church, and which he also said, must, as "*the full truth of God*," "*leaven and absorb into itself whatever was partial and defective*" in the Church.

At a meeting of the English Church Union, held in London, in June, 1866, the Vice-president, the Rev. W. Gresley, proposed the following resolution:—

"That this Union rejoices in the publication of Dr. Pusey's letter (*the Eirenicon*) to the Author of the *Christian Year*, and earnestly hopes and prays that God, in His own time and in His own way, will so dispose the hearts and minds of His people, that the sad divisions which now rend the seamless robe of Christ, may be healed: and that the whole of Christendom may be re-united into one holy communion and fellowship to the glory of our Lord God, and the salvation of the human race."

The resolution was carried. In reply Dr. Pusey said, "After I had written the *Eirenicon*, I went abroad to ascertain whether what

I hoped for was a dream or a reality. I saw [Roman-Catholic] Bishops and Theologians, and went with them through all the details of the case. I stated what our difficulties were—*how we believed that they could be explained and how we believed they could be met.*” “I talked for two hours with one of the most eminent theologians *about the Council of Trent*, and about *our belief as it is expressed by those whom we considered to be the most genuine Sons of the Church of England.* The result was that point after point, he was satisfied; and the interview ended in his saying, “*I shall salute you as a TRUE BROTHER.*””

The meeting received this statement, it is said, with loud cheers.

Dr. Pusey's assertion made in 1865, that the “*leaven*” of Tractarian teaching, “which was hidden in the meal, had worked secretly, and has now centres, from which it is every where working,” seems to be correct. A meeting of Anglican Clergymen and Laymen, approving of the Eirenicon, and hailing with delight the salutation of Dr. Pusey by an eminent Roman-Catholic Theologian, as “*a true brother*,” is significant. The question was once asked, “Can ye not discern the signs of the Times?” Matt: xvi. 3.

It should be added that early on the morning of the meeting, there were special “*celebrations*” at twenty-two London Churches, at which, the members of the English Church Union were advised by the President to “concentrate their prayers for the protection of the Anglican Communion in her *doctrines and ritual*: the advancement of the cause of unity and peace in the Church: and the prosperity of the English Church Union.”*

At the High Service, at All Saints, the Clergy and choir entered the Church, chanting the *Quam dilecta*: and after Matins, the Communion Office was sung to the *Missa de Angelis*, the Introit being that for Whit-Sunday. The *Benedictus Qui Venit* was introduced just before the Consecration, the Agnus Dei immediately afterwards,

* The Romanists hold that the Mass is a Sacrifice; that one end for which the Sacrifice is offered, is to *obtain* grace and all blessings from God; therefore the “Memento of the living” is introduced in one part of the Mass for all those persons to whom the priest may desire to apply in an especial manner the fruit of the Sacrifice. In the “Memento,” the priest prays for the ‘*particular intentions*,’ i. e. for those blessings which those, who, *join in the offering of the Mass, intend to gain* through the Mass.

The advice given to the members of the E.C.U. by their President, “to concentrate” their prayers at “*the celebration*,” is, it is presumed, the Anglican way of speaking: the thing itself, seems to be identical with that of the Romanist.

and the *Ave Verum** during the Communion of the people. The Sermon was preached by the Bishop-designate of Dunedin.†

At the meeting, the President said, "Churches are springing up in every direction, wherein the *Catholic faith in its full integrity* is openly taught, and wherein God is worshipped according to the immemorial *ritual customs* of the *Universal Church*. Many of the *Old Parish Churches* are beginning to feel the influence of the Catholic Movement, and are even now putting on their beautiful garments."

"The seed which has been religiously sown in many hearts will not be long before it will rise up, and shoot out its branches. And then what next? Having, thus, through the goodness of God, rebuilt the ruined walls of our Holy Zion, and restored the waste

* The "*Ave Verum*" is one of the Sacramental Hymns used in the Services of the Roman-Catholic Church. The first of the following versions is from the Hymnal Noted with Appendix, the Book used at St. Alban's, Holborn: the second from the Path to Heaven, a Romanist Manual of Devotion.

AVE, VERUM CORPUS.

*Hail True Body born of Mary,
Spotless Virgin's virgin birth;
Thou Who truly hangedst weary,
On the cross for sons of earth;
Thou Whose sacred Side was riven,
Whence the Water flowed, and Blood.
O may'st Thou dear Lord be given
At death's hour to be my Food.
O most kind! O gracious One!
O Sweetest Jesu, Holy Mary's Son!*

*Hail, true Body of the Saviour,
Spotless Mary's virgin birth!
Slain upon the cross to cleanse us,
By His pains, from sins of earth.
From Whose side, for sinners pierced,
Water flowed, and mingled blood:
May'st Thou, dearest Lord, be given;
In death's hour to be our food.
Hear us, merciful and gracious,
O sweet Jesu, Mary's Child.*

It will be observed that the Bread used in the administration of the Lord's Supper, is here addressed as True Body! Sweetest Jesu! Dear Lord! therefore, of course, as God. The difference between the Ritualist and Romanist upon this subject, seems to be merely nominal.

† This Bishop of Dunedin held a Confirmation for the Bishop of London, at St. Alban's, Holborn, in April of the present year, 1867. According to the *Pall Mall Gazette*, as quoted by the *Church Times*, (a Ritualistic Journal,) his Lordship, before the imposition of hands, said to the candidates that the more important part of the Office was about to take place. Hitherto they were in the same position as when they entered the Church. But when he laid his hands upon them, they would for weal or for woe receive the gift of the Holy Ghost. After the rite was performed, he urged them to the reception of the Holy Communion, to which, he said, they were now admitted. He spoke of the privileges afforded in such Churches as St. Alban's, and reminded them of their greater responsibilities. Among the privileges, it is presumed, may be reckoned the use of the "*Ave Verum*."

places of our Tabernacle,† we may then look forward with holy confidence to the great future, when Christendom shall be re-united in the bonds of one faith. The holy music of the *Saintly John Keble* has long been preparing the hearts of all who love the Lord Jesus, by the sweet harmonies of the *Christian Year* : and the great *Eirenicon* has already pierced the hard ground of obduracy, and the hearts of many thousands of Catholics, both at home and abroad, have been stirred to their lowest depths."

If, then, it be allowed, as it surely must be, that Dr. Pusey had some ground for making, in 1865, the second statement referred to, namely, "that the *heaven*, which was *hidden* in the *meal*, ["of Tractarian teaching,"] has *worked secretly*, and has *now more centres*, from which it is *every where* working ;" it must also be allowed that the matter requires grave and serious consideration.

The subject in dispute, is not one of Ecclesiastical millinery or theatrical display, but of man's eternal doom. Whether men "are Saved by Grace through Faith," according to the Scripture : or through "the Sacraments as the proper Instruments of Justification and other Gospel Gifts," according to the Anglo-Catholic doctrine of the "Tracts for the Times."

If through the Sacraments, then,—as, according to Anglo-Catholic teaching, the only way of salvation is by partaking of the Body and Blood of Christ in the Sacrament, and as this Body and Blood can only be conveyed to individual Christians by Priests, descended in a direct line from the Apostles,—the future state of every man depends upon his receiving or not receiving the "Body and Blood of Christ in the Sacrament of His Supper" at the hands of a Priest of the true Church.

As the matter is so weighty, it will, perhaps, be better to speak plainly : if a man do not partake of the Body and Blood of Christ in the Sacrament at the hands of a true Priest, he cannot go to Heaven but must go to Hell.

† Having assimilated the doctrines and services, as nearly as possible to those of Rome, the Anglican Church will be prepared for the next step described.

If this opinion of the President of the English Church Union be correct, it behoves those, who do not wish to go to Rome, to decline to take the first step, or, if they have inadvertently taken one step, at once to retrace that step. "To shut the stable door when the steed is stolen," is, as the Germans say, "To cover the well when the child is drowned." They have another proverb, "He that will not hear, must feel," but "Experience keeps a dear school."

This doctrine it is which gives the question of "the Church" its vast importance: as according to Anglo-Catholic teaching, "men cannot hope to escape death or inherit life, if they do not belong to it."

The observant reader will have noticed the gradual progress of Dr. Newman's opinions up to the publication of Tract 90, and, also, the mode of action he adopted to leaven others with the leaven, wherewith, he, himself, was leavened. The Apostle exhorted the Corinthians "to purge out the *old* leaven," but Dr. Newman, on the contrary, devoted himself to the work of casting it in. His mission was to restore the "Ancient" Religion.

Dr. Newman held that there was "a Visible Church, with Sacraments and Rites which are the channels of Invisible Grace." That only those Priests who had any "Apostolical Descent," who "had received the Holy Ghost from a Bishop," a "Successor of the Apostles," could "convey the Body and Blood of Christ:" That the "Established Church was the local Presence of the Catholic and Apostolic Church,"—"Apostolic as founded by the Apostles, Catholic because it spreads its branches in every place; i.e. the Church Visible with its Bishops, Priests, and Deacons."

His teaching was in agreement with these principles. It was objected that it would lead men to Rome. He denied it, and said strong things against Rome.* "Depend upon it," he said, to reassure his disciples, "to insist upon the doctrine of the Visible Church, is not to favour the Papists, it is to do them the most serious injury. It is to deprive them of their only strength. But if we neglect to do so, what will be the consequence? Break down the Divine Authority of our Apostolical Church, and you are plainly preparing the way for Popery in our land. Human nature cannot remain without visible guides; it chooses them for itself, if it is not provided with them.† If the Aristocracy and Church fall, Popery steps in."

Who could suspect a man of Popish principles who was so earnestly defending the Established Church, and upholding and maintaining its Apostolicity, and Catholicity, and Divine Authority,

* See Note pp. 22, 23. The Retraction there referred to, was published in a Letter without a Signature, but well known to be written by Dr. Newman, in December, 1842. He formally retracted in 1843.

† It will be remembered that Dr. Newman objected to the right of private judgment, and denounced it as one of the principles of Liberalism.

upon the ground that it was the only way of preventing the coming of Popery into the land? Surely, such a man must be a good Churchman and a thorough Anti-Romanist.

The leaven was *gradually* introduced and *gradually* leavened the lump.

Dr. Newman brought out a *work on the "Via Media."* The very sound of a "Middle Way" was attractive to thousands. The expression became familiar—the natural results followed. The Reformation began to be rather slightly spoken of. Some of the Reformers, it began to be thought, went a little too far. Every step in the mental progress in the Middle Way was further from Protestantism, and nearer to Romanism. The Middle Way proved to be a Way from the Reformation to Rome.

The substitution of the appellations Anglicanism and Anglo-Catholicism for Protestantism, operated in the same way.

The very term Protestantism declared that Rome was an Apostate Church, and that it was necessary to come out of her and be separate: the result of the disuse of the term was, that the truth, expressed by it, was gradually lost sight of: and, on the other hand, the use of the word Anglo-Catholicism tended to lead men to look upon Roman-Catholicism as near of kin to it, and, so, to gradually soften down, what were termed, ignorant prejudices and mistaken notions.

Speaking of this time, Dr. Newman says, "While I had confidence in the *Via Media* and thought that nothing could upset it, I did not mind laying down large principles, which I saw would go further than was commonly perceived. I considered that to make the *Via Media* concrete and substantive, it must be much more than it was in outline, that the Anglican Church must have a ceremonial, a ritual, and a fulness of doctrine, which it had not at present, if it were to compete with the Roman Church with any prospect of success. Such additions would not remove it from its proper basis, but would merely strengthen and beautify it: such for instance would be confraternities, particular devotions, reverence for the Blessed Virgin, prayers for the dead; beautiful Churches, munificent offerings to them and in them, monastic houses, and many other observances and institutions, which I used to say belonged to us as much as to Rome, though Rome had appropriated them and boasted of them, by reason of our having let them slip from us."

The leaven was cast into the meal little by little.

After a while, he says, a doubt came upon him as to the tenableness of Anglicanism. This, ultimately, cast out of his imagination all middle courses for ever, but for the time *his teaching was in sympathy with his mind,—doubtful, undecided, wavering, but leaning to Rome,—*as he was leavened so he leavened others, and, under the influence of his Tractarian principles, members of the Reformed Established Church began to “straggle in the direction of Rome.”

Having, by his own confession, (pp. 28, 29,) preached such doctrines “as were calculated to undermine things established and to dispose men to Rome,” Dr. Newman in his letter to Dr. Jelf, dated March, 1841, says, “The age is moving towards something, and most unhappily the *one* religious communion amongst us which has of late years been *practically* in possession of this something, is the Church of Rome. *She alone*, amid all the errors and evils of her practical system, has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings which may be especially called Catholic. The question, then is, whether we shall give them up to the Roman Church *or claim them for ourselves*, as we well may, *by reverting to that older system*, which has indeed of late years been quite superseded, but which has been, and is quite congenial, (to say the least,) I should rather say proper and natural or even necessary to our Church. But if we do give them up, then we must give up the men who cherish them. *We must consent either to give up the men or to admit their principles.*”

It was in this way he justified the course he pursued in writing Tract 90. He maintained that it was a duty to take the Articles in “*the most Catholic sense they would admit;*” and as it was a matter of life and death to the Anglican party, to show that the Old [Roman] Catholic Truth was in the Articles, in spite of all that men [the Reformers] had done to mutilate it, he, as has been already stated, wrote and published Tract 90.

The results of this publication are noteworthy.

On the 8th of March, four Tutors of the University, wrote to the Editor of “*The Tracts for the Times, by members of the University of Oxford,*” that in their opinion, Tract 90, had a highly dangerous tendency, from its suggesting that certain very important errors of the Church of Rome, are not condemned by the Articles of the Church of England: for instance, that those Articles do not contain

any condemnation of the doctrines—of Purgatory, of Pardons, of the Worshipping and Adoration of Images and Relics, of the Invocation of Saints, of the Mass, as they are taught authoritatively by the Church of Rome.”

On the 15th of March, a meeting of the Vice-Chancellor, Heads of Houses, and Proctors, was held, and it was resolved “that the modes of interpretation, such as are suggested in the said Tract, *evading rather than explaining* the sense of the Thirty-nine Articles, and reconciling subscription to them, with the adoption of error which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the Statutes.”*

On the 28th of March, Dr. Newman received the following message from the Bishop of the Diocese; “That His Lordship considered the Tract No. 90, in the Series called the Tracts for the Times, objectionable, and that it might tend to disturb the peace and tranquillity of the Church,” and that His Lordship “advised that the Tracts for the Times should be discontinued.”

His Lordship also wished Dr. Newman to write a letter to him immediately. Dr. Newman did so, it was published on the following Wednesday. In this letter he says, “I do most readily and cheerfully obey you in this instance; and at the same time, express my great sorrow, that any writing of mine should be judged objectionable by your Lordship, and of a disturbing tendency,† and my hope that in what I write in future, I shall be more successful in approving myself to your Lordship.”

At the close of the letter, he thanks the Bishop for his most abundant and extraordinary kindness to him. He then says, “I have nothing to be sorry for, except having made your Lordship anxious and others whom I am bound to revere.” “May God be

* Certain Statutes of the University, requiring every Student to be examined in the 39 Articles, and also to subscribe them.

† And yet in the *preceding October*, (see p. 28, 29) he had written to a friend that he could not disguise from himself, that his sermons were calculated to undermine things Established.

As Dr. Newman *never had a suspicion of his own honesty*, it must be supposed that as long as his work was confined to *undermining*, he did not think it could be rightly called *disturbing*. When the match was applied, and the explosion took place, then, and not until then, it must be supposed, he considered the term *disturbing* might be correctly used.

with me in time to come, as He has been hitherto! and He will be, *if I can but keep my hand clean and my heart pure.*"*

Dr. Newman remained in the Communion of the Established Church for rather more than four years after the publishing of Tract 90, during which time, he says, "he came gradually to see, on the one hand, that the Anglican Church was formally in the wrong, and, on the other, that the Church of Rome was formally in the right, then, that no valid reasons could be assigned for continuing in the Anglican, and again, that no solid objections could be taken to joining the Roman."

His principles, pursued to their legitimate conclusions, could lead to no other result.

He, himself, after having tried and proved Anglicanism, confessed "that the one obvious objection against the whole Anglican line was, that it was Roman." When, therefore, holding Anglican principles, he entered upon the Roman Controversy, he had no defence. His entrance into the Papal Church was only a question of time. "Anglicanism" proved to be in his case, (to use his own words,) "a half-way house to Rome." He sojourned there just a sufficient time to enable him "to do the work," he had told Dr. Wiseman "he had to do in England," and then went on to the end of his

* In his letter to the Bishop, Dr. Newman also says, "It is *sanctity of heart and conduct*, which commends us to God. Our business is with ourselves—to make ourselves *more holy, more self-denying, more primitive, more worthy* of our high calling."

It will be remembered that in the letter already referred to, written in the preceding October, he acknowledges that his preaching was not calculated to defend the Established Church, but on the contrary, to undermine it and to dispose men to Rome; and, yet, in his letter to the Bishop, he says, that he felt it to be an *inestimable privilege* to belong to the Church (that is the Established Church) over which His Lordship, with the other Bishops presided, and that he considered *that Church to be the Catholic Church in England*. "Surely then," he adds, "I have no need to profess in words, I will not say my attachment, but my deep reverence towards the *Mother of Saints*, [the Church] when I am shewing it in action."

As Dr. Newman says that God had been with him, and would be with him, if he could but keep "his hand clean and his heart pure," it seems necessary, when contrasting the statements contained in these letters, to suppose that Dr. Newman's Rule of Faith and Practice was altogether different from that of Protestants.

The Apostle Paul says "The fruit of the Spirit is in all Truth." "Put on the new man which after God is created in Holiness of Truth." "Let every man speak Truth with his neighbour." Dr. Newman's notion of holiness, of sanctity of heart and conduct, is not *Apostolic*, in the Protestant sense of the words. To profess to believe it an inestimable privilege to belong to a Church, while knowingly engaged in undermining it; to profess to believe that Church to be the Catholic Church and the Mother of Saints, and at the same time be leading people away from her, is not consistent with the Protestant and Scriptural idea of "purity of heart and cleanness of hand."

journey. In October, 1845, he formally entered the Roman Church, of which, in spirit, he had long been a member.

Other hands are now carrying on the work he began.

In a letter, published on the occasion of the secession of Dr. Newman to Rome, Dr. Pusey said, *Newman has gone to labour "in another part of the Vineyard."* It necessarily follows that in Dr. Pusey's opinion, the *Anglican and Roman Churches* are *part* of the same *Vineyard*. Of course, then, the doctrines must be the same.

Dr. Pusey also said in the letter referred to, that Dr. Newman was an instrument raised up by God for the Church;* that the Anglican Church had not known how to employ him; that he had striven to build her up, but there was a jar somewhere. "*Here was one,*" Dr. Pusey said, "*marked out as a great instrument of God, fitted through his whole training, * * * to carry out some great design for the restoration of the Church; and now, after he had begun that work among ourselves, his work [in the Anglican Communion] taken out of his hands, and not [any longer] directly acting upon our Church."* "He seems, then, to me," Dr. Pusey goes on to say, "*not so much gone from us, as transplanted into another part of the vineyard, where the full energies of his powerful mind can be employed, which here they were not."*

It is presumed Dr. Pusey considered he could hold these views consistently with a *faithful allegiance* to the Established Church, of which he was a Minister. To *ordinary* minds it would have seemed impossible, for in the opinion of Dr. Pusey, Dr. Newman was an instrument raised up by the Great God, and, especially fitted by the Holy Spirit, for the restoration of the Church; an instrument removed from the Communion of the English Church, as a chastisement for her sins, and given to the Romanists, in answer to their prayers:† necessarily, therefore, an instrument employed by God to teach,—

That in the Mass, there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead: That in the Eucharist there is truly, really, and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus

* An instrument to lead men to Rome by his own confession. See pages 28, 29.

† See Dr. Pusey's letter in "*English Churchman*," October 16, 1845, reprinted, with corrections, in the same *Journal* of October 30, 1845.

Christ: That there is a purgatory: That the power of Indulgences was left by Christ to the Church:

That the *Roman is the Holy, Catholic, and Apostolic Church, the Mother and Mistress of all Churches*: That true obedience is to be given by all to the Pope of Rome, the Successor of St. Peter, the Vicar of Jesus Christ:—for these are some of the doctrines taught by the Roman Church, to which Dr. Newman gave his adhesion when he formally entered her communion, and which, he, according to the Creed of Pope Pius IV., freely professed and *sincerely held to be the True Catholic Faith*, out of which no one could be saved.

Dr. Newman said of himself that “he never had any suspicion of his own honesty:” and now Dr. Pusey says of himself that “he has laboured for many years for the Church of England, and that no one has a right to say he professes one thing while he is doing his best to do another.”

Some, however, will be of opinion, that if the character of Dr. Pusey’s labours be indicated by the foregoing extracts, the Church of England has been a loser rather than a gainer by his services.

Protestants and Romanists will differ in opinion as to whether Dr. Newman was an “instrument of God,” but that Dr. Newman did “the work” he said “he had to do in England;” and that Dr. Pusey was well fitted to carry on the work Dr. Newman began, admits of but little doubt.

“Many persons who had learnt from their unhappy teachers, to hold the whole cycle of Roman doctrine, and to practise many of the peculiar devotions of another Church, within the communion of their own, remained in the Established Church” after the secession of Dr. Newman, “but they were without a leader.” “In that crisis,” however, “they were not long without leaders.”

Dr. Pusey published several letters which “*placed him in the position left unoccupied by those who had seceded.*”*

The nature of Dr. Pusey’s teaching in his position as leader, or one of the leaders, may be seen from the following passage extracted from a letter, addressed to him in 1850, by Mr. Dodsworth, a Clergyman who afterwards seceded from the Established Church and entered the Roman Communion. “You have been one of the foremost to lead us on to a higher appreciation of that “Church system,” of which sacramental grace is the very life and soul. Both by pre-

* Palmer’s Statement of Circumstances, &c.

cept and example you have been amongst the most earnest to maintain Catholic principles. By your constant and common practice of administering the sacrament of penance; by encouraging everywhere, if not enjoining auricular confession, and giving special priestly absolution; by teaching the propitiatory sacrifice of the Holy Eucharist, as applicatory of the one sacrifice on the cross, and by adoration of Christ Really Present on the altar under the form of bread and wine; by your introduction of Roman Catholic books "adapted to the use of our Church;" by encouraging the use of rosaries and crucifixes, and special devotions to our Lord, as e. g. to His Five Wounds; by adopting language most powerfully expressive of our incorporation into Christ, as e. g. "our being inebriated by the Blood of our Lord;" by advocating counsels of perfection, and seeking to restore, with more or less fulness, the conventual or monastic life;—I say, by the teaching and practice, of which this enumeration is a sufficient type and indication, you have done much to revive amongst us the system which may be pre-eminently called "SACRAMENTAL." *

In 1865, Dr. Pusey republished Tract 90, with a historical preface. In the advertisement prefixed, he says, "*To myself, when engaged upon a general defence of the Articles in my recent Eirenicon, and giving the exposition of certain of them which had, in the main, commended itself independently, but coincidentally, to the Author of Tract 90, J. Keble, and myself, it appeared very desirable to republish this Tract.*" "In it, the EXPOSITION which, in ITS MAIN OUTLINES, we had SEVERALLY ADOPTED, was put forth, for the most part, with all that *marked precision of thought* which characterized its writer." †

In the preface, Dr. Pusey says, "A quarter of a century has all but elapsed since Newman, in Tract 90, proposed explanations of certain of the Articles." "Various circumstances concurred to prevent

* See page 7, also Note †, p. 18. Dr. Newman did the rough work on the Anglo-Roman line; made the cuttings, blasted the rocks, constructed the tunnels: as soon as his work was done, Dr. Pusey laid down the permanent way, and supplied the rolling stock of powerful engines, and well-cushioned carriages.

† One Bishop in 1842, said of this Tract, "Its principles I cannot but deem most unsound; the reasoning with which it supports its principles, sophistical; the averments on which it founds its reasonings, at variance with recorded facts." Another, "That the dishonest casuistry to which the Jesuits have given a name, was employed throughout the whole Tract upon a scale to which it would be hard to find a parallel."

his work being then appreciated as it deserved. We had all been educated in a traditional system which had practically imported into the Articles, a good many principles which were not contained in them, nor suggested by them, yet which were habitually identified with them. The writers of "*the Tracts for the Times*," as they became more acquainted with *Antiquity** and the Fathers, gradually and independently of one another, laid these aside. Thus, when we learned the value of genuine Tradition, we examined the Articles, and found that Article VI., so far from maintaining "private judgment," or that "Scripture is its own interpreter," rather implied the contrary."†

"We proposed no system to ourselves, but *laid aside, piece by piece, the system of Ultra-Protestant interpretation, which had encrusted round the Articles.*" "For myself," Dr. Pusey says, "I believe that Tract 90 did a great work in *clearing the Articles from the glosses,‡* which, like barnacles, had encrusted round them."

One Bishop, in 1841, said of this Tract, that it was "an elaborate attempt to explain away the real meaning of the Articles, and infuse into them a more kindly spirit of accommodation to the opinions and practices of the Church of Rome." Another, in 1842, that it was "one of the most dishonourable efforts of sophistry, which has ever been witnessed in theological discussions." The Dean of Salisbury called it "an ingenious and elaborate attempt to reconcile subscription to the Thirty-nine Articles with the adoption, under the name of Catholic truth, of the very errors of the Romish Church which those Articles were intended to counteract and condemn."

In the "Cautions for the Times," the late Archbishop of Dublin, expressed himself very strongly upon the subject of Tract 90. His words are "Dr. Newman, accordingly, to prevent," as he said, "men who held Romish doctrines from straggling towards Rome, endeavoured, in this Tract, to prove that one might honestly subscribe the Articles of the Church of England, and, at the same time, hold everything laid down in the Decrees of the Council of Trent—

* See page 25. Dr. Newman laid down *Antiquity* as the basis of Anglo-Catholicism.

† The extracts given on pages 33-42, may be profitably compared with this statement. Their importance will then be seen. A perusal of Article VI. (after the extracts referred to have been read,) and a comparison of it with Dr. Pusey's statement, is very desirable.

‡ The *glosses* being the Protestant interpretation of the Articles.

and that, though the Articles were expressly drawn up to condemn the authoritative teaching of the Roman Church, and after the Council of Trent had held twenty-two out of its whole number of twenty-five sessions! In that famous Tract it was deliberately maintained that the Thirty-nine Articles do not, when rightly interpreted, condemn the doctrine of Transubstantiation, or the Invocation of Saints, or the Adoration of Relics, or Purgatory, or Indulgences, as sanctioned by the Council of Trent; and that the true rule for interpreting the Articles is, not to take the words in their plain natural sense, but in such a sense—often ‘non-natural’—as the person signing them may think to be most in accordance with ‘Catholic tradition.’ You may well imagine that to bring the Articles to bear such a sense as what Dr. Newman thought Catholic tradition required, was a task of no little difficulty. Indeed, he set such an example of hair-splitting and wire-drawing—of shuffling equivocation and dishonest garbling of quotations—as made the English people thoroughly ashamed that any man calling himself an Englishman, a gentleman, and a clergyman should insult their understandings and consciences with such mean sophistry.”

The leaven Dr. Pusey speaks of with so much satisfaction does not seem to have been thought very wholesome by the Bishops whose opinions have just been given.

In 1843, one of the Bishops declared that “the tendency of Tract 90, was to draw persons whose minds were going astray in the direction of Rome, still nearer to her.” Another, in the previous year, said, that it contained “loose and dangerous doctrine” and stigmatized the course adopted as “dishonest, tending to corrupt the conscience, and to destroy all confidence between man and man:” “*evinced a want of principle which ought to exclude*” the persons who advocated it, “*not only from sacred functions, but from every office of important trust.*”

In 1865, however, *Dr. Pusey republished Tract 90*, defended, justified, adopted, and commended it, and yet *retained*, and *still retains undisturbed*, his position as Professor in the University, and Canon of Christ Church, Oxford.

The fact that Dr. Pusey has adopted and republished Tract 90, without incurring censure or condemnation by the constituted authorities of the Established Church, certainly proves that a great change has taken place during the last thirty years, and, also, seems to warrant his exulting boast of the progress of Tractarian principles.

How far the Archbishops and Bishops of the *Established Church*, fulfil the promise they solemnly made at their respective consecrations, "to banish and drive away all erroneous and strange doctrine, contrary to God's Word," while they leave Dr. Pusey, as a minister of the *Established Church*, to teach the doctrine he has, now, for so many years, taught, is not quite clear.

It is true he says, "*while that precious jewel, the Prayer Book, remains, Tractarianism cannot be destroyed or weakened.*"

BUT THIS SEEMS TO BE THE VERY QUESTION WHICH REQUIRES SETTLING, for, as Archdeacon Freeman, said, in Convocation, in 1866, "*If the Church has two minds in matter of doctrine, she forfeits the name and being of a Church altogether.*"

If the views of Dr. Pusey, as stated in pages 65-66, be correct, it is very certain that the Reformers, and Martyrs, and other Worthies, whose names are held in honour by the people of England, were altogether wrong. If Dr. Pusey's views be correct, the Reformation was a mistake; the Sufferings of the Martyrs unto Death, a needless throwing away of Life.

It is time the question was settled. Either the doctrines which Dr. Pusey teaches are the doctrines of the *Established Church*, or not. If they be not, how can he be permitted to remain one of her Ministers, to continue the work of leavening the minds of the people with erroneous and strange doctrines? If they be, it is for the people of England to consider whether they are justified in permitting the sanction of the State to be given to teaching, whose end and aim is to bring them again into subjection to a yoke their fathers were unable to bear.

The avowed object of Dr. Pusey and his party, is to bring about the Re-Union of the Anglican and Roman Churches.

Dr. Newman in 1840, wished for Re-Union, and did what he could to gain weekly prayers for that object.

There is now an association for the Promotion of the Unity of Christendom: the members undertake to say a prayer daily for its object, and, if Clergymen, *to offer the Holy Sacrifice, once in three months, for the same.*

In a letter addressed to Cardinal Patrizzi, signed by one hundred and ninety-eight Clergymen of the Church of England, the subscribers, amongst other things, say, that they are members of a society instituted to promote the Re-Union of all Christianity: that

what they ask of Almighty God, and long for with all their hearts, is Ecclesiastical inter-communion, established and rivetted by the profession of one and the same Catholic Faith: that to hasten this result, they have *already* worked for many years; that whatever may have been *less perfect in the faith* of the flock, they had improved beyond measure in *divine worship* and ecclesiastical discipline; and, also, that they had shown an amount of good-will towards the Venerable Church of Rome, which had rendered them suspected in the eyes of others.

The Cardinal, in his reply to these Clergymen, dated Rome, November 1, 1865, says, their letter "inspired the Sacred Congregation with a most pleasing hope that, by the grace of Jesus Christ, they will at length arrive at true Unity." "Our Most Holy Lord, Pope Pius IX.," he adds, "together with his Sacred Congregation, wishes this for you with his whole heart," "and that you may all of you at length, fly from your disinherited state of separation to the inheritance of Christ—the True Catholic Church, to which your ancestors belonged before the lamentable separation of the sixteenth century."*

Comment upon this, it is presumed, is needless.

When Dr. Newman published Tract 90 to prove that the 39 Articles might be subscribed by men who professed many tenets, which were popularly considered to be distinctive of the Roman Faith, *the whole country was in an uproar*: and when the Tract was condemned by the Bishops in their Charges, Dr. Newman looked upon it as a rejection and repudiation of what he called "the Ancient Catholic Truth," (meaning thereby what Protestants call Popish Error,) and thereupon resigned his living.

Times, however, have changed.

"The leaven," to quote Dr. Pusey, "which was hidden in the meal has worked," so effectually, although "secretly," that the once strange doctrines are become familiar.

The influence of Dr. Pusey, who, according to Canon Oakeley, had a way of rounding off the sharp edges of strong and offensive sayings, has been felt.

Men have persuaded themselves that they can remain in the Established Church, and yet hold doctrines Dr. Newman found to

* Union Review, 1866; Tablet and Weekly Register, January and February, 1866.

be untenable: they have persuaded themselves that the national Reformed Church is "Catholic,"* that is, substantially the same in doctrine as Rome, although Dr. Newman, after long trial, said, "It seems a dream to call a Communion Catholic, when one can neither appeal to any clear statement of Catholic Doctrine in its formularies, nor interpret ambiguous formularies by the received and living Catholic sense, whether past or present."

Further, Dr. Newman, while yet in the Established Church, wrote to a friend in October, 1843, "I think the Church of Rome the Catholic Church, and ours not a part of the Catholic Church, because not in communion with Rome." Now, however, it seems to be thought that the heaven has sufficiently infected the public mind to allow Clergymen of the Established Church to take open measures to bring about Re-Union with Rome, upon the ground that the Anglican and Roman Churches are one in essentials; and, thus, to remove the objection raised by Dr. Newman.

In 1865, Dr. Pusey published *An Eirenicon*. "The main drift and object" of it being, to use his own words, "to show that in his conviction, there is no insurmountable obstacle to the Union of the Roman, Greek, and Anglican Communions."

Of this Work, Canon Oakeley, in a letter to Archbishop Manning, thus writes, "We must all be amply gratified by the fact of one holding so high a position, and possessing so extensive a command over the hearts and consciences of others, feeling himself able in the face of the world, to declare that he is prepared to accept all our *de fide* doctrines in the true sense of the Church; and that Union with us, is the dearest object of his pursuit."

"*This is surely a great step.* It seems like a dream, that a claim bearing so great a similarity to that, for the avowal of which, only twenty years ago, Mr. Ward was stripped of his M.A. gown, by a vote of the Oxford Convocation, and myself suspended from all ministerial functions in the province of Canterbury, by a sentence of the Supreme Ecclesiastical Court, except on condition of a full and free recantation of my 'Errors,' should now be advanced by a Canon of Christ Church and a Regius Professor, without reserve, yet without reproach." "Dr. Pusey's work seems to me a great and important fact."†

* Not, it must be understood, in the Scriptural sense: see pages 60-61.

† This opinion of Dr. Pusey's work is interesting, as Canon Oakeley, before his secession to Rome, was himself a Clergyman of the Established Church.

Doubtless it is "a great and important fact," and especially so to Protestants, as, owing to the circumstance that this "great step," in a Romeward direction, has not been decisively dealt with by the Heads of the Church, further steps have been taken.

This year, 1867, a volume of *Essays on the Re-Union of Christendom*,* by members of the Roman Catholic, Oriental, and Anglican Communion, with a Preface by Dr. Pusey has been published. In the Preface Dr. Pusey says, "the intellectual basis of a future union" between the Roman and Anglican Communion, is "that the Council of Trent might be legitimately explained, so that it could be received by Anglo-Catholics, and that our Articles contain nothing which is, in its grammatical sense, adverse to the council of Trent."†

One of the Essayists, a beneficed Clergyman, says "though Tract 90 was burked at its first birth in 1841, it has risen again from its ashes under the tender manipulation of Dr. Pusey." "*Its second birth has found the feeling of the Church of England more prepared for its acceptance; and it will now no doubt be a stand point, or vantage ground so to say, upon which ulterior measures will be taken in the same direction.*"

Another, also a beneficed Clergyman, speaking of an interview he had with the late Cardinal Wiseman, "shortly before his lamented death," when the question of Re-Union was discussed, says, "what joy the "*Eirenicon*"‡ would have given to the Cardinal in his last hours. How would it have sealed those strong convictions which he entertained as to the reality of the Catholic movement in the Church of England. How would it have afforded him a last evidence of the fruits of his own labours, in behalf of Catholic Re-Union in our land." "Here was that which the Cardinal had in principle anticipated years before, while in many of its details, the "*Eirenicon*" was the exact transcript of his own bright mind." *Cardinal Wiseman at once saw in "Tract 90, a basis of accommodation between Anglicanism and Rome."* "He suggested broadly that the decrees of the Council of

* See Page 57 for the Tractarian definition of Christendom.

† One of the Essayists says "it is demonstrated in Tract 90, that such interpretation may be given of the most difficult Articles, as will strip them of all contradiction to the decrees of the Tridentine Synod."

‡ See pages 65-66, for specimen of its teaching.

Trent should be made the rule of interpretation for the 39 Articles."

"The Protestant world is under the idea that the 39 Articles are an insuperable barrier to any Re-Union with Rome." "We rejoice to know, on the contrary, that Cardinal Wiseman, Dr. Newman, and Dr. Pusey have openly declared the very opposite."*

Another Essayist, in this instance, a Roman-Catholic, says, "Assuredly no one will deny that ever since the year 1833, when the illustrious Newman, in conjunction with the learned Dr. Pusey, first commenced the publication of the celebrated 'Tracts for the Times,' a most remarkable movement towards Catholic principles has set in in the Anglican Church." "I myself, well remember, in the early part of the year 1834," I said, "*These Tracts are the commencement of a movement, the end of which will be the Re-Union of the Anglican Church with the Mother Church of Rome.*"

The following extracts will shew what some men mean by Re-Union; and, also, the steps necessary, in their opinion, to be taken to bring it about.

In 1841, one of the Tractarian party published an Article in the British Critic, on Bishop Jewel, from which the following extract is taken.

"It ought not to be for nothing;† no, nor for anything short of some very vital truth—some truth not to be rejected without FATAL ERROR, nor embraced without RADICAL CHANGE—that persons of name and influence should venture on the part of 'ecclesiastical agitators,' intrude upon the peace of the contented, and raise doubts in the minds of the uncomplaining, vex the Church with controversy, alarm serious men, and interrupt the established order of things, set 'the father against the son, and the mother against her daughter,' and

* "The elaborate attempt" made in Tract 90, "to explain away the real meaning of the Articles," seems to have succeeded to a marvellous extent. p. 78.

† In 1841, the late Dr. Arnold said, "How startling it is to see how quietly opposite opinions lie side by side, so long as neither are entertained keenly; but, when both become deep and real convictions, then toleration is no longer easy. I dreamt some years ago of a softening of the opposition between Roman Catholics and Protestants, having been beguiled by the apparent harmony subsisting between them, while the principles of both were slumbering. *But I do not dream of it now; for the principles are eternally at variance, and now men are beginning to feel their principles, and act on them.* I should not be surprised to see a time of persecution; and the histories of the old Martyrs, appear to me now things which we may ourselves be called upon to realize, for wherever men are not indifferent, I doubt greatly whether they are much advanced in charity."—*Arnold's Life and Correspondence*, by Stanley, Fourth Edition, Vol. II, p. 306.

lead the taught to say, 'I have more understanding than my teacher.' All this has been done; and all this is worth hazarding in a matter of life and death; much of it is predicted as the characteristic result, and therefore the sure criterion of the truth. An object thus momentous we believe to be the UNPROTESTANTIZING, to use an offensive but forcible word, of the National Church; and accordingly, we are ready to endure, however we may lament, the undeniable, and in themselves disastrous, effects of the pending controversy."

"WE CANNOT STAND WHERE WE ARE; we must go backwards or forwards; and it will surely be the latter. It is absolutely necessary towards the consistency of the system which certain parties are labouring to restore, that truths should be clearly stated which as yet have been but intimated, and others developed which are now but in germ." "As one among many instances of the way in which Catholic truths modify one another, might be mentioned the tendency of correct views of the sacramental efficacy of penance, and of the power of the keys, to adjust the doctrine of the Church concerning 'sin after baptism.'" "*It is worth considering, whether the opposition which the ancient religion encounters in our own age, be not in part owing to the necessity entailed by our circumstances, of restoring it by degrees.*" "AS WE GO ON WE MUST RECEDE MORE AND MORE FROM THE PRINCIPLES, IF ANY SUCH THERE BE, OF THE ENGLISH REFORMATION."

In 1867, one of the Essayists, a *beneficed Clergyman, in the Diocese of Salisbury*, takes for his subject, the difficulties of Re-Union: "*The first hindrance,*" he says, "*arises from the Protestantism of England.* Till this is removed, the Re-Union of our Church, as the Church of England, with either the Greek or Latin Churches, is absolutely hopeless." "I do not say that England must merely be *Un-Protestantized* before this can be, but I say more, she must be *Catholicized*."*

One, whose contribution to the first series of "The Church and the World" attracted much attention, says, in the first number of a series on "Our Principles and Position," entitled "Protestantism and the Prayer Book," "It seems probable that the advances made

* "Undoubtedly, I think worse of Roman Catholicism in itself, than I did some years ago. But my feelings towards [a Roman-Catholic] are quite different from my feelings towards [a Newmanite] because I think the one a fair enemy, the other a treacherous one. The one is the Frenchman in his own uniform and within his own præsidia; the other the Frenchman disguised in a red coat, and holding a post within our præsidia, for the purpose of betraying it. I should honour the first, and hang the second."—*Arnold's Life, &c.*, Vol II. p. 289.

of late years in the outward and visible expression of Catholic Truth, *are likely to bring the two contending parties, Protestants and Catholics, to a decisive severance.*"

"The Evangelicals of the present day, are beginning to perceive that they and we belong to two different religions,* and that the same Church cannot long hold us both."

In reply to an accusation "that Ritualism is a conspiracy to expel Protestantism from our Church, in name, in form, in doctrine," the Writer, unshrinkingly avows that such is the aim and object of the Ritualistic party: and then goes on to say that "the Catholics and the Protestants do not mean the same thing when they speak of being members of the Church." "The Catholic is a member of that larger Visible Society, the Universal Church, and to its doctrines, decrees, and canons, he gives the first place in his allegiance." "In *some things* he may consider the Churches in other countries, *truer* to the Religion of undivided Christendom *than his own* [the Anglican:] but as he perceives her Orders and Sacraments connect him with the Gift of Pentecost, *he remains contentedly in her communion,† always seeking to work for the restoration of her lost privileges, and the fuller enunciation of obscured doctrines.*"

* A Clergyman in the diocese of Worcester, in "Truths of the Catholic Religion," just published, says, "The Church of England may be divided into two great parties, maintaining and teaching doctrine entirely opposed the one to the other. Catholics date their origin from Christ, Protestants from the Sixteenth Century." "Protestants think Preaching the chief thing in their Religion: Catholics, the most Blessed Sacrifice of the Altar, the Holy Communion of the Body and Blood of Christ."

He says of himself, "Oh, I love these good old Paths of Catholic Truth:" and under the heading of "*The Superiority of a Catholic to a Dissenter:*" "Better is it to be the meanest servant in the House of God, than the most popular rebel in the Synagogue of Satan."

† The Hon. and Rev. Robert Liddell, of St. Paul's, Knightsbridge, expresses a similar opinion in a sermon just published. He says, "We have various local Churches in the East, and also in the West,—differing we must admit in some of their doctrines, yet all receiving Scripture as the Word of God,—all holding the same Ancient Creed, all claiming an Apostolical Succession for the Authority of their Ministries, and all holding the same Sacraments as the bonds of Union with their one Lord. Now it is not a matter of speculation, but a matter of fact, that to that local branch of the Church Catholic, entitled from our own country the Church of England, we, my brethren, owe under God our Spiritual life. She is our *Mother*, because she bore us to God in the Sacrament of our Regeneration and new Birth, and she has nurtured and fed us from the time of our birth until now. We did not *choose her*, but the Providence of God ordained our spiritual as well as our natural birth, to be what it has been; so then, as children, we owe to this Mother, dutifulness and loyalty,—not because she is necessarily the best, but because *she is our mother.*" "Many people talk of being joined to the Communion of the Church of England, because she is the best, the purest, the most Scriptural Communion." Mr. Liddell goes on to say, that he is not prepared to affirm this

This Writer asserts "that as soon as the question is fairly grappled with, all parties alike find that '*Sacramentalism and Sacerdotalism*,' are the fundamental principles of the Church of England." And, then, in accordance with the declaration of Dr. Pusey, that, "while that precious jewel, the Prayer Book, remains unaltered, Tractarianism cannot be destroyed or weakened:" maintains that "it is the *Prayer Book* that really hinders the Bishops from suppressing the Catholic Revival; and that, not from this or that sentence in it, but from its whole spirit and its whole tenor. The Church of England acknowledges all those to be children of God who are baptized. She teaches them their Catechism as such, and she lays them, and them only, to rest at the end as such, and nowhere hints at any other way in which men can become the sons of God. *Her principle is clear enough; but it strikes at the root of Protestantism.* Protestant doctrine is not that of the Church of England."

Assuming that the "Catholic" is the doctrine of the Established Church, and that "Catholics" are faithful Churchmen, this Writer very quietly says, "Do we then mean that all Protestants should at once quit the English Church and take refuge in dissent?" "By no means," is the reply, "so long as they *honestly* feel that they do intend to believe her doctrines, and will try to carry out all her directions, as well as circumstances will allow, without considering their own fancies." But "if the idea once crosses their minds, that there is indeed a body of Sacramental and Sacerdotal teaching in the English Formularies, with which they have nothing in common, let them acknowledge it at once, and openly, like honest men.

himself, but still will venture to teach his flock that they "owe loyalty to their Church, because she is still their Mother in God; and admitted defects in discipline, or even doctrine, *do not, cannot*, nullify the fact of their filial relation to her."

"The Church of our Baptism is our spiritual Mother, be she better or be she worse."

How upon these principles the Reformation can be justified and maintained, it is difficult to see. If it be the *duty*, (a duty according to Mr. Liddell prescribed by the fifth commandment of the Decalogue,) of all men to remain in the Church in which they were baptized, the Reformers sinned in leaving the Church of Rome, and the Reformation was a sinful act. The Papal Roman Church was once the Established Church in this Country;—according to Mr. Liddell's theory, the Mother of all Christians in this country. If she were the Mother then, could she cease to be the Mother because some men left her, repudiated her claims, and denied her right to the title of Mother? Rogers was burnt because he denied her the name of Mother. (p. 59.) Was he right or wrong? According to Mr. Liddell, wrong,—but if so, why does not Mr. Liddell go to his Mother? The lapse of three hundred years can neither turn wrong into right, nor change the character of sin. If she were the Mother once, she must be the Mother still. If separation were a sin, it must be sinful to remain in a state of separation.

Let them, if it seems right to them, demand that a Church shall be established free from what they consider the errors of the present one; but let them not sink to the miserable duplicity of charging those who do agree with her, with unfaithfulness to the Church's doctrines, when, what they really mean is, that these men do not agree with themselves."

The Ritualists would not forcibly eject those of contrary views to themselves, because, in the Writer's opinion "it would be an unmitigated evil," if congregations were called upon at once to change "their worship from sermon-hearing to *Sacrifice*, without having learnt to receive the doctrine on which it rests."

A description is then given of the different stages of thought through which many are passing, and its advantages, from the Writer's point of view, also stated. Take, for example, it is said, a Church where things have gone on in the old way, hearing prayers and a sermon once a week, receiving the Sacrament on the great festivals, or perhaps oftener. Into such a parish comes an energetic Evangelical, awakening slumbering consciences, creating a desire for personal religion, but "leaving the people so aroused to believe that the action of the Holy Spirit directly on their minds, without any intervention from Priest or Sacrament, is the way in which these newly created desires are to be satisfied." "To him succeeds one who will teach further, that the Church is a house of Prayer;" who will bring the "*neglected 'table' into decent condition*," have "*monthly Communions*," and "*introduce Hymns Ancient and Modern*."

"The congregation perceive the improvement, and begin to want to hear more than one doctrine of the Gospel, as their eyes open to that one. *They put crosses on their Prayer Books; begin to keep Lent and Saints' Days; find out that the Church teaches Baptismal Regeneration; and discover the value of increased Communions.*"

"There is an honest dread," the Writer adds, "of Rome, Ritual, and "extreme views," on the part of both people and priest; *yet, little as they know it, they have begun a course which will lead their children, if not themselves, nearer and nearer to the precious truths of the Incarnation, as yet beyond their grasp.* Their priest knows no*

* By the Incarnation, the Author means not merely that "God the Son came down from Heaven, eighteen hundred years ago, to die for man;" but that "*God the Son comes down from Heaven daily now, in His own Person, to meet us at the Altar, and elsewhere, in the person of His ministers, to bless and to absolve.*" "The Incarnation," it is added, "either continues on earth to the end of time,

better than they, whereunto all this is tending; but he is doing more to lead that parish eventually into the true faith, than the most advanced Ritualist could probably do at that stage." "It is a work of more than one generation." "Slovenliness is condemned on all hands. Order produces conformity to the rules of the Prayer Book; and attention to the Prayer Book, shows the doctrines that are plainly there. These are impressed upon every Child by that Catechism which clear-headed Protestants perceive to contain the foundation of Sacramental teaching. *Sacramental doctrines involve Sacerdotal*, and then comes the discovery, that the Priesthood and its claims are the same, in all parts of the Church, and in all ages."

This Writer, it will be kept in mind, asserts that Sacramentalism and Sacerdotalism are the fundamental principles of the Church of England, in other words, that it is the doctrine of the Church of England, that salvation can only be obtained by means of Sacraments administered by a Priest descended in direct succession from the Apostles.*

This Writer agrees with Dr. Pusey, that two schemes of doctrine are struggling for mastery within the Church, and expresses the opinion that the "two contending parties, Protestants and Catholics," are likely to be brought soon "to a decisive severance:" that "the same Church cannot long hold both."

The conflict which, *it must be remembered, we are told is now about to be waged to a decisive issue*, is about Doctrine, not about Dress;

or," awful as it is, even, to copy the words, "it is a fiction altogether. The Sacrifice is for ever offered on earth as in Heaven, or the very idea of one is but a relic of the Jewish and Heathen creeds. God Incarnate is still daily with His own on earth, or He never came at all." In one of the Essays, in the Volume already referred to, this same Writer says, "We are teaching men to believe that God is to be worshipped under the form of Bread." "We are teaching men to endure willingly the pain of confession, which is an intense trial to the reserved Anglo-Saxon nature, and to believe that a man's "*I absolve thee*," is the voice of God."

* "The Catholic Faith is a religion of Sacraments." "*Not a single step can be taken in the Supernatural Life, without the co-operation of Sacraments*; not an advance can be made; not an end can be gained." "*No Sacramental Grace can be applied to individual souls, without the intervention of a personal agency*;" that is, the agency of a Priest.—Rev. O. Shipley. *Sermons on Sin*.

In a work, entitled "The Divine Master," the Lord Jesus is represented as saying "Except thou be in Me, thou art utterly lost: thou canst be one with Me only through the Sacraments. These thou canst not by any means attain, excepting in and through My Church. I have commissioned My Priests to act in My Name and by My Power. They raise the dead from the death of sin to the life of righteousness by the Waters of Baptism. They feed My Children with My very Flesh and Blood."

about the Substantials of Ritualism, not the Accidentals; whether men are saved by Grace through Faith, or through the Sacraments; whether men have liberty of personal access to God through the One Mediator, our Lord Jesus Christ, the Great High Priest in Heaven, or whether they are restrained to the medium, and left dependent upon the will and discretion of an Earthly Priest; whether Religion be pure and spiritual—requiring the Service of the Body to be informed and directed by a Renewed Mind, and influenced and impelled by Holy Affections, or histrionical, mechanical, formal, ceremonial, a mere matter of Priest-wrought rites; whether Christianity be a system of Religion, elevating and ennobling, filling man with Reverential Awe and Loving Adoration of its Divine Author upon reasonable considerations, or a system from which an intelligent and thinking being can only shrink with horror; a system degrading the Omniscient and Omnipotent God, from whom it professes to emanate, below the level of the very creatures He has gifted with understanding and endowed with reason; a system driving men into infidelity by its gross misrepresentations of the Holy and Righteous, the Everlasting and Almighty Jehovah—the Source and Fountain of all Wisdom, Goodness, Righteousness, Holiness, and Truth.

When Paul was at Athens, he, with all the majesty of an Apostle of Christ, bade the philosophers *repent*: when he stood before Felix, the Apostle *reasoned* with that Gentile ruler of *righteousness, temperance, and judgment to come*: when called upon to appear before King Agrippa, he declared that his mission was *to turn men from darkness to light*, from the power of Satan to God, that they might *receive forgiveness* of their sins, and an inheritance among them that are *sanctified by faith in Jesus Christ*.

The Apostle summoned men, as reasonable and responsible beings to the Bar of God; set before them the Law of Eternal Righteousness; bade Conscience do its office; called upon them to consider the certainty of Judgment to come; declared that God now commanded men every-where to repent; then preached to them the Gospel, that whosoever, seeing his sins, being weary of his sins, and longing for salvation, came to God, confessing and forsaking his evil ways, should find mercy; that whosoever, longing for rest from the bondage of sin, fled to Jesus for refuge and deliverance—whosoever believed in Jesus—should receive forgiveness of his sins.

The Apostle further declared that God would give to men so believing in Jesus, the Spirit of Adoption; that such should receive a new nature, and so be capacitated for Communion and Fellowship with Himself; so be enabled to serve Him with a Spiritual Service; that such should be to Him Kings and Priests through the Anointing of the Holy Ghost, and so,—being freed from the domination of sinful selfishness,—offer unto God the Spiritual Sacrifices of affectionate, loving, intelligent worship, and sober, righteous, and godly living.

The Lord Jesus proclaimed Salvation by Grace through Faith. On the great day of the feast, He cried to the people, saying, "If any man thirst, let him come to Me and drink." This spake He of the Spirit which *those who believed in Him* should receive. Philip, it is written, was sent by the Holy Ghost to teach the Ethiopian Officer of Queen Candace. Philip said to him, "If thou believest with all thine heart," thou mayest be baptized. The Eunuch replied, "I believe that Jesus Christ is the Son of God." Philip thereupon baptized him.

The Apostle, whom the Lord Jesus sent expressly to the Gentiles, declared that whosoever called upon the name of the Lord should be saved. As he, himself, was baptized "calling upon the name of the Lord," so he taught others that Faith must go before Baptism. Men cannot call upon Him of Whom they have not heard, and they cannot hear without a preacher: so then, the Apostle says, "Faith cometh by hearing, and hearing by the Word of God."

This explains the Apostle's words, "Christ sent me not to baptize but to preach the gospel." "Ye are all the Children of God by Faith in Christ Jesus." "As many of you as have been baptized into Christ, have put on Christ."

"By one Spirit we are all baptized into One Body." "And have all been made to drink into one Spirit." "Ye received the Spirit by the hearing of Faith."

The present Dean of Ripon, Dr. Goode, says, "In *all* cases recorded in the New Testament of the administration of Baptism, it was deemed *essential* that there should be some evidence of a *work of the Holy Spirit upon the heart*, making effectual the preached Word, and *producing Faith in Jesus Christ as our Saviour*. Baptism was administered, not because the Gift of the Holy Spirit was dependent upon man's ministry, *but because the Holy Spirit had been received*, and

therefore the recipient was made meet for admission into Christ's Church." He also says, "*To tie the highest and most precious gift of the Holy Spirit, in the regeneration of the soul, to man's ministry, so as to make it a necessary effect of his acts, is a doctrine utterly opposed to Holy Scripture, and the express testimony of the whole body of our early divines.*"

Now, however, one assuming to be a successor of the Apostles, a chief Minister in the Established Church of England, one holding the office of a Bishop, tells Candidates for Ordination,* that "*all infants are regenerated by the Act of God in Holy Baptism, even when that Sacrament is administered by unholy hands, and though no one save that UNGODLY MINISTER, and perhaps an equally ungodly witness be present;*" "*that the Sacraments possess the special honour to be the appointed and ordinarily indispensable channels, through which, when duly administered and rightly received, the Almighty binds Himself to convey the necessary Graces of Regeneration and Renewal.*"†

* Addresses to Candidates for Ordination, by the Bishop of Oxford, 1860.

† Thomas Becon, Chaplain to Archbishop Cranmer, and Prebendary of Canterbury, asks whether "God hath so bound and made Himself thrall, [enslaved Himself] to a Sacrament, that without it His Power is lame, and of no force to defend from damnation?" He says, "The Holy Scripture in every place attributeth our Salvation to the free grace of God, and not either to our own works, or to any Sign or Sacrament." "Baptism is only a seal of Righteousness, and a Sign and Token of God's favour toward us." "The outward Baptism doth neither give us the Spirit of God nor yet Grace."

John Hooper, Martyr, Bishop of Gloucester, says, "Although Baptism be a Sacrament to be received and honourably used of all men, yet it sanctifieth no man." "The Prophets * declared, that no Ceremonies are required of any man without the Knowledge and Confidence of the Promise confirmed by the Ceremony, or without True Repentance and Faith: for the Sacraments in the Church of Christ, neither make the love and reconciliation between God and man, nor retaineth it not, it must be received and kept by one means, that is to say, by lively faith."

Tyndale says, "Where the Sacraments are not rightly understood, there they be clean unprofitable." "Our Sacraments (if they be truly ministered) preach Christ unto us, and lead our Faith unto Christ: by which Faith our Sins are done away, and not by the Deed or Work of the Sacrament." "If they preach not," he says, "they profit not."

Prebendary Becon further says, *the doctrine that "The Sacraments are not only Signs and Tokens, Notes and Marks, Testimonies and Seals of God's Grace," but that "they also give Grace to such as receive them," is untrue, is "contrary to the Word of God," was "brought into the Church by the Papists," is "greatly injurious both to the Grace of God, and to the Blood of Christ, and also to the Dignity of Faith."*

"Without the inward Baptism of the Holy Ghost, the outward Baptism of the Water profiteth nothing." "Man Baptizeth with Water; but God Baptizeth with His Spirit and Grace." "To be Baptized with the Holy Ghost is to be regenerate, to be born anew."

From this it seems to follow that God Almighty, the Holy, the transcendently Holy God, who is of purer eyes than to behold iniquity; who is so jealous of His Holiness that He declared of old time, (Levit. xxii. 3,) that if any Priest, having any uncleanness upon him, touched the Holy things, that offending Priest should be cut off from His presence;—closing the declaration with the solemn words, **I AM THE LORD**: That this God not only allows, under the Gospel, an ungodly *Priest* to go in unto holy things, but empowers this profane person so to do, and **BINDS HIMSELF** to convey through Baptism, as *the appointed channel*, administered by this wicked Priest, the Holy Graces of Regeneration: that through this man,—who under the Law would have been cut off for even going in unto the Holy things,—the Holy Spirit, the Pure, the Blessed, the Emphatically Holy Spirit must pass in order to the regeneration of a child: that Almighty God has bound Himself to this.*

This is part of the Sacramental System,† this is the “begin-

* What other construction can be put upon the Bishop's words, that the *Sacraments* possess the *special honour of being the appointed and indispensable* (in all ordinary circumstances) *channels through which Almighty God binds himself to convey the necessary Graces of Regeneration and Renewal*, than that God has bound Himself to convey the Graces of Regeneration only through Baptism? that man cannot come to God, except through the medium and instrumentality of a Priest?

Does the Bishop know, it must be asked, *whereunto all this is tending*?

The arts of sophistical mystification may be made use of to puzzle, and confuse, and bewilder, but so long as language has any meaning left, so long must it be allowed that these words declare that God has *bound Himself over to the use of the Sacraments* as the appointed and indispensable channels, for the conveying of the Graces of Regeneration and Renewal. Consequently, that man cannot have any renewal of grace,—the fulfilment of the promise that strength shall be equal to the day,—except through the Sacraments administered by a Priest. Man therefore is made dependent upon the Priest for his Salvation. (See Note p. 89.) The Priest, under such circumstances, must necessarily be his master, and as there are “ungodly” Priests, (as the Bishop himself says,) it seems to be very needful for the people of England to take care how they lend their sanction to the teaching of the Doctrines the Bishop of Oxford lays down.

† In Sermons on Sin preached at St. Albans, Holborn, during Lent, 1867, the Rev. Orby Shipley (the Editor of the Church and the World) says, that “*the Sacramental means by which we are placed in possession of the Gift of Grace is Holy Baptism*, whereby we are incorporated into the Person of Christ, and made partakers of the Sinless Humanity of Jesus. Sanctity, or the Power of Pleasing God, and Grace, with the Power of Opposing Sin, is thus implanted in our Hearts.”

In his tract on “Regeneration,” the Rev. J. C. Ryle says, “I see the doctrine that all Baptized Persons are regenerate, producing in some minds a mere Sacramental Christianity,—a Christianity in which there is much said about Union with Christ, but it is a Union begun only by Baptism, and kept up only by the Lord's Supper,—a Christianity in which Christ has not His Rightful Office, and Faith has not its Rightful Place.”

Mr. Ryle says, “I see fresh reason continually for dreading the doctrine that all Baptized Persons are regenerate.” “I hear of Ministers, who once bade fair

ning of a course which," according to the Ritualistic Writer, but just now quoted, "is leading the children if not the parents," into what he calls "*the True Faith*," that is, of course, the Ritualistic Faith.

"Sacramental Doctrines involve Sacerdotal," hence,—when the same Bishop goes on to tell Candidates for Ordination, that "*when Priests use, as God directs, the Keys of His Kingdom, the currents of Grace are STAYED or POURED OUT upon the souls committed to them; that when they declare God's pardon to the penitent, the blessed sound of absolution steals through the listening ear into the waiting soul:*"—it is but in perfect consistency with his teaching about Sacramental Regeneration in Baptism.

The Bishop distinctly says "The powers of the Blessed Spirit *must accompany* the outward acts which Christ's Minister performs in the name of Christ.* Let the unbelieving world scoff as it may, it still remains true that these powers are in the Church of Christ." "When the Ministers of the Church administer the Sacraments or declare God's Absolution to the penitent, *God does it.*† The holiness or unholiness of the Minister affects not the validity of these acts."

In a Tract, called "The Commission of the Christian Priest," the people are exhorted to "remember that when the Clergyman comes to them, he does not come alone, the Lord Jesus comes with him." "*Remember,*" says the Author, "*that when you receive your Clergyman, you receive your Saviour*," and "*that whatever he does as your Minister—such as administering the Holy Sacraments, marrying, blessing, visiting, burying,—it is not he who does it, it is God Almighty.*† He therefore that despiseth, despiseth not man but God."

Is this Sacramentalism? Must the people of England submit to be rebranded with the badge of Roman slavery by Priests, who,

to be Pillars in the Church, stumbling at this stumbling stone, and marring all their usefulness. I see the doctrine leavening and spoiling the Religion of many private Christians, and insensibly paving the way for a long train of unscriptural notions."

* Does the Holy God confer, even upon "ungodly" men, (who, if they come to the Bishop, and declare that they are moved by the Holy Ghost, to take upon them the office of a Minister, while yet they are "ungodly,"—the Bishop's own term,—must lie to the Holy Ghost,) does God, knowing this, confer upon such men the Holy Ghost, and give them the Keys of Heaven and of Hell, empowering them to forgive and retain sin? Does He bind Himself to ratify their acts? Can it be thought strange there should be unbelievers? Superstition has ever been the mother of unbelief and is now.

† See note, p. 96.

Roman in doctrine, are Anglican by preferment and profession; must they submit to be re-fettered with the cast-off manacles of their martyred sires, who secured their Spiritual freedom at the cost of their natural life.

Is this the Sacerdotalism, about which the strife unto death is to be waged? Luscious though the words of this Prelate, as he speaks of "the blessed sounds of Absolution stealing through the listening ear into the waiting soul;" the time will come when "Men will be surfeited with the honeyed" words of Samuel of Oxford, when "they will loathe the taste of sweetness, whereof a little more than a little is by much too much." The time will come when they will ask whether "*he knows whereunto all this is tending,*" and, if so, bid him take his side in the conflict. A man in his position, cannot always "hold with the hare and run with the hounds."

Dr. Pusey has this year, 1867, expressed his strong conviction "that the issue of the battle in the English Church, *will depend very mainly on the issue of that which is now waged against what is called SACERDOTALISM.*" *The rejection of Sacerdotalism "involves,"* he says, "primarily, *the rejection of Sacraments, and, therein, of ANY ABSOLVING POWER COMMITTED TO THE PRIESTHOOD.*" A belief in the Absolving Power of the Priesthood necessarily involves the duty of Confession, as the Priest's Absolving Power cannot be exercised unless Confession be humbly made to him as he sits in the tribunal of Penance.*

It is extremely desirable that the nature of the conflict, which it is said must have a decisive issue, should be clearly understood.

"*Sacramental Doctrines,*" the Author of "Our Principles and Position" says, "*involve Sacerdotal.*" "*The Priesthood and its claims are the same, in all parts of the Church, and in all ages.*"

With this agrees the Bishop of Salisbury. In his, now, well-known letter† to S. G. O., the Bishop first reminded him of the solemn words of the Ordination Service, "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God and of His

* Confession is a full, sincere, and humble declaration of our sins to a Priest, to obtain Absolution.—*R. C. Catechism.*

† Guardian. November, 7, 1866.

Holy Sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Bishop went on to say that "as the Church of England requires her Bishops, when they admit deacons to the order of the Priesthood, to use the momentous words," just quoted, "*she justifies those who have been ordained, in believing that they have had committed to them, THE SAME POWERS which the PRIESTS OF THE REST OF the Catholic Church, both in the East and West, HAVE EVER CLAIMED AS THEIR INHERITANCE, and to which the literal and plain meaning of the words points.*"

As a Bishop's words are not to be lightly taken, and as he refers to the teaching of the "Western Church" about the power of the Priesthood, it will, of course, be safe to turn to it for information upon the subject.

According to the Catechism of the Council of Trent,—

A Sacrament is a sign of a sacred thing, and the external forms used in the consecration of a Priest, are sensible signs of the Grace and Power conferred on him who is consecrated. The Sacrament of Order imparts to him who receives it Sanctifying Grace, which qualifies and enables him to discharge with fidelity the duties of his office, and to administer the Sacraments. It confers a Spiritual power in reference to the most Holy Eucharist, a power full and perfect in the Priest, who alone can consecrate the Body and Blood of our Lord.

Priests and Bishops are the representatives on earth of God Himself. They are called not only Angels but also Gods, holding, as they do amongst us, the Power and Majesty of the Immortal God.*

* Is there any essential difference between this doctrine and that of the Bishop of Oxford, (p. 94,) that *when the Priests of the Church of England minister the Sacraments, or declare absolution, God does it?*

The following extracts from an "Authorized Translation" of a French Work, just published in London; will shew to what such teaching leads. The Author, (a French Priest, lately deceased,) is likely to be shortly beatified by the Pope. "What is a Priest?" he asks, "a man who holds the place of God, a man who is invested with all the powers of God." "When the Priest remits sins, he does not say God pardon you, he says, I absolve you. The Priest has the key of the heavenly treasures; it is he who opens the door, he is the steward of the Good God, the distributor of His wealth. Without the Priest, the Death and Passion of our Lord would be of no avail." "See the power of a Priest; out of a piece of bread, the word of a Priest makes God." Some of the things said are too awful to quote.

It is said in the Epistle to the Thessalonians, that *the man of sin, the son of perdition should sit as God in the temple of God, shewing himself that he is God.*

Although, at all times, Priests possessed a most exalted dignity ; yet those of the New Testament far exceed all the others in honour, for *the power of consecrating and offering the Body and Blood of our Lord and of remitting sins*, with which the Priesthood of the New Law is invested, transcends human reason and intelligence.

The Power of Order includes not only that of consecrating the Eucharist, but also of preparing the soul for its reception,* and whatever else has reference in any way to the Eucharist.

The office of the Priest is to offer Sacrifice to God, and to administer the Sacraments of the Church.

The Bishop when he consecrates a Priest, after having conferred upon him the power of offering Sacrifice to God, and celebrating Masses as well for the living as for the dead, finally places hands on the head of the person being ordained, and says "RECEIVE THOU THE HOLY GHOST. WHOSE SINS THOU SHALT FORGIVE, THEY ARE FORGIVEN THEM; AND WHOSE SINS THOU SHALT RETAIN, THEY ARE RETAINED;" "*thus investing him with that celestial power of forgiving and retaining sins, which was conferred by our Lord on His disciples.*"

It may, perhaps, be asked, after the description of *the powers claimed for the "Priests" of the Church of Rome* just given has been read, if it is to be understood that the Bishop of Salisbury, in his Letter to S. G. O., really meant that every "Priest" of the Church Established by Law in this country, "is justified in believing he has had committed to him *the same powers* which the Priests of the rest of the Catholic Church, (that is, in the West, the Church of Rome,) have ever claimed for their inheritance?" What he meant, he himself knows: what he said is clear. If he did not know what powers the Church of Rome claims for her Priests, he ought not to have said what he did; if he did know what she claims, then, of course, he meant what he said.

In such case it is a serious matter, for in his recent Charge, delivered in May of the present year, 1867, the Bishop of Salisbury enters at great length into the question of the Priesthood and its Powers, and also into that of the Sacrament of the Lord's Supper.

* The faithful are qualified and prepared by the Sacrament of Penance,—by the Absolution of the Priest after Confession has been made,—to receive the Holy Eucharist.

It must, once for all, be observed, that although the Bishop does speak at great length about the Priesthood, Sacrifice, &c. there is a considerable haziness of expression in some places. It is a singular characteristic of the School to which Dr. Hamilton belongs, that upon certain important points, they envelope their doctrine in such a cloud of words that it is extremely difficult to attach any definite and *indisputable* meaning to their language. In the present case, this Charge is so worded, that if the Bishop be accused of assuming for the Priesthood certain powers inconsistent with the Doctrine of the Anglican Church, an appeal can at once be made to its language, which is so artistically framed as to be contracted, if need be, in its meaning; while, on the other hand, *those*, anxious to do so, by using the *Letter to S. G. O. as the key, may avail themselves of its elasticity to stretch its meaning so as to warrant them in holding and teaching about the powers of the Priesthood, in entire accordance with the Doctrine of Rome, or, to use the Bishop's euphuism, the other part of the "Catholic Church in the West."*

But however ambiguously the doctrine may be stated, to meet the "necessities of the position," as Dr. Newman said, (p. 22, n. †,) this one thing is clear; if the "Priests" of the Church, Established by Law in this Land, have the same powers as the Priests of the Church of Rome, they must of necessity have the same Sacrifice to offer. For, as has been shewn, the Roman Doctrine is, that Roman Catholic Priests have the power of consecrating and offering the Body and Blood of our Lord—of offering Sacrifice to God, and of remitting sins.

If the Bishop of Salisbury does really mean that "the Priests of the Church of England," have the same power as the Priests of the Church of Rome, his teaching is directly contrary to that of Archbishop Cranmer, who must have known the doctrine of the Reformed Church upon this point.

Archbishop Cranmer says, "*All such Priests as pretend to be Christ's successors in making a Sacrifice of Him, they be His most heinous and horrible adversaries. For never no person made a Sacrifice of Christ but He Himself only.*" "All Popish Priests that presume to make every day a Sacrifice of Christ, either must they needs make Christ's Sacrifice vain, imperfect, and insufficient, or else is their Sacrifice in vain, which is added to the Sacrifice which is already of itself sufficient and perfect."

Archbishop Cranmer then prays; "Almighty God, the Father of Light and Truth, *banish all such darkness and error out of His Church, with the authors and teachers thereof, or else convert their hearts unto Him*, and give this light of faith to every man, that he may trust to have remission of his sins, and be delivered from eternal death and hell, by the merit only of the death and blood of Christ; and that by his own faith every man may apply the same unto himself, and not take it at the appointment of Popish Priests, by the merit of Sacrifices and Oblations."

To this prayer, whosoever will, can say Amen.

Either the Church of the Reformation has altered her doctrine, or the Bishop of Salisbury has no right to be where he is, if he mean what he said in his Letter to S. G. O.

Ridley, Bishop of London, and Martyr, said in his day, "That there were some Romanists who walked so wilily and warily between two opinions, allowing them both, and holding plainly neither of them both, that he thought they might be called neutrals, ambidexters, or rather such as can shift on both sides. They play on both parts." "A marvellous thing," he says, "how any man can agree with both those two, they being so contrary the one to the other."

"A marvellous thing," it may be said now, that the Bishop of Salisbury can hold that Priests have the power of consecrating and offering the Body and Blood of our Lord—of offering Sacrifice to God, and continue to hold office in a Reformed Church, whose first Archbishop declared that "*such Priests are the most heinous and horrible adversaries of Christ.*"

It is not, however, strange, for Bradford said, a little while before his Martyrdom, "There be Mass-gospellers and Popish-protestants, which can 'serve both God and Mammon,' take Elijah's part and Baal-priest's part, carry water in the one hand and fire in the other." "If they do it," are his warning words, "to get any worldly estimation or promotion thereby, or to keep still that which they have gotten, (as I fear me many do,) let them dread that they doing as Judas did, drink not with him at length." "If they do it for company's sake or neighbourhood," let them "set before them the example of Jehoshaphat companying with Ahab to his great peril." (1 Kings xxii.) "If they do it for fear of the loss of goods, name, friends, &c., let them consider that Jesus Christ affirmeth such as be not ready so to do, in no point to be worthy of Him." (Matthew x. xvi., Luke ix. xiv and xvii.)

In the Charge, just referred to, the Bishop asserts that the Apostles were invested with *royal and sacerdotal dignity and honour*; that the Powers committed to the Apostles, were transmitted by the Apostles to other men by the laying on of hands, and that *these Powers have been transmitted by succession to the present Clergy.*

This is exactly the Tractarian Doctrine.*

* "The Apostles and their successors, (the Bishops,) have in every age committed portions of their power and authority to others, who thus become their delegates." "*Every link in the chain (of Apostolical Succession) is known, from St. Peter to our present Metropolitan.*"—*Tract vii. p. 1, 2.*

"Unless we admit the reality of such transmission" of Apostolic powers, "we must admit that the Church which Christ founded is no longer to be found upon the earth."—*Tract v. p. 11.*

"It is only" the Apostolic Commission "*that can give any security that the Ministration of the Word and Sacraments shall be effectual to the saving of souls.*"—*Tract xxxv. p. 4.*

"Unless the Apostolic Succession be preserved, there is no Priest, no Sacrifice, no Sacrament, indeed no Church."—*Tracts on Doctrine, &c., of Church.*

According to this doctrine, Salvation depends upon the reception of the Sacraments administered by a Priest, who has received the Holy Ghost from a Bishop, who received the same Holy Spirit in direct succession from the Apostles.

What has been the result of such teaching? The perversion of Newman, and Faber, and Manning, and hundreds besides will tell.

When Mr. Henry W. Wilberforce, (brother of the Bishop of Oxford,) resigned the living of East Farleigh, Kent, on the occasion of his secession to Rome, he assigned, among other "reasons for submitting," to what he called "the Catholic Church," that "St. Peter was the first of the Bishops of Rome, whom we call Popes. THE CATHOLIC CHURCH IS RULED BY THE SUCCESSORS OF ST. PETER. No other sect or Church has any thing to do with St. Peter."

He said, in his farewell letter, he still held the doctrines [those of the Sacramental and Sacerdotal System] which he had always taught his parishioners. That he was sure that "in the True Church God dwells by the Holy Ghost, that out of the True Church He was not." That "he could receive holiness only by the gift of God," and that "*he could seek Him only through THE SACRAMENTS OF THE TRUE CHURCH.*" therefore "he left the Church of England and took refuge in the Church of Rome."

Mr. Wilberforce followed the Sacramental Doctrines to their natural termination.

The opinion of Dr. Whately, the late Archbishop of Dublin, upon this matter may be interesting to some, it is therefore subjoined.

In "Cautions for the Times," he says, "There is not a Minister in all Christendom who is able to trace up with any approach to certainty his own spiritual pedigree. The Sacramental virtue (for such it is that is implied—whether the term be used or not—in the principle we have been speaking of) dependent on the imposition of hands, with a due observance of Apostolical usages, by a Bishop, himself duly consecrated, after having been in like manner baptized into the Church, and ordained Deacon or Priest,—this Sacramental virtue, if a single link of the chain be faulty, must, on the above principles, be utterly nullified ever after, in respect of all the links that hang on that one. For if a Bishop has not been duly consecrated, or had not been, previously, rightly ordained, his ordinations are null; and so are the ministrations of those ordained by him; and *their* ordination of others; (supposing any of the persons ordained by him to attain to

Very different is the language of the Reformers and Martyrs from that of the Bishop of Salisbury and the Tractarians.

John Bradford, Martyr, says, "You shall not find in all Scripture this your essential point of succession of Bishops."

Bishop Hooper says, "Such as teach people to know the Church by these signs—namely, the traditions of men, and *succession of Bishops, teach wrong.*" "*The Church is bound unto no title or name of men, nor unto any ordinary succession of Bishops or Priests: no man should give hearing unto them any longer than they teach the doctrine contained in the Scripture.*"

Dr. Willett, Prebendary of Ely, A.D. 1595, says, "It is a great untruth that the Holy Ghost is straightway given to all those upon whomsoever hands are laid, and they admitted to Orders."

"Outward succession is not necessary, neither so much to be stood upon." "In the corrupt times of the Gospel, the Lord hath raised up faithful Ministers to His Church, that could shew no succession from the degenerated Clergy." "Succession of persons without succession of doctrines is nothing worth."

Dr. Fulke, Master of Pembroke Hall, Cambridge, A.D. 1578, says, "The Scripture requireth no succession of names, persons, or places, but of faith and doctrine."

Bishop Jewel says, "Of succession St. Paul saith to the faithful at Ephesus, *'I know that after my departure hence, ravening wolves shall the Episcopal Office;)* and so on without end. The poisonous taint of informality, if it once creep in undetected, will spread the infection of nullity to an indefinite and irremediable extent."

"And who can undertake to pronounce that during that long period usually designated as the dark ages, no such taint ever was introduced? Irregularities could not have been wholly excluded without a perpetual miracle; and that no such miraculous interference existed, we have even historical proof. Amidst the numerous corruptions of doctrines and of practice, and gross superstitions, that crept in, during those ages, we find recorded descriptions not only of the profound ignorance, and profligacy of life, of many of the Clergy, but also of the grossest irregularities in respect to discipline and form. We read of Bishops consecrated when mere children;—of men officiating who barely knew their letters;—of Prelates expelled, and others put into their places, by violence;—of illiterate and profligate laymen, and habitual drunkards, admitted to Holy Orders; and in short, of the prevalence of every kind of disorder, and reckless disregard of the decency which the Apostle enjoins. It is inconceivable that any one even moderately acquainted with history, can feel a certainty, or any approach to certainty, that, amidst all this confusion and corruption, every requisite form was, in every instance, strictly adhered to, by men, many of them openly profane and secular, and unrestrained by public opinion, through the gross ignorance of the population among which they lived; and that no one not duly consecrated or ordained was admitted to sacred offices."

The doctrine of Apostolical Succession does not appear to form a very solid foundation on which to build.—*Matt. vii.* 26, 27.

enter, and succeed me. And out of yourselves there shall (by succession) spring up men speaking perversely.'"—Acts. xx. 30.

The Lord Jesus commended the Church of Ephesus *because she "could not bear them which were evil, and had tried those who said they were Apostles, and were not, and had found them liars."*—Rev. ii. 2.

Dr. Whitaker, Regius Professor of Divinity, at Cambridge, A.D. 1579, says, "We regard not the external succession of places or persons, but the internal one of faith and doctrine."

Pilkington, Bishop of Durham, A.D. 1565, says, "Succession in doctrine makes [Ministers] the sons of the Prophets and Apostles, and not sitting in the same seat, nor being Bishop of the same place."

In another part of his Charge, the Bishop states this Sacramental and Sacerdotal Doctrine more fully, in the following words:—

(1) That *certain men have had intrusted to them by God "as fellow-workers with Him," some Supernatural Powers and Prerogatives.**

(2) That, for example, *God has been pleased to give to them, as His Ministers, the power of so blessing oblations of bread and wine, as to make them the channels of conveying to the soul, for its strengthening and refreshing, the Body and Blood of Christ.*

(3) That as Christ, our ascended Lord, is now ever pleading His one sacrifice, so these Ministers of Christ, as His representatives, plead on earth *that* which He pleads in heaven.

(4) That God, who alone can forgive sins, has *delegated* to these same His Ministers the *power and authority of ministering* to those fitted to receive it, *the pardon of their sins.*

The functions of the Clergy, he says, relate to the ministration of the Word and *Sacraments*, and are the functions of the *representatives* of the one Prophet, the one Priest, the one King.

When the Clergy, in the celebration of the "TREMENDOUS MYSTERY," †

* Compare these points with those put forward by the Tractarian party, as given pages 16-17, and see, also, for the consequences of such teaching, the notes on pages 45 and 96.

† The Council of Trent, calls the Sacrifice of the Mass, "this tremendous mystery." If the Bishop of Salisbury consider the Church of England has the same

(as the Bishop pleases to call the simple rite of breaking of bread in order to shew forth the Lord's death until He come again,) consecrate the oblation of bread and wine, *they, as the representatives of the Lord, and so in His person, put forth some of His delegated Powers, and by His Own Words bless the elements.**

Through such blessing, the oblation becomes a Sacrament, and as such, has not only an outward, but an inward part. The outward part remains what it was before the act of consecration, but by consecration it is made the veil and channel of an ineffable mystery.

"THE INWARD PART IS THAT WHICH OUR BLESSED LORD TOOK FROM THE BLESSED VIRGIN—WHICH HE OFFERED TO GOD AS AN ATONING SACRIFICE ON THE CROSS," * * * "and out of which wells forth every blessing of the New Covenant."

"The INWARD PART of the Sacrament of the Lord's Supper is CHRIST'S PRECIOUS BODY AND BLOOD, and so, by virtue of the Hypostatic Union, CHRIST HIMSELF."†

True it is the Bishop of Salisbury goes on to say, "That the Presence of the Body and Blood of Christ, and of Christ Himself, is not after the manner or laws of a body, according to which ordinary laws, our Lord's Body is in Heaven only; but is a *supernatural, heavenly, invisible, incomprehensible, and spiritual* presence." But, Gardiner, the Bishop of Winchester, and Persecutor, also said, in his book on the Sacrament of the Altar, A.D. 1551, "The Catholic teaching is that the manner of Christ's presence in the

Sacrifice as that of Rome, it is not to be wondered at that he calls it by the same name.

Bishop Latimer says, "Paul wrote two Epistles to Timothy, and one to Titus, two Clergymen," "but not one word of this Mass Sacrifice; which could not have been, if there had been such a one, and so highly esteemed."

Bishop Hooper says, "This Mass is a Sacrifice of Anti-Christ."

* See note * page 102.

† The Popish Doctrine, as stated in the *Catechism of the Council of Trent*, is that the Catholic Faith unhesitatingly believes and confesses that by the Words of Consecration, the real body of Christ, the same that was born of the Virgin, and sits at the right hand of the Father in Heaven, is contained in this Sacrament.

The Eucharist is the fountain of all graces.

As in Heaven the whole Humanity is united to the Divinity in one Person and Hypostasis, it would be impious to suppose that the body was separated from the Divinity in the Sacrament.

In the Sacrament is contained *Christ whole and entire: i.e. Christ Himself.*

What real distinction can be made between the Anglican and the Roman Doctrines?

Sacrament, is *spiritual* and *supernatural*, not corporal, not carnal, not natural, not sensible, not perceptible, but only spiritual, the 'how' and manner whereof, God knoweth."

If a Romanist could thus speak, no cunning jugglery of words will ever persuade honest Englishmen there is any real difference between the Romanist and the Anglican Bishop. They are, it is clear, in substantial agreement. *If they both believe that the Body which Christ took of the Virgin, is contained in the Sacrament, it is idle to quibble about the "how and the manner" of the Presence.*

Rome teaches that "By the Consecration, the bread and wine are changed into the Body and Blood of our Lord."—*Bossuet, Exposition of the Catholic Faith.*

Salisbury teaches that "By Consecration, the bread and wine become at Holy Communion, the Body and Blood of Christ."

Rome teaches that the same Body that was born of the Virgin is contained in the Sacrament.—*Catechism : Council of Trent.*

Salisbury teaches that "The inward part" of the Sacrament, (the outward part remaining what it was before,) is the Body which "our Lord took from the Blessed Virgin."*

*If it were wished to extirpate utterly every vestige of faith from the heart of man, what more effectual method could be adopted, than for the Bishop to teach that the *very body* which Christ offered to God as an Atoning Sacrifice on the Cross is in the Sacrament, and yet that the *Body of Christ is in Heaven* only? *If Christ came in the flesh, if He had a true body, then it is impossible for this body to be in two places at once. A warning is left that Anti-Christ should come, and should deny that Christ is come in the flesh, 1 John, iv, 3. The doctrine taught by Salisbury and Rome emanates from the spirit of Anti-Christ. It practically denies the truth of the Incarnation, and by cunning jugglery and crafty mystification substitutes a false Christ for the true Christ, who is "perfect God, and perfect man: of a reasonable soul and flesh subsisting."*

Christ could not be perfect man if His flesh were not like that of all mankind, sin only excepted. To teach that His Holy Body can be in two places at once, is to deny that His flesh is like the flesh of man.

To deny that His flesh is like the flesh of man, is to deny that the Son of God for us men, and for our Salvation, came down from Heaven, and was Incarnate by the Holy Ghost of the Virgin Mary;—that He, by the operation of the Holy Ghost, was made very man, of the Substance of the Virgin Mary, His Mother.

Prebendary Becon, A.D. 1560, says, "*The Papists deny not, that the natural body of Christ is in heaven, but they say moreover, that as He is in heaven, so likewise He is on earth in the Sacrament, although invisibly, inasmuch that, whensoever the bread and wine be once consecrated, there straightway under the accidents of bread and wine, the real, corporal, natural, and substantial body of Christ is contained, even the very self-same body that was born of Mary the Virgin, and died on the Cross.*" He calls it "*a monstrous doctrine.*" "What any other is it thus to teach," he asks, "than to affirm with the old heretics, that Christ had no true, but a fantastical body? Is this," he says, "any other thing than to destroy, and utterly to make nothing the Humanity of Christ?"

That the question of the Real Presence is most important, is evident, for Dr. Pusey, in the Eirenicon, says, "*The Doctrine of the Eucharistic Sacrifice DEPENDS upon the Doctrine of the Real Objective Presence.*" The late Mr. Keble taught this doctrine of the "Real Objective Presence." He calls it "that great, and comfortable, and necessary truth." He says, "*Christ's Person is in the Holy Eucharist, by the Presence of His Body and Blood therein:*" and "as '*God and Man is one Christ,*' so *the Consecrated Bread and Wine, and the Body and Blood of our Lord Jesus Christ, are one Sacrament.*"*

Mr. Keble held that in the "Holy Communion," "The Word made Flesh is *personally present* and revealed in the truth of His Human Nature:" that "there is only one True Body of the Lord Jesus, in the sense in which any man's natural body is called his own:" and that "this Body is that which He took of the Virgin Mary when He came into the world."†

* Bishop Hooper says, "I believe the Supper of the Lord is a remembrance of Christ's death, a seal and confirmation of His precious Body given unto death, wherewith we are redeemed."

"It is a *visible word*, that preacheth peace between God and Man."

"I do not believe that *the Body of Christ can be contained, hid, or inclosed in the bread, under the bread, or with the bread; neither the Blood in the wine, under the wine, or with the wine.* But I believe and confess the very Body of Christ to be in heaven on the right hand of the Father."

"If a man should then ask: What faith and opinion should the Christian have concerning the presence or absence of Christ's Body in the Sacrament?"

Answer.—"The Body of Christ should be considered two manner of ways: first, as it was born of the Blessed Virgin, being indeed our very natural brother; then, as it was offered upon the Cross for the redemption of the world. And thus offered and put to His Passion on the Cross, we consider Him in the Sacrament; for the bread there used is called the Body of Christ broken, and the wine the blood-shedding. But the *presence of Christ's natural Body, or the opinion of His presence so little profit, that in very deed it doth rather hurt and harm*, as Christ said, '*The flesh profiteth nothing,*' John vi.; and again, '*It is expedient that I go away.*'"

"*We must therefore lift up our minds into heaven, when we feel ourselves oppressed with the burden of sin, and there by faith apprehend and receive the Body of Christ slain and killed, and His precious Blood shed, for our offences: and so by faith apply the virtue, efficacy, and strength of the merits of Christ to our souls, and by that means quit ourselves from the danger, damnation, and curse of God.* And thus to be partaker of the worthiness and deservings of Christ's Passion, is to *eat the Body and drink the Blood:* therefore doth Christ in the vi. of John take '*eat*' for '*believe*,' and '*believe*' for '*eat*,' so many times. And Augustine saith, '*Believe and thou hast eaten.*' And whosoever eateth after this sort the Body of Christ, and drink His Blood, hath everlasting life."

† "The transelementation and alteration of the bread, no place of the Scripture commandeth us to believe, but many places forbid we should believe it."

"It is a folly to object the omnipotency of God, without God's word: God nor doeth, nor cannot do, more than He will do. And as foolishly do they, who make mention of a miraculous presence of Christ's body, and declare themselves to

He says, "I understand the words '*This is My Body*' which is given for you," literally taken, to affirm that *what He gives us in the Sacrament, is the same Body which was Sacrificed on the Cross.*"

"I believe that *those words* ought to be literally taken. Therefore,

I believe that *what He gives us in the Sacrament, under the name of His Body, is adorable.*"*

Mr. Keble adds, "If '*This is My Body*' means anything short of the Real Presence of His Body, it is a figurative saying; there is no Real Presence to be acknowledged by the heart's adoration. But if it means that Body which was conceived of the Holy Ghost, I do not see how a thoughtful believer can help worshipping."†

be of Anti-Christ by the same means." "The miracle of Christ's visible ascension, and other expressed in the scriptures of God, are sufficient for the Catholic Church. And the miracle of the invisible and miraculous presence, we leave to them that be deceived with the spirit of error."

"The malice of the devil was always great against our Saviour. Before He came into the flesh, he made many believe He was come, before the time appointed by the prophets was expired. When He was come in deed, then went he about to persuade He was not come, nor was not the Saviour of the world, and never left till he had killed Him; because he would not deny but that the very true Saviour of the world was come. And now that in deed He is ascended and departed from us according to the scriptures, he goeth about all he can to prove Him now to be here. So that neither before His coming into the world, nor at His being corporeally in the world, nor yet being out of the world, He cannot be in peace, sure and safe from the assaults and temptations of His and our mortal enemy, Satan."

"But I know how the adversaries of the truth persuade the people maliciously to give no credit to such as preach and teach the truth. They say, we condemn the holy sacrament, and make it of no estimation. But believe not their slanders and lies; but hear or read our opinion, knowledge, and godly estimation we have of the Sacrament, and then judge and give sentence afterward."—*Bishop Hooper.*

* The Bishop of Salisbury also says, Adoration is not due to the consecrated Bread and Wine, although "*Christ our Lord in or without the Sacrament is to be adored.*"

† "The Holy Supper of the Lord is not a Sacrifice, but only a remembrance and commemoration of this Holy Sacrifice of Jesus Christ. THEREFORE IT OUGHT NOT TO BE WORSHIPPED as God, neither as Christ therein contained; Who must be worshipped in faith only, without all corruptible elements."—*Bishop Hooper.*

"Christ, that best knew what ought to be done in the matter of adoration, when He ordained and delivered the Sacrament of His Body and Blood, gave no commandment that any man should fall down to it or worship it. The Apostle Paul, that took the Sacrament at Christ's hand, and, as he had taken it, delivered it to the Corinthians, never willed Adoration, or godly honour to be given to it."—*Bishop Jewel.*

Bishop Beveridge, A.D. 1708, says, "If the Primitive Church was against the reservation, surely it was much more against the adoration of the Sacrament, holding that no person or thing, under any pretence whatsoever, ought to be worshipped besides God. I know it is not bare bread our adversaries say they worship, but Christ in the bread, or the bread in the name of Christ. But I wish them to consider what Gregory Nyssen long ago said, '*He that worshippeth a creature, though he do it in the name of Christ, is an idolater, giving the name of Christ to an idol.*'"

These statements are very grave, for if Christ be *really present*, i.e. if there be a Real Objective Presence of His Body and Blood in the "Holy Eucharist," then, as where He is as man He cannot but be also as God, surely those who do not worship Him, under the form of bread and wine, are guilty of the awful sin of despising and rejecting God; and, on the other hand, those who do worship, are guilty of idolatry if Christ's Person be not there present by the *Real Presence* of His Flesh, and Blood, and Divinity.

It is difficult to see how any other conclusion can be come to.*

If that which Christ "gives in the Sacrament be *that body* which was Sacrificed on the Cross," then, as "there is *but one true body* of the Lord Jesus," He Himself must be here on earth:—But THE SCRIPTURE declareth "the *Heavens* must receive Him until the restitution of all things:" that "*the same Jesus* who was taken up into Heaven shall come again in like manner," that the Church is waiting, anxiously "*looking* for that blessed hope, and the *glorious appearing* of our Lord Jesus:" "Who shall unto them that look for Him, appear the second time without sin unto Salvation."

The Lord Jesus Himself said to His Disciples, "I go to prepare a place for you, and if I go to prepare a place for you, I WILL COME AGAIN, and receive you unto Myself, that *where I am*, there ye may be also."

The very last words recorded of the Lord Jesus are, "SURELY, I COME QUICKLY;" His Church therefore continually prays "EVEN so, COME, LORD JESUS."

And therefore, let them not be angry at us for concluding them to be idolaters, whilst they eat one piece of the bread, and worship the other."

As Mr. Keble distinctly says, "there is a *Real objective Presence* of the Body and Blood of Christ in Holy Communion, and that to be BOTH EATEN and WORSHIPPED," he falls under the condemnation of Bishop Beveridge.

Bishop Beveridge concludes that persons, who eat one part of the bread and worship the other, although under the pretence that it is Christ in the bread they worship, are idolaters. Doubtless his conclusion is just, awful though it be.

The weighty words of the Homilies, (quoted page 2,) deserve the most attentive consideration of the reader. "The Holy Ghost is the Schoolmaster of truth, which leadeth His scholars, as our Saviour Christ saith of Him, into all truth. And whoso is not led and taught by this Schoolmaster, cannot but fall into deep error, how godly soever his pretence is, what knowledge and learning soever he hath of all other works and writings, or how fair soever a show or face of truth he hath in the estimation and judgment of the world."—*Homilies appointed to be read in Churches in the time of Queen Elizabeth.*

* Mr. Keble admitted that it was easy to say, 'your doctrine of the Real Presence is the same with the doctrine of the Church of Rome, and of the Churches of the East also,' but to him, that was rather a recommendation than the reverse.

Those, who contend that *Christ's Person is in the Sacrament*, by the Presence of His Body and Blood therein, make this Prayer of the Church "a senseless unreality," and the Promise, upon which it is founded, unmeaning and vain.

The Good Shepherd warned His Sheep against the teaching of such doctrines as this of His pretended presence. "Take heed," He said, "that no man deceive you, for many shall come in My name saying, I am Christ, and shall deceive many." "If any man shall say unto you, lo here is Christ, [personally present in the Sacrament,] or there, believe it not." "For as the lightning cometh out of the East and shineth even unto the West; so shall also the Coming of the Son of man be." "Take heed;" "for there shall arise false Christs and false Prophets, and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect."

That there are two contending systems—the Protestant and the Priestly—in the Church Established by Law is clear.

The Doctrine of Ritualism (see p. 3,) is that Christ is still present in His Church, verily and indeed in the Sacrament of the Altar, Very God and Very Man: that as His Godhead must be wherever His body is, He is to be worshipped in the Sacrament.

The Bishop of Salisbury teaches that the inward part of the Sacrament is Christ's precious Body and Blood,—*that Body which He took of the Virgin*—and,—by virtue of the Hypostatic Union,—*Christ Himself*:—God and Man—one Christ:—and that "*Christ our Lord in or without the Sacrament is to be adored.*"

What is the difference between the avowed doctrine of the Ritualistic party and the doctrine of the Bishop of Salisbury? *If the doctrine of the Ritualists* be in accordance with the Formularies of the Church Established by Law, why should they *be condemned for carrying it out*? If it be not *why should the Bishop of Salisbury* be allowed to take advantage of his position to teach it to the Clergy and people of his diocese?

Is Truth of less consequence than Trappings? Verity than Vesture?

Can those Bishops be Real Friends of the Reformed Protestant Church who, while objecting to Vestments, which are only *symbolical of Doctrine*, quietly acquiesce in the teaching, or even them-

selves teach, *the very Doctrines* of which Albs and Chasubles are but the outward signs?

Three hundred years ago, when Gardiner was in power, and actively persecuting, men and women in this very England were burned for refusing to believe the doctrine the Bishop of Salisbury, Dr. Pusey, and others, are now teaching.

The Bishop now teaches that the inward part of the Sacrament is *that body which our Lord took from the Virgin Mary*. Then,—

A.D. 1555, Thomas Tomkins was burned because he held “that the body of our Saviour Jesus Christ is not truly and in very deed in the Sacrament of the Altar, but only in heaven.”

John Denley was burned for maintaining that “Christ’s Body that was born of the Virgin, is in heaven, and not in the Sacramental bread and wine.”

A.D. 1557. John Noyes was burned because “he could not believe that in the Sacrament of the Altar there is the natural body of Christ, the same body that was born of the Virgin.” *He*, in vain, *avowed his belief* “that the Sacrament of the Body and Blood of Christ is received of Christian people *in remembrance of Christ’s death*, as a Spiritual food, if it be ministered according to Christ’s institution.” He died “professing that he believed to be saved by the merits and passion of Jesus Christ, and not by his own deeds.”

A.D. 1558. Mrs. Prest was examined by the Bishop of Exeter touching her faith. She maintained that “Christ doth perpetually sit at the right hand of His Father, both body and soul, until He come again.” “If it be so,” she said, “He is not here on earth in a piece of bread. If He be not here, and if He do not dwell in temples made with hands, but in heaven, shall we seek Him here? If He did offer His Body once for all, why,” she asks, “make you a new offering? If with one offering He made all perfect, why do you, with a false offering, make all imperfect? If He be to be worshipped in spirit and in truth, why do you worship a piece of bread? If He be eaten and drunken in faith and truth, if His flesh be not profitable to be among us, why do you say, you make His body and flesh, and say it is profitable for body and soul? Alas, I am a poor woman,” she exclaimed, “but rather than I would do as you [the Bishop] do, I would live no longer.”

Divers Priests said to her, “Truly the devil hath deceived thee.” “No,” said she, “I trust the living God hath opened mine eyes, and

caused me to understand the right use of the blessed Sacrament, which the true Church doth use, but the false Church doth abuse."

When the poor woman was brought to the stake, her persecutors offered her her life, if she would recant. "Nay, that I will not," she said, "God forbid that I should lose the Life Eternal, for this carnal and short life." "God is my Father; God is my Mother; God is my Sister, my Brother, my Kinsman; God is my Friend most Faithful." Thus witnessing a good confession, she, too, died: another witness to England that Christ's Gospel is True.

If Gardiner's exposition of the *manner* of Christ's Presence in the Sacrament had been any thing better than "cunning craftiness," these poor English people would not have been burned. The subtle distinction of the Bishop of Salisbury is of no more value than the illusive explanation of Gardiner, for if these noble confessors of the doctrine of Christ could have believed, with the Bishop of Salisbury, that the inward part of the Sacrament was that Body which Christ took of the Virgin, they need not have suffered at the stake.

The Bishop declares that unless the consecration prayer be allowed to have this effect: that by it the Bread and Wine become the Body and Blood of Christ—"that which our Blessed Lord took of the Blessed Virgin"—it must be pronounced a "senseless unreality."

This is a serious statement, for it follows, *if the Bishop of Salisbury be correct*, that if a Clergyman do not believe that "the bread and wine become at Holy Communion" the very body "which Christ took of the Virgin, and which He offered to God as an atoning Sacrifice on the Cross," such Clergyman is *guilty of mocking God with "a senseless unreality"* every time he uses the Consecration Prayer in the administration of the Lord's Supper.

Dr. Pusey's statement that the Doctrine of the Eucharistic Sacrifice depends upon the Doctrine of the Real Objective Presence, is entirely in accordance with the teaching of the Bishop of Salisbury.

According to the Bishop, "by the consecration of the Gifts"—the bread and wine—they "become the Body and Blood of Christ." Christ is then really and objectively present.* Present by virtue of

* The Bishop of Cork, in the charge he delivered at his Visitation in October, 1866, said, "CHRIST IS NO MORE PRESENT IN THE BREAD AND WINE AFTER THAN BEFORE CONSECRATION: THE BREAD AND WINE ARE THE SAME AFTER AS BEFORE THE CONSECRATION." "The use and purpose to which they are applied is different:" "They are set apart for the holy ordinance to be used for a spiritual purpose by the faithful people of Christ, in the service of God."

Consecration. "Present without us," [externally to us] "not only in the soul of the faithful receiver."

Unless this can be established, the Priesthood can have nothing to offer, and therefore cannot Sacrifice.

The Doctrine of the Eucharistic Sacrifice is, therefore, most intimately connected with, and entirely dependent upon the Doctrine of the Real presence.

If this Doctrine be true, the Doctrines of a Sacrifice and of a Sacrificing Priest are also true. *If it be not true, as indeed it is not,* neither are the Doctrines of a Sacrifice and of a Sacrificing Priesthood true.

The Bishop of Salisbury affirms that the consecration of the gifts, [the bread and wine] stands in closest relation to the Sacrificial action. *The Eastern and Western Church, he also says, are agreed that this Sacrificial action, which is the counterpart of Christ's perpetual pleading and presentation of His Body and Blood on our behalf, is consummated when the bread and wine are made the Sacrament of the Lord's Body and Blood.**

He contends that "The Sacrament is a Sacrifice." The Roman Catholic Catechism says, "The Eucharist is a Sacrifice as well as a Sacrament."

The Martyred Bishop Hooper, on the contrary, says, "*The Holy Supper of our Lord is NOT a Sacrifice, but only a remembrance and commemoration of the Holy Sacrifice of Christ Jesus.*"

With this agrees Bradford, "The Lord's Supper," he says, "is a Sacrament NOT a Sacrifice."

* The doctrine of Rome is that "The Mass is the Liturgy of the Catholic Church, and consists in the Consecration of the bread and wine into the Body and Blood of Christ, and the offering up of the same Body and Blood to God by the ministry of the Priest, for a perpetual memorial of Christ's Sacrifice upon the Cross, and a continuation of the same till the end of the world."

"In the consecration of the Holy Eucharist, the bread and wine are really changed into the Body and Blood of Christ; consequently, in and by this consecration, the real Body and Blood of Christ our Victim, which for us was immolated [sacrificed] on the Cross, are in the Mass exhibited and presented to God. Therefore, the Mass is properly a Sacrifice, and the same Sacrifice, as that which Christ offered on the Cross."—"Catholic Christian Instructed," by Bishop Challenor.

"This Sacrificial Action," which the Bishop of Salisbury calls "the COUNTERPART of Christ's perpetual pleading and presentation of His Body and Blood on our behalf, and the Sacrifice of the Mass," which Bishop Challenor says, is "the same Sacrifice as that which Christ offered on the Cross," are very much alike, both are counterparts of some part of Christ's Priestly Work. A distinction may, doubtless, be made between them, but it will be a distinction without being a real difference; much about the same as may be drawn between note paper and letter paper made of the same stuff:—a distinction in size, but no difference in material.

If the teaching of the Bishop that the Sacrament is a Sacrifice be correct, it necessarily follows that Christ sacrificed Himself at the *Last Supper*. The ordinance of the Lord's Supper was then instituted, *and if it be a Sacrifice now, it must have been then*, or it cannot be the same ordinance. There is but *One Sacrifice* for sin,—*the Adorable Immanuel*—Perfect God and Perfect Man—*ONE CHRIST*.

He, after *He had offered one Sacrifice* for sins for ever, sat down on the right hand of God. When was this Sacrifice offered? At the Last Supper? *If so, then He could not have offered Himself on the Cross*, because *when He had offered one Sacrifice for sin for ever*, He sat down on the right hand of God.

If it were made on the Cross, it could not have been made at the Last Supper, *for Christ was only offered once*. Either the so-called Sacrifice at the Last Supper, was the One Offering for sin, when Christ put away sin by the Sacrifice of Himself, *in which case* the Sacrifice on the Cross was unnecessary, vain, yea impossible, or it was not a Sacrifice. That it was not a Sacrifice, is certain, because without shedding of blood, there can be no remission of sin; and Christ did not shed His Blood, in other words, did not die, until He offered Himself upon the Cross.

That the Ordinance of the Lord's Supper, as observed by Christian people now, is not a Sacrifice, is also certain; *for Christ*, by One Offering, *perfected for ever* them that are sanctified, and *there is no more offering for sin*. There can be no sacrifice without a Priest, as their can be no Priest without a Sacrifice. A Priest must have something to offer, but Christ *has offered One Sacrifice for sins for ever*, therefore, there can be nothing for earthly Priests to offer. A Sacrifice must have a Priest, but there are no Priests to offer Sacrifices for sin, for the Priesthood of Aaron is abolished, and the Priesthood of Melchisedec cannot pass from one to another. *Christ is the ONE HIGH PRIEST*; made with an oath by God, Who said unto Him, "The Lord sware and will not repent, *Thou art a Priest for ever after the order of Melchisedec*." "He needeth not daily as the High Priest" after the order of Aaron, "to offer up Sacrifice, first for His own sins, and then for the people's, for this He did once, when He offered up Himself."

That the Sacrament which the Bishop of Salisbury calls a Sacrifice, is not the Ordinance of the Lord's Supper is certain: what,

then, can it, in reality, be, but the Sacrifice of the Mass, rightly termed by the Martyrs and Reformers, the Sacrifice of Anti-Christ?*

John Bradford, Martyr, said of this pretended Sacrifice, "The Mass is the most abominable of all idols that ever was, it is blasphemous to Christ, and His Priesthood, Manhood, and Sacrifice; for it maketh the Priest that saith Mass God's fellow and better than Christ, for the offerer is always better or equivalent to the thing offered. If therefore, the Priest take upon him there to offer up Christ, as they boldly affirm they do, then must he needs be better, or equal with Christ." "The Sacrifice of the Mass," he says, "is the principalest thing in the Mass." "If ever Anti-Christ had child or daughter, this mass is the most pestilent and pernicious: under the name of Christ it destroyeth Christ; under the title of God's service, it destroyeth God's service; under the colour of the Church it destroyeth the Church."

From the prison, from which he went to the stake in defence of the Gospel of Christ, Bradford wrote to a gentlewoman, who was troubled by her father and mother because she would not go to Mass, "You must 'glorify God,' not only in soul and heart, but also in body and deed." "*You cannot be partaker of God's religion and Anti-Christ's service, whereof the Mass is most principal. You cannot be a member of Christ's Church, and a member of the Pope's Church.*"

"But, my dear sister, if you cry with David to the Lord, and complain to Him, how that for conscience to Him your 'father and mother have forsaken you,' you shall hear Him speak in your heart that He hath received you, and by this would have you to see, how that He maketh you here like to Christ, that elsewhere in heaven you might be like unto Him: whereof you ought to be most assured, knowing that in time, even 'when Christ shall appear, you shall be like unto Him.' For He will make your body, which now you defile not with idolatrical service in going to Mass, 'like unto His own glorious and immortal body, according to the power whereby He is able to do all things.' He 'will confess you before His

* If the Bishop's statement in his letter to S. G. O. be true, viz. that the Priests of the English Church have *the same powers which the Priests of the Roman Church claim as their inheritance*, the Sacrifice he speaks of must be the mass, for *the Mass is the Sacrifice they claim the power of offering up*. The name and circumstantialia must, of course, vary "to meet the necessities of the position," but the essentials are the same.

Father,' which do not deny His verity, in word nor deed, before your father; He will make you to 'reign with Him,' that now 'suffer' for Him and with Him; He will reward you with Himself and all the glory He hath, that now for His sake deny yourself with all that ever you have; He 'will not leave you comfortless,' that seek no comfort but at His hand. 'Though for a little time you be afflicted,' yet therein will He comfort and strengthen you, and at the length make you to be merry with Him, in such joy as is infinite and endless. 'He will wipe all tears from your eyes;' He will embrace you as your dear 'Husband;' He will, after He hath proved you, crown you with a crown of glory and immortality, such as the heart of man shall never be able to conceive, in such sort as the thing is. He now beholdeth your steadfastness and striving to do His good will: and shortly will He shew you how steadfast He is, and will be ready to do your will, after that you have fully resigned it to His will."

Consistently with his assertion that the "Sacrament is a Sacrifice," and in order to support the doctrine of the institution of a Priesthood, the Bishop, in agreement with Rome, maintains that the Words of the Lord Jesus, translated "Do this," mean "Sacrifice this."

The Council of Trent says, that "Christ at the Last Supper, *constituted His Apostles Priests of the New Testament*, and by these words, "*Do this* in commemoration of Me," *He commanded them and their successors in the Priesthood to offer*," "*to immolate and offer in Sacrifice His Body*."—Catechism of the Council of Trent.

The Martyrs and Reformers taught an entirely contrary Doctrine. John Bradford, *Prebendary of St. Paul's, Martyred A.D. 1555*, says,—

"Your *Hoc Facite*," that is, "Do THIS," "is NOT referred to ANY SACRIFICING, but to the whole action of Christ's Supper, of taking, eating, and drinking of the Sacrament, &c., and as well spoken to the layman as the Priests."

Sandys, Archbishop of York, A.D. 1570.—"In the Scriptures I find a threefold Priesthood allowed of God; a Levitical Priesthood, such as that of Aaron and his sons; a Royal Priesthood figured in Melchisedec, and verified in Christ; a Spiritual Priesthood, belonging generally to all Christians. The Levitical Priesthood continued

unto Christ, then ceased. In the Royal Priesthood of Melchisedec none hath succeeded, but only Christ." "The third Priesthood is common to all Christians: for 'He hath made us Kings and Priests unto God His Father.' *Where the Popish Priesthood taketh footing, in what ground the foundation thereof is laid, I cannot find in the Scriptures.* ANTI-CHRIST IS THE AUTHOR OF THAT PRIESTHOOD: TO HIM THEY SACRIFICE, HIM THEY SERVE."

Jewel, Bishop of Salisbury, A.D. 1560.—"The Ministry of the Church was not ordained to offer Sacrifice for the forgiveness of sins. Whosoever taketh that office upon him, he doth wrong and injury to the Death and Passion of Christ." "He alone is our High Priest, the Lamb of God, the Sacrifice for sins, the Altar, the Propitiation for sins, and Redeemer of the world. He only hath appeased the wrath of God. *He only appeareth in the sight of God, to make intercession for our sins. All others whatsoever, Apostles, Prophets, Teachers, and Pastors, are not in office to offer any propitiatory Sacrifice,* but are called to the Ministry of the Saints, to the edification of the Body of Christ, and to the repairing of the Church of God."

"The Apostles' Sacrificing was their preaching."

"*Preaching the Gospel is the only means whereby it pleaseth God that we should be saved,* this only is it whereby the people is won unto Christ." "*When the Gospel is truly preached, and God's Holy Word sincerely taught us, then is Christ opened unto us, then is the acceptable time, and our salvation is wrought thereby.* Therefore Jerome saith, 'As often as we hear the Gospel of Christ preached unto us, so oft the Flesh and Blood of Christ is poured into our ears.'"

"These words of Jerome's do plainly and most evidently shew us how we should understand the eating of Christ's Body and drinking of His most holy Blood in the Sacrament: these words, I say, may sufficiently teach us, what is meant by the eating and drinking of Christ's Body and Blood."

To this agreeth Augustine, "Why," he saith, "preparest thou the teeth and the belly, *believe, and thou hast eaten.*" Bishop Hooper, having quoted the preceding passage from Augustine, says, "Whosoever eateth *after this sort* the Body of Christ, and drinketh His Blood, hath everlasting life."

Latimer, Bishop of Worcester, A.D. 1535.—"The office of reconciliation standeth in preaching, not in offering. 'We are messengers

in the room of Christ,' saith St. Paul; he doth not say, 'We offer unto God for the people.'"

William Tyndale, Translator of the Bible, and Martyr, A.D. 1536.—"No man is a Priest but he that is appointed to preach Christ's Gospel unto the people."

"When the Priesthood of Aaron ceased, the sacrifices and ceremonies ceased also." "They that are under Christ's Priesthood, are under no sacrifices or ceremonies."

Bale, Bishop of Ossory, A.D. 1553.—"In Christ's kingdom is none outward Priesthood, nor Sacrifice to be made for sin: for He hath with one oblation for all, fully satisfied for the sins of His elect for ever. The office of a Christian man now is only to offer up himself by the denial of himself and by the mortification of his flesh. In the Holy Supper of the Lord (which is a mutual participation of His Body and Blood) is no new Sacrifice to be made, but only a faithful remembrance to be taught of that full and perfect Sacrifice that He made once for all, unless we will betray Him and crucify Him again."

Dr. William Fulke, Master of Pembroke College, A.D. 1578.—"The Holy Ghost never calleth the Ministers of the Word and Sacraments of the New Testament, Sacrificers."

Prebendary Becon, A.D. 1560.—"If these Priests say they have the words wherewith Christ made the bread His Body, and by the virtue of the same words they have also the power to make of bread the Body of Christ, we will desire them to shew their commission. Christ said not only, *Hoc facite*, but He added, *in meam commemorationem*: 'Do this,' saith He, 'in the remembrance of Me;' that is to say, When ye are determined to celebrate this Holy Supper, gather yourselves lovingly together, knowledge your sins before the throne of God's Majesty, offer your prayers unto God the Father in My Name, preach My death and passion, break and eat the bread in the remembrance of My body-breaking, pour out and drink the wine in remembrance of My blood-shedding for the remission of your sins, knit yourselves together in brotherly love, serve one another, do good one to another, become new men, be thankful to My Heavenly Father, praise and magnify Him for the benefits which ye receive by My death and passion. This meant our Saviour Christ by *Hoc facite*, and not that sacrificing Priests should make the Body of Christ anew of bread, and offer Him up again unto Thee, O Lord, for a

Sacrifice to put away the sins of the people; as the Apostle declareth in these words, saying: 'So oft as ye shall eat of this bread, and drink of this cup, preach,' declare, set forth, and call to remembrance 'the Lord's death until He come.'"

Dr. Whately, the late Archbishop of Dublin, said, "As for any class of Sacrificing Priests in the Christian Church, the Apostles quite disown anything of that kind. They speak of one Priest in Heaven, Jesus Christ; and, on earth, they teach Christians to consider themselves as *all Priests*,—all 'brought near' to God,—all 'having boldness to enter into the holiest place,'—all qualified to offer 'the Sacrifice of praise,' and to present 'their bodies a living Sacrifice' to God. Those, therefore, who, without being 'called of God,' *assume to themselves* the office of Mediators and Sacrificing Priests over their brethren, intrude upon the exclusive privilege of the True Priest—the Son of God,—even as Korah, Dathan, and Abiram usurped an office which had been given exclusively to Aaron.* It is not enough for these men that they 'stand before the congregation to *minister* unto them,' but they must needs 'seek the Priesthood also.'"[†]

* Dr. Whately adds in a Note, "Numbers xvi. 9. Aaron and his Sons were distinctly 'called of God' to the Priesthood; being, in that respect, a type of Christ, Heb. v. 4, 5. It is manifestly the *clerical* usurpers of the office of Sacrificing Priests, (which God has given to Christ, and not to them,) whose offence most resembles the sin of the *Levite* Korah."

† In another place, the Archbishop says, "the Roman Catholics maintain that their Clergy are *Priests* in that sense of the word in which it means persons who offer up real expiatory *Sacrifices* for the people.

"You must remember that this word *Priest* has two very different meanings, which are very often confounded.

"Originally, *Priest* was only a contraction [or shortening] of the word *Presbyter*; and it meant properly the same as *Presbyter*; that is, an *Elder* of the Church. In this sense it is used in our Prayer-Books, wherever our Clergy are called *Priests*; *Priests*, or *Presbyters*, being the middle rank of our Clergy, above Deacons and below Bishops.

"But *Priest*, in another meaning of the word, means a person appointed to offer up Sacrifices to God for others: and in this sense it is used in our translation of the Bible; in which the word *Elder* is put in place of it wherever *Presbyters* are spoken of. In the English Bible therefore, *Priest* means a *Sacrificer*: in the English *Prayer-Book*, *Priest* means an *Elder*, or *Presbyter*.

"Now, the Roman Catholics say that their *Priests* are *Sacrificers*. For they think that, in the Communion, the Priest offers up the Real Body and Blood of Christ as an expiatory Sacrifice for the sins of the living and the dead. And they deem the power of *making* (so they express it) the Body and Blood of Christ, the great power of the Priesthood; and the office of offering them as a Sacrifice to God the most dignified office of the Priesthood.

"The question is: Did the Apostles agree with them?"

"Now, throughout the whole New Testament, the sacred writers speak of no [Sacrificing] *Priest* under the Gospel-scheme, but Jesus Christ Himself; and they

That the teachings of Salisbury are entirely opposed to the principles of the Reformers is clear; that they are essentially one with the doctrines of Rome, the following parallel will shew.

do continually tell us that He is *our Priest*. They speak of no Atoning Sacrifice, but the one oblation of Christ *once offered* for our sins; and they tell us that, by that Sacrifice, sin has been *for ever put away*,—that is, all obstacles to the free pardon of sin, on repentance, removed entirely. They speak of no Altar, but that in Heaven,—‘the Holy place not made with hands.’

“Nor is this all: but, even when searching for a parallel in the Christian Worship to the Sacrifices of the Law, and for something in the Christian Ministry corresponding to the Priestly Office,—even in such *figurative* allusions to the rites of the Old Testament,—their minds never turn to the Eucharist [Lord’s Supper], as a thing that should be, even *figuratively*, described as a Sacrifice. Thus, (Heb. xiii. 15, 16,) the Apostle Paul describes the sort of Sacrifices which Christians can offer, as *contrasted with those of the Jews*. ‘By Christ, [through Him, not through our Clergy,] let us offer the *Sacrifice of Praise* to God continually, *even the fruit of our lips*, giving thanks to His Name. But to *do good*, and to *communicate* [impart of our wealth to our needy brethren] forget not: for with *such Sacrifices* God is well pleased.’ And again, (Rom. xii. 1,) ‘I beseech you * * that ye present your bodies, a *living Sacrifice*, holy, acceptable to God, which is your reasonable [rational] service.’ Following out the same thought, (of Christians being themselves a Sacrifice to God,) the *Preacher* who, by publishing the Gospel and persuading men to receive it, makes his converts such an *acceptable Sacrifice*, is, in one place, *figuratively* described as, in that respect, resembling a Priest. In Rom. xv. 16, Paul describes himself as ‘*ministering* [in respect of] the Gospel of God, that the offering up [oblation] of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have, therefore,’ he adds, ‘whereof I may glory through Jesus Christ in things pertaining to God.’ All which he further explains in the next verses, by relating how God had enabled him to *make the Gentiles obedient*, and to *preach the Gospel* more extensively amongst the Gentiles than any one else had. Thus you see that, when Paul is actually *searching* for something in his own office to parallel with the functions of a Priest, it is to his character as a Preacher of the Gospel,—as a converter of men [the living Sacrifices] to God, that his mind turns; and not to the privilege of consecrating the bread and wine in the Communion.

“Nor is there, from one end to the other of the New Testament, the least allusion to that privilege as (I do not say the chief, but) any *exclusive privilege* of the Christian Ministry at all. The duties and dignities of the Ministry are described often and largely by the Apostles: but the mysterious power of *making the Body and Blood* of Christ, and offering it up for sins, is never so much as glanced at in a single passage.

“Now it is quite incredible that, if the Apostles really believed that there were Sacrificing Priests under the Gospel-system, they should never have spoken about them at all. Such silence on such a subject would be most improbable under almost any circumstances: but it is quite incredible under the circumstances in which the Apostles were; because, then, no religion (whether Jewish or Pagan) had ever been so much as heard of, which had not Priests, [Sacrificers,] and Altars. It is plain that, in the Epistle to the Hebrews, the Apostle Paul had to *meet a difficulty* felt by the Jewish converts; who were so attached to the Priests and Sacrifices of the Jewish Law, that they were unwilling to give them up. That difficulty Paul meets, not by showing them that the Christian Religion *had* Priests and Sacrifices on earth, but by explaining that Christ and His One Sacrifice in Heaven had come *in the place* of the Jewish Priests and Sacrifices.”

SARUM.

The Bishop of Salisbury teaches

1. That the Clergy are ordained by the Holy Ghost, through the instrumentality of men, that they receive Divine Mission and Grace to discharge the functions of the Office, and to do the work of a Priest in the House of God, which is His Church.

2. That they have been commissioned to dispense the Word of God and to celebrate the *Eucharistic Feast and Sacrifice*.

3. That "*the effect of their consecrating the elements is that there becomes a Real Presence of the Lord's Body and Blood in the Sacrament.*"

4. That "*through Consecration, the Body and Blood of Christ become really Present, PRESENT WITHOUT US,*"*—and "*not only in the soul of the faithful believer.*"

5. That *Priests have power entrusted to them to make Sinners partakers of the Mercies of God in Christ, and that they use this power in ministering the Word of God, and the two Sacraments, and by loosing them in the Ordinance of Absolution from the bonds by which they have been held.*

ROME.

The Romish Doctrine is

1. That "the Sacrament of Orders imparts to him who receives it *Sanctifying Grace*, which qualifies and enables him to discharge with fidelity the duties of his Office."

2. That "the Office of a Priest is to instruct the faithful in the mysteries of faith and the precepts of the Divine Law;" "*to offer Sacrifice to God and to administer the Sacraments.*"

3. That "In the Eucharist, that, which before consecration, was bread and wine, is, after consecration *really and substantially the Body and Blood of our Lord.*"—*Cat. Co. of Trent.*

4. That "Christ is present in the Eucharist, by the True and Real Presence of His Divine and Human Nature, and not in a figure only, as the heretics would have it."—*Douay Catechism.*

5. That "*The power of forgiving and retaining sins was communicated to the Apostles and their lawful successors, for the reconciling of the faithful who have fallen after Baptism.*"—*Council of Trent. Sess. xiv, cap. 1.*

* "Really and Substantially Present, and so exhibited and given to all that receive it;" "the Word made Flesh, personally present;" "a Real Objective Presence of the Body and Blood of Christ, and that both to be eaten and worshipped in Holy Communion."—*Keble.*

The Bishop styles the Sacrament "*a Tremendous Mystery :*" certainly, according to him, *it involves Tremendous Consequences.* He asserts that the Clergy not only *plead on earth what their Saviour pleads in heaven*, but also, by His Ordinance committed to them, provide for their brother men "*a banquet of most heavenly food,*"* *by which ALONE they can do His Work, and attain the ends of His Entire Surrender of His Will to God, and of His Death upon the Cross.*

He then goes on to assert *that it has been further ordained that the guests at this banquet must be clothed in marriage garments,† and that the SAME MEN who are commissioned to provide the Supper, are entrusted with the charge of EXCLUDING those who are not clothed in "that white raiment, which is the Righteousness of the Saints."*

"It is for this very purpose that our Lord has committed to these Stewards of His Mysteries, *those judicial functions,‡* which are often described as the Power of the Keys." || "*It is one of the official duties*

* That the Roman Doctrine is not very dissimilar, the following extracts will shew,—

"The Eucharist was instituted by Christ the Lord, for two purposes, *one to be the celestial food of our souls,*" "the other that the Church might have a perpetual Sacrifice by which our sins might be expiated."

The Eucharist is the spiritual food of souls, whereby may be fed and strengthened those who live with His Life, and as an antidote, whereby we may be freed from daily faults, and be preserved from mortal sins.—*Co. of Trent. Cat. of ditto.*

† The dispositions required in him who receives the Eucharist are that he has confessed his sins and that he be in a state of grace: that he has "*purified himself by Sacramental Confession,*" and so is able to "*approach to the divine table clothed with the Wedding Garment.*"—*Co. of Trent. Cat. of ditto. Abridgement of Christian Doctrine.*

Sarum and Rome are much alike.

‡ "The words *loose* and *remit* do not imply a mere naked ministry to declare, but also *judicial act*, by which sentence of absolution is pronounced after the cause has been examined."—*St. Alphonsus Liguori.*

Sarum and Rome agree.

|| "The Keys denote the authority of preaching the Gospel. For when the Gospel is preached, the kingdom of heaven is opened to those who believe, but closed against those who will not believe."—*Whitaker, A.D. 1599.*

"The power to bind and loose, to hold for guilty, and forgive sins, properly appertaineth to the Ministration of the Word." "Whosoever believeth the Gospel, shall be saved, whosoever believeth not, shall be damned."—*Catechism set forth by the King's (Edward VI.) Authority for all Schoolmasters to teach. A.D. 1553.*

"To bind and to loose is but to preach and tell the people their faults, and to preach mercy in Christ to all that repent."

"To bind and to loose is to preach the Law of God, and the Gospel or Promises. (See 2 Cor. iii.) The Preaching of the Law is the Ministration of Condemnation,

of the Priesthood of the Church, TO ADMIT or TO EXCLUDE those who receive the invitation to come to that heavenly feast.”*

The Bishop admits that the Great Doctrine which expounds the Ministerial Powers of the Priesthood, in retaining or remitting Sins, is one that stirs up great opposition.

“The matter at issue and involved in the question,” the Bishop, however, affirms to be “of the utmost moment,” and he adds, “one whose fame for learning and piety, is in all the Churches, has given such a warning with regard to it,” that he must put it before his Clergy. “*My venerated friend, Dr. Pusey,*” are the Bishop’s words, “makes the following statement, ‘My own strong conviction, is, that the issue of the battle in the English Church, will depend very mainly on the issue of that which is now waged against what is called SACERDOTALISM. People attach, doubtless, different meanings to the word; but what is really included in its rejection, is the belief of any medium between the soul and God. It involves, primarily, the rejection of Sacraments, and therein of any Absolving Power committed to the Priesthood; and secondarily, any authority in matters of faith, other than the conscience of each individual, recognizing as true in Holy Scripture what commends itself to its individual judgment.’”†

the Preaching of the Promises the Ministering of the Spirit and of Righteousness. When the Law is preached, all men are found sinners, and therefore condemned; and when the Gospel and Glad Tidings are preached, then are all, that repent and believe, found righteous in Christ.” “If any man have sinned, yet if he repent and believe the promise, we are sure by God’s Word, that he is loosed and forgiven in Christ. The Priests have no authority to preach otherwise than this. Christ’s Apostles had no other authority themselves, as it appeareth all through the New Testament.”—Tyndale, A.D. 1536.

Sarum and the Reformers disagree.

* This teaching is not in accordance with Scripture. Scripture teaches that Christ has the keys of hell and of death; that He openeth and no man shutteth, and shutteth and no man openeth.

The Lord Jesus does not entrust to “ungodly” Priests, to use the Bishop of Oxford’s term, the power of excluding men from heaven. An “ungodly” Priest might make a mistake. “*Let him that is athirst come, and whosoever will, LET HIM TAKE THE WATER OF LIFE FREELY,*” are the words of Scripture, and as Spurdance said, (p. 50, note.) so may men say now, “This is sufficient for us.”

† Dr. Pusey mis-represents his opponents after the fashion of the old Pagans, who first covered the Christians of those days with the skins of wild beasts, and then threw them to the dogs to be tormented.

Christians neither reject the Ordinance of Baptism nor that of the Supper of the Lord, but they repudiate the un-scriptural dogmas of Baptismal Regeneration and the “Real Presence of the Body and Blood of our Lord Jesus Christ in the consecrated elements of Bread and Wine in the Lord’s Supper.”

Christians acknowledge the Divine Authority of Holy Scripture, but they deny the right of any so-called Church, to interpret the Word of God by the Traditions

To assist the reader in determining which side to take in the battle Dr. Pusey and the Bishop of Salisbury speak of, a few extracts will be laid before him.

Dr. Pusey, whose words are adopted by the Bishop of Salisbury, distinctly states that the *War against Sacerdotalism involves the rejection of the Sacraments, and therein of any Absolving Power committed to the Priesthood.*

The Rev. G. R. Prynne, of St. Peter's, Plymouth, in the *Eucharistic Manual** says, "*The Holy Communion is one of the two Sacraments which the Church declares to be TO ALL PERSONS in general, without regard to their calling, NECESSARY TO SALVATION. It is therefore of the greatest possible importance that we should rightly understand the nature of this Sacrament.*"

Doubtless, it is!

Bishop Hooper, who suffered Martyrdom in defence of Christ's Truth, says, "I believe that *this Holy Supper is a Sacrament of faith unto the faithful only, and not for the infidels; wherein a man findeth and receiveth no more than he bringeth with him, saving, peradventure, the increase of faith, grace, and virtue. And therefore they only find and receive Jesus Christ unto salvation, which through true and lively faith bring the same with them.*"

Tyndale saith, "He that repenteth towards the Law of God, and at the sight of the Sacrament, or at the eating thereof, calleth to remembrance the death of Christ, His Body-breaking and Blood-shedding for our sins, and all His passion; *the same eateth our Saviour's Body and drinketh His Blood THROUGH FAITH ONLY, and receiveth forgiveness of all his sins thereby, and other not. And all that have not this doctrine of the Sacrament come thereto in vain.*"

"The fleshly eating and drinking of Christ's Body and Blood profiteth not;" "*but to eat and drink in the spirit, that is, to hearken unto His Words, and with a repenting heart to believe in His death, bringeth us all that Christ can do for us.*"

of Men; they repudiate and reject the claim of any such Church, (whether Roman-Catholic or Anglo-Catholic,) to supreme authority in matters of Faith. Christians believe the Holy Spirit speaking in Scripture to be the Supreme Judge in all controversies.

*The Rev. G. Nugee, when examined before the Ritual Commission, said, "Confessions are frequently heard in my Church." "*I think the book relative to the Holy Communion, brought out by Mr. Prynne, of Plymouth, is one of the best.*"

The following additional extracts bearing upon this subject, may not be unprofitable in this day, when, to use the words of Mr. Ryle, "Ritualism,—which is a modern form of Priestcraft and Popery;" which, "tends to bring the laity into subjection to the clergy;" which shows itself by an "idolatrous veneration of the bread and wine after consecration;"—is so rife in the land.

"Christ our Saviour instituted the figurative Tokens and Sacraments of His Grace, to help our infirmity."

"When we take and minister bread and wine in the Supper, distributing and eating it, the same *is not done principally to the intent to declare a service unto God; but somewhat to provoke our outward senses and flesh by the exterior signs*, that we may the better consider and ponder the Grace of God declared unto us in the death of Jesus Christ, and that we *may lift up our minds unto Christ*, the heavenly food and living bread, which *inwardly feedeth us with His Flesh*, and nourisheth us with His Blood."—*Coverdale, Bishop of Exeter, A.D. 1551.*

"The Passover Lamb was a memory of the great benefit of God, which, when He destroyed the Egyptians, saved the Jews, whose doors were sprinkled with the blood of a lamb. So likewise Christ left us a memorial and remembrance of His death and passion in outward tokens, *that when the child should demand of his father, what the breaking of the bread and drinking of the cup meaneth*, he might answer him, *that like as the bread is broken, so Christ was broken and rent upon the Cross for to redeem the soul of man; and like as wine fostereth and comforteth the body, so doth the Blood of Christ cherish and relieve the soul.* This I gather from the words of Christ:" "for Christ charged the Apostles to *do this IN REMEMBRANCE of Him.*"—*Grindal, successively Bishop of London, Archbishop of York, and of Canterbury.*

"Neither our salvation so greatly standeth in Baptism or any other Sacrament, *that we could not be saved without them*, by preaching the Word only." "There is no other virtue in the Sacraments, *than to testify and exhibit to the senses and understanding, the covenants and promises made in Christ's Blood.*"—*Tyndale, Translator of the Bible, and Martyr.*

"*The Salvation of infants depends not upon the Sacraments.*" "As it was not all who were partakers of the Sacraments that were saved; so neither were all damned who had them not." "The Popish tenet that salvation is inclosed in the Sacraments is a foul spring of error." "The

men [who teach such doctrine] know nothing of the power of faith." "*The faith that lays hold upon Christ, in Whom are all the promises of eternal life, is sufficient for salvation.*"—Dr. Whitaker, *Regius Professor of Divinity in the University of Cambridge, A.D. 1579.**

"Howbeit in plain speech, it is not the receiving of the Sacrament that worketh our joining with God. *For whosoever is not joined to God before he receives the Sacraments, he eateth and drinketh his own judgment.* The Sacraments be seals and witnesses, and not properly the causes of this conjunction. Otherwise our children that depart this life before they receive the Communion, and all the godly Fathers of the Old Testament, should have no conjunction with God."

"Without faith of our part Sacraments be not only unprofitable to us, but also hurtful."—Jewel, *Bishop of Salisbury.*

"It is ill done to condemn the infants of Christians that die without Baptism." "I would likewise judge well of the infants of others, who have none other sin but original, the sin of Adam's transgression."

"It shall not be against the faith of a Christian man to say, that Christ's death and passion extended as far for the salvation of infants, as Adam's fall made all his posterity culpable of damnation."

"It is not the part of a Christian to say, this man is damned, or this is saved, except he see the cause of damnation manifest."

"These rash judgments of men have brought into the Church of Christ a wrong opinion of God, saying that He can nor doth save none but such as be openly received into the Church by Baptism : whereas *this Sacrament and all other be but the confirmation of Christ's promises, which be in the person that receiveth the Sacraments before, or else these external signs avail nothing.*" "He that supposeth to make Christ his, and all Christ's merits, by the receiving of the outward sign and Sacrament, and *bringeth not Christ in his heart to the Sacrament,* he may make himself assured rather of eternal death."

"This ungodly opinion, that attributeth the salvation of man unto the receiving of an external Sacrament, doth derogate the mercy of God, as though His Holy Spirit could not be carried by faith into the penitent and sorrowful conscience, except it ride always in a chariot and external Sacrament." "Where faith is not, no Sacrament availeth." "He that will be the friend of God, and godly use

* Bishop Hall said of Dr. Whitaker, "No man saw him without reverence, or heard him without wonder."

His Sacraments, must use them after the form prescribed by Him." "An inward faith and certain knowledge of God, and an outward profession of His Holy Name, to assure the Church that He is God's friend and reconciled in Christ, must go before the Sacrament; or else it would be as if the King's officers should give his livery to the man the King never meant to take into his service."

"*Though the ABUSE of the Sacraments is CONDEMNED, yet must NOT we CONTEMN the Sacrament.*" "Where the faithful may receive openly the Sacrament, it sufficeth them: it is not need to have it brought to the sick man's bed: for the doing thereof hath done hurt in the Church of God, *caused many times the poor sick man to put his hope and confidence in the external fact and receiving of the Sacrament*, and thought himself never sufficiently prepared to death, but when he had received this external sign. And *thus* was the *abuse* of the Blessed Sacrament." The Bishop says of some, "They take great pains to visit the sick, and to administer the Sacraments: it were better they never came near the sick with the Sacrament, except they knew better what a Sacrament meant."

"Sacraments must be used holily, and yet not to have the office of Christ added to them. Solely it is His office to sanctify and purge from sin. I take nothing from the Sacraments, but honour them and extol them in all things, as they be worthy; howbeit not too much."

"Would to God people would use the Sacrament with *more reverence and more awe*, as the Scripture teacheth, *with true amendment of life, and firm faith.*"

"Remove the abuse of every thing that is good, and let the thing remain still."—*Hooper, Bishop of Gloucester.*

In the Holy Eucharist, continues Mr. Prynne, there are two parts; a Sacrifice, and a Feast upon that Sacrifice.

In the Eucharistic Sacrifice, "under the outward and visible signs of bread and wine, we *offer* to God the Father, the Body and Blood of Christ, made to be *really present*,"* in a Heavenly and

* The Lord Jesus Christ whom Christians worship, is not *bodily* present with His people. He is gone to prepare a place for them, and has left a promise that He will *personally* come again, and for His coming His Church continually prays. It is a false Christ of whom men say "Lo, here is Christ," or "Lo, there is Christ."

"Our Reformers were burned because they did not believe in "the Real

Sacramental Way,* by the Almighty Power of Christ Himself."

"The Lord Jesus Christ ordained this Sacrifice the night before He died on the Cross. As our great High Priest, He then offered Himself to God the Father, under the outward Elements of Bread and Wine."† "*His Death upon the Cross only completed the Sacrifice which He made of Himself, after His last Supper with His Apostles.*"

Archbishop Cranmer, in his Controversy with the Romanist Bishop Gardiner concerning the Lord's Supper, says, "Here, good reader, thou art to be warned, that this writer in this place goeth about *craftily to draw thee from the very work of our full redemption, wrought by our Saviour Christ upon the Cross, unto a Sacrifice* (as they say) *made by Him the night before at His last Supper.* And forasmuch as every Priest (as the Papists say) maketh the same Sacrifice in his Mass, therefore, consequently, it followeth by this writer, that we must seek our redemption at the Priest's Sacrifice. And so Christ's blessed passion (which He most obediently and willingly suffered for our salvation upon the Cross,) was not the only and sufficient Sacrifice for remission of our sins."

"The Scripture calleth not the declaration of Christ's will in His last Supper to suffer death by the name of a Sacrifice satisfactory for sin, neither saith that He was there offered in deed. The will of a thing is not in deed the thing." "What need had He after to die, if He had made the propitiatory Sacrifice for sin already?" "He instituted the night before His death, a remembrance thereof under the Sacraments of bread and wine, yet He made not at that time the Sacrifice of our redemption and satisfaction for our sins. This He did the next day following."

"It is an untruth which you say, that Christ declared in the Supper Himself an Offering and Sacrifice for sin; for He declared in His Supper, not that He was then a Sacrifice, but that a Sacrifice should be made of His Body, which was done the next day after,

Presence of the Body and Blood of Christ in the consecrated elements of Bread and Wine in the Lord's Supper:" Because they "did not believe that the Body and Blood of Christ were actually present under the forms of Bread and Wine, after the words of consecration were pronounced."—"Why were our Reformers Burned?" by the Rev. J. C. Ryle.

* See Gardiner's subtleties, pages 103-4.

† The Reader is requested to turn to p. 112, and compare Mr. Prynne's teaching therewith.

by the voluntary effusion of His Blood [when He was crucified], and of any other Sacrificing of Christ for sin the Scripture speaketh not."

Mr. Prynne goes on to say, "the Sacrifice which Christ offered after His last Supper," "He willed that His duly Ordained Ministers should continually offer* even unto the end of the world.

"None but Priests can offer a Sacrifice,† therefore Christ ordained His Apostles to be Priests, to offer His Body and His Blood to God the Father, under the Sacramental Veils of bread and wine, as the one True Sacrifice, which alone can take away the sins of the world." The Apostles ordained other Priests with power to offer‡ this great memorial Sacrifice.

"This Sacrifice is the same in substance as that which Christ offered at His last Supper, and finished upon the Cross." "It differs only

* The Sacrifice here spoken of as being continually offered, is not the Sacrifice of Jesus of Nazareth, but of a "deceiver and an Anti-Christ;" for the Lord Jesus, the True Christ, needed not that He should offer Himself often. "He was ONCE offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."—II John, 7; Heb. ix, 25 and 28; see also Heb. x. 1, 14.

† These persons who assume to be Sacrificing Priests now, are condemned out of their own mouth. They cannot be Priests after the order of Aaron, for they are not of the Tribe of Levi; they cannot be Priests after the order of Melchisedec, for Christ is the one High Priest of that Order, and His Priesthood passeth not from one to another.

‡ Bishop Latimer says, "to offer Christ is a great and weighty matter; therefore ought no man to take it upon him without a manifest calling and commission. But where have our Sacrificers so great an office committed unto them? Let them shew their commission and then Sacrifice. Peradventure they will say, 'do this,' is all one as to say, 'offer this.'" Latimer goes on to say that in such case, there was no Sacrament instituted for the lay people, seeing that no such Sacrifice as the offering of Christ is to be done by the lay people.

Sandys, Archbishop of York, says, Aaron offered up bulls and goats which could never take away sin: but Christ the Priest after the order of Melchisedec, offered the Sacrifice of Himself, and by one offering for ever perfected them that are sanctified. "Where full remission of sin is, there needeth no further Sacrifice for sin: and the Holy Ghost beareth us record that we have full remission of all our sins:" "Their sins and iniquities will I remember no more." "We are healed with His stripes: and where there is no sore, there needs no salve. Not that we have no sin; but, acknowledging it, He is faithful to forgive it and just to cleanse us from it. 'The Blood of Jesus cleanseth us from all sin': the Blood of Jesus ONCE shed: the offering of His Body ONCE. So that there remaineth no other Sacrifice to be daily offered but the Sacrifice of 'righteousness,' which we must all offer."

The Minister must feed the flock committed to his charge. The Magistrate must execute justice without fear or favour. Minister, Magistrate, and all Christians must serve God with their goods, their bodies, their souls, and their minds.

See also pages 114, 118.

in the manner in which it is offered." "It is not a *bloody Sacrifice*," "but *unbloody*,* in which, by a way which Christ Himself set up, we make His Sacrifice always present, and offer and plead it as the ONLY procuring cause of our Salvation."

"Those Christians who are never present when the Holy Eucharist is offered up, NEVER plead for their pardon and forgiveness IN THAT ONE WAY WHICH CHRIST OBTAINED that they should plead for it."†

"They never celebrate, in Christ's appointed way, the continual remembrance of the Sacrifice of the Death of Christ."‡

* Dr. Littledale, in his Tract on the Christian Sacrifice, says, "*The Holy Eucharist is Christ's offering itself, THE VERY SAME WHICH HE MADE ON CALVARY, offered in a different manner.*"—See page 112. The Ritualist Doctor agrees with the Roman Catholic Bishop Challoner, who says, "The Sacrifice of the Eucharist and the Sacrifice of the Cross, are the same." "The only difference is in the manner of the offering: because in the Sacrifice of the Cross, Christ really died, and therefore that was a *bloody Sacrifice*; in the Sacrifice of the Altar, He only dies mystically, and therefore it is an *unbloody Sacrifice*."

But if an unbloody Sacrifice, it cannot be the *same* Sacrifice as that of Christ, for without shedding of blood is no remission of sins, and Christ died for the remission of sins.

† The Lord Jesus said, "I am the Way." "No man cometh unto the Father but by Me." "Verily, verily, I say unto you, he that heareth *My Word*, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned." "He that believeth on the Son hath everlasting life." "My sheep hear My Voice, and I know them, and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of My hand."—John iii. v. x.

When the poor jailor at Philippi wanted forgiveness, and asked what he should do to be saved, the Apostle, specially sent by the Great Head of the Church to us Gentiles, replied, "Believe on the Lord Jesus Christ and thou shalt be saved."

Peter declared to Cornelius and the assembled people the gospel concerning Jesus Christ. The Apostle said, "To Jesus give all the Prophets witness that through His Name whosoever believeth in Him shall receive remission of sins."—Acts x. 43.

The Apostle Paul said to the Jews at Antioch, "Through Jesus is preached unto you the forgiveness of sins, by Him all that believe are justified from all things from which they could not be justified by the law of Moses."—Acts xiii. 38, 39.

The beloved Apostle says, "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "The Blood of Jesus Christ His Son, cleanseth us from all sin."—I. John, i. 7. 9.

See also I Kings, viii. 29, 30; 46, 50: and II Chronicles, vi. 36, 39.

The old doctrine of the Gospel, as taught in the Old and New Testaments, is better than the new doctrine of man's invention.

‡ The Apostle Paul, on the contrary, saith, "As often as ye [believers] eat this bread, and drink this cup, ye do shew forth the Lord's death till He come."—I Cor. xi. 26.

"How can people," Mr. Prynne asks, "*ever expect Salvation, who thus disobey and despise Christ's own command?*"*

As Mr. Prynne asks this question, it must be supposed he does not know that the first Archbishop of the Reformed Church of England declared that "*all such Priests as pretend to be Christ's successors in making a Sacrifice of Him, are His most heinous and horrible adversaries.*"

Christian people break bread and drink wine in "*remembrance of the Lord Jesus,*" and thus "*shew forth His Death until He come again.*" They know that no man can unite with pretended Priests in their Anti-Christian Sacrifice without making himself a partaker of their sins; and therefore *protest against and resist* such "*heinous adversaries of Christ.*"

The Rev. gentleman then goes on to say, "The Holy Eucharist is a Heavenly Feast as well as a Sacrifice." "The Holy Communion," Mr. Prynne further says, "is the way ordained by Christ, whereby His Members may eat His Flesh and drink His Blood, and so dwell in Christ, and Christ in them." He presumes to add that,—

"*Unless men obey Christ's express command, and feed upon His Body and Blood in the Holy Communion, they cannot remain united to Christ, and if not united to Christ, they cannot come to Eternal Life.*"

If they cannot come to Eternal Life, they must go to Never-ending Death; the matter, therefore, becomes, as stated on page 69, one of Heaven or Hell, Eternal Bliss or Endless Woe.

The utterly unscriptural Character of Mr. Prynne's assertions, is clearly shewn in the following extracts from the Martyrs and Reformers, who taught an entirely contrary doctrine to that of Mr. Prynne and men of his school.

* Mr. Prynne thus very coolly consigns the Non-conformists of England and Wales, the Presbyterians of Scotland and Ireland, to endless woe: for *as they have no Priests, and, consequently, no Sacrifice, they never, according to him, even plead for pardon and forgiveness in the way Christ has ordained.* He seems to think it quite monstrous they should presume to hope for Salvation.

It would be as well if Mr. Prynne would explain what is to become of those Ministers of the Established Church, who do not believe themselves to be Sacrificing Priests. Do they, with their flocks, accompany the poor Presbyterians, Dissenters, &c.? Are such Clergymen Priests, and do they offer Sacrifice, although they neither believe they do, nor yet intend to do?

Is Mr. Prynne at all aware of the consequences of his teaching? Is he prepared to abide by it? Further, does his Bishop sanction it? If not, how is it Mr. Prynne remains where he is?

Tyndale says, the Papists "draw and wrest the sixth of John to the carnal and fleshly eating of Christ's Body in the mouth, when it only meaneth of eating by faith. For when Christ said, 'Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you,' this cannot be understood of the Sacrament. For Abraham had life, and all the old holy fathers; John Baptist, Simeon, and all the Apostles, had life already by faith in Christ; of which not one had eaten His Flesh, and drunken His Blood, with their bodily mouths. But truth it is, that the righteous liveth by his faith; therefore, to believe and trust in Christ's Blood is the eating that there was meant, as the text well proveth. If they say, We grant that life cometh by faith; but we all that believe must be baptized to keep the law and to keep the covenant in mind; even so all that liveth by faith must receive the Sacrament: I answer, *The Sacrament is a confirmation to weak consciences, and in no wise to be despised; howbeit many have lived by faith in the wilderness, which in twenty, thirty, or forty years have not received the Sacrament.*"

"Christ spake to the blind and unbelieving Jews; testifying to them, that they could have no life except they should first eat His Flesh, and drink His Blood: therefore, *this eating and drinking is meant only of that thing that first bringeth life into the soul, and that is faith.*" "Therefore must it be understood of faith only, and not of the Sacrament."

Archbishop Cranmer says, "*Christ in the sixth of John spake not of the material and Sacramental bread, nor of the Sacramental eating, (for that was spoken two or three years before the Sacrament was first ordained;) but He spake of Spiritual bread, many times repeating, 'I am the bread of life, which came from Heaven,' and of Spiritual eating by faith, after which sort He was at the same present time eaten of as many as believed on Him, although the Sacrament was not at that time made and instituted.*"

The famous Bishop Jewel says, "*If no man may eat the flesh of Christ, but only in the Sacrament, then all Christian children, and all others whosoever that depart this life without receiving the Sacrament, must needs be damned, and die the children of God's anger.*" "*This principle,*" he says, "*is not only false in itself, but also full of dangerous doctrine.*" He adds, "*But little care these men [Dr. Harding and other Romanists] who or how many perish, so their fantasies may stand upright.*"

Mr. Prynne then goes on to treat of the Preparation for Holy Communion. Among other things, he says, that—

“Not to receive the Holy Communion is to forfeit our Salvation.”

“To receive unworthily, is to commit presumptuous sin. *In order to be saved, we must not only receive the Holy Communion, but receive it worthily. To find out whether or not we are in a fit state to receive this Holy Sacrament to our soul's health, we must examine ourselves.*”

This examination is to be chiefly on three points. Repentance, Faith, and Charity.

“We must firmly believe all that God has revealed by His Word or by His Church.” *

Mr. Prynne's doctrine is quite opposite to that of the first Archbishops and Bishops of the Reformed Church. They firmly believed that “Christ and Christ's truth is *only* to be learned of the Holy Scriptures, and that those who taught any other thing than the Scriptures, taught not Christ, but human inventions.” They said “Let us not doubt that the Scripture *alone* is sufficient to teach us all verity and truth concerning religion, and to govern our life in all godly and honest conversation.”

“We must have faith,” Mr. Prynne says, “in Christ's *Real Presence* in this Holy Sacrament. The outward Elements of Bread and Wine are the symbols, *not of an absent, but of a present Saviour.*” †

* “Is it not enough to believe all that is written in the Bible?”

“No, it is not; for we must also believe all Apostolical Tradition.”

“How many are the commandments of the Church?”

“There be six principal ones.”

“What sin is it to break any of these Church Commandments?”

“A mortal sin of disobedience. Matt. xviii. 7.”—*Abridgement of Christian Doctrine, Roman Catholic.*

The *Anglo-Catholic* Catechism, published by Masters, London, 1865, says, “We are bound to obey the Church,” and then specifies Six Commandments of the Church, using almost exactly the same words as the *Roman Catholic* Catechism, Richardson, London; bearing on back of Title Page, the approbation of the late Cardinal Wiseman, dated August, 1859.

† Mr. Prynne is entirely opposed to the Doctrine of the Reformation. Then it was held that,—

“Christ's Body, which, at His glorious ascension was conveyed from us: which has left this world, and is gone unto His Father: is a great way *ABSENT* from our mouth, even then when we receive with our mouth the Holy Sacrament of His Body and Blood.”—*Catechism for all Schoolmasters to teach, set forth by authority of King Edward VI.*

“We seek Christ above in Heaven, and do not imagine Him to be present bodily upon the earth.”—*Bishop Jewel.*

Vigilius saith, “The Flesh of Christ, when it was in the earth, was not in heaven; and now, because it is in heaven, is not verily in the earth.” “This,” he

"*Unless,*" he continues, "*we believe firmly in the real presence of the Body and Blood of Christ, which the Church says is the inward part of this Holy Sacrament, we cannot be worthy partakers.*"*

It has been shewn that the Doctrine of the "Real Presence," is absolutely void of Truth. Those who hold it, do so, as Bishop Hooper well says, to the great injury of Christ's Body.

Christ is now at the Right Hand of the Majesty on High: *When HE COMETH A SECOND TIME*, "He will come in the Clouds, and EVERY EYE SHALL SEE HIM:" and, then, those, who now crucify Him afresh, will, unless God previously give them repentance, "wail because of Him."

"*To receive,*" he adds, "*unworthily, is to commit presumptuous sin.*"†

addeth, "is the Catholic profession and faith, which the Apostles have delivered, the Martyrs have confirmed, and the faithful hitherto do continue."—*Quoted by Bishop Jewel.*

* "In the Sacrament of the Body and Blood of the Lord there is no transubstantiation of the bread and wine into the Body and Blood of Christ, or any manner of corporal or local presence of Christ, in, under, or with the bread and wine, but spiritually by faith, [we] believing the Son of God Christ Jesus to be made Man, and that by His death He might satisfy for the sins of the world."—*Bishop Hooper.*

"Whoso will be relieved by the Body of Christ, must receive Him as He will be received, with the instrument of faith appointed thereunto, not with his teeth or mouth. And whereas I say that Christ's body must be received and taken with faith, I mean not that you shall pluck down Christ from heaven, and put Him in your faith, as in a visible place; but that you must with your faith rise and spring up to Him, and, leaving this world, dwell above in Heaven; putting all your trust, comfort, and consolation in Him, which suffered grievous bondage to set you at liberty and to make you free." "*So shall you feed on the Body of Christ.*" "*This is the spiritual, the very true, THE ONLY EATING OF CHRIST'S BODY.*"—*Archbishop Grindal.*

The teaching of the Reformers is very different from that of Mr. Prynne.

[See page 103, for definition of inward part as given by the Bishop of Salisbury.]

† Bishop Latimer, however, says, "He doth eat the Sacrament *worthily* that doth eat it in faith. In faith? In what faith?" "Faith is a noble duchess, she hath ever her gentleman-usher going before her,—the confessing of sins: she hath a train after her,—the fruits of good works, the walking in the commandments of God." "If ye will believe and acknowledge your sins, you shall come to the Blessed Communion of the bitter passion of Christ *worthily.*"

Bishop Hooper, in direct opposition to Mr. Prynne, says, those who teach that Christ's Body is really in or with the bread or any such ways, do so to the great injury of Christ's Body. He says, "Christ Himself teacheth us the use of His precious Body: to believe and look upon the merits of His passion suffered upon the Cross, and so to use His precious Body against the sting of original and actual sin: not to eat His Body transformed into the form of bread, or in the bread, with the bread, under the bread, corporally or bodily, substantially or really, invisible, or any such ways, as many men, to THE GREAT INJURY OF CHRIST'S BODY, doth teach."

"As the Children of Israel only by faith ate the Body spiritually, not yet born, so by faith doth the Christians eat Him now, being ascended into heaven, and none otherwise." "If the Apostles had corporally eaten Him in His last Supper, it had profited nothing: for He took not His Body of the Holy Virgin to that

It follows, as a sure consequence, if Mr. Prynne's doctrine be true, that all those who do not believe in the *Real Presence of Christ's Body and Blood* in the bread and wine,* eat and drink unworthily every time they partake of the Lord's Supper, and, therefore, are guilty of presumptuous sin, and as Holy Scripture speaks of presumptuous sins as the great transgression, and declareth the soul that doeth ought presumptuously shall be cut off from among His people:† all persons who deny the "*Real Presence*," must, according to Mr. Prynne's doctrine, perish everlastingly.‡

The noble army of Martyrs who were burned in this land because they did not believe in the "*Real Presence*," were according to Mr. Prynne's doctrine, guilty of presumptuous sin, and therefore of the great transgression.

It is very desirable the whole matter should be stated plainly, that people may know which side to take in the battle.

In a Work entitled the *Supper of the Lord and Holy Communion*, published by the Church Press Company, with a preface by the Rev. C. J. Le Geyt, of St. Matthias, Stoke Newington, dated 1866, it is stated that gleanings have been gathered from the best available fields of Devotional Writings. One of the fields named is the "*Golden Manual*." "*The Golden Manual*" is a "*Guide to Catholic Devotion*," having a recommendation from the late Cardinal Wiseman, expressed as follows: "*We approve of the publication of the Golden Manual and recommend it to the use of the Faithful*."—London, Jan. 1, 1850. Nicholas, Bishop of Melipotamus.

As the compiler has gone to such a source for some of his materials, the character of the book may be anticipated.

use, to be eaten for the remission of sin, or to sanctify him that eateth Him, but to die for sin, and that way to sanctify His Church." "*He being absent corporally, doth communicate by faith in spirit that most precious Body and the merits of the same.*"

* As Dr. Pusey holds the doctrine of the "*Real Presence*," it is presumed he would consider the persons, Mr. Prynne speaks of, to be rejecters of the Sacrament and enemies of Sacerdotalism. p. 121.

† Psalm xix. 13. Numbers xv. 30.

‡ "*Much talk make the Papists about this belief, that we must believe and have a stedfast faith, that Christ's Body is corporally there, where the visible forms of bread and wine be: of which belief is no mention made in the whole Scripture.*"

"Augustine saith, 'The Lord Jesus as God is every where, and as Man is in Heaven.' 'Our Saviour Jesus Christ is above: His Body wherein He arose is in one place.' The same Augustine, expounding the words of Christ, 'You shall ever have poor men with you, but me you shall not ever have,' saith, 'Christ spake these words of the Presence of His Body.'"—*Archbishop Cranmer*.

"The aim of the Devotions," he says, "is constantly and closely to retain before the mind, the REAL PRESENCE of our Blessed Lord, and to foster dispositions and feelings with which Christians ought to engage in *Mysteries so awful,** and venture to draw near to a *Presence so tremendous*, yet dear beyond price to every faithful soul."

He further says, "There is an *erroneous idea entertained by many* respecting the *manner* of Christ's Presence in the Holy Eucharist: that, doubtless, is oftentimes a stumbling block. *It is supposed that the Catholic Doctrine of the 'Real Presence,' is Christ present in the same mode of existence, as when He was on earth: whereas such is not at all a Catholic's belief.* We believe Christ to be present in the Eucharist in a *real but still a Spiritual Presence.*" †

Attention is particularly asked to this statement, as it is most important there should be no mistake as to what is meant by the Real Presence.

It is proposed to shew what is intended by the "*Real Presence*," by some quotations from the Book prefaced by Mr. Le Geyt.

The compiler goes on to say that "*Every rightly informed, rightly believing Christian can have no doubt whatever that the reception of the Blessed Sacrament, is by far the most important action which he can*

* "The Scripture gives no intimation of any peculiar mystery, or even difficulty, in the institution of the Lord's Supper."

"Nothing can be more simple in its nature and use, than this Sacred Institution; yet nothing has ever been more obscured, perplexed, misunderstood, and perverted, than it has been."

"The External Ordinances [the Sacraments] are not called *mysteries* in Scripture; and *this name*, afterwards given them, helped to lead men to form a wrong judgment concerning them, which *has in every age, produced*, and still does produce, most mischievous effects; by leading men to confound the sign of godliness with the thing signified, and with the power of godliness." "Thus *Baptism* was called *Regeneration*, and the *Lord's Supper*, a *Sacrifice*; till the things signified were lost sight of, and the sign alone regarded, and idolized."—*Rev. Thomas Scott. Commentary, Matt. xxvi. 26-28. I Corin. iv. 1.*

† In a Tract on the Real Presence, Dr. Littledale says, "After Consecration, the Body and Blood of the Lord Jesus Christ, are verily and indeed present on the Altar, under the forms of Bread and Wine."

"The Body and Blood *present*, are the *same* Body and Blood which were conceived by the Holy Ghost, *born* of the Virgin Mary, *suffered* under Pontius Pilate, *ascended* into Heaven, *but they are not present in the same manner* as they were when Christ walked on the earth."

The Roman Catholic Bishop Challoner states the Roman Doctrine to be, that in the Sacrament *there is the same Body* that was born of the Virgin, and suffered on the Cross, the *only difference* being that then Christ's Body was mortal and passible, whereas now it is immortal and impassible. *It is still a true body, but it partakes in some measure of the qualities and properties of a spirit.*

Anglo-Catholic and Roman-Catholic agree in the Doctrine of the Real Presence, they differ slightly as to the mode of the Presence.

perform upon this earth. *It is more important than dying*; yes, far more important, though the lingering horrors and desperate struggle of the last hour, may seem to worldly eyes, a more awful sight than the quiet Altar and humble appearance of bread and wine, YET TO GO TO GOD, IS SURELY NOT SO IMPORTANT AS TO RECEIVE GOD INTO OURSELVES."

The Reader of these pages is asked to re-peruse the preceding paragraph, and after having ascertained the full import of the last sentence, to give the whole matter his most deliberate consideration.

The Battle, of which Dr. Pusey speaks, will be found before it is ended to be something more than mere child's play. The strife is about Doctrine, not about Dress.

The contention is between Truth and Error; Christ and Anti-Christ. The result will be Life or Death.

The intending Communicant is instructed how "to go to bed" the preceding night. "Go," the compiler says, "with a kind of holy and impatient joy, to think that *Jesus will come to you in the morning*, that you will—you can hardly believe so great a thing for very gladness—THAT YOU WILL RECEIVE HIS BODY INTO YOUR BODY the next day;* *that for some hours He and you may be so utterly one, that*, as a Saint says, '*The prayers you pray for a while after Communion, are not so much your prayers as His, who is praying in you.*'"†

* Mr. Poynder, in his work on "The Alliance of Popery with Heathenism," relates an Anecdote of a Chinese Convert to Popery, which has seemed too gross to be true; but now that men holding, undisturbed, the position of Ministers of the Church Established by Law, publish, as Divine Truth, that men who partake of the Sacrament receive the *Body of Jesus*;—*receive God into themselves to abide with them some hours*;—*it seems no longer incredible.*

Mr. Poynder says that a Chinese Disciple was being examined before a large assembly by a Romish Priest, who had taken much pains to teach him the doctrines of Roman-Catholicism; and that when the Priest asked the Chinese Convert "*How many Gods there were?*" the poor Chinaman answered "NONE." The astonished Priest cried out, "*None! have I not always told you there was One?*" "YES, SIR," humbly replied the Convert to Roman-Catholicism, "BUT YOU KNOW I ATE HIM YESTERDAY."

Are English people prepared to sanction the teaching, by the Authority of the State, of doctrines which lead to such results?

† What can this mean, it may be asked? Does it mean that Christ prays to Himself? The Scripture saith, that although believers know not how to pray as they ought, yet the Holy Spirit moveth, inciteth, stirreth them up to pray; bringeth truth before their minds; produceth in them holy desires after the Blessings of Pardon, Help, Deliverance, Consolation, as spoken of in the Word of Truth; worketh in them such strong desires after God, that sometimes they can only be expressed by groanings and sighings. (See Romans viii. 26-27.)

One error ever leads on to another. *The Ritualists holding the doctrine of the Real Presence, set aside the Holy Spirit.* The Lord Jesus said, "It is expedient for you

The following citations will furnish additional illustrations of the meaning of the term "Real Presence."

The intending Communicant is informed that "*a Priest clad in sacred vestments, is Christ's Vicegerent.*" He is instructed to pray with full faith that Christ may, through the Holy Sacrament, dwell in him and he in Christ, and directed *as soon* as the bread and wine are consecrated to *bow his head* in honour of *Christ, who now offers Himself on the Altar** mystically by the hands of the Priest.

At the Communion of the Priest, the intending partaker is directed to say, "*Hail Most Holy and Precious Body of Christ,*" and to pray, "*O kind Jesu! Good Jesu! have mercy upon me! I pray Thee! therefore, O God, that like as I see Thee here present under the form of bread and wine, so I may behold Thee in the Glory of Thy Majesty, in peace and gladness, for ever and ever. Amen.*"

Prayers are provided for the persons about to Communicate.

The following quotations will shew their character.

"Soul of Christ, sanctify me; Body of Christ, save me; Blood of Christ, inebriate me:" "Bloody Sweat of the most noble Countenance of Christ, heal me."

"Hail! Word Incarnate, which Divinest,"
"Hallowed on the Altar Shineest."

"Hail Health, Surety of our Salvation; *who art here slain and hallowed for us: Keep us, O our God.*"

"May Thy Blood, O Lord Jesus Christ! poured forth for us, be unto me the remission of all my sins, negligences, and ignorances; *
* for the guard of my life; * * for the benefit of the souls of my father and mother, and of all for whom I am bound to pray."

"*Hail Redeemer of the World,* * * whq for us miserable sinners didst vouchsafe to take upon Thee THIS FLESH FROM THE BLESSED VIRGIN, and to shed forth THIS BLOOD FROM THY SIDE, whilst hanging on the Cross, purify us, sanctify us."

"O Christ Jesus, Very God and Very Man, of one Substance, Majesty, and Power with the Father, *I believe* with a firm faith, and

that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." It follows, if the Lord Jesus be *really*, "*Bodily,*" here, that the Comforter, the Holy Ghost, cannot be here. *If Christ Himself be in a man praying in him, what need can there be of the "Holy Spirit to help our infirmities" in prayer?*

* He is, at another time, told that the *Altar* is the greatest place of *God's residence on Earth.*

profess that Thou art verily and indeed present in this Sacrament. For Thou Who art Truth itself, hast said, This is My Body, This is My Blood."

Instructions are also given for the behaviour of the Communicant, when just about to receive the Sacrament.

To facilitate a comparison, the extracts following are arranged in parallel columns with some taken from the Missal in English for the use of the Laity, with the approbation of the Vicars Apostolic of England, London, Dolman, 1840; and the Missal for the Laity, Derby, Richardson, 1846, having the approbation of the late Cardinal (then Dr.) Wiseman.

The Supper of the Lord and Holy Communion.—Anglo-Catholic.

"While kneeling at the Altar, your thoughts will, perhaps, be troubled *through your extreme nearness to the Most Holy Body of your Lord and His very own Saving Blood*: you need not, therefore, attempt to repeat any set prayer, but you may keep repeating the words—

"Lord, I am not worthy that Thou shouldest come under my roof."

"When the Priest comes to you with the Paten and Holy Bread, say—

"I will receive the Bread of Heaven, and will call upon the Name of the Lord."

"When you have received the *Body of your Lord*, say—

"May the Body of our Lord Jesus Christ preserve my soul to life everlasting."

"When you have received the Cup of Salvation, say—

"May the Blood of our Lord Jesus Christ preserve my soul to everlasting life."

*Missal for use of Laity.
Roman Catholic.*

Striking his breast with humility and devotion, the Priest says thrice

"Lord, I am not worthy that Thou shouldest enter under my roof: but only say the Word and Thy servant shall be healed."

[The following precedes in the Missal, the prayer just given.]

"Taking the Host in his hands, the Priest says—

"I will take the Bread of Heaven, and call upon the Name of the Lord."

"Receiving reverently both Parts of the Host, he says—

"May the Body of our Lord Jesus Christ preserve my soul to life everlasting."

"Receiving the Chalice, he says—

"May the Blood of our Lord Jesus Christ preserve my soul to life everlasting."

The Thanksgiving now follows. "Having returned to your place," is the instruction, "*cast yourself in spirit at the feet of your Saviour, WHOM YOU HAVE NOW WITHIN YOU: adore Him as your God and your all.*"

That is, Worship the God you have eaten, and who is now (although it cannot even be written without shuddering,) in your stomach.

The late Mr. Keble, the Author of the "Christian Year," dares to say that "there is a Real Objective Presence of the Body and Blood of Christ, and THAT TO BE BOTH EATEN AND WORSHIPPED,* in Holy Communion;" and yet men regard him as a believer in the Holy Jesus,—as a true Christian; and Members of Parliament and Dignitaries of the Church subscribe large sums of money to erect a Memorial College to him at Oxford, for the Education of young men for the service of the Established Church.

"*Shall I not visit for these things? saith the Lord: shall not My soul be avenged on a nation such as this? A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so; and what will ye do in the end thereof?*"—Jeremiah v. 29, 31.

"At the Ablutions, the Communicant is directed to say—

"Grant O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a *temporal gift*, it may become to us an *eternal remedy*."

"Taking the Ablutions [the first and second,] the Priest says—

"Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a *temporal gift*, it may become to us an *eternal remedy*."

"*May THY BODY, O LORD which I have taken, and THY BLOOD, which I have drunk, CLEAVE TO ME; and grant that no stain of sin may remain in me, whom pure and Holy Sacraments have refreshed.*"

"*May THY BODY, O Lord, which I have received, and THY BLOOD which I have drunk, CLEAVE TO MY BOWELS; and grant that no stain of sin may remain in me, who have been fed with this pure and Holy Sacrament.*"

* Such teaching ultimately sinks men into the most debasing superstition, or drives them into the most hopeless infidelity.

Dr. Goode, the Dean of Ripon, in a Letter, referring to Archdeacon Denison, published in October, 1867, writes as follows:—

"Wherever it is supposed that the doctrine of the Christian Religion is that *its Priests turn bread into their God and Saviour*, either by transubstantiation or consubstantiation or any other way, and then swallow Him and receive Him into *their bodies*, no surprise can be felt that the result is rationalism and infidelity."

Inexpressibly painful as it is to copy, and painful as it will be to read these extracts, those, who wish to understand what the teaching of the Bishop of Salisbury, Dr. Pusey, and Mr. Keble (when stripped of the verbiage with which it is ordinarily clothed) leads to, must necessarily go through the horrifying and distressing duty.*

The Bishop of Salisbury, it will be remembered, says, (pp. 103, 119,) that Christ is present by a *Real Presence* of His Body and Blood, but that it is an *Incomprehensible* and *Spiritual Presence*, using almost the very words of the Romanist Bishop Gardiner.

What is *really* meant by the Spiritual Presence, may be gathered from the awful extracts just given. *It is not meant* that Christ is present with His Church, *by His Spirit*, at the Lord's Supper, as He is when the Church is assembled for the purpose of worship—for offering up of prayer, for the hearing of God's Word faithfully preached, and for the rendering of praise and thanksgiving to God. *But it is meant* that Christ is *present bodily*, only that it is not after the manner of a body: it is meant that He is present bodily, but that the Body wherewith He is present, is not natural but supernatural: it is meant that He is present with a Spiritual Body. It is not meant that He is present by His Spirit, but with His own Very Body, that Body which was born of the Virgin: a Body that may be eaten and received into the body of a sinful man, and remain in

* Dr. Pusey says, "*Receiving Christ [in the Sacrament] into this very body, they who are His, receive life, which shall pass over to our very decaying flesh; THEY HAVE WITHIN THEM HIM Who is Life and Immortality and Incorruption, to cast out or absorb into ITSELF our natural mortality, and death, and corruption, and 'shall live for ever,' because made one with Him 'Who alone liveth for evermore.'*" "The Eternal Word so took our flesh into Himself, as to impart to it *His own inherent life*, [that is His Divine Life;] so then we, partaking of it [in the Sacrament] that life is transmitted on to us also, and not to our souls only, *but our BODIES also*, since we become flesh of His flesh and bone of His bone, and *He Who is wholly life is imparted to us wholly. The Life which He is, spreads around, first giving its own vitality to that sinless flesh which He united indissolubly with Himself, and in it encircling and vivifying our whole nature, and then, THROUGH THAT BREAD WHICH IS HIS FLESH, finding an ENTRANCE to us individually, penetrating us, soul and BODY, and spirit, and irradiating and transforming into His own light and life.*"

He also says, "Christ's Flesh and Blood in the Sacrament shall give life, not only because they are the Flesh and Blood of the Incarnate Word, Who is Life, but also because they are *the very Flesh and Blood which were given and shed for the life of the world, and are given to those, for whom they had been given.*"

Dr. Pusey's doctrine is quite as unchristian as that of the Compiler of the Book prefaced by Mr. Le Geyt. Certain it is, that no Minister of Christ, no man taught by the Spirit of God, could teach such falsities for Divine Truth.

it some hours, and yet a Body that hath not the nature and properties of a body. Were it not that God has been pleased to warn His Church of a Mystery of Iniquity,—A Mystery of False Doctrine about Christ,—it might have been difficult to find a fitting term for such utter deceitfulness of doctrine.

In one part of the Book, prefaced by Mr. Le Geyt, from which the preceding extracts have been taken, it is stated that Christ is present in the Eucharist by a *Real* but *Spiritual* Presence, and in another that the Communicant "*receives Christ's Body into his body,*" and that "*for some hours*" Christ and the Communicant "*will be so utterly one*" that it will not be so much "*the Communicant who prays,* as Christ praying in him," so that *Christ must be bodily in the Communicant.**

To speak quite plainly, so long as the Bread and Wine remain in the inside of the Communicant, so long Christ and the Communicant will be one, and Christ will be praying in him. It is not possible to put any other construction upon the words.

The opinion, already expressed, that such a system degrades the Omniscient and Omnipotent God below the level of the creatures He has gifted with understanding, and drives reasoning men into infidelity, cannot be thought unwarranted.

It may be said that any thing so indescribably horrible as that God should be eaten, and should remain inside a man, until some time has elapsed, ought not to be named. All that can be said in reply is this, if a Clergyman of the Church Established by Law, may teach the doctrine,—that Communicants receive Christ's Body into their bodies, and that therefore, Christ will be in them for

* Communicants are particularly instructed to receive the Sacrament fasting. "*Nothing,*" it is said, "*should enter into the body of a Christian,* before the Body of Christ."

It is not possible to doubt the meaning of these words. By "*Real Presence,*" it is perfectly clear is meant the *presence of such a Body as may be eaten by the mouth and received into the stomach.* This agrees with the statement, "*You will receive Christ's Body into your body, and for some hours He and you will be utterly one.*"

If the Lord Himself had taught any such doctrine, He need not have lost any of His Disciples. John vi. 66.

When they said "How can this Man give us His flesh to eat?" The answer would have been, "In the Sacrament." But He said, "The flesh profiteth nothing, it is the Spirit that quickeneth. The words that I speak unto you, they are Spirit and they are life."

"The Work of God was to believe in Him Whom God had sent," but the Jews required a sign; to them the preaching of Christ crucified for the hearing of faith was a stumbling block, even as it is to the Sacerdotalists of the present day.

some hours,—may publish it, may continue to do so undisturbed by his Bishop, it seems desirable the people of England should have it set before them as plainly as possible—stripped of all mystification—that *if it be true*, they may receive it, or *if it be false*, take such steps as may be requisite to prevent such doctrines being taught under the sanction of the State.

It may be well to shew the consequences of such teaching.

In the Book already referred to, prefaced by the Reverend C. J. Le Geyt, (one of the extreme Ritualists,) directions are given for private preparation for Communion. The Compiler says, “*To weekly Communicants I should recommend that their preparation should begin at their evening prayers on Friday.*” “They should then diligently examine their consciences to see if they have committed any mortal sin since their last Communion.” “Sins are of two sorts, one mortal the other venial.” “Venial sins do not throw us out of a state of Grace.” “*Mortal sins, such as one act of drunkenness, one act of stealing, one lie, one act of dishonesty in business, &c., &c., do throw us out of a state of Grace.*”

“If on Friday night you find you have committed one act of mortal sin,” such as “drunkenness, theft, dishonesty, &c.,” since your last Communion, “you must confess it distinctly and separately in your prayers, humble yourself before God for it; AND IF IT HAS BEEN SOMETHING VERY GREAT AND VERY UNWORTHY, [as though drunkenness, theft, or dishonesty in a weekly Communicant were not *very great*,] then I think you would do well not to come to the Altar on the *very next* Sunday, but to *take another week* to humble yourself and repent in.”

Is such teaching as this Christian? Is it even moral? Are the men who teach such doctrine to be extolled as men of piety, zeal, devotion? to be praised for filling the Churches with young men? Surely such Teachers and such Communicants are the successors of those spoken of in II. Peter, ii., which may here be profitably read. The Apostle says, some professors are “like the sow that was washed, and then returned to her wallowing in the mire.”

Can men really believe in God, who teach that although a Communicant has received Christ's Body into his body on the Sunday, and that Christ has abode with him some hours, yet, that before the next Friday he may be guilty of “*theft, dishonesty, drunkenness, and other [GRIEVOUS] sins;*” and that even in such case, unless the sin has

been something "VERY INCONSISTENT with the *profession of religion* he is making," *he may come on the Sunday and receive God into himself*,—receive Christ's Body into his body again,—but if it has been something very unworthy, "*he must wait one week longer.*"

This is taught in a Book prefaced by a Clergyman in the Diocese of London.

It is further said, "On Sunday morning *try to forget your sins and your good works.*" "Remember I AM NOT SAYING ANY THING LAX to you when I give you this counsel, for I have already fixed Friday night for solemn repentance for your sins, and Saturday night for a humble vexation with yourselves, for your venial sins." On Sunday morning you may "through Christ's forbearing mercy, come safely to the Blessed Sacrament."

If this be Sacerdotalism and Sacramentalism, then the prayer of Good King Edward VI., "*Lord defend this REALM from Papistry,*" may be adapted, and all lovers of their Country may say, "LORD DEFEND THIS OUR ENGLAND FROM SACERDOTALISM AND SACRAMENTALISM."

The Compiler of the Book, prefaced by Mr. Le Geyt, and for which he is responsible, may be more outspoken, more incautious than some of the party, but his conclusions are the natural results of the "Doctrine of the Real Presence." The History of the Roman Catholic Church proves this beyond doubt or question.

Mr. Le Geyt is an ardent Ritualist. He says, "THERE IS MORE IN RITUAL THAN APPEARS UPON THE SURFACE."

Unquestionably there is!

The doctrine of the "Real Presence" leads to Confession and the removal of sin by the Priest's Absolution. What the practice of Confession has led to is but too well known.

The Priest-party maintain the *absolute necessity* of eating the Body and drinking the Blood of Christ; the danger of doing so unworthily; the consequent necessity of self-examination; and give instructions how to perform this duty of self-examination. They also state that "if, after such examination, our consciences be burdened with serious sins, and *we be in doubt as to our fitness,*" we are "*to go to one of God's Priests* and open our griefs, that is, *confess all our sins*, and so obtain, if truly penitent, *the benefit of Absolution*, and such ghostly advice and counsel as the Priest shall deem necessary, for the quieting of our conscience, and enabling us to receive the Holy Sacrament without scruple or doubtfulness."

The Bishop of Salisbury candidly admits that the great doctrine of the Power of the Priesthood in *retaining* or *remitting* sin, is one that stirs up great opposition.

He, it is true, *in words*, admits that Confession and Absolution are not generally necessary (or, as one explains it, necessary to all men) to Salvation.*

But while admitting this in words, he asserts that the Lord Jesus Christ *has commissioned Priests* to provide a heavenly food in the Sacrament for their fellow men; that *only* by partaking of this food can men attain the ends of Christ's Death upon the Cross,—that is, get to Heaven; that these Priests are *entrusted with power* to *exclude* the unworthy from this heavenly food, and, of course, from Heaven; that for this purpose, "*judicial functions*"† have been committed to such Priests; that it is one of their official duties to *admit* or *exclude* those who are invited to the heavenly feast; and that such Priests *have power to remit or retain sins*.

If this be so, (although, indeed, nothing can be more untrue,) yet, for the purpose of the argument, assuming that Priests are invested with *judicial functions*, it follows that *the whole matter upon which they have to give judgment must be laid before them*; and as this matter is the fitness or unfitness of a man to partake of the so-called "life-giving food," it also follows that *such a man must confess all his sins of thought, word, and deed, with all the attendant circumstances to the Priest*, in order that the Priest may come to a correct decision, deliver a just judgment, pronounce a fitting sentence, impose a proper penance, remit or retain the sins of the man making the confession.

The Bishop of Salisbury and the Sacerdotalist-party must, therefore, either mean that Confession is necessary, or nothing. If they

* The Rev. G. Nugee, Vicar of Wymering, informed the Ritual Commissioners, that "Confessions were heard in his Church," but "that they were not of obligation." "He did not impose Confession."

The Rev. W. J. E. Bennett, Incumbent of Frome, said, "I use *Confession* on all occasions." "Virtually it is confined to persons wishing to attend the Sacrament, because the *Communion* being every day, persons coming to that, may of course require important spiritual advice any day."

The Rev. A. D. Wagner, Perpetual Curate of St. Paul's, Brighton, told the Commissioners that "he was always at his Church three days a week at certain hours for the purpose of hearing Confessions, or of giving Spiritual advice," that "he did not require any one to Confess," "that it was quite voluntary;" he had, however, "spoken of Confession as a great Spiritual Blessing, and advised people to Confess."

† See page 120 and note.

mean nothing, they should say nothing, for as long as their words stand, so long it must be supposed they mean what they say.

In a Work published in 1866, entitled "THE PRIEST IN ABSOLUTION; being *A Manual* for such as are called unto the Higher Ministries in the English Church," there is much that is deserving of notice by all who wish to understand what is meant by Sacerdotalism, in other words Ritualism. The Bishop of Salisbury states that Ritualism has been associated with the doctrines called Sacerdotal, such as the Real Presence, the Commemorative Sacrifice, and the Absolution. Dr. Pusey says, "opposition to Sacerdotalism is a rejection of the Sacraments, and therein of any Absolving Power committed to the Priesthood."

Vestments and Crosses, Processions and Kneelings, Candles and Incense, are but the accidentals of Ritualism.

The flowers of the bulb, (the *outward expression* of the doctrines taught years ago by the Tractarians,) are but as dress is to a man.

Just as a man is still a man, whatever the garb in which he be attired; even so Sacerdotalism, is but another name for Doctrinal Ritualism, although, for convenience sake, or from considerations of policy, the gaudy trappings of Theatrical Ritualism be for a time dispensed with, or for a season laid aside.

The Doctrine and Practice of Confession, as taught by some of the Sacerdotalists, will now, therefore, be put before the Reader, as plainly as the limits of these pages will permit, in order that he may have some idea of the kind of yoke the Priest-party are preparing for the men, and women, and children of England.

Quotations from some of the many publications issued by the Sacerdotalist Party will, accordingly, be given.

In the prefatory advertisement to "the Manual for the instruction of Priests in the English Church," it is said, that,—

"When the Priest *admits* applicants to Baptism or *rejects* them, he *thereby remits* or *retains* their sins."

"That for *sins after Baptism, the Commission of Absolution whereby penitents may be restored, is given to Priests of the English Church.*"

"That *EVERYONE* who receives the *Order of Priesthood in the English Church, is endued with AUTHORITY to forgive or retain sins*; that it is therefore, of the *utmost consequence* English Priests should

apply themselves to diligent study, in order that they may better know when to forgive and when to retain."*

In the Work itself, instructions are given to Priests:—Priests, it will be remembered, of the Church Established by Law in this Land.

The Priest is directed "when called to hear Confessions, to *magnify his office.*" As he is the "Spiritual Father of his People," he is told he must be "filled with Charity."†

As a "Spiritual Physician," he has to "probe the wounds of his patients," to "probe wounds without being stained by them:" he has to "*deal with women and youths,*" and "*to listen to the recital of the most shameful falls* without deriving injury therefrom." He therefore requires skill;—"to study ascetic as well as moral theology."

He "must be a Theologian," and so be able to "*distinguish between sins and sins;*" *between "what is grievous and what is trivial."*

He "must be a Judge." "As the Physician is bound to use the best remedies, so is the Judge obliged to give the safest decisions." "The Priest must not be deterred by the Authority of any Penitent." "THE PRIEST IS JUDGE IN THE PLACE OF GOD."‡

"The essential form of Absolution is *not to be put forth after the manner of a Prayer, but as by Authority, being a judicial act.*"

To this agrees the Bishop of Salisbury, he says, "*Priests have judicial functions committed to them.*"

"If a Penitent does not mention when he last confessed, the Priest must inquire about it." "When *occasion offers*, in the mention of some sin, or it seems necessary or expedient for completing the examination, *the Priest should ask kindly what evil he has done since the last Confession.*"

* Is this Christianity? That God has "empowered Priests to *apply* the Absolution and Remission of Sins;" and yet that these Priests have to "give themselves," *after they are in possession of this tremendous power*, to "*diligent study* that they may better know when to forgive and when to retain sins?"

Pray, what is to become of the persons these Priests have judged and sentenced while only possessed of imperfect knowledge, and therefore utterly incapable, even, upon their own shewing, of giving a correct decision?

† In the Treatises on "Moral" or rather "Immoral" Theology for the use of Priests of the Papal Roman Church, it is said, "the Offices of Confessor are four-fold, viz. Father, Physician, Doctor or Theologian, and Judge."

St. Alphonsus Liguori says, "the Confessor holds the place of God, and can alone loose the Penitent's bonds and deliver him from hell."

‡ One mark of the Son of Perdition is, that "as God he sitteth in the temple of God, shewing himself that he is God."

"To avoid mistakes," a young Priest "should consult an experienced Priest as to the mode of putting questions." *Care must be taken*, "for example, if a person confess evil thoughts, the first thing to ask is whether they were consented to or indulged in."

"Experienced Priests inquire into the beginning and grievousness of the evil: they ask about the frequency and duration of the sin,—when, with whom, where, how, in order to be better able to counsel and rebuke the Penitent, dispose him for Absolution, and apply to him suitable remedies."

"The Confessor is bound to enjoin some penance."

Instructions as to the kind of acts of penitence to be enjoined are given. The following direction is noteworthy.

"A lighter penance THAN USUAL MAY BE IMPOSED when there is reason to fear that the Penitent may omit a heavy penance, or betake himself to a less suitable Priest."

The Holy God, however, Whose Name such teachers profane, is "just and righteous in all His Ways," and "no respecter of persons." He saith, "Let the wicked FORSAKE his way, and let him return unto the Lord, and the Lord will have mercy upon him," but to the disobedient He says, "If ye walk contrary unto Me, and will not hearken unto Me, I will bring seven times more plagues upon you according to your sins." "And if ye will not be reformed by Me by these things, but will walk contrary to Me; then will I also walk contrary unto you, and will punish you yet seven times for your sins."

Can a system which teaches such a soul-destructive and God-dishonouring doctrine in the Name of Christ,—a system, which, in reality, puts a premium on disobedience, by directing its Priests, —in case it is thought a so-called Penitent *will be disobedient, and will not submit to a heavy penance, to make it lighter*;—be looked upon as other than a hideous imposture?*

The Apostle declares that if any say, "Let us do evil that good may come: the damnation of such is just." Romans iii. 8.

* It will be observed that at one place every Priest in the English Church is said to be "endued with Authority to forgive or retain sins," (p. 144;) that the Priest sits "as Judge in the place of God," (p. 145:) and yet here it is given as a reason for imposing a less penance than is proper, that it is important to keep a "penitent" from an unsuitable Priest. The Apostle foretold that in the last days some should depart from the faith, "speaking lies in hypocrisy; having their consciences seared with a hot iron."—I Tim. iv. 2.

To say with one breath that every Priest has authority to forgive or retain sins; that he sits as judge in the place of God; and with the next that he may be unsuitable for his office, and that, therefore, wrong may be done to secure good,

Attention is asked to the next statement. The Reader will observe the connection between Confession and Communion.

"Exact, frequent, and devout *Confession* and *Communion* should be recommended." "*In order that Communion may be truly devout, a man should be in the first place clean* * * * *wherefore all the secret workings of the mind should be well examined.*"*

The perversion of the Lord's Supper from the end for which it was designed; the substitution of a rite devised by man for the ordinance instituted by the Lord Jesus; the abuse of the Lord's Supper,—perpetrated when persons are directed to come to it to receive Christ as *Really Present* under the forms of bread and wine; instead of the right use of it, made, when those who have received Him, and who have "Him dwelling in their hearts by faith," are instructed to thankfully eat bread and drink wine in remembrance of their Lord and Saviour, and also to shew forth His Death until He come again,—will assuredly lead to the establishment of a *Priestly despotism*, unless the PEOPLE OF ENGLAND HOLD FAST and CARRY OUT those principles of the Reformation, which were based solely and wholly upon the WORD OF GOD.

Progress may be gradual, but, if Englishmen are heedless, it will be certain and sure:

Many things in "the Manual" are left unnoticed for *sufficient* reasons. The preceding extracts will enable the Reader to form some idea of the nature of the instructions given to the Priests, who, *by authority of the State*, are the Spiritual guides of the people in some places, in this so-called Protestant Country of England. As the people of England are, at least, part of the State, so they are responsible for this teaching, and unless they protest against it, and use all lawful means to banish it from the Church Established by Law in this Kingdom, they will some day find the responsibility to be real.

"Unto whomsoever much is given, of him shall much be required." Luke xii. 48.

is the way to bring doubt, suspicion, and discredit on all religion. Had not God given the warnings He has done in the Bible, it seems as though the Faith must have been destroyed by Priestcraft.

* The Roman Catholic Catechism says, the Communicant "*must have first Confessed his sins, and be in a state of grace.*" The Anglo-Catholic teaches men "*to go to Confession before receiving the Sacrament, that they may come holy and clean to it.*" (See p. 149, line 2.)

The following quotations will shew the nature of the instruction given to Penitents about the Doctrine of Confession, the Necessity of Confession, and the method of Making a Confession.

It is plainly declared that "it is necessary to Salvation to receive the Sacrament:" that "we must die eternally if we will not receive Christ's Body:" that "we must eat Christ's Flesh and drink His Blood if we are to be saved:" and that "we do eat His Flesh and drink His Blood when we receive the Sacrament."

But it is also said that "*to many, through unworthy receiving, the Sacrament is damnation, and that precisely for lack of the very ordeal of Confession:*" But "*if we go to Confession before receiving the Blessed Sacrament, we escape the danger of receiving unworthily.*" "To receive *unworthily* is to bring a curse upon ourselves instead of a blessing:" "This most Holy Sacrament brings destruction and injury to those who profane it by receiving it when they are not fit. A man who has committed great and grievous sins, may well pause before he ventures to receive the Blessed Sacrament, even though he is sorry for what he has done. It may be well for him to wait a bit even though he wishes very much to come to the Lord's Table. But how long to wait? That is the question; *and that question a Priest will answer if he goes to Confession. Then, WHEN THE PRIEST TELLS HIM he may receive the Blessed Sacrament, he knows HE IS SAFE in receiving it; for he has not acted upon his own opinion, but upon the judgment of one whom Christ has appointed to judge in this matter, saying, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."* (Matt. xviii. 18.) *And if he does wrong in receiving, the "blame rests upon the Priest and not upon him."*"*

* In a Book, published by R. Coyne, Roman Catholic Bookseller, Dublin, 1821, called *Fifty Reasons* which induced His Serene Highness, Anthony Ulrick, Duke of Brunswick, to abjure Lutheranism; it is stated under the fiftieth head, "The [Roman] Catholics to whom I spoke, concerning my conversion, assured me, *that if I were to be damned for embracing the [Roman] Catholic Faith, they were ready to answer for me at the day of judgment, and to take my damnation upon themselves, an assurance I could never extort from the Ministers of any sect, in case I should live and die in their religion.* From whence I inferred, the Roman Catholic Faith was built upon a better foundation than any of those sects that have divided from it."

It has been said that Christianity must be Divine, or it would never have survived the misrepresentations, corruptions, and misdoings of its professed supporters. It must indeed be Divine to survive such a "damnable doctrine" as this. II. Peter, ii. 1.

It is difficult to say which is the worst, Roman or Anglo-Catholic: both are indeed vile.

Further, it is said, "We go to Confession *before receiving* the Sacrament that we may come holy and clean to it." "Before we sit down to the Supper of the Lord, we wash our feet in the bath of Absolution."

For sins after Baptism, "to which all are prone," "there is *no remedy, save that which Christ has ordained*, even the remission of sins, on due repentance and Confession, by the *Holy Absolution*, given on earth and sealed in heaven."

"Sin after Baptism were the destruction of the Spiritual Life, if there were no means of removing its foul stains from off the soul."

"*The power of the remission of sins is ordained in the hands of the Priesthood, and NO OTHER CHANNEL WHATSOEVER is appointed for our ASSURED forgiveness.*"

"Absolution is complete forgiveness, the pardon uttered on earth is irrevocable for ever and ever in heaven." "The sins then and there forgiven utterly, shall never be recorded for our condemnation at the judgment." "Though our sins have been as scarlet, yet now [by Absolution] doth God make us white as snow."

"There must be on the part of the Penitent, a deep and adoring conviction that when the human hands of him who has received the Holy Ghost for this express purpose, are laid upon the Penitent's head, and the words uttered by the human voice, 'I absolve thee from all thy sins,' then invisibly *the very omnipotent Hand of Christ Himself is laid thereon*, with that of His Anointed Servant; and then unheard, *the Voice* that said unto the sick man, "Thy sins are forgiven thee, go in peace," *re-echoes the absolving sentence* of His representative, with His Everlasting Fiat."

"The Priest is to be regarded as one possessed of nothing less than the authority of the Lord Christ Himself." "The stupendous nature of his *Ordination gift* must be well considered." "It is nothing less than the Communication of the Very God, the Holy Ghost Himself."

"The first great effort of the Penitent, therefore, must be to dispossess her mind of all thought of the personality of the Priest *as a man*, and to see in him *only* the consecrated representative of her Lord." "Viewed in this light we must consider him as the father of our souls, * * and it is precisely that honour and *unquestioning obedience* due from a child to her parent, which we are bound to render to the Priest."

"Whatever be the individual differences of Priests, it is none other than the Holy Ghost Himself, Who speaks through their mouth." "We should hold *any advice, given in sincerity by them, to be indeed the Will of God for the Penitent.*"

"*No Spiritual Father would wish to hedge us in too much,* * * * *but we MUST LEAVE IT TO HIM TO SETTLE THE BOUNDARIES OF OUR FREEDOM, for in Confession it scarce can fail that we should touch on ALL the springs and influences of our inner life, and for EVERY THING therein made known, our sins, temptations, trials, and dangers, in all their bearings, WE ARE BOUND TO SUBMIT ourselves to the remedies and preventions prescribed, whatsoever they may be.*"

"Whether he leave us much liberty," or "rather find it *needful to bind our wayward hearts in chains,*" "it *suffices for the Penitent that the Priest is the Ambassador of Christ to her, and she must accept his words as from the LORD.*"

"Generally speaking, the very *earliest* period at which Confession is used, is *immediately before Confirmation.* Well were it for the Church of Christ, if none ever came to their first Communion without the *holy, purifying rite of Confession.*"

"A *first* Confession must comprise a large portion of the life;" "it must be *distinct, unshrinking, and complete:*" "a partial confession cannot avail for the due reception of Absolution." "In truth, it were utterly impossible for the Priest to give Absolution, unless he had a *perfect knowledge* of all the sins that burden the conscience of the Penitent."

Instructions are given for the preparation of a *FIRST Confession.*

The Penitent is directed "not to let the mind dwell on the *anguish of disclosure, or the greatness of the shame it will involve.*" It is said to the Penitent, "And now in making the *actual record* of your offences in *thought, word, and deed,* as you would desire to *detail them to the Priest,* you will find it, we believe *absolutely necessary to note them down in writing* one by one as they recur to you." "Nothing should be left undone on your part to make the revelation perfect."

"Power," it is declared, "is given to the Priest not only to *remit* but to *retain—to bind* as well as to *loose*—and he may not dare to exercise the *Absolving* portion of this two-fold authority, without *possessing an absolute certainty,* that there is naught in the Penitent's condition, to *compel him to use that other and more awful function.*"

"The true Penitent must detail *every sin of thought, word, or deed*, she can ever remember to have committed, as fully, unreservedly, and strictly," as at the Judgment-day sin will be declared.

The Penitent is cautioned against with-holding any sin. She is told that it is a temptation of the devil "*which prompts the Penitent to pass in silence over some degrading thought, or word, or deed.*"

"The whole truth must be told in Confession." "*If one sin however slight be wilfully withheld, the Confession is Sacrilegious.*"

Expressly "to facilitate" the performance of "this work," a "list of questions on each one of the Commandments" is given, and a hope is expressed that by their aid, the Penitent may be enabled "to sound the depths of [his or her] most hidden guilt." Reference is specially made to the sixth and seventh Commandments.

This list occupies more than *fifty closely printed 16mo. pages.*

A few examples may be given, but although the Book from which they are taken is put into the hands of Penitents, whether lads or lasses, it is not possible to insert some of the questions in these pages. Ephesians v. 12.

It will be seen that the questions are far-reaching indeed.

"Have you ever indulged your human affections at the expense of your soul's welfare? Have you chosen as objects of your love, any who loved not your Lord?"

Have you to please others ever disobeyed the Commandments and Rules of the Church? Have you ever scoffed at, or spoken ill of, this very ordinance of Confession, or prevented any from using it?

Have you at the Consecration failed to recognize the *Actual Presence of the Lord*, and to make an act of worship inwardly, whilst outwardly the body was maintained in a posture of reverential awe? Have you failed to join in the *Sacrifice therein offered by the Great High Priest, through the agency of His earthly representative?*

Have you failed to be respectful and deferential to your Parish Priest? Have you ever spoken against him or ridiculed him? Have you failed to be *perfectly obedient and submissive* to your Spiritual Father [the Priest]? or Perfectly open? concealing nothing from him concerning your spiritual condition? Have you ever spoken *lightly or irreverently of a Priest*, or a person appointed to any holy function whatever? Have you shown any signs of disapprobation of the preacher, or failed to attend with reverence to his instruction? Have you when in Church, suffered your thoughts to wander?

Have you failed in duly fasting at the Season of Lent, and have you done so without the permission of your Spiritual guide?

Have you ever cherished any intimacy with persons of unsound faith, unless for the purpose of reclaiming them, and that only if so advised by a Spiritual guide? Have you ever read any books of like tendency?

Have you expended your substance, or an undue portion of it, on those you love, to the hurt of God's poor, and the cause of His Church? Have you ever in any way

defrauded the Church of God, or the poor, of their just claims [the Priest being judge!] on your property? failing to give ever to the utmost of your power?

Have you ever by any means caused your actions to seem prompted by motives different from the reality?

Have you indulged in any ambition for rank; advancement in life; to shine in society by beauty, accomplishments, or wit? Have you thought and talked much of marriage and of earthly love; letting your mind be filled with such matters to the exclusion of higher aspirations? Have you ever prevented any one from devoting themselves to a single life for the kingdom of Heaven's sake? or ridiculed or blamed such a course?

Have you ever permitted yourself to *cherish* a special affection towards any person to whom you were not bound, nor promised in marriage, and who might therefore become the wife or husband of another, and have you allowed yourself much intimacy with them? openly or secretly?

Have you ever felt any dislike to your Priest, or on the other hand, any undue personal affection? Have you permitted any trait of earthly feeling whatever to mingle with this Spiritual relation? Have you ever joined in, or gone to a religious service, from personal feeling towards any of the Clergy?

*Have you ever received the Blessed Sacrament in order to be with any you loved? or In order to receive from any particular Priest? Have you ever permitted yourself to think with preference of one officiating Priest rather than another, from personal feeling towards them? Have you been conscious of pleasure in receiving from any particular Priest?**

* A few examples of the questions furnished by another writer for the use of intending Communicants, may not be uninteresting.

Persons, who, after examination, have any doubts as to their fitness to receive the Sacrament, are directed to make *Confession of their sins to a Priest*; who, if he think them penitent, will grant them Absolution.

"Have I revered God's Priesthood? Have I readily submitted my judgment to that of the Church? Have I read any books calculated to shake my faith in God or in the Catholic Religion? [There is also a question about Newspapers.] Have I joined in any schismatical or dissenting worship?

Have I made a point of being *present* at the offering up of the *Holy Eucharist* at least once on the Sunday? Have I *devoutly worshipped* our Lord Jesus Christ as *Really Present* after the Act of Consecration?

How have I passed this day? Have I longed for pleasures which I know I cannot gratify without sin? Have I flattered any one? and if so, with what motive? Have I tried to make people think me good, or clever, or learned? Have I been vain of my person? Have I tried to gain notice from the opposite sex?"

One of the questions for a wife is,

"Have I by lightness of manner, or indifference to my husband, or in any other way, given him cause for jealousy?"

It will be seen that belief in the Real Presence, and Worship of Christ, as being Really Present in or under the bread and wine, are required. It will be noticed that the Priest claims a control over a Communicant's actions, reading, &c. But who, it may be asked, gave the Priest wisdom and authority to frame an *Index Expurgatorius*? And, further, who gave a Priest authority to summon another man's wife to his tribunal? Surely husband and wife, whom God has made one, might be left free from the impertinent intrusion of meddling Priests.

Those Readers who have carefully perused the preceding extracts, may form some faint conception of the state of mind of a young and sensitive girl after such a course of instruction; if, however, they need any assistance in the effort to realize it, the pages of the Book quoted will furnish it. It is said to the Penitent, "*As you stand at the door, your very soul will haply sink within you, sick and faint, and your shaking limbs well-nigh refuse to bear you onward,*" but still she is urged on, and directed to kneel when she enters the place where her Confession is to be made, *and to remain kneeling during the whole time of Confession.* She is told "to cast aside all earthly feelings, and thought of human respect, to consider only that the Priest, the representative of Christ, is with her, and *Christ, Himself, beside him in all power, to give his* [the Priest's] *Sacerdotal act its perfect efficacy.*"

"It may be," it is added, "*that bitter tears will choke your voice, and burning shame so swell within your heart, that it will seem at times, as though your very lips could not articulate the record of some debasing deed or word, whose memory stings you to the quick, but when such feelings rise, recall to yourself how fearful it were to hide your guilt,*" * * and "*in dread of sacrilege and hope of pardon, continue your sad revelation to the end.*"

Shall English girls, it must be asked, be thus prostrated at the feet of a proud and presumptuous Priest? Shall they be stretched on the torturing rack until every thought of their hearts be wrung out by these priestly inquisitors? Shall a black list of sins raked from the kennels of Romish casuistry be put into their hands to raise doubts and scruples in their young and unsuspecting minds? Shall they then be required to submit the very thoughts,—the Priest, himself, has thus been instrumental in producing,—to his Sacerdotal scrutiny, under pain of eternal damnation?

Shall this be, and English manhood, to say nothing of Christianity, stand quietly, carelessly, unconcernedly by?

Shall the hearts of English girls be thus laid bare by the unsparing scalpel of a ruthless practitioner, who first infects and then pretends to cure? Shall their young hearts' tender and budding emotions be exposed to the unholy gaze of a man, because he is called a Priest? Shall such things be, and no indignation be felt or expressed? Are the brothers of English maidens, the fathers of English girls, to look on with heedless indifference, while enemies of

God and man are laying their snares and baiting their traps? Are they to wait until the poor victims are hopelessly entangled in the fatal net? Are they to wait until the coils of the wily serpent are wound in deadly grasp around its helpless prey, before they lift a finger for the protection and defence of their sisters, their daughters, their wives, from these servants of Satan, (to use the Apostle's words,) under the garb of Ministers of Righteousness?* II. Cor. xi. 13-15.

But to proceed, it is further said by way of direction to the Penitent, "*To EVERY WORD of your Spiritual Father, in the course of your Confession and at its conclusion, do you give most earnest heed, with all humility and deep submission,*" "and when it remains for him only to absolve you, *if he judge you in a fitting state for such a wondrous mercy, forget not the AWFUL POWER once given him to retain as well as remit: so that you may receive the unspeakable gift of pardon, with such boundless gratitude as is indeed most due.*" The Penitent is further told that in case *the Priest see fit to Absolve her*, the moment the words are uttered, she "is free from the bondage of past sin and its penalty." "The *pierced hands* of Christ are in very truth *laid upon her guilty head with those of His Priest*, so that the blood flowing from them *does at that hour, in actual fact, blot out the hand-writing that was against her;*" and "now she is made white as snow;" "now she is restored to the very arms of her sinless Lord." †

* One of the advocates of Confession, says, "It may be at once admitted that certain practical evils have been found to arise from the use of Confession. But, *what then?*" "Confession is far too important an Ordinance to be given up on this account." Dr. Pusey says, "People speak commonly of the evils of Confession, as likely, or in some cases actually having conveyed to the soul, knowledge of evil. And it is *painfully true*," he adds, "that in unskilful hands, in other countries, conducted in a dry technical way, it has." But it is, he also says, "*a choice of evils*," and he "thinks it possible that the suspicion of Confession may be sowed by the father of lies himself, in order to keep his own kingdom undisturbed, and carry on his ravages in the soul unhindered." Another, acting upon the principle of the pick-pocket who raises the cry of "stop thief," to divert attention from himself, declares "it is Satan who strives to throw discredit on Confession!"

† The shameful dishonesty of the pretence that Confession, under another name, is practised by all Evangelical Ministers, because they listen to persons who come to them for Spiritual advice, and thereupon give them counsel, is clearly shewn by the quotations given above. Light is not more distinct from darkness than the work of a Minister from the craft of a Priest. A Minister points men to Christ, a Priest interposes himself between men and Christ: a Minister tells of Grace, a Priest of the Merit of Works: a Minister relies upon the Spirit, a Priest upon his Form: a Minister tells men of Repentance and Remission of Sins through

This believed, the poor Penitent is from that moment the Priest's spell-bound slave. He stands in the place of God to her. He can *remit* her sins, and he *alone*; he also can *retain* them.* Her heart's secrets are in his hand. The Priest is become the depositary of this maiden's sorrows, the controller of her joys, the confidant of her wishes, the director of her desires, the guide of her actions, the arbiter of her lot. She is now bound with an unearthly chain: a chain which nothing but the power of God can break. An influence unseen, but ever present, is continually repelling her from her parents, and drawing her to the Priest. She is told that "the requirements of the fifth Commandment are binding upon her with respect to her Spiritual Father," "that all *honour, reverence, and child-like obedience must be paid to him*, who, by virtue of her new birth in Christ, *is set as a father over her soul*." And all this in the name of God!

A baneful shadow is cast over all the relationships of life by the intervention of this unholy influence. The Priest comes between child and parents; between wife and husband; between the Penitent herself and God. What are the awful words? "THE PRIEST IS JUDGE IN THE PLACE OF GOD." To him, according to this teaching, every thought, and word, and deed must be submitted, as fully and unreservedly as they will be at the judgment-day; and on the decision of the Priest as to the character of these thoughts, words, and deeds, hangs the Penitent's eternal doom.

Are Ministers of the Church Established by Law in this land, to teach such doctrines as these,—Doctrines hateful to God and destructive to man?

May Bishops composedly fold their arms, and blandly saying,—
"Our Church does not compel Confession, she only permits it;"—

Faith in Jesus; a Priest, on the contrary, usurps the place of God, bids Penitents confess their sins to him in the tribunal of penance, and gives or with-holds Absolution at his will.

The Apostle Peter was a Minister of Christ, he therefore bade Simon Magus repent of his wickedness, and pray God if perhaps his sin might be forgiven him. A pretended Priest would have commanded him to confess, and then given him a worthless Absolution, which, to use our Lord's solemn words, would have made him "two-fold more the child of hell than he was before."—*Matthew xxiii. 13-15. Acts viii, 22.*—(See *Charge of Bishop of Salisbury and Appendix.*)

* Another writer says, "The giving Absolution is not a matter of course, but is dependent upon the judgment of the Priest." "He has power to *retain* as well as to *remit* sins—to give Absolution or to refuse it." "He is to act in God's stead, Whose Ambassador he is."

hope to be held guiltless; while Romish Wolves, under the name of Anglican Priests are thus ravaging the flock?

Twenty years ago, Dr. Pusey preached and published that "*thousands were then resorting to Confession.*" Two years ago, he boasted of "the enlarged use of Confession." In a Letter bearing date November 13, 1866, he says, "It is now above a quarter of a century since Confession so much increased." "*The use of Confession among us all—Priests and People—is very large.*" "The Prayer Book, not we, taught Confession." In another Letter of the same month, dated Christ Church, Oxford, he says, "So long as those words of our Lord 'Whose sins thou dost forgive, they are forgiven,' are repeated to us when we are Ordained, so long will there be Confession in the Church of England."

Mr. Bennett of Frome, Mr. Wagner of Brighton, and others, unhesitatingly avow they are in the habit of hearing Confessions.

In reply to questions put by one of the Commissioners on Ritual, Mr. Bennett said, "CONFESSION is generally received in my Church in the Sacristy. On occasions such as Lent it might be in a little Chapel. *We have three or four Chapels in our Church; QUIET PLACES, where we might go for that purpose, but it is generally in the Sacristy. The Confession is made kneeling.**"

That Mr. Mackonochie of St. Alban's, Holborn, encourages Confession has been for a long time notorious.†

* Mr. Bennett is at present a Clergyman in the Church *Established by Law*. Is there no Law against such doings? Or, cannot the Law be enforced? If there be a Law, and it can be, why is it not enforced?

† The following is copied from a notice issued for the direction of persons in the habit of Confessing or wishing to Confess to the Priests of the Church named:—A Church in the heart of London, and of course under the supervision of the Bishop of London.

"SAINT ALBAN, THE MARTYR, HOLBORN."

"A Priest will attend in the Sacristy to hear Confessions at the following times:—

"Wednesday, 10 a.m. to 12-30, 2-30 to 7-45, and after Evening Service: for any who may desire it.

"Friday, 2 to 6 p.m.; for Women only.

"Saturday, 10 a.m. to 12-30, for any one; 2-30 to 6 p.m. for Men only.

"6 to 7-45, for Girls only; after Evening Service, for any one."

In one of the publications of the party, District Visitors are instructed that by "social conversation and intercourse," they "may often gain access to persons and facts:" and are directed "to keep the Priest informed of every thing it is desirable he should know;" and "to prepare the way, when opportunity offers, for the Priest; and to encourage the seeking and following his 'ghostly counsel and advice.'"

Books for the instruction of Priests, and for the direction of Penitents are published from year to year, and nothing is done to arrest the mischief.

The question may be thus stated.

If it be *unlawful* for *Ministers of the Established Church* to teach and practice Confession, why has Dr. Pusey for so many years been allowed to take advantage of the position he holds, by Authority of the State, to disseminate his poisonous doctrine?

If it be *lawful*, then it is for the people of England to determine, either, that the Law shall at once be altered, or to resign themselves to the contemptible position of degraded slaves and abject bondsmen of the most paltry and ignominious of all despotisms,—that of a pretended Priesthood.*

* What was thought of this kind of Confession at the time it was generally practised in England, the following testimonies declare,—

"Confession as now used is plainly unlawful and wicked."—*Bradford*. "Confession in the ear is verily a work of Satan, and that the falsest that ever was wrought, and that most has devoured the faith." "Confession is clean against Scripture as the Priests use and teach it." "This Auricular Confession is a sore burden, a grievous torment, yea, and a painful hell to men's consciences, for the people are brought into a belief that without it they cannot be saved."—*Tyndale*. "Confession is a shameful tormenting of men's consciences, brought in by the special craft and subtlety of the devil, to tangle poor men with a new snare."—*Coverdale, from the German*.

"Many Priests have used private Confession as a rack of men's consciences to the maintenance of their tyranny."—*Jewel*. "Through Confession the Priests know all men's secrets. The wife is frightened and compelled to utter not her own only, but also the secrets of her husband; and the servant the secrets of his master."—*Tyndale*.

"No Pope, Bishop, or Priest can forgive us our sins, God alone can." "The Apostles absolved no otherwise than by the preaching of God's Word, which, when it was learned and believed, then were the diligent hearers and faithful believers of the same truly saved."—*Becon*. "By preaching, the people that believe are absolved from their sins, by the ministry of the preacher."—*Fulke*.

"Those who without shame arrogantly arrogate to themselves that power of forgiving sins which pertaineth to God alone, are false preachers."—*Becon*. "He who shuts out those from the Kingdom of God, to whom God has opened it, and sets free the consciences of those sinners whom God hath not loosed, is Anti-Christ."—*Jewel*.

¶ While these pages are passing through the press, a case has occurred, upon which the Church Association Monthly Intelligencer for December, 1867, makes the following remarks, "*Some sections of the Clergy are putting forth such arrogant claims to SPIRITUAL and SACERDOTAL DESPOTISM, as are wholly inconsistent with the freedom of Protestantism, and must infallibly and speedily bring on an OMINOUS COLLISION WITH THE LAITY, unless they are put down by Legal Authority.*"

The question of "Ritualism" and the "Real Presence" is thus stated in a Sermon lately preached and published by request.*

"The whole Sacramental System of the Church, depends mainly upon this one cardinal doctrine of the Real Presence of our Lord Jesus Christ in the Blessed Sacrament, being true or not. Have we, or have we not, a REAL, PERSONAL, Supernatural PRESENCE of our Lord among us?" "This is the mainspring of the whole works; and we can never expect to understand the Church's teaching, (or the greater part of it,) if we do not start from this as the basis,—*The Sacramental Presence of our Incarnate God*, ("the Word made Flesh,")
upon His Altar."

"We all * * need a deeper and deeper realization of this presence. Oh, how soon after we have left the Altar, * * *do we forget all about the Divine Guest WHO HAS TAKEN UP HIS ABODE within the walls of our mortal frame!*"† "Oh, it is but little that we have got to offer Jesus in return for His love and condescension *in coming down from Heaven, at the Priest's word of Consecration,*‡ to dwell among and in us."

"If you *realize* the Doctrine of the Real Presence of our Lord Jesus Christ in the Blessed Sacrament, you will see why it is right to *Communicate fasting*, that the *Body of Jesus* may be the *first Food* that *passes our lips* during the day.§ If you *realize* this, it will be impossible to receive the Body of Christ any how else than into the palm of the hand, with the greatest care lest A CRUMB OF IT, (*of what?—OF THE BODY OF GOD INCARNATE,*) *should fall to the ground through our carelessness.*" ||

* The Key of the Sacramental System. A Sermon by the Rev. G. D. Nicholas, M.A., Assistant Curate of Clewer. London, 1867.

† This is in accordance with the teaching of the Book prefaced by Mr. Le Geyt. See page 138.

‡ Grindal, a Protestant Archbishop of Canterbury, said, three hundred years ago, "To be brief, we do constantly believe that 'Christ is ascended into Heaven, and sitteth at His Father's right hand,' and no promise have we that He will come jumping down at every Priest's calling."

§ In another Publication, it is said, "When we are about to receive Christ's Body and Blood into our bodies, we should take care that the *resting place* of the Sacrament be not pre-occupied." It is also contended that as early celebrations have been revived in so many places, "the plea in favour of a non-fasting reception is greatly weakened." All that is necessary to be said, is, that as Christ's Body is described as the *first food* that passes the Communicant's lips, it must of course be thought that it is *material food*, not *Spiritual*, and the "*Real Presence*" must be the *Presence of a Real Body*.

|| According to this teaching, Christ comes down from Heaven at the Priest's word of Consecration, and the bread becomes the *Body of God Incarnate*, and

"If you realize this, you will at once see the reason and the reasonableness of paying reverence to the *Altar*, as being the *Throne of the Presence*. And so every part and detail of Catholic Ritual will be seen in its true light and significance."

"We make the *Chancel*, as being the place where the service of God is conducted, *more beautiful than the Nave*, and the *Sanctuary*, (or upper end of the Chancel,) *where stands the Altar, the Throne whereon rests at celebration of Holy Communion, the Sacramental* Presence of the King of Glory*, we decorate more richly still—there we mass all the beauties we can of nature and art. This may serve as an example of what is meant by 'Sacramental teaching.'"

"If any wonder is felt at the manifest care that is taken in the adornment of the Altar and the reverence paid to it," * * "the shortest plan" is to ask people at once, "Do you accept the Doctrine of the Real Presence of our Lord Jesus Christ in the Blessed Sacrament? *If you do, ALL THE REST WILL FOLLOW, sooner or later, as more or less a matter of course.*"

Mr. Bennett's evidence before the Ritual Commission on July 4, 1867, will partly elucidate this. He then said,—

"In contending for what are called Ritual Observances, I am not really contending for any external thing, but for the *Doctrines which lie hidden under them.*" "The *Vestments* are used with a *specific respect* to the *Divine Person* of the Son of God; to advance His Glory; to set forth His *Real Presence*; and to *vivify His Sacrifice upon the Cross.*"

"The object is to convey religious impressions, and to guard religious doctrine."

"The doctrine is accurately expressed in these words, The *Real Objective Presence* of our Blessed Lord, the *Sacrifice* offered by the Priest, and the *Adoration* due to the *Presence* of our Lord."

"The ancient vestments present to crowds of worshippers the fact that here, *before God's Altar*, is something far higher, far more

Crumbs of God's Body may be carelessly flung on the floor. As the French Priest, already quoted, says, "God obeys the Priest, he speaks two words, and our Lord comes down from Heaven, and shuts Himself up in a little Host, [the wafer-bread.]"

The weighty words of the learned Bishop Jewel, are commended to the notice of the Reader. He says, "*Presume not to make Him That made you.* It is enough for Stella Clericorum to say, '*He that made me hath given me power to make Him, a Priest is his Maker's maker.*' God hath made hell-fire to the destruction of all them that yield their mouths to speak such blasphemy."

* "Real, Personal Presence" of the "Body of God Incarnate." See page 158.

awful, more mysterious than aught that man can speak of, *namely, the presence of the Son of God in human flesh subsisting.*"

"At Holy Communion we use the *Vestments*; the Chasuble, Dalmatic, and Tunicle. I should use the Cope if I were wealthy enough to have one." "I consider the *Doctrine of Sacrifice* is involved in *wearing the Chasuble*: that it signifies the office of a Priest performing a Sacrifice." "I consider myself a *Sacrificing Priest*. I think I do offer a Propitiatory Sacrifice."

"We always burn *Two Lights* at the Sacrament. They stand upon the Altar. We use the Lights as symbolical." "We use *Incense*. We Incense the Altar and the Holy Gospel." "The Lights were first introduced, next the Vestments, and then the use of Incense. It seemed to *follow* in natural order."

"We have Flowers on the Communion Table on great Festivals." "We have *Processions and Banners*."* "We have a *Lady-Chapel* dedicated to the *Blessed Virgin* in our Church."

"In celebrating the Holy Communion, it is my habit to *lift up the Elements*: The elevation of the Paten, [in which the bread is contained,] and of the Cup, [in which the wine is contained,] is with the view of *presenting them to the ADORATION of the people*. After the *Consecration*, both the ELEMENTS are ELEVATED for the purpose of people knowing that the *Consecration* has taken place, and that they may have the opportunity of ADORING and praying." "It is the adoration not of the Elements, but of that which is hidden under them." "I mix two or three drops of water with the wine at the Communion." In my private Ministrations, I use what may be called a portable Altar, a piece of wood, upon which there are five Crosses."

"*I should like* the Chrism to be used in Baptism; the Bishops to anoint in Confirmation, and to use the sign of the Cross; AND A GREAT DEAL MORE."

"*The Rest, however, will follow as a matter of course!*"

"THE REST!" The following list of Vestments, Vessels, Implements, &c., required to carry out the Ritualistic conception of Divine Worship (compiled from their own Books) will be sufficient, it is thought, to enable the Reader to form some idea of what "THE REST" includes.

* "One of the Banners has a Cross on it, another an embroidered *Agnus Dei*, and another a representation of our Patron Saint, Saint John the Baptist."

Cassock, Birretta, and Zucchetto; Dalmatic, Tunicle, and Alb; Amice, Girdle, Maniple, Chasuble, and Stole; Amyss, and Cope;* Altars, Retables, and Altar-Crosses; Dossal Cloth, Beredos, or Triptych; Candlesticks, Candles, and Altar-Cloths—Red, Violet, White, Blue, Green, Black, and Yellow and Gold; Tabernacles, Ciboria, Baldachins, and Monstrances; Altar Bread-Irons, and Altar Bread-Cutters; Canisters, Flagons, and Cruets; Burses, Corporals,* and Palls; Chalice-Veils and Purificators; Paxes, and Pyxes, and Pomes; Towels, Napkins, and Lavabo Dishes; Houselling Cloths and Flower Vases; Thuribles, Incense Boats, Incense, and Spoons; Holy Oil Stocks, Holy Water Vats, Benaturas, Aspersories, and Scallop Shells; Rood or Chancel Screens, with Crosses and Lights; Paintings and Images of *our Lord, our Lady!* the Angels, and the Saints;† Processional Banners and Processional Crosses; Palms for Palm-Sunday, and for Festivals Artificial Flowers; Portable Altars with the usual five Crosses, Crucifixes, and Candlesticks, &c., for the Communion of the Sick; Churchyard Crosses and Processional Lanthorns, &c., &c., &c.‡

* The Chasuble is the Sacrificial, the Cope the Processional Vestment. The Alb is a white linen Vestment, with tight fitting sleeves, the circumference of the skirts at the bottom should be eighteen feet. The Corporal is a Linen Cloth, on which "the Lord's Body" is laid. Laics are not permitted to touch it after it has been used. It must be washed by a Clerk in Holy Orders.

† Especial instructions are given that the Table of Commandments should be "as small as possible in size and quite undemonstrative." Seeing that the Commandments forbid Idolatry, this is not to be wondered at.

The so-called "devout" behaviour of Ritualistic Congregations has often been spoken of by those, who make not the Word of God their only Rule of Faith and Practice, with much admiration. It seems to be thought that Idolatry is no longer sin if the Idolaters be but "devout." Who, more "devout" than the women who wept for Tammuz? the men who offered incense to the Idols poured upon the wall? or the men with their faces towards the East, worshipping the Sun? Who, more earnest in their "devotion" than the Priests of Baal? Did they not, even, cut themselves with sharp instruments until their very blood gushed out? What some of the Ritualists call devotion and reverence, may be learned from the following extract from a Letter written by a member of the Ritualistic Congregation referred to in it. The writer says, now the custom of wearing moustaches is so general, measures should be adopted "for guarding the Blessed Sacrament from the consequent irreverence and sacrilege." "*You may see the men at — Church, leave the Altar with their moustaches bedewed with the Precious Blood, and the poor Clergy after Mass (!) have to go down on their knees to search for that which has been suffered to drop.*"

If this be Ritualistic Devotion, "May God in His Great Mercy, preserve England therefrom," must be the prayer of every Christian man. The Letter, with name of Church, may be found in the *Church News*, of September 4, 1867.

‡ Bishop Hooper observes that "Seeing Christian men have no other sacrifices than those of [thanksgiving, charity, and a godly and self-denying life,] * * there should be no Altars among Christians." In accordance with this teaching,

The Apostle Paul would have been as much puzzled as the Reader by this long list of Pagan trumpery. When the Papal Church turned the House of the Lord into a Theatre,—the Passion of our Lord into a Play,—and the Priests into Performers, she plundered the requisite Dresses and Appendages from the Pagan storehouses : —The Ritualistic Priests, in their turn, have pilfered what they could from the Popish Repositories, and, now, tricked out in fantastic garb, profane the Worship of God by their Idolatrous rites, and “pollute His Holy Name with their gifts, and with their idols.” (Ezekiel xx. 39.) *

The words of Latimer on this subject are very striking, he says, “Where the Devil is resident, away with Bibles and up with Beads; away with the Light of the Gospel, and up with the light of Candles, yea, at noon-days. Where the Devil is resident, that he may prevail, up with all Superstition and Idolatry; Censing, Painting of

Grindal, then Archbishop of York, ordered *the Churchwardens in his Province, in 1571, “to see that in their Churches and Chapels all Altars be utterly taken down, and clear removed even to the foundation.” “That the Altar Stones be broken, defaced, and put to some common use.”*

Archbishop Grindal also ordered that the Churchwardens and Minister should see that Antiphoners, Mass Books, Grailes, Portesses, Processionals, Manuales, Legendaries, and all other Books of late belonging to their Church or Chapel, which served for the Superstitious Latin Service, should be utterly defaced, rent, and abolished. And also that all Vestments, Albes, Tunicles, Stoles, Phanons, [Maniples,] Pixes, Paxes, Hand-bells, Sacring-bells, Censers, Chrismatories, Crosses, Candlesticks, Holy-Water Stocks, Images, and all other Relics and Monuments of Superstition and Idolatry, should be utterly defaced, broken, and destroyed.

Times, however, are changed. *Restoration* has taken the place of *Reformation*; and as the *Overthrow of Idolatry* was followed by the *Destruction of its Appendages*, so their *RESTORATION* is attended by its *REVIVAL*.

* It need scarcely be said that these Vestments, &c., are Papistico-Pagan. The late Dr. Doyle, a Roman Catholic Irish Bishop, frankly acknowledged in his Essay on the Catholic Claims, that “the Ceremonial of the Imperial [Roman] Court, furnished many forms still observed in the Church;” that “the processions and solemnities of the Pagan Festivals were exchanged for others not dissimilar to them, but congenial to the spirit of true religion, and to the natural propensities of men.” “The Fire,” he says, “that once was lighted to Baal, was still lighted, but in honour of the Baptist; and the torches which blazed at the processions of Jupiter or Juno were not extinguished, but carried in honour of Christ, or the Virgin-Mother.” He defends this policy. The Reader is referred to Deut. xii. 1-3, and II. Corin. vi. 14, 18.

Another Roman Catholic Writer allows, that “The frankincense, the flowers, the golden and silver vessels, the lamps, the crowns, the linen, the silk, the chaunts, the processions, the festivals, recurring at certain fixed days, passed from the vanquished altars to the triumphant ones. *Christianity* took from *Paganism* its ornaments.” *He might have added and became Pagan itself.* (The above quotation from Chateaubriand is given in a translation of a Treatise on Relics, published in 1864.)

Images, Candles, Palms, Ashes, Holy Water, and new service of men's inventing; as though man could invent a better way to honour God with, than God Himself hath appointed."

It was said, at the commencement of these Notes, that Ritualism is a question of Doctrine:—the Doctrine of "the Real Presence" of the Lord Jesus Christ in the Sacrament under the form of bread and wine, and the Worship and Adoration of Him so present.*

Mr. Keble in his work on Eucharistical Adoration, the fourth edition of which is just published, maintains, in entire accordance with Ritualistic teaching, that "there is an *inseparable* connection between the practice of Adoration and that great, comfortable, and necessary truth, known to the Faithful, under the name of the Real Presence." He affirms "that *what Christ gives us in the Sacrament, is the Same Body which was Sacrificed on the Cross,*" and "therefore *Adorable.*" In agreement with this statement, Mr. Orby Shipley, the preacher at St. Alban's, Holborn, during Lent, 1867, says, "*Where Christ's Body and Blood are, there is Christ Himself; and where He is, there He ought to be, there by faithful Christians He must be worshipped.*"

Dr. Pusey, Mr. Liddon, Mr. Liddell, Dr. Littledale, Mr. Carter, Mr. Mackonochie, Archdeacon Denison, and other clergymen, in their recent declaration, "repudiate all adoration of the Sacramental bread and wine," which, they say, "would be idolatry;"† but they also say they believe "*that Christ Himself, really and truly, but spiritually and ineffably, present in the Sacrament, is therein to be adored.*"‡

* Dr. Willett, Prebendary of Ely, A.D. 1595, says, "The idolatrous use of the Lord's Supper, which the Papists have turned into the Idol of the Mass, is one of the most perilous engines whereby Anti-Christ doth impugn the verity and faith of the Gospel."

† The real value of this distinction may be ascertained by comparing it with the declaration of the Roman Catholic Bishop Challoner. He says, "the 'Papist' truly represented believes it abominable to commit any kind of idolatry, or to give divine honour to the elements of bread and wine." He believes that "whole Christ is present in the Eucharist," and "Him he adores and acknowledges his Redeemer, and not any bread and wine."

One of old time said of Idol worshippers, "The words they utter are rich and grand, the things they defend are utterly devoid of truth: *they talk of God, they adore an Idol.*"

‡ Bishop Jewel, on the contrary, says, "We are taught to *worship Christ sitting in Heaven*, not lying bodily present before our eyes." "*Christ's Body is in Heaven: thither therefore must we direct our hearts: there must we feed, there must we refresh ourselves; and there must we worship it.*"

Mr. Keble complains, in his preface, of those who would separate the "Lex Credendi" from the "Lex Supplicandi." "*Is it not,*" he inquires, "*indeed something shocking, for a person saying his prayers to be told that he is not to understand them exactly as he speaks?*" "*That instead of lifting up his belief and feeling to his prayers, the truth requires him to lower his understanding of the prayers to something else, which ought to be his feeling and belief?*"

According to this Rule of Mr. Keble, the Language of Devotion is the Expression of Belief. If the Reader will carefully keep this in mind while perusing the following prayers, he will be able to estimate at their true worth the subtle sophistries of the Sacerdotalists.

In the Book, prefaced by Mr. Le Geyt, and already quoted from, (p.p. 133, &c.,) the following form of Adoration is given,—

"I adore Thee, my God and my Saviour Jesus Christ, perfect God and perfect Man, present now before my eyes, veiled in the form of Thy creatures, in an ineffable mystery." (See also p. 136.)

Mr. Prynne in the Eucharistic Manual, (quoted p.p. 122, &c.,) furnishes several Acts of Adoration for Communicants: their nature may be learned from the following extracts,—

"Hail, most holy and precious *Body* of Christ! which wast once offered on the Altar of the Cross for the saving of the world, and now in solemn mystery art daily offered upon the Altars of Thy Holy Church throughout all the world. *I worship Thee*, life-giving and enduring Sacrifice." "I believe that Thou art verily and indeed *present*, adorable Lord: therefore will I *worship Thee*: therefore will I *supplicate Thee*: therefore will I *praise and magnify Thee*."*

"Hail, Sweetest Jesus! *Prostrate in lowliest devotion*, I worship and adore Thee." "*Most adorable Body*, I adore Thee with all the powers of my soul." "*Most adorable Blood*, that wastest away all our

* Avowed Roman Catholics use the following and similar words in their devotional books. "Hail, precious Body of the Son of God!" "Hail, true Body, Which didst truly suffer and wast offered on the Cross for man!" "I most firmly believe, that in this Holy Sacrament Thou [*Christ*] art present verily and indeed; that here is Thy Body and Blood, Thy Soul and Divinity." "I adore Thy most Holy Soul, O my Jesus, Who art here present." "I adore Thy most pure *Body*." "I adore Thee, O most precious Blood." "O thrice-sacred Host, [the Wafer-bread,] living and true God, humbly I adore Thee."

The cry of the idolatrous Priests, "*O Baal, hear us;*" and the words of the Prophet of the Lord, "*How long halt ye between two opinions? if JEHOVAH be God, follow Him; but if Baal be God, follow him:*" will doubtless recur to the Reader's mind. I. Kings xviii.

sins, *I adore Thee.*" "*O most precious Blood cry for me unto God the Father that He may have mercy on me.*" "*Hail, most precious Blood of my Lord! prostrate in lowliest devotion, I worship, and adore Thee.*"*

Bishop Pearson says, "*To worship that as God WHICH IS NOT GOD, thinking that it is God, is idolatry.*" Bishop Beveridge says, as previously quoted, "*I know it is not bare bread our adversaries say they worship, but CHRIST IN THE BREAD, or the bread in the name of Christ.*" 'But he that worshippeth a creature, though he do it in the name of Christ, is an idolater, giving the name of Christ to an idol,' AND THEREFORE LET THEM NOT BE ANGRY WITH US FOR CONCLUDING THEM TO BE IDOLATERS, WHILST THEY EAT ONE PIECE OF THE BREAD AND WORSHIP THE OTHER."

In the 44th chapter of Isaiah a lively description is given of the vanity of idols, and the folly and sin of idol-makers and worshippers. One is described as taking wood, making a god of part of it, and with the other part, making a fire and warming himself. He

* In one of the Publications of the Sacerdotalists,—

Persons are directed to "worship the Lord Jesus, present in His Sacrament, as they would do, if they could see Him bodily." In another they are told that "at the words, *This is My Body, This is My Blood*, they must believe that the bread and wine become the Real Body and Blood, with the Soul and Godhead of Jesus Christ: Bow down," it is said, "your heart and body in deepest adoration when the Priest says these Awful Words, and Worship your Saviour, then verily and indeed present on His Altar; then say—Hail, True Body! born of Mary, &c., &c." In another, the following form is provided for use after Consecration,—

"I adore Thee, O Lord Jesu, I adore Thy Body, Thy Soul, and Thy Divinity, Thy Flesh, and Thy Blood, truly present in this Sacrament."

Another writer of this school says, speaking of the Real Presence of Christ in the Sacrament, "the Priest moves the paten or the chalice from one side of the altar to the other, or carries them along the rail from side to side to communicate the people, and this especial Presence of Jesus—which we call His Sacramental Presence—ceases to be where it was, and goes wherever the Priest wills to carry the elements in which it is contained." "When the Priest says over the bread and wine the words of Consecration, Christ becomes really and truly present, in and by those Elements; is carried about where the Priest wills, descends into the hands and into the mouth and heart of the communicants, and tarries there (or on the altar if the priest so wills) so long as the Elements by means of which He is present remain entire and incorrupt."

The reader will contrast the mawkish pretences of doing honour to the Lord, with the awful wickedness of the practice of these Priests. It is only because of the long-suffering of God that the earth does not open and swallow up such daring profaners of His Holy Name.

It seems incredible that a man can dare to publish such blasphemy as that a Priest can carry Christ about where he will: can make God go whithersoever he may choose to move Him. But the doctrine of the "Real Presence" involves this.

Not long since, a Priest of the Roman Catholic Church said, "One ought to be a Seraphim to say Mass. *I hold our Lord in my hands. I put Him on the right, and He remains on the right! I put Him on the left, and He remains on the left!*"

Anglican Sacerdotalists and Roman Catholic Priests are, it will be seen, equally impious. More tolerable will it be for the worshippers of Juggernaut in the day of judgment than for these. (*Matt. xi. 20, 24.*)

maketh a fire, it is said, and saith, I am warm; and then it is added, he falleth down to the other part,—to the graven image he has made, and worshippeth it, and prayeth unto it, and saith “Deliver me; for thou art my god.” What can more exactly describe the conduct of these persons (the very hand which holds the pen seems to shrink from tracing the words) who, PROFANING THE ORDINANCE OF THE LORD’S SUPPER, take bread and eating part for the nourishment of their bodies, with another part make an idol before which they bow down; to which they pray; (Le Geyt;) which they adore, seek unto, depend upon; (Keble;) which gives audience, hears all, and comforts all. (Le Geyt.)*

What possible difference can there be made between the idolatry of the man who bows down to the bit of wood he has fashioned into an image and prays “Deliver me for thou art my god;” and the idolatry of the men who pretend by the utterance of a few words to cause bread and wine to become the Body and Blood of Christ, and so Christ Himself, and then pray to the idol they have so made, “*Body of Christ save me;*” (Le Geyt;) who ADORE the idol they have made, “with all possible reverence, with *the most entire and single-hearted devotion*, † *incommunicable to any finite being?*” (Keble.)

* The identity of Anglo and Roman Catholic teaching is shewn by the following extracts.

Mr. Le Geyt, in the preface already referred to, says, that in the Book itself, “Attention has been particularly directed to, and provision made for, the largely increasing number of those who habitually worship their *Lord’s Presence at the Altar.*”

He expresses an earnest hope that the Book may “serve to guide and assist the faithful in their nearest and most intimate approach to their Divine Lord and Master upon Earth in the most Holy Sacrament, in which is permitted to all that which *but few* in the world enjoy, for it is *not given to all persons* and all ranks to stand or to speak in the presence of kings; but WITH JESUS CHRIST, the KING OF HEAVEN, both nobles and peasants, rich and poor, can COMMUNICATE at their will in THIS HOLY SACRAMENT, and employ themselves as they will in SETTING BEFORE HIM THEIR WANTS, AND SEEKING HIS REFRESHING PEACE; and THERE JESUS GIVES AUDIENCE TO ALL, HEARS ALL, AND COMFORTS ALL.”

A Roman Catholic Priest lately said, “Our Lord is hidden in the Sacrament, waiting for us to come and visit Him, and make our requests to Him.” “He is there in the Sacrament of His Love,” “He is there to console us; and therefore we ought often to visit Him.” “He is there present on the Altar, and is looking at us.”

† Mr. Keble says,—“Worship is a personal thing,” “the true object of worship must of course be some personal Being, and that Being the Most High God.” “THE PERSON therefore of Jesus Christ our Lord, WHEREVER IT IS, is to be adored—to be honoured, acknowledged, sought unto, depended on, with all possible reverence, with the most entire and single-hearted devotion, incommunicable to any finite being—by all creatures whom He has brought to know Him.” “CHRIST’S PERSON IS IN THE HOLY EUCHARIST by the presence of His Body and Blood therein;” “From which it follows, that the Person of Christ is to be adored in the Sacrament.” He plainly

There is one difference it is true, but it is in the degree, not in the kind of guilt. The men who live now are more guilty because they live in the days of the gospel dispensation.

Those persons, be they whom they may, whether Bishops, or Doctors, or Priests, who bow down to the Sacramental bread and wine, under the pretence that it is Christ in the Sacrament Whom they worship, are guilty of idolatry.

The Martyrs knew this. Life was as precious to them as it is to men now. *They felt*, as Hooper, that worthy and true Bishop of Christ's Church, said, shortly before his martyrdom, "*that death was bitter, and life sweet, but they also considered that the death to come was more bitter, and the life to come more sweet;*" and, therefore, "for the desire and love they had for the one, and the terror and fear they had of the other, they resolved patiently to pass through the torments of the fire, rather than to deny the truth of God's Word."*

declares, that "*As our Lord newly incarnate, and nailed to His Cross, was to be specially adored and worshipped, so also in this Sacrament.*"

Archbishop Cranmer says in his Book on the Sacrament of the Lord's Supper, "Now it is requisite to speak something of the manner and form of worshipping of Christ by them that receive this Sacrament, lest that instead of Christ Himself be worshipped the Sacrament. For as His Humanity, joined to His Divinity, and exalted to the right hand of His Father, is to be worshipped of all: * * even so if in the stead thereof we worship the Signs and Sacraments, we commit as great idolatry as ever was, or shall be to the world's end."

"And yet have the very Anti-Christ (the subtlest enemies that Christ hath) by their fine inventions and crafty scholastical divinity deluded many simple souls, and brought them to *this horrible idolatry*, to worship things visible, and made with their own hands, persuading them that creatures were their Creator, their God, and their Maker."

"Our Saviour Christ * * hath given us warning * * that we should not give credit to such teachers as would persuade us to worship a piece of bread, to kneel to it, * * to light candles to it, * * having always this *pretence* or *excuse* for our idolatry, 'Behold here is Christ.'"

"Pope Honorius the III., commanded 'the Priests' to diligently teach the people from time to time, that when *they lifted up the bread*, called the Host, *the people* should then *reverently bow down*; and that they should do likewise when the Priest carrieth the Host unto sick folks. These be the Statutes and Ordinances of Rome, under *pretence* of holiness, to lead the people unto all error and idolatry: not bringing them by bread unto Christ, but from Christ unto bread."

* That in the opinion of some of the Ritualists, the Romanists in Mary's days were justified in putting the Martyrs to death, the following extract from one of their Journals clearly shews. The Writer, who must be a Papist in heart, says,—

"For what were the 'Martyrs' put to death? It was simply and solely for a breach of the law." "Heresy was then regarded as a crime, * * and the penalty attached to those who were convicted of it was death. We may not approve of this, and may vastly prefer that each man's religion should be left to his own conscience and God, but still it must be acknowledged that the *rigour* of olden time, in judging of man's misbelief was more in harmony with the teaching of Holy Scripture than the laxity which now prevails."—See pages 53-4 and notes.

In the year 1556, three men were *burned* at Beccles, in Suffolk, *because they believed it to be IDOLATRY to worship Christ in the Sacrament of the Altar*, and accordingly would *not bow down* before it.

In the following year, when Edmund Allin, of Frittenden, Kent, was asked by Sir John Baker, "*Why he refused to worship the Blessed Sacrament of the Altar?*" he replied, as became a true Christian man, "*Because it is an Idol.*"

The natural consequence of such an avowal in those days followed:—On the 18th of June 1557, a stake having been erected in the Queen's Town of Maidstone, Edmund Allin was burned.

The men who now say they believe Christ present in the Sacrament is to be adored; who avow that it is their habit, when celebrating the Holy Communion, to *lift up* the Elements—who declare that the bread and wine are *ELEVATED* after Consecration, in order that the people may know that *Consecration* has taken place, and have the opportunity of *adoring* and praying; neither belong to the same Body, hold the same Faith, believe in the same Saviour, have the same Spirit, nor worship the same God as the Martyrs did. The Church to which the Martyrs belonged was the Church of Christ, the others belong to the Church of Anti-Christ.

It is better that this should be plainly stated, for "if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

The time for silence is past. It is useless to attempt to conceal any longer that the struggle is between Vital Truth and Deadly Error: that the real question in dispute is, whether Christianity or Idolatry shall prevail; whether Christ or Anti-Christ shall reign.

If Christ, God-Man, be really and truly present in the Sacrament under the form of bread and wine, then, as wherever Christ is personally present He must be worshipped, those persons who do not worship Him, despise and reject Him, and therefore must eternally perish.

On the other hand, if Christ be not "really present" under the form of bread and wine, then, those who worship that as God, which is not God, are guilty of idolatry: and INTO HEAVEN NO IDOLATERS, SO LIVING AND SO DYING, CAN EVER ENTER.

These words are grave, but so is the matter: let the Reader bring it home to himself. He purposes to make one at the Administration of the Lord's Supper, but instead of a Table he finds an Altar, instead of a Memorial a Sacrifice, instead of a Minister a Priest; instead of the words of Institution, setting apart the Bread and Wine to a Christian use, a formula,—which uttered by the Priest, “causes Bread and Wine to become the Body and Blood of Christ,” “and, so, as where Christ's Body and Blood are His Divinity must be,—Christ Himself, the Incarnate God.” The Priest lifts up the Paten and Chalice,—lifts up God,—then and there present under the form of Bread and Wine,—God-Man in *that* Paten and *that* Chalice.

Can the Reader bow down and adore?

If Christ, the Incarnate God, be there really present by a Real Presence of His Body, and Blood, and Soul, and Divinity, under the form of Bread and Wine, he must: if He be not so present, he cannot, for so to do, would be to commit Idolatry.

If the Reader have “turned from idols to serve the living God;” if “Christ dwell in his heart by faith;” if he feel that “while he is *at home in the body* he is *absent from the Lord*,” he must reject the false doctrine of the “Real Presence;” and while “desiring to *depart*” and “*be present*” with Christ, he will labour on in patient hope, “knowing Christ no more after the flesh,” being assured that as it is appointed unto all men once to die, and after that the judgment;” so the Lord Jesus will, *unto them that look for Him*, appear a *second time* without sin unto Salvation, according to His Promise.

“*It is expedient for you,*” the Good Shepherd said, “*that I go away,*” but “*I go to prepare a place for you, and I will come again, and receive you to Myself; that where I am, there ye may be also.*” “SURELY I COME QUICKLY. EVEN SO, COME: LORD JESUS, QUICKLY COME.”

From prison Bradford wrote to the Professors of God's Gospel in England,—

“My dearly beloved, the time is now come, wherein trial is made of men that have professed to love Christ, and would have been counted keepers of His Testimonies.

“Hearken to the Word: it alloweth no massing, no such sacrificing, nor worshipping of Christ with tapers, candles, copes, canopies, &c. It alloweth no such dissimulation as a great many use now outwardly. ‘If any withdraw himself, My soul,’ saith the Holy Ghost, ‘shall have no pleasure in him.’ It alloweth not the love of this world,

which maketh men to do many times against their consciences; for 'in them that love the world the love of God abideth not.' It alloweth not gatherers elsewhere than with Christ, but saith, they 'scatter abroad.' It alloweth no lukewarm gentlemen: but, 'if God be God, then follow Him;' 'if Baal (and a piece of bread) be God, then follow it.' It alloweth not 'faith in the heart,' that hath not 'confession in the mouth.' It alloweth no disciples that will not 'deny themselves,' that will not 'take up their cross and follow Christ.' It alloweth not the 'seeking of ourselves,' or of our own ease and commodity. It alloweth not the more part, but the better part. It alloweth not unity, except it be in verity. It alloweth no obedience to any, which cannot be done without disobedience to God. It alloweth no Church that is not the spouse of Christ, and hearkeneth not to His Voice only. It alloweth no doctor that speaketh against it. It alloweth no general council that followeth not it in all things.

"But you will say that so to do is perilous. To this I answer, my good brethren, that you have professed in Baptism to fight under the standard of your Captain Christ: and will you now, for peril's sake, leave your Lord? Let the worldlings, who have no hope of eternal life, fear perils of loss of lands, goods, life, &c. Here is not our home, we are here but 'pilgrims and strangers;' this life is but the desert and wilderness to the land of rest. We are now in 'warfare,' in 'travail and labour,' whereto we were born, as the bird to fly. The time of our suffering is but short, as the time of their ease is not long: but the time of our rejoicing shall be endless, as the time of their torments shall be ever and intolerable. Our breakfast is sharp, but our supper is sweet. 'If we suffer with Christ we shall reign with Him.' 'We look for a city, whose Workman is God Himself.' There shall be joy, mirth, pleasure, pastime and solace, melody, and all kind of beatitude and felicity, such as 'the eye hath not seen, the ear heard, nor the heart of man is able in any point to conceive it' as it is."

"**ENGLAND! BEWARE OF IDOLATRY! BEWARE OF FALSE ANTI-CHRISTS! TAKE HEED THEY DO NOT DECEIVE THEE!**" were the Martyr's dying Words.

"**HE THAT HATH EARS TO HEAR LET HIM HEAR."**

"PATRIOTS have toil'd, and in their country's cause
Bled nobly; and their deeds, as they deserve,
Receive proud recompense. We give in charge
Their names to the sweet lyre. Th' historic muse,
Proud of the treasure, marches with it down
To latest times; and Sculpture, in her turn,
Gives bond in stone and ever-during brass
To guard them, and t' immortalize her trust:
But fairer wreaths are due, though never paid,
To those, who, posted at the shrine of Truth,
Have fall'n in her defence. A Patriot's blood,
Well spent in such a strife, may earn indeed,
And for a time ensure, to his lov'd land
The sweets of liberty and equal laws;
The Martyrs struggled for a brighter prize
And won it with more pain. Their blood was shed
In confirmation of the noblest claim,
Our claim to feed upon Immortal Truth,
To walk with God, to be divinely free,
To soar, and to anticipate the skies.
Yet few remember them. They liv'd unknown,
Till Persecution dragg'd them into fame,
And chas'd them up to Heav'n. Their ashes flew
—No marble tells us whither. With their names
No bard embalms and sanctifies his song:
And history, so warm on meaner themes,
Is cold on this. She execrates indeed
The tyranny, that doom'd them to the fire,
But gives the glorious sufferers little praise."

Cowper.



