

**HIGH CHURCH DOCTRINES  
TESTED BY THE SCRIPTURES.  
FOUR LECTURES DELIVERED IN  
CAMP HILL PRESBYTERIAN  
CHURCH, BIRMINGHAM**

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Presbyterian Church, Birmingham by J. M. McKerrow

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**J. M. MCKERROW**

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FOUR LECTURES

DELIVERED IN

CAMP HILL PRESBYTERIAN CHURCH,  
BIRMINGHAM.

BY

J. M. M<sup>o</sup>KERROW, B.A.



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## CONTENTS.

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CHAP.	PAGE
I. THE DOCTRINE CONCERNING THE CHRISTIAN MINISTRY	1
II. THE DOCTRINE CONCERNING BAPTISM . . . . .	26
III. THE DOCTRINE CONCERNING THE LORD'S TABLE . . . . .	50
IV. THE DOCTRINE CONCERNING CONFESSION AND ABSOLUTION . . . . .	76

## P R E F A C E.

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WHEN the following Lectures were prepared, and delivered, it was with no intention that they should afterwards be printed. The request to allow them to be published, having come spontaneously from those who heard them spoken, I have complied with it, in the hope that these Addresses may reach some persons who have no opportunity of reading larger and more complete works on the subject of which they treat. I do not pretend to have discovered any new arguments against High Church Doctrines. While claiming to have stated matters in my own way, and enforced them in my own language, I frankly acknowledge my indebtedness to others, and especially to Dr. Enoch Mellor, whose two works on "*Ritualism and its Related*



Dogmas," and "Priesthood in the Light of the New Testament" completely demolish everything entitled to be called argument on behalf of Ritualistic doctrine.

J. M. M<sup>c</sup>K.

BIRMINGHAM, *December 1877.*

## HIGH CHURCH DOCTRINES TESTED BY THE SCRIPTURES.

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### I.

#### THE DOCTRINE CONCERNING THE CHRISTIAN MINISTRY.

IN the formula used at the ordination of ministers in the Presbyterian Church of England the first question is, "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and duty?" and to this question an affirmative answer is, of course, expected. Insisting as we do, not simply that the Bible is a rule of faith, but that the Bible is the only rule of faith, we judge all religious opinions by the Bible, and decline all controversy about creeds, except on the basis of what the Holy Scriptures teach. If it can be proved that certain doctrines are scriptural, their proper authority is established, and everything in their favour from other sources is *superfluous* so

far as respects the question, Ought they to be believed? If it can be proved that certain doctrines are unscriptural, it is shown that they are destitute of true authority, and that all persons who believe them are in error, no matter whether they plead the authority of the Pope, or of the fathers of the Church, or of tradition.

These statements will explain my reason for giving to the short course of lectures which I have announced, the title they bear. If High Church doctrines cannot stand the test of Scripture they are utterly without rational claim to be believed, and, therefore, in considering them in these lectures, I intend to consider them only in the light of the Word of God. It is no part of my plan to discuss the question whether the Prayer Book sanctions High Church doctrines, for the Prayer Book itself must be tested by the Bible, and its claim to be accepted is not valid unless its doctrines are the doctrines of God's Word. To have been sanctioned by Act of Parliament is not to have received legitimate authority over human minds; we are bound to believe the Word of God, but we are not bound to believe any human compilation of articles of religion, or of prayers, except in so far as they agree with the Word of God.

*I have to deal to-night with the doctrine concern-*