

**ELEMENTARY AND
PRIMARY VIEWS OF
RELIGION**

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Elementary and Primary Views of Religion by T. G. Headley

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T. G. HEADLEY

**ELEMENTARY AND
PRIMARY VIEWS OF
RELIGION**

ELEMENTARY
AND
PRIMARY VIEWS OF RELIGION:

BROAD in their Limits as the Ocean;
HIGH in their Aspirations as the Heavens;
Low within the Understanding of a Child.

BY THE

REV. T. G. HEADLEY,

OF PETERHAM, S.W.,

(Lately Curate of St Peter's, Great Windmill Street, Haymarket.)

"I would (said Moses) that all the Lord's people were prophets."
"Forbid them not" (said Jesus and Moses). (Numb. xi. 27; Mark ix. 33).

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1871.



141. K. 403.

WHAT IS TRUTH ?

If the sixth Commandment forbids } innocent blood to
and } be shed,
Christian doctrine required }

WHAT IS TRUTH ?

TESTIMONY, of *God's love*, which cannot be rejected as
either contradictory, doubtful, or false, is truth.

A FAITH
BASED ON LOVE AND KNOWLEDGE,
AS OPPOSED TO FAITH
BASED ON FEAR AND IGNORANCE.

"The mystery which hath been hid is made manifest."—

Col. i. 26.

"The mystery is made known and revealed."—*Ephes. iii. 3-5.*

"The veil is done away."—*2 Cor. iii. 12-18.*

"Prove all things."—*1 Thess. v. 21.*

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—*1 Pet. iii. 15.*

"Let God be true,
though every man a liar."—*Rom. iii. 4.*

"What! Dost thou teach us? and they cast him out."—
John ix. 34.

THE BEST SECURITY

for the State

- " our institutions
- " our property
- " order
- " civilization
- " a dignified and
- " a delightful life

} is in the
intelligence
of the people.

—*Hon. Benj. Disraeli.*

GENERAL DISCUSSION

is a necessary preliminary for obtaining the distinct sanction of public opinion on all-important measures, Archbishop Tait admits.

PUBLIC OPINION

is the fiery trial of all things; and "Time," with its records, reveals the judgment of that tribunal of civilised mankind, and to its judgment I appeal.

21st February, 1871.

WHAT IS TRUTH?

1.

INTRODUCTION.

What are we to believe, when doctors differ? Why does not some one speak out so clearly that we may at least know what he believes himself? These questions are heard every day; but are the people who ask man to be true to them ready to do their duty also, by following and helping the man who rises to lead them, as a witness of truth? (Acts i. 8.) The brethren urged Jesus to bear witness of "Truth" in Jerusalem (John vii. 3), and the disciples pledged themselves to follow and be true to him, though all others should be offended (John xxvi. 35). But when their "profession" was put to the test, one betrayed him, another denied him, and all from fear forsook him, whilst others, from envy, crucified him; and the Scriptures record that those who have testified of truth have ever been despised (Luke xi. 50); e.g., Noah was laughed at as mad.

Joseph and David were both of them despised and rebuked for pride by their brethren; Daniel was hated for his goodness; and Abel and Jesus were both murdered

from envy (Mark xv. 10); and the successors of those who denied and shed the blood of "The Master" (Luke xxiii. 31) have not hesitated to justify shedding the blood of his servants (John xvi. 2) as heretics, to save themselves from being disestablished (Mark xii. 7); and although they can no longer use the civil power to murder, yet they persecute and stifle all freedom of thought and speech, so far as they are able; that unless *the people* stand by and help those who would help them, they are the leaders of a forlorn hope, simply and only for want of followers.

And, as I have been cast out by my brethren for striving to help *the people*, I hope *the people* will give me their help and sympathy, as I am left to battle all *alone*, without assistance or counsel.

Then help me, neighbours, help me,
 For thy heart is made like mine;
 The shaft that drains my life away
 Is haply winged for thine.

It is not good to stand alone,
 The common cross to bear;
 But two or three like one must be,
 And God shall hear their prayer.

G. J. W. MELVILLE.

Love does not rob any one of *anything worth keeping*. Love seeks not to hurt the soul, and only aims at delivering the people from error, in order to prepare their souls for receiving spiritual truths, as the farmer delivers the land from weeds, in order to prepare the soil for receiving good seed.

If it is asserted that Truth is already established, what is

Truth? What Church teaches the attributes of God to be wise and good? Where is it? Where is this true seed given? Where is its fruit?

The world sees the professors of Christianity murdering the Jew at one time, the Turk at another, and the heretic at another: and their only unity seems to persecute and prosecute, and not to love one another. And if there is a Dean at Westminster, or a Bishop at Exeter loved by the people, is it not a fact that these noble men whom the people love, thousands of their brethren despise because they dare to use the greatest gift wherewith "man" is endowed (viz., Reason), and refuse to abnegate its use, because it would be committing suicide of their soul to do so. And yet if "man" will not voluntarily abnegate the use of his reason, there are many who (if they could) would compel him to do so, if they could not delude him either by means of bribery, corruption, or intimidation. And why? Why, but because what they teach will not bear free examination of a soul moved by the Holy Spirit to inquire into and prove the truth of all things (1 Thess. v. 21.) Either there is or is not a Holy Spirit; if there is not, let not the unbelievers profess to give it: if there is, and they profess to give it, let them not quench (1 Thess. v. 19.) it in others, only because they know not of it themselves. And they cannot know of it themselves, when they prefer darkness to light; when they call evil to be good, and good to be evil; when they cannot give an account of their own faith, and would cast out the men who can, and look on at his being cast out to perish of famine and anguish, as others cast Daniel into a den of lions. But