

CEASE TO DO EVIL;
LEARN TO DO WELL.

1 THESS. v. 21.

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Cease to do Evil ; Learn to do Well.

PRIESTHOOD.

THE subject of priesthood is one of the deepest interest and importance: nevertheless, it is one about which there is much ignorance, and, consequently, much practice that is decidedly opposed to the word of God. Let us, in the first place, enquire what the mind of God is on the subject, and then proceed to compare man's practice with that standard.

At first, we find the heads of families, as Job, Noah, Abraham, and many others, offering sacrifices as priests. At a later period certain young men seem to have been appointed to the office of priests.* When Israel had left Egypt, and were in the wilderness, God promised, on condition of obedience, that Israel should be a *kingdom* of priests.† God's mind then was, that each and every worshipper should be a priest unto Him. "Ye shall be unto me a *kingdom* of priests."

* Exodus xix. 22 ; xxiv. 5. † Exodus xix. 5, 6.

Israel, however, failed in the requirement. They were disobedient. God therefore appointed a certain family out of a certain tribe for the service of the priesthood. This family was Aaron and his sons, Aaron being the high priest. Thus the individual Jew could now only publicly worship God through the intercession of the priest. Even then the immediate presence of God was not approached by either, because there was a veil between the priest and the manifested presence of God. This veil prevented an immediate approach to God. Once only every year the high priest alone was permitted to enter within the veil, and then not without blood. How great a distance, then, was the Jew from God! How contrary to the divine mind, which was originally that each person might closely approach Him in the full exercise of his priestly office. It was sin that caused the separation. Disobedience will always do this. God, the holy God, cannot hold fellowship with uncleanness.

THE NEW TESTAMENT.

This is a new dispensation, and things are altogether changed. The substance of the shadows, and that which the types set forth, is manifested. The lamb which the priest sacrificed under the Old Testament dispensation was a type of Him

who was emphatically called "the Lamb of God that taketh away the sin of the world." Jesus Christ, the Son of God—the Lamb of God—has come and has died for us. By His precious blood,* as of a lamb without blemish and without spot, are we redeemed unto God.

That Lamb of God, having uttered His last words on the cross, "It is finished," gave up the ghost. Simultaneously with this, the veil of the temple was rent in twain from the top to the bottom. That veil which had been the line of separation between the priest and the presence of God was destroyed. The holy of holies was thrown wide open.

It will be now very profitable to examine in contrast the priesthood of the two dispensations. I will place them in a tabular form, showing, 1st, the High Priest; 2ndly, the Worshipper; and, 3rdly, the Place of Worship.

THE HIGH PRIEST.

<i>Under the Old Testament Dispensation.</i>	<i>Under the New Testament Dispensation.</i>
1. He was a son of man.	1. He is the Son of God Heb. i. 1-11 " vi. 20 " vii. 3 " ix. 11
2. The office was continued by succession. Lev. xvi. 32	2. It is after the power of an endless life. Heb. vii. 16

* 1 Peter i. 19.

<i>Under the Old Testament Dispensation.</i>	<i>Under the New Testament Dispensation.</i>
3. He was appointed without an oath . . . Heb. vii. 21	3. He was appointed with an oath . . . Heb. vii. 21
4. There were many High Priests . . . Heb. vii. 23	4. There is only one High Priest: An unchangeable one Heb. vii. 24 The sacrifice is for ever Heb. x. 11, 12 His intercession is perpetual Heb. vii. 25
5. He was liable to sin Lev. iv. 3	5. He is sinless . . . Heb. vii. 26 " viii. 1

THE WORSHIPPER AND THE SACRIFICE.

1. Offered many sacrifices Heb. x. 1-3	1. Only one sacrifice Heb. ix. 28 " x. 12, 18
2. They never purged the conscience . . . Heb. ix. 9	2. This does purge the conscience . . . Heb. x. 14 " ix. 14
3. He was under fear and bondage . . . Rom. viii. 15	3. Now he has liberty as a son Rom. viii. 15 Gal. iv. 5, 6
4. He had no entrance into the presence of God Heb. ix. 7, 8	4. He now enters with boldness . . . Heb. x. 19
5. The sacrifices brought sin to remembrance Heb. x. 3	5. Sin is forgotten Heb. x. 17
6. The worshipper needed to be sanctified and washed before coming to God Ex. xix. 10 Lev. x. 3	6. In Christ's offering he is already sanctified Heb. x. 10

- | <i>Under the
Old Testament Dispensation.</i> | <i>Under the
New Testament Dispensation.</i> |
|--|---|
| 7. Aaron stood daily offering the same sacrifice
Heb. x. 11 | 7. Jesus, having offered Himself, sat down Heb. x. 12 |

THE PLACE OF WORSHIP.

- | | |
|---|--|
| 1. It was a tabernacle on earth built by man
Heb. ix. 11 | 1. It is a tabernacle pitched by God . Heb. viii. 1, 2
" ix. 24 |
| 2. It was for the priest alone
Num. xviii. 3-5
Heb. viii. 4 | 2. All are priests
1 Peter ii. 9
Rev. i. 6 |
| 3. The high priest alone went into the holy of holies
Lev. xvi. 2 | 3. All may enter
Heb. x. 19 |
| 4. The tabernacle, and all things therein, needed to be atoned for
Lev. xvi. 16
Heb. ix. 22, 23 | 4. The heavenly tabernacle is purged once for all
Heb. ix. 24 |

From these tables it is clearly seen that there is now, under this our New Testament dispensation, only one High Priest. He is a great High Priest, even Jesus Christ, who has ascended up on high to appear in God's presence for us. He is a perpetual and unchanging High Priest. "The same yesterday, to-day, and for ever."*

But, further, God has now, by the sacrifice of His only-begotten Son, brought about His own purpose. He desired that all His people should

* Heb. xiii. 8.

be individually priests, without the intervention of any human agent. He has now accomplished this. Now, every one who believes in the Lord Jesus Christ is made a priest unto God.

St. Peter particularly notices this. He writes to believers generally, and tells them, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."* Again, "Ye are a chosen generation, a *royal* priesthood that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light."†

The same precious truth is revealed by St. John. Writing to the Seven Churches, whom he describes as being loved by Jesus Christ, and washed from their sins in His own blood, he adds, "And hath made us kings and priests unto God and His Father."‡

What can be plainer? The whole Church, then, is a holy and a royal priesthood. Each individual is a priest unto God, Jesus Christ being the Great High Priest. The veil being destroyed, the worshipper can, at all times, come by faith into the presence of God. He can with boldness enter the holiest by the blood of Jesus.§ Let the worshipper be where he may, in a building

* 1 Peter ii. 5.

† 1 Peter ii. 9.

‡ Rev. i. 6.

§ Heb. x. 19.

set apart for the purpose, in his own private closet, in a wild desert, or on the wide ocean, it matters not. It is no longer, as our last table shows, an earthly building in an earthly place that is needed ; but a heavenly building in the heavenly places—the true tabernacle which the Lord pitched and not man.

MAN'S PRACTICE.

Having seen what the Lord saith, we will now consider man's practice. The Church of England teaches, and acts out what she teaches, that certain men shall be set apart as priests. Her practice is most clear. When a man is first ordained to the ministry, he is not made a priest, but a deacon. As a deacon, he is not allowed to read the Absolution. As priest, he does so. He has special authority given him to forgive or to retain sins. The words of the bishop are most particular. They are as follows. Having laid his hands on him about to receive the order of priesthood, the bishop says, "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed to thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven ; and whose sins thou dost retain they are retained," &c. In the office of the Visitation of the Sick, the priest exercises this

authority to forgive sins. He says to the patient, after a confession of faith, "Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Clear as is the distinction between the deacon and the priest, still more distinct is that of the priest, or the clergy generally, from the people. It is as marked and defined as in the Jewish dispensation. For, in addition to those marks of separation already mentioned, there are the communion rails, or, as in some churches, the screen, which forms a line of separation. There are, too, the clerical garments, which are another mark of difference between the clergy and the people. That section of the Church known by the name "High Church" make very much of these things. They do so, I think, consistently with the system. I have enumerated these distinctions for the sake of more especially marking the decisive action of the Church of England in these matters. Is not this Jewish? But, oh, how contrary to the mind and will of God! He has put away all and every mark of separation and distinction in the worshippers. He has at an immense cost, even the sacrifice of His own Son, made *all* the members

of the Church priests unto Him: *holy* priests, *royal* priests. Surely, then, it is a great sin to persevere in continuing that which God has abolished. Jesus Christ has suffered and died to remove all priestly differences. Man, however, will have the lines of demarcation, though they are in direct opposition to the revealed will of God.

Reader, oh see if this be so! If it is, ought we not to "cease to do evil; learn to do well"?

It has been said that in the Church of England the word "priest" does not mean a sacrificing priest, but an elder; the word "priest" being derived from "presbyter," meaning an elder. In the Latin Prayer Book I find presbyter used, but in the Greek edition the word *ιερευς* used, which means a sacrificing priest.

Granting then, for a moment, that the priest in the Church of England is only an elder, let us see whether there is any identification between those of the Church of England and those of the Bible.

The Bible Elder was—

An Elder . . . 1 Peter v. 1, 2
 Unpaid . . . Acts xx. 30-35
 A Ruler . . . 1 Tim. v. 17

The Church of England is—

Often a young man.
 Paid.
 Ruled.

MEETINGS FOR WORSHIP AND THE
MINISTRY.

Having considered the subject of priesthood, or office of worship, let that of ministry, or performance of various Christian offices, as teaching, exhorting, comforting, evangelizing, &c., be now considered; and this consideration, indeed, naturally follows the above discussion. I purpose to combine the question of meetings for worship with that of ministry, as being closely connected the one with the other.

1 Cor. xi. xii. xiv. set forth certain rules for the order and manner of conducting meetings for Christian worship. These chapters are therefore most important, the more so because the apostle, in 1 Cor. xiv. 37, tells us that what he had written are "*the commandments of the Lord.*" These commandments apply to us, because the epistle is written not only to the Corinthians, but to "all that in *every place* call on the name of the Lord."* Neither in these chapters of Corinthians, nor in any other part of God's word, is there the slightest ground for the practice of setting up one man as a minister over a particular congregation. There is not the remotest hint of any such thing. On the contrary, every gifted member of the Church has

* 1 Cor. i. 2.

full liberty, *under the guidance of the Holy Spirit*, to speak for the edification, exhortation, or comfort of the Church. The Holy Spirit exhorts the Christians at Corinth

“To covet earnestly the best gifts.” (1 Cor. xii. 31.)

“To desire spiritual gifts, but *rather to prophesy.*”* (1 Cor. xiv. 1.)

“*Brethren*, covet to prophesy.” (1 Cor. xiv. 39.)

“I would that ye *all* spake with tongues, but rather that ye prophesied.” (1 Cor. xiv. 5.)

“Ye may *all* prophesy *one by one.*” (1 Cor. xiv. 31.)

The Church at Corinth was actually meeting for worship in this manner. It was to correct some disorder that had crept in that the apostle wrote to them. How does he deal with them? Does he say, Seek out among you a holy and discreet man, and let him minister among you to edification, &c.? Not so at all. He places no restriction whatever on them. He simply shows them the evils, and the *commandments* of the Lord connected with the matter. He exhorts them all to covet the gift of prophecy, praying them to let all things be done decently and in order.

Again, there are certain duties which *all* be-

* The meaning of the word prophesy is given in 1 Cor. xiv. 3: “He that prophesieth speaketh unto men to edification, and exhortation, and comfort.”

lievers (not a certain few) are to fulfil. The epistles are written to all Christians. Now, it is clear, if these offices were duly performed by the brethren in Christ, the office of minister, as it is now set up by man, could not exist. There would be no room for the office of one man as a special minister, to the exclusion of others.

The following are some of the offices which believers have liberty to perform :

“Able to admonish *one another*.”

“Comfort *one another*.”

“Brethren, ye that are spiritual, restore such an one.”

“Teaching and admonishing *one another*.”

“Comfort *yourselves* together, and edify *one another*.”

“Now we exhort you, *brethren*, warn them that are unruly, comfort the feeble-minded, support the weak.”

“I will therefore that *men* pray *everywhere*.”

“Looking diligently [*επισκοπουντες*, being bishops] lest any man fail of the grace of God.”

“As every one has received *a* gift, minister the same *one to another*.”

“The same anointing [of the Holy Spirit] teacheth you all things.”

“Having the same care *one for another*.”

It must, however, always be remembered, that while all believers are to covet the best gifts and

to prophesy, while they are to admonish, comfort, and edify one another, it must be done in and by the Holy Ghost. The greatest care must always be exercised, in order to keep down the flesh, because Satan will always strive to mar God's work, the more so where Christians are gathered upon His principles. If he cannot persuade believers to meet for worship after the systems of men, he will be certain to do all he can to hinder the blessings which are promised to those who obey God rather than man.

It must also be borne in mind, that though all are to covet the gift of prophecy, yet the Holy Ghost may not be pleased to grant it to all. He is a Sovereign, who giveth severally as He will.

No doubt every Christian has a gift, and his duty is to discern what it is; and "as every man hath received a gift, so minister the same one to another, as good stewards of the manifold grace of God." (1 Peter iv. 10.)

ORDAINED MINISTERS.

The very fact that all Christians were allowed, under the leading of the Holy Spirit, to use their gifts when the whole Church was come together, implies, at least, that there could be no such thing as a limitation of the ministry to one man. The setting up of one as a minister over certain con-

gregations of believers, is in direct contradiction to the teaching of St. Paul as the "*commandments of the Lord.*"

The passages usually quoted to justify the system of ordained ministers are, 1st, Acts vi. 1-6. This was the appointment of seven men, full of the Holy Spirit and wisdom, for a temporal purpose—"serving tables." The Grecians murmured against the Hebrews because their widows were neglected in the daily ministrations. It was for a temporal duty, not a spiritual one, that these good men were appointed. No argument whatever can be raised from this in support of the limitation of the ministry to an individual.

2ndly, Acts viii. 17, 18, and xix. 6. In both these cases the gift of the Holy Ghost was bestowed upon the whole body of believers. It was given to those already in the faith, and no warranty can therefrom be assumed for the present system of ordination.

3rdly, Acts xxviii. 8. This is the record of St. Paul healing the father of Publius by the laying on of hands.

4thly, 2 Tim. i. 6: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the laying on of my hands."

5thly, Acts xiii. 3. In this place we have the account of ordinary believers laying their hands on Barnabas and Saul, one of whom was an

apostle already. It is unnecessary to remark how opposite this is to the practice now. It is the exact reverse. It must be particularly noticed, too, that this was done under the manifested and special direction of the Holy Ghost. "The Holy Ghost said." "So they, being sent forth by the Holy Ghost."

6thly, 1 Tim. iv. 14. This again is simply the record that Timothy did receive a gift by the laying on of hands.

Timothy is always quoted as an example of a minister ordained to a certain limited sphere of labour. Some have even gone so far as to say that he was the first Bishop of Ephesus. Not a particle of Scripture can be adduced in proof of this. There is not a hint of anything of the kind. On the contrary, we find him the constant companion of St. Paul in his wanderings—going from place to place, preaching the glad tidings of Jesus Christ. When He is not in company with St. Paul, he is on some errand for him.

These journeys are easily traced. St. Paul finds Timothy either at Derbe or at Lystra. (Acts xvi. 1.) They go together through those cities (ver. 4); then through Phrygia and Galatia (6), Mysia and Troas (8), Samothracia and Neapolis (11), Philippi (12), Amphipolis (chap. xvii. 1), Thessalonica (1), Berea (10), Athens (15). He was sent to Thessalonica, and then joined Paul at Corinth. (Acts

xviii. 5.) They went together through Syria (18), to Ephesus (19), and Jerusalem (21), Cæsarea (22), back to Antioch (22), through Galatia (23), Phrygia (23), to Ephesus (24). Paul remained here three years. (Acts xx. 31.) Timothy goes before St. Paul to Troas (Acts xx. 5); he went with St. Paul to Rome. (Heb. xiii. 23.) Sent by St. Paul to Philippi. (Phil. ii. 19, 20.) When they were separated, St. Paul writes to Timothy, and says to him, "Do thy diligence to come unto me." And again, "Do thy diligence to come before winter." The particular direction of St. Paul to Timothy was, "Do the work of an *evangelist*." There is no account whatever of his being appointed to any set office in the Church.

7thly, Titus i. 5. This, I believe (with the exception of Eph. iv. 11, which I shall notice presently), is the only other passage usually quoted in justification of the system of ministry as practised by Christians of the present day.

The Greek word ordain (*καθιστημι*) simply means to appoint. Titus is directed to ordain or appoint elders. This leads us to the subject of elders.

ELDERS.

There is no difficulty in this question. God's word is most clear and distinct. There were, no doubt, as the name indicates, elders—that is, the

older members of the Church were appointed. This is implied in 1 Peter v. 1, 2, where the younger are exhorted in contrast with the elder.

1 Timothy v. 17: "Let the elders that *rule* well be counted worthy of double honour, *especially* they who labour in the word and doctrine." The work of the elder was to rule. The introduction of the word "*especially*" in the text above quoted, proves that there were elders who had not the gift of teaching.

Romans xii. 6-8. Here we have the various gifts of the believer set forth. The apostle is there exhorting Christians at Rome to exercise effectually the gifts they possess, whether of ministry, or teaching, &c. The office of elder is not omitted. "He that *ruleth* with diligence." Showing that ruling and teaching were distinct, and that all gifts were not put upon one man's shoulders. Though at the same time they both might be, and no doubt were, often combined in one man. The specific office was to rule.

There are other passages having reference to the office of elders—1 Thess. v. 12; 1 Tim. iii. 5; Heb. xiii. 17, 24.

The authority by which elders were appointed has ceased.

The office of apostle is of necessity abolished, for it was required that an apostle should have seen the Lord.

Those elders, whose appointments we have mentioned, were so appointed by the order of the apostles themselves. The apostles were gifted by God with special knowledge to discern those suited for the office of elder. But this does not prove that the appointment of elders was to be continued on the order, or by the direction, of men living after the apostles, and not specially gifted by God to discern the fit from the unfit person ; the worthy elder from the unworthy. As for men with the gifts and the authority of Timothy or Titus they cannot be found.

BISHOPS.

For the modern application of the word bishop there is no warrant in the Bible. The Greek word for bishop is *επισκοπος*. Now, in Acts xx. 28, St. Paul is exhorting the *elders* at Ephesus to take heed unto all the flock, over which the Holy Ghost had made them overseers (*επισκοποι*). In 1 Peter v. 2, St. Peter is directing *elders* to feed the flock, taking the oversight (*επισκοπουντες*).

In Heb. xii. 14, 15, St. Paul is addressing *believers generally*. He instructs them to "follow peace looking diligently (*επισκοπουντες*) lest any man fail of the grace of God." There is no warrant then, in the wording of Scripture, for our modern bishops.

There were several bishops in the Church at

Philippi; that is, several bishops in one town. (Phil. i. 1.) Therefore the bishops of the New Testament did not at all resemble the diocesan bishops of the present day.

Eph. iv. 11, 12, 16: "And He [Jesus Christ] 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. From whom [Jesus Christ] the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

This passage of God's word is invariably quoted as being in favour of the one-man ministry. Stronger or plainer words, however, could not be found to overturn altogether the system of ministry now in practice.

Now, observe 1st, that these apostles, prophets, &c., were appointed by the Lord Jesus Christ Himself, not by man.

2ndly. He gave *some* apostles, *some* prophets, *some* pastors and teachers. He did not appoint one man having all these gifts. They were manifestly men, some having one gift and some another. Some were apostles, and some had the gift of prophecy, &c. &c.

3rdly. Note the 16th verse. It will be there seen that "the whole body fitly joined together and compacted by that which *every* joint supplieth, according to the effectual working in the measure of *every* part, maketh increase of the body unto the edifying of *itself* in love."

If the reader will look at the 16th verse again, he will see that *every* joint of the body of Christ is to supply something, according to the *gift of God*. By these various gifts of God the body is to edify itself. There is no useless member in Christ's body. How this should stimulate the members of Christ's body to exercise each their function! * How it ought to make the members have the same care one for another! I think no language can be more definite and completely opposed to the one-man ministry.

As to the terms—

Rector	Dean
Vicar	Sub-dean
Curate	Rural Dean
Parson	Prebendary
Incumbent	Canon Residentiary
Archbishop	Doctor of Divinity
Archdeacon	

they never occur in the New Testament, and are the mere inventions of man. So also the following :

Venerable	Endowment
Reverend	Advowson

* 1 Cor. xii. 25.

Right Reverend	Sale of Advowson
Very Reverend	Churchwarden
My Lord	Church-rate
Your Grace	Church-steeple
Clergyman	Church-yard
Layman	Church-bell
Bishop's Palace	Pew-rent
Plurality of Benefices	Pew-opener
Godfather	Sittings
Godmother	Chapel
Clerk	Chapel of Ease
Living	Chaplain
Licence	Dim Religious Light
Cathedral	Bazaar
Tithe Dinner	Fancy Fair
Rate-payer	Altar Cloth
Vestry Meeting	Charity Sermon
Academical Degree	Homily
Rubric	Sacrament
Surplice	Catechism
Pulpit	Creed
Parish	Article
Parishioner	Saint's Day
Parish Church	Vigil
Fee	Consecrated Elements
Hood	Book of Common Prayer
Cope	See
Lawn Sleeves	Diocese
Apron	Verger
Font	Liturgy
Shovel-hat	Litany
Cassock	Ecclesiastical Law Court
Choir	or Commissioner
Organ	Chant
Choristers	Intone
Screen	Voluntary
Beadle	&c. &c. &c.
Storied or Painted Window	

It may also be observed that the word clergy (the name by which ministers are known) takes its origin from the Greek word κληρος; Latin, *clerus*. In Peter v. 3, it is translated "heritage," and refers to the flock of God, and not to any particular section of it. God's clergy includes all believers; and it is worthy of remark, that, in this passage, the term is applied to the fed, and not to the feeders of the flock. Why, then, is this term adopted by a certain few?

PAID MINISTERS.

One word on the subject of paid ministers. All that has been before said, tending to show that there is no such thing as an exclusive ministry, proves that a paid ministry is altogether an impossibility. There is, however, a text often quoted in favour of a paid ministry, and therefore I will notice it. 1 Cor. ix. 14: "Even so hath the Lord ordained that they who preach the gospel should live of the gospel."

An evangelist is one who goes about from place to place and preaches the gospel. It is very easy to understand, and it is most reasonable, that should any brother be called of God to go from place to place and preach the gospel, the brethren in Christ should supply his necessities.

It is worthy, too, of remark, that our Lord's in-

junction was, "Go ye into all the world, and preach the gospel to every creature."

As a servant of God, he should go forth in submission to His will and guidance, believing that He will supply all things needful. On the other hand, notice what St. Paul enjoins upon the elders, those who were settled, ruling in fixed places.

Acts xx. 28-35. The apostle was at Ephesus, where he had been three years. He was about to leave there, and calls the *elders* together, and says to them, "Take heed unto yourselves, and to all the flock, over which the Holy Ghost [not man] hath made you overseers, to feed the Church of God." He proceeds to warn them of coming evils. "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." He commends them to God, and to the word of His grace, adding, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that *so labouring ye* ought to support the weak, and to remember the words of the Lord Jesus, *It is more blessed to give than to receive.*"

Is it not plain, then, that all are to labour, as did St. Paul, for daily food and raiment, and as

those also did who were possessed of the gifts of teaching and ruling? Yet, for all this, all denominations (excepting only the Society of Friends and the Brethren, I think) of Christians set up one man as minister, who is paid for the performance of that office. It is contrary to the mind of God. How much more so must it be contrary to God's mind that men should be paid thousands a year to administer the Holy Ghost, as in the case of bishops in the establishment? (See chapter on Man's Practice, page 11.) In saying this, I would not be unmindful of the fact, that there are many ministers, both in the Church of England and amongst Nonconformists generally, who are true and honoured servants of Christ; and who, though receiving a stipend for which, as to the form, there is no Scripture precedent, yet do not preach for the hire's sake, but simply as constrained by the love of Christ and earnest desire for the salvation of souls. However, such persons, I submit, are in the position of disobedience, and those likewise who uphold the same. When we find out our error, should we not "cease to do evil; learn to do well"?

SUPREMACY OF THE HOLY GHOST.

Doubtless many will ask, "What are we to do? If we put away stated ministers, we shall get into

all sorts of disorder and confusion." The question is, What is the mind of God on the subject? Having learnt that, our duty is unmistakable—obedience.

"I believe in the Holy Ghost," is an article of the Christian's faith. The Holy Ghost was promised to His disciples by our Saviour previous to His departure from earth. Christ promised, moreover, that He should *abide* with His Church for ever. On the day of Pentecost the Holy Ghost did descend, and He then baptized all believers into one body.*

1st. In this body, which is the body of Jesus Christ, the Church of God, the Holy Ghost dwells. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" †

"In whom [Jesus Christ] ye also are builded together for an habitation of God through the Spirit." ‡

2nd. The Holy Ghost dwells also in the individual believer. "Know ye not that your body is the temple of the Holy Ghost?" §

3rdly. The Holy Ghost is the dispenser of gracious gifts. "Now there are diversities of gifts, but the same Spirit. . . . The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the

* 1 Cor. xii. 13.

† 1 Cor. iii. 16.

‡ Eph. ii. 22.

§ 1 Cor. vi. 19.

word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit. . . . But all these worketh that one and the self same Spirit, dividing to every man severally as He will.*

Further—and to this I desire to call the reader's particular attention—the Holy Ghost is a Sovereign. He is Sovereign over His gifts. He giveth to every man severally as HE *will*.† He is supreme. This truth is of paramount importance. The Holy Ghost is the author of all gifts, of wisdom, teaching, &c., which, as is His almighty prerogative, He gives severally as *He will*. If we believe in the Holy Ghost, and confess Him with the mouth, let us not contradict our words by our acts. To set a certain man over a certain number of souls, because he has conformed to a certain routine of human establishment, is practically denying the supremacy of the Holy Ghost. When, moreover, this is done by the prime minister, who may or may not be a Christian, or by a university, or by a congregation, or by purchase, it is sad and sinful indeed.

Finally, to prevent disorder and confusion in the assembly, it is only needful that we be gathered together according to the will of God, which, let me say, includes three things; namely, that the name of Jesus should be our only standard or

* 1 Cor. xii. 4-11.

† 1 Cor. xii. 11.

gathering-point; the word of God our charter; and the Holy Ghost our power.

THE LORD'S SUPPER.

The sacramental table of the Church of England, and that, too, of the other Christian denominations, is not the table of the Lord. It is the minister who invites. It is the minister who presides. It is the minister who distributes in the Established Church—the minister and the deacons in other systems. This is incompatible with the sovereignty of the Holy Ghost. The commemoration of the Lord's death is an act of praise, adoration, and worship. For one man therefore to go through a certain fixed ceremonial, interferes most materially with the principle of the universal priesthood of the Church. The Holy Ghost calls it "the table of the Lord." Jesus Christ, the Lord, is the President, and none other should be.

Reader, are you practically denying the supremacy of the Holy Ghost in your place of worship? If so, oh do so no longer. Should you not obey the injunction, "Cease to do evil; learn to do well"?

The Christians in the apostles' day used to come together on the Lord's day to break bread. This was their *object* in coming together, and not to hear sermons, &c. (Acts xx. 7.)

The word Sacrament does not occur in the Bible; and the Sacrament administered by a priest to people kneeling is not according to the New Testament.

THE LAW.

The perverseness of man is most remarkable. That which God has done away man retains, and that which God has ordered to be observed man puts away. This is the case in reference to the law. The Ten Commandments, which were never given to the Gentiles,* the Church of England puts up in her places of worship, and reads every Sunday in the hearing of Gentiles. Other Christian denominations uphold them, if they do not read them in their chapels. In the National Establishment, *all* the people are instructed to pray that God would incline their hearts to keep these laws—a thing which is utterly impossible. The Holy Ghost has said so. He says, by St. Paul, that “the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed *can* be.”† To which every day’s experience most entirely agrees. It will, however, be said that that prayer is intended for the Christian, and not for the world. If that be so, then the prayer is a mere mockery, because the *new*

* Romans ii. 14.

† Romans viii. 7.

nature of the Christian* is set on things above, where Christ sitteth at the right hand of God, being already inclined that way. A willing heart—has been given. Willing, yea, most intensely anxious, to serve and please God, and to be conformed in everything to the image of Jesus Christ. His great trial and burden is, that the old man is so active: his enemies, the world, the flesh, and the devil, are so strong. They are so powerful, that he is often led astray against his heart's desire and inclination. It seems nonsense to pray that we may be inclined to that to which we are already inclined. Should we not rather thank God that He has so inclined our hearts, and ask for grace to do that which He has made us inclined to?

Again, the Ten Commandments were given to an earthly people, having earthly blessings and earthly prospects, the promises to whom were for the most part of a temporal character; whereas we who are Christians are a heavenly people, having all spiritual blessings in heavenly places in Christ Jesus,† viz.:

1. A heavenly calling. (Heb. iii. 1.)
2. A heavenly hope. (Col. i. 5.)
3. A heavenly country. (Heb. xi. 16.)
4. A heavenly citizenship. (Phil. iii. 20.)

* His *new* creation in Christ. (2 Cor. v. 17.)

† Eph. i. 3.

5. A heavenly home. (John xiv. 3.)

6. A heavenly inheritance. (1 Peter i. 4.)

The child of God under this New Testament dispensation has something far higher than the Ten Commandments—the liberty of sons, calling God Abba, Father. Dead with Christ to the world, he is risen with Him to life and peace. No longer walking according to the course of this world, but *sitting* in Christ in heavenly places—his heart there, and his affections set on things above. Such is the Christian's position. The law can never do this for the believer. The law always keeps the soul in bondage. It offers nothing else. Yet, strange to say, men will put themselves under its power, and that, too, *after* God has shewn that Christ is the end of the law to everyone that believeth, and tells us "we are not under law, but under grace."*

The following table sets forth in contrast law and grace. The reader is requested to look carefully at it, and to examine the texts.

THE LAW.

1. Jesus Christ supersedes it
John i. 17
Col. ii. 14
Eph. ii. 15
2 Cor. iii. 11-13

GRACE.

1. Jesus Christ established it
John i. 16, 17
Eph. ii. 8
Rom. vi. 14

* The law only taught the Jews to love their neighbours as themselves, whereas grace teaches the believer in Jesus to esteem his neighbour *better* than himself. (Phil. ii. 3.)

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|--|--|
| 2. It is weak
Rom. viii. 3 | 2. Is strength
2 Cor. xii. 9 |
| 3. It shows sins
1 Cor. xv. 56
Rom. iii. 20 | 3. Puts away sin
Rom. vi. 14 |
| 4. Brings a curse
Gal. iii. 10. | 4. Brings blessings
Matt. v. 1
Gal. iii. 14 |
| 5. Brings us under the old
broken covenant
Jer. xxxi. 32.
Heb. viii. 8, 9 | 5. Bestows the privileges of
the new creation
Heb. viii. 12, 13
1 Peter i. 18, 19 |
| 6. It is a ministry of condem-
nation 2 Cor. iii. 9
Heb. xii. 18 | 6. Grace has no condemna-
tion Rom. viii. 1 |
| 7. It is the minister of death
2 Cor. iii. 7
Heb. xii. 18-21
Rom. vii. 9-11 | 7. It reveals life in Christ
Rom. vii. 4
" v. 17
Col. iii. 1 |
| 8. It is bondage
Gal. iv. 24, 25
Rom. viii. 15. | 8. It makes us free
John viii. 32
Gal. v. 1
Rom. vii. 25
Gal. iv 31 |
| 9. It annuls the sacrifice of
Christ Gal. ii. 21
" v. 4 | 9. It establishes it
Gal. iii. 22 |
| 10. Man cannot be saved by
the law
Gal ii. 16 | 10. Man can be saved only by
grace Rom. iv. 16
Eph. ii. 8
2 Tim. i. 9 |
| 11. The law gives temporal
blessings Deut. xxviii. | 11. Grace gives all spiritual
blessings
Eph. i. 3 |

It will be seen from a glance at the foregoing, that the law and grace have not one thing in

common. They are as diametrically opposed as can be. The north and south are not more so.

Man, however, puts himself under a law of bondage and death, which God has not put him under: a law, too, which he cannot keep. The commandments, on the other hand, which he can keep, and which God has given him, he altogether puts aside. I refer to the commandments in 1 Corinthians xiv. 37, which have been before noticed. How strange an anomaly! "As many as are of the works of the law are under the curse." (Gal. iii. 10.)

Reader, are you under the old law? If so, is it not wrong? Had you not better "cease to do evil; learn to do well"?

Many dear Christians have been sadly troubled after reading the above chapter on the law in the first edition of this pamphlet.

The following has consequently been added with the view of showing from Scripture what are the principles and motives to the Church's holiness.

The reader is most earnestly and affectionately requested to turn to the passages and read them with prayerful attention. It will then be seen how far higher the Christian's standing is than that of the Old Testament saint.

THE NEW TESTAMENT PRINCIPLES AND MOTIVES
TO HOLINESS.

1. The love of Christ John xiii. 34
Eph. v. 2
Col. iii. 12
2. Our being dead with Christ . . . Gal. ii. 20
" v. 24
Rom. vi. 6
" 3, 4
" 11, 12
3. Our being risen with Christ . . . Eph. ii. 4-6
Col. iii. 1, 2
4. The new birth 2 Cor. v. 17
Eph. ii. 10
5. The daily looking for the second coming
of the Lord Jesus Christ—
 1. Faith is exercised by . . . 1 Cor. xv. 57, 58
 2. Hope is animated by . . . Phil. iii. 20, 21
 3. The tried are comforted by . . . 1 Thess. iv. 16, 17
 4. Patience is put into practice by James v. 7
 5. Holiness is encouraged by . . . Col. iii. 4, 5
Titus ii. 11-14
1 John iii. 2
2 Peter iii. 10, 11

THE OLD TESTAMENT PRINCIPLES AND MOTIVES
TO HOLINESS.

1. Temporal blessings Deut. xxviii. 1-14
2. The curses in the event of disobedience. Deut. xxviii. 16
3. The thunders and lightning out of Mount
Sinai Ex. xix. 16
Deut. v. 23-27

Heb. xii. 18-24: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and

tempest, and the sound of a trumpet, and the voice of words ; which voice they that heard intreated that the word should not be spoken to them any more : (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart : and so terrible was the sight, that Moses said, I exceedingly fear and quake :) but ye *are come* unto mount Sinai, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

THE PRAYERS OF THE PRAYER BOOK.

I have often been asked to name anything in the prayers of the Church of England in which I could not unite. In reply, I would in the first place remark, that having by grace been taught to worship God without a form, and having enjoyed the pleasure and liberty of so doing, I find a Liturgy a trammel and a hindrance to real communion with God. I moreover feel that it is a sad dishonour to the blessed Trinity to use a set

form of words in prayer, appointed by Act of Parliament, because God has so graciously given us His Holy Spirit, that He might teach us how to pray, we not knowing what to pray for as we ought. (Rom. viii.)

But in reply to the question, Is there anything in the Liturgy of the Church of England that I cannot unite in? I would say that there is. In the first place, however, I would observe, that there is a great want: for (excepting only the words, "Our Father," the "*Nunc Dimittis*," the "*Magnificat*," and the "*Doxology*," in the Post Communion Service) there is not a sentence (that I can call to mind) expressing the joy and liberty of the Christian, as one who has been saved and adopted into the family of God. On the contrary, there is an ever calling of sin to remembrance, and a praying for salvation. "O Lord, make speed to save us;" "Grant us Thy salvation," &c. &c.

2ndly. The Church of England teaches us to pray that in the world to come we may have everlasting life. Jesus said, He that believeth *hath* (not *shall* have) everlasting life. (John v.)

3rdly. I believe it is not truthful to say to God that "all the earth doth worship Thee."

4thly. I believe it is a dishonour to the Holy Ghost to pray, "Take not Thy Holy Spirit from us," because He is now the *abiding* Comforter. David could pray thus, because in his days the

Holy Spirit was not on the earth as He now is since Pentecost.

5thly. To say from the heart, "Lord, now lettest thou Thy servant depart in peace . . . for mine eyes have seen Thy salvation," is very happy and blessed. But directly afterwards to have to say, as though we were lost, "Lord, have mercy upon us," "Christ, have mercy upon us," "Lord, have mercy upon us," "Forgive us our trespasses," "O Lord, shew Thy mercy upon us," "Grant us Thy salvation," "Make Thy chosen people joyful," "Give unto Thy servants that *peace* which the world cannot give," "Lighten our darkness"—is an inconsistency which jars on the ear, and hinders the worship of one who has realized what it is to have passed from death unto life, and has enjoyed the blessed liberty of the children of God.

6thly. To invoke the blessed Trinity individually, and then collectively, to have mercy upon us *miserable* sinners, is rather damping to the soul of the Christian, who truly believes and rejoicingly realizes that Jesus Christ His own self bare his sins in His own body on the tree.

7thly. To ask God not to take vengeance on our sins; to spare those whom Christ has redeemed by His precious blood; not to be angry with them for ever; and to deliver them from wrath and from everlasting damnation, is to me intolerable bondage, and a most lamentable dishonour to the work

of Jesus Christ on the cross. And especially do I think it wrong to pray thus because God's word tells me that He *has* delivered us from the wrath to come. (1 Thess. i. 10.)

NOTE.—It has been said that those Christians who meet according to the principles laid down in this tract do not confess their sins. This is a very great mistake, and if anyone would attend the prayer meetings, he would soon learn that Brethren are not satisfied with a mere *general* confession, as in the Church of England, but that they are very *particular* in their confession of sins. And, moreover, it would be found that at times there are special occasions for confession and humiliation before God.

WHERE ARE BELIEVERS TO GO?

The question will now be asked, Where are these principles and this mode of worship to be found in exercise? The enquirer will pardon me when I say, that this is not the question. The real and important question for the Christian is, Am I supporting that which is contrary to God's word? If I am, then the course is most clear, the duty unmistakable. "Cease to do evil; learn to do well." One thing at a time. The first step is to cease the evil we are doing; then, after that, to learn to do well. Live up to the light that has been given, and God will give more light. "Line upon line, precept upon precept; here a little and there a little," is God's plan.

But it will be said further, There is no human

system on earth that is perfect. Most true. There is, indeed, no such thing to be found or established. Put away, then, all that is human, and adopt that which is divine. "In all thy ways acknowledge Him, and He shall direct thy paths."* The Holy Ghost is abidingly present in the Church to guide into all truth. He will guide us, if He is acknowledged (not in word only, but in action) as the Sovereign Ruler and Teacher of His people! He will not merely point out the way, and then let His scholars proceed by themselves. Not so; but He will *guide* to the place and to the truth. The Holy Ghost will go with them; He will not go before them, neither will He keep behind them, but He will walk with them. He will *guide*, helping in every difficulty, comforting in every sorrow, supporting them in every trial. This is very blessed. Oh for grace to love and to obey God in all things!

There is no human system perfect. Cease from man, then, and look to God alone for guidance. God's word is plain. It is "a lamp unto our feet, and a light unto our path."† Better far would it be to stand by oneself alone, on Bible principles, than with a multitude in the place of disobedience.

If an answer must be given to the question, To what denomination are Christians to attach them-

* Prov. iii. 6.

† Psalm cxix. 105.

selves? the answer is, that sects are not the Church, neither are religious associations the body of Christ. The injunction is, "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one spirit."*

THE CHURCH.

1. The Church did not exist in the days of our Lord † Matt. xvi. 18
2. It was known in the mind of God from all eternity Eph. i. 4
2 Thess. ii. 13
Eph. iii. 9-11
Col. i. 26, 27
1 Cor. ii. 7-9
3. God first revealed the Church to St. Paul Eph. iii. 2-6
4. The first historical notice of it Acts ii. 40-47
5. It consists of neither Jew nor Gentile as such 1 Cor. x. 32
6. It is composed of Jew and Gentile . . . Gal. iii. 28
Col. iii. 11
Rom. x. 12
7. It is *united into one body* John xvii. 21
" xi. 52
Gal. iii. 28
Eph. ii. 15
" v. 30
" iv. 15, 16
8. The Holy Ghost unites the members into *one body*. 1 Cor. xii. 13

* Eph. iv. 3, 4.

† Our Lord did not say, I have built, or am building; but "I will build my Church."

9. It is the body of Christ . . . Eph. i. 23
1 Cor. xii. 12
Col. i. 18, 24
10. Christ is the Head of the body Eph. i. 20-23
Col. i. 18
Eph. v. 25
11. It is the fulness of Christ . . . Eph. i. 23
Col. i. 18-24
12. It is perfect in Christ's perfection—
Christ's perfection . . . Col. i. 12
The Church's perfection . . . „ i. 28
Christ's perfection . . . „ ii. 9
The Church's perfection . . . „ ii. 10
13. It is the vessel for the display of God's
glory . . . Eph. iii. 20, 21
Rev. xxi. 23, 24
14. The wisdom of God is made known in
heavenly places by . . . Eph. iii. 10
15. It possesses the knowledge of the
mystery of God's will . . . Eph. i. 9
1 Cor. ii. 16
16. It is the pillar of the truth . . . 1 Tim. iii. 15
17. Its blessings are complete—
Spiritual, not carnal. . . Eph. i. 3
Col. ii. 10
Heavenly, not earthly . . . Eph. ii. 6
Col. i. 5
1 Peter i. 3, 4
18. It is the habitation of God . . . Eph. ii. 22
19. It has a heavenly calling . . . Heb. iii. 1
„ heavenly citizenship . . . Phil. iii. 20
„ heavenly country . . . Heb. xi. 16
„ heavenly home . . . John xiv. 3
„ heavenly hope . . . Col. i. 5
It is in heavenly places . . . Eph. i. 3
„ ii. 6

20. It is the bride of Christ . . . Eph. v. 32
 Rev. xix. 7
 „ xxi. 2, 9
21. It is co-heir with Christ . . . Rom. viii. 17
 Eph. i. 11
 John xvii. 22
22. The Church's present position is—
1. An espoused virgin . . . 2 Cor. xi. 2
 2. Waiting for the Lord . . . Luke xii. 36
 John xiv. 3
 Acts i. 11
 1 Cor. i. 7
 1 Thess. i. 10
 Titus ii. 13
 Heb. x. 37
 1 Peter i. 13
 Rev. xxii. 20
 3. Waiting for the marriage. Rev. xix. 7
 4. A partaker of Christ's rejection and sufferings . . . 1 Peter iv. 12, 13
 James i. 12
 Rom. viii. 17
 Acts v. 41
23. The future of the Church—
1. To be caught up to meet the Lord in the air . . . 1 Thess. iv. 16, 17
 2 Thess. ii. 1
 2. To reign with Him . . . Rev. i. 6
 Rom. viii. 17
 Tim. ii. 12
 Gal. iv. 7
 Rev. xx. 4
 3. To judge (in union with Christ) . . . Dan. vii. 22
 2 Thess. 1 8
 Zech. xiv. 1-3
 Rev. xix. 14-18
 Jude 14, 15

CATHOLIC AND PROTESTANT PRAYER-BOOKS COMPARED WITH THE WORD OF GOD.

The Roman Catholic Prayer Book. | The Church of England Prayer Book. | The Word of God.

PRAYERS AFTER MASS.

O Lord, save thy people.

AFTER THE ABSOLUTION.

O God, make speed to save us.

2 TIMOTHY i. 9.

Who hath saved us, and called us with an holy calling, not according to our works.

AFTER THE AGNUS DEI.

Lamb of God, who takest away the sins of the world, give us thy peace.

THE END OF THE LITANY.

O Lamb of God, that takest away the sins of the world, grant us thy peace.

ROMANS v. 1.

Being justified by faith, we have peace with God, through our Lord Jesus Christ.

LITANY OF THE SAINTS.

That thou vouchsafe to bring us to true penance.

THE ABSOLUTION OR REMISSION

OF SINS.

He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy gospel.

ACTS xi. 18.

Then hath God also to the Gentiles granted repentance unto life.

LITANY FOR WHITSUNDAY.

Send then, O God, we beseech thee, the Holy Ghost into our hearts.

Who therefore let us beseech Him to grant us true repentance, and His Holy Spirit.

Know ye not that your body is the temple of the Holy Ghost? (1 Cor. vi. 19; xii. 3; 1 Thess. iv. 8; Rom. viii. 9, 13.)

PRAYER AFTER MASS.

We beseech thee, therefore, to help thy servants, whom thou hast redeemed with thy precious blood. *Makes them to be numbered with thy saints in eternal glory.*

TE DEUM LAUDAMUS.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood. *Makes them to be numbered with thy saints in glory everlasting.*

COLOSSIANS i. 12, 13.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son. (Eph. ii. 6.)

LITANY OF THE HOLY NAME.

From thy *wrath*, Lord Jesus, deliver us.
From everlasting death, Lord Jesus, deliver us.

LITANY.

From thy *wrath*, and from everlasting damnation, good Lord, deliver us.

1 THESSALONIANS i. 10.

To wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the *wrath* to come.

LITANY OF THE SAINTS.

That thou deliver our souls, and those of our brethren, kinsfolk, and benefactors, from eternal damnation, we beseech thee, hear us.

SEE ALSO LITANY FOR MAKING OF

DEACONS.

In the hour of death, and in the day of judgment, good Lord, deliver us.

Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. (John v. 24.)

LITANY.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

It will be seen from the above that all who use Church of England Prayers say—

They are not saved: they have not obtained peace; they have not true repentance, or the Holy Spirit: yet they ask God not to take His Holy Spirit from them. How can that which they confess they have not be taken from them? They ask to be numbered with the saints, and to be delivered from God's wrath and everlasting damnation.

They also ask God not to remember the sins of those who are dead (that is, their forefathers), neither to take vengeance of their sins: yet in the same sentence say they are redeemed from their sins by the precious blood of Christ.

Romans viii. 9, clearly show that no one can offer acceptable prayer or praise until he has life in Him who said, "I am the way, the truth, and the life." (John xiv. 6; Heb. xi. 6.) All believers are saints of God. (Eph. i. 1; Phil. i. 1; Col. i. 2.)

The thirteenth Article of the Prayer Book teaches as the above Scriptures, that "without faith it is impossible to please God," and that all works done by unbelievers have the nature of sin, and are not pleasant to God, as they spring not of faith.

This may be best separately in a larger sheet, One Penny each.