# CONTENTS

## part 33.—(Continued.)

#### CHAPTER IV

#### SECTION II.—THE CREEDS.

	PAGE
How the Catholic idea of Baptism reconciles the doctrines of	
those who oppose it—Transition to the Creeds	I
The Apostles' Creed, its form, its relation to Baptism, its re-	
lation to the Scriptural idea of Christ's Kingdom	3
The Nicene Creed, wherein it resembles the Apostles', wherein	_
they differ	5
Quaker objection to "the outward character of the Creed"	7
Modern Protestant Objection—"The Creeds interfere with the	•
Bible"	8
Rationalistic objections—"The Creed embodies an idea, the	•
historical element in it is imaginary"	10
The Romish System—"The notions and opinions of the Doctors	
of the Romish Church are necessary to elucidate Scripture,	
and to supply that which is deficient in it".	14
The Catholic Creeds are a defence of the Scriptures and of the	14
poor man against the attempts of Doctors, to confuse the one,	
and rob the other	
and for the other ,	15
Cognical III Popus on Woneses	
SECTION III.—FORMS OF WORSHIP.	
Varieties of worship in different countries	19
The existence of common Liturgies belonging to different nations,	_
a strange fact	20
Explicable only upon the hypothesis, that there is a spiritual and	
universal kingdom	20
Quaker objection to Liturgies-"Prayer is given by the Spirit,	
prepared forms make it the utterance of the will and reason	
of man"	21
Objection of the pure Protestant—"Forms of Prayer cannot be	
adapted to changes of circumstances and individual feeling"	25
vii	-5

### viii Contents

	PAGE
Objection of the modern Philosopher—"The idea of Worship is	
inconsistent with the immutability and perfection of God". The Romish System—Romish Prayers not distinguished from	31
Catholic Prayers by a chronological line	38
True distinction—The one treats the Church as if she were	
admitted into the presence of God, the other as if she were	
not	39
Section IV.—The Eucharist.	
Evidence of permanency and universality in this sign	43
Scripture explanation of it	45
Inference—This Sacrament is an actual and not an imaginary	13
bond between God and man, and fulfils the idea of the Jewish	
Sacrifices	47
Quaker Objection—"The Sacrifice required of Christians is real	77
and personal—the Eucharist Sacrifice is formal and fantastic"	49
Division of Protestant Objections	54
General Objection—"If any sacrificial character be imputed to	34
the Eucharist, the Sacrifice of Christ on the Cross was not	
complete"	55
Zuinglian Doctrine—"This Sacrament is merely the memorial of	33
a past Transaction"	58
The Calvinistical Doctrine—"There is a real presence in the	J.
Sacrament to those who believe"	64
Lutheran Doctrine—"The divine body and blood are consub-	•
stantiated with the elements"	65
Rationalistic Objection—"The Christian mysteries are only a	
continuation of the old heathen mysteries"	67
The Romish System-The Romish doctrine respecting the	•
eucharistic sacrifice and respecting transubstantiation, is in	
more direct opposition to the Catholic idea of this Sacrament,	
than it is to the doctrine of the pure Protestants	76
Participation of the Spiritual body practically denied by the	•
Romanist	79
Priesthood degraded by the Romanist	80
SECTION V.—THE MINISTRY.	
Character commonly imputed to a Sacerdotal caste—Spirit of	
Domination—Disposition to enslave—Narrowness	82
Idea of the Christian Ministry—All who belong to this caste,	
servants-Its principal office, absolving or setting free-Its	
highest office, a witness to the universality of the Church .	83

Contents	ix
Connexion of this sign with the general idea of a Spiritual Kingdom	PAGE
How expounded in the New Testament Inference.—"A Ministry grounded upon an Episcopal order, and possessing an absolving power, is a permanent institution of the Christian Church"	88
Quaker Objections—"A true minister is made such by an inward call"—"The idea of succession belonged to the Old Dispensation"—"A minister is fitted for his work by the teaching	91
Presbyterian Objections—"Christ is the only Bishop of His Church"—"The Bishop is not in Scripture distinguished from the Presbyter"—"The Episcopal order has introduced	92
corruption and secularity into the Church".  Objections to the absolving power in Ministers—"The minister sets the conscience free by preaching; when he tries to absolve in any other sense, he usurps the power of his Master".	109
Master"	116
order of Apostles superior to that of Bishops" Philosophical Objections—"Men of letters and of science are the	120
true priests"	126
ideas are in direct contradiction to each other $\cdot$ How the Romanist has destroyed the idea of absolution by his	130
vicarial doctrine	132 13
How he has destroyed the connexion between the Jewish and Christian economy	136
Christian economy	130
Section VI.—The Scriptures.	
The Scriptures interpret the other signs of the Spiritual Kingdom,	
but are also themselves signs of it	137 138 139
considered.  The question, How criticism can be applied to the Scriptures?	140
onesidered	T 4 T

x Contents	
The question of inspiration, and of the relation of Scriptures to other books, considered	8
CHAPTER V	
ON THE RELATION OF THE CHURCH AND NATIONAL BODIES INTRODUCTORY	
Different views as to the permanence of the Jewish institutions The Ten Commandments	24 67 89 0 2344
SECTION I.—OBJECTIONS OF THE QUAKERS.  "The Sermon on the Mount annuls the laws of the old dispensation"	

Contents	x
SECTION II.—THE PURE THEOCRATIST.	PAGI
"The Nation is to use its sword for religious purposes"—The Covenanter—The Millennarian—The Non-juror	223
SECTION III.—THE SEPARATISTS.	
"The union of the Church with the State is the union of an anti- secular with a secular body"	227
SECTION IV.—THE PATRICIAN.	
"The golden age of the Church was that which existed before the rise of national life in Europe"	231
Section V.—The Modern Statesman.	
"If the Church and the nations be united according to the idea set forth in this chapter, the education of each nation must belong to the Church—Such a pretence was always dangerous, is now intolerable"	250 '.
"The constitution of Society cannot be right and divine now, for Christ at His second coming will make all things new"— "The Jewish nation is the divine nation"—"The Latin Church is apostate, and will be cut off".	264
Part 333	
THE ENGLISH CHURCH AND THE SYSTEMS WH DIVIDE IT	ICH
CHAPTER I	
INTRODUCTORY	
HOW FAR THIS SUBJECT IS CONNECTED WITH THOSE PREVIOUS DISCUSSED	USLY
What the inquiries of the English Churchman ought to be	277

Section I.—Do the Signs of a Universal and Spiritual Constitution exist in England?  Page 278  All the Catholic institutions exist here	xii	Contents	
All the Catholic institutions exist here	SECTION		TUAL
The relative claims of the two sets of persons in England who call themselves Catholics, to represent the Church	The mean	ing attached to these deduced from the Liturgy-The	
The Articles—The first division of them sets aside the Calvinistic system—The second division the Romish—The Calvinistical principle asserted in the one as the Catholic is in the other . 288  SECTION II.—DOES THE UNIVERSAL CHURCH IN ENGLAND EXIST APART FROM ITS CIVIL INSTITUTIONS IN UNION WITH THEM?  The answer to this question unanimous	The relat	ive claims of the two sets of persons in England who	
SECTION II.—Does the Universal Church in England exist Apart from its Civil Institutions in union with them? The answer to this question unanimous	The Artic	les—The first division of them sets aside the Calvinistic m—The second division the Romish—The Calvinistical	
The answer to this question unanimous	SECTION	II.—Does the Universal Church in England	EXIST
How affected by the Reformation	The answe	er to this question unanimous	
How affected by subsequent events			292
SECTION III.—WHAT IS THE FORM OF CHARACTER WHICH BELONGS  ESPECIALLY TO ENGLISHMEN? TO WHAT DEPRAVATION IS IT  LIABLE?  The ordinary answer that Englishmen are essentially political, the true one			293
ESPECIALLY TO ENGLISHMEN? TO WHAT DEPRAVATION IS IT LIABLE?  The ordinary answer that Englishmen are essentially political, the true one	How affec	ted by subsequent events	294
the true one	ESPE(	CIALLY TO ENGLISHMEN? TO WHAT DEPRAVATION LE?	
We cannot throw off this character			
That part of our literature is the noblest which exhibits it most strikingly			
It is not unfavourable to the highest virtue and devotion			299
It belongs equally to all parties	striki	ngly	300
How it was depraved in the period between the English and the French Revolution			300
French Revolution			302
Form which it assumed in the reign of George III 304 Attempt to discover a substitute for it			
CHAPTER II  THE ENGLISH SYSTEMS  SECTION I.—THE LIBERAL SYSTEM—THE EVANGELICAL SYSTEM— THE HIGH CHURCH OR CATHOLIC SYSTEM.  The Liberal protest against English orthodoxy—"It is opposed			
CHAPTER II  THE ENGLISH SYSTEMS  SECTION I.—THE LIBERAL SYSTEM—THE EVANGELICAL SYSTEM— THE HIGH CHURCH OR CATHOLIC SYSTEM.  The Liberal protest against English orthodoxy—"It is opposed			
THE ENGLISH SYSTEMS  SECTION I.—THE LIBERAL SYSTEM—THE EVANGELICAL SYSTEM— THE HIGH CHURCH OR CATHOLIC SYSTEM.  The Liberal protest against English orthodoxy—"It is opposed	recompe	o discover a substitute for it	305
Section I.—The Liberal System—The Evangelical System— The High Church or Catholic System. The Liberal protest against English orthodoxy—"It is opposed		CHAPTER II	
The High Church or Catholic System.  The Liberal protest against English orthodoxy—"It is opposed		THE ENGLISH SYSTEMS	
to an improvement and comprehension		ral protest against English orthodoxy—"It is opposed improvement and comprehension"	305

Contents	xiii
The Evangelical protest against it—"It substitutes conduct for faith"	. 306 h . 306
Section II.—Reflections on these Systems and on Position generally.	OUR
Importance not of one, but of all these protests	. 307
Value and truth of the Liberal principle; it is contradicted by the Liberal system	. 308
by the Evangelical system	. 309 У
the Catholic system	. 310
Mutual charges of these parties, how far true	• 313 v
they actually threaten to destroy it  How an English Churchman may serv his country withou	. 314 t
belonging to a party	. 319
Conclusion	. 329
Note on the Athanasian Creed	· 333