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VOLUME
OF
DIVINITY



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**A VOLUME OF DIVINITY FOR
YOUNG STUDENTS.**

A
VOLUME OF DIVINITY

FOR YOUNG STUDENTS;

BEING

AN ANALYSIS OF SCRIPTURE;

A SUMMARY OF

PROPHECY AND OF CHURCH HISTORY;

WITH AN EXPLANATION OF

The Articles of the Church.

BY THE

REV. LOWRY M'CLINTOCK,

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PREFACE.



THIS volume is, in some degree, a reprint of a work published by the author in his college days, entitled the "*Divinity Students' Assistant*," which was founded upon the highest authorities ; it is only necessary to mention the names of Burnet, Tomline, Horne, Newton, Wheatley, Paley, Pearson, &c., to give weight to any facts or opinions derived from such excellent and eminent sources.

In this new and improved shape the author offers the fruit of his labours to the public, with an humble hope that this work may serve to refresh the memory of the riper student, and excite the younger to more enlarged and comprehensive inquiries into the sacred and important topics which are introduced throughout its pages.

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A BRIEF ANALYSIS
OF
THE SCRIPTURE BOOKS.

PART I.

The Old Testament.

ON THE PENTATEUCH, OR FIVE BOOKS OF
MOSES.

THE history of the world is generally divided into three great periods. The first, extending from the creation to the deluge, containing 1656 years. The second, commencing at the deluge, and extending to the time of our Saviour's birth, containing 2348 years. The third, beginning at the birth of Christ, and continuing to the present time.

The Pentateuch (from the Greek words *pente*, *five*, and *teuchos*, *volume*, signifying literally *five books*) consists of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, and contains the inspired records of the ecclesiastical and political ordinances of the Jews, written and established by Moses. It embraces a period of history from the creation to the death of Moses, and was kept by the Jews in the ark of the covenant.—Deut. xxxi. 24–26.

GENESIS.

Genesis signifies *generation*. This book contains a history of the generation or production of

all things, and relates an account of the creation and fall of man, the progress of human wickedness, the deluge, in consequence of it, and the preservation of Noah and his family, &c., in the ark ; continuing to narrate man's history after the deluge, the confusion of Babel, the call of Abraham, the destruction of Sodom and Gomorrah, the history of Joseph and his brethren, and the settlement of the Israelites in Egypt. The book of Genesis is considered to have been written by Moses, after the departure of the Israelites from Egypt, and embraces a period of about 3619 years, according to the computation of Dr. Hales.

EXODUS.

Exodus means *departure*, signifying, as it does, the departure of the Israelites from Egypt. The principal events recorded in this book are the bondage of the Israelites in Egypt, and their deliverance by Moses ; their departure from Egypt, and entrance into the wilderness ; the promulgation of the law on Mount Sinai ; and the building of the tabernacle. It was written by Moses after the giving of the law and the erection of the tabernacle, and comprises the history of a period of 145 years, from the year of the world 2369 to 2514 inclusive, from the death of Joseph to the erection of the tabernacle.

The bondage of the Israelites in Egypt, their deliverance by Moses, their passage through the wilderness, and expectation of Canaan, are all typical of the bondage of sin, the deliverance by Christ, the passage through the wilderness of this world, and expectation of a heavenly Canaan by believers in our Lord's promises.

LEVITICUS.

Leviticus is so called from its containing the

laws concerning the Jewish religion. This book is frequently referred to in the New Testament, and is particularly necessary to the right comprehension of the Epistle to the Hebrews. It contains a detail of the laws concerning sacrifices, the institution of the priesthood, the laws of purification, and of the sacred festivals, vows, things devoted, and tithes.

The chief uses of the Jewish ceremonies were to distinguish the Jewish people as chosen of God to preserve His visible church; to employ them, by many varieties of outward forms and rites of religion, lest they should fall into the idolatry which surrounded them; and, above all, to represent, by types and figures, many of the offices of Christ, and the blessings of His gospel.*

There are many predictions in the book of Leviticus. The preservation of the Jews to this day, as a *distinct* nation, is a living fulfilment of chapter xxvi. ver. 44.

NUMBERS.

The book of Numbers contains an account of the numbering of the people of Israel, after their departure out of Egypt, and at the end of their journey through the wilderness. The principal contents of this book are the census of the people, already noticed; the consecration of the tabernacle; the wandering of the Israelites in the wilderness, and their several murmurings, which were visited with severe chastisement; a repetition of several of the laws which were before given, with some additional precepts; an enumeration of the twelve tribes, and instructions about the division of the land of Canaan, of which they were going to take possession. This book comprehends a period

Watts.

of about thirty-eight years, most of the events it relates happening in the first and last of those years.

DEUTERONOMY.

Deuteronomy signifies *the law repeated*, because it contains a repetition of the law of God, given by Moses to the Israelites, which was repeated a second time to impress it more on the people, and for the benefit of those who were not present at the first promulgation. This book contains a recapitulation of the history related in the preceding books, a repetition of the moral, ceremonial, and judicial law, severe remonstrances for the past misconduct of the people, and exhortations to future obedience. It comprehends the short period of two months, and concludes with an account of the death of Moses, which is supposed to have been added by his successor Joshua.

ON THE HISTORICAL BOOKS.

The historical books of Scripture commence with Joshua, and end with the book of Esther. The events recorded in these books occupy a period of about 1000 years, which commences at the death of Moses, and terminates with the great national reform effected by Nehemiah, after the return of the Jews from the Babylonish captivity.

JOSHUA.

The book of Joshua gives an account of the conquest and occupation of the land of Canaan by the Israelites; the division of the newly-acquired territory; the renewal of the covenant with the Israelites; and the death of Joshua, which last event

must have been added by some of his successors. The book of Joshua comprises a period of from twenty-seven to thirty years.

The severity of God's judgments against the wicked and abandoned Canaanites should serve as a warning to nations in these enlightened times; for if heathens, who never knew the true God, were punished with such severity for their sins, what have those people to expect who, with the gospel within their reach, live without God in the world, and abandon themselves to all manner of impiety and immorality.

Joshua was an eminent type of Christ, in leading and conducting the children of Israel to the promised land, and giving it them as an inheritance for ever, as Jesus leads believers to the land of rest, the heavenly Canaan, their everlasting inheritance.

JUDGES.

The book of Judges is so called because it contains a history of the Israelites under the government of thirteen successive Judges. The first sixteen chapters give an account of the affairs of Israel from the death of Joshua to the time of Samuel, shewing the oppressions they suffered, and their deliverance by the Judges. The remainder of the book relates of the introduction of idolatry among the Israelites, the consequent corruption of religion, and the punishment they received at the hands of God, in giving them up to their enemies. Still we find abundant examples of the consolatory assurance that God is merciful as well as just, and that he forgiveth the iniquities of those who turn and repent—"as a father pitieth his children, so the Lord pitieth those that fear him."

This book was, according to the most probable

account, written by Samuel, and includes a period of about 300 years.

RUTH.

The book of Ruth is an appendix to that of Judges, as well as an introduction to that of Samuel. It relates, with great simplicity and pathos, the history of a Moabitish damsel, who renounced idolatry, and by marriage was engrafted among the Israelites. She was great-grandmother of David.

It has been ascribed to Hezekiah and to Ezra, but was most probably written by the prophet Samuel.

THE TWO BOOKS OF SAMUEL.

The first twenty-four chapters of the First Book of Samuel are supposed to have been written by that prophet himself; the remainder of the book, and all the Second Book, by the prophets Gad and Nathan.

First Samuel contains an account of the two last Judges of Israel, Samuel and Eli; the choice and rejection of Saul, the first King of Israel, and the anointing of David in his stead, with an interesting account of David's early life, and of the reign and death of Saul; giving a history of the Jewish church and polity, from the birth of Samuel (during the government of Eli) to the death of Saul—a period of nearly eighty years—from the year of the world 2869 to 2949.

From the time of Abraham to that of Saul, Jehovah himself was supreme governor of Israel, which period of government is called the Theocracy.—Judges viii. 23.

Second Samuel contains a history of the triumphs and troubles of David, second King of

Israel, during a period of about forty years, from the year of the world 2948 to 2988; and by recording the translation of the kingdom from the tribe of Benjamin to the tribe of Judah, it shews a partial fulfilment of the prophecy in Gen. xlix. 10.

The books of Samuel are of importance in the study of the Psalms, to which they serve, in many places, as an introduction, or key.

THE TWO BOOKS OF KINGS.

The two books of Kings are connected with the books of Samuel. The latter describe the rise of the united kingdom of Israel under Saul and David. The books of Kings relate of its glory under Solomon, its division into two kingdoms, under his son Rehoboam, and the consequent decline of the two kingdoms of Israel and Judah, until their final destruction, the ten tribes being carried away captive into Assyria, by Shalmenezer; and Judah and Benjamin to Babylon by Nebuchadnezzar.

First Kings contains an account of the death of David, the reign of Solomon, and building of the temple; the division of the kingdom, the miracles of Elijah, and includes a period of 126 years, to the death of Jehosaphat, from A.M. 2989 to A.M. 3115.

Second Kings continues the history of the kings of Judah and Israel, through a period of 300 years, from the death of Jehosaphat to the destruction of the city and temple of Jerusalem by Nebuchadnezzar, from A.M. 3115 to 3416. These books were probably compiled by Ezra, from the records of public transactions which were kept at Jerusalem and Samaria, and are useful in the study of the writings of the prophets who lived previous to the captivity.

THE TWO BOOKS OF CHRONICLES.

The two books of Chronicles were called in the

Septuagint version the books of "things omitted;" because many things omitted in the former part of the sacred history are supplied, and other matters added. Jerome named them Chronicles, because they contain a summary, in order of time, of the entire sacred history, to the period when they were written.

First Chronicles contains a collection of genealogical tables from Adam to the time of Ezra; the downfall of Saul is related in the tenth chapter, and the rest of the book is the history of David.

Second Chronicles contains a brief sketch of Jewish history, from the accession of Solomon to the return from the Babylonish captivity.

These books were evidently compiled (some think by Ezra) from the ancient chronicles of the Kings of Judah and Israel, and contain a period of about 3468 years.

The books of Samuel, Kings, and Chronicles should be read and collated together, to illustrate from one what may be deficient in either of the others.

EZRA.

Ezra was of the sacerdotal family, and succeeded Zerubbabel in the government of Judea. This book contains a narrative of events from the return of the Jews from Babylon, under Zerubbabel, to the time of the rebuilding of the temple; the arrival of Ezra at Jerusalem, and the restoration of God's service therein, together with the several reforms effected by him among the Jews. It includes a period of about seventy-nine years. The book of Ezra serves to elucidate the prophecies of Haggai and Zechariah, with which it harmonizes in many places. The zeal of Ezra, in restoring and purifying the religion of the Jews, is conspicuous

in this book, and the paternal care of the Almighty over His chosen people is exhibited throughout it.

NEHEMIAH.

Nehemiah was of the tribe of Judah, and was made governor of Judea by Artaxerxes Longimanus, from whom he received a commission to rebuild the city of Jerusalem, which he accordingly accomplished. Like Ezra, Nehemiah also corrected many abuses which he found among the people, and effected a great reformation in every department of the Jewish church and state. The book of Nehemiah gives an account of his appointment and administration, through a space of about thirty-six years (B.C. 420), at which time Scripture history closes.*

ESTHER.

The book of Esther is generally ascribed to Ezra, and has always been received as canonical by the Jews. The feast of Purim is established in this book, which was instituted by Mordecai, and ever observed by the Jews, in memory of their deliverance from the wicked machinations of Haman.

The historical books of the Old Testament include a period of Jewish history, from the death of Moses, A.M. 2553, to the reformation established by Nehemiah, after the return from the captivity, A.M. 3595—a period of 1042 years.

ON THE POETICAL BOOKS.

The books of Job, the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, are called the poetical books of Scripture, because they are

* Prideaux.

almost wholly composed in Hebrew verse. This appellation is of considerable antiquity.

JOB.

Job is considered to have lived in the patriarchal times, as appears from the great age to which he lived; and, from his not having noticed any of the events which occurred since the time of Abraham, it is probable that he lived before the time of that patriarch.

There have been many opinions about the authorship of this book. That Job was a real character is manifest from Ezek. xiv. 14, and James v. 11. The most probable opinion is that of Archbishop Magee—that the book was originally written by Job, and subsequently transcribed by Moses, who gave it the sanction of his authority, and it thus became enrolled among the sacred writings.

The book contains an account of the piety of Job, his prosperity, his trials and afflictions, his debates with his friends, his self-justification, God's address to him, his self-condemnation, and final restoration to prosperity greater than what he before enjoyed.

THE PSALMS.

The principal part of the Psalms were composed by David, and written on occasion of remarkable circumstances in his life—his dangers, his afflictions, and his deliverances. The rest are attributed to Moses, Solomon, Asaph, Heman, Ethan, Jeduthun, and the three sons of Korah.

Many of the Psalms are prophetic of the Messiah (of whom David was an eminent type), depicting his glory, majesty, and dominion—showing in the minutest detail his sorrows and sufferings, and proclaiming his resurrection and triumph in glory.

The word *Selah* appears to be inserted as an emphatic pause, in order to point out something worthy of attentive observation.

PROVERBS.

The book of Proverbs has always been ascribed to Solomon, whose name it bears. It contains short lessons of religious instruction, and sound maxims of prudence and discretion. It is frequently quoted by the apostles, and its design is to instruct men in the secret of true wisdom and understanding, the perfection of which is the knowledge of the divine will, and a salutary fear of the Lord. The instructions it contains are applicable not only to individuals, young and old, but also to the government of families, cities, states, and nations.

ECCLESIASTES.

Ecclesiastes signifies a *preacher*, and, although it does not bear the name of Solomon, it is evident, from several passages, that Solomon wrote this book. Its scope is to show the vanity of every earthly possession, to wean men from undue love of the perishable things of earth, and to lead them to fix their hearts on the love of God, and the fulfilment of his commandments, in which true happiness was alone to be found.

THE SONG OF SOLOMON.

This poem is considered to be a mystical allegory, typifying the connection between Christ and His church. Our Saviour and the writers of the New Testament have freely used the same images, in the same allegorical sense.—See Matt. ix. 15 ; Rev. xxi. 2-9 ; Eph. v. 27 ; John iii. 28.

If it had not been used in a spiritual sense, it

would not have been admitted into the sacred canon of the ancient Jewish church.

ON THE PROPHETS.

The prophetic books of the Old Testament are sixteen in number, and are generally divided into two classes, viz., the *greater prophets*, Isaiah, Jeremiah, Ezekiel, and Daniel; and the *minor prophets*, Hosea, Joel, Amos, Jonah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Jonah, Hosea, Joel, Amos, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, prophesied before the Babylonian captivity, and are called *prophets of the first temple*. Jeremiah, Daniel, Ezekiel, and Obadiah prophesied near to, and during the captivity. Haggai, Zechariah, and Malachi prophesied after the captivity, and are called *prophets of the second temple*.*

Prophets who lived before the Babylonian Captivity.

JONAH.—B.C. 856-784.

Jonah is the most ancient of the prophets. He lived about the time of Jeroboam II., king of Israel. Jonah was commanded to go to Nineveh to foretell its ruin, but having turned aside through fear, to go to Tarsus, he is cast into the sea, and swallowed by a whale. He prays to God, and is delivered on the third day, which was a type of Christ's resurrection from the dead.—Luke xi. 30. Jonah's mission to Nineveh is blessed in happy re-

* For a detail of prophecies, &c., see next part of this work on prophecy.

sults to the Ninevites, who, in consequence of the prophet's preaching, repent in sackcloth and ashes. The scope of this book is to show God's mercy and forbearance towards sinners, on their sincere repentance.

AMOS.—B.C. 810-785.

Amos was a shepherd, and prophesied during the reign of Uzziah, king of Judah, and Jeroboam, son of Joash. The prophet dwells forcibly on the many sins of the Israelites and the neighbouring nations, calling them to repentance, and denouncing God's wrath against them. He foretells the captivity, and the coming of Christ's kingdom; concluding with consolatory promises to the church, and her restoration by the Messiah.

HOSEA.—B.C. 810-725.

Hosea prophesied during the reigns of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah; and Jeroboam II. king of Israel. His predictions are chiefly directed against the idolatry and wickedness of the ten tribes of Israel; but with the severest denunciations of God's vengeance, he blends promises of mercy and forgiveness, on repentance and reform.

ISAIAH.—B.C. 810-749.

Isaiah is placed first in order of the prophetic books of Scripture, on account of the magnitude and sublimity of the predictions it contains, and because it is the largest of them all. Isaiah was the son of Amos, and prophesied during the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

None of the prophets have so clearly foretold the circumstances of the advent, sufferings, atonement,

death, and resurrection of the Messiah, as Isaiah did, who is therefore styled the Evangelical prophet. His predictions of the ultimate triumph and extension of the Redeemer's kingdom are expressed in the most beautiful and sublime language; the fifty-third chapter, and those succeeding it, may be read as an epitome of Christ's life, sufferings, and death; and the entire prophecy abounds with clear announcements of the progress of our Lord's kingdom on earth, and its final consummation in heaven.

JOEL.—B.C. 810-660.

Joel was an inhabitant of the kingdom of Judah, and lived in the reign of Uzziah. He was thus contemporary with Amos and Hosea. He exhorts the people to repentance, denouncing heavy calamities against them if they continued impenitent; predicting the destruction of Jerusalem, the general conversion of the Jews, the return to their own land, the destruction of their enemies, and the final triumph of the church.

MICAH.—B.C. 758-699.

Micah was an inhabitant of Judah, and prophesied in the reigns of Jotham, Ahaz, and Hezekiah. He was contemporary with the four preceding prophets, and foretold the destruction of Jerusalem and Samaria, and also of their oppressors, the Assyrians. The birthplace of the Messiah is announced by name (v. 2), and the exaltation of His kingdom over all the earth is minutely predicted.

NAHUM.—B.C. 720-698.

Nahum is generally supposed to have lived between the Assyrian and Babylonian captivities.

As the repentance of the Ninevites did not last long after Jonah's preaching, Nabum was commissioned to denounce the final ruin of Nineveh and the Assyrian empire, together with the deliverance of Hezekiah. This prophecy contains a fine description of the justice and power of God, tempered with long-suffering, mercy, and truth.

ZEPHANIAH.—B.C. 640-609.

Zephaniah lived in the reign of Josiah, king of Judah. He foretells the punishment of his idolatrous countrymen, and of some of the neighbouring nations, together with the destruction of Nineveh; and concludes with promises of the final restoration of the Jews, under the Gospel covenant.

Prophets who lived near to and during the Captivity.

JEREMIAH.—B.C. 628-586.

The prophet Jeremiah was of the sacerdotal family, and prophesied immediately before the captivity, which event he foretold, together with the time of its duration. He predicted the restoration of the Jews, the destruction of Babylon and of some other nations, and of the mediatorial kingdom of the Messiah, who is called "*the Lord our Righteousness.*"

The merits of Christ's atonement, and the spiritual character of the gospel dispensation, are most clearly and beautifully described by this prophet.

The *Lamentations* are a pathetic mourning over the miseries of Judah, supplicating God to pity their wretchedness, and to restore them to favour and prosperity.

HABAKKUK.—B.C. 612-598.

Habakkuk lived about the time of Jehoiakim,

and was contemporary with Jeremiah. He predicted the Babylonish captivity, and the Chaldean invasion; and implores God, in a prayer, to hasten the deliverance of His people.

DANIEL.—B.C. 606-534.

Daniel was a descendant of the kings of Judah, and prophesied during the captivity. He was placed in the court of Nebuchadnezzar, and raised to great rank in both empires of Babylon and Persia. The most remarkable of Daniel's predictions are respecting the rise and fall of the four great monarchies, viz., the Babylonian, Persian, Grecian, and Roman; respecting the restoration of the Jews, and the conversion of the Gentiles; and, above all, concerning the Messiah, the time of whose advent he fixed so precisely, that Christ was generally expected when the period was approaching.

"This is an amazing series of prophecy," says Horne, "extending through many successive ages, from the first establishment of the Persian empire, upwards of 530 years before Christ, to the general resurrection."

OBADIAH.—B.C. 588-583.

Obadiah was partly contemporary with Jeremiah, and prophesied after the capture of Jerusalem by Nebuchadnezzar. He foretells the destruction of Edom for their pride, and for their cruelty to the Jews, after the capture of their city; predicting the restoration of the Jews, and their triumph over their enemies. The latter part of this prophecy refers to the times of the Messiah, and the establishment of His kingdom.

EZEKIEL.—B.C. 595-536.

Ezekiel (which means *strength of God*) was of

the sacerdotal race, and prophesied during the captivity. This book contains denunciations against the Jewish people for their sins, the destruction of several nations neighbouring to the Jews, which were speedily accomplished, and also the overthrow of Tyre. The last nine chapters contain a description of the future glory of the church, under the figure of a new temple, with consolatory promises to the Jews, under the kingdom of the Messiah.

Prophets who lived after the return of the Jews from Babylon.

HAGGAI.—B.C. 520-518.

The Jews having discontinued the rebuilding of the temple, the prophet Haggai was commissioned to encourage them in their work, foretelling that, although the second temple was a less magnificent structure than the first, yet that its glory should be greater; which prediction was accomplished by the presence of Jesus Christ, who "taught daily in the temple."

ZACHARIAH.—B.C. 520-518.

Zachariah was contemporary with Haggai, and equally exerted himself in promoting the building of the temple. There are many predictions in this book relative to the coming of the Messiah, and also concerning the war of the Romans against the Jews.

MALACHI.—B.C. 436-397.

Malachi is the last of the prophets, and prophesied while Nehemiah was governor of Judea, assisting, by his advice, in the reforms instituted by that wise and pious governor.

The people having fallen into irreligion, the prophet was commissioned to reprove both priests and

people, denouncing the wrath of God against them. He foretells the coming of Christ, and His fore-runner, John the Baptist; and it is a remarkable fact, that this, the last book of the Old Testament, concludes with a reference to the event with which the New Testament begins, viz., the ministry of John the Baptist.

PART II.

The New Testament.

ON THE HISTORICAL BOOKS.

The word *Evangelion*, which is translated *Gospel*, means *good tidings*, and, in the New Testament, is applied to the glad tidings of the advent and mission of our blessed Redeemer. The writers of the four histories of Christ are thus styled Evangelists. The historical books of the New Testament are the gospels of Matthew, Mark, Luke, and John, and the book of the Acts of the Apostles.

THE GOSPEL OF ST. MATTHEW.

St. Matthew's was the first written of the four gospels. It is considered that it was written in the Hebrew language about the year 37, and afterwards in the Greek language, about the year 61. It is universally allowed that it was written in Judea, for the Jewish nation, to confirm believers, and to convert to the cross those who still adhered to Judaism.

St. Matthew was a tax-gatherer, under the Roman government, and was called by Jesus to be an apostle, while "sitting at the receipt of custom." Continuing with his Master at all times—a specta-

tor of His acts and His miracles, a hearer of His discourses, and a witness of His resurrection—St. Matthew had abundant opportunities of observing the great events which he recorded, and hearing the divine truths which he penned.

After our Saviour's ascension, Matthew remained in Jerusalem with the other apostles, and, on the day of Pentecost, was endued with the Holy Spirit, on which he went forth to "preach the gospel to every creature." This gospel contains a complete history of the life, ministry, sufferings, and death of our blessed Redeemer.

THE GOSPEL OF ST. MARK.

St. Mark was nephew of Barnabas (Col. iv. 10), and the son of a pious woman, named Mary, at whose house the apostles, and first Christians, frequently met for prayer. His Hebrew name was John, and it is thought that he adopted the surname of Mark when he left Judea to fulfil his apostolic mission. This gospel was written in Greek, under the eye of St. Peter, at Rome, in the year 63, and contains, like St. Matthew, a memoir of the life, ministry, and death of our Lord and Saviour Jesus Christ.

THE GOSPEL OF ST. LUKE.

St. Luke was descended from a Gentile family, and became a Jew when very young. From Judaism he embraced Christianity, and was the companion of the apostle Paul, under whose inspection it is considered much of his gospel was written. (Compare Luke, in chapter xxii. with Paul in 1 Cor. xi., where a strong similarity of language is apparent, in relating the institution of the Lord's Supper.) This gospel was intended for Gentile Christians, and was written about the year 63 or 64. It details our Lord's history in a

fuller and more circumstantial manner than any of the other gospels, supplying many incidents, and relating many parables, not to be found elsewhere.

THE GOSPEL OF ST. JOHN.

St. John was the son of Zebedee, a fisherman on the sea of Galilee. He was greatly beloved by our Lord, being called "the disciple whom Jesus loved," and was present at scenes to which the other disciples were not admitted. He wrote his gospel in Greek about the year 97. To prove that Jesus is the Messiah, the Son of God, and that, "believing, we might have life in His name," was the chief object and design of the writers of all the Gospels; but John, we are informed, had for his object also to refute the heresies of the Corinthians and Gnostics, who corrupted the doctrines of the divinity and humanity of Christ, which are clearly established by the Evangelist, in the first chapter of his gospel. John supplies many important events in our Saviour's life, which were omitted by the other Evangelists.

THE ACTS OF THE APOSTLES.

The book of the Acts of the Apostles was written by St. Luke in Greece, about the year 63. The design of this book is to relate the gift of the Holy Ghost on the day of Pentecost; to deliver such accounts as prove the claim of the Gentiles to admission into the church of Christ, and to bear testimony to the rapid spread and propagation of the religion of Christ. It concludes with an account of St. Paul's voyage to Rome, his shipwreck at Malta, and arrival at his journey's end, where he ended his labours and his life.

The book of the Acts of the Apostles closes the historical books of the New Testament, and forms an introduction to the Epistles, to which it is prefixed.

ON THE EPISTOLARY, OR DOCTRINAL BOOKS.

The fourteen epistles of St. Paul, and the seven general epistles, may be styled the doctrinal books of the New Testament, containing, as they do, enlarged and comprehensive reasoning on the doctrines of the faith of our Redeemer.

St. Paul was a Jew, born at Tarsus, a city of Cilicia, but made a citizen of Rome—an honour conferred on his ancestors for services rendered during the wars. He was of the sect of the Pharisees, and educated “at the feet of Gamaliel”—a celebrated Rabbi. His bitter hostility to the Christian faith, and his miraculous conversion on his way to Damascus, are described in Acts ix.

Shortly after his baptism Paul went into Arabia, and, after remaining some time, he returned to Damascus, and began to preach the gospel there, but was obliged to fly to Jerusalem to escape a plot against his life. From Jerusalem he went to Tarsus, and from that time (A.D. 39) to the year 58, he preached the gospel in Asia Minor and Greece, with great success.

His arraignment before Felix, the Roman Procurator, his imprisonment by him, his pleading before Festus, successor of Felix, his appeal to the imperial tribunal, and his voyage to Rome, are fully detailed in the twenty-first and following chapters of the Acts of the Apostles.

St. Paul was confined two years at Rome, and we have no authentic account of his life, from the time of his first imprisonment at Rome, (from which he was released) until the term of his martyrdom, which is said to have taken place by decapitation, at Aquæ Salvæ, three miles from Rome, A.D. 66.

The epistolary books of the New Testament confirm all the principal facts contained in the four

gospels and Acts of the Apostles, and serve as inspired commentaries on the doctrines of the gospel; containing precepts and revealed teachings, as necessary to be believed as those which fell from the lips of our Lord himself, being written by men who gave abundant miraculous evidence of the truth and reality of their divine commission.

EPISTLE TO THE ROMANS.

The Epistle to the Romans was written from Corinth, about the year 58, and was addressed to the church at Rome, which consisted partly of Jewish, and partly of Gentile converts, amongst whom contentions arose, from the Gentile converts claiming equal privileges with the Hebrews, which the latter rejected unless they were circumcised. The object of this epistle was to compose these differences, to confirm the Roman Christians in their faith, to guard them from Judaizing teachers, to explain the fundamental doctrines of Christianity, and to show that the religion of Jesus embraced both Jew and Gentile indiscriminately—setting forth justification by faith as the only foundation of peace with God, and acceptance in His sight.

FIRST EPISTLE TO THE CORINTHIANS.

This epistle was written from Ephesus, about the year 57. St. Paul resided at Corinth for a year and a-half, and first planted Christianity there himself. The church at Corinth consisted partly of Jews and partly of Gentiles, whose prejudices the apostle was employed in endeavouring to dispel. To correct the abuses arising from false teachers, who had appeared at Corinth, was the object of this epistle, as well as to exhort the Corinthians to union, simplicity, and purity of life. The apostle, towards the end of the epistle, solves

some difficulties which had been submitted to him for advice by the Corinthian Christians.

SECOND EPISTLE TO THE CORINTHIANS.

The apostle Paul wrote this epistle from Macedonia, shortly after the preceding epistle, in the year 58. He here defends his character from many charges of inconsistency made against him, showing, in many interesting details, his sufferings for the faith of the gospel; he commends the believers at Corinth for their faith and obedience, and excites them to increased liberality, in relieving their distressed brethren in Judea.

EPISTLE TO THE GALATIANS.

St. Paul had himself planted Christianity at Galatia, and wrote this epistle to the Galatian Christians, most probably from Corinth, about the year 53. The apostle authoritatively asserts the doctrines of the gospel, in opposition to Judaizing teachers, dwells emphatically on the importance of justification by faith alone, and exhorts them to be fruitful in good works, giving various instructions for the conduct of believers in Christ.

EPISTLE TO THE EPHESIANS.

Ephesus was the capital of Proconsular Asia, a city celebrated for its splendour and luxury, and for the magnificent temple of Diana. Christianity was first taught here by St. Paul, who wrote this epistle from Rome, about the year 61. The first three chapters of this beautiful epistle treat of the doctrines of the cross; the last three of the precepts; treating, in a general manner, of the duties of religion, and tending to confirm the Ephesian Christians in the belief and practice of the faith they professed, and wherein they were instructed.

EPISTLE TO THE PHILIPPIANS.

Philippi was the first place in which St. Paul preached the gospel in Europe. This epistle was written towards the close of his first imprisonment at Rome, about the year 63. The apostle confirms the Philippian Christians in the faith of the gospel, exhorting them to walk worthy of their holy calling. He warns them against Judaizing teachers, and expresses his fervent regard for their welfare, with earnest exhortations to Christian holiness, charity, and humility.

EPISTLE TO THE COLOSSIANS.

Colosse was a city of Phrygia in Asia Minor. This epistle was written at Rome about the year 62. It bears a strong resemblance to the epistle to the Ephesians, and each throws light on the other when read and collated together. The two first chapters are doctrinal, the two last practical. The apostle sets forth the glory of the Saviour, the completeness of His salvation, and the fruits produced by faith in Him.

The epistle *from* Laodicea, mentioned in chapter iv. 16, which some have supposed to have been an epistle *to* the church at Laodicea, was most probably the Epistle to the Ephesians, Laodicea being within the circuit of the Ephesian church.*

FIRST EPISTLE TO THE THESSALONIANS.

Thessalonica was at that time one of the capital cities of Macedonia. Christianity was first planted in this place by St. Paul, A.D. 50, and this epistle, which was written from Corinth, A.D. 52, was the earliest of all the epistles written by that Apostle.

* Horne.

Here St. Paul commends the Thessalonians for the steadfastness of their faith, which was well spoken of in the churches, exhorts them to continue in that faith, and to "let their conversation be as becometh the gospel of Christ" which they professed.

SECOND EPISTLE TO THE THESSALONIANS.

This epistle was written soon after the first, from the same place, and in the same year. The Apostle comforts the Thessalonians in their tribulations, cautions them against the mistakes into which some had fallen, concerning the near approach of the day of judgment, and exhorts those who had neglected their employment, to return to their labours, concluding with various advices and instructions of a practical nature.

FIRST EPISTLE TO TIMOTHY.

Timothy was a native of Lystra in Asia Minor. His father was a Greek, and his mother a Jewess; and, from the words of St. Paul, that "from a child he knew the Scriptures," we conclude that Timothy was blessed with the care of pious parents in them both. He was converted to Christianity under the ministry of St. Paul, and placed by him over the church at Ephesus. This epistle, which was written at Macedonia A.D. 64, contains advice to Timothy on the duty of superintending the church, and is replete with useful instructions for ministers in the discharge of their sacred duties. The fourth chapter contains many prophecies of apostacy in future times.

SECOND EPISTLE TO TIMOTHY.

The second Epistle to Timothy was written from Rome during St. Paul's second imprisonment, and not long before his martyrdom, A.D. 65. From the

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tone of the instructions it contains, it is evident the Apostle felt his end to be near, and with great tenderness and affection, he exhorts Timothy to discharge his ministerial functions with care and fidelity, teaching him to "avoid foolish and unlearned questions, and to hold fast the form of sound words," adding many lessons of instruction connected with the discharge of the office of the ministry, and concluding with several private directions, and with salutations.

THE EPISTLE TO TITUS.

Titus was a Greek, and was one of St. Paul's first converts, and employed by him to regulate the Christian churches in the island of Crete, where he died at a very advanced age. This epistle is considered to have been written after St. Paul's liberation from his first imprisonment A.D. 64, and contains directions to Titus concerning the ordination of elders, or bishops and deacons; advice to accommodate his instructions to the circumstances, age, and sex of those whom he exhorted; inculcating obedience to the civil government, even although it should be opposed to Christianity, and enforcing gentleness to all men, fruitfulness in good works, and soundness in doctrine and faith.

EPISTLE TO PHILEMON.

Philemon was an inhabitant of Colosse, and appears to have been a person of opulence, as well as a benevolent Christian. This epistle was written during St. Paul's first imprisonment at Rome A.D. 63, and was sent, together with the epistles to the Ephesians and Colossians, by Tychicus and Onesimus. The design of this letter was to recommend Onesimus, who had run away from his master Philemon, to be again received into his house, being now a Christian convert.

THE EPISTLE TO THE HEBREWS.

This epistle is addressed to the Hebrews or Jewish Christians resident in Palestine. It was written from Rome, early in 63. St. Paul withheld his name from this epistle, lest it might give umbrage to the Jews, but it contains so many unquestionable internal proofs of its authorship, that no doubt exists that it was written by St. Paul.

The Apostle, in this most important and argumentative epistle, shews the Jews that the gospel plan of salvation was prefigured, typified, and foretold, in the Old Testament; and that the Jews who believed the latter, ought, on that account, to receive the former, and give up the shadow of rites, ceremonies, and offerings, for the substance of our Lord and Saviour Jesus Christ, in whom all were accomplished and fulfilled.

THE GENERAL EPISTLE OF JAMES.

The seven epistles, of which James is the first, are called catholic, or general epistles, because they are addressed to Christians in general of every country.

James was the son of Alpheus, and a near relation of our Lord.—(Gal. i. 18, 19): he is called James *the Less*, to distinguish him from the other James, being probably shorter in stature. After the death of Stephen, he appears to have been made president, or bishop of the Christian church at Jerusalem, and to have presided at the council of apostles A.D. 49. He was also surnamed *the Just*, on account of his eminent sanctity. It is thought that he was stoned to death by the Jews in the year 62.

The design of this epistle, which was written at Jerusalem A.D. 61, was to correct a misinterpretation of St. Paul's doctrine of justification by faith,

which some supposed to have excluded moral duties, and had, in consequence, abandoned themselves to all manner of sin.

FIRST GENERAL EPISTLE OF PETER.

Simon Peter was born at Bethsaida, on the sea of Galilee, and, together with Andrew his brother, was occupied in his pursuit of fisherman, when our Lord called them "to become fishers of men." Peter was honoured with his Master's particular intimacy, together with James and John. This epistle was written from Rome A.D. 64, and was addressed to Hebrew Christians who were suffering persecution. St. Peter was martyred the year afterwards, during Nero's persecution, being crucified with his head downwards. The general design of this epistle is to exhort to a quiet and blameless life, and to patience and fortitude, under distresses and persecutions.

SECOND GENERAL EPISTLE OF PETER.

This epistle was also addressed to Hebrew Christians, who were suffering persecution, and was also written from Rome shortly before the apostle's martyrdom, about the year 65.

Its design was to warn believers against false prophets, who perverted the gospel, to exhort to patience under trouble and persecution, and to further growth in grace, and the knowledge of our Lord Jesus Christ.

FIRST GENERAL EPISTLE OF JOHN.

This epistle was written at Ephesus, about the year 69, and is remarkable for the beauty and divine simplicity of religious sentiment which pervades it. It was written for Christians of every country, and designed to preserve them in the true

simple faith of Jesus, and to warn them against the erroneous opinions which had made their appearance; exciting them to holiness, piety, and communion with God.

SECOND GENERAL EPISTLE OF JOHN.

The second general Epistle of John was written from Ephesus about the year 69. It is addressed to a pious matron whom the apostle commends for her virtuous education of her children, encouraging her to persevere in the truth, cautioning her against the delusions of false teachers, and entreating her to continue to practice the great Christian graces of love and charity.

THIRD GENERAL EPISTLE OF JOHN.

This epistle was also written from Ephesus in the year 69. It is addressed to Gaius, a converted Gentile, and member of a Christian church. The design of this epistle is to commend Gaius for the steadfastness of his faith, and for his kindness to the ministers of Christ, to warn him against the practices of Diotrephes, and to recommend Demetrius to his care and friendship.

THE GENERAL EPISTLE OF JUDE.

Jude, surnamed Thaddeus and Lebbeus, and called in Matt. xiii. 55, the "brother of our Lord," was the son of Alpheus, brother of James the Less, and one of the twelve apostles. This epistle was written in the year 65. Its scope is to caution believers against false teachers, who began to insinuate themselves into the church, professing the doctrines of Christianity, but denying the moral obligations it requires, and teaching their disciples to live in profligacy and sin. The epistle concludes with advices and admonitions to believers to

persevere in faith and godliness themselves, and to warn others from the snares of such false teachers.

THE REVELATION OF ST. JOHN THE DIVINE.

The revelations contained in this book were made to St. John during his banishment in the island of Patmos. They were written after his return to Ephesus, about the year 96 or 97.

The scope of this book is to make known "the things which are," that is, the present state of the seven churches in Asia; and also, "the things which shall be hereafter," or the destiny of the Christian church, through its several periods and changes, from the time of the apostles to the final consummation in glory.

Although much of this book is obscure, because it foretells future and unfulfilled events, yet sufficient is clear to convey to us much solemn instruction. We look into these prophecies for a description of the full consummation of the great gospel scheme, when Christianity shall triumph over all human corruption, and be universally established in all its purity and glory.

OUTLINES OF 'PROPHECY.

Nature of Prophecy.

"PROPHECY is a miracle of knowledge and declaration, or description, or representation of something future, beyond the power of human sagacity to discern, or calculate; and is the highest evidence that can be given of supernatural communion with the Deity, and of the truth of a revelation from God."^a

The principal intent of prophecy was to manifest the omniscience and omnipotence of Jehovah, in contradistinction to all the false Gods of the world—(see Isa. xli. 22–26); and thereby to teach His people trust and confidence in Him—(John xiii. 19),—to instruct and prepare the world for the salvation of the promised Messiah, and to point men to the Lamb of God, who was to blot out their iniquities, that they might look for Him before He came, and know him when He appeared.—(See Pet. i. 19; Mat. xi. 13; Acts, iii. 24; Rev. xix. 19, compared with Acts x. 43).

The peculiarity of the evidence derived from prophecy is, that it is a *growing* evidence—the more the prophecies are fulfilled, the more are there testimonies and confirmations of the truth and certainty of divine revelation.

Both miracles, and prophecies, were continued longer in the Jewish, than in the Christian church—

^a Horne.

the former, consisting of a peculiar nation, and living under the immediate government of God, experienced continual interpositions of a particular and extraordinary providence in its favor and protection, and was instructed by prophets raised up as occasion required: whereas the latter, being designed to comprehend the whole world, was, like the world itself, first erected by a miracle; but, like the world too, is since governed by a general ordinary providence, by established laws, and the mediation of second causes.*

The prophecies in the Scriptures may be referred to four classes.

1. Prophecies relating to the Jewish nation.
2. Prophecies relating to the nations neighbouring to the Jews.
3. Prophecies relating to the Messiah.
4. Prophecies delivered by Christ and His apostles.

CLASS I.

PROPHECIES CONCERNING THE JEWS.

It was foretold concerning Abraham's posterity, that it should be exceedingly multiplied, beyond that of other nations.—(See Gen. xii. 1; xiii. 16; xv. 5; xvii. 2—6; xxii. 17; xlv. 13; Exod. xxxii. 13). The fulfilment of these predictions will be found in Exod. i. 7—12; Numb. xxiii. 10; Deut. i. 10; x. 22; Ezek. xvi. 7; Heb. xi. 12. In less than five centuries after the first of these prophecies was delivered, the number of the Israelites amounted to six hundred thousand men, besides women and children; and the Scripture accounts are so fully confirmed by the testimony of profane

*Bishop Newton on the Prophecies.

authors, that no doubt can exist as to their exact completion.

The name and fortunes of Ishmael were announced before he was born; that his descendants should be very numerous; and that he should beget twelve princes. The whole came to pass precisely as it was foretold.—(Compare Gen. xvi. 10-12; xvii. 20; and xxv. 12-18). The promise to Abraham was “I will make him a great nation.” From Ishmael sprung the Arabs, (also called Saracens), who anciently were, and still continue to be, a very numerous and powerful race. The Saracens, by their conquests during the middle ages, erected one of the largest empires ever seen in the world.

Again it was foretold, “He will be a wild man.” The Arabs are a wandering and lawless people, dwelling in the same wilderness in which their ancestor Ishmael dwelt, more than three thousand seven hundred years ago. It was further foretold that Ishmael’s “hand should be against every man, and every man’s hand should be against him.” Sesostris, Cyrus, Pompey, Trajan, and other ancient sovereigns, attempted in vain to subjugate the Arabs. From their first existence to the present day, the Ishmaelites have ever maintained their independence, and if there was no other argument to evince the divine origin of the Pentateuch, the account of Ishmael, and the prophecy concerning his descendants, would be sufficient to establish it.

Concerning Abraham, Isaac, and Jacob, it was foretold that their posterity should possess the land of Canaan; and that, although they should be expelled thence on account of their sins, their title should endure, and they should hereafter be settled therein, and continue to possess it in peace until the end of the world.—(See Gen. xii. 7; xiii. 14-17; xv. 18-21; Exod. iii. 8-17; Gen. xvii. 7, 8).

It was also foretold that the land of Canaan

should be to the children of Israel "an everlasting possession"—(Deut. xxxi. 5; Jer. xxx. 3; Ezek. xxxvii. 25): the fulfilment of which predictions has been as exact as the prophecies themselves—(Numbers xxi.; Deut. ii.; Josh. iii). The Israelites enjoyed this land for more than a thousand years, and their captivity lasted but seventy years, according to the promise of God. They continued afterwards for six hundred years, until, for the rejection and crucifixion of the Messiah, they were doomed to a more lasting captivity, begun in the time of Titus Vespasian, and continued to this day.

This prediction has been so exactly fulfilled in all the periods already passed, there can be no doubt that the rest will be completed, when the time for their restoration comes; and that God will, as He promised, restore the land of Canaan to the seed of Abraham, "for an everlasting possession."

But some of the most remarkable predictions relating to the Jews are contained in the twenty-eighth chapter of Deuteronomy. Moses foretells that they should be "removed into all nations of the earth—scattered among all people from one end of the earth to the other—find no ease or rest—and become an astonishment and a by-word unto all nations:" which predictions were literally fulfilled during their subjection to the Chaldeans and Romans, and further, by their dispersion amongst all the nations of the earth. Moses foretold that their enemies would besiege and take their cities: which prophecy was fulfilled by the several assaults of Shiskah, king of Egypt; Shalmaneesr, king of Assyria; Nebuchadnezzar, Antiochus Epiphanus, Sosius, and Herod; and, finally and completely, by Titus.

Moses foretold that the Jews should endure famines so severe that they would be driven to the frightful necessity of eating human flesh—(Deut. xxviii. 53); which was fulfilled about six hundred

years after his time, when Samaria was besieged by the king of Syria; and subsequently, about three hundred years afterwards, during the siege of Jerusalem, before the Babylonish captivity; and finally, about fifteen hundred years after the time of Moses, during the siege of Jerusalem by the Romans.

In 1 Kings xiii. 2. we find Josiah announced prophetically by name, three hundred and sixty-one years before the event, by a prophet who came out of Judah, to denounce God's judgments against the priests of the altar which Jeroboam had erected at Bethel.—(See 2 Kings xxiii. 15).

Isaiah foretold the total subversion of idolatry among the Jews,—(ii. 18-21); which was fulfilled on their return from the Babylonish captivity, two hundred years afterwards.—(Ezra ii). The same prophet predicted that ruin and distress would befall the Jewish people, on account of their wickedness; which was precisely fulfilled.—(Compare Isa. iii. 1-14 with 2 Chron. xxxvi). And we find that, on the capture of Jerusalem, by the Chaldeans, a few poor persons were left to till the land, exactly as Isaiah had prophesied.—(xxiv. 13, 14. compared with Jer. xxxix 10).

Among the prophecies of Jeremiah are the conquests of Nebuchadnezzar and the Jewish captivity—(xxvii. 2-7); and he was imprisoned by them for this prophecy, where he was kept until set at liberty by Nebuchadnezzar himself, when he took Jerusalem—(xxxix. 11-14).

A remarkable instance of the accuracy of prophecy in its fulfilment occurs in the predictions of Jeremiah and Ezekiel, who lived at the same period, and in whose prophecies about the captivity of Zedekiah, an apparent inconsistency exists. Jeremiah said, that he should see the king of Babylon, and be carried into Babylon; Ezekiel that he

should never see Babylon; Jeremiah announced, that he should die in peace, and be buried after the manner of his ancestors; Ezekiel, that he should die in Babylon. But both predictions were precisely fulfilled; for Zedekiah saw the king of Babylon, who commanded his eyes to be put out, before he was brought to Babylon; and he died there, and died peaceably, and was buried with the usual funeral solemnities.—(Jer. xxxix. 4-7; 2 Kings, xxv. 6, 7).

The profanation of the temple by Antiochus Epiphanes, together with his death, a description of his disposition, and even of his countenance, was prophesied by Daniel, four hundred and eight years before the events took place.—(Dan. viii). He also predicted the destruction of the city of Jerusalem, the desolation of that city, and also of Judea—announcing also the cessation of the Jewish sacrifices and oblations,—(ix. 26, 27):—the fulfilment of which predictions is attested by all history.

But the most striking and convincing predictions respecting the Jewish nation are those which announce their present position in the world. “I will scatter you among the heathen,” &c.—(Lev. xxvi. 33-44). “And the Lord shall scatter you among all nations, and ye shall be left few in number among the heathen whither the Lord will lead you.”—(Deut. iv. 27). “And the Lord shall scatter thee among all people from the one end of the earth to the other.”—(Deut. xxviii). “I will cause thee to be removed into all kingdoms of the earth.”—(Jer. xv. 4; ix. 16; xvi. 13). “I will deliver thee to be removed into all kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach, even among all nations,” &c.—(Jer. xxix. 18; see also Ezek. xii. 15; Amos ix. 4-9; Isa. vi. 10; lvii. 17; Hosea iii. 4, 5; ix. 17).

All these predictions are announced, clearly and

emphatically, with all the confidence which conscious truth could inspire, and the fulfilment is as exact as the prophecies themselves. There is scarcely a country in the world wherein the Jews do not reside. They exist in every city—distinct and separate—a by-word in every one's mouth—without fixed abode as a nation—oppressed, and degraded, almost everywhere a living and miraculous attestation of the truth of God's word, and the infallible execution of His judgments.

CLASS II.

PROPHECIES CONCERNING THE NATIONS ADJOINING JUDEA.

THE predictions concerning Nineveh are among the most remarkable of those classed under the above head. Nineveh was the metropolis of the Assyrian empire, an "exceeding great city," containing more than six hundred thousand inhabitants. This city having repented at the preaching of Jonah, its destruction was averted for a time; but, having relapsed into iniquity, it was swept away, and overwhelmed with ruin.

The prophets Nahum and Zephaniah foretold its destruction and the manner of it,—(Nah. i. ii. iii.; Zeph. ii. 13): which was accomplished one hundred and fifty years afterward. The Medians, under Arbaces, attacked the camp of the Ninevites by night, and drove the soldiers into the city. The words of the prediction are remarkable. "The gates of the rivers shall be opened, and the palace shall be dissolved,"—(Nah. ii. 6): which was literally fulfilled; for the river, having arisen to a great height, on account of incessant rains, broke down part of the wall of the city, through which the enemy entered. The king, in despair, perceiving

the prophecy was accomplished, heaped an immense funeral pile, and having ignited it, his palace, with all his wealth, and his entire household, were consumed. The Medes carried away all the treasure, as was foretold in Nah. ii 9; iii. 13-15. The destruction of Nineveh is so well attested by the recent excavations there, that further comment on it would be superfluous.*

Babylon rivalled Nineveh in its greatness, and also in its wickedness. Its siege and destruction were foretold by the prophets Isaiah and Jeremiah, and minutely accomplished. The prophets announced that it "should be shut up by the Medes, Elamites, [Persians] and other nations"—(Isa. xiii. 4; Jer. li. 7): that the river Euphrates "should be dried up"—(Isa. xliv. 27; Jer. l. 38): and that the city should be taken by surprise, during a feast, when all her rulers and mighty men were drunken—Jer. l. 24; li. 39, 57. All which was accomplished, when Belshazzar and his thousand princes, who were drunk with wine at a great feast, were slain by Cyrus' soldiers, who obtained entrance into Babylon by draining the waters of the river Euphrates, which ran through the midst of the city, thus making it fordable for an army. After the capture of Babylon by Cyrus it ceased to be a metropolis, and was afterwards depopulated by the erection of the cities of Seleucia and Ctesiphon, which were built with that design in its neighbourhood, and which completed the ruin and desolation of Babylon to this day.

"From the summit of this hill," (says Major Keppel in his travels in this country), "we had a distinct view of the heaps which constitute all that remains of ancient Babylon. A more complete pic-

* See Layard's Nineveh.

ture of desolation could not be well imagined. It was impossible to behold this scene, and not be reminded how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance Babylon was doomed to present—'that she should never be inhabited'—'that the Arabian should not pitch his tent there'—'that she should become heaps'—'that her cities should become desolation,' &c."

Tyre was one of the most opulent cities of ancient times, but, on account of its wickedness, the prophets were commanded to foretell its ruin; which they did, minutely and circumstantially.—(See Isa. xxiii.; Jer. xxv.; Ezek. xxvi.; and two following chapters; Amos i. 9, 10; Zech. ix. 1-8): all which predictions were literally fulfilled. Ezekiel especially foretold its utter destruction in the chapters above referred to. "Thus saith the Lord God, behold I am against thee, O Tyrus, and will cause many nations to come up against thee, and they shall destroy the walls of Tyrus, and break down her towers. I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets upon, in the midst of the sea, for I have spoken it saith the Lord God."—(xxvi. 3-14).

These predictions were gradually accomplished. The ancient city was destroyed by Nebuchadnezzar, and, although it was afterwards rebuilt, yet it never reached its ancient splendour. The new city was taken, and burned by Alexander, and its commerce destroyed by the building of Alexandria. It fell successively into the hands of the Egyptians, Syrians, and Romans; and, since that, it has been possessed by the Saracens, from whom it was taken by the Christians, in the time of the Crusades. In the year 1289 it was taken from the Christian possessors by the Mamelukes of Egypt, and again from the Mamelukes, by the Turks, (A.D. 1516),

under whose dominion it still continues; but, instead of being a great and opulent city, it is now a heap of ruins, frequented only by fishermen, as was foretold—"thou shalt be a place to spread nets upon." The present condition of Tyre is attested by every recent traveller in that country.

The various revolutions, and decline of Egypt, were foretold by the prophets Isaiah, Jeremiah, and Ezekiel.—(Isa. xix; Jer. xliii. xlvi; Ezek. xxix. See the passage Ezek. xxx. 11, 12). It is now upwards of two thousand four hundred years since this prophecy was delivered, since which time, Egypt was successively attacked and conquered by the Babylonians, Persians, Macedonians, Romans, Saracens, and Mamelukes, and is now a province of the Turkish empire. The general character of its inhabitants is baseness, treachery, covetousness, and malice. Syene is in ruins, and the idols of Egypt are scattered. Most of the numerous canals with which the country was anciently intersected, are now so neglected, that a large proportion of the country is sandy and unfruitful, as was foretold, "I will make her rivers dry." These facts are corroborated by the testimony of every tourist of the day.

The doom of Ethiopia was denounced by the prophets Isaiah and Ezekiel.—(See Isa. xviii. 1-6; xx. 3-5; xliii. 3; Ezek. xxx. 4-6). Ethiopia was invaded, and cruelly ravaged by the Assyrians, Persians, and, about the time of our Saviour's birth, by the Romans. Since the subversion of the Roman empire, it has been ravaged successively by the Saracens, Turks, and Giagas. The prophet Nahum, after the accomplishment of the prophecies concerning Ethiopia, gives an account of its doom.—(Nah. iii. 8-10).

The prophet Daniel foretold the fate of the four great monarchies, viz: the subversion of the Baby-

lonian empire, by the Medo-Persians, and of the Persian empire, by the Grecians, under Alexander the Great. The division of Alexander's empire into four parts, which took place after his death, and the rise of the Roman empire, that was to subdue all other kingdoms, and form one vast empire that was to be different from any other empire that ever preceded it.—(See Dan. ii. 39, 40 ; vii. 17-24 ; viii. ix.) The accomplishment of these predictions are well known facts of history.

The foregoing are among the most striking predictions contained in the prophetic books of the Old Testament, concerning the nations neighbouring to the Jews ; teaching us that, as God visited those countries and their inhabitants with His fierce vengeance, on account of their iniquity and idolatry, and, as He is "the same yesterday, to-day, and for ever," He will pour out His wrath on those nations in the present day, who publicly transgress His commandments, and neglecting His revealed will, "teach for doctrines the commandments of men."

CLASS III.

PROPHECIES CONCERNING THE MESSIAH.

No sooner did our first parents transgress the command of God, than in His mercy, a promise was made that one should hereafter arise with power to subdue the evil designs of the tempter. The Lord God said unto Eve, that "her seed should bruise the Serpent's head,"—(Gen. iii. xv): which prophecy was fulfilled, when "God sent forth his Son, made of a woman," to redeem us from our iniquities. "For this the Son of God was manifested, that he might destroy the works of the Devil."—(1 John iii. 18 ; Heb. ii. 13, 14).

God promised Abraham that, in him and "in his seed should all the nations of the earth be blessed"—(Gen. xviii. 18): which is fulfilled in Gal. iii. 8. "The Scripture preached before the gospel unto Abraham, saying, in thee shall all nations be blessed," and in verse 16, "now to Abraham and his seed were the promises made."

Jacob, on his death bed, foretold of the Messiah, shewing the peculiar prerogative and dignity of His office, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."—(Gen. xlix. 10). All the ancient Jews applied this prediction to the Messiah—Shiloh signifying *one that is sent*, which is the character of our Lord—"as my Father *sent* me, even so send I you"—"whom the Father hath sanctified and *sent* into the world."—(John x. 36).

It should be observed that the tribe of Judah is no longer a political body, nor has it any authority or magistrate of its own, but is dispersed among the descendants of the other Jewish tribes, an undeniable proof that the Shiloh or Messiah is already come.

Moses foretold of Christ, "The Lord thy God will raise up unto thee a prophet from the midst of thee, like unto me, unto him shall ye hearken"—(Deut. xviii. 15-18): words which are applied to Christ by Stephen the martyr.—(Acts vii. 37). Moses was an eminent type of Christ, in being the mediator of a dispensation from God, conducting and leading the children of Israel through the wilderness, as our Lord promises to guide his believing servants through the wilderness of this world, to the heavenly Canaan—the land of "rest" for His people.

There are many remarkable predictions of the Messiah contained in the Book of Psalms. David foretells, that he should preach righteousness for

the salvation of men, and the insufficiency of the Jewish sacrifices.—(Compare Psal. xl. 6-8, with Heb. x. 5).

That He should be chosen out of the Jewish nation, to be the Saviour and king of Israel, is foretold under the emblem of David himself.—(Compare Psal. lxxxix. 18-20, with Col. i. 15, and Rev. xix. 16).

His persecution by princes is declared in Psal. ii. 1, and fulfilled in Acts iv. 26, 27. That He should suffer bitter reproach, and be crucified, compare Psal. xxii. 16-18, with Matt. xxvii. 34-48. His resurrection from the dead—Psalm xvi. 10, compared with Acts ii. 29-32. His ascension is foretold in Psal. lxxviii. 17, 18; and applied in Eph. iv. 8. His exaltation to the kingdom at the right hand of God, and to the priesthood of intercession, Psalm cx. 1-4; which passages are applied in Matt. xxii. 42-44; Acts ii. 33-35; and Heb. v. 6; vii. 2-17. The character of His kingdom is shown in Psal. xlv. 6, 7, and applied in Heb. i. 8, 9; Acts x. 38.

The prophet Isaiah foretold, that the Messiah should have a forerunner to prepare His way—(Isa. xl. 3): which was fulfilled in the person of John the Baptist—(Mat. iii. 1-3): that He should be of the family of Jesse or David, who should be king of Israel—that His name should be “the mighty God,” and His kingdom should endure for ever.—(Isa. ix. 6; xi. 10): that He should be rejected by the Jews, and received by the Gentiles, is foretold in chap. viii. 14; which passage is applied to Christ, Rom. ix. 33; 1 Pet. ii. 8.

That He should be full of the spirit of God—of wisdom, justice, goodness, knowledge, and piety—(xi. 1, 2): which is fulfilled in John iii. 24; Col. ii. 3. His mission is described, and that He should denounce the wicked, and bring peace to the hum-

ble and penitent,—(Compare Isa. xi. 4 with Luke iv. 18-21): that He should perform miraculous cures, is minutely predicted in Isa. xxxv. 4; the fulfilment of which our Lord's history confirms.

But the most circumstantial and convincing prophecy concerning our Lord is contained in the fifty-third chapter; His sufferings, His meekness and patience; His death, as an atonement for sin; His being numbered with transgressors; His being buried with the rich; His resurrection, exaltation, and intercession, are set forth with all the accuracy and detail of a careful history, and form a full and touching memoir, of the life and death of our Lord, and the sublime and merciful objects of His mission.

There are many remarkable predictions in Jeremiah's prophecy. In chapter xxiii. 5, 6, we read, "behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign, and prosper, and shall execute judgment and justice in the earth . . . and this is the name, whereby he shall be called, *the Lord our righteousness.*" He also foretold that the Messiah should abolish the old, and introduce a new covenant.—(See Jer. xxxiii. 14, and chapter xxxi.) Accordingly our Lord brought in a more full and complete economy, perfecting and fulfilling, as well as supplanting the old dispensation.—See the Epistle to the Hebrews, which fully explains this important subject.

Ezekiel announces the future Messiah under the character of David, who was both a shepherd and a king,—(See Ezek. xxxiv. 23, 24; xxxvii. 21-24); "I am the good shepherd," said our Lord himself; and again, "Thou sayest that I am a king." Christ is not only the shepherd of his people, but also the King of Israel. Pilate wrote a title, and put it on the cross; and the writing was, *Jesus of Nazareth, the King of the Jews.*"—(John xix. 19).

“Behold,” saith the prophet Daniel, “onlike the Son of man came with the clouds of heaven, . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away.”—(vii. 13). Our Lord is frequently called the “Son of Man,” in the Gospels, and is said to “come in the clouds of heaven”—(Matt. xxiv. 30); and universal dominion is given him—“all power is given unto me in heaven and earth.”—(Matt. xxviii. 18). See Daniel ix. 24, where a remarkable prediction of the Messiah is given to Daniel by the angel Gabriel. The period of seventy weeks is invariably interpreted to mean four hundred and ninety years (counting a day for a year); and this prophecy clearly referred to the Messiah, who came, and was crucified, during the time of the second temple of Jerusalem, within the four hundred and ninety years, as was foretold.

The birth-place of our Lord was announced by the prophet Micah, “and thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet, out of thee, shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from old, from everlasting.”—(Mic. v. 2). This prophecy is fully confirmed by the evangelists Matthew and Luke, in their accounts of the place of the nativity of Jesus.

The prophet Haggai says, “and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts, and the glory of this latter house [meaning the second temple], shall be greater than that of the former.”—(Hag. ii. 6-9). This clearly alludes to the Messiah, who came in the time of the second temple, which, being inferior in splendour to the first, the “glory” attending it must relate to the Son of God, and

Saviour of the world, whom His Father "glorified, and will glorify again."

There is a very remarkable prophecy of our Lord in the book of Zechariah. "Rejoice greatly, O daughter of Zion—behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—(Zech. ix. 9). This prediction is fully completed, when our Lord seated upon an ass, rides to Jerusalem.—(Matt. xxi. 5; John xii. 15).

Malachi says, "behold I will send my messenger, and he shall prepare the way before me, [which related of John the Baptist;] and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom you delight in, and he shall purify the sons of Levi, that they may offer to the Lord an offering of righteousness."—(Mal. iii. 1-3; See Luke i. 76; Heb. ix. 13, 14).

One of the most beautiful and consolatory promises of eternal life through the redemption of Christ, is conveyed in the passage in Job. xix. 25, 26.—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God"—referring to the second coming of our Lord, to judge both the quick and the dead.—See 1 Thess. iv. 15-17.

The foregoing are among the most striking and interesting predictions about our blessed Lord's advent and office; but the Old Testament is in itself a grand and comprehensive prophecy of Christ, to whom, and to whose mediatorial character, all its types and sacrifices prophetically referred, being the shadows of those spiritual blessings which in due time our Lord descended on earth to substantiate.

CLASS IV.

PROPHECIES DELIVERED BY CHRIST AND HIS APOSTLES.

OUR Lord Jesus Christ foretold His own death, and the circumstances attending it—"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, chief priests, and scribes, and be killed, and raised again, the third day."—(Matt. xvi. 21; xx. 18, 19). Our Lord also foretold His betrayal by Judas Iscariot, His desertion by His disciples, and His denial by Peter—(Matt. xiv. 30; xxvi. 23–31); all which is fulfilled in the twenty-sixth chapter of Matthew's gospel.

Christ foretold that He should rise from the dead the third day—"Destroy this temple, and in three days I will raise it up; . . . but he spake of the temple of his body."—(John ii. 19). Again, "the chief priests and Pharisees came unto Pilate, saying, sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again."—(Matt. xxvii. 62). Our Lord's resurrection is declared in Luke xxiv. 5, 6; John xx. 14; Acts i. 3.

Our Lord foretold the descent of the Holy Spirit upon the apostles, in miraculous powers and gifts, and the place where it should be given—"Behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—(Luke xxiv. 49); and He declares what the effects of the Spirit should be—"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall lay their hands on the sick, and they shall recover."—(Mark xvi. 17): all which is fulfilled in the second

chapter of the Acts of the Apostles, and the following part of that history.

Christ foretold the persecution of His disciples and followers—"For they shall deliver you up to councils, and, in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake . . . ye shall be hated of all nations for my name's sake; they shall lay hands on you, and persecute you,"—(Matt. xxiv. 9; Mark xiii. 9; Luke xxi. 12): all which was minutely fulfilled, as we read in the Acts of the Apostles. There we learn that some were delivered to councils, as Peter and John; some were brought before rulers and kings, as Paul, before Gallio, Festus, Felix, and Agrippa; some were imprisoned, as Peter and John; some were beaten, as Paul and Silas; some were put to death, as Stephen, and James, the brother of John.

Christ prophesied that Jerusalem should be besieged—"The days shall come upon thee, that thine enemies shall cast a trench round about thee, and compass thee round, and keep thee in on every side."—(Matt. xxvi. 15; Mark xiii. 14; Luke xix. 43). Josephus, in his history of the Jewish wars, relates, that a trench was cast about Jerusalem, when that city was besieged by Titus; that the Roman army encompassed it round about with a wall, so that the inhabitants were so enclosed on every side, that no person could escape out of it, nor could provisions be admitted. He also foretold the total destruction of the city, and temple, "O Jerusalem! Jerusalem! . . . behold your house is left unto you desolate."—"The days will come, in which there shall not be left one stone upon another, that shall not be thrown down."—(Matt. xxiii. 27; Mark xiii. 2; Luke xiii. 34; xix. 44; xxi. 24). The soldiers of Titus burned the temple, and Titus gave orders to demolish the very foundations of

both it and the city, so that our Lord's prophecy was literally fulfilled.

Our Lord foretold that He should have a church and people, and that the gospel should be preached throughout the world; "and the gospel must first be published among all nations,"—(Mark xiii. 10): which prophecies are fulfilled in the account of the rapid propagation of Christianity, as recorded in the Acts of the Apostles, and its subsequent spread, as attested by all the historians, and writers, Christian and heathen, of the following ages. Christ also predicted that He should have a church and people by instituting monuments, or perpetual observances, for His church, viz: baptism, and the Lord's supper.

There are two very remarkable prophecies of St. Paul concerning the "man of sin," and the apostacy of the latter times, in 2 Thess. ii. and 1 Tim. iv. These predictions must be considered as alone referrible to the church of Rome, and its head, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God,"—assuming to himself the authority as well as the names and attributes belonging alone to Jehovah.

The passages referred to in Timothy, are most striking in their application to the Romish system of "forbidding to marry, and commanding to abstain from meats," which should be received with thanksgiving, being sanctified by the word of God, and prayer.—(1 Tim. iv. 1-4).

The present spread of infidel principles is clearly foretold among the various signs of the last days. "There shall come, in the last days, scoffers, walking in their own lusts," "who separate themselves, sensual, having not the spirit," "lovers of their own selves, covetous, boasters proud, blasphem-

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mers disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."—(2 Pet. iii. 3; Jude 18, 19; 2 Tim. iii. 2-5). What a fearful and remarkably accurate description of the vices of the present age is contained in these inspired lines; a true picture is here given of those who walk after the course and fashion of this world.

The book of Revelations contains some of the most remarkable predictions in the New Testament, which relate to the church of Rome.—(See Rev. xii. 1-6).

The church is here exhibited as a mother bearing children unto Christ. By the great red dragon, is represented the heathen Roman empire, and the seven heads and ten horns, are the seven hills, upon which Rome is built, and the ten kingdoms, into which the Roman empire was divided. The seven crowns denote, that at this time the imperial power was in Rome, seated on her seven hills, presiding over the world, and the tail drawing the third part of the stars, signifies the Roman empire, which then comprised the third part of the world.

The heathen emperors regarded Christianity with an evil eye, seeking to devour or destroy it, but, notwithstanding, it rapidly increased on every side. By the "man child," was prefigured Constantine, for whose life the "dragon" Galerius laid many snares, all of which he providentially escaped, and was raised to the imperial throne, where he "ruled, with a rod of iron," the Romans, and other nations, who had persecuted the church of Christ.

See again Rev. xiii. 1-10—All agree that the "beast" represents the Roman empire. That it refers to *papal* Rome, and not imperial, is evident;

for the dragon, which represented imperial Rome, has "seven crowns upon his head," and "the beast" had upon his horns "ten crowns;" so that, in the meantime, there had been a revolution of power, from the *heads* of the dragon, to the *horns* of the beast; and the sovereignty, which was before exercised by Rome alone, was now transferred, and divided, among ten kingdoms. But the Roman empire was not divided into ten kingdoms, until after it became Christian.

By the *wounded head* is prefigured the incursion of the Goths, and the reduction of Rome to a dukedom, and its being made tributary to the exarchate of Ravenna, from which humiliation it again revived for a period.

In the seventeenth chapter of Revelations, the fall of Rome is compared to the fall of Babylon. She is described under the character of a woman sitting upon a scarlet beast, with seven heads, and ten horns—her ornaments of purple, and scarlet, and precious stones; and that, notwithstanding her great power over all places and nations, the very hands that helped to raise her, should also pull her down, (verses 16, 17). In the last verse of this chapter, the *woman* is explained to signify the "great city," or Rome.*

* Newton's Dissertations, 23rd to the 25th.

SOME LEADING EVENTS
OF
CHURCH HISTORY.

FIRST CENTURY.

The book of the Acts of the Apostles contains the best records of church history, from the time of our Lord's ascension to heaven to the time of St. Paul's first imprisonment at Rome, A.D. 62. All concurrent accounts agree in representing the rapid spread of gospel principles, and the success of its first teachers. Meanwhile the enemies of Christianity were many and zealous. As our Lord predicted, so came it to pass, that those who espoused His cause should meet with persecution and death. But the fiercest and most powerful foes of the faith were the Romans, possessing, as they did, unlimited sway over the nations which bowed to their yoke. There are ten principle persecutions recorded—the first being in the year 65, under the tyrant Nero, whose iniquities and vices have rendered his name celebrated in the records of human depravity. It was during this persecution, as is generally supposed, that Saints Paul and Peter suffered martyrdom at Rome.

It is remarkable that the Romans never persecuted the nations whom they subdued, on account of their religious opinions, excepting those that embraced Christianity. This may be accounted for

by the abhorrence with which Christians regarded the idolatrous religion of the Romans, and because the Christian religion resembled, in nothing, the pompous rites and ceremonies of the religion of any other nation, without which the superstitious Romans imagined there could be no religion; and besides, Christianity tended to overthrow the interests of the pagan priesthood, who consequently laboured hard to arrest its progress.

Linus was the first bishop of Rome. It appears that he was appointed conjointly by the apostles Peter and Paul, who were together at Rome; and Irenæus, who was bishop of Lyons in the second century, corroborates this opinion. Bishops existed in the church as early as the year 64, and archbishops are mentioned in the following century.

According to our Lord's prediction, "that this generation shall not pass, until all these things be fulfilled," we find that the destruction of Jerusalem took place in the year 70. It was besieged, and taken, by the Roman army, under Titus Vespasian. More than a million of Jews perished during the siege, and the rest were either scattered abroad, or detained captive, among the Gentile nations.

The second general persecution of the Christians took place under the emperor Domitian, A.D. 94, when St. John (according to Tertullian) was thrown into a cauldron of boiling oil, from which he escaped unhurt. He was then banished to the island of Patmos, where he wrote the book of Revelations. From Patmos he returned to Ephesus, where he wrote his gospel, and presided over the seven churches until his death, which took place A.D. 101.

Although our canon of scripture contains the only inspired records acknowledged by reformed Christian churches, yet contemporaneous authors possess weight as credible historians. The

writers, who conversed with, or immediately succeeded, the apostles, were Clemens of Rome, Barnabas, Hermas, Ignatius of Antioch, and Polycarp, who are called the *Apostolical Fathers*.

Even in the days of the apostles, and among those immediately under their teaching, we see that false doctrines arose. The principle errors and heresies of the first century were the Gnostics, and Cerinthians. The Gnostics pretended to restore mankind to the knowledge of the true and Supreme Being, which they asserted had been lost, and maintained that this world was created by an evil principle. They believed in the divinity of Christ, whereas the Cerinthians denied it, and asserted that he was merely human. It was to correct these heresies that John wrote his gospel, announcing, and proving, in the opening chapter, that Christ was indeed "very God and very man."

SECOND CENTURY.

Christianity made rapid progress throughout the East in the second century. The Gauls, Germans, Spaniards, Celts, Britons, and many other European nations, heard the sound of the gospel, and multitudes became converts to the faith of the cross. Eusebius, bishop of Cæsarea, who lived A.D. 315, tells us, that some of the apostles crossed over to the British islands; and Gildas, a British historian of the sixth century, says that Christianity was introduced into England, previous to the year 61.

Philosophy and literature revived and flourished under the auspicious protection of the emperor Trojan, but declined during the reigns of succeeding sovereigns, who were not favorable to literary pursuits.

The third persecution of Christians took place during Trajan's reign; the fourth under Adrian;

and the fifth under Antoninus Pius; which was continued under Marcus Aurelius, and Lucius Verus. Ignatius suffered martyrdom during Trajan's persecution, A.D. 107; Polycarp, during that of Marcus Antoninus, A.D. 167; and Justin Martyr suffered A. D. 163.

The first Christian writer that gave a catalogue of the books of the Old Testament was Melito, bishop of Sardis, in which the apocryphal books are not included.

The celebrated controversy between the eastern and western churches, about the keeping of Easter, arose in this century. And it is manifest that the supremacy of the bishop of Rome was not acknowledged at this time; for, in these disputes, Polycarp, who came to Rome to discuss the point with Anicetus, departed without agreeing with him; and the eastern bishops refused to acknowledge the authority of Victor, bishop of Rome, with whom Irenæus openly remonstrated on his conduct.

At this time each church was quite independent of the other—each assembly was governed by its own laws—unconnected with any central authority but that of Christ, “the bishop of our souls.”

During this century many festivals and fasts were introduced; the use of sponsors in infant baptism was admitted; and the custom of turning towards the east in praying, was practised.

The principal heresies that arose were the Montanists, or followers of Montanus, who professed himself to be the Paraclete, promising to lead his followers into “all truth;” the Ebronites, who denied the divinity of Christ; the Docetæ, who asserted that the crucifixion of our Lord was not real, but merely apparent; the Eclectics, who professed to unite the essence of all religions into one; and the Marcionites, who held that the character of the deity was of a mixed nature, neither perfectly good, nor perfectly bad.

The chief fathers were, Ignatius, Polycarp, Justin Martyr, Papias, Irenæus, Tertullian, Melito, and Clemens of Alexandria.

THIRD CENTURY.

A great and violent persecution of Christians took place at this period, under Severus, in which Leonides, Irenæus, bishop of Lyons, Victor, bishop of Rome, and others, suffered martyrdom for the faith of the gospel. This was the sixth general persecution recorded. In the seventh, which took place under Maximin VIII., (and under Decius), Fabianus, Babylas, Alexander, and several distinguished followers of Christ, were put to death.

The eighth persecution occurred under Valerian, in which Cyprian bishop of Carthage, Lucius, Stephen I., Sixtus I., and Laurentius, suffered martyrdom for the faith.

But the ninth general persecution under Dioclesian, (and continued under Aurelian), exceeded all the others in its perseverance and its cruelty. Thousands of believers in Jesus were put to death in the most unrelenting and savage manner, by their pagan enemies; and this greivous trial to the followers of the cross was carried far into the following century.

It is clear that the supremacy of the bishop of Rome was not acknowledged at this time, for in a controversy between Cyprian, bishop of Carthage, and Stephen, bishop of Rome, respecting the baptism of heretics, the former accused the latter of self-contradiction, and inconsistency, and, with a council of eighty-seven African bishops, decided against the opinion of the Roman prelate.*

Monastic life originated at this period of church

* Cyprian in Epis. ad Beneficium.

history. Paul the Theban, may be considered as the first hermit, and his austere habits were followed by numbers of well meaning, although mistaken, Christians.

Innovations were made, and changes began to creep into the church, in the third century. We find that altars were in more general use, wax tapers were introduced, and many needless and injudicious rites were invented, and practised. Public churches, for the celebration of divine worship, now began to be more generally erected.

The most remarkable sects in this century were the Manicheans, (so called from Manes their founder), who held that all things proceeded from two principles—a good and a bad—the one called *Light*, the other *Darkness*, which were subject to a superintending Being, who existed from all eternity; and the Novatians, who taught, that those who once lapsed were excluded from all hope of repentance. There were also several minor sects.

The most eminent fathers were Origen, Cyprian, Novatian, and Gregory Thaumata.

FOURTH CENTURY.

The Christians were violently persecuted, in the beginning of the fourth century, by the emperors Dioclesian and Galerius, who issued four edicts against them—commanding their churches to be demolished, the scriptures to be burned, and the most exquisite tortures to be employed, in order to force them to renounce their religion.

Soon after the coming of Constantine to the throne, civil wars broke out, which were carried on with much acrimony, and during which the Christians suffered greivous persecution.

Constantine was the first Christian emperor. On becoming a convert to Christian faith, he exhorted

his subjects to receive the gospel, and, towards the close of his reign, exerted his authority to abolish the idolatrous worship of heathen Rome. Church and state were first united in this reign.

Constantine afterwards removed the seat of empire from Rome to Byzantium, where a new city was raised, and, from his name, called Constantinople.

Christianity made great progress at this time among the Indians, Goths, Morcomanni, and Iberians.

The First General Council was held at Nice, A.D. 325. It condemned the Arian heresy, declared the bishop of Rome to be equal in dignity to other Christian bishops; and by this council, the Nicene creed, as far as the words "Holy Ghost," was drawn up.

The Council of Laodicea was held A.D. 364. This council fixed the canon of scripture, excluding the apocryphal books altogether.

The Second General Council was held at Constantinople, under Theodosius the Great, A.D. 381. This council condemned the heresy of Macedonius, and drew up the latter part of the Nicene Creed.

A council was held at Elvira, in Spain, A.D. 305, which forbade the adoration of images or pictures in Christian worship, and prohibited their use in churches altogether.

The emperor Julian—the apostate from Christianity—made a remarkable attempt to overthrow the religion of Christ, by proposing to rebuild the temple of Jerusalem, in order to invalidate the prophecies of scripture. Ammianus Marcellinus, a pagan writer, tells us that the attempt was frustrated by an earthquake, and fiery eruption, A.D. 362.

It was during this century that Liberius, bishop of Rome, consented to the Arian heresy.

The sect of Donatists arose from the election and consecration of a bishop of Carthage, by the bishops in the neighbourhood, without the usual concurrence of the bishops of Numidia; consequently, the Numidian prelates assembled a council, and chose another bishop, whereupon a long and violent contest arose, which lasted until the close of the century.

Although the fundamental doctrines of Christianity continued to be held uncorrupted by the church, yet several errors began to make their appearance in the fourth century. The Eucharist was, in some places, administered to infants, and persons deceased. A doctrine tending to transubstantiation, was held; and the ceremony of elevating the host was introduced. The use of incense, and of the censer, with other superstitious rites, began to make their appearance. Saints were invoked, images used, and the cross worshipped.

The principle heresies were that of the Arians, who denied the divinity of Christ—asserting that He was only of a superior order of human beings; the Macedonians, who denied the divinity of the Holy Ghost; the Appollinarians, who partly denied the human nature of Christ; the Collyridians, who worshipped the Virgin Mary; and the Donatists, who denied the validity of ordination by Traditors; that is, those who surrendered their bibles in times of persecution.

The most eminent fathers of the fourth century were Athanasius, Cyril of Jerusalem, Hilary, Ambrose, Basil, and the two Gregorys.

FIFTH CENTURY.

The beginning of the fifth century was remarkable for two great political events. The division of the Roman empire into eastern and western;

and the incursion of the Goths, Huns, and other barbarous nations, into Italy ; under whom the Christians suffered great persecution.

Nor was this opposition to the followers of Christ confined to Italy, but extended all over the world. In Briton they were persecuted by Picts, Scots, and Anglo-Saxons ; in Spain and Gaul, by the Vandals ; in Africa, by the Donatists and Circumcellians ; in Persia, by Isdegerdes ; and in several other countries besides.

It was at this time that Succathus—better known as St. Patrick—flourished. His successes in converting the Irish to the faith of the cross, are well known facts of history. His ministry continued about forty years, and he was the founder of the archbishopric of Armagh, A.D. 472.*

The Third and Fourth General Councils were held in this century. The third was held at Ephesus, A.D. 431 ; where Nestorius, patriarch of Constantinople was deposed, and his heresy condemned. The fourth was held at Chalcedon A.D. 451, where the Eutychian heresy was condemned. The only general councils whose authority is acknowledged to possess weight in the English church, are the first four—the Councils of Nice, Constantinople, Ephesus, and Chalcedon—their decrees being generally in accordance with the dictates of scripture.

The celebrated St. Jerome lived at this time. He published a Latin translation of the Bible, called the Vulgate. He did not include the apocryphal books in the canon of scripture. He died A.D. 422.

The bishop of Rome now received a considerable increase of authority. By an edict of Theodosius and Valentinian III., he was permitted to issue decretal epistles, to appoint vicars in the provinces,

* See King's history of the church of Ireland.

to cite bishops to Rome, and to convoke general councils. He now announced himself as the head and sovereign of the universal church, A.D. 445.

Many errors existed at this period, such as the use of relics, and of images in churches. The invocation of saints had been gaining ground since the middle of the last century, and found advocates in some eminent writers of this age, although the doctrine had not assumed the gross form in which it was authoritatively taught in later times.

The chief sects were the Palagians, who denied original sin, and the necessity of grace; the Nestorians, who divided the substance of the Godhead; and the Eutychians, who confounded the persons. The chief fathers, Theodore of Mopsuesta, Cyril of Alexandria, and Theodoret.

SIXTH CENTURY.

Italy was invaded by the Ostrogoths towards the middle of the sixth century, and Rome was reduced to a dukedom—subject to a lieutenant of the emperor Justinian, who resided with the title of Exarch, at Ravenna. It was also overrun by the Lombards, who overwhelming all opposition, established their kingdom at Ticinum, A.D. 568.

The state of the church at this period was very unsound, and superstition was much on the increase. The love of monastic life prevailed, and the number and influence of the monks was great throughout Christendom.

The bishopric of Rome was evidently not held in high estimation at this time, for Hermisdas, who became bishop A.D. 514, maintained the heresy of the Theopaschites, and was condemned for it by one of his successors John II.; whose opinion was confirmed by the Fifth General Council, which council also condemned the opinions of bishop Vi-

gilius, and sent him into exile for refusing consent to its decrees.

A controversy was set up by Theodore, bishop of Cæsarea, concerning the writings of Theodore of Mopsuesta, Theodoret of Cyprus, and Ibas of Edessa—known by the name of the Three Chapters.

The Fifth General Council was held at Constantinople by the emperor Justinian I., where the followers of Origen, and the Three Chapters were condemned A.D. 553.

Christianity made great progress in this century among the Jews, multitudes of whom were converted in several countries of Europe, and the East.

In the year 596, Gregory the Great sent forty Benedictine monks to Britain, with Augustine at their head, to convert its inhabitants. The exertions of the missionaries were greatly aided by Queen Bertha. King Ethelbert, and the greatest part of the inhabitants of Kent, were converted to the Christian faith.

Christianity was preached in Scotland by Columbus, or Columbkil, an Irish monk, who was born A.D. 521, and died A.D. 597. He was excommunicated by the bishop of Rome for rejecting the authority of the Roman see to decide points of controversial dispute.

In this century, the order of Benedictine monks was established by Benedict, A.D. 529. The *canon of the mass* was instituted by Gregory the Great.

The title of "Universal Bishop" was assumed by John, Patriarch of Constantinople; which so excited the jealousy of Pelagius, bishop of Rome, that he denominated him "Antichrist."

The Christian era was formed in this century by Dionysius the Little, who first began to count time from the birth of Christ.

The principal sects and heresies were the Euty-chians, which still continued, as did the Mani-

cheans also; the Tritheites, who imagined that there were three distinct natures, or substances, existing *separately* in the Deity, and joined together by no common essence; the Theopaschites, who doubted that one of the Trinity suffered on the cross; and other minor sects.

The chief writers or characters were John of Constantinople, Gregory the Great, and Isidore of Seville. The most ancient British writer was Gildas, whose celebrated epistle was written A.D. 560.

SEVENTH CENTURY.

The beginning of the seventh century is remarkable for the appearance of Mahomet, and the propagation of his religion, which was effected by the terrors of fire and the sword. The rage of his enemies obliged Mahomet to save his life by flight from Mecca, an event from which the Mahometans date their era, denominated the *Hegira*, or flight, A.D. 622.

Still the religion of Christ made much progress, especially in Holland and Germany, and great success attended the exertions of missionaries in China.

In England, the archbishoprics of London and York were founded, each having twelve bishops under its jurisdiction.

It is manifest that the church of Ireland was not at this time under the jurisdiction of Rome, for Bede informs us, that the Irish and Welsh churches differed from that church about the time of celebrating Easter; that a council was held at Whitby in Yorkshire, to settle that point, A.D. 664; that St. Colman, (who was archbishop of York, and an Irishman), entered into dispute with Wilfred, a Saxon priest, on this subject. St. Colman defended the Irish method of finding Easter, on the grounds "that it had been thus prescribed by St. John,

whose disciples had been the founders of the Irish church;" thus showing that it was John's disciples, and not those of St. Peter, who laid the foundations of the Irish church.

The Sixth General Council was held at Constantinople under Constantine Pagonatus, A.D. 680. Its object was to condemn the heresy of the Monothelites—a sect to which Honorius bishop of Rome belonged, and who was condemned for it in a council, held at the Lateran, by Martin I., as well as by the Sixth General Council.

The supremacy of the bishop of Rome was established in this century by Boniface III., who assumed that title, and obtained a decree from the emperor Phocas, to take it from the bishop of Constantinople, and declare the supremacy of the Roman see, A.D. 606.

But while this assumption of universal authority was acknowledged by the western part of the empire, it was resisted by the eastern; whereupon a schism commenced between the Greek and Latin churches, which has continued ever since. The chief point of religious controversy in the schism was, "whether the Holy Ghost proceeded from the Father alone, or from the Father and the Son."

Many of the ancient heresies still continued. The principal sects which arose in this century were that of the Monothelites, who disputed concerning the unity of will in the two natures of Christ; and the Paulicians, a branch of the Manichean sect.

Sophronius, bishop of Jerusalem, Maximus, a Grecian monk, and the two Theodores, were the most remarkable writers or divines.

EIGHT CENTURY.

The eighth century is remarkable in church history for the violent controversy about image

worship, which had gradually crept into use. The emperor Leo forbade them, and called a council at Constantinople, which condemned the use of images in worship A.D. 754.

But the decision of this council did not settle the controversy, for the Second Council of Nice, in opposition to it, sanctioned the use of images, and the adoration of the cross A.D. 786. The dispute still continuing, the emperor Charlemagne summoned a council of three hundred bishops at Frankfort, which rejected the decrees of the Council of Nice, and condemned the use of images altogether.

The church of Rome was increasing vastly in wealth and influence at this period, by the donations of emperors and kings, who sought to expiate their crimes, by investing bishops and churches with territorial possessions. The exarchate of Ravenna and its dependencies were wrested from the Lombards (who still held sway in Italy), and bestowed by Pepin, king of France, upon the pope, who was now acknowledged as a temporal sovereign, A. D. 755.

When Charlemagne, son of Pepin, came to the throne, he overturned the empire of the Lombards in Italy, and bestowed several of its provinces on the pope, to whom he gave full jurisdiction over Rome and its territories, retaining the title of emperor himself, A.D. 774. This prince constantly exerted himself to promote the interests of Christianity.

Pope Adrian I., in a council of bishops assembled at Rome, conferred the right of election to the see of Rome on Charlemagne, and his successors.

The Christians were severely persecuted in this century by the Saracens, followers of Mahomet, who made great progress in Asia and Africa, and also took possession of Spain and Gaul, from whence they ravaged several countries in Europe.

Bishop Bede lived in this age. He wrote an ecclesiastical history of Britain, and translated the Bible into the Saxon language.

Christianity made great progress in Germany, owing to the missionary exertions of Winifred (afterwards called Boniface), whose zeal procured for him the title of the "Apostle of the Germans."

Most of the errors which were introduced in the preceding ages, still existed, to which were now added, solitary masses, and masses for the dead.

In addition to the sects and heresies of the preceding century, there now arose the Iconoduli, or image worshippers, the Agonoclitcs, who prayed dancing, and the Paulo-Johannists—a branch of the Manichean sect.

The most eminent characters were Germanus, bishop of Constantinople; John Damascenus, Charlemagne, Bede, and Winifred.

NINTH CENTURY.

Darkness and ignorance are the leading characteristics of the ninth century. The power of the popedom was now predominant, and all the superstitious ceremonies and rites, which originated in previous ages, were formally recognized and established by the heads of the church. The greatest licentiousness and profligacy prevailed amongst the bishops and clergy, and all traces of primitive purity and simplicity were obliterated.

The authority of the pontiffs, both in civil and spiritual matters, was absolute, and emperors were divested of all ecclesiastical authority. As an example of the pope's arrogance, it may be mentioned, that Louis II. was compelled by Pope Nicholas I. to hold the bridle of his horse while he was dismounting.

To support these pretensions, decretals (or pre-

tended epistles of the popes of the earlier ages) were forged, sanctioning all their usurpation of power.

The British church was governed at this time by a synod, emanating from the king's authority. This authority was afterwards claimed by Henry I., as the prerogative of his predecessors.

The university of Oxford was founded by King Alfred, who translated the Psalms into Saxon, and took every means to promote knowledge and literature throughout his dominions.

Christians were still grievously persecuted in the East by the Saracens, and in Europe, by the Normans; but the faith of the cross spread rapidly notwithstanding, and Denmark, Sweden, Saxony, Hungary, Russia, and East India, gladly received the light of the gospel.

The disputes, which existed in the previous ages between the Greek and Latin churches, still continued with unabated fervour and acrimony.

Many new errors crept into the church, and changes were introduced. Saints now began to be canonized, relics to be worshipped, transubstantiation was avowed, and the sacrifice of the mass offered up.

The first writer on the subject of transubstantiation was Paschasius Redbert, a German monk, who was strenuously opposed on the subject, by Rabanus Maurus, archbishop of Mentz.

The worship of images was still practised, and we find their use condemned in a council held in Paris A.D. 824; and again we find them authorized and recommended in a council held in Constantinople A.D. 842.

The heresies which were noticed in the previous century, still continued to exist, besides several minor sects.

Agobard, archbishop of Lyons, who wrote against

images ; Claude, bishop of Turin ; Anascarius, archbishop of Hamburg ; and Rabanus Maurus, were the principle writers and divines.

TENTH CENTURY.

Cardinal Baronius, in his "Annals of the Church," styles the tenth century, an "iron and leaden age." Bells were now baptized, the rosary was instituted, the Virgin Mary was worshipped, images were adored, and all manner of debasing superstitions and idolatries, were openly avowed, and practised.

The vices of the bishops and clergy arose to such a pitch, that all morality and decency ceased to be even outwardly observed, and we find popes elected through the influence of the most abandoned characters.

The celebrated emperor, Otho the Great, endeavoured to correct the disorderly state of the church, and published an edict, prohibiting the election of a Roman pontiff, without the consent of the sovereigns, which remained in force until the next century. Notwithstanding the degraded state of the church at this period, we find that witnesses for the truth existed, and that the corruptions of the times were not unnoticed by ecclesiastics themselves. At Trosly, near Soissons, a council was held, where, in a summary of faith and practice, published by this council, neither the supremacy of the pope, nor the sacrifice of the mass, nor purgatory, nor the five additional sacraments, obtains a place, or is sanctioned, A.D. 909.

And in England we find that the scriptures were translated into Saxon by the commands of Athelstan, and that transubstantiation, and the celibacy of the clergy, were openly condemned. Alfric, archbishop of Canterbury, in all his epistles, declared that the Eucharist was not the body of Christ, corporeally, but spiritually only.

Christianity still suffered in the East, from the implacable enmity of the Saracens, and in the West, from the barbarians of Sarmatia, Sclavonia, and parts of Germany; but was gaining ground in many European countries—especially in Russia, Denmark, and Norway. The crusades were first planned in this century by Pope Silvester II.

Masses were now celebrated in honour of the Virgin Mary, and the rosary was instituted, consisting of fifteen repetitions of the Lord's Prayer, and one hundred and fifty salutations, or *ave Marias* to the blessed Virgin. Many superstitious rites were also introduced.

The sects which agitated the ninth century still continued to exist, especially the Paulicians, whose numbers greatly increased.

No very eminent divines appeared at this time. Among the most learned men may be classed Pope Silvester, and Leontius, a Byzantine historian.

ELEVENTH CENTURY.

The eleventh—like the preceding century—witnessed no revival of learning or piety. It was an age of darkness, corruption, and calamity to the church.

In the year 1046, there were no less than three rivals for the chair of St. Peter, and all three reigning together at the same time. A council was called at Rome, which deposed the three competitors, and chose Clement II. to the popedom.

The disputes between the Greek and Latin churches still continued, and at length became an open schism. The Roman pontiff endeavoured to reduce the Oriental patriarch under his dominion, which drew forth a letter from the patriarch, accusing the Roman church of many errors, upon which Pope Leo IX. assembled a council at Rome, and

solemnly excommunicated the Greek churches. The patriarch retaliated by a similar excommunication.

The crusades, which were planned by Pope Silvester in the previous century, were projected anew by Gregory VII., and carried into execution (at the instigation of Peter the Hermit) by Urban II.

To rescue the Holy Land from the Mahometans, and protect the pilgrims who resorted there, was the main object of this extraordinary enterprize. Many nations of Europe assumed the badge of the cross, and joined the expedition; and after a march of great peril and much rapine they arrived before the walls of Jerusalem, which they took, under Godfrey, Duke of Lorraine, on whom they conferred the sovereignty of the new kingdom, A.D. 1099.

To subjugate the western world to the reception of the Romish faith, and reduce all its sovereigns to his sway, was the object of all the efforts of Gregory VII. His ambition was boundless. He excommunicated Henry IV., emperor of Germany, for refusing to acknowledge his pretensions; and suffered him to remain three days, naked and fasting, waiting for absolution at the pontiff's gate.

It was this pope who deprived the western emperors of the privilege, which never was regained, of ratifying the election of the Roman pontiff.

His encroachments did not end here. He exacted the tribute called Peter-pence—a tax of one penny per house, originally appropriated to the support of an English college at Rome, but afterwards converted by the popes to their own use.

Gregory made several changes in ecclesiastical matters—commanding the celibacy of the clergy, forbidding the use of flesh meat on Friday and Saturday; and it was by him that investitures

were introduced, which were opposed by the British kings.

This pope's edicts against the marriage of clergy were condemned in many places in Germany, France, Flanders, Italy, and England.

In a council held at Placentia A.D. 1095, the doctrines of celibacy, and of transubstantiation, were formally asserted.

Most of the sects which prevailed in the previous century still continued to exist.

The principal writers and divines were Berengarius, bishop of Tours, who opposed transubstantiation; Anselm, archbishop of Canterbury; and Ivo, bishop of Chartres.

TWELFTH CENTURY.

The opening of the twelfth century witnessed some dawn of learning and piety, and science and literature began to revive in the West.

Christianity made some progress in various parts of Europe, especially among the nations bordering on the Baltic sea.

The power of the popedom was still undiminished. Kings were excommunicated, and emperors were deposed, as formerly. There was much contention among the candidates for the papal chair, and there were frequently two competitors struggling for pre-eminence.

As the new Christian kingdom in Palestine was declining, in consequence of the persecution of the Turks and Saracens, the crusades were again commenced by Louis, king of France, and Conrad III. emperor of Germany, (A.D. 1147), who returned, vanquished by the emperor Saladin. A second expedition was likewise frustrated, when Philip, king of France, and Richard I., king of England, proceeded with their armies to the Holy Land.

They reduced Acre, after an obstinate siege, and returned to Europe, having concluded a truce with Saladin, A.D. 1192.

Amidst the darkness, ignorance, and bigotry of these mediæval times, witnesses were not wanted to the true primitive doctrines of the gospel. The Waldenses, or followers of Waldo, who inhabited the valleys of Piedmont, and the Albigenses, or inhabitants of Albi, in France, formed a faithful band of Christian believers, who rejected the superstitions of corrupted Rome. The testimony of their adversaries establishes the facts, that they resisted Romish error, and taught alone the scriptural doctrines of the primitive church.

It was during the twelfth century, that the dominion of the church of Rome was established in these islands. It was confirmed in England, by William the Conqueror, and in Ireland, by Henry II., at a synod held at Cashel A.D. 1172.

The state of Ireland was most lamentable at this period. Internal dissensions and broils were hitherto the chief characteristics of almost every period of her history.

Henry II., was invited over to assist Dermot, king of Leinster, in a war against O'Ruarc, king of Breffney. Henry had long determined on an invasion of Ireland, and represented to Pope Adrian IV. the miserable and distracted state of that country, imploring the pontiff's permission to enter it, for the purpose of promoting learning and religion among the Irish. The pope granted a bull, investing Henry as rightful sovereign of the island; and, in return, Henry exacted the tax of Peter-pence from the Irish, and bestowed it upon the pope A.D. 1169.

Archbishop Ussher clearly shews that the Romish doctrines, against which we protest, were not held in Ireland until this time.

Previous to the seventh century, we find the British clergy maintaining, that they received their doctrines from the disciples of St. John; and when we recollect that St. John presided over seven churches on his return to Ephesus, and that in Ireland there are, in so many places, the remains of seven churches, we may strongly infer the truth of the fact.

The church was in the same state as in the preceding centuries. All the errors which were introduced at various periods of her history, were now in full practice. The five additional sacraments were first mentioned by Peter Lombard, bishop of Paris; and Dupin tells us, that Peter de Selles and Stephen, bishop of Autun, were the two first writers who mentioned the word transubstantiation. The three Lateran Councils were held at Rome—the First, A.D. 1123; the Second, A.D. 1139; the Third, A.D. 1179.

The principal sects were the Bogomiles and Catharists, whose tenets were like those of the Manicheans, before alluded to; and the Pasaginians, who savored of the Arian heresy.

The chief divines were Bernard, bishop of Clairval, and Peter Lombard.

THIRTEENTH CENTURY.

There were several expeditions undertaken to assist the Christians in Palestine, all of which terminated unsuccessfully. The Christian kingdom rapidly declined in consequence, and was finally extinguished by the capture of Acre A.D. 1291.

Innocent III. filled the papal chair in the beginning of this century. He equalled the most ambitious of his predecessors in his zeal to establish the universal dominion of the Roman see, deposing kings and emperors at his pleasure. Under this

pope the Waldenses were barbarously persecuted in the year 1206.

But his heaviest censure fell on John, king of England, for refusing to acknowledge an archbishop of Canterbury, appointed by his sanction. He issued a bull absolving John's subjects from allegiance, and declaring the throne vacant, offered it to Philip, king of France. But John, having, in the meantime, surrendered it through fear, Innocent seized it himself, and held it for five days, but restored it again to John, on condition of his avowing submission to the Roman see.

Nor were his successors less despotic. Emperors continued to be deposed, and kingdoms granted as usual. Gregory X. brought the Greek church under the authority of the Roman see, but the treaty by which this was ratified, was soon afterwards renounced by the Greeks, and the churches were again separated.

There were a great number of councils held at various places in this century. The Fourth Lateran Council was held A.D. 1215. At this council transubstantiation, auricular confession, and the inquisition, were formally established.

There was a council held at Toulouse, in France A.D. 1229, by which laymen were forbidden to read any part of the bible.

A remarkable council was held at Lambeth, in England, A.D. 1281. The priests were instructed to teach their flocks that the body and blood of our Lord was given under the species of bread, but that the wine did not constitute any part of the sacrament, but served for more easily swallowing the bread. Soon after the communion in one kind was established.

Pope Boniface VIII. instituted jubilees, which were held every twenty-fifth year, and issued an order that all who visited the churches of St. Peter and St.

Paul, at Rome, and confessed their sins at the jubilee, should receive entire remission. He was the first to extend indulgences to purgatory. This pope was accused of many enormities by Philip, king of France, who demanded a council to depose him.

It was Pope Honorius III. who introduced the practice of elevation and adoration of the host.

Several religious orders sprung up at this time. The Dominicans, so called from their founder, Dominic, a Spaniard; and the Franciscans, from Francis, an Italian; being the most distinguished of them. They were warmly patronized by the popes, and constantly exerted themselves to extend the papal sway. These sects disputed concerning the immaculate conception of the Virgin Mary.

The heresies of this age were, in addition to those of the preceding century, the Nestorians, Flagellantes, or Whippers, Brethren of the Free Spirit, and Circumcellions.

Among the most eminent writers and divines were, Thomas Aquinas, a great promoter of scholastic theology, and of the doctrine of supererogation; Stephen Langton, archbishop of Canterbury; and Grosseteste, bishop of Lincoln, who was excommunicated for resisting papal encroachments.

Notwithstanding the grievous persecution to which they were exposed at the hands of Rome and her ruthless emissaries, the Waldenses and Albigenses continued to worship God in the purest forms of the Christian belief—denying and rejecting the errors of Rome, and adopting the holy scriptures as their sole standard of faith and doctrine.

FOURTEENTH CENTURY.

The Mahomedan power continued as formidable as ever, and several attempts were made by the popes to rekindle the crusades against the Saracens. The

last effort was made by John, king of France, which was frustrated by his death, A.D. 1363.

John Wickliffe, who may be called the first reformer, was born A.D. 1324, and died A.D. 1387. He was professor of divinity in the university of Oxford, and openly denied the supremacy of the pope, the doctrine of transubstantiation, and the right of the clergy to withhold the scriptures from the laity.

Wickliffe boldly asserted, that, although saints should be imitated, they should not be worshipped, and he translated part of the bible into English—recommending all persons to read it. In the following century, the Council of Constance condemned his writings; and his bones were afterwards dug up and burned.

The power of the popedom received its first shock at the hands of Philip the Fair, king of France, whose accusations against Pope Boniface VIII., were noticed before. He openly arraigned the pontiff of heresy and simony; and, on the subsequent vacancy of the papal chair, procured the election of Clement V., a French prelate, who transferred the papal residence from Rome to Avignon, where it continued for seventy years.

The absence of the popes in France excited the jealousy of the Roman people, who insisted on having a resident, and an Italian, nominated by the cardinals to the pontificate; upon which Urban VI. was elected. But the cardinals, when free from popular influence, pretended to discover a flaw in the election, and raised a rival, Clement VII., to the papal chair. Thus there were two popes at the same time—one residing at Avignon, and the other at Rome. This schism divided the western church during fifty years.

There were fierce contentions between the Dominicans and Franciscans. The chief matter of dis-

pute was concerning the amount of Christ's poverty, and that of His followers—the Dominicans considering that they possessed a kind of property in their clothes and food; and the latter asserting their entire destitution. Pope John XXII., joined the Dominicans, and persecuted the Franciscans with the tortures of the Inquisition.

The Quietists, who believed that there was a divine light existing in the mind, which could be developed by sitting in one posture; the Knights Templars, spiritual Franciscans, and other minor sects, existed at this period.

Nicephorus Callistus; Theophanes, bishop of Nice; John Duns Scotus, an Englishman; and Durandus, flourished during this century.

FIFTEENTH CENTURY.

The schism still continuing in the Roman church, the Council of Constance was assembled A.D. 1414, avowedly to effect a reformation of the church. By its decrees the pope was declared to be inferior to the assembled delegates of the church; three competitors who contended for the popedom were deposed, and Martin V. raised to the papal chair, which soon after terminated the schism.

But the exertions of the council did not end here. John Huss and Jerome of Prague, who had warmly espoused the cause of reform, were condemned to the flames; the cup was taken from the laity, and the council was dissolved, and reform abandoned.

The cry for reform still continuing on all sides, Martin V. assembled the Council of Basil A.D. 1431; but its boldness and zeal in setting forth the corruptions requiring reform, alarmed the succeeding pontiff, Eugenius IV., who called a rival council at Ferrara A.D. 1438, (which was afterwards removed

to Florence); and excommunicated its opponent. The Council of Basil, despising its threats, elected another pontiff, and asserted the superiority of councils over popes. This new schism divided the kingdoms of Europe during ten years. It was the Council of Florence that first established the doctrine of the seven sacraments.

The followers of Huss took up arms under Zisca for the maintenance of their religion, and expelled the Emperor Sigismund from the throne of Bohemia; but, owing to internal divisions among themselves, Sigismund in the end reduced them to his authority. An edict (called the *pragmatic sanction*) was drawn up at Bourges, by Charles VII., king of France, containing twenty-three articles, which opposed the encroachments of the pope, and asserted the superiority of councils over popes—allowing each church to choose its own bishop, and each monastery its own abbot, A.D. 1438.

The followers of Wickliffe (called Lollards, or singers of hymns) were much persecuted in England by their popish opponents in power. Several martyrdoms took place, among which was that of Lord Cobham, who was condemned, hanged, and burnt, as a heretic, A.D. 1417.

But the seed sown by Wickliffe was already beginning to germinate, and the dark hold of superstition on the British mind, was already dissolving before the light of the gospel.

The principal sects in this century were the White Brethren, the New Whippers, and Fratricelli.

John Huss, Jerome of Prague, Zisca, John Weselus, Thomas à Kempis, are among its most leading characters.

SIXTEENTH CENTURY.

The state of the church of Rome, in the beginning of the sixteenth century, was so very corrupt, that there was an universal cry for a reformation. The world was ripe for the change, and the Almighty raised up instruments to effect it. Tetzels, an agent of Leo X., arrived at Wittemberg, with a commission from the pontiff, to grant indulgences to all who contributed to the expenses of repairing St. Peter's cathedral at Rome. It was this shameful traffic in religion that roused the exertions of Martin Luther, professor of divinity, in the university of Wittemberg, A.D. 1517.

Luther exposed these abuses, both from the pulpit and the press, and his zeal communicated itself to thousands, by whom he was joined; amongst whom Melancthon and Carlostadt stand pre-eminent.

The pope published a bull, threatening to excommunicate him, unless he retracted his opinions within sixty days; soon after which, Luther publicly relinquished the communion of the church of Rome.

The spirit of the Reformation spread far and near, and was introduced into Switzerland by Zuingli, A.D. 1517; into France by John Calvin, A.D. 1529; and extended, during the century, to Great Britain, Sweden, Denmark, and almost every part of central Europe.

The name *Protestant* originated from the following circumstances. In the year 1526 a diet was held at Spires, under Charles V., where it was agreed that the German princes should be left at liberty to manage ecclesiastical concerns in their dominions, according to their own judgment, until a general council should be assembled. But, in 1529, another diet was held at the same town,

which revoked the decree of the former diet, and declared that no changes of any kind should be introduced until the general council met. Against this edict a large number of German princes, together with thirteen imperial cities, solemnly *protested*, which gave rise to the appellation of *Protestant*—a name ever since applied to all who separate from the church of Rome.

The "Confession of Augsburg," was a statement of the reformed faith, drawn up by Melancthon and Luther, and presented at Augsburg, on behalf of the Protestants of the empire, A.D. 1530.

In England the Reformation made rapid progress under Cranmer, archbishop of Canterbury; who obtained the king's permission to have the bible fixed to the desks of the churches, which was received with great ardour and joy by the people.

The excesses and inconsistencies of Henry VIII. neutralized all his exertions in favor of reform; but during the brief reign of Edward VI., the cause of the Reformation made rapid progress in England.

The reign of his successor, Mary, is rendered celebrated for the hideous and cruel persecution of Protestants. Several hundred persons—including many bishops and clergy—suffered martyrdom at the stake for their adherence to the reformed faith.

Among the most eminent of these martyrs were Bishops Hooper, Ridley, Cranmer, and Latimer; whose sufferings and constancy are well known facts of British history.

But this persecution only lasted while Mary lived. The accession of Elizabeth to the throne was the signal, not only for its cessation, but for the establishment of the principles of the Reformation, and the unequalled prosperity of the empire.

The pope offered to allow the liturgy, as at present read in the English language, communion in both kinds, and to dispense with the celibacy of the

clergy, if the queen would return to the church of Rome, which offers were rejected; whereupon Elizabeth was excommunicated, and her subjects absolved from allegiance by four successive popes, A.D. 1568.

The Reformation was introduced into Scotland by John Knox, a follower of Calvin, A.D. 1560; and into Ireland, about the same time, by George Brown. Queen Elizabeth founded the university of Dublin, A.D. 1591.

The last council held by the church of Rome was the Council of Trent, which assembled A.D. 1545, and was protracted for seventeen years. This council decreed the grossest errors and abuses of the church of Rome, with an *anathema* attached to each, directed against all who presumed to question their truth.

The order of Jesuits was founded by Ignatius Loyola A.D. 1540. They were at first encouraged by the popes, whose authority they laboured to advance.

A dreadful massacre of Protestants took place in France. The French court, having failed in suppressing Protestantism by force, under pretence of an accommodation, insidiously ensnared the Protestant leaders to Paris, where they massacred them, on St. Bartholomew's eve, together with upwards of ten thousand others, A.D. 1572.

This persecution extended also to the provinces, and the surviving French Protestants flew to arms, and under Henry, king of Navarre, boldly withstood the Catholic League, which had been formed against them. Henry succeeded afterwards to the throne of France, embraced the reformed religion, and by the Edict of Nantz, secured to the Protestants, the full enjoyment of their religion and civil rights, A.D. 1598.

The Low Countries belonged to Spain, whose

king, Philip, endeavoured to root out the reformed faith by fire and sword. The Protestants, however, took up arms under William, prince of Orange, and after a long war, the Dutch provinces were established in civil and religious liberty.

The doctrines principally discussed between the reformers and the church of Rome, were indulgences and transubstantiation. All the European states did not receive the same reformed doctrines, some received Lutheranism, and some Calvinism.

The Anabaptists and Socinians, or Unitarians, sprung up in this century.

Luther, Bellarmine, Calvin, Jansenius, and Zuinglius, were among the chief writers and divines.

SEVENTEENTH CENTURY.

The power of the popedom was greatly impaired by a distinction which princes began to make between the *church* of Rome and the *court* of Rome; and by the denial of the pope's right of interference in the civil concerns of other sovereigns. And even his spiritual authority was resisted by the Venetians, and by Louis XIV. of France.

Meanwhile the pontiffs laboured hard to balance their European losses, by sending missionaries, chiefly Jesuits, to China, India, Japan, and Abyssinia, where multitudes were converted; but their progress was arrested in the two last countries, on political suspicion, and the missionaries were totally excluded from Abyssinia, A.D. 1634.

In America also, the church of Rome made great exertions to extend herself, and many Protestants became settlers there during this century.

The sect of the Jansenists arose at this period, setting forth the doctrines of Augustine concerning man's natural corruption and the necessity of divine

grace: the Jesuits, supported by the pontiffs, disputed with, and opposed them in every way.

Although a treaty of peace was made at Augsburg, called "the religious peace," between the emperor and his subjects; yet we find that it was so little observed by the former, that, after much provocation and persecution, the Protestants in Austria and Bohemia were driven to take up arms, and to chose another king. After a protracted war, peace was again restored, but religious liberty was annihilated.

The pope's supremacy was not acknowledged in France; for we find the French clergy, in an assembly at St. Germain's, rejected the pope's pretensions to temporal power, placed the authority of a general council above that of a pope, and maintained that the decisions of the pope are not infallible, unless when accompanied with the consent of the church.

But the Protestants of France were still treated with the most savage persecution, and the revocation of the Edict of Nantes by Louis XIV., crowned their fate. More than half a million forsook their country, and nearly fifty thousand found an asylum in England.

James I. succeeded to the crown of England, A.D. 1603. He called a conference of divines at Hampton court, and also directed a new translation of the bible to be made, which was published A.D. 1611, and is the authorized version now in use. The gunpowder plot took place A.D. 1604.

A synod was held at Dort, consisting of a number of Continental, and some English divines—to consider the differences between the Calvinists and Arminians. It terminated in favor of the former. A.D. 1618.

The Protestants, who had fled to Geneva during Mary's persecution, imbibing Calvinistic doctrines

there, were dissatisfied with the established church on their return to England, and soon became a formidable sect, called Puritans.

In the reign of Charles I., the Puritans harassed the national church in every way, and were the chief promoters of the civil war which arose, in which Charles was beheaded, Cromwell chosen protector, the clergy and bishops expelled, and Puritan ministers substituted in their place. But on the death of Cromwell, Charles II. was restored to the throne, and the clergy reinstated in their livings.

James II. exerted all his power to crush the Protestant religion, which so exasperated the people, that he was forced to abdicate the throne; and William, prince of Orange, was called to it by the unanimous voice of the people. By this revolution the Protestant religion was placed on that firm basis on which it has since stood. A.D. 1688.

Ireland was in a most unhappy state. A fierce rebellion broke out in the year 1641, in which more than forty thousand Protestants were massacred. Although the spiritual interests of that kingdom were sadly neglected, yet the Reformation made some progress. Bishop Bedell translated the bible and prayer book into the Irish language, and took every means to instruct the people. He died in the year 1641, respected and beloved by the native Irish.

The Jansenists, Franciscans, Independents, Antinomians, Ranters, and many other sects existed at this period, most of whom still continue.

The most distinguished writers and divines were, in England, Leighton, Tillotson, Beveridge, Pearson, Hall; in France, Pascal, Fenelon, Quesnel.

There was considerable missionary exertion in various parts of the world in the last century. English, Dutch, and Danish missionaries, were sent to India, and made many converts amongst the idolatrous natives.

A change was made in the Greek church by Peter the Great, emperor of Russia, who suppressed the office of patriarch, and became himself the head of the national church. The principal error of that church is the worship of saints, which still continues to be followed.

Although the church of Rome still continued to maintain her erroneous doctrines, yet the Reformation had the effect of stimulating the clergy to greater literary exertions. The popes of this age were also vastly superior in learning to most of their predecessors.

The disputes between the Jesuits and Dominicans still continued, and also between the Jesuits and Jansenists. The Jesuits obtained a triumph over the latter by procuring their condemnation by a papal bull. But the Jesuits themselves were soon afterwards expelled every kingdom of Europe, having been discovered in a conspiracy to assassinate the king of Portugal, and were finally suppressed by Pope Clement XIV.

Christianity suffered bitter attacks at this time from sceptical or deistical writers in England and France, but chiefly in the latter country, where the consequences soon developed themselves in disorder and anarchy—terminating in the notorious French revolution, the crimes and horrors of which are without precedent in the history of mankind, A.D. 1789.

The sects which existed in the last century, still continued, and many others made their appearance ;

such as the Moravians, the followers of Whitfield, and of Wesley.

The most distinguished British divines were Archbishop Secker; Bishops Butler, Horne, Wilson, Horsely, Porteous, &c.

NINETEENTH CENTURY.

The present century has witnessed a marvellous revival of religion, and its extension all over the world, chiefly through the instrumentality of the several associations established in this empire.

The British and Foreign Bible Societies have circulated nearly ten millions of bibles and testaments, and printed the holy scriptures in nearly two hundred languages.

The labours of the Church Missionary Society have been most successful in India, Africa, Ceylon, New Zealand, America, and in all our colonial possessions.

Much good has been effected by the Hibernian Bible Society, the Society for Discountenancing Vice, and other societies engaged in the laudable work of offering the gospel to the native Irish, who are gradually opening their eyes to its blessed truths, and throwing off the yoke of superstition by which they have been enthralled. The events of the present century are so well known, that it is deemed unnecessary to enlarge on them in this work.

A BRIEF EXPLANATION
OF THE
ARTICLES OF THE CHURCH.

Origin of the Articles.

The Articles of the church of England were first drawn up in the reign of Edward VI., who caused forty-two articles to be framed by the bishops and learned divines of the day, in a convocation, held in London A.D. 1552. These articles were compiled chiefly by Archbishop Cranmer, and Bishop Ridley.

These first Articles were repealed by Queen Mary. But, in the reign of Elizabeth, another convocation was held in London, where the present Thirty-nine Articles were framed, and ratified by act of parliament A.D. 1562. They are chiefly founded upon those before mentioned, and were revised in the year 1571.

The object of the compilers is best expressed in their own words—"for the avoiding of diversity of opinions, and for the establishing of consent touching true religion."

The First Article to the Eighth, treat of the first principles of the Christian religion, and the rule of faith; from the Eighth to the Nineteenth, of the special doctrines of Christianity; and from the Nineteenth to the Thirty-ninth, of the doctrines relating to the church.

ARTICLE I.

OF FAITH IN THE HOLY TRINITY.

“There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.”

“I had rather believe all the fables in the legend, and the Talmud, and the Alcoran,” (says Bacon), “than that this universal frame is without a mind, and therefore God never wrought miracles to convince atheism, because His ordinary works convince it.” Belief in the existence of God is a truth universally received by all men, in all nations, and ages of the world. It is easily proved, for every thing proves it—nothing in creation could have caused its own existence, a creator is therefore the cause of all; but the miraculous gifts conferred by the Almighty on Moses, the prophets, Christ, and His apostles, bring this fact within reach of the simplest comprehension, and establish its reality at once.

The order observable in the creation, proves the *unity* of God—a plurality of creators would have caused confusion. Unity is the great perfection of the Deity, and scripture every where asserts it.—(Deut. iv. 35; 1 Cor. viii. 4).

There being no superior to have created Him, God must have existed from “everlasting,” and will exist to all eternity; and being an omnipresent spirit, is without “body or parts.” “Passions,”

being imperfections, are totally unattributable to that God, who is "holy, just, and good."

The attributes of the Deity are infinite "power," both of creating and disposing of the whole creation, as He sees fit—(Job xlii. 2); "wisdom," enabling Him to see and know all things that were, are, or shall be—(Acts xv. 18); and "goodness," which appears in His merciful preservation and support of all created beings; and most of all, in His willingness to impart His Spirit to all His rational creatures, who seek for it in prayer and faith.—(See Psal. cxlv. 9 and cxxxvi).

That God is "maker and preserver of all things visible," follows from the foregoing conclusions. He controls all things—"even the winds and the sea obey Him"—directing the wills of men, and restraining their "wrath, which is made to praise Him." "And invisible." The power of thought, resident within us, is clearly an immaterial principle—frequently rising above the material body, with which it is connected, acting independently of it, and surveying it from a distance. Such a being is indissoluble, and therefore immortal.—(See Acts xvii. 25; Col. i. 17).

The doctrine of the Trinity is clearly proved from scripture. Moses, in announcing the creation—"In the beginning God created &c.," joins *Elohim*, a plural noun, with *bara*, a singular verb. The literal translation is—"In the beginning Gods created"—the verb being singular—showing unity of action, and the noun being plural—implying plurality of persons. Again, in Gen. i. 26—"Let us make man," and iii. 22—"behold the man is become as one of us."—(See Isa. xlviii. 16, 17). In the New Testament it is clearly set forth. The Three Persons were present at the baptism of Christ. (Mat. iii. 16, 17). Baptism is instituted in the name of three persons of the Trinity.—(Mark xxviii. 19).

The apostolic benediction, at the conclusion of each epistle, is almost always given in the name of the Trinity. — (See Rev. i. 4; 1 John v. 7). This doctrine was universally received in the primitive church.

ARTICLE II.

OF THE WORD, OR SON OF GOD, WHICH WAS MADE VERY MAN.

“The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man’s nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.”

The divinity and humanity of our Lord are here asserted. His divinity appears from the opening verses of John’s gospel—“the Word *was* God,” and again, “all things *were made* by him.”—The evangelist here speaks of Christ before His incarnation, and refers to His pre-existence. In Phil. ii. 6, “He thought it not robbery to be *equal* with God.” In Heb. i. 2, “His Son . . . by whom also he made the worlds.”

But when we read of the awful judgments denounced in scripture against idolatry, and find that

the names, characteristics, and even the attributes of God, are applied in scripture to Christ, such as, "King of kings and Lord of lords," the "Creator of all things"—"Giver of grace and life"—"Restorer of the dead at the last day,"—(Rev. xix. 16; Col. i. 16); and that adoration is paid Him, which belongs to God alone,—“at the name of Jesus every knee should bow,”—and that the disciples worship Him at His ascension,—from all this we conclude, that our Lord was *very God*, as well as very man.

The Jews were implacably hostile to the Christian worship, yet we do not find that they ever charged it with idolatry for adoration of the Saviour, or objected to it on that account.

The humanity of our Lord is asserted also by John—"the Word was made flesh." Christ came in the form of man—"eating and drinking"—"He increased in wisdom and stature," and when he appeared walking on the water, and when he suddenly stood among his disciples, he said, "feel and see—a spirit hath not flesh and bones as ye see me have."

Human affections and feelings appeared in Him—"My soul is exceeding sorrowful," and, at the grave of Lazarus, "Jesus wept." The two natures of Godhead and manhood, although united, were perfectly distinct in Christ incarnate; in the same manner as the conjunction of the material and spiritual natures in man form one person.*

That they are "never to be divided," is shewn in John's vision, where, "blessing, honor, and glory," are offered to the "Lamb *for ever and ever*."—(Rev. v. 13).

Scripture clearly announces the crucifixion, death, and burial, of Christ—events which were

* Burnet.

publicly witnessed, and whose veracity no one ever questioned.

That Christ suffered for "actual sin," as well as for original guilt, is entirely consonant with sound scriptural doctrine. In an expiatory sacrifice, under the law, the sin of the person offering was *transferred to the thing sacrificed*, which then suffered instead of the offender. The goat that was offered for the people on the Day of Atonement, was said to "bear sin," to "become sin"—all which is typical of Christ, who is called the "Lamb of God that taketh away the sins of the world." "He was made sin for us." St. Paul says, in Rom. v. 12,—*"for judgment was by one [sin] to condemnation, but the free gift is of many offences unto justification;"* which clearly proves that more than Adam's sin—more than original guilt, is removed by the death of Christ.

ARTICLE III.

OF THE GOING DOWN OF CHRIST INTO HELL.

"As Christ died for us, and was buried; so also is it to be believed, that he went down into Hell."

Hell here signifies the invisible place whither souls are borne after death. To those unseen regions of departed spirits, Christ's soul was carried, for St. Peter applies a prophecy of David to His resurrection—"Thou wilt not leave my soul in Hell, neither wilt thou suffer thine Holy One to see corruption."—(Acts ii. 24—27).

The most generally received opinion, seems to

be, "that the soul of Christ underwent the condition of the souls of such as die ; and that, as Christ died in the similitude of a sinner, His soul went to the place, where the souls of men are kept who die for their sins, and so did wholly undergo the law of death. But because there was no sin in Him, and He had fully satisfied for the sins of others, which He took on Him ; therefore, as God ' suffered not His Holy One to see corruption,' so He left not His soul in Hell—thereby giving security to all who belong to Christ, of never coming under the power of Satan, or suffering in the flames prepared for the Devil and his angels."*

ARTICLE IV.

OF THE RESURRECTION OF CHRIST.

" Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's Nature ; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day."

The resurrection of Christ is asserted by the apostles, and first teachers of Christianity, and is recognized in every portion of scripture. The disciples could not have been deceived on the subject, for they saw Him frequently after His resurrection ; ate, drank, and conversed with Him ; touched Him with their hands, (as in the case of Thomas), and convinced themselves of the reality of the fact.

* Pearson.

The circumstances attending Christ's resurrection were transacted and published at Jerusalem, where the enemies of Christianity possessed every advantage of power, wealth, and authority to expose them, if false, which they never attempted to do. Every writing, genuine or spurious, for or against Christianity, mentions this article of history as received, without a shadow of doubt, by all Christians.*

Christ's ascension was prefigured typically by annual atonement of the high priest, who was a type of Christ, when he entered into the Holy of Holies—thereby typifying the entrance of Jesus into the heavens. David prophesied also—"Thou hast ascended on high, and led captivity captive, and received gifts for men." The ascension of Jesus took place in presence of His assembled apostles; to which angels also bore testimony—"this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven,"—(Acts i. 10); all which was confirmed by the gift of the Holy Ghost on the day of Pentecost, ten days afterwards, which was attributed by the apostles to "the same Jesus."—(Acts ii. 32), &c.

That Jesus sat on the right hand of God, is asserted by both evangelists and apostles—"He was received up into heaven, and sat on the right hand of God."—(Mark xvi. 19). "Hereafter shall ye see the Son of Man sit on the right hand of the power of God."—(Luke xxii. 69). St. Paul says,—“He is at God's right hand.”—(Rom. viii. 34).

Christ's office of Judge is clearly revealed in scripture. The Father "hath given him authority to execute judgment also"—"hath committed all judgment to the Son."—(John v. 27). The judi-

* Paley.

cial character of Christ is also declared by figures, such as the husbandman gathering the wheat, and burning the tares—the shepherd dividing the sheep from the goats—the master exalting his faithful servants, and punishing his unprofitable ones.—(Mat. xiii. 30; xxv. 19, 31).

ARTICLE V.

OF THE HOLY GHOST.

“The Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory with the Father and the Son, very and eternal God.”

Ghost, in the Saxon language, signifies *spirit*. The Holy Ghost is the Third Person of the Trinity, co-eval and co-equal with the Father and the Son. His personality is unquestionable, for the scriptures attribute characteristics to the Holy Ghost, which can only belong to a *person*, such as the Father and the Son are represented to be. We are commanded not “to grieve the Spirit of God.”—(Eph. iv. 30); and we are taught that “He maketh intercession for us.”—(Rom. viii. 26). Christ says, “the Comforter, which is the Holy Ghost, whom the Father will send *in my name*.”—(John xiv. 26). All these passages imply a distinct personality. Again, baptism is instituted “in the name of the Father, Son, and Holy Ghost;” and the apostolic epistles are full of allusions to the being, nature, and operations, of the Spirit of God, speaking of Him as part of the divinity—emanating from God, through Christ.

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ARTICLE VI.

OF THE SUFFICIENCY OF THE HOLY SCRIPTURES
FOR SALVATION.

“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. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

“Of the Names and Number of the Canonical Books.

GENESIS,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,

First Book of Chronicles,
Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher.
Cantica, or Songs of Solomon
Four Prophets the greater,
Twelve Prophets the less,

“And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther
The Book of Wisdom,
Jesus the Son of Sirach,

Baruch the Prophet,
Song of the three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
First Book of Maccabees,
Second Book of Maccabees.

“All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.”

Protestant churches receive the scriptures as the sole and efficient rule of faith, rejecting the authority of tradition, because of its uncertainty and inefficiency. In the first ages of the world, when men were guided by tradition, and longevity was so great that two persons might have conveyed facts from Adam's time to that of Moses, there was such a corruption of the truth, that it was necessary to correct this tradition by revelation from God to Abraham.

God commanded Moses to *write* the law, and he wrote the Ten Commandments on tables of stone. Our Saviour censured tradition—"Ye render the word of God of no effect by your traditions."—(Matt. xv. 1—9). The apostles always appealed to the scriptures. St. Peter *wrote* his second epistle that they might "keep these things in remembrance after his death."—(2 Pet. i. 15). St. John says "these things are *written* that ye might believe"—(xx. 31). All the early Christians appealed to scripture, as decisive in all matters of controversy; and it is our Lord's express command, to "search the scriptures."—(John v. 39).

Those who would deprive men of the word of God, on the grounds that the scriptures are unintelligible, and require an infallible expounder, should remember, that the Old Testament was read to the whole nation of the Jews; the New Testament was delivered to poor and illiterate multitudes; the epistles were addressed to whole churches. If there was no need of infallible exposition at that time, there is none now; besides scripture is an exposition itself—the exposition of God's own will to the children of men.

The genuineness and authenticity of the books of the New Testament appear from their being quoted as genuine and authentic by the fathers of the first and second centuries, and from the cata-

logues given, in the third and fourth, by Origen, Athanasius, and the Councils of Laodicea and Carthage.

The authenticity and genuineness of the Old Testament is proved, chiefly, from quotations in the New. Christ frequently quotes Moses and the prophets, and never charges the Jews with having corrupted them. The Jews received these books as the rule of their religion, and the Pentateuch, or the five books of Moses, was received by their enemies, the Samaritans.

Miracles and prophecy form the leading proofs of the inspiration of the holy scriptures. The powers exhibited by Moses and the prophets, Christ and His apostles, stamp with divine authority all that they said or wrote. There is no conceivable method by which a revelation from God could be made, but by miracles; and power to suspend the laws of nature, and to foretell distinctly future events, was committed to the inspired authors of these books. "All scripture is given by inspiration of God," &c.—(1 Tim. iii. 16); "Holy men of old spake as they were moved by the Holy Ghost."—(2 Pet. i. 21).

And the internal evidences of the inspiration of the bible are no less convincing, viz., the purity of its doctrines and moral precepts, the harmony of its parts, the fulfilment of its predictions, its tendency to promote the present, as well as future, happiness of mankind—its appeal to the heart—its quickening influences—its converting effects—all stamp upon the word of God the impress of its Almighty Author.—(See Heb. iv. 12).

We reject the Apocryphal Books—because they were not acknowledged as inspired, by the Jews, and were not mentioned in the New Testament, nor acknowledged by the early Christians. They contain no prophecy, nor mark of inspiration, but

many clear proofs of being uninspired; and were written subsequently to the cessation of the prophetic spirit, probably by the Jews of Alexandria. The Council of Trent first received them into the Romish canon of scripture.

ARTICLE VII.

OF THE OLD TESTAMENT.

“The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being God and Man, Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Commonwealth; yet notwithstanding, no Christian Man whatsoever is free from the Obedience of the Commandments which are called Moral.”

The types and prophecies contained in the Old Testament are fulfilled in the New. All the sacrifices, offerings, and oblations, contained in the Mosaic law, had reference to the full, perfect, and sufficient sacrifice, oblation, and satisfaction of Christ, for the sins of the world, who is the virtual mediator of the old, as well as of the new, covenant. He is “the Lamb slain from the foundation of the world.”—(Rev. xiii. 8). Thus the old fathers unquestionably looked for salvation through the

promised Messiah. David hoped "to arrive at the presence of God and his right hand;" Job knew "that his Redeemer liveth, . . . and that in his flesh he should see God."—(Job xix. 25). Isaiah says, "the dead men shall live, together with my body shall they arise."—(xxvi. 19). Daniel also—"them that sleep in the dust shall awake—some to everlasting life—some to shame and everlasting contempt."—(xii. 2). Christ replied to the Sadducees, (who denied the resurrection,) "I am the God of Abraham, Isaac, and Jacob. God is not a God of the dead but *of the living*,"—(Matt. xxii. 29); thus showing that the patriarchs "though dead still lived."

The second part of the article teaches that the ceremonial law is not binding on Christians. The purpose for which the Jewish rites and ceremonies were instituted was, to separate the children of Israel from other nations; to punish them for their revolts; in memory of God's mercies towards them; and, above all, as types of Christ. But as Christ is come, and the distinction between Jew and Gentile has ceased, they are now annulled.—(See Gal. iii.; Heb. vii).

The moral law, or the Ten Commandments, are as binding on Christians as they were on the Jews. To love God and our neighbour is as much the duty of a disciple of Christ as of a follower of Moses. The first four commandments teach us our duty to God; the last six our duty to our neighbour. Christ dwells forcibly on the duty of "loving Him, and keeping His commandments;" assuring us that "He came not to destroy the law but to fulfil it;" adding, "that heaven and earth should pass away, before one jot or tittle should pass from the law, till all be fulfilled."—(Mat v. 17; see also Rom. iii. 31).

ARTICLE VIII.

OF THE THREE CREEDS.

“The Three Creeds, *Nicene Creed*, *Athanasius’ Creed*, and that which is commonly called the *Apostles’ Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.”

The greater part of the Nicene Creed was drawn up at the Council of Nice; but it was at the Second Council of Constantinople, that all from the words “Holy Ghost,” was added, and the rest confirmed. The words “and from the Son,” (referring to the Holy Ghost proceeding from the Son, as well as from the Father), were inserted by the western church, A.D. 447.

The Athanasian Creed does not appear in the works of Athanasius, but is considered to have been written a century after his death, A.D. 600. The damnatory clauses are by some considered to be rather strong; but it should be remembered that this creed condemns all heresies, and is the substance of all sound divinity, and that those who hold these fundamental heresies, are condemned as emphatically in scripture.—(1 John ii. 22; v. 10; 2 Pet. ii. 1). Nor does it require assent to every separate verse on pain of damnation, but only that we hold the Catholic faith of worshipping one God in Trinity and Trinity in Unity. The doctrine of our Lord’s incarnation, all will admit, is as necessary to be believed as the rest, as all our hopes of salvation are based on it.*

It is not thought probable that the “Apostles’

* Wheatley.

Creed" was written by the apostles themselves. Each of the earliest writers gives a summary of his faith, in words, that both differ from one another, and from this form; whence it is inferred, that no form was delivered to them by the apostles. The first mention of this creed occurred in the fifth century.

We unhesitatingly receive these three creeds, because they contain doctrines which are founded on the word of God, and may be proved by scripture.

ARTICLE IX.

OF ORIGINAL OR BIRTH-SIN.

“Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk); but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.”

Original sin is that corruption of nature inherent in us as the offspring of Adam. The Pelagian doctrine was, that Adam's sin was entirely of a personal nature—that he was made mortal at first, and would have died, whether he had sinned or not—thus they affirmed, that human nature is free, and that each person is punished for his own individual transgressions.

But it is clear that Adam's first nature was immortal, from the denunciation of death pronounced against him if he transgressed—"in the day thou eatest thereof thou shalt surely die," or become *liable to death*. By his transgression, therefore, a change was effected in his nature and constitution, of which we are the inheritors—"as in Adam all die." We inherit also his guilt—the loss of the "image of God," in which man was created,— "whereas by one man sin entered into the world."—(Rom. v. 12). A pure creator would not have formed a sinful creature. There is but one way, therefore, to account for human depravity, and that is, as scripture tells us, by its inheritance from fallen first parents. "By one man's disobedience, many were made sinners;" judgment was by one to condemnation—"death reigned by one."—(See Rom. v.)

The image of God, in which man was first made, is best understood, by shewing our state when restored to it—"put on the new man, which "after God is created in righteousness and true holiness."—(Eph. iv. 24). Unregenerate man is said to bear the image of the first Adam, as believers bear the image of the second, which is Christ.—(1 Cor. xv. 21, 49).

The struggle with sin continues through the holiest life; but, through grace, it is overcome at the last. "The flesh lusteth against the spirit, and the spirit against the flesh, so that ye cannot do the things that ye would."—(Gal. v. 17). But though

weak and erring, it is the privilege and consolation of the believer to know that he is purchased and pardoned, by the atoning blood and merits of his blessed Redeemer.

ARTICLE X.

OF FREE-WILL.

“The condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.”

There is nothing more clearly laid down in scripture, than the fact of man's inability to even think a good thought by virtue of his unassisted faculties. The main question is, therefore, whether man can turn to God, and overcome his evil propensities, by the powers of nature and reason. This article asserts his total incapacity to do so without the assistance of that preventing and co-operating grace, which is promised throughout the word of God.

David prays to God to “open his eyes, and renew a right spirit within him—to incline his heart to what is good—to quicken him—to lead him.”—(Psalm cxix. 33—40). In Ezekiel xxxvi. 26, we read, “I will put my spirit within you, and cause

you to walk in my statutes." St. Paul teaches us that we are "not of ourselves sufficient to do any thing as of ourselves, our sufficiency is of God."—(2 Cor. iii. 5). Again, "It is God that worketh in you to will and to do of His good pleasure."—(Phil. ii. 13). "God opened the heart of Lydia, so that she attended to the things spoken of Paul."—(Acts xvi. 14). "No man can come unto me except the Father draw him," saith the Lord Himself.

It deeply concerns us, however, to take heed that we "quench not the spirit," nor "resist the Holy Ghost," by obstinately refusing to follow where God leads, or shutting our ears to His gracious invitations.

ARTICLE XI.

OF THE JUSTIFICATION OF MAN.

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."

Justification, in the gospel sense of the term, means being acquitted from sin, and received into the favor of God.

This article asserts the doctrine of justification before God, *only* on account of the merits and

righteousness of Christ, imparted to us, and accepted in our stead. "Being justified freely by his grace, through the redemption that is in Christ Jesus."—(Rom. iii. 24).

There is an apparent discrepancy between the teaching of St. Paul and St. James. The former asserting, that we are "justified by faith, without the works of the law"—the latter, that we are "justified by works, and not by faith only."

St. Paul is speaking of faith, as the great and leading doctrine of Christianity—"believe on the Lord Jesus Christ, and thou shalt be saved."—(Acts xvi. 31). He shews, that faith is the only means of salvation, as it is only by faith that we can rely on Christ; but proves, in every epistle, that this faith, when genuine, "worketh by love."—(Gal. v. 6). James shews, that the profession of this faith is only proved to be true, by the fruits it produces, and that, where it does not work by love, it is not genuine—"shew me thy faith without thy works, and I will shew thee my faith by my works."—(James ii. 15).

Paul sets forth the necessity of faith, not only as the only salvation of the soul, but as the main spring of moral action. James shews that, where there is the absence of the moral action, there is no existence of the spring that is to produce it—"faith without works is dead."—(James ii. 17; Rom. iv. 5, v. 1 Eph. ii. 8, 9.)

On this point of justification by faith, the church of Rome is grievously in error. She denies justification through Christ alone, and therefore denies the sum and substance of the whole gospel. She speaks of sacraments and works, and other observances, as possessing some power, in acquiring, and retaining it, and therefore denies what Luther styled this doctrine—"articulus stantis vel cadentis ecclesiæ"—"the touchstone of a standing or falling church."

ARTICLE XII.

OF GOOD WORKS.

“ Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God’s Judgment ; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith ; insomuch that by them a lively Faith may be as evidently known, as a tree discerned by the fruit.”

Faith being, in the preceding article, laid down as the fundamental doctrine and principle, “ without which, it is impossible to please God,” it is obvious, that those Christian graces, which spring from it, must be acceptable and pleasing in His sight.

Good works of believers are therefore received, as proofs of their faith being genuine—“ without holiness, no man shall see the Lord—to do good, and to communicate, forget not, for with such sacrifices, God is well pleased.”—(Heb. xiii. 16). But they are not meritorious, so as to put away sin ; for it is through Christ alone we can obtain remission—“ the blood of Christ cleanseth from all sin.” True faith, and good works, are inseparable, being as necessarily connected, as a good tree and good fruit.

Thus the good works of believers, being the fruits of a true faith, are acceptable to God, in Christ. When we have done all those things that are commanded us, we still say, that “ we are unprofitable servants,” and humbly rely on the merits, and mediation of Christ, for our salvation.—(Matt. v. 16 ; Col. i. 10 ; Tit. iii. 8 ; Heb. xiii. 20).

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ARTICLE XIII.

OF WORKS BEFORE JUSTIFICATION.

“ Works done before the Grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School Authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.”

The point to be considered here is—whether man, without preventing grace from God, can do any action acceptable to God, and meritorious in His sight.

The article asserts the impossibility of doing so ; for we are so corrupt and depraved by nature, that until God changes and purifies our hearts, no works that we can perform, can be in conformity with His will, or pleasing in His sight.

St. Paul, in Romans vii. chapter, sets this matter completely at rest—“ the good that I would, I do not—the evil I would not, that I do—it is no more I that do it, but sin that dwelleth in me.” If the regenerate and inspired apostle felt the workings of sin within himself, and deplored his inability and imperfections, it is certain that, whilst we are in the flesh, the struggle with sin must continue—though victory is eventually secured to the believer.

ARTICLE XIV.

OF WORKS OF SUPEREROGATION.

“ Voluntary Works besides, over and above God’s Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety : For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required : Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.”

This article is directed against the Romish doctrine, that men could attain to a greater degree of perfection than was absolutely necessary to salvation, or is required by the law of God ; and that a treasury of these superfluous merits was kept by the pope, to be communicated to those who required them.

But there are no rules given in the scriptures for the attainment or the transfer of such superfluous perfections. On the contrary, we are desired to love God “ with *all* the heart, soul, strength, mind,” and to cleanse ourselves from *all* “ filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.”—(2 Cor. vii. 1). Our Lord tells us, that when we have done *all things commanded*, we are to say that we are “ unprofitable servants.” If there be no such rules given, the foundation of supererogation falls, “ no man can give a ransom for his brother’s soul.”—(Psal. xlix. 7).

After the tenth century, the popes undertook to grant indulgences, calling them *plenary remissions for redeeming souls out of purgatory* ; to support these pretensions, the doctrine of *counsels of per-*

fection, works of supererogation, and communication of merits, were established. It was the sale of these indulgences that led to the Reformation.—(See Hist. of 16th century).

ARTICLE XV.

OF CHRIST ALONE WITHOUT SIN.

“Christ in the truth of our nature was made like unto us in all things, (sin only except,) from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb, without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.”

This article may be said to be a supplement to the foregoing—its object being to overthrow altogether the doctrine of supererogation.

Our Lord was without sin, either in the flesh, or in the spirit. In the Passover, a “Lamb without blemish and without spot,” was commanded to be offered, which was eminently a type of Him, who was “holy, harmless, undefiled—separate from sinners,—(Heb. vii. 26); and who, though He “was in all points tempted like as we are, yet was without sin.”—(iv. 15).

If we read the history of the best persons mentioned in sacred history, we find that their failings are recorded. Zacharias and Elizabeth are said to

be "blameless," yet we find the former was struck dumb for not believing the angel.—(Luke i. 20). The Virgin Mary was rebuked.—(John ii. 4).

James and John contended for pre-eminence. Peter dissembled at Antioch. Paul and Barnabas contended about Mark. St. James says, "in many things we offend all."—(James iii. 2). And John says, "if we say we have no sin, we deceive ourselves, and the truth is not in us.—(1 John i. 8).

ARTICLE XVI.

OF SIN AFTER BAPTISM.

"Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent."

By "deadly sins" are meant, those that deeply wound the conscience—such as wilful and deliberate sins, in opposition to sins of ignorance. Sin against the Holy Ghost is, according to the best commentators, "such a wilful and deliberate rejection of the clearest evidences of the works of the Holy Ghost, that men would rather ascribe them

to satan than unto God.* This appears the most satisfactory view, for it was on the occasion of His miracles being ascribed to Beelzebub, that our Lord spoke of this unpardonable sin.—(Matthew xii. 24—31).

No doubt, those “born of God sin not—he that is begotten of God, keepeth himself, that the wicked one toucheth him not.” But this passage clearly means, that those born of God, do not live in the practice of open sin. We are commanded to pray that our sins should be *daily* forgiven us, if there was not a sense in which we are sinners, this would be unnecessary. Again, “if any be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, &c.”—(Gal. vi. 1).

St. Peter’s denial, repentance, and restoration to his apostolical office, seem to have been recorded, to encourage us, after our worst offences, to return to God. We are commanded to “forgive our brother his trespasses seventy times seven,” if he should return and repent, and that “God, in like manner, will forgive us.”—(Matt. xviii. 35).

ARTICLE XVII.

OF PREDESTINATION AND ELECTION.

“Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his Counsel, secret to us, to deliver from curse and damnation those whom he hath chosen

* Burnet.

in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

“As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the Sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

“Furthermore, we must receive God's Promises in such wise, as they be generally set forth to us in Holy Scripture: And, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.”

“Who can by searching find out God, who can know the Almighty to perfection?”—(Job xi. 7). “As the heavens are higher than the earth, so are my ways higher than your ways—my thoughts than your thoughts.”—(Isa. lv. 9). “A Cockle fish,” says Bishop Beveridge, “may as soon crowd

the ocean into its narrow shell, as vain man ever comprehend the decrees of God." Cranmer, the principle compiler of the Articles, in a work published, and confirmed by act of parliament, at the time of the Reformation, says, "men are to be warned that they do not impute to *God* their vice, or their damnation; but to *themselves*, who, by free will, have abused the grace and benefit of God."

The prescience of God respecting human actions, and His foreknowledge of those who will, or will not, be saved, as being compatible with the *free agency* of man, is far beyond our comprehension; yet it is positively asserted in scripture, and clearly proved by the fulfilment of prophecy.

There is one safe course to be adopted, in entering on this much discussed subject, which is, to adhere closely to the word of eternal truth, to receive, with humility, what we conscientiously see revealed in the sacred volume, although we may be unable to reconcile the difficulties connected with the subject—thus we shall best learn the use, and avoid the abuses, of the doctrine.

The most enlarged reasoning on this point is to be found in St. Paul's epistles to the Romans and Ephesians. The writer therefore refers his readers to the source of all truth, for full information on this most important subject—cautioning them not to be guided by isolated texts of scripture; but, in the words of the article, "to receive God's promises, in such wise as they be *generally* set forth to us in holy scripture."

ARTICLE XVIII.

OF OBTAINING ETERNAL SALVATION ONLY BY
THE NAME OF CHRIST.

“They also are to be had accursed, that presume to say, that every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby Men must be saved.”

This article is directed against those who taught, that all religions were equally pleasing in the sight of God, if men obeyed their requirements, and that all creeds equally tended to procure salvation.

Being saved “*by* the law, or sect,” differs from being “*saved in* the law, or sect.” The article condemns the former opinion. But, in the latter case, we are led to hope that God will extend His mercy to those who really believe, and trust in the merits of the Redeemer, although they are members of corrupt churches—“there is no other name given under heaven, among men whereby we must be saved, but that of Christ Jesus”—“other foundation can no man lay than that is laid, Christ Jesus.” “God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.”—(Acts x. 34).

Every one should endeavour to “work out his salvation with fear and trembling.” God hath promised to “work with us,” and to assist our endeavours, even as He sent an angel to the zealous Cornelius.

ARTICLE XIX.

OF THE CHURCH.

“The visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ’s Ordinance, in all those things that of necessity are requisite to the same.

“As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.”

The term *visible* church is used in contradistinction to the term invisible or mystical church, in which all faithful Christians, of all times, are included, some on earth and some in heaven.

The visible church consists of those who believe the Christian religion—“continuing steadfastly in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”—(Acts ii. 42). The church embraces those who profess Christianity, believe in the Trinity, and use the sacraments which Christ hath appointed.

The church is not *necessarily* visible. It includes all Christians, and it is used in that sense, when Christ says, “the kingdom of heaven [that is the Christian dispensation] is a net, enclosing good and bad fishes.” We may infer therefore from the words of our Lord, that the wheat and tares shall grow together until the harvest.

That the church of Rome has erred, both in doctrine and practice, is but too manifest.* The first

* The several points of controversy between us and the church of Rome are treated of in explaining future articles.

question is, whether we are to decide matters of controversy by the standard of a church, or by the standard of the word of God.

The church of Rome pretends to be infallible, but infallibility was not claimed by the primitive church for many ages, and several popes were condemned for heresy. If a single error be proved, it overthrows infallibility. Formerly the popes right to depose princes and absolve subjects from allegiance, was claimed and the belief of it declared to be *necessary to salvation*; in later times, the clergy are commanded to be subject to princes. This is an error in doctrine. Again, image worship was established and condemned, by three alternate councils—all three could not have been right. Thus we find so much contradiction existing in the church of Rome's decisions and decrees, that her claim to infallibility becomes groundless and absurd.

There is therefore no infallible authority but that sacred book, whose infallibility all Christians admit and believe. And when we bring the church of Rome to that test, we find that her teaching is inconsistent with both the letter and spirit of its contents—that she introduced doctrines, at various periods of her history, unknown to the apostles, and primitive Christians, and totally subversive of gospel principles—that she sets up human institutions, and human inventions, in place of the pure and spiritual truths of the bible—mixing error with truth—corrupting the sublime and heavenly doctrines, bequeathed in the Testament of our Lord and Saviour.

ARTICLE XX.

OF THE AUTHORITY OF THE CHURCH.

“The Church hath power to decree Rites and Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God’s Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.”

Earth’s climate is not congenial to the cultivation of religion; some form and system is necessary to its existence. Religion requires a body as well as a spirit, and a church is a body of Christians united together in order and government, according to the rules of the Christian faith. A church is instituted for the guardianship, and dissemination, of truth. It therefore is an institution which should possess authority.

The word *church*, in this article, means that body in whom ecclesiastical authority is vested. “Let all things be done decently and in order,”—(1 Cor. xiv. 40), is the apostolic injunction; and, without fixed rules and regulations, such would never be the case, nor could these rules and regulations be carried into effect, unless authority existed to maintain them.

Our church claims this authority; but it is an authority of *order*, not an assumption of infallibility. All who profess to belong to the church—after having examined and proved it to be in every

respect, a scriptural institution, and the depository of infallible doctrines, ought to yield to her authority, such obedience as is enjoined by our Lord, who always taught His followers to respect the church, and to "hear the church."—(Matt. xviii. 17).

ARTICLE XXI.

OF THE AUTHORITY OF GENERAL COUNCILS.

"General Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to Salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture."

Councils may be summoned by princes, to whom the clergy are subject, in all temporal matters—"Let every soul be subject to the higher powers."—(Rom. xiii. 1). In the early ages of the church the Roman emperors called the general councils, and presided in them; nor does it appear that the bishops of Rome were consulted on such occasions, for we find them supplicating the emperors to convoke them.

These councils are manifestly fallible, for they have frequently contradicted each other. The Second Council of Ephesus approved of Eutychianism,

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while that of Chalcedon condemned it. Image worship was condemned at the Council of Constantinople, maintained at that of Nice, and not long after, condemned at that of Frankfort. The very point in question—the authority of general councils—was asserted at Constance and Basil, condemned in the Lateran, and set aside in the Council of Trent.

It is thus clear that councils may err, and that no weight should be attached to their decisions, further than they accord with the infallible Word of God.

ARTICLE XXII.

OF PURGATORY.

“The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.”

The doctrine of purgatory is, that mankind is liable to temporal and eternal punishment for sin—that God, through Christ, pardons the eternal; but the temporal must be expiated by acts of penance here, or suffering hereafter; which punishment may vary as to duration, but is lessened by prayers for the dead, supererogation, intercession of saints, and chiefly, by the sacrifice of the mass.

Scripture is totally silent as to such a place as purgatory, and speaks of two future states only—

either of happiness or misery—dividing mankind into righteous and sinners alone. Nor is there any distinction made in scripture, as to remission, between temporal and eternal punishment of sin.

The doctrine of purgatory invalidates the atonement of Christ, by substituting another sort of expiation. Scripture is clear and explicit as to the one perfect and sufficient atonement of Christ—“whose blood cleanseth from *all* sin.” “There is *no condemnation* to them that are in Christ Jesus.” Paul longed “to depart and be with Christ”—“to be absent from the body, and present with the Lord.”—(2 Cor. v. 8). St. John says, “blessed are the dead which die in the Lord, . . . for they rest from their labours.”—(Rev. xiv. 13). Thus we conclude, that the work on the cross is complete—that “by his one offering, he hath perfected for ever them that are sanctified.”

The Romish doctrine of *pardons* is founded on the unscriptural distinction between the remission of temporal, and not of eternal, punishment. The subject having been already treated in our explanation of the Fourteenth Article, it is only necessary to observe, that this doctrine, being connected with that of purgatory, they fall together, when the latter is disproved.

Image worship is condemned by the second commandment. There is no sin for which the Israelites were more severely punished than for idolatry, and the Old Testament is replete with denunciations against that crime—so derogatory to the honor and glory of God. The golden calf was prohibited, as being intended to *represent* the Deity. In the gospels no mention is made of idolatry, because, after the Babylonish captivity, the Jews were guiltless of that sin; but St. Paul strongly censures it in the Athenians—(Acts xvii. 29); and the use of images is so manifestly inconsistent with both the

spirit and letter of the entire Word of God, that any further refutation of it would be superfluous.

The early Christians, it is evident, never used images in their worship, for they were reproached by the heathens for *not* having them.

The worship of relics is equally repugnant to the Word of God. God concealed the body of Moses, seemingly to prevent the Jews from falling into this sin. Hezekiah is commended for breaking the brazen serpent, even though an acknowledged type of Christ, when so abused. Although Aaron's rod wrought miracles, it was never adored. The body of Stephen, the martyr, was buried without further respect. This doctrine was unheard of in the three first centuries of the Christian church.

The doctrine of invocation of saints is equally at variance with scripture. Abraham, Moses, and Elijah, although highly exalted by God, were not adored. "There is but one mediator between God and man, the man Christ Jesus—through him we have access to the Father." When John fell down to worship the angel, he said, "see thou do it not, for I am thy fellow servant—worship God."—(Rev. xix. 10). "Let no man beguile you," saith St. Paul, "in a voluntary humility and worshipping of angels."—(Col. ii. 18).

Connected with this subject is the worship of the Virgin Mary, which error our Lord seemed to anticipate in His remarks concerning His mother. In St. John ii. 4, Christ rebukes her for interfering with Him. In Luke i. 47, Mary says, "my spirit hath rejoiced in God my *Saviour*." It is clear then that she felt her sinfulness, and her need of a Saviour in her blessed Son. Again, in Matt. xii. 48, our Lord says, "who is my mother and who are my brethren—whosoever doeth the will of my Father, the same is my mother, sister, and brother;" and again, in Luke xi. 28, He declares that those

who "hear the Word of God, and keep it," are "more blessed" than His mother.

That the Virgin Mary was not worshipped in the primitive church, is clear, for there was a distinct *sect* who worshipped her, called the Collyridians.

ARTICLE XXIII.

OF MINISTERING IN THE CONGREGATION.

"It is not lawful for any man to take upon him the Office of public Preaching, or Ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by Men who have public Authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard."

This article asserts the necessity of a lawful vocation of ministers of the gospel. In the Old Testament, the family, age, and qualifications of a priest were particularly defined. — (Lev. xxi. xxii). Christ said, in sending forth His disciples to preach the gospel, "as my Father hath sent me, even so send I you." — (John xx. 21). The epistles of St. Paul to Timothy and Titus contain conclusive arguments in support of this article. Titus was charged "to set in order the things that were wanted, and to ordain elders in every city." — (Tit. i. 5). "No man taketh this honor to himself, but

he that is *called of God, as was Aaron*.”—(Heb. v. 4).

We consider those to be lawfully commissioned, who are ordained, as Burnet says, according to “those rules determined by the pastors, bishops, and clergy of a church, met in a body, under due respect to the powers that God hath set over them, and which shall be, in nothing, contrary to the Word of God, and be duly executed by proper persons.”—(See explanation of Thirty-sixth Article).

ARTICLE XXIV.

OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTANDETH.

“It is a thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments in a Tongue not understood of the People.

“God is a spirit, and his true worshippers must worship him in spirit and in truth.”—(John iv. 23). The practice of praying in a tongue not understood by the congregation, is an outrage on reason and common sense, as well as inconsistent with true worship, and with scripture. The hearts, nay the minds, of the hearers cannot follow or join in a service, a word of which they cannot comprehend. Such worship is to them an idle and useless pageant, and scripture everywhere condemns it. When Ezra and Nehemiah instructed the people out of

the law, they had it read distinctly, and the meaning explained, and paraphrases were made for them in the Chaldee language, because it was more familiar to them at the time.—(Neh. viii. 8).

The apostles received the gift of tongues to enable them to accommodate their language to all the nations, amongst whom they preached the gospel.

But this question is set at rest in the fourteenth chapter of St Paul's first epistle to the Corinthians, where the apostle enters fully into the matter—censuring its absurdity and condemning the practice in the strongest terms of reproach.

ARTICLE XXV.

OF THE SACRAMENTS.

“Sacraments ordained of Christ be not only badges or tokens of Christian Men's Profession, but rather they be certain sure Witnesses, and effectual Signs of Grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

“There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

“Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt follow-

ing of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

“The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.”

A sacrament is an institution of Christ, in which some material thing is sanctified, by the use of a certain form of words, by means of which some blessing is signified, and sealed to the members of the church of Christ. Our Church Catechism best defines it—“an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.”

For example, in the sacrament of *baptism*, the *matter* is water, the *form* dipping or sprinkling the person, with the words—“I baptize thee in the name of the Father, Son, and Holy Ghost;” the *institution*, “go and baptize all nations,” &c.; the *blessing signified and sealed*, “the washing of regeneration, and renewing of the Holy Ghost.”

In the *Lord's supper*, the *matter* is bread and wine; the *form*, eating and drinking it, with words such as we use—“the body of our Lord Jesus Christ, which was given for you,” &c.; the *institution*, “do this in remembrance of me;” the *blessing signified and sealed*—“the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by bread and wine.”

These two sacraments, and these alone, were instituted by Christ. He alone can prescribe the

conditions. Federal acts pass on both sides—on ours, by professions and prayers, on God's, by secret spiritual helps. No more than these two sacraments are found in the New Testament, and for several centuries after the time of Christ, no mention of any others occurs in the writings of the Christian fathers.

It was in the twelfth century that Peter Lombard wrote of seven sacraments—adding five others—confirmation, penance, orders, matrimony, and extreme unction—which we do not admit, because they do not possess any visible *sign* or *ceremony*, expressly ordained of God, like baptism and the Lord's supper; and two of them, it may be added, viz:—penance and extreme unction—are erroneously interpreted altogether by the church of Rome.

Confirmation is undoubtedly of primitive practice, and is founded upon the example of the apostles, who sent Peter and John to Samaria, to confirm those who were baptised by Philip the deacon.—(Acts viii. 14). Those who were baptised in infancy, are called on publicly to renew the vows made for them by their sureties, and to receive the episcopal benediction and prayer, that they “might receive the Holy Ghost.” But confirmation has no *express institution*, either by Christ or the apostles; there is no solemn injunction that it should be kept up in future ages, no *form* of words, no outward and visible sign of *matter*, or federal promise of “inward and spiritual grace,” which are the characteristics of the two sacraments of our Lord.

The word *penance* is a mistranslation from the Latin, of a Greek word, signifying *a change or renovation of mind*, accompanied with a heartfelt sorrow for sin. *Repentance* is the true translation of the word. The church of Rome corrupts the spiritual doctrine of repentance, by substituting for it an outward ceremony of self-torment, and self

denial. It possesses, as is evident, none of the marks by which a sacrament is tested—the entire scene being in the mind—the act and effects being altogether internal.—(For the scriptural interpretation of the doctrine of repentance, see 2 Cor. vii. 9, 10).

The institution of *orders* is undoubtedly a solemn ordinance, and Christ appointed the apostles to “go forth and preach the gospel to every creature”—“as my Father hath sent me, even so send I you”—thus manifestly intending that a succession of pastors should be continued in His church. The apostles arranged and established the different degrees of bishops, priests, and deacons—ordaining and setting them apart by a solemn imposition of hands, for their high and holy calling. — (See the epistles to Timothy and Titus). But we do not account it a sacrament, as not possessing the marks which constitute that holy institution.

Marriage also—high and holy as the institution undoubtedly is—appointed by God in the time of man’s innocency; sanctioned by our Lord, and confirmed everywhere in the New Testament; yet is not to be accounted a sacrament, as it does not include the special marks by which we distinguish one. The consequence of making it a sacrament by the church of Rome is, that the bond is declared to be indissoluble—even in case of adultery, which is contrary to the law of nature, and the Word of God.—(See Matt. v. 32).

Extreme Unction, as taught by the church of Rome, we hold to be an erroneous doctrine altogether. No doubt the apostles “anointed with oil many that were sick, and healed them.” Thus the prophets used symbolical actions in working miracles—Moses used his rod; Elisha used Elijah’s mantle; our Saviour used clay in curing the blind man. In the same manner oil was used, as a sym-

bol for the recovery of the sick, but not for the saving of their souls. The passage in St. James v. 14, clearly refers to the miraculous healing of bodily diseases in the apostolic age, which power has now ceased in the church.

Carrying about the consecrated elements, or, as it is called, the elevation of the host, is nowhere mentioned in scripture, and is contrary to Christian simplicity—leading, as it invariably does, to idolatry in those that prostrate themselves before it.

With respect to the worthy reception of the sacrament of the Lord's supper—the last question in our Church Catechism best supplies us with preparatory meditations—"to examine ourselves whether we *repent* truly of sin; whether we steadfastly purpose to lead a new life; whether we have a lively *faith* in God's mercies through Christ, with a thankful remembrance of His death; and whether we are in charity with all men."

ARTICLE XXVI.

OF THE UNWORTHINESS OF THE MINISTERS,
WHICH HINDERS NOT THE EFFECT OF THE
SACRAMENTS.

"Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of

God, and in receiving of the Sacraments. Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's Institution and Promise, although they be ministered by evil men.

“Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those who have knowledge of their Offences; and finally being found guilty, by just judgment be deposed.”

Ministers, even if they be not godly, still act by Christ's authority, and the sacraments are effectual—not on account of virtue in the minister, but on account of Christ's institution and promise. “Lord, have we not prophesied and cast out devils in thy name.”—(Matt. vii. 22). If such miracles might be done by those whom Christ rejected, it is clear that the ordinances of the church may be effectually dispensed by ministers, who, though unworthy, are yet duly appointed and ordained to their office.

The church of Rome makes the *intention* of the priest necessary to the due administration of a sacrament; so that, if the priest intends so, no sacrament is made. In the eucharist, he may be committing idolatry. In those actions, which are considered to be necessary to salvation, an atheistical priest or bishop might render them void and so ruin men's souls. The whole ordination and succession of a church, might be broken by the impiety of one priest. This doctrine is totally unfounded in scripture, and contrary to all sense.

The church has abundant scriptural precedents for deposing and punishing evil ministers. Eli was severely threatened for allowing the wickedness of

his sons, which caused the sacrifice of God to be abhorred.—(1 Sam. iii. 11). Timothy was required to “receive an accusation against an *elder*, and rebuke before all those that sinned.”—(1 Tim. v. 19).

ARTICLE XXVII.

OF BAPTISM.

“Baptism is not only a sign of profession, and mark of difference, whereby Christian Men are discerned from others that be not christened; but it is also a sign of Regeneration or new Birth, whereby, as by an Instrument, they that receive Baptism rightly are grafted into the Church; the Promises of Forgiveness of Sin, and of our Adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of Prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.”

It is clear from the words of Christ to Nicodemus, that “baptism is a sign of regeneration, or new birth.” “Except a man be born again, he cannot see the kingdom of God;” and our Lord emphatically repeats Himself, with additional force—“verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God.”—(John iii. 1—5). In another place He says, “he that believeth *and is baptized*, shall be saved.”—(Mark xvi. 16). St. Paul, in his epis-

tle to Titus, asserts that "we are saved by the washing of regeneration, and the renewing of the Holy Ghost."—(Tit. iii. 5).

By baptism we are grafted into Christ's church—"wherein alone we may become members of Christ, children of God, and inheritors of the kingdom of heaven." It is the outward and visible sign, appointed by our blessed Saviour—sealing His promises of forgiveness of sins, His adoption of us as His children, and fitting us for the inheritance of the saints in light.

Baptism is the sacramental seal of the Christian covenant, as circumcision was of the Jewish; and from the divine command as to the Jewish children, compared with our Lord's command, in Matt. xxviii. 19, with His conduct, Matt. xix. 14, with the apostolical testimony, 1 Cor. i. 16, vii. 14, xii. 13, and from all the historical testimony of the practice of the primitive church, infant baptism is unquestionably to be retained.

ARTICLE XXVIII.

OF THE LORD'S SUPPER.

“The Supper of our Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: Insomuch that to such as rightly, worthily, and with Faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

“Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

“The Body of Christ is given, taken, and eaten, in the Supper, only after an Heavenly and Spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

“The Sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, lifted up, or worshipped.”

The doctrine of all Protestant churches on this subject is, that the Lord's supper was instituted by our blessed Redeemer for the continual remembrance of the sacrifice of His death, and of the benefits which we receive from it—that the passages—“this is my body,” and “this is my blood,”—are to be understood figuratively, being in keeping with the symbolical language almost invariably used by Christ in His teachings, viz.: “I am the door”—“I am the vine”—“I am the bread of life.” It is

true that He spoke emphatically on this subject, so that His disciples were offended; which called forth from Him that remarkable explanation of His language which should completely set at rest all discussion as to His real meaning—"It is the spirit that quickeneth, the flesh profiteth nothing—the words that I speak unto you *they are spirit and they are life.*"—(John vi. 63).

We consider that true believers, in partaking of the sacrament of the Lord's supper, receive nourishment to their souls, of which bread and wine are *emblems*, in like manner, as water is the emblem of the blessings and benefits to be received from the sacrament of baptism.

The church of Rome teaches that transubstantiation, or a change of the elements of bread and wine into the real body, blood, soul, and divinity of Christ, takes place after consecration. And notwithstanding the clear and explicit declaration of our Lord, that He spoke in a spiritual and figurative sense, this monstrous doctrine continues to be taught and believed by that church—overthrowing as it does the very nature of a sacrament, viz. : its being a *sign* or *representation*.

The strongest evidence of the truth of Christianity, and of the divine mission of our Lord, was His miraculous power, to which He always pointed as a proof that He came from God. His miracles were invariably an appeal to the senses—the blind were made to see—the deaf to hear—the lame to walk, in presence of immense multitudes; but in this case the miracle is imperceptible; nor is there indeed any conceivable end or design, why such a miracle should be performed.

"This do in remembrance of me," said our Lord, alluding to His approaching removal from this world, and from among His disciples. "Whom," said the apostle Peter, "the heavens must receive,

till the time of the restitution of all things.”—(Acts iii. 21). Whereas, according to the Romish view of the doctrine, He is constantly present in the body, at various parts of the earth.

The true meaning of our Lord’s words, as received by all enlightened Christians is, that, as the soul of the believer hungers and thirsts after righteousness, so *faith* is, as it were, the mouth, or entrance, which receives Christ, and is thus filled and satisfied according to our Lord’s blessed promise, “blessed are they that hunger and thirst after righteousness, for they shall be filled.”—(Matt. v. 6). “As oft as ye eat this bread and drink this cup, ye do shew the Lord’s death till he come.”—(1 Cor. xi. 26).

The latter part of this article was before explained. The elevation of the host began in the sixth century, and it was not until the thirteenth, that Durandus, a writer of that period, recommended it for adoration.

ARTICLE XXIX.

OF THE WICKED WHICH EAT NOT THE BODY OF CHRIST, IN THE USE OF THE LORD’S SUPPER.

“The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ, but rather, to their Condemnation, do eat and drink the Sign or Sacrament of so great a thing.”

In the previous article it has been shewn, that

Christ is present in the elements of bread and wine, only in a spiritual manner. Therefore, as it is by *faith* alone we can receive Him, those who believe not, are not partakers of the blessings and benefits of the sacrament, but rather "eat and drink it to their condemnation."

By receiving it unworthily, they profane the institution, dishonor God, and incur His severe displeasure. In the language of St. Paul, "he that eateth and drinketh unworthily, eateth and drinketh damnation (or a *curse*) to himself, not discerning the Lord's body," which is represented in a heavenly and spiritual manner, to those who partake of it in faith.

ARTICLE XXX.

OF BOTH KINDS.

"The Cup of the Lord is not to be denied to the Lay-people, for both the parts of the Lord's Sacrament, by Christ's Ordinance and Commandment, ought to be ministered to all Christian men alike."

The church of Rome administers only the bread to lay persons—withholding the cup altogether. Whereas the words of Christ, in instituting this sacrament, are express and positive, that it should be received in both kinds—"drink ye ALL of it," says our Lord; and St. Mark, relating the event of its institution, adds, "and they ALL drank of it."—(Mark xiv. 23).

Our Lord, in commanding that "*all*" should drink of the cup, continues, "for this is my blood of the New Testament, which is shed for many for the remission of sins."—(Matt. xxvi. 28). All therefore who need remission of sins, are here emphatically called on to drink of the cup.

St. Paul, in speaking of this sacrament, mentions the drinking of the cup, as well as eating of the bread.—(1 Cor. xi. 26 ; also xii. 13).

The cup was allowed to all for the first twelve centuries of the church, after that period, the bread was dipped in the wine ; but the cup was withheld altogether by the Council of Constance A.D. 1414.

ARTICLE XXXI.

OF THE ONE OBLATION OF CHRIST FINISHED UPON THE CROSS.

"The Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole world, both Original and Actual ; and there is none other Satisfaction for Sin, but that alone. Wherefore the Sacrifices of the Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous Fables, and dangerous Deceits."

The church of Rome teaches, that the mass is not only a commemoration of the sacrifice of the cross, but that the priests really offer there the body and blood of Christ, a propitiatory sacrifice for the remission of sins of the living and the dead.

In the first place it should be noted, that the word *sacrifice* is used in more than one sense in scripture. It is applied figuratively to exercises of devotion, and to acts of religious worship.—(Rom. xii. 1 ; Phil. iv. 18 ; Heb. xiii. 15). Thus we term the Lord's supper a "sacrifice of prayer and thanksgiving," in our liturgy. But it is only a commemorative, not a propitiatory, sacrifice. It is impossible that it could have been a propitiatory sacrifice at its institution, for Christ instituted it before He suffered, and what need of the following oblation on the cross, if propitiation was made before. And if there was no propitiation made then, neither is there now—the institution being always the same.

This error seems to be prophetically refuted in the Epistle to the Hebrews. St. Paul sets forth the sacrifice of Christ as *once* offered, and this word "*once*" is continually repeated. He shews that Christ is both priest and sacrifice—"this man, because he continueth for ever, hath an unchangeable priesthood, . . . who needeth not daily, as those high priests to offer up sacrifice, . . . for this he did *once*, when he offered up himself."—(Heb. vii. 24–27). Every priest standeth daily ministering, and offering oftentimes the same sacrifice which can never take away sins ; but this man, after he had offered *one sacrifice* for sins for ever, sat down on the right hand of God . . . for by *one offering* he hath perfected for ever, them that are sanctified."—(Heb. x. 11–14).

The church of Rome calls the sacrifice of the mass, an unbloody sacrifice ; whereas St. Paul says, "without shedding of blood there is no remission."—(Heb. ix. 11–28). Besides there is no priest who can offer it. There are only two orders of sacrificing priests—the first, under the law, of the order of Levi ; the second, under the gospel, of the the order of Melchizedec, who is Christ.—(Heb.

vii). The ministers of the gospel are never called by the Greek term, which expresses a sacrificing priest. They minister in holy things, they preach the word, but do not sacrifice.

The doctrine of the sacrifice of the mass was evidently unknown to the primitive Christians, for the heathens charged them with impiety for having *no sacrifices* among them, to which Justin Martyr replied, "*they have no sacrifices but prayer and praise.*"

ARTICLE XXXII.

OF THE MARRIAGE OF PRIESTS.

"Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from Marriage: Therefore it is lawful for them, as for all other Christian Men, to marry at their own discretion, as they shall judge the same to serve better to godliness."

The clergy are nowhere in scripture commanded to abstain from marriage. By the law of Moses, the priests not only might marry, but the office of priest was allowed to descend as an inheritance in a family.—(Lev. xxi. 12). Moses was himself married.—(Exodus ii.); the prophets Isaiah and Ezekiel were married; St. Peter was married. Rules are laid down in the epistles of St. Paul concerning the wives and children of bishops and clergy; and "forbidding to marry," is stated to be a character of the apostacy of the latter times.—(1 Tim. iii. 4). "Marriage is honorable in *all*."

Clerical celibacy was opposed by the Fathers of the early ages, and was not generally imposed until the eleventh century, by Pope Gregory VII.

ARTICLE XXXIII.

OF EXCOMMUNICATE PERSONS, HOW THEY ARE TO BE AVOIDED.

“That person which by open denunciation of the church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the Faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.”

Under the Mosaic dispensation, the power of excommunication was directly conferred, and was called—“putting out of the synagogue.”—(Exod. xii. 19; Lev. vii. 20). St. Paul “delivered Hymeneus and Alexander unto Satan, that they might learn not to blaspheme,”—(1 Tim. i. 20); and ordered that the incestuous person at Corinth, “should be delivered unto Satan, for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus.”—(1 Cor. v. 5). He wished also “that those were cut off that troubled the churches.”—(Gal. v. 12).

This power therefore should certainly exist in the church, but should be moderately and rarely used—as *is indeed* the case—for men are not to be rashly cut off from the body of Christ. In truth,

nothing but an open and deliberate contempt for the rules and orders of the church, can justify this extremity.

ARTICLE XXXIV.

OF THE TRADITIONS OF THE CHURCH.

“It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men’s manners, so that nothing be ordained against God’s Word. Whosoever, through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

“Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man’s authority, so that all things be done to edifying.”

The meaning of the word *liturgy* is a *public ministry* or *service*. The use of a national and established form of public worship, is justified by the example of the Jews, our Saviour, His apostles, and the early Christians, who joined in set forms of worship,

and those forms were such as the respective congregations were accustomed to, and with which they were thoroughly acquainted.

The hymn composed by Moses upon the deliverance of the Israelites from Egypt, was sung by the congregations alternately, which proves that it must have been a set form.—(Exod. xv.). Again, in the expiation of an uncertain murder, the elders are commanded to say a form of prayer composed by Jehovah Himself.—(Deut. xxi. 7). There are also several other forms of prayer and praise ordered.—(See Numb. vi. 22 ; x. 35 ; Deut. xxvi).

Scripture further shews, that David appointed the Levites to “stand every morning to thank and praise the Lord; likewise at even,”—(1 Chron. xxiii. 30); which rule was observed in both the first and second temples. The psalms were used as forms of prayer and praise, as appears from their titles, as well as from other parts of scripture mentioning the fact. That the Jews worshipped in established forms, is also attested by Philo, Josephus, and several other ancient writers.

Our Saviour, and His disciples, must have joined in the public devotions of the Jewish church, for if they had not, they would have been upbraided for it by the Scribes and Pharisees, which we do not read was ever the case; and the apostles, after Christ's ascension, joined in forms in their Christian assemblies.—(Rom. xv. 6).

It is quite certain that the primitive Christians joined in the use of the Lord's Prayer—a form prescribed by Christ Himself—in the use of the psalms,—(Eph. v. 19; Col. iii. 16); and in several forms of prayer, as appears from the writings of the fathers, and many of which are still in use amongst us.

The Jews, our Saviour, His apostles, and the early Christians, must have been conversant with those forms contained in scripture, as well as those

daily in use among them, therefore we conclude, that the use of a national established liturgy is warranted by the example of the Jews, our Saviour, His apostles, and the early Christians.*

Our Book of Common Prayer was first compiled by a convocation of bishops under Cranmer, archbishop of Canterbury, in the reign of Edward VI., and ratified by parliament A.D. 1548. It was afterwards reviewed by Peter Martyr, and Martin Bucer, two Germans employed by Cranmer for the purpose, and ratified again by Act of Parliament. These acts were repealed by Mary, but restored again by Elizabeth. There were some alterations made in it in the time of James I., and it was finally reviewed and established in the reign of Charles II., A.D. 1662.

Many of the Romish saints' days and holidays were retained in our calendar—chiefly for such purposes as an almanac provides. Formerly courts of justice made their returns on some of those days; and histories, written before the Reformation, allude to things as having occurred on such a saint's day, or holiday, without mentioning the day or the month. For these, and other like reasons, they were restored to the calendar, in the time of Elizabeth, although they had been omitted in the prayer book of king Edward VI.

The Reformers departed from the church of Rome in their compilation of the liturgy, no further than purity of faith and worship required. They therefore continued whatever ceremonies were in accordance with primitive practice, and above all with the Word of God.

The article teaches that persons should conform to the traditions or ceremonies of the church, for the promotion of union and love, which Christ par-

* Wheatley.

ticularly enforced, making it the subject of “a new commandment,” to “love one another;” and by giving the Lord’s Prayer in the plural number, and by instituting the sacraments, He evidently intended that His followers should be associated in one body.

The Christian religion is universal—spread among nations of different languages, customs, and tempers; and as no general form of prayers was specified by Christ, each nation is left to adopt such as is conformable to scripture, and serves best to promote God’s worship.—(See 1 Cor. xiv. 40).

ARTICLE XXXV.

OF THE HOMILIES.

“The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the People.

“Of the Names of the Homilies.

- “1. *Of the right Use of the Church.*
2. *Against peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*
4. *Of good Works: First of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*

8. *Of the Place and Time of Prayer.*
9. *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
10. *Of the reverend estimation of God's Word.*
11. *Of Alms-doing.*
12. *Of the Nativity of Christ.*
13. *Of the Passion of Christ.*
14. *Of the Resurrection of Christ.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16. *Of the Gifts of the Holy Ghost.*
17. *For the Rogation-days.*
18. *Of the State of Matrimony.*
19. *Of Repentance.*
20. *Against Idleness.*
21. *Against Rebellion."*

The Homilies were composed at the time of the Reformation, to meet the inefficiency of some preachers, and to oblige others to teach sound doctrine. They were absolutely necessary for that particular period, and in the present time, although they are not used in this way, are still invaluable for their clear and scriptural truth.

ARTICLE XXXVI.

OF CONSECRATION OF BISHOPS AND MINISTERS.

“The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the

time of *Edward the Sixth*; and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it anything that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the fore-named King *Edward*, unto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered."

Our ordination service was agreed upon in the third year of *Edward VI.*, and enacted, together with the Book of Common Prayer, in the fifth year of the same reign. These acts were repealed by *Queen Mary*, but re-enacted by *Elizabeth*.

The divine commission of ordination, which was exercised by *Christ* and His apostles, was intended to continue always in the church, and to remain in the hands of those to whom the apostles committed it. Now the apostles appointed three distinct orders of ministers; for, besides deacons and presbyters, or elders, (which latter are occasionally called bishops,) we read of another order possessing authority over both those, such as the apostles *Timothy* and *Titus*, and others; for it is plain, from *St. Paul's* epistles to them both, that they presided over the presbyters.

All agree that the power of ordination was not committed to deacons, and we are told by *St. Paul* that the highest orders, to which *Timothy* and *Titus* belonged, did possess it. As to presbyters, *St. Paul* left *Titus* in *Orete*, on purpose to "ordain elders in every city," when we know, that island had been converted long before; and, consequently, the Christians must have had presbyters among

them.* Scripture, therefore, and primitive practice, and the general adoption of it by the church for fifteen-hundred years after Christ, all coincide in leading us to prefer episcopal ordination, as most consonant with unity, and good church government.

ARTICLE XXXVII.

OF THE CIVIL MAGISTRATES.

“The King’s Majesty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

“Where we attribute to the King’s Majesty the chief Government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God’s Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only Prerogative, which we see to have been given always to all godly Princes in Holy Scriptures by God himself; that is, that they should rule all States and Degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

* Wheatley.

“The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

“The Laws of the Realm may punish Christian Men with death, for heinous and grievous offences.

“It is lawful for Christian Men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.”

Our sovereigns ought to possess authority in ecclesiastical matters, as being in accordance with scripture precedents. In the Old Testament, we find that kings interfered largely in religious affairs. Samuel acknowledged Saul's authority; and told him that he was made head of all the tribes, among which was the tribe of Levi.—(1 Sam. xv. 17—30). Mordecai established the feast of Purim.—(Esth. ix. 21). Ezra and Nehemiah, in their reforms, acted by regal command. David made many regulations respecting the church, and particularly appointed the courses of the priests—informing Solomon, on his death bed, that “the courses of the priests and the people were wholly at his command.”—(1 Chron. xxiii. 6; xxviii. 21).

In the New Testament, we are commanded by our Lord to “render unto Cæsar the things which are Cæsar's;” which shews that He did not intend that His religion should interfere with the established government. “Let every soul,” says St. Paul, “be subject to the higher powers,”—“submit to every ordinance of man for the Lord's sake, whether it be to the king, as supreme, or governors,” &c.—(Rom. xiii. 1—7).

The first Christian kings called councils, presided personally in them, and confirmed their decrees—hence we conclude that our sovereign's ecclesiastical authority is founded on scripture, and conformable to primitive practice.

That the pope “has no jurisdiction in these

realms," is positively asserted in this article. In our ecclesiastical and civil polity, the interference of papal authority is not acknowledged by the state; nor can it be—protesting, as our national religion does, against the errors and encroachments of Rome, and totally rejecting her supremacy.

Capital punishment for heinous offences is commanded by the Almighty, under the legal dispensation—"whoso sheddeth man's blood by man shall his blood be shed."—And in the New Testament, it is said of the civil magistrate, "for he beareth not the sword in vain, for he is the minister of God—a revenger to execute wrath on him that doeth evil,"—(Rom. xiii. 4); alluding clearly to capital punishment, which is, however dreadful, necessary to the well-being of society.

Some were of opinion that war is inconsistent with Christian charity—"resist not evil,"—"if he smite thee on one cheek, offer him the other also." But these passages apply to private individuals, and smaller offences—to condemn revenge, and inculcate patience. God commanded wars during the theocracy. It is therefore lawful for the people of every nation to defend themselves from foreign aggression, and for every prince to protect his subjects by arms.

ARTICLE XXXVIII.

OF CHRISTIAN MENS' GOODS, WHICH ARE NOT
COMMON.

"The Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same, as

certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give Alms to the Poor, according to his ability.

The rules laid down in the gospel for the conduct of the rich, and for the behaviour of masters towards their servants, shew clearly, that to introduce a community of goods was no part of the preceptive design of the gospel. The frugal and industrious should not be obliged to share the fruits of their labour with the idle and luxurious. St. Paul says, "if a man will not work let him not eat."

Still where the sick and needy call for help, assistance should be given—"not grudgingly, nor of necessity," but freely,—in proportion to the degree of abundance with which it has pleased God to bless us.

ARTICLE XXXIX.

OF A CHRISTIAN MAN'S OATH.

"As we confess that vain and rash swearing is forbidden Christian Men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of Faith and Charity, so it be done according to the Prophet's teaching, in Justice, Judgment, and Truth."

The use of an oath is justifiable—first, from natural religion. An oath is an act of homage towards God, as well as a means for the preservation of justice and the well-being of society. Secondly, from scripture—Jacob swore unto Laban.—(Gen. xxxi. 53). Abraham swore unto Abimelech.—(Gen. xxi. 23). Micah confessed on his mother's adjuration.—(Judges xvii). Our Saviour spoke when adjured by the high priest, and not till then.—(Matt. xxvi. 64). (See Heb. vi. 13–16, and vii. 21); where we see the covenant of salvation, and the priesthood of Christ, both confirmed by an oath.

When our Lord says, "let your communication be yea and nay," it is evident, from the word communication, that His injunction was intended to be applied to the ordinary discourses of men, and not to judicial oaths. This answer also applies to what might be objected from James v. 12.

The article means, that swearing ought to be avoided in common conversations, and in trifling matters, and that, when an oath is necessary, it should be taken with the utmost gravity and caution.

THE END.

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