

"If I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine." "What is it then, I will pray with the Spirit, I will pray with the understanding also; I will sing with the Spirit, I will sing with the understanding also." "Else, when thou shalt bless with the Spirit, how shall he that occupieth the place of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest." "If, therefore, the whole Church be come together into one place, and all speak with tongues, and there come those that are unlearned or unbelievers, will they not say that ye are mad?" (1 Cor. xiv. 6, 15, 16, 23.) There is no mystery in these words of St. Paul, all can understand their meaning; but how does the Church of Rome, professing to be the infallible interpreters of the Word, virtually translate and explain these words. "We must pray and sing in an unknown tongue, we must praise and bless God in an unknown tongue, that the people may not understand what we say; yet they must answer Amen to our prayers. We would rather in the Church speak ten thousand words in an unknown tongue, than five in the language of the people; and if any say, 'ye are mad,' let him be accursed." Could there be a more open mockery of God and man, of the inspiration of the spirit, and of natural reason?

I am not aware that antiquity can furnish any other sect whose ceremonies, public prayers, and religious offices are in a language unknown to the people. The Egyptians, indeed, by a policy not unlike that of Rome, make use of certain hieroglyphical characters to conceal their mysteries from the people, but we are not told their public services were in a foreign language. We are not told the hymns sung in honour of their idols were chanted in an unknown tongue. One unhappy people indeed there is, who, wandering over the face of the earth, still celebrate their worship in the language used three thousand years ago. It is reserved for the Church of Rome to exhibit to the Christian world a similar example of folly.—In many countries we find the remains of Romish Churches still celebrating their worship in a language of which the people are entirely ignorant.

It may be alleged that sermons and instruction are delivered in the vulgar tongue; but it is well known that very often, even on days of the greatest solemnity, when immense crowds are congregated, attracted by the pomp and show of the religious pageant, there is neither sermon nor instruction,—all passes off in songs and ceremonies in a language incomprehensible to the people, and little understood by those who officiate. From these processions and displays the people derive no advantage, they are only filled with a stupid admiration which leaves the mind entirely vacant.

When Jesus charged his Apostles with the great Gospel message, he did not say to them, draw after you a multitude of people—traverse in procession the cities and villages, making the air re-echo with your vociferations. But he said to them,—“Preach the gospel. Neither is there salvation in any other, for there is none other name given under heaven among men, whereby we must be saved.” (Acts iv. 12.) The Romish doctrine teaches that something else is necessary than grace and faith in Jesus Christ. Confession not only of the outward sin, but also of the inward and secret sins of the heart, must be made at the footstool of the priest. Pardon must be pronounced, and absolution given by his hands—then, and not till then, can peace fill the inmost soul. They may, indeed, say peace, peace, but there is no peace, for the superstitious mind, terrified by the threats of the priest, is held in a state of continual alarm, and the stricken conscience knows no repose, filled with fear, not of having offended God, but of having profaned the Sacrament of penance. Auricular confession, instead of proving a restraint upon vice, has often proved an allurements. The hypocrite, in his heart, derides it, but yet he may be daily found at the foot of his spiritual guide, covering himself with a veil of piety, that he may be held in honour by the ignorant. An independent and enlightened mind will reject the habitual use of it; yet we may find such, when urged by worldly or interested motives, take his place beside the ignorant or the hypocrite.

The young who have hitherto lived in comparative innocence and purity of mind, often make

rapid progress in a career of vice from the frivolous, improper, and often criminal questions put to them by their priest at the confessional. The libertine, the slanderer, the blasphemer, may unrestrainedly indulge their passions, secure of receiving at the confessional a full pardon for all their sins. Such are some of the evils flowing from auricular confession, nor is its profanity and presumption less. (2 Thess. ii. 3, 4.) “Let no man deceive you by any means, for that day shall not come except there come a falling away first, 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.”

What flagrant rebellion to the divine word is committed in the Church of Rome; deceit has indeed overthrown the work, and caused the very elect to waver. Does not the head of this Church exalt himself upon a throne, like the thrones of this world, clothed in purple and gold, he sits in the temple as a God, calling himself God on earth, he is adored; worshippers fall at his feet; incense is burnt on his altar, perfume is shed on his head in the same manner as the women anointed Christ. The kings of the east and of the west bring presents to him, their gold and precious things; he receives the homage of men trembling at his knees.

(To be continued.)

SPEECH OF THE REV. T. MORTIMER, B.D.,  
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GREY INN'S ROAD,

Delivered at the last Anniversary of the British Wesleyan Missionary Society.

THE Resolution which I have to propose is one which I am thankful has fallen to my lot, because it contains sentiments to which my whole soul, my heart's blood, responds. It is as follows:—

“That this Meeting delights publicly to recognize, as fellow-labourers in the world's evangelization, the several Protestant and evangelical Missionary Societies in Europe and America, as well as the Societies for the conversion of God's ancient people to the faith of Christ; and affectionately sympathizes with them in those trials to which their faith and patience are occasionally subjected, while it rejoices in the good which the great Head of the church is pleased to effect by their united endeavours, and looks forward with joyful anticipation to the period when both Jews and Gentiles shall all be gathered into the fold of the Gospel.”

Now, Sir, I will not take half an hour; but if I may explain the sentiments which this Resolution embodies, perhaps you will allow me ten minutes. I confess that when I entered this room, I really had no idea of speaking. I did not think I should have had to address you; and although it would be an untruth to say I never preached a sermon without a great deal of preparation, yet I will say, if I had expected to be called upon, I would have tried to prepare something. But, Sir, who could prepare a speech, whilst that Indian brother was addressing you? It was altogether out of the question. O, how I did feel, and how did you, when he gave the account of the stricken deer! I said, “That is the sort of preaching we want.” (Cheers,—which interrupted the speaker.) I have only allowed myself ten minutes, so pray give me it all. Let me have my nine remaining minutes, and you shall have yours afterwards. “O,” I thought, “to bring a sinner to God is worth all the world. To turn a wanderer from the error of his ways—O, that is the thing.” And then, then, the clear work of conversion—ah, that is the matter, as my good old mother used to tell me when I began to preach. When I was country curate, and she came to see me, she said, “Mind you preach it clearly:” these were her words: “let men see how a sinner may be brought to God; and when such are convinced of sin, don't be satisfied till they taste the blessing of pardon.” Now, Sir, this is what, in my simple, humble way, I have been trying to preach. I will not conceal from you what is the naked truth. When about eighteen, I wanted to

\* Speech of the Rev. Peter Jacobs, a native Indian Missionary; an abstract of which we may give in a future number.

be a poor, despised Methodist preacher; but my father said, “No; you shall not. If you wish to preach, you shall preach in the Church of England, as your elder brother does, or you shall not preach at all.” Ah, well do I remember that day, now about thirty years ago, and how I sat me down and wept! though I venture now to believe, that divine Providence overruled for good the somewhat arbitrary procedure of my honoured and excellent father. For rather more than a quarter of a century I have been permitted to proclaim the Gospel, so far as I knew it, simply and plainly, within the Church of England. Nor can I ever regard the Wesleyan Methodists in any other light than as attached and sincere friends of that Church, however circumstances, over which they had no controul, may have compelled them to adopt, in some minor points, a different course from that which their great Founder recommended, and, during his own lifetime, enforced. The virulent opposition exhibited by many of the regular clergy to the great work of God, which the Wesleyan preachers accomplished, together with the refusal to their societies of the Lord's supper, demanded and justified that administration of the sacraments among themselves, which they had not previously desired or contemplated. Candour and justice require that I should express these sentiments. Yet, let me add, that they equally demand my personal acknowledgement of my own deep and lasting obligations to many of the clergy, for kindnesses which I can never forget or repay. Among them I have witnessed, with admiration and delight, very many fine instances where solid learning, combined with simple faith, and unreserved dedication to their divine Lord, was united with cordial affection for “all who in every place call on the name of Jesus Christ our Lord, both theirs and ours.” From His Grace the Lord Primate, and from the Lord Bishop of London, I received the most generous kindness in the day of my affliction and distress, when, like Wesley, I was almost “ruined,” not indeed by building a meeting-house, but by altering one into a church. And often, in the glow of gratitude, have I felt that I could, if providentially called to it, lay down my life for those eminent men, who had proved my benefactors and deliverers in my day of depression and woe. Why, then, it may naturally be asked, do I this day appear before you, to take a part which I cannot but know will subject me to their displeasure? My only answer is the following:—One of those eminent and revered personages has, in a charge recently delivered in St. Paul's, advanced, as scriptural, a doctrine which I believe to be unscriptural, namely, baptismal regeneration, or rather baptismal justification; and has, moreover, declared his conviction, that “in this country the clergy of the national Church, and they alone, are entitled to the respect and obedience of the people as their lawful guides and governors in spiritual things;” and that “they alone are duly commissioned to preach the word of God, and to minister his holy sacraments.” Now, such erroneous statements I would rather die than propagate. I feel that the times call upon the clergy who “love our Lord Jesus Christ” to show that, because they love him, they love all that belong to him. But it is time that I direct your attention specially to the Resolution which has been placed in my hands. Now, that Resolution involves four main points: the first of which is recognition; the second is sympathy; the third joy; and the fourth hope. The several evangelical Teachers, both in Europe and America, whether employed among Jews or Gentiles, are here recognised as fellow-labourers in the Gospel; and the passing of this Resolution will be the declaration of your opinion that they are called and sent of God to their work. But such opinion is in direct opposition to the spirit of exclusiveness, which is so fearfully exhibited in the episcopal Charge to which I have adverted. O, Sir, when I heard my own dear, kind, generous-hearted, high-minded Bishop tell us, in St. Paul's, that “the Clergy of the Church of England are the only true Ministers of Christ in England;” if it had not been that I felt it would violate public order, I could have stood up and said, “My Lord, I cannot receive one word of such a statement. For, full well do I know that it pleased God, by the preaching of the Wesleyan Methodists, to bring me, while yet a child, out of darkness into his marvellous light. Nor let it displease you, my Lord, if I add, that, if it had