

ARTICLE IV.

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THE CATHOLIC APOSTOLIC CHURCH.

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EVERY great movement of God in the church is known by its conformity to the principles laid down in the New Testament, and by its suitableness to meet the necessities of its own time. He will never depart from the fundamental laws of Christianity, and, holding the times and seasons in his own hand, he will do at each epoch its proper work.

The history and claims of the body of Christians known as the "Catholic Apostolic Church" will be best understood if we first briefly review the facts connected with the origin and progress of the Christian dispensation.

After the death and resurrection of our Lord and his ascension into heaven (acts by which humanity, assumed by the Son of God in his incarnation, was redeemed and glorified), he sent down the Holy Ghost to form his body, the church. He had gathered materials for this during his earthly ministry, but the living organism first came into existence on the day of Pentecost, through the descent of the Comforter. That which distinguishes the church from the faithful who lived before the incarnation is its oneness with Christ Jesus as raised from the dead and exalted into glory. This is a condition of spiritual dignity and blessing which was unattainable until manhood had first been glorified in the person of the Son of God.

The oneness of the church with Christ is such as no symbols or analogies can fully express; but the figure of the body, so often used by Paul, sets it forth more adequately than any other. The Head and the members

together form one divine organism, the Christ mystical of the old divines, so framed as to be God's instrument for carrying forward his work of salvation in the earth. Jesus does from the heavens by his church, through the Holy Ghost, what he did personally when in mortal flesh. Then he was the Apostle (Heb. iii. 1), the sent one of the Father, entrusted by him with authority to be the founder, legislator, and ruler of his church; the Prophet (Luke xxiv. 19), anointed with the Holy Ghost to reveal the mysteries of God; the Evangelist (Luke iv. 18), sent to preach the gospel to the poor, and to unloose the bonds of the curse; and the Pastor (John x. 11), whose office it was tenderly to watch over and care for the little company that followed him.¹

And, in order that what he thus began in his own person might be continued in his church after his departure, he gave these four ministries, according to Paul's explicit statement in his Epistle to the Ephesians: "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." He could not cease to act as the ruler over his house, as the revealer of divine mysteries, as the proclaimer of the gospel of the kingdom, and as the loving shepherd of the sheep; and he therefore constituted this fourfold ministry, by which he could perpetually fulfil his functions as Head of the church. He had called the Twelve to be apostles while he was still upon the earth, that he might by his personal teachings

¹ It is worthy of consideration whether the fourfoldness of the Gospels may not be best accounted for on the supposition that they were framed by the Holy Ghost to set forth the Lord's work under these four forms of ministry. They do most strikingly exhibit, Matthew, the apostolic wisdom and authority, John, the prophetic penetration and insight, Mark, the evangelist activity and toil, and Luke, the pastoral love and gentleness, of Jesus.

train them for their future work. And, soon after his ascension, the vacancy which had been made by the apostasy of Judas was filled by means of the lot (the Holy Ghost, who was to make known his will during his absence, not having yet come); and the apostolic college stood complete on Pentecost, ready to receive the promised endowment of the Comforter.

The church thus came into existence *as an organized body*, having in its twelfefold apostolate a ministry of divine appointment entrusted with the spiritual oversight of the whole company of the disciples. The nature of their duties and the range of their authority appear from the statement in the second chapter of the Acts, that the disciples "continued steadfastly in the apostles' doctrine and fellowship, and breaking of bread, and prayers."¹ It belonged to their office to teach the doctrine of Christ, to maintain the unity of his church, to provide for the right administration of the Lord's supper, and to set in order public worship.

At the time that the apostles received their endowment through the descent of the Holy Ghost, the prophetic gift came also into manifestation. The essence of this is *supernatural utterance in the power of the Spirit*, according to the statement of Peter: "For prophecy came not at any time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21). Apostleship and prophecy were the two great forms of divine manifestation in the church, answering to the second and third persons in the Godhead, by whom, in the wonderful economy of redemption, the invisible Father is revealed. The Son came forth from the bosom of the Father to declare him, and to govern the creation for him; and it is the office of the Spirit to take the things of Christ, and show

¹ From the use of the article in the Greek before each of these nouns it is clear that they all stand in the same relation to apostles. Fellowship (or communion), breaking of bread, and prayers, equally with doctrine, were committed to them.

them unto men. Apostles were the representatives of the incarnate and glorified Son, by whom, while personally absent, he guided and ruled his flock; and prophets were the special organs of the Holy Ghost, through whom he conveyed light and revelation in supernatural utterance to the church. Hence it was that God set, "first, apostles; secondarily, prophets"; the apostolic office being the higher, because Jesus is the Head, to whom the Spirit consents to be subordinated in the work of redemption. Rule by Christ, and endowment by the Holy Ghost, are the substance of all that God can do for his church.

There is no mention of any other office or ministry until the appointment of deacons. They were the representatives of the people, as the apostles were of Christ; and their functions were not so much of the Head to the members as of the members to the Head and to one another. When apostles had first conveyed grace and blessing from Christ to their disciples, and had trained them in the knowledge of his ways, there was need of an office through which the spiritual life and activity of the people should find expression, and by which the work of the Lord should be helped forward. The church first receiving from her Head in the heavens, through his ministers, should then give back to him the response of thankful and obedient service. The diaconal ministry was at once the proof that the people had profited by the husbandry of God and the organ by which they co-operated with him. Deacons were the foremost men of the flock, chosen by it to be its leaders, as those in whom the grace of God was most eminently seen, and who would be both examples of righteousness and the efficient promoters of every good work. They were the hands of the people stretched forth to help the apostles in their labors, by relieving them of the care of the poor, assisting them in the administration of the sacraments, and seeing that the great principles of Christianity were faithfully carried out amongst the flock in the ways of practical godliness.

Election by the people was the essential feature of the diaconate, as appointment by Christ was of the apostolic office. As the Lord chose his own ministers in whom he was to be represented as the Ruler, so the Christian congregation chose those who were to act for it, and through whom the spiritual powers of the body were to be drawn forth and made serviceable to the Head. Deacons were therefore permanent office-bearers in every church.

As it was impossible that apostles should take the personal oversight of the separate congregations, it became necessary that they convey authority to others to do it for them. The first ministers of local churches (apart from deacons) were elders or presbyters, whose office it was to teach doctrine, administer sacraments, and have the spiritual charge of the people. There was a plurality of these in every fully organized congregation, for we read of the elders in Jerusalem (Acts xi. 30; xv. 4); of the elders whom Paul and Barnabas ordained in every church (xiv. 23); and of the elders who came from Ephesus to meet Paul at Miletus. At a later period, as we see from the epistles to the seven churches of the Apocalypse, there was a further development of ministry, and an angel (a chief pastor or bishop) was set over each of the principal congregations. These separate or local churches were bound into unity by the all-embracing jurisdiction of the apostles, with whom were associated prophets for revealing the mind of God, and evangelists (like Timothy) for the carrying forth of the gospel.

Some years after the church thus began to be framed Paul was called to be an apostle. This was occasioned by the refusal of the Jews to receive the grace of God sent to them by their crucified Messiah. If his people of the seed of Abraham will not become the body of his Son, he will turn to the Gentiles, and take out his election from among them. Saul of Tarsus, although a Jew by birth, was also a Roman citizen, and therefore *legally* a Gentile, and so a suitable instrument for transferring the blessings of Chris-

tianity from Israel to the nations. This remarkable transaction, by which an apostle was called and separated to his office, without even the knowledge of Peter and his brethren, proved that the number of the apostles was not to be limited to the first twelve; that the Lord's personal presence upon the earth was not necessary to the appointment of an apostle; that to have been with Christ during his public ministry was not an indispensable qualification for the office, as in the case of Matthias; and that no man, or number of men—not even apostles themselves—could appoint to it.

Paul was pre-eminently the apostle to the Gentiles, as Peter was to the circumcision. He was not called to fill a vacancy, but to be the beginning of a new and distinct apostolate. Although in Christ Jesus there is neither Jew nor Greek, the twelve had a special mission to the Jews, for the order of God is "to the Jew first, and also to the Greek"; and they stood in a special relation to them, as is shown by the promise that in the age to come they "shall sit on twelve thrones judging the twelve tribes of Israel." In this promise Paul had no part, but his peculiar work was to gather out the church from the Gentiles, and prepare her as a bride for the return of the Lord from heaven. How important a place he held in the development of Christianity appears from this, that he was the great teacher of the church by whom, more than by all the other apostles, the mystery of Christ was opened. His epistles have been the chief storehouse of doctrine for all generations. All the deepest truths concerning the eternal purpose of God in Christ Jesus, redemption from sin through his blood, the nature of the church as his body, with its sacraments, ministries, and endowments, the resurrection, and the hope of his coming and kingdom, are set forth by him with incomparable fulness and power. And his great practical aim, especially in the earlier years of his apostolic ministry, as the Epistles to the Thessalonians show, was to urge the church

onward to that spiritual perfection which must be her adorning for the marriage.

But the church would not go on as Paul so urgently desired, and the punishment was the postponement of the Lord's return, and the loss of the apostolic office. It was with her as with Israel of old. After the giving of the law at Mt. Sinai (which answered to the Christian Pentecost), a few months would have sufficed to take the tribes into the promised land, and their forty years of wandering in the wilderness were the fruit and chastisement of their unbelief. So the church refused to press forward with joyful confidence into the kingdom which her Lord had promised to bring with him at his coming, but shrank from the holy and searching discipline by which she must be purified from sin, and became entangled in the lusts of this world. Paul saw very early the workings of the spirit of apostasy, and thus expressed his fears to the Corinthians: "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ; but I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your mind should be corrupted from the simplicity that is in Christ." That which he feared came to pass. The serpent prevailed the second time, and the church fell from her heavenly standing. The marriage must be deferred, for the wife of the Lamb would not make herself ready.

This failure of the church to follow Paul in "pressing toward the mark for the prize of the high calling of God in Christ Jesus," and so to prepare the way for her Lord's return, was in analogy with all the preceding dispensations. God has always suffered himself to be defeated at the first, that the weakness and instability of the creature might be fully manifested, and the glory of the final victory be given to him alone. He does not abandon his purpose, but he allows it to be temporarily frustrated by the sin of man. This has been the law of his actings from the beginning of the world.

When it became clear that the church would not then be made ready for her Lord's coming, the apostolic office was suffered to cease. Apostles were "stewards of the mysteries of God," entrusted with the riches of his house, as Eliezer in the family of Abraham, for the adorning of the bride whom he would give to his Son; and if they could not prepare and present her to the Lord, their great work had failed.¹ Inferior ministers could teach what was necessary to personal salvation, and so keep the church from extinction until the time when God's purpose could remain unfulfilled no longer.

The death of the apostles left the church without any visible bond of unity. There remained a multitude of separate congregations, each with its own threefold ministry of angel, elders, and deacons, but without any higher ordinance to bind them together as co-organized members of one body. The inevitable result, though greatly checked for a time by the bloody persecutions which followed the apostolic age, was animosities and strifes and divisions, which there was no adequate authority to restrain and heal. The need of some means of effecting unity was strongly felt, and men could not but long for it in proportion as they had the Spirit of Christ; but instead of crying to God to restore to them what they had lost, they resorted to devices of their own to supply the want. The first step, gradually and almost insensibly taken, was to enlarge the jurisdiction of the bishops by giving them the rule of large districts, each containing many churches. The effect of this was well-nigh to change the nature of the episcopal office from the care of souls to the oversight of congregations, and to rob the smaller churches of the blessing of a resident chief

¹ This implies no fault on the part of the apostles, but of the church. Nor was their work a failure, except in a relative sense. They laid broad and deep the foundations of Christianity, and gave to the church a faith and order and worship which have never been wholly lost. But it is none the less true that the apostles to the circumcision failed to bring the Jews into the obedience of Christ, and that Paul failed to lead the Gentile church to the stature of his fulness.

pastor by committing them to the charge of elders or deacons. And as this did not suffice to produce unity and harmony, inasmuch as the bishops would quarrel among themselves, metropolitans and patriarchs were constituted, following therein the civil divisions of the Roman Empire, that the number of supreme judges might be lessened, and there be a nearer approximation to a central authority.

When the rending of the church by heresies made it plain that episcopal authority was insufficient to hold it together, the next step was to call in the aid of the civil power. After the conversion of Constantine, he was made a *quasi-apostle* (ὁ ἰσαπόστολος) through the unfaithfulness of the bishops to their Master in the heavens, who had promised to be with them to the end of the world, and who could not but be grieved that the powers of this world should be allowed, and even invited, to usurp his place. It was the beginning of that subjection of the church to the state which has been the fruitful source of spiritual weakness and corruption in all countries and in all ages. That the kings of the earth should be suffered, in return for their protection and patronage, to hold the bride of Christ in vassalage, and to give laws in his house, is that sin of adultery for which Babylon is to be burned with fire.

It needed not the experience of many centuries to prove that no supremacy of worldly rulers in the church could constrain her to "keep the unity of the Spirit in the bond of peace." If the emperor was orthodox, heresy was punished by fire and sword; if he became Arian, the orthodox bishops were hunted from their dioceses when the blandishments of wealth and power were ineffectual to seduce them from the faith. This was eminently true in the Eastern Empire, and it is, perhaps, a just retribution that the church within its borders has for many ages been in helpless bondage to the antichristian rule of Mohammed.

In Western Christendom a different method was gradually resorted to, and a grand but false solution of the problem of church unity was wrought out by constituting the

bishop of Rome the vicar of Christ, and investing him with absolute ecclesiastical and spiritual authority. There was a twofold error in this. It substituted the pastoral ministry for the apostolic in the rule of the universal church, and it wrongfully filled a place which the Lord would have remain vacant till his return — that of Head of the church upon the earth. Strictly speaking, the place is not vacant, for he has not ceased to be Head, although now personally absent for the fulfilment of his priestly ministry in the heavens. He is, and must ever remain, the universal bishop, and he delegates the office to no man during his absence, that the church may the more keenly feel her incompleteness without him, and cry to him to hasten his return. Apostles were not substitutes for the Head; they were as the right hand by which the Head put forth his power, and guided his flock. And it was a mark of their office that they continually testified of the absent One, and sought to prepare the way of his return. The usurpation of this place of headship by the Roman pastor tempted the church to forget that she was a widow. She thought the kingdom had already come, for here was a priest sitting on a throne. This forestalling of the glory of the age to come, when the true Melchizedek, King and Priest in one, shall reign, opened the way for the greatest abuses. The church grasped at dominion before the time, and her heavenly mission as a witness to her absent Lord, until whose coming again she was to be a stranger and pilgrim in the earth, was changed into the fleshly enjoyment of the kingdom without him. The future dispensation ceased to be an object of hope, because it was anticipated and usurped in the present. The glory of the millennial age was caricatured by the building up of a polity of worldly power and splendor, in which Rome counterfeited the heavenly Jerusalem. The sacraments were materialized, and almost all great spiritual truths were changed from objects of faith into images of sense. This robbing the Lord of his prerogatives as Head of the church by giving them to a man, led

on to the dishonoring of the blood of his cross by joining other mediators to him, and ascribing to the intercession of his mother and his saints an efficacy which belongs to the sacrifice and mediation of our great High Priest alone.

It was clearly impossible that the return of the Lord could be prepared for under such a system. There could be no lively longing for it, for had he not set his vicar in the earth with all royal rights and spiritual endowments, by whom his kingdom should be established? And the dogma that the church was infallible (another anticipation of the future glory) closed the door against repentance, and so against recovery, for which repentance must ever prepare the way. The Reformation was necessary to shatter a system which so presumptuously anticipated, and so skilfully counterfeited, the future kingdom; and so mightily was it helped forward of God that it broke off from the Roman communion one third of the churches which had submitted to the spiritual sway of the pope. It was mainly a protest against usurpation. It said to the bishop of Rome: "Thou art *not* the head of the church, and these saints whom thou hast canonized are *not* mediators between God and man." It vindicated for Christ the sufficiency of his sacrifice to make atonement for sin, apart from all merit of the creature; and for every man the liberty of access to his cross for pardon and peace. It also put into the hands of the people the open Bible, and so made it possible for God to lead them forward into the more full knowledge of his will.

But the Reformation was not itself the perfect work which must precede and prepare for the second coming of the Lord. It was a powerful and effectual protest against error, but only a partial recovery of truth. It denounced and rejected the usurped authority of the bishop of Rome, but made no effort to regain the apostolic office, the only divine ordinance for the rule of the universal church. The result was antagonisms and strifes and schisms without end. In many cases the power of the papacy, which was at least ecclesiastical, was replaced by the power of kings and par-

liaments, who had not even the semblance of right to interfere with the faith and worship and discipline of the church. In resisting and casting off an unlawful spiritual dominion, the Reformers almost inevitably rushed into the opposite extreme, and magnified unduly the rights of the individual as against the law of the body, fostering thereby the spirit of rebellion, and sowing the seeds of rationalism, which springs from the abuse of private judgment. The recoil from superstition led to irreverence, and the worship of the reformed churches, from the too indiscriminate rejection of the ancient rites because of their profanation, became barren and unedifying. The intellectual element predominated over the spiritual, and controversy took the place of devotion. The Reformers were not, indeed, as the Roman Catholics claim, lawless subverters of the faith, for they retained the scriptures, the creeds, and the sacraments; but their great work was to break down a false system which blocked the way of recovery, rather than to rebuild the church after the divine pattern, for which the time had not yet come.

The greatest triumphs of the Reformation were won within its first half century. The Church of Rome soon rallied, and, mainly through the extraordinary skill and energy and self-sacrifice of the Jesuits, prevailed to stay its progress. To this the disgraceful quarrels of the Reformers, and the glaring defects of the new religious systems largely contributed. So long as they were merely assailants they were irresistible, for it was impossible to defend the corruptions of the Church of Rome. But when they attempted to provide substitutes for the old forms and institutions, their failure was as striking as their success had been. They were broken into a hundred parties, each of which framed a polity for itself, such as the opinions of its leader or the force of circumstances required, and often with as little reference to the letter of the scriptures as to the traditions of the past. Nothing could be more Babel-like than the confusion into which the Reformers came both as to church order and doctrine. There was little agreement

as to the meaning and efficacy of sacraments, and great neglect and disorder marked their administration. It was not possible, nor would it have been a blessing, to bring the whole Western church to accept the results of the Reformation, mighty a work of God as it undeniably was. There were too many precious things left behind in Rome to be finally abandoned and lost. She bore a witness to great truths which Protestantism overlooked or rejected. The unity, visibility, and spiritual authority of the church; the dignity of worship; and the importance of the holy eucharist, as well for intercession with God as for the nourishment of the faithful, were kept *as ideas* in the minds of men, in spite of all the errors and abuses into which she fell in her efforts to realize them.

The Reformation and the Roman Catholic reaction were both followed by religious stagnation, only temporarily broken by such movements as Puritanism and Methodism in England, and Pietism in Germany. The hopeless antagonism in which these great divisions of the church lay interlocked, generated a spirit of indifference, and finally of unbelief, in respect to Christianity itself. For a long time this worked noiselessly within the existing forms of social and ecclesiastical life, but at length, about the year 1792, it broke out into open manifestation in France as the avowed and implacable enemy of God and his anointed Son. It was a new form of wickedness which then burst upon the gaze of the affrighted world. Christianity had been fearfully corrupted by the sins of former generations; it was now utterly abolished. A great nation in the very heart of Christendom rose up to break God's bands asunder, and to blot out the name of Christ from the earth. And for a little while the Lord's authority seemed utterly overthrown, for every symbol of his presence and every memorial of his acts were swept away. It had been foretold that wickedness should come to its height in the last days, and antichrist, the rival and mockery of God's incarnate Son, be revealed; and when this terrible manifestation of

impiety broke forth, and was soon followed by the fiery splendors of Napoleon's godless career, many were roused to the study of the prophetic scriptures to find out what these great and unparalleled events betokened. The French Revolution opened the way for a new epoch in the history of the church, as it also introduced a new order of things into the social and political condition of Christendom. It was not the end of the dispensation, as many good men thought, but it was the beginning of the end. It was the first shock of the last earthquake. God suffered this premature outbreak as a revelation to the church and the nations of the elements of evil that were working in the midst of them, and as the first note of the trumpet of alarm that should announce the coming of his Son; and then he bridled in the tempest, and restored to society somewhat of its ancient order, that men might have a season of tranquility for the mighty work of preparation that was needed.

Among the first tokens of reviving life was the evangelical movement in the church of England, which was a protest against "the form of godliness without the power," and was marked in its earlier stages by deep sincerity and spiritual earnestness. About the same time the scriptures began to be circulated with new zeal, and the missionary spirit to be kindled; and the foundations were then laid of many of those great religious societies through which the church, in the absence of divine ordinances, has sought to fulfil her work as the teacher of the nations. Rudely awaked out of sleep by the awful convulsion, she grasped the weapons which were nearest at hand, to drive back the foe whose features of terror were now for the first time plainly seen.

Along with this increase of religious zeal and activity was a deeper unfolding of doctrine. Not only were the prophetic parts of the Bible studied with unwonted earnestness to learn what light they threw upon the perilous time to which the church had come, but the central mystery of the incarnation, the constant theme of the great Christian

Fathers, began to emerge from its long neglect. The hope of the coming and kingdom of Christ, which shone so brightly in the apostolic age, dawned again on many hearts; and the truth that Jesus is the baptizer with the Holy Ghost, was seen to contain in it rich promises of spiritual power and endowment for the church. These three great parts of the Lord's work, that which he did in our fallen flesh, that which he is now doing in sending the Comforter for the forming and energizing of his body, and that which he is to do in the age to come when he shall be revealed in his glory, were set forth from the pulpit and the press by many of God's faithful servants (and by none more powerfully than by Mr. Irving, a Presbyterian minister of the church of Scotland) about the beginning of the second quarter of this century.

The importance of prayer for the outpouring of the Holy Spirit began also to be deeply felt, and the heart of a minister of the church of England, the Rev. J. Haldane Stewart, was moved to press this duty upon Christians of every name. He wrote a tract specially referring to the promise in Joel, "I will pour out my Spirit upon all flesh,"¹ which was widely circulated in England and on the Continent; and pious people of all denominations met together to pray for its fulfilment. In the year 1830, the answer to this cry

¹ In the appendix to the tract he gave a form of prayer to be used, of which the following words are a part: "Remember thy covenant, O Lord. Hast thou not said, 'I will pour out my Spirit on all flesh?' O grant that thy Holy Spirit may enlighten our understanding. May he 'guide us into all truth.' Grant that the bishops, pastors, and all ministers may be filled with the gifts and graces of the Holy Spirit. . . . Revive thy work in all parts of thy church. . . . May thy people be of one heart and of one mind. . . . 'O that thou wouldst rend the heavens, and come down; that the mountains might flow down at thy presence.' 'Put on thy strength, O arm of the Lord.' Confound the works of darkness; utterly abolish the idols; destroy the dominion of Satan throughout the world. . . . Remember thine ancient people, the Jews; thy promises to Abraham and Isaac. May Jew and Gentile be 'one fold under one Shepherd.' May the whole earth be filled with thy glory. May every knee bow to the name of Jesus, and 'every tongue confess that he is Lord, to the glory of God the Father.'" Mr. Stewart did not, however, look for anything supernatural, nor did he receive the "gifts" when they came.

for the Holy Ghost was vouchsafed, although, as has so often been the case in God's dealings with men, in a way very different from what most looked for. A young woman in Scotland, Miss Mary Campbell (a sister of Isabella Campbell, whose Memoirs were widely circulated almost forty years ago), a devout member of the Presbyterian church, who had been praying for the restoration of the gifts of the Spirit, was made to speak in supernatural power in tongues and prophesying. Not long after, the same power came upon two brothers and a sister named Macdonald, residing at Port Glasgow, persons highly honored in all the region around for their simplicity of character and holiness of life. These spiritual manifestations naturally attracted much attention, and in the summer of the same year several gentlemen, who, with one exception, were members of the church of England, went down from London to make personal examination of the facts. Being convinced by what they saw and heard that it was a true work of the Holy Spirit, they, on their return, in concert with others who believed their report, established meetings at each other's houses to pray for the restoration of the gifts of the Comforter. It was not till April of the following year that any supernatural manifestation took place, and then in a lady of the Episcopal church under the pastoral care of the Rev. Baptist Noel. But during the course of that year (1831) several other persons, both in the church of England and among the Presbyterians and Dissenters, received the same gift of spiritual utterance.

These utterances were in the twofold form of "tongues and prophesyings," which differed in this, that the latter were in the living language of the people, who could understand them and be edified by them, while the former were ordinarily unintelligible both to the speaker and the hearers, being a mode of communication between God and the spirit of the person thus used by the Holy Ghost, which transcended the powers of the understanding. "He that speaketh in a tongue, speaketh not unto men, but unto

God; for no man understandeth him; howbeit, in the Spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church" (1 Cor. xiv. 2-4). The utterance in a tongue was also a sign of unbelief and unpreparedness to hear all that God wished to say, which compelled him, as it were, to use unknown forms of speech. "Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe" (1 Cor. xiv. 22). Such utterances by a sober-minded and honest man, proved that his organs of speech were used by a power other than his own, and so was a call to men to listen to the words of the Holy Ghost, whose presence was thus betokened.

The burden of the prophetic utterances was the speedy coming of the Lord to set up his kingdom in the earth, the judgments about to fall upon Christendom, the sorrow of God over his scattered and desolate flock, his love which still lingered and longed to save, the humiliation and glory of Christ, and the necessity of a work of recovery and rebuilding in the church to prepare his way. Much light was thrown upon the dark places of the scriptures, especially the typical and prophetic parts; the Holy Ghost thus bringing out the treasures of wisdom and knowledge which he had hidden under the facts and institutions of the Old Testament, and showing the bearings of all former revelations upon the church at the end of the dispensation. Many most searching words were also spoken for the edifying of individuals, by which the thoughts of the heart were revealed, the conscience cleansed, and the spirit filled with the life and joy of the Lord.

These spiritual manifestations, accompanied by many works of divine power, such as the healing of the sick in answer to prayer, or by the word of faith, continued with increasing frequency and fulness until the close of the year

1832, when a new and most important step in the progress of the work was taken. Almost from the very first there had been much said in the prophetic utterances of the need of a *body*, which pointed to the recovery of all the ministries which God had set in the church as the body of Christ. And when the reality of the prophetic gift had been fully established by the experience of almost three years, and its inability, also, by itself to lead the church onward to perfection, the office of apostle which, in its full development and proper form, had been in abeyance since the death of John, was again revived. The apostolate to the Gentiles, of which the beginning and pattern were seen in Paul,¹ was restored, in order that the work of presenting the church as a chaste virgin to Christ at his coming, which Paul was compelled to leave unfinished, might be taken up and carried to its completion. And as the mind of God concerning him was expressed to the church by the Holy Ghost speaking through prophets at Antioch (Acts xiii. 1-3), so now it was by the same voice of prophecy that his will that others should serve him in the same office was made known. It is the Comforter, the Spirit of Christ, who, in his absence, calls men to the ministries of his house; and all who believe him to be speaking again by the mouths of men, as he did of old, will have no difficulty in receiving those on whom he puts the name of apostle, and in whom they discern the grace of God. It is true that the Lord Jesus Christ, and not the Holy Ghost, is Head of the church, and a call to office through a prophet is not, therefore, creative and constitutive, but only *reveals* the purpose and will of God. *Authority* within the sphere of the creation is given by the Father and the Son (with whom, *in Godhead*,

¹ Paul speaks of himself (1 Cor. xv. 8) as one prematurely born, an *ἑστρωμα*; not one born after the time, but one born before the time. This may be true of him in a double sense: as a Jew, converted before his nation, by the personal manifestation of the Lord, as they also will be at his second coming (Zech. xii. 10); and as an apostle to the Gentiles, called to that office too soon to see its completion at the end of the dispensation.

the Spirit is one), and for this reason the word of prophecy, as we see in the Epistles to Timothy, simply designated to office, and was effectuated by ordination, as the act of the Lord through his ministers. But in the case of apostles no ordination is possible. It belongs to the nature of their office that they be sent immediately by Christ: "As my Father hath sent me, even so send I you"; "Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father who raised him from the dead." The laying-on of hands at Antioch was not for consecration, but for *separation* ("Separate me Barnabas and Saul for the work whereunto I have called them"); for dismissal with the blessing of the church from their special ministries there, to enter upon a higher service to which not man, but God, had called them. Matthias was not ordained, but *numbered* with the eleven.

In the case of an apostle, the call of the Holy Ghost is God's witness to the fact that a divine appointment has been made. It was on this ground that a member of the church of England, a layman who had previously fulfilled no ministry, was received as an apostle in those congregations in which the revived gifts of the Spirit were exercised. Others were afterwards, from time to time, called to the same office, until, about the middle of 1835, the number was completed, and a twelvefold apostolate was again seen in the church. They were then solemnly separated in an assembly of the churches to their appropriate work, and commended, with imposition of hands and words of blessing, to the grace of God.

One of their first acts subsequently to this, was to prepare a testimony of what God was doing, which in January 1836 was presented to the bishops of the church of England and Ireland, and to many of the clergy; and in 1838 a larger testimony was presented to the rulers in church and state throughout Europe. In these documents the evils pervading society in all Christian lands were traced to their true spiritual source—the departure of the church from God;

the hope of the Lord's coming was held up as the only promise of deliverance; and the recovery of the original structure and endowments of the church was testified to as already begun, in preparation for the approaching kingdom of Christ. At this time the movement was confined chiefly to Great Britain and Ireland, but it gradually extended itself into other countries, especially North Germany; and there are now congregations in almost every land where liberty of worship is given by the laws.

Such is a brief history of the origin of the body known as the "Catholic Apostolic Church."¹ It will come next in order to speak of its organization, doctrines, and worship, and of the relations in which it stands to the rest of the Christian church.

ORGANIZATION.

The whole company of the baptized are regarded as constituting the church, which is one and visible,—the one vine, the one temple of God, the one body of Christ, the one bride of the Lamb. But as it must of necessity exist in separate congregations, there arises the distinction between the church catholic or universal and the local church embracing the faithful within a limited district. We have already seen that when it came into existence as

¹ They do not lay claim to the name "Catholic Apostolic" as exclusively their own, but they use it as the proper designation of the one body of Christ, of which they are an organic part, and they refuse to be called by any other. They do this on the ground that it is wrong to affix to the church the name of an eminent leader, like Luther or Calvin or Wesley; or one founded upon some feature of church polity, such as Episcopal, Presbyterian, or Congregational; or one derived from some peculiar doctrine or rite, as Baptist or Free-will Baptist; or one expressing geographical limitations, such as Roman, Greek, Anglican, or Moravian. The essential characteristic of a thing should be expressed by its name, and the church has for its three chief features, *Unity*, as the only organism of which Christ is the head; *Catholicity*, as having a universal mission; and *Apostolicity*, as sent by Christ into the world, even as he was sent by the Father. It is a significant fact that this name, adopted in the Nicene Creed, has practically everywhere been changed, as into the *Roman Catholic*, the *Greek Orthodox*, the *Protestant Episcopal*, or something still narrower and more sectarian.

an organized body on the day of Pentecost apostles were the only ministers, and that they were not circumscribed in their authority by any territorial boundaries, but were entrusted by Christ with rule over his whole flock. As the church grew by the carrying forth of the gospel, distinct congregations were necessarily formed in the different cities of the empire, but they were all under the jurisdiction of the apostles. An apt illustration is furnished by our own political structure, in which there is a central government for the whole country as one, while each state has its own separate yet similar institutions.

Apostles are ministers in the universal as distinct from the local church, and now, as in the beginning, they are the ultimate tribunal by which all questions of doctrine and discipline are to be decided. They are the representatives of Christ in the highest functions of rule, by whom he gives true and effectual guidance to his people, and brings forth his commandments in living forms suited to the circumstances of the time. They ordain to the ministry those who have been called thereto by the voice of prophecy, and lay hands on the people for the conferring of the gift of the Holy Ghost. They prescribe the order and appoint the forms of divine worship, and have the general oversight of the churches in all that pertains to their spiritual well-being.

With apostles are associated prophets, whose office it is to be used of the Holy Ghost for the giving of light on the scriptures, for the calling of men to the ministry, and for the revealing of the mind of Christ to his church in whatever form — of rebuke, or consolation, or illumination — her present necessities may require. But they do not act upon the revelations which they are the instruments of bringing forth; their work is done when they have given utterance to the word which the Lord speaks by them; and it belongs to the apostles to discern its meaning, and to put it to its right use. These two ministries (so often joined together in the New Testament, Eph. ii. 20; iii. 5; 2 Pet. iii. 2) answer to

the two cherubim of the tabernacle from which God spoke in commandment unto the children of Israel (Exod. xxv. 22); for they constitute the perfect spiritual instrumentality by which he makes known his will to his church.

Evangelists are used in preaching the gospel of the kingdom wherever the way is opened; their mission being, not so much to draw men to Christ by presenting to them the rudiments of Christianity (a work everywhere going on in the church), as to announce to those already believing in him his speedy coming, and God's way of preparation for it. Their work is typified in the servant who was sent forth *at supper-time* (at the end of the dispensation) to say to them that were already bidden, "Come, for all things are now ready" (Luke xiv. 17).

The principal local churches are each under the care of an angel, or chief pastor, who constitutes the link of communion between his own flock and the apostles. There are also those having the pastoral gift and form of character who are not set over congregations, but are used by the apostles as their helpers in matters more immediately pertaining to the care of souls.

There is thus a fourfold ministry in the church universal, by means of which the grace and blessing which are in Christ Jesus, are conveyed to his people. This is not an arbitrary or temporary division of offices, but it grows out of the unchangeable constitution of man, in whom there is a fourfoldness of character answering to these forms of ministry. Strength and firmness of will guided by wisdom qualify for rule; and they find their highest expression in the apostle. Imagination, which soars into heaven and glances swiftly over the earth, discovering hidden analogies and subtile meanings in all things, lends an enchantment to human life; and when filled with divine light it is the gift and mark of the prophet. The understanding, the faculty which adapts means to ends, and draws conclusions from premises, enables man to reason with his fellow-man; and it should be seen pre-eminently in the evangelist, whose

work it is to address arguments and motives to awaken faith, and to lead to repentance. The affections, which are the strongest bond and the greatest solace of our earthly life, should abound in the pastor, whose duty it is to carry the consolations of Christ into all the regions of human sorrow, and to minister the remedies of the gospel to all spiritual maladies.

All these intellectual and spiritual powers are found, though in very different degrees, in every man; and Christianity addresses itself to them all, and seeks to call them forth, and to transfigure them into the glory of Christ. This it does most effectually by forms of ministry based upon, and adapted to, these natural diversities of character. Through the rule of the apostle order is brought into the church, and men are taught how to exercise authority in meekness, and to yield obedience in the spirit of Christian liberty; through the spiritual utterances of the prophet the imagination is kindled, and lifted up into a heavenly sphere, where it feels the presence and beholds the glory of the living God; through the reasonable and quickening word of the evangelist the understanding is convinced and the conscience cleansed; while the love and sympathy of the pastor shed peace and joy into the hearts of the sorrowing, and give strength to the weak and fainting spirit.

This fourfoldness of ministry is also brought out in the local church, in so far as circumstances permit. In every fully organized congregation there is a body of elders; and as Christ, the Angel of the church universal, has under him a fourfold ministry of apostles, prophets, evangelists, and pastors, so the angel of every church, by whom he is represented, should have the same four forms of ministry in his elders, some of whom should be associated with him in the rule of the flock, while by others the prophetic, evangelist, and pastoral ministries should be exercised. The local church thus becomes an image in miniature of the church universal, having the same fourfold channels of the grace of God.

The deacons are chosen by the people, and ordained by the apostle, or by the angel of the church in which they are to minister. Their office is to assist in the public services of God's house, especially in the holy eucharist; to be the counsellors of the people in worldly difficulties, and in the application of Christian principles to every-day life; to minister to the wants of the poor; and, as there may be need, to preach and to baptize. They are assisted by underdeacons as the necessities of the congregation may require.

There are also deaconesses who perform like services for the female members of the flock, and render assistance to the ministers in the spiritual oversight of families, and in the visiting of women living alone, or so situated as to make the labors of their own sex more suitable.

Those who are most eminent for gifts in every congregation are thus brought to serve God in some of the various forms of ministry which he has ordained; and in order that all the energies of the willing-hearted may be profitably exerted, the deacons and deaconesses organize and direct the labors of those who offer themselves for any service within the church, or for the help of the poor and perishing without. In this way the churches may be kept both from stagnation and from self-guided individual enterprises, and become as a well-ordered host for the waging of their holy warfare.

This is in substance the polity of the "Catholic Apostolic Church," and it will be seen at a glance how far it conforms to the New Testament, and what points of agreement it has with the principal ecclesiastical systems now existing. With the church of Rome, it provides a centre of unity for all Christendom; but it does this, not by the rule of a bishop, but by a college of apostles. With the Episcopal churches of Greece and England and America, it has the threefold ministry of bishops, priests, and deacons; but in place of enormous dioceses, which make true Episcopal oversight an impossibility, it gives this ministry to every church which can sustain it by its tithes and offerings. With Presbyteri-

anism, it has pastors, elders, and deacons; but it gives to elders the authority to preach and to administer sacraments. It agrees with Congregationalism in recognizing the local church when completely developed, as having all forms of ministry within itself, and as not subordinated to any confederacy of churches; but it differs from it in having a bond of unity in apostles entrusted by Christ with the rule of his church universal.

The leading features of this polity are plainly in harmony with the great movements and tendencies now beginning to show themselves in all parts of the church. Everywhere there is a longing for unity, and a striving to restore intercommunion between divided churches and separated brethren. The exaggerated extent of dioceses is acknowledged, and successful efforts are making to bring them more nearly to the primitive pattern. The want of a true diaconate (which, except in name, scarcely exists throughout the larger part of the Christian church) is felt and admitted, and there is a movement among the Episcopalians to make the office something more than a mere stepping-stone to the priesthood. The order of deaconesses is also re-appearing in many quarters, and bands of charitable women are organized for labors of mercy among the poor and the afflicted. The office of evangelist is taking form in missionary bishops, in preachers detached from the pastoral charge, and devoted to labor for the conversion of souls, and in state agents¹ whose duty it is made to visit the churches of a district, especially those which are feeble and languishing, and rouse them to Christian fidelity. There is a loud call, also, for an increase of laborers in the Christian field, and it is proposed to use laymen, or men who have not received a regular academic training, and who need not be wholly separated from secular employments, as has been already extensively done in the case of colporteurs. These acknowledged necessities seem to be met by a polity which gives to the universal church the apostolic ministry with

¹ As in the Congregational churches of Connecticut.

its helps of prophets, evangelists, and pastors; and to the separate churches, angels, elders, deacons, and deaconesses, thus making large provision for the spiritual wants of the people, and calling into orderly exercise all the gifts of the Holy Ghost bestowed upon them.

It will come next in order to speak of

DOCTRINE.

It was one of the most important of the apostolic functions in the beginning to teach *the truth as it is in Jesus*; that is, the truth as revealed in the incarnation, life, death, and resurrection of the Son of God. The first explicit statement of Christian doctrine was made by Peter on the day of Pentecost, when the apostles received their endowment, and began their work. It was mainly a testimony unto Jesus of Nazareth. It affirmed him to be a man born of the seed of David to sit on his father David's throne, and commended unto the people by mighty signs and wonders which God had wrought by him; but a holy man, whom God would not suffer to see corruption when wicked men had put him to death, but brought his body from the grave and his soul from hades, and exalted him to sit at his own right hand as Lord and Christ, until his enemies should be made his footstool. From this glory of the throne of God he had sent down the Holy Ghost, whom he had received of the Father, to convey to his disciples the fruits of his victory and reward.

In this short sermon we have the germ of all Christian doctrine. Almost every article of the creeds, explicitly or by implication, is contained in it. His sonship in the Godhead, his human nature as born of the house of David, his unspotted holiness, his death according to the divine purpose, yet by the responsible hands of wicked men, his resurrection, his ascension, his investiture with all power and authority, his sending the Spirit to dwell with his church during his absence, and his coming again for the overthrow of his enemies, and to sit on his father David's throne, and

fill the earth with his glory — all these fundamental truths were set forth by the apostle in this his first sermon. If to this we add his reply on the same day to the multitudes: "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," we have, substantially, the contents of the great Catholic creeds.

The apostles did not themselves, so far as appears, draw up any summary of the Christian faith, but taught the truth, orally and in their epistles, as the necessities of the time demanded. While they lived there was no need of creeds, or dogmatic statements elaborately prepared, for they were a living tribunal to whom all questions as to the faith could be referred. But after their departure, when there was no longer any centre of unity and authority to the church, and no apostolic power of dealing with heresies, there was a necessity for symbols, as watchwords by which those who held the ancient faith might be known to each other, and to serve as bulwarks against the encroachments of error. Of these there are three which have been most generally received in the church, those called severally the Apostles', the Nicene, and the Athanasian. With the single exception of the clause "Filioque," which teaches the procession of the Holy Ghost from the Son as well as from the Father, and has never been received by the Greeks, they may properly be called the Creeds of the Universal church. They were all retained by the Reformers as expressing the "Faith once delivered to the saints," and transmitted by unbroken tradition. Other creeds have been added to these, either by way of explanation, or to supplement their supposed deficiencies; and there are Protestant sects which have rejected them, in whole or in part, and put others in their place. But whatever may be the merits or demerits of the Roman Creed of Pope Pius, or of the Thirty-nine Articles of the church of England, or of the Presbyterian Westminster Confession, or of the Lutheran Confession of Augsburg, they cannot be regarded as the common symbols of Christendom.

One of the duties of the restored apostles has been to teach the doctrine of Christ. There were two sources from which it was to be derived, the scriptures and the traditions of the church. In respect to the first they hold to their plenary inspiration, as given by God to be an authoritative standard throughout all generations. They teach from the scriptures, they commend them to the study of all the faithful, and they cherish in the churches the gift of prophecy, by which the living interpretation of the Spirit is given, and light is continually shed upon the written word.

In respect to the traditions of the church they believe that the Holy Ghost has been present with it according to the promise of Christ, and has preserved in it a witness to the truth. Whatever its corruptions and errors may have been, God would not suffer, and has not suffered, it to make shipwreck of the faith, for that would have involved the failure of his work of redemption. They have adopted, therefore, those three creeds which best deserve the name of catholic, and have appointed them to be used in the services of the churches. The candidates for baptism must give their assent to the Apostles' Creed, which is also recited before God by all the people in the daily worship, morning and evening. The Nicene Creed¹ forms a part of the service of the eucharist, which is celebrated every Lord's day. And the Athanasian Creed is solemnly said on the four great feast days of the Christian year, Christmas, Easter, Pentecost, and All-Saints. Nor do they use any other confessions of faith. They regard these as setting

¹ In respect to the clause "Filioque," they say, in a note at the end of the Office of the eucharist: "The Creed in the above office is set forth in the form used in the churches in the West. The churches in the East use the Creed in the form in which it was left by the Council of Constantinople. It does not follow that these two great divisions in the Christian church are irreconcilably opposed on the doctrine involved in that clause, which the Western churches affirm, and which the Eastern churches abstain from affirming; and until a competent authority shall pronounce thereon, it seems unreasonable that either form should be universally imposed."

forth the fundamental doctrines of the Christian religion, and whatever more is necessary in the way of exposition or defence is left to the office of the living teacher. They thus show their unity with the one church in all the ages of its history, and do the work of Elias, in "turning the heart of the children to their fathers."

But while they have promulgated no novelties, and have added nothing to the authorized statements of the faith, they have given great prominence and fulness of exposition to the incarnation, as the centre-point of God's dealings with his creatures, and as the root of all the doctrines peculiar to Christianity. It was the Father's purpose from eternity that his Son should be made man, and as man be the Head and Ruler of the creation. Manhood was predestined to be the nature which should be taken into indissoluble union with the Godhead, and so have the precedency of all other forms of created being.* All things were made not only *by* Christ, but *for* him; that, as the Incarnate One, he might possess, rule over, and bless them forever. This was "the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. iii. 11), in reference to which the whole plan of the universe was framed. The Son of God might have become man, had there been no fall and no need of redemption, in order to bring the Godhead into full manifestation, and to lift up the creation in him into the closest and most blessed union with the Creator.

The fall was not necessitated, but permitted, to show that all goodness is in God, and that the creature is, by itself, weak and unstable; but when this had taken place, and the devil (in whose rebellion against the divine purpose concerning the pre-eminency of man in the man Christ Jesus, sin had its origin) had brought sin and death into the world, God's purpose was not at all changed, but a painful, perilous work was laid upon his Son. Not only was the earth, the Son's promised inheritance, in the hands of a usurper, but the nature which he was to take was in ruins. Adam, by his disobedience (which, in virtue both of his

natural and his federal headship, was the sin of the race), had made a wreck of humanity; and the Son must lay hold of it as he found it, a marred and broken thing, lying under curse, in order that he might restore and rebuild the ruin, and accomplish in it the Father's eternal purpose.

By being born of a fallen mother, he took the nature of his brethren, and became one with them in all the infirmities and necessities of their condition, so that he could be "tempted in all points like as we are"; but being conceived by the Holy Ghost, he was without sin, original or actual. The problem, "Who can bring a clean thing out of an unclean?" was thus solved; and in fallen humanity One appeared who was holy from the first beginnings of his human existence. Being thus born into the race to bear its liabilities and burdens, and, though personally innocent, to be dealt with by God as responsible for all its sins, his first work was to honor his Father by a life of faith and obedience, thereby magnifying the law which Adam by disobedience had dishonored. Becoming man under all the conditions of weakness and bondage into which sin had brought mankind, he did the work of man with the faculties and instruments appointed for man, never once calling in his Godhead power to his help, but receiving from his Father, in whom he trusted, the grace and strength which he needed. And when he entered upon his public ministry, it was through the anointing of the Holy Ghost (Acts x. 38) that he spake the words and did the works of God, giving therein the first example of the baptism of the Spirit.

Having thus made fallen manhood to be the spotless image of God, and to glorify him at every point wherein man's sin had brought upon him reproach and dishonor, the next great step in his work was the yielding it to death as a holy sin-offering for the iniquities of the whole world. As the law consisted of two parts, the commandment and the penalty, so the Lord Jesus, having rendered perfect obedience in the common nature of man, did then endure in it the sentence of death which for transgression had been

pronounced upon it, and thus made atonement for all the sins which ever had been, or ever should be, committed in it, restoring it to the favor of God, and opening the way for its eternal glory. His death was the complete fulfillment and exhaustion of the curse, and brought reconciliation and peace to all men. It was not the literal endurance of the torments which the elect would otherwise have undergone, nor was it merely a governmental transaction exhibiting God's regard for his law, much less a simple manifestation of his sympathy with sinners, or an example of holy martyrdom for the truth; but it was a strictly vicarious and expiatory sacrifice, and it made atonement for the sins of the whole world.

His death was followed by his resurrection, which was the re-uniting of soul and body, according to the law of man's original creation, but under far higher and more glorious conditions. His soul was brought back from hades (Acts ii. 31), and his body was energized with a new and immortal life; and he rose from the dead the new man, the second Adam, "the first-born among many brethren," the Head of that glorious company which shall be kings and priests unto God, and shall forever fill the universe with his praise. As his death was the consummation of the curse, so his resurrection was the complete and perfect emancipation of manhood from it, and the entrance of man, in his person, upon a new and immeasurably higher and more blessed career. It was also the beginning of the redemption of the material creation, of which his body formed a part, and so gave assurance of the final deliverance of the earth from the curse.

The next act in his history was his ascension, which was not merely the return of the Son of God to the Father who had sent him, but the exaltation of man to a place of honor and dominion which man had never occupied before. Manhood was seated in the throne of God. A man was made Lord of all. The true King was then crowned, by whom God shall forever rule and bless his creation. Then began

to be fulfilled the words of the Psalm: "Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." The crucified Jesus, as Peter taught on Pentecost, was made both Lord and Christ; Lord, by receiving from the Father all authority and power; Christ, by the anointing of the Holy Ghost. Both were acts done upon the man as the reward of his obedience unto death, and as his investiture and endowment for his eternal work in manhood. He was also, upon his ascension, constituted the "Priest after the order of Melchizedek," the Priest sitting on a throne (Zech. vi. 13), and entered upon his offices of intercession and worship.

Having thus been set in his true place as the Head and Ruler of all things, his first work in this his state of exaltation was to send down the Holy Ghost to form his body, the church. Now that he had achieved the victory in his own person by redeeming manhood from the curse, and glorifying it at the right hand of God, he would convey to his faithful followers whom he had left upon the earth, and to all who should believe their testimony concerning him, the fruits of his triumph, so far as they could receive them this side of the resurrection. The purpose of God, as shadowed out in the Adam and Eve of the first creation, embraced a church which should be the bride of his Son, one with him in the closest and holiest unity, partaker of his life, and sharer of his glory. But the church could not be formed until Jesus had been constituted Head by resurrection from the dead, and ascension to the Father's right hand. It was true while he was upon the earth, that "the Holy Ghost was not yet given, because that Jesus was not yet glorified." But when he had taken manhood from under the power of death, and seated it in the heavenly places, he could send the Spirit to do in man, and for man, what could never be done before. He had two gifts to bestow as the fruit of his perfected work, which had never yet been be-

stowed—his life and his anointing. It was a new life which he received when God raised him from the dead, and *that* life he imparts by the Holy Ghost to them that believe on him, who thus become members of his body, of his flesh, and of his bones. The church is the company of those who are made alive with him by a second birth, of which his own birth out of the grave was the pattern and the efficient cause; for regeneration is resurrection begun in the spirit, as resurrection is regeneration embracing the body. And as he, when risen, was anointed with the Holy Ghost to qualify him for his future work as God's King and Priest, so he gives the same anointing to those who are regenerated with his new life.

The Spirit, by whom every divine operation in man is effected, is invisible and works invisibly; but it is God's good pleasure to use both men and material things as the instruments of his operations. This is according to the analogy of the structure of humanity, in which the material and the spiritual are wondrously united, the body being the vehicle and organ of the soul, and the soul being the life of the body. To this law of manhood our Lord conformed in his incarnation, by taking both parts of it into union with the Godhead; and, although they were separated in his death, they were redeemed and reunited in his resurrection. He has therefore ordained sacraments in his church in which there are both "the outward, visible sign and the inward, spiritual grace"; the Holy Ghost working by means of material things used by men in accordance with Christ's commandments. Baptism,¹ in which water is the element,

¹ Infant baptism is retained as being according to the analogy of all God's past dealings with his people, in embracing children with their parents in his covenants; as sustained by the all but unanimous teaching and practice of the church; and as not contradicted by the letter or spirit of the New Testament, which takes nothing away from the privileges of former dispensations, but adds new blessings to them. The incarnation, by which infancy and childhood were sanctified, and all the relationships and bonds of our humanity made more strong, is an additional reason for receiving into the fold of Christ by baptism, those of whom he said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

is the sacrament of regeneration, or the ordinance for conveying the new or resurrection life, according to the Lord's word: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." And the Lord's supper is the sacrament for the nourishing and strengthening of the life thus imparted, the elements used being bread and wine, which are made in consecration by the operation of the Holy Ghost to be (spiritually and really, because *dynamically*, but not by any change of substance) the body and blood of Christ.¹ The instrumentality for conveying the gift of the Spirit is, according to the same general law, the laying on of apostles' hands, the Lord using those in whom he acts as the Head and Ruler of his church to fulfil his office as baptizer with the Holy Ghost.

Nor does the use of ordinances for the effecting of spiritual operations at all conflict with the truth of an "election according to grace," who are "predestinated according to the purpose of him who worketh all things after the counsel of his own will"; for all God's acts are as real as his purposes are sure; and as the death of his Son atoned for the sins of many who will finally perish, so there are true operations of the Holy Ghost in many who are not "kept by the power of God, through faith, unto salvation." The Father has an election whom he has given to his Son, and whom he will keep unto the end; but it is none the less true that his love for all men was manifested in the cross of Christ, and that his Spirit is truly present and operative in the ordinances of his church, although in many who receive them no fruit shall be perfected. The limitation of God's mercies to the elect, and the denial that he has an election, are errors equally great, but in different directions. His *purpose* to save does not embrace all whom

¹ It must be kept in mind that the Christian sacraments are ordinances for conveying spiritual blessings which did not exist before the incarnation. Until Jesus died and rose again, there was no new life to be bestowed. There was faith and righteousness on the earth, but no membership in Christ, and no possibility of feeding on his body and blood. What the ordinances of the law prefigured, the ordinances of the church effect and convey.

he *desires* to save. For one end of his dealings with men is to manifest the exceeding sinfulness of sin and the instability of the creature; and as he suffers himself to be disobeyed and rejected by those whom he has created, so does he suffer his Son to be trodden under foot by those whom he has redeemed, and his Spirit to be grieved and quenched by those who have "tasted of the heavenly gift, and been made partakers of the Holy Ghost." The redemption of the world is as real an act of God as its creation, and the movements of the Holy Ghost are never absent where the Father and the Son are working. And it is, step by step, against these threefold mercies that the sin of man is suffered to show itself. Beginning with the transgression of his ordinances as the Creator and Lawgiver, it reaches a higher stage in "denying the Lord that bought them," and attains its consummation and climax in that sin against the Holy Ghost for which there is no forgiveness. This triple form of sin shows the wonderful power of the will of man, in setting itself against all motives and influences, and in effecting his destruction, although created in God's image and redeemed by the blood of his Son, and made partaker of the heavenly life by the renewing of the Holy Ghost. The heathen dishonored God as revealed to them in the ordinances of nature; the Jews rejected him as manifested in the crucified Jesus who gave his life a ransom for their sins; but the greater guilt of the Christian church will lie in driving the Spirit from his dwelling-place by her pollutions, and turning like "the sow that was washed to her wallowing in the mire."

But while he lets it thus be seen how far the human will can go in resisting his grace, he does not fail to accomplish his unrevealed purpose concerning that determinate number that shall make up the mystical body of his Son. In that "eternal purpose which he purposed in Christ Jesus our Lord," the members were embraced as truly as the Head. They were chosen "*in him* before the foundation of the world"; "predestinated unto the adoption of children

by Jesus Christ to himself, according to the good pleasure of his will"; and those who were thus "predestinated to be conformed to the image of his Son, that he might be the first-born among many brethren," he calls and justifies and glorifies (Rom. viii. 30). There is an unrevealed and inscrutable region of the Father's purposes in respect to persons, in which his own personality and freedom of will are displayed. Christ himself hung upon that will, and reverently acknowledged it as supreme in sovereignty, and as having depths which even he, the Incarnate One, could not explore. After all that he reveals, the Father still reserves something to himself. What he reveals is a part of his eternal purpose, and all that he does by his Son and his Spirit is in harmony with that purpose; but he does not disclose all his secrets, nor can we, from anything wrought in the visible, form an infallible judgment as to who are written in the Lamb's book of life. The company of the elect is a narrower circle than that redeemed by the blood of Christ, narrower even than that engrafted into Christ by the Holy Ghost.

The apostles have put forth no dogmatic statements on these points, and what has now been said is not to be received as authoritative, but as expressing, in the judgment of the writer, the general spirit of their teachings. Their aim is not to teach abstract systems of theology, but to give the living evolution of the truth according to the present necessities of the church, and especially to show the actings of God towards his creatures in the work of redemption, according to the mutual relations of the persons in the Godhead. They preserve to the will of the Father its high and unsearchable prerogative as the originating and determining cause of all things, and the basis of all stability to the creation, while they give the widest range to the work of the Son in redeeming, and to the work of the Spirit in influencing and sanctifying, humanity, and guard, as against fatalism, the moral freedom and responsibility of man. The various and (apparently) antago-

nistic aspects of the truth in respect to these high doctrines are thus practically reconciled by each being held in its own place, while the scientific solution of such problems, if one be possible, is left to the domain of philosophy.

One important part of the truth of election, as taught by the restored apostles, respects the ends for which the elect are chosen in the purposes of God; viz. to be for the blessing of those to whom a lower place is given in his great scheme. Thus, the Jews were elected to be the most honored of all nations through their relation to Christ, their kinsman according to the flesh, not to the exclusion of all others from the favor of God, but that in them all the families of the earth might be blessed. And the church is an election, taken out from both Jews and Gentiles, to be the body and bride of Christ, that with him she may dispense the benediction of God to the whole creation. All the saved are not of the church, as all the people of a realm are not the wife of the king. It is a peculiar honor and dignity to which she is called, of being the helper to Christ in his eternal work of administering rule for his Father over all creatures.

The gathering of this elect company began with the descent of the Holy Ghost on Pentecost, and ends with the second coming of the Lord, when, taking his church to himself, by raising the holy ones from among the dead and changing the faithful from among the living, he will proceed to set up his kingdom in the earth. He will first restore the twelve tribes of Israel to their own land, and reorganize them as a nation, and then, by their instrumentality, he will visit all the families of the earth with his salvation. There will be a threefold constitution of things during the millennium. The Lord and his church in the glory of the resurrection shall inhabit the "new Jerusalem, which cometh down from God out of heaven," and has its seat upon the earth, or in close proximity to it; the restored and reconstituted nation of Israel shall be next in rank, holding the central and metropolitan place among the

nations, and by this twofold ordinance of divine rule, the church dwelling with Christ as in the holy of holies, and the Jews occupying, as a kingdom of priests, the holy place, all the families of mankind, like the dwellers in the outer court, shall be made to see the light and rejoice in the deliverance of God.

This shall be the order of things during that period of a thousand years described by John; but at the expiration of it there shall be an outbreak of rebellion among the nations in the four corners of the earth, that is, those outside "the camp of the saints and the beloved city," instigated thereto by Satan, then loosed from his prison-house; which having been put down by divine judgments, the general resurrection takes place, and the last judgment ensues. Satan is shut up forever in the lake of fire, into which a portion of mankind, the beast and the false prophet, had been already cast, and the final and eternal order of things is established, including the everlasting punishment of the incorrigibly rebellious, and the everlasting reward of the righteous in their various gradations of honor, together with the complete redemption of the earth from every stain of sin, and its establishment as the glorious dwelling-place of Christ and his church, and as the royal centre of the universe evermore.

WORSHIP.

The worship of the "Catholic Apostolic Church" is founded on the twofold principle that it should be in accordance with the holy scriptures, and that it should gather up into itself every pure and precious thing which has been developed in the church in all past ages through the guidance of the Spirit of Christ. Two facts are assumed as fundamental—the paramount authority of the Bible, and the continued existence of the church as the body of Christ and the temple of the Holy Ghost. No system of worship can be at once pure and catholic in which these are not reconciled.

Worship should be scriptural in two respects, as being conformed to the principles laid down in the New Testament, and as being the antitype and fulfilment of the figures of the law. Strictly speaking, Christian worship is not so much the worship of God *through* Christ, as the worship of God *by* Christ, whom he has appointed to be the great High Priest in the heavens, and the Head of a body on the earth. He is the one Mediator and Advocate, constituted such by the Father's word when he raised him from the dead (Heb. v. 5); and he alone has liberty of access in his own right to the throne of the Majesty on high to make intercessions for men. The sacrifice which he offered on the cross is the basis of all true worship, for it is the source of all the blessings which God will ever bestow upon the redeemed creation. And his work as High Priest is to appear in the presence of God for us, pleading the preciousness of that sacrifice, and asking for the sake of it grace and mercy for all for whom he died. The three things which make intercession prevailing, meet in him; first, the acceptableness of his person, as God's well-beloved Son; second, the value of his offering, even his own body and blood; and third, the grace and power of his intercessions through the anointing of the Holy Ghost. These constitute him the one true worshipper, in whom worship in its highest form began when he ascended into heaven, and was saluted by the Father as the Priest after the order of Melchizedek, and by whom, as the Head of the creation, it shall ever be continued.

But his church, as being one with him, shares in his priestly character, and takes part with him in his priestly work. She is a *holy priesthood* (1 Pet. ii. 5), because her Head is a Priest. She is to do at the altar on the earth what he is ever doing at the golden altar before the throne. Nor is she to do this merely in imitation of him, as in the copying of a model; but it should be his one work, whether done by himself personally in the presence of God, or through the members of his body on the earth, in whom he

dwells, and whom he energizes by his Spirit. The worship of the church is in its essence one with the worship which the Lord himself fulfils in the heavenly places, because of the unity subsisting between him and his members through his assumption of their nature, and their being lifted up into the participation of his glory.

Now there are two things which he does as our great High Priest—*appear for us* in the presence of God, and *speak for us* into the ear of God. His appearance as a *Lamb as it had been slain* (Rev. v. 6), that is, in the body in which he died, and which, since his resurrection, still bears the marks of the nails and the spear, is the perpetual memorial of his cross; which he thus ever brings to his Father's remembrance; and it is on the ground of the sacrifice offered once for all in his expiatory death, and continually commemorated by him, that he presents to God his intercessions for his church, and for all men. It must be remembered that our Lord himself does not *repeat* his sacrifice, "for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. ix. 26). "Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him" (Rom. vi. 9). That death upon the cross by which the sin of the world was blotted out must ever stand alone in the history of the creation, a transaction never to be acted over again; which is, indeed, neither possible nor necessary; not possible, because he could die only in the fallen and accursed nature in which now he no longer abides; and unnecessary, because by thus dying once he made a true and sufficient atonement for the sins of all men. The Lord's high-priestly work in the heavens is to *present himself* unto God as the abiding memorial of his death, and on that foundation to fulfil his office of intercession.

These two things, in substance if not in form, are also the duty of the church. The first she is enabled to do in the celebration of the holy eucharist, in which bread and

wine are made, through the operation of the Holy Ghost, and by the Lord's commandment, to be his body and blood, and thus become at once the vehicles of his living presence and the memorials of his finished sacrifice. These the church should solemnly present to God, even as Jesus presents himself in his own person in the heavenly sanctuary, thus as it were recalling to the Father's remembrance the precious death of his well-beloved Son as the only ground on which prayer can be acceptably offered. This is her great priestly work at the altar on the earth, and is the root of all her other priestly acts. The celebration of the eucharist is, therefore, her principal act of worship, as being the solemn commemoration of that sacrifice which opened the door for all true access to God. In this holy sacrament she has, in the body and blood of Christ, the spiritual equivalent of his personal presence to offer unto the Father.

In the doctrine of the eucharist as thus taught by the restored apostles, two errors are rejected into which the church of Rome has fallen, and the corresponding truths which Protestantism has overlooked, are put in their place. The elements do *not* cease to be bread and wine after consecration, as the Roman Catholics teach; nor is the eucharistic sacrifice a *repetition* of the death of Christ. As in the mystery of the incarnation the Godhead did not absorb into itself the manhood of Jesus, but each nature remained distinct with all its properties unimpaired, notwithstanding their unity in his person; and as in the work of regeneration, by which man becomes "a new creature in Christ Jesus," the old humanity still remains unchanged in substance; so the elements of bread and wine are not *transubstantiated*, or changed into the material substances of flesh and blood, which would contradict the testimony of the senses, and the word of Christ and his apostles; but, continuing as they were in all their physical properties, they are made, by the invisible working of the Holy Ghost, to be the containers of a new power, viz. the living law and substantiating principle of our Lord's manhood. The

consecrated elements are his body and blood, not phenomenally, or in a way that could ever be an object of the senses, but as a spiritual reality. Nor is the act of consecration in any sense a *renewing* of the death of Christ. He is not sacrificed afresh, for he is at the right hand of God in the glory of the resurrection, beyond the possibility of dying again. All that the church can do is to *commemorate* the sacrifice made once for all when he poured out his life upon the cross as our great sin-offering, although she does this with the sacramental mystery of his body and blood.

And as the church offers this spiritual sacrifice as a holy priesthood, the ministers by whom she does it must be priests. There is a great inconsistency in claiming a priestly character for all the members of Christ's body, and denying it to those by whom the highest spiritual functions are fulfilled. The offering of a bloody sacrifice by the slaying of a victim is not the only, nor the necessary, work of a priest; if it were, the priesthood of our Lord would have expired with his death, and he could never have been made a High Priest after the order of Melchizedek; that is, a priest sitting on a throne. In the strictest sense, he entered on his priestly office after his resurrection from the dead and his ascension into heaven (Heb. v. 5, 6); for he must fulfil this ministry in the presence of God. The offering was *prepared* by his expiatory death crowning his life of spotless obedience, and this work, in which no one but himself could have part, is ended forever. But his priesthood is eternal, for he will never cease to *present* unto his Father the offering which was perfected upon the cross, as the ground of the acceptance of all supplications, prayers, and intercessions whatever. In this work of commemorating his sacrifice he calls his church to participate; and the ministers to whom he gives authority to consecrate the elements of bread and wine to be his body and blood, and with them to "show forth his death till he come," are priests, because they fulfil his functions who is a Priest. There can be but one priesthood, and the source and sustaining power of it

are in Christ; but he lifts up his church to share with him in every one of his offices.

In the system of worship now restored by apostles the eucharist has the central place. It is celebrated on the forenoon of every Lord's day, and gives the key-note to all the services of the week. In the institution of this sacrament the Lord took bread and wine which had already been set apart for the sacred use of the passover, and having given thanks (1 Cor. xi. 24; x. 16), he blessed them, and gave them to his disciples, saying, "Take, eat, this is my body given for you"; and, "This is my blood of the New Testament given for many, for the remission of sins." In doing this he laid down the unchangeable law of the eucharist, and defined the number and the order of its essential parts. There must be the offering of bread and wine for God's use that they may be afterwards consecrated; this must be followed by an act of thanksgiving; the elements which have been already separated for this holy purpose, must then by an act of consecration be made to be the body and blood of the Lord; and when thus consecrated they must be partaken of by the people. So much our Lord plainly did, or commanded to be done, and the church should do nothing less. She may surround these essential parts with subsidiary and helpful rites, and may develop more fully what is given as in the germ; but she may not omit nor pervert them.

In the eucharistic service as celebrated in the "Catholic Apostolic Church," the first thing (after the invocation in the name of the Father, Son, and Holy Ghost), is an act of confession and absolution in order that the people may come to the holy sacrament cleansed from sin, and so may not eat and drink unworthily. This is followed by a prayer for grace "duly to celebrate these holy mysteries," and by the anthem *Gloria in Excelsis*, which is suited to this part of the service from its mingled joyous and penitential character. The next act is the reading of the holy scriptures in the twofold form of epistle and gospel, according to the

principle laid down by Paul, that every creature of God is good, and not to be rejected, being received with thanksgiving; *for it is sanctified by the word of God and prayer.*" In the full service these are read by two assistants; for while there is but one celebrant, to show that mediation is by one Lord Jesus Christ, there is another truth to be symbolized; viz. that there is a twofold procession of grace from God, answering to the two persons in the Godhead whom the Father sends forth for the salvation of men — the Son and the Holy Ghost. This truth finds its fullest expression in apostles and prophets, but it is also indicated in the use by the angel of the church (who in this service represents Christ the great High Priest entering alone for us into the presence of God) of two whom he sends forth to read, one the epistle, as the preparatory portion; the other the gospel, the very substance and heart of the scriptures. After the gospel, a homily is preached,¹ and then the creed is said or sung by the celebrant and the people, as the response of their faith to God's holy word just read in their hearing. Thus far, the services have been introductory, as designed to prepare the hearts and minds of the worshippers for the solemn rite about to be celebrated. But we have now come to a part which is implied in the Lord's act of taking bread and wine which had already been set apart for the use of the passover. The elements for the service of the altar must, according to the due form and order, be provided out of offerings previously made; and it is, therefore, at this stage of the service that the offertory takes place. As it was when Melchizedek, the priest of the Most High God, brought forth bread and wine for the refreshment of Abraham and his men, that Abraham gave him tithes of all; so it is in connection with the holy eucharist, in which the true Melchizedek feeds his church with his body and blood in the use of the same material elements, that the faithful most

¹ Sermons, properly so called, are disconnected from worship, and are appointed at other hours, both on the Lord's day and during the week.

fittingly bring up to him through whose sacrifice and intercession all blessings flow that portion of their income which God has in all ages reserved to himself. The seventh of our time and the tenth of our substance are the Lord's; and it is suitable that on the day which he claims as his own, and in the celebration of that ordinance in which he brings forth to his church his richest gifts, she should give to him his tenth, as the glad acknowledgment of his rights as the proprietor of all things. The tithe is paid to God as a debt, due from all alike, rich and poor; but in addition to this, the people bring up their offerings (Mal. iii. 8) according to the measure of their wealth and liberality. These are solemnly dedicated to God in prayer, and his blessing is besought that "they may be used for his glory and the welfare of his church and people."

The bread and wine are next brought up and placed upon the altar, with prayer that God would accept his people and their gifts; and this is followed by the thanksgiving (the *Sursum corda* of the oldest liturgies) in which all his greatest acts of mercy from the creation of the world down to "the most blessed communion of all saints in these holy mysteries," are gratefully recounted, closing with that lofty ascription of praise, the Trisagion, and Hosanna in the Highest. The Lord's Prayer is next said by the celebrant, and then comes the solemn act of consecration, in which he not only prays God "to bless and sanctify" the bread and the cup, but himself, as clothed with the authority and representing the person of Christ, also blesses them in the name of the Father and of the Son and of the Holy Ghost, at the same time beseeching him to send down his Holy Spirit, and make them to the church the body and blood of his dear Son. This is in obedience to the Lord's command, "Do this" — do what I have done, bless the bread and the cup — "in remembrance of me;" and also in recognition of the truth that all spiritual blessing and change and transformation are effected by the Holy Ghost.

The church thus receiving from her Lord, in a sacramental

mystery the gift, of his body and blood, does not proceed instantly to feed upon them, as a too literal following of his example might seem to require, but first presents them to God as the true memorial of the precious sacrifice of his cross, and pours out her heart unto him in prayers and intercessions for all men. It must be remembered that our Lord, when he instituted the supper, had not yet entered upon his work of intercession as he now fulfils it before his Father, for his offering was not fully prepared, nor had he been clothed with his high priestly vestments by resurrection from the dead. His abstaining from prayer after he had consecrated the bread and the cup, may have been an intimation that he must first ascend into heaven with his perfected sacrifice before he could, in the fullest sense, plead it with the Father. But there is the germ of the prayer of oblation in his words: "This is my body *which is given for you*" (Luke xxii. 9) — given to God for you, given now for you; which words imply that he did at that time, by an act of his spirit, if not with his lips, present it unto his Father in behalf of his disciples. But it needs no argument to justify the church in reverently pausing before she feeds upon the heavenly food, to "show forth" (*καταγγέλλετε*, 1 Cor. xi. 26) her Lord's death by making mention of it unto God, and then praying with great fulness of comprehension and minuteness of detail for all for whom the sacrifice of the cross was made. This was done in many of the earliest liturgies. After the prayers for the living, thankful mention is made of those who have departed in the faith of Christ, and God is besought to "keep them in rest and peace until our common perfecting in bliss in the day of the glorious resurrection." This is done on the ground that the dead and the living are one in the body of Christ; that all who have fallen asleep in him abide in his peace and joy in virtue of his intercession, in which his church upon the earth is honored to have part; and that they wait to be perfected, even as he was, by receiving the incorruptible body. Prayer is not offered for them

to deliver them from purgatorial fires, but that they may continue in that holy rest into which they have entered, and that the day of their redemption from the grave, and of their investment with the power and glory of the kingdom, may be hastened. These prayers, which end with a petition that God would speedily send his Son to take his church to himself, are followed by the communion, and the whole service is finished by the singing of the *Te Deum*.

Besides this great central act of worship on every Lord's day, there are services every morning and evening throughout the week, which are the spiritual antitypes of the daily morning and evening sacrifices of the law. These are at 6 A.M., and at 5 P.M., that the day may be begun and ended with acts of holy worship. The principal parts of these morning and evening services are, first, confession of sin with absolution, followed by a prayer of dedication, foreshadowed in the slaying of the lamb of burnt-offering, the sprinkling of its blood, and the consuming of its divided parts upon the brazen altar; second, the reading of the scriptures, together with the reciting of the Apostles' Creed as a brief summary of the faith, the spiritual meat (or meal) offering of the Christian church, the fine flour mingled with oil being a type of the word of truth read with the unction of the Holy Ghost; third, the singing or chanting of a psalm taken in order from the received version,¹ the antitype of the drink-offering, which was of wine poured out, wine making glad the heart of man, as song is the utterance of gladness; fourth, prayers, in the fourfold form of supplications, prayers, intercessions, and giving of thanks (1 Tim. ii. 1), answering to the incense compounded of four ingredients (Ex. xxx. 34) which was burned upon the golden altar; fifth, a brief ministry in the morning by the angel of the church on some edifying topic, in the hearing of the congregation, but for the special benefit of the elders,

¹ Besides the psalms and anthems taken from the scriptures, a small collection of hymns, mainly taken from the best ancient and modern sources, is used in the various services.

who, at the evening service, give forth, each in his turn, in a few well-chosen words, their meditations on the same topic during the day. This was prefigured in the trimming of the lamps of the golden candlestick by the high priest in the morning, and the lighting of them in the evening; the candlestick being the type of a church (Rev. i. 20), and the seven lamps representing the sevenfold eldership — the angel and the six elders associated with him in rule — God's ordinance for spiritual light. The services are closed by the singing of the hymn *Benedictus* (Luke i. 68–79) in the morning,¹ and the *Magnificat* (Luke i. 46–55) in the evening.

The essential difference between these daily services and the eucharist is, that in the latter the angel of the church represents Christ entering into heaven for us as the one Mediator, and obtaining a hearing from God in virtue of his one sacrifice on the cross, and so fulfils the service mainly alone; while in the former he represents him as worshipping in and by his church. In the one case, the Head is seen fulfilling that high-priestly ministry which belongs to him alone; in the other, the church, as his body standing under him, is chiefly seen, giving utterance through all her organs of ministry to every feeling of penitence, and faith, and joy, and sympathy with the sorrows of men, and longing for the salvation of God, which the Holy Spirit would kindle within her. The evangelist, in the introductory service, reminds the people of their sins, and of God's mercies in Christ, and so prepares them for the confession, and afterwards, as one whose duties make him acquainted with the outward relationships of men, presents those petitions which respect their necessities in the various conditions of life; the pastor, as best knowing their transgressions and failures, offers the confession, in which the congregation joins, and the supplications, which are the cry

¹ At the close of the morning prayer there is a communion service, the reserved elements on the altar being used for the purpose, that, according to the Lord's own prayer, his people may receive, in a higher than an earthly sense, their daily bread.

of the miserable for succor; the prophet reads the scriptures that, if it please God, words of light and edification may be spoken by him in spiritual power, and also expresses to God the thankfulness of the church for all his mercies, as one in whom the Holy Ghost, symbolized by the oil of joy, should work most freely; the elder, as having the guardianship of doctrine and sharing in the authority of the angel, leads in the reciting of the creed, and offers the more spiritual forms of prayer; and the angel gathers all up in one act of true and proper intercession, which he presents to God in the name of his Son, our great Mediator and Advocate.

The great acts of God in the work of our redemption are commemorated in special services at Christmas, Easter (including Good Friday), Ascension, and Pentecost, in observance of the principle on which God commanded the Jews to celebrate the passover and the other great feasts of their year. Saints' days are not observed; but there is a service on the first of November, the All-Saints day of the ecclesiastical calendars, for the giving thanks to God for his mercies to his church and people in all generations, and the beseeching him to hasten the consummation of his purpose, and to give to all his faithful ones the rewards of the resurrection. The Jews are specially mentioned, the sins of the Christian church and nations towards them confessed, and the fulfilment of all the promises made to their fathers earnestly and humbly besought.

A ritual is used, catholic in its character, being framed on the principle of combining in one harmonious system every true and holy rite of worship, and all the most pure and spiritual forms of prayer, which have been developed in the various divisions of the church, Greek, Roman, and Protestant, with the addition of whatever may be necessary to supply the deficiencies of the old liturgies, and to meet the exigencies of the present time. It is the duty of the apostles to gather up all the fragments of truth in worship, as in doctrine, and to put each into its right place, that

nothing be lost, but that the Lord, at his coming, may receive the full fruit of all that his Spirit has been enabled to bring forth in his church.

Besides these formal services, which are ordered with the exactness and dignity becoming the courts of the great King, there are also meetings for extemporaneous prayer, in which liberty is given to any whom the Holy Ghost may move to pray, in order that there may be the fullest opportunity for expressing unto God all the desires and aspirations which his Spirit may awaken in the members of Christ. The stately and majestic forms which are suitable to the public worship of the church must not be allowed to quench or restrain the Spirit, who does not limit his gifts to the clergy, but often manifests himself in the most precious and edifying ways even in women and children. And that there may be the freest room for his manifestations, meetings are appointed expressly for the exercise of spiritual gifts, in which all are encouraged to yield themselves to any movement of the Holy Ghost.

There are services for private confession and absolution, and for the anointing of the sick; in the former case to give an opportunity to sore-burdened hearts, to whom the public services of the church bring no deliverance, to find relief in the disclosing of their sins and burdens to one who will show to them the sympathies of Christ, and has authority to pronounce forgiveness to the penitent; in the latter case to bring, by the blessing of God on his appointed ordinance (James v. 14), healing to the body, and the renewing of strength and joy to the spirit. Christ is the fountain of blessing, for in him humanity has been redeemed; but he conveys it to men by the instrumentality of his servants, and in the ways of his appointment. God alone can forgive sin; he alone can heal disease; but he does both in accordance with the mystery of godliness, God manifest in flesh. By the man Christ Jesus, and by the men who receive authority and grace from Christ, it is his good pleasure to unloose the bonds and to remove the burdens of sin and the curse.

Both these services have been much abused and perverted, and, as the inevitable reaction, rejected by many, in the Christian church; and the apostles have sought to recover for them their right meaning and use. Confession is not, as among the Roman Catholics, compulsory and inquisitorial; but it is a means of grace which those who feel the need of are at liberty to ask for, and in the use of which they are brought under no obligation to disclose anything, except so far as their heart and conscience prompt them to do it for spiritual relief. The rite of anointing the sick differs from the sacrament of extreme unction in having for its chief end the healing of the body, and not the preparing of the soul for death. This change of its true character has come from losing sight of the Lord's victory over the grave, and thinking of him rather as "crucified through weakness" than as "living by the power of God" (2 Cor. xiii. 4), and able to convey life and health through the ordinances of his church.

The principle of symbols, which lies at the foundation of sacraments, is applied to the whole range of divine services. The outward and visible thing is regarded as the expression of the inward and invisible; the material as the vehicle of the spiritual. As water is used in baptism, bread and wine in the Lord's supper, and oil in the anointing of the sick, so lights and incense find their place among the instruments of worship. They symbolize the twofold work of Christ in revealing truth and making intercession, and suggest to the heart and the imagination more than words can utter. As the material creation has been virtually redeemed by his resurrection, and is to be actually and completely freed from all curse in his kingdom, it is fitting that its choicest products be used to give him glory, and to testify, as it were, unto its coming deliverance. But they should be used in sobriety and holy moderation, for the church is still a widow; and, above all, they should not be employed for the honoring of man (as with incense in the church of Rome), but only to show forth the praises of him

who created and redeemed them. The consecrated elements of bread and wine are kept upon the altar from one Lord's day to another, as the loaves of the shewbread remained from Sabbath to Sabbath upon the table in the holy place, partly for the daily communion, partly that they may be in readiness to be administered to the sick, but chiefly as a symbol and shrine of the spiritual presence of him who has made them to be his body and blood. In token of his thus making his sanctuary his habitation, a lamp is kept always burning before the altar, light in a house being a sign of occupancy.

The officiating ministers wear those vestments which have been generally used in the Christian church for many ages, on the principle that the dress of men should be suited to their place and work, and that the servants of a king when fulfilling their high duties in his presence should be clothed as befits his dignity. The same principle is applied to church architecture, and especially to the internal arrangements of the building, which are determined by the various orders of ministry, and by the nature of the services to be transacted. There is a threefold division of place, as in the Tabernacle: the sanctuary (so called), in which the altar stands, and to which the angel has chief access; the upper choir, in which the priests minister; and the lower choir, where the deacons sit, as the heads and representatives of the people. In these respectively the different parts of divine worship are celebrated, according to their analogy to the typical services at the brazen altar, within the holy place, and in the holy of holies.

[NOTE. — A few more pages on the relations of the Catholic Apostolic Church to other churches will close the present Article. They would have been inserted in this Number had not the remaining pages been needed for Notices of Recent Publications, several of which are now excluded for want of space.]