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**TRUTH FOR THE TIMES.**

**No. 1.**

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**THOUGHTS**

**ON**

**THE APOSTASY**

**OF THE**

**PRESENT DISPENSATION.**

**SECOND EDITION.**

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**PUBLISHED AND SOLD AT THE TRACT DEPOT;  
NO. 5, CORNWALL-STREET;**

**SOLD BY J. B. ROWE, WHIMPLE-STREET,  
AND AT THE CENTRAL DEPOT, NO. 1. WARWICK SQUARE  
LONDON.**

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**PRICE 2d. OR, 16s. PER HUNDRED.**



# THOUGHTS

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## THE APOSTASY

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### PRESENT DISPENSATION.

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It has been already observed that the scripture is in one respect a painful book, because it is the record of what man is ; in every age receiving, and in every age marring the good and perfect gifts dispensed to him from above. That it should have been so, is not surprising to any one who knows a little of the deceitfulness of his own heart, and has there learned to read the character of man. With respect to the ages that are passed, all are ready to acknowledge that each dispensation, whether in paradise or in the world before the flood, or in Jerusalem, has ended in evil. We see that in each, the expressed desires of God were disregarded, and that what was planted a noble vine, wholly a right seed, soon turned into the degenerate plant of a strange vine. But while recognizing this in the dispensations that are passed, we are slow to judge the age in which we live, and to acknowledge apostasy there. We should naturally shrink from contemplating the fearfulness of such a truth, even if there were no new and trying responsibilities entailed on us by the acknowledgement.

*A refusal to recognize God, in the manner in which He is at any given time, present in living power amongst men, is the great criterion of apostasy. Thus, in Israel of old ; whilst God was present among them in visible glory, claiming their acknowledgement and worship, they refused to yield it, and turned to the worship of Baal and the idols of the nations. After that the character-*

istic principle of their dispensation had been hopelessly compromised, and the token of God's visible presence been in consequence withdrawn, they were ready to acknowledge Him as the only true God, and utterly to disclaim the worship of their former idols ; but when He came again among them in living power in the person of His Son, they rejected Him as utterly in the mode of His manifestation then, as they had done when He was otherwise dwelling among them before. The Lord Jesus has now withdrawn. His personal presence can now no longer be rejected. Yet God is still present in the earth in living power among men ; for He dwells in His body the Church, through the Spirit. And accordingly it is not in the rejection of Jesus, nor the rejection of God as God, but in the rejection of God, as at present acting on the earth, viz., in the Spirit in the Church, that we find the great present evidence of the apostasy of the dispensation to which we belong.

In the 12th chapter of 1st of Corinthians, we find the relation of the Holy Spirit to Christ's body, the Church, very clearly unfolded. First—He gives it its living power of unity.—By one Spirit are we all baptized into one body. And secondly—He rules in the Church, for He divideth to every man severally as He will.

Here, then, are two things —With respect to the first, the loss of that manifested unity to which the Church is called, and the little concern manifested by believers as to what schism is, and its danger ; these and other questions connected with this rejection of the Spirit as the author of union, have been so frequently dwelt upon, that I pass this part of this subject now, and confine myself to the second, viz.—the refusal to own the Holy Ghost as the One who alone can, and who alone does, give order and office in the Church of God.

In the world, Jesus is not acknowledged. His Spirit does not there either qualify or appoint the officer, or the magistrate, or the statesman. Men arrange their own plans and appoint their own functionaries. But the Church is the present sphere of the Lord Jesus' rule through the Spirit. Its order, He has prescribed in His

word. He has there written its laws, once and for ever : but its functionaries He supplies from age to age, by giving them, through the Spirit, knowledge, and utterance, and living power. That there ever have been and are such, every one who has known the way of life will readily acknowledge. They have been preached to—been watched over—and been taught ; they have received and owned the blessing and power of God in some Evangelist, or Pastor, or Teacher whom He has sent. Such gifts then are given ; such persons endowed by the Holy Ghost, do exist ; the question is, does the professing Church of God bow to the Spirit's appointments ? or does it reject them, and substitute others in their stead ?

I need not turn to the Church of Rome. I need not point out, how, after having brought hosts of unconverted nations within its pale by nominal baptism, and called them the Church of God ; it next proceeds to appoint their functionaries just on the same principles, though with infinitely more recklessness than any secular monarch would display in appointing his officers or his magistrates. I need not refer to the Church of Rome, to show how "office" is supposed to give to carnal and unregenerate men, authority to minister to the Church of God, though no spiritual nor even moral qualification be found in them ; for these things are equally found, equally defended in the Establishment of our own country. Those whom the Spirit qualifies are set aside, and those whom man qualifies are substituted in their room.

If not, where is the Church whose only care it is to see to whom among them the Spirit has divided any of His blessed gifts ? and to own such and to esteem them very highly in love for their work's sake, whether they be rich or poor, high or low, learned or unlearned. If such be the order of ministerial recognition, it is well ; but if not, if things which the world has and handles, things with which the Holy Spirit (whom the world cannot receive) has no communion, regulate the arrangements of the Church of God : if education or rank, the will of the prince, or the landowner, or purchase money control the appointment—then it is plain that it is the world which rules, and not the Spirit of God.

And this is the fearful truth. Not only is the unity of the Church lost—not only are persons solemnly recognized as christians who show themselves by their fruits to be of the world—but more than this, the Spirit's order is deliberately superseded by one which man has substituted in its room. Surely if any thing could mark the certainty of apostasy, it is this; for it is the rejection of God in the way, in which, during this dispensation, He specially acts: and this and all the other features to which I have referred, are found more or less palpably distinguishing all, even the reformed Established Churches of christendom.\*

“Now is my kingdom not from hence,” was our Lord's word of warning to the disciples. This and His other assurance respecting the Spirit of truth whom the world could not receive, but who should abide with them for ever, may be said to constitute the distinctive character of the Church of the first-born whose names are written in heaven—written in heaven because the earth was unworthy of them. The Gentiles possessed and ordered the world and its systems long before the Lord Jesus came, for the times of the Gentiles commenced with Nebuchadnezzar. Their character was not changed by His mission, save that they added to themselves fresh guilt by crucifying Him; neither has the mission of the Spirit changed them, for it came not to this end, but to gather out from the world and to order saints in separation from it. The Cæsars of Rome, the kings of England, and the Sultans of Turkey, are indeed equally and all ordained of God.

\* The ordinary argument for proving that we ought to recognize unconverted and ungodly men as pastors and teachers, when they have taken upon themselves the office, in the appointed way, is the words of our Lord respecting the observance due to the Scribes and Pharisees, as sitting in Moses' seat. If uncircumcised Gentiles had placed themselves in Moses' seat, and our Lord had directed that they should be recognized, there might have been something like a parallel, but now there is no analogy at all between the cases. If our Lord had recognized as outward Jews, those who were not outward Jews, He would have recognized what is false. And if we recognize as spiritual Jews those whom we know to be otherwise, we sanction a falsehood.

They inherit and exercise the power which God long since delegated to the Gentiles when Daniel prophesied ; and Daniel has described its ungodly course and termination. But these potentates do not rule either with, or by, or in the Spirit of Christ Jesus. Its laws are not their laws, nor its weapons their weapons ; for what concord hath light with darkness ? But where is there a national protestant Church, which has not acted in all its regulations, just as if the kingdoms of this world were already become the kingdoms of our Lord and of His Christ ? Where is any such Church that has not eagerly sought to wield the world's carnal weapons in its defence, and to make itself and the world, one ?

I conclude then, that the form which apostasy assumes in this dispensation is, first—a refusal to recognize the Holy Spirit ; and secondly—a conformation of the Church to the world's systems, contrary to the object of God in the dispensation ; and therefore it is as salt that has lost its savour, only fit to be cast out and trodden under foot of men. This is an awful expectation, and a sense of its awfulness increases, when we extend our view from the professing Church, back through the ages which lead us up to the flood. *As respects the world*, its present dispensation commenced from the moment when Noah descended from the ark, into a vacant world, and terminates at the revelation of the Son of man in glory ; for we find this period of twice two thousand years, thus awfully connected by our Lord, when He said, “as it was in the days of Noah, so shall it be when the Son of man is revealed.” Since the flood, the energies of mankind have never been broken in upon by God in judgment,—the chain of their counsels has never been snapped,—day after day has added some new, some strengthening link ; and it is when they shall be saying peace and safety, that sudden destruction will come upon them. The character of the nations, was manifested almost immediately after the flood at the tower of Babel, as that which God could not acknowledge or bless. And this their rejection was fully proved by the call of Abraham, and from that moment the nations became as



dogs; (Matt. xv. 26.) strangers to the covenants, without hope, and without God in the world. (Eph. ii.) Through Abraham and his family, there was indeed a possibility of reaching blessing. A promise respecting Shiloh was made to them, and it was added, "unto Him shall be the gathering of the *peoples* (i.e. the Gentiles) be." But what if Israel should fail? Israel did fail: for when Shiloh came they knew Him not, but weighed for His price thirty pieces of silver. And so Israel was not gathered, and He said, "I have laboured in vain, I have spent my strength for nought and in vain:" and He was called up into heaven. The taking of Jesus away from earth into heaven, was to the Jews just what the call of Abraham out of the nations, had been to the nations, viz., their rejection. The nations and Israel became alike outcasts, and lo-ammi (not my people) is virtually written upon both.

But yet God was long-suffering, and still postponed the final manifestation of this righteous displeasure, both against Jew and Gentile. He scattered the Jews indeed, but He did not destroy them. He waits till the times of the Gentiles shall be fulfilled; and then there shall be signs in the sun, and moon, and stars, and the day of full visitation will come, even the day of the Lord, terrible both with wrath and fierce anger. But in the meanwhile, both Jew and Gentile have leasure and opportunity to do what they have abundantly done, and are yet doing; even storing up for themselves wrath against the day of wrath, and revelation of the righteous judgment of GOD.

And thus after, and in consequence of two previous failures, the failure of the nations, and the failure of that which was chosen to be an earthly witness in the midst of the nations, a third body was constituted.—An election both from among Jew and Gentile, to be a witness of heavenly things—that having its Head in heaven—its Father in heaven—the Spirit from heaven—its citizenship in heaven—it might in the midst of the rebellious nations, and rebellious Jews, be the heavenly inheritance of God; being as unlike to the world, and as

contrary to its ways, as Jesus was contrary to the thoughts and ways of Pontius Pilate, and Caiaphas, and Herod. But as I said before, the Church has failed, for christianity no longer stands forth as it once did, in heavenly contrast with the earthliness of Jews and Gentiles ; but it may be truly said, that the name of the Lord is blasphemed amongst the heathen ;—on account of us. And thus we find, that Gentile godliness and Jewish apostasy, will be followed by a third and more fearful development of evil still, of which the end will be, that “ the vine of the earth,” (and this name can belong neither to heathen Gentiles, nor to Jews ; ) “ will be cast into the wine-press of the wrath of God.”

In the progress of Israel's apostasy, there were indeed, many periods when the tide appeared for a season to be stayed. And light more or less extensive, broke in upon the darkness. Such were the periods of Hezekiah, Josiah, Nehemiah, and others ; and analogous periods, are doubtless traceable in the history of our own dispensation. And I suppose few will doubt\* that the era of protestant separation, may be considered as one. But have the protestant Churches ever sought scriptural manifested unity, obedient recognition of the Spirit, and thirdly, heavenly separation from the world and its systems ? surely it must be allowed that the unity of the national Churches has been unity with the world, instead of with the family of faith ; and that they have Church order according to the Spirit, and separation from the world's systems, as little as the Church of Rome. With respect to the dissenting communions, even where unity has not been destroyed by sectarian regulations, we yet find by the power of the Spirit in the Church, is as much hindered as in the national bodies themselves, though in a different way. And this is a subject which I would affectionately, and I trust in no proud or self-complacent feeling, commend to the consideration of our many brethren in the dissenting bodies. Instead of the

\* There have however, recently appeared among the clergy of the Establishment, some who have not hesitated to say that the reformation was a mistake.

Spirit being allowed to raise up among a company of gathered saints, any (whether few or many) who might be Teachers, Evangelists, Pastors, &c. ; instead of His being waited on for this, the system of educated college ministry, and things connected therewith, effectually tend to hinder plurality of ministration, and to create a Clergy whose authority, though not drawn indeed from a worldly hierarchy, is based upon a foundation not less unscriptural, i.e., the election of the people. If it belonged to the people to qualify, it might indeed be theirs to elect ; but I do not elect my natural brethren and sisters ; for it is God that constitutes the relationship : and to refuse to own it, would be to reject God. So is it also in the Church, it is God that constitutes the Pastor, the Teacher, the Evangelist : and if I take upon me to say which or how many I will recognize ;\* (when I see that God has sent them,) what is this but to reject God ? Again, when so constituted, I owe them reverence ; " Obey them that have the rule over you, and submit yourselves." " Know them that are over you in the LORD, and esteem them very highly in love for their work's sake." In these and other such passages, I find rule in the Church recognized (and it is a gift of God, 1 Cor. xii. 28.) as something peculiar and not possessed by all ; to be exercised by the few, and to be obeyed by the many ;—It affords another instance of the kind considerateness of our GOD. We see it in natural things. He lays not upon the child the responsibility of considering those cares with which the maturer age and wisdom of the parent is intended to cope. And so likewise in the Church ; if the Spirit provides a parent who can direct and consider for the weak one, who as a shepherd can guide the flock, it is not intended that the flock should guide him, but he the flock. Now it is

\* The only exception, is deacons.—The reason is obvious. God is pleased to regard our temporal goods as our own.—" While it remained, was it not thine own ? and when it was sold, was it not in thine own power ?" (Acts. v. 4.) Consequently He allows us to choose our own stewards for dispensing that which He considers as ours. But spiritual gifts are not ours to give, they are God's, and consequently He alone chooses and appoints His own stewards of them.

this blessed relationship which that evil system, of determining by the vote of the assembled Church, altogether frustrates, making (it is to be feared) in most cases, pastorship a name. Peculiarity of individual circumstances may indeed, in some cases, mitigate the evil; but still in principle it is so evil: and the necessary effect of such a principle's operation is so decidedly to put the voice of the people in the place of the Spirit of God, that we cannot regard the dissenting systems less chargeable with this sin of refusing to acknowledge the Holy Ghost, than the Establishment. Indeed, in theory, the latter is more consistent with the truth, for it does allow that all authority and regulating power, descends from God, and cannot have its origin in, or its sanction from, man. How often amelioration and advancement has been impeded in dissenting communions, and the more spiritual been constrained to yield to the less instructed or worldly majority, an acquaintance with their secret history, would, I believe, abundantly flow.

But it is not this feature of apostasy only, which is found in the dissenting communions. They are not separate from the world *in practice*. Whilst congratulating themselves in not seeking as others, the source of their legislation and appointment in the secular powers, they yet, both as individuals and bodies, throw all the weight of their energy and influence, into the scale of those parties whom they politically favour, and thus become the partizans and supporters of persons to whom the awful warnings of Jude and Peter, seem almost literally to apply, even such as deny the only LORD GOD—the one LORD Jesus Christ,—dreamers who despise dominion, and speak evil of dignities. It is hardly possible for such a union to have been formed, and that ostensibly for a religious end, without its being judicially visited; and accordingly we find that one of the recent numbers of the dissenters' most widely circulated journal, has begun to commend and promote the circulation, of one of the most worldly and infidel publications, that has recently issued from the

press.\* Indeed we may certainly say, that infidelity, that most awful infidelity of the latter day, which makes man and the people every thing, and God nothing, is the sure and manifested tendency of dissent, as a system; and their feeble and imperfect recognition of the Spirit, as a living power in the Church, and their consequent substitution of talent and education in its room, has greatly tended to reconcile their minds to the principles of those who do nothing but magnify the powers and capabilities of man, and look to human energy, as that which is surely about to bring in the world's triumphant jubilee. Alas! it is no wonder, while such unscriptural notions are floating before their minds, that they reject all that the scriptures testify respecting the evil character of the latter days, and the personal revelation of the LORD, and refuse to have millennium of God, because they are pursuing a millennium of their own. How applicable do these words appear to the present age; in that day did the LORD GOD of hosts call to weeping, and to mourning, and to baldness, and to girdling with sackcloth; and behold joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine."

Surely the Church is called to penitence; but unless the evils be recognized how can there be any penitence? We have apostatized, and the Lord is at hand, and yet

\* *A work of Mr. Lytton Bulwer, extolled in the Eclectic Review.* Since writing the above, I have been furnished with the following statement, from a christian friend.—The laxity of the views entertained by many, on the subject of inspiration in the present day, is remarkable; but the following sentiments as they appeared in a recent number of the Congregational Magazine, are the more to be regretted, as they are put forward under the sanction of Dr. Pye Smith. The views of Dr. S. as it would seem, are exactly the converse of the scripture rule. All scripture, says the Apostle is profitable for instruction,—All says Dr. S. that is profitable (in my judgment) for instruction, is scripture. The conclusion follows of course: Solomon's Song is discarded at once; and the bulk of the Old Testament, save the few passages in which Dr. Smith can discover the "theological element," may be useful to the antiquary philologist, but contains nothing worthy of the name of inspiration, or peculiarly suited to the people of God. How is it possible that such principles should not lead into open rejection of the word of God!

neither is recognized, and we are ready to say wherein have we sinned? Yet even where this is not the case; where, as in the Church of England, many have been brought to acknowledge, that iniquity has increased and will increase unto the end; where there is really a disposition to fear and to mourn, yet even there, what are the remedies proposed? such only as will tend to deepen the slumber, and to lead more rapidly the blind into the ditch. I do not presume to judge our brethren individually. They may be blinded by the Church's ignorance and worldliness, or in other ways. I do not wish to judge *them* but we must judge their counsel.

I refer then, for an example of what I mean, to a sermon lately preached before Bishop Corrie, by Mr. Tucker, of the Church Mission Chapel, Madras. Bishop Corrie is well known as the friend of Henry Martyn; and Mr. Tucker, both in this country and in India, is well known as a minister of the truth. Mr. Tucker plainly sees the character of the present days. His words are these:—

“Perhaps the prevailing sins of the present day, which demand supremely patient and uncomplaining watchfulness on our part as ministers of Christ, may be all classed under one title, *a spirit of independence*—which, the more carefully it is analysed, the more carefully will it be found to be nothing more or less than *Atheism*. . . . . I speak of this spirit as the *sin* of the present day, not as though some new thing had happened to us, but because it seems evident, that as mankind advance to the manhood of the human race, and are more conscious of the power of those faculties which God has endued them with, this spirit of independence of GOD—which dwells and works in every heart will assume a more intellectual, and therefore, more subtle and malignant form, waxing worse and worse, until the iniquity is full, in an open and avowed apostasy from GOD. And such a view of things is, I conceive, in accordance with what our Lord and His Apostles have foretold shall take place; that the day of Jesus Christ shall not come, except there first come the apostasy; and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called GOD, or that is worshipped, so that He as GOD sitteth in the temple of God, shewing Himself that He is God.\* “Again: This know also, ‘that in the last days perilous times shall come, for men shall be lovers of their own selves, boasters, proud, blasphemers, disobedient to parents, traitors, high-minded, having a form of godliness, but

\* 2 Thess ii. 3, 4.

"denying the power thereof."† And again, "the time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears."‡  
 "And again, St. Peter, 'there shall be false teachers among you, who privily shall bring in damnable heresies, denying the Lord that bought them, and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.'§ Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.|| Let each one judge for himself, whether the spirit of independence is not marked as the distinguishing feature in all these descriptions, and whether this is not the spirit both prevalent and increasing in our times."

Such are the prospects which Mr. T. so accurately describes. But how does he advise us to meet and prepare for the evil? He sees that we have lost our unity. What then does he recommend as conducing to its recovery? The means of unity (says Mr. Tucker) in the primitive Church were these."—I exhort you (says Ignatius the martyr and former disciple of St. John) to be zealous to do all things in divine concord; the bishop presiding in the place of the council of Apostles, and the deacons instructed with the service of Jesus Christ." "All of you follow the bishop as Jesus Christ followed the Father, and the presbytery as the Apostles, and reverence the deacons as GOD's ordinance." Be ye earnest to keep one eucharist, for the flesh of our Lord Jesus Christ is one: and there is one cup in the unity of the blood; one altar, as one bishop, together with the presbytery and deacons, my fellow-servants."¶

Now when we remember who the bishops are, and who the presbyters, that are thus to be revered as GOD, and as Christ, and the Apostles; when we remember (and can Mr. T. deny it?) that the very existence of such bishops and such presbyters are the very tokens of apostasy—of the order of the Holy Ghos being set at nought. What is it but glorying in our sin, when we claim for them the very reverence and authority of God? If such be the light in which even spiritual men, such as Mr. Tucker, are led to view the

† 2 Tim. iii. 1—5. ‡ iv. 3. § 2 Pet. 1, 2. || Ibid. v. 10.

¶ See Sermon, Page 14.

subsisting arrangements of what he calls the pillar and ground of the truth ; what can be expected from other minds, who neither know or value, as Mr. T. knows and values, the gospel of the grace of God ? The apparently succesful effort which is now being made to recall the Church of England, and if possible the Church of Rome into a semi-popish standing, sanctioned as it is by many preachers of the truth, is one of the darkest and most hopeless signs of the present day, because it is giving bitter for sweet, and sweet for bitter, and glorying in the very thing that ought to be abjured.

For, what if the help of that tradition which is now insisted on as necessary in making the scriptures practically useful ; what, if we could indubitably and clearly ascertain what the practices and doctrines of the second and third centuries were ; would the restoration of the Church to the position it then occupied, conform it to the plain requirements of the Lord ? The question is, not how men acted, but what the Apostles taught ; and surely they did not teach so obscurely, nor write their commandments so unintelligibly, as for it to be necessary to go to the practices of the Churches to illustrate and explain their meaning ; for then, perhaps, I might fall among some of the grievous wolves which the Apostle speaks of, about to enter in after his departure ; or such as those, with reference to whom another Apostle has said.—“But beloved, be ye mindful of *the Apostles* of the Lord and Saviour,” because of the false teachers which should arise. Indeed, the Apostles had not died before the principles of apostasy had begun to work, and before a century had elapsed from their decease, they had spread with a rapidity and power which left little that presents itself to the eye of an enquirer so free from the influence, as to be able to bear the test of scripture.\* I doubt not that Mr. T. would be able to find in the early fathers, many maintainers of such a principle as that which he thus embodies. “It is from the Father, through the Son, by the agency of the Holy Ghost, that all authority, of every kind flows ;” and a

\* See Note respecting Hermas, at the close of this Tract.



mind that does not see the difference between the authority with which St. Paul gently cherishes the Church at Thessalonica, and that with which Charlemagne conquers Enrope, would not be slow in admitting the rectitude of the same individual being sovereign of kings, in virtue of the same office which makes him the servant of the servants of God. Indeed, unless the character of the despised upper chamber at Jerusalem is appreciated in contrast with the courts of Cæsar, I do not see how the real character of the present dispensation can at all be recognized. Men may have striven to identify the two, and may fancy that they have succeeded; but the power which worketh in the Church, is as distinct as ever, from that which worketh in the world, as different as the Church itself, (which is the body of Christ,) is different from the image seen by Nebuchadnezzar in his dream. The Spirit of the Father and the Son, does not guide nor sanction the authority of the world, though the power of God overrules and controls its wickedness; and it was he too who entrusted it to men at the first, for had he not given it, it could not have been abused. But God giving and acting as God, who "giveth to all men, life, and breath, and all things," is something very different from God acting as the Father, through the Son, and the Holy Spirit; for Jesus hath declared that the world knoweth neither Him, nor His Father, nor the Holy Spirit. To give them to the authority of the Gentiles, exercised as it ever has been according to the rulers of the darkness of this age, that blessed covenant name, was, I believe, one of the earliest proofs that the Church had lost its apprehension of what christianity as distinct from Gentilism and Judaism really was.\*

\* It cannot be too earnestly pressed upon all our brethren, who write as Mr. Tucker has now done, respecting all authority in the world being of Christ, that Christ, as Christ—as He to whom Jehovah said, "Sit thou on my right hand until I make thy enemies thy footstool," does not now (as He by and bye will) administer the systems and governments of the world; for that administering power, was, in the days of Nebuchadnezzar, committed to the Gentile image, and that image is not destroyed

And why should we wonder at such early apostasy, when we see it every way before. How quickly did the tower of Babel follow upon the deluge, and the worship of the calf upon the promises which Israel had so readily made at Sinai. Scarcely had Israel assumed its corporate character as the legislated people of God, when they compromised the very distinguishing principle of their calling, by their worshipping, like the nations, an idol god.

And immediately we find a second body, drawn from the midst of Israel, constituted in distinct separation from it, for Moses pitched the tabernacle *without the camp*, and told all who were on the Lord's part to assemble there; so that thus, there was Egypt, and apostate Israel, and the faithful remnant in separation from both. And thus for ages past has it been with the Church of God. We can see the world, we can see apostate christendom, almost identified, save as to responsibility and judgment, with it; and has there not been in every age, a faithful remnant, whose brightest and happiest paths, have been those, which have led them without the camp, bearing His reproach?

The word is our guide; and if it be asked what is there beside, we answer—not tradition, but the Holy Spirit. We require a rule, and that is afforded in the written word; we require power and wisdom, and

yet, neither will be, till the day of Armageddon. In the mean while, Christ is the earth's *rejected* king, hidden with God, exercising all the power of the Father's throne, reigning as God, but not seated on His own throne; (see Rev. ii. 26. 27.) for God is long-suffering, and the title of the rejected king of the Jews is not yet vindicated, but the day is coming when according to the vision of Daniel, the Son of man shall be brought before the ancient days, to be invested with His own Messiah power. When there shall be given Him dominion, and glory, and a kingdom, that all people, nations, and languages, may serve Him. Then there will be no authority allowed to be exercised on earth which is not of Christ, and according to the Spirit; but at present, unchristian authority abounds, and the Church is the only sphere where the power of Christ through the Spirit is exercised and owned, though as I said, even the Church has despised its birthright.

faithfulness to apply the rule, and that is given by the Spirit in living men. Only let believers obey what they do know, and seek grace to know and to obey more fully, and necessary rule and direction will surely be afforded by Him who remaineth faithful; and who is still able to supply Evangelists, Pastors, Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And though there may be little strength, yet that little will be real; and though there may be few things to attract the natural mind, yet there will be a power of edification, which they will value, who desire to fulfill that parting command of the Apostle, with which he concludes his prophetic testimony, respecting the evil of the latter day.—“But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”

#### APPENDIX.

THE desire of those who are maintaining that scripture without tradition is not an adequate guide to the Church, is to bring back the Church to an ante-papal standing, by drawing their traditions from the writings of the early fathers, i. e., in other words, to bring back the Church to the doctrines and practice which were the germs of those fruits which the papal apostasy has since afforded in maturity.

The words of Mr. Dodsworth quoted and approved by Mr. Tucker, are as follows:—

“Some have contended for a sufficiency of scripture, alike inconsistent with common sense and with the pretensions of the divine record itself. They have contended that holy scripture is exclusively its own interpreter; and that we may safely cast aside the authority of antiquity, and the just influence of a well established tradition. They maintain that we have proved nothing to the purpose in shewing that such a practice or such an interpretation was held in the earliest ages of the Church; for that we have as much right to judge of the testimony of scripture as the immediate successors of the Apostles themselves..