

**A LAYMAN'S  
FAITH, DOCTRINES,  
AND LITURGY**

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A Layman's Faith, Doctrines, and Liturgy by A Layman

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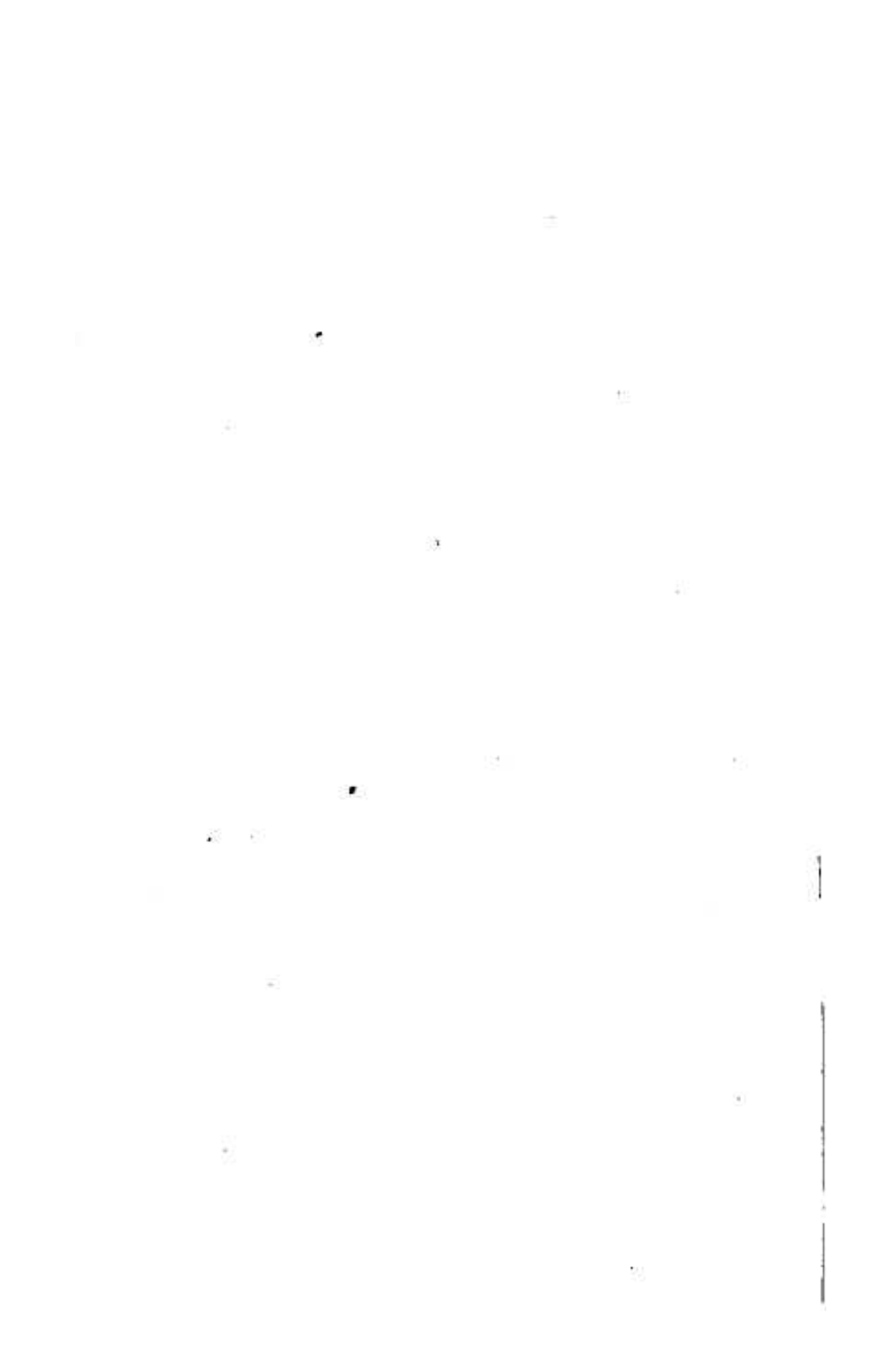
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AND LITURGY**



A LAYMAN'S FAITH.



*From the Author*

A LAYMAN'S FAITH,

DOCTRINES, AND LITURGY.

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BY A LAYMAN.

*Thos C Brown*  
*Cheneester*  
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## P R E F A C E.

THIS little book is addressed to you, the Laity of Great Britain, because you form the great body interested in the subject it treats of, and because, although most of you have been ranged from birth under one or other of the prevailing systems of religious profession, and consequently have contracted a habit of acquiescence in certain doctrines and forms of worship; yet, being free from actual subscription to them, you are open to consider any propositions designed to promote unity and Divine charity. It is only by feeding on the kernel of truth, and giving over the mastication of the shells, that this can be accomplished. The Christian world is not what it ought to be, faithful and obedient, and therefore united and happy; but is full of divisions and dissensions, which might be got rid of, and which are quite distinct from the trials inseparable from human life, which are really paths to virtue, or storms that clear the sky and bring the light of heaven to the soul. We know the feeling that will be produced in many by an attempt to lay down the principles of a universal Church,—that it is a vain attempt to remove the divisions amongst Christians as exhibited in their Churches; and that self-interest, the love of spiritual dominion so prevalent in the teachers of religion, the conceit that they are the guides in faith and doctrine, will unite these against it; and that those who have given themselves up to be taught religion by these ministers, and who have

loved declamatory pulpit eloquence, doses of strong doctrines, long prayers, and excitement of the feelings, until they have become dead to the perception of the still small voice of the Spirit of God in the soul, will not like the simplicity of the system propounded. On the other hand, as nothing can be permanent except it be founded on truth, and a day has dawned when a number of individuals who think for themselves desire the establishment of a purer system, free from puritanical strictness, hyper-spirituality, ceremonial worship, or clerical authority, a free system for free minds, in which all the faculties of man may be exercised, combining with a loving self-denial of the abuse of his lower nature, a cheerful obedience to the law of the Lord; there must be many in every Church prepared dispassionately to consider any proposals for a reformation. Truth is simple, but grand in its simplicity, in physics, and in morals; and churches, which are human institutions, to promote faith in God, the source of truth, and obedience to his spiritual law, must ultimately possess this simplicity of character, and throw off all pretensions, all mystical, ceremonial, and typical observances, and get from the Bible the essential truths contained in it; we may then have some hope of doing away with the divisions amongst Christians, and with sectarianism, which sees everything through its own medium. Is there not a motion in the dry bones indicative of coming life, a desire to get at truth, a readiness for impartial inquiry? May not a hope dawn that a Gospel day is coming in which truth and charity will shine forth in the glory of God, as exhibited in the face of Jesus Christ? The reader is requested dispassionately to consider the views offered on this important subject, and the suggestions for a Liturgy.

As our Divine Master, in cleansing the leper, giving sight to the blind, and raising to life the widow's son, not only exhibited his love to individuals, but a love that