THE GROUNDS OF FAITH, FOUR LECTURES; DELIVERED IN ST. GEORGE'S CHURCH, SOUTHWARK

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649442812

The Grounds of Faith, Four Lectures; Delivered in St. George's Church, Southwark by Henry Edward Manning

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd. Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

HENRY EDWARD MANNING

THE GROUNDS OF FAITH, FOUR LECTURES; DELIVERED IN ST. GEORGE'S CHURCH, SOUTHWARK



THE GROUNDS OF FAITH.

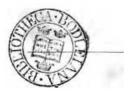
FOUR LECTURES

DELIVERED IN

ST. GEORGE'S CHURCH, SOUTHWARK.

BY

HENRY EDWARD MANNING.



LONDON:

BURNS AND LAMBERT, 17 PORTMAN STREET, PORTMAN SQUARE.

1852.

100. 2. 101.

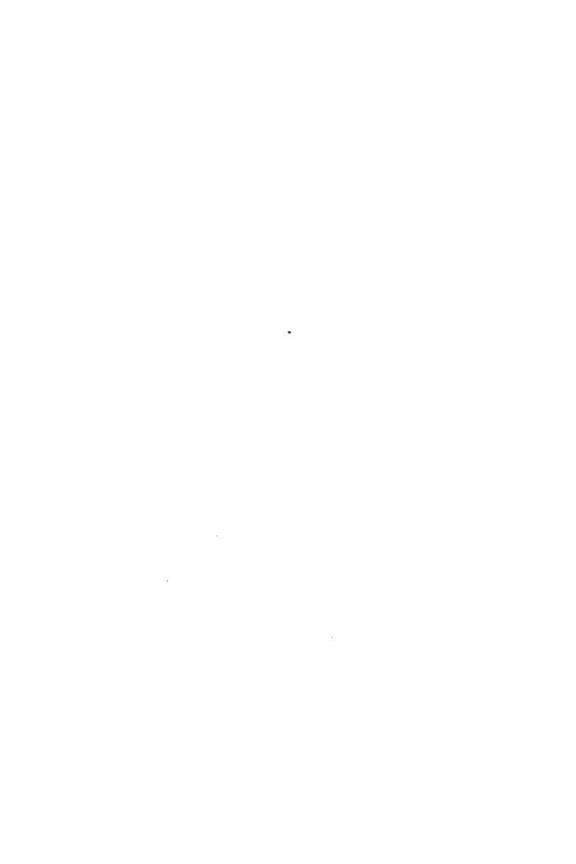
LONDON:

...

PRINTED BY ROBSON, LEVEY, AND PRANKLYN, Great New Street and Petter Lane.

CONTENTS.

LECTURE I.					
REVEALED TRUTH DEFINITE AND CERTAIN	2.7	٠			1
LECTURE II.					
THE CHURCH A HISTORICAL WITNESS .		33	æ	*	23
LECTURE III.					
THE CHURCH A DIVINE WITNESS	•	9	•	٠	41
LECTURE IV.					
RATIONALISM THE LEGITIMATE CONSEQUENCE	DE O	F PR	IVA	-	



LECTURE I.

REVEALED TRUTH DEFINITE AND CERTAIN.

St. John xvii. 3.

"This is life everlasting, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent."

My purpose is to speak of the grounds of Faith; I do not mean of the special doctrines of the Catholic theology, but of the grounds or foundation upon which all Faith rests.

This is a subject difficult to treat: partly, because it is of a dry and preliminary nature; and partly, because it is not easy to touch upon a matter so long controverted, without treating it likewise in a controversial tone. But I should think it a dishonour to the sacredness of truth itself, if I could treat a matter so sacred and so necessary in a tone of mere argument. I desire to speak, then, for the honour of our Lord, and, if God so will, for the help of those who seek the truth.

To lay broad and sure the foundations on which we believe is necessary at all times, because as the end of man is life eternal, and as the means to that end is the knowledge of God, and of Jesus Christ whom He hath sent, our whole being, moral, intellectual, and spiritual demands that we should rightly know, and by knowledge be united with, the mind and will of God. And what is necessary at all times is especially so at this. this land, once full of light, once united to the great commonwealth of Christendom, and grafted into the mystical vine, through whose every branch and spray life and truth circulate, three hundred years ago, by evil men for evil ends, was isolated from the Christian world, and torn from the unity Since that time, what has been the of Christ. religious history of England? The schism which rent England from the Divine Tradition of Faith, rent it also from the source of certainty; the division which severed England from the unity of the Church throughout the world planted the principle of schism in England itself. England, carried away from Catholic unity, fell as a landslip from the shore, rending itself by its weight England, Scotland, Ireland, parted from each other, each with a religion of its own, each with its rule of faith. With schism came contradiction; with contradiction uncertainty, debate, and doubt.

Nor did it stop here. That same principle of schism which rent asunder these three kingdoms propagated itself still further. In each country division followed division. Each Protestant church, as it was established, contained within itself the principle both of its creation and dissolution, namely, private judgment. And private judgment, working out its result in individual minds, caused schism after schism; until we are told by a writer, Protestant himself, that in the seventeenth century, during the high time of Protestant ascendency, the sects of England amounted to between one and two hundred.

But there are causes and events nearer to our day which render it more than ever necessary to turn back again to the only foundations of certainty, and lay once more the basis of faith. The establishment so long by many believed to be a Church, a body with a tradition of three hundred years, upheld by the power of this mighty nation, maintained by the sanction of law and legislature, invested with dignity and titles of state, possessing vast endowments, not of land or gold alone, but of that which is more precious, of treasures which the Catholic Church had gathered,