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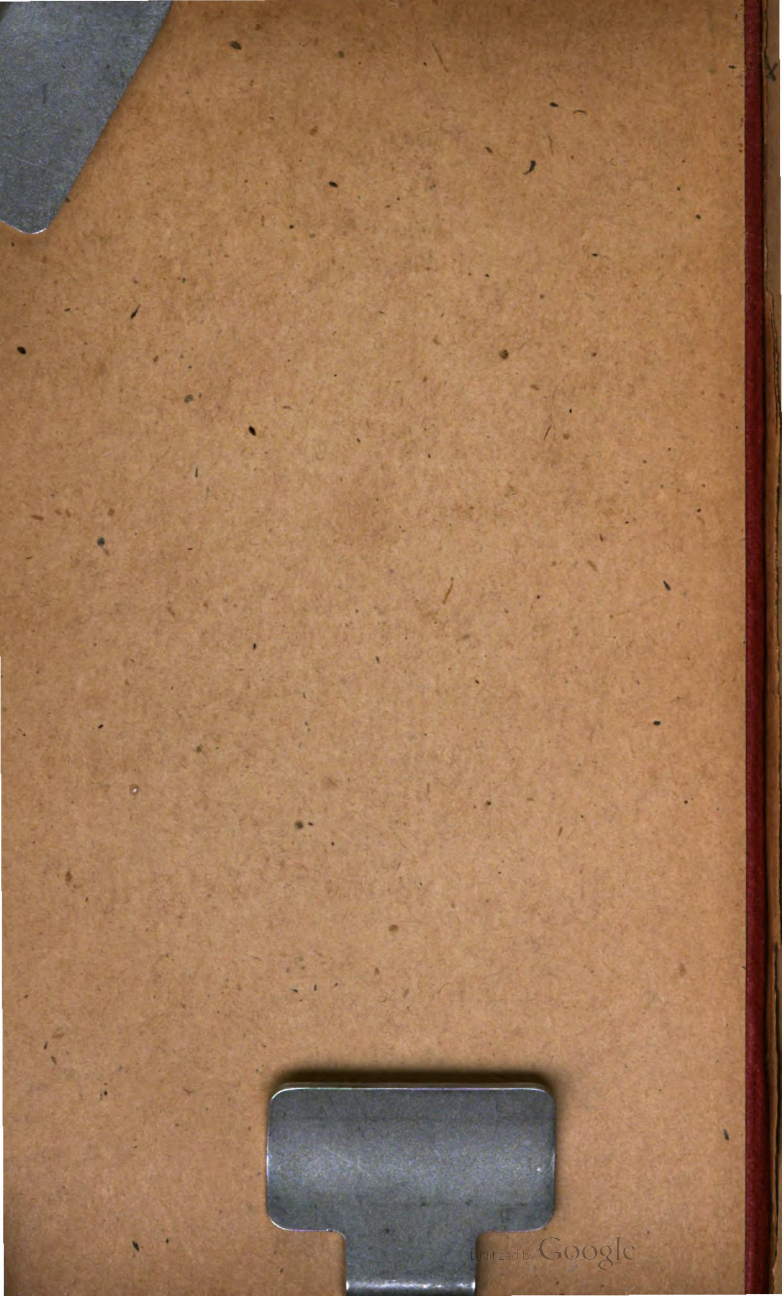
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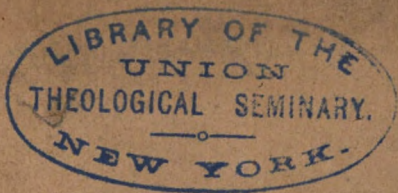


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THE ALLEGED REASONS

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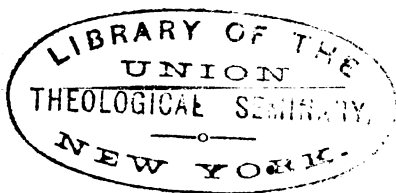
Act. of Excision and Consequent Division

OF THE

PRESBYTERIAN CHURCH

EXAMINED BY

AN OLD DISCIPLE.



LOUISVILLE:

HULL & BROTHER, PRINTERS.

1852.

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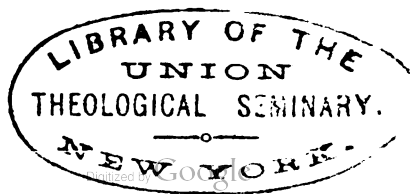
ERRATA.

Finding so many more errors in this work than are noticed in the 'Errata' at the end of it, the author inserts this leaf for the purpose of correcting them. So far as he is concerned, these errors have been owing to the fact, that he could not be present to correct the proof sheets. The reader will find it to his advantage, if, before perusing the work, he will go through the corrections that are noticed here and at the end of the book, and will mark them down with his pencil on the pages where the errors respectively occur.

Page 4, line 22, after "See" insert *Woods History of*; p. 6., l. 24, before "New York" insert *Western*; p. 7, at the end of l. 8, add (?); and l. 27, for "6,000" read 60,000; p. 9., at the end of l. 28, add *act*; p. 13, l. 40, for "best" read *least*; p. 15, l. 30, after "mastery" instead of the comma understand a period; p. 16, l. 32, for "parts" read *points*; p. 17, l. 33, after "contrasts" put a period; p. 26, l. 31, after "School" put a period, and l. 38 omit "to believe;" p. 34, l. 2, after "sin" put a period; p. 35, l. 25, after "gospel justification" put a colon; p. 37, l. 3, before "137" insert *page*; p. 40, l. 10, for "commentary" read *comment*; p. 53, ls. 23-5, these lines should be in separate paragraphs, the 2d being interchanged with the 3d; p. 56, l. 16, to "them" add *selves*, l. 33, after "burden" add *above alluded to*; p. 60, l. 35, for "had" read *hand*; p. 63, l. 3, for "nations" read *motions*; p. 67, l. 28, omit "in;" p. 76, ls. 2 and 3, for "mander" read *manner*; p. 88, l. 16, after "gospel" insert *as*.

By way of apology for the *other* imperfections of this work the author would add, that it has been written in circumstances of great difficulty. Much of the time of writing it he had "no certain dwelling place;" and was where he could not have access to those books and documents that would have greatly aided him both as to expedition and accuracy. He had mainly to *think out* his arguments and illustrations. On afterwards finding access to some of the books that he had sought, he was more gratified than mortified on finding that much of what he had thought was original with him, had occurred to *other* minds before it had to *his*, for it increased his confidence. He has made many quotations from these books. But he has not always been able to weave them into his work as happily as he could have done at the beginning.

He began this book soon after Cheeseman's book fell into his hands, and before he knew of the controversy in progress between Professors Hodge and Parkes. He has been long and strangely delayed both in the preparation and the publication of it, as several individuals are well aware. But it is at length before the public; and all the author now asks for is a *candid perusal*.



THE ALLEGED REASONS
FOR THE
ACT OF EXCISION & CONSEQUENT DIVISION
OF THE
PRESBYTERIAN CHURCH,
EXAMINED BY
"AN OLD DISCIPLE."

‘Hold fast the form of sound words which ye have heard of me.’—2 Timothy 1: 13.

Some doubt whether Creeds or Confessions were in use in the primitive Church; yet they suppose them to have been introduced at an early day, for the purpose of opposing fundamental errors. To me, however, it seems probable, that something like a brief system of doctrines was formed by the apostle Paul; for to such a system he seems to allude in the words quoted above. The word in the passage which is translated “form” signifies a *sketch, plan, or outline*. And the need and the convenience of such a “form of words” must be obvious. But whether such Creeds were or were not needful in the primitive Church, they are evidently so in the modern Church; and therefore nearly all the denominations of the day, have them in *fact*, if not in form.

The grand platform of the American Presbyterian Church is called “The Constitution of the Presbyterian Church in the United States of America.” We may consider it as consisting of four parts: 1st. The Confession of Faith. 2d. The Larg-

er and Shorter Catechisms. 3d. Forms of Government and Discipline. 4th. Directory of Worship.

From its beginning the Presbyterian Church of our country has been divided into two parties, on grounds of church polity and doctrinal views. And though, like the grand political parties, they have changed at times their names and their grounds, they have remained *essentially* the same. At first, if I mistake not, they were called the "Scotch" and the "Puritan" parties; afterwards the "Old Side" and "New Side;" and lastly, "Old School" and "New School." The collisions of these parties have eventuated in two divisions; the one in 1741, which was healed in 1759; the other in 1837-8, which still remains. Between these two divisions there are several points of striking similarity. The "Old Side men" of the *first*, were similar in spirit and views to the "Old School men" of the *second*. So the "New Side men" of the *first*, were similar to the "New School men" of the *second*. In both divisions, one party was considered as too strenuous for doctrine and order, and too indifferent about vital godliness and revivals of religion; while the other party was charged with being wanting in proper regard to doctrine and order, and with extravagance and irregularity in revivals. See Presbyterian Controversy, p p. 33-34. And both divisions were effected in much the same way. The first was effected by the unconstitutional exclusion of the Presbytery of New Brunswick from the Synod of Philadelphia. See "Records of the Presbyterian Church;" p 161. The other by the unconstitutional excision of four Synods from the General Assembly. In both instances the parties still held to the same standards. In both instances the old side and school grew more interested in vital godliness and revivals of religion; and in both instances proposals of re-union have come from the new side; and it remains to be determined whether there shall be *another* coincidence. In the first schism the old side removed the main obstacle to re-union by disowning "the Protest" that occasioned the division. Will the Old School follow the example of their brethren of 1758, by disowning the excinding act, and by coming back to the original basis of the American Presbyterian Church?

What are called *New School* Presbyterians repudiate the name that is applied to them, because it is apt to lead many

to suppose they have taken relatively *new ground*, and therefore have departed from the principles of the original "Constitution," while that is not the case. They prefer to be called "Low Church Presbyterians" or "Constitutional Presbyterians," and to have the other portion called "High Church," or "New Basis Presbyterians." For in regard to polity, they regard themselves as standing on *constitutional*, and their brethren as standing on *unconstitutional*, or *revolutionary* ground. And while they submit to have the term "New School" applied to them, and even in some instances to use it *themselves*, (because the distinction of Old and New School is in more use, and therefore better understood,) they still insist that their own views of the doctrine and order of the Presbyterian Church are no newer than those of their (so called) Old School brethren. They are no more willing to be thought to have departed from the true meaning of the Presbyterian standards because they are called "New School;" than Whigs are to be considered anti-republicans, merely because the antagonist party call themselves Democrats or Republicans; or than the various evangelical denominations are, to be regarded as infidels or sinners, simply because one denomination insists upon being called *Christians*. I shall use the terms "Old School" and "New School," but only for the sake of brevity and perspicuity.

With regard to the last two portions of "the Constitution of the Presbyterian Church;" viz: its forms of Government, Discipline, and Directory of Worship, there is little or no controversy between the two schools. It is true that some of the Old School claim for the General Assembly a legislative power, while the New School as a body renounce it. And thus the latter stand on the ground early taken by the Presbyterian Church. In 1729 the Synod of Philadelphia (which was then the highest judicatory in the Church) say, they "do utterly disclaim all legislative power and authority in the Church." Records of Presbyterian Church, p 92. And the Constitution itself virtually asserts the same. See Constitution, Edition of 1803, p 271. See also Form of Government, Chap. 11, on power of General Assembly.

It is true, that since the separation of 1838, the New School did so alter the form of government as to terminate appeals in the Synods, and so as to hold triennial, instead of annual

meetings of the General Assembly. But this change was first proposed in a published pamphlet by Dr. Alexander, the oracle of the Old School. And this we trust will satisfy them, that the alterations are not anti-Presbyterian. These alterations were not popular in the New School; and have since been rescinded.

It is true too, that in 1801 a "plan of union was adopted which somewhat modified the form of government." But this was not brought about by New School influence. Dr. Green, long the Nestor of the Old School, is the reputed father of it. And as the Constitution was 20 years afterwards revised and amended by the Presbyterians, and confirmed by the General Assembly, the plan of union still standing, it became in *fact* if not in *form*, a part of the Constitution. How our Old School brethren came to the knowledge in 1837 that this plan was unconstitutional, *is the wonder of many*; and how they came to the conclusion, that as four Synods in a certain quarter had been constituted *since* the adoption of this plan, they were formed *by virtue* of it, and therefore were *unconstitutionally* formed, *is the wonder of more*; for the plan speaks for itself, and shows that it was not intended to exert any influence in the formation of Synods; and its action could not reach beyond its constituted powers. Besides, other facts show that the formation of the Synods of New York are traceable to another cause than the plan of Union: to the application in 1808 of the Northern Associated Presbytery, and the Middle Association of New York to the Synod of Albany; which application eventuated in an action of Synod, afterwards confirmed by General Assembly, and thence leading to the constitution of the Synod of Geneva, from which the Synod of Genesee was afterward formed. If then the Synod of Albany and the General Assembly acted wrong in the case, their wrong doing is not to be traced to the plan of Union.

It is a cardinal maxim in ecclesiastic, as well as civil transactions, that you cannot go *beyond the record*. Now if we look to the minutes of the Assembly recording the organization of the four excinded Synods, it will appear that said Synods were constituted in the same way, as all the others were. On the face of the records no irregularity is found as to the manner in which they were constituted. Nor can any be proved. All the irregularity to be complained of must be in the fact that

some of the churches composing such Synods had not adopted the Presbyterian form of government, as regards ruling elders. But whose fault was it? General Assembly had given them permission to dispense with the eldership; and can it afterwards punish them for taking the liberty *it* had given? But many of the churches *had* ruling elders; and what right had the Assembly to cut off these? Because they were found in a connection in which the Assembly itself had placed them. No! all they could do at *most* was to cut off the churches that had no sessions. Moreover, many of the ministers cut off by the excinding act were as Presbyterially ordained and installed as any others in the land. By what right were they excluded from *the* Presbyterian Church?

And is it not a cardinal maxim, in ecclesiastic as well as in civil law, that no irregular or unconstitutional proceeding shall be allowed to invalidate *vested rights*? And do not ministers and churches secure such rights on connecting themselves with the General Assembly? What authority had the Assembly then to give their excision act so much more than an *ex post facto* power, as to inflicting not only disgrace but confiscation?

The New School complain but little that the plan of Union was abrogated. They *do* complain, that the party then in power, should for sake of *keeping* that power, make a pretext of the plan of Union for the revolutionary act of cutting off four Synods, comprising 509 ministers, 599 churches, and nearly 6,000 communicants. Said the men most active in the passage of this act, "We will cut off a sufficient number to give forever a majority to one side." And I do not believe there is one Presbyterian out of 100 who doubts whether a desire to secure a permanent Old School majority, were the *governing* motives with those who passed the excinding act.

What if at some future time, there should happen to be a majority of anti-slavery men in Congress? and what if that accidental majority should take into their heads that it would be a grand stroke of policy to secure a *permanent* anti-slavery majority by declaring the compromise of 1788, by which slavery is recognized in our National Constitution to be contrary to the word of God and the Declaration of Independence, consequently that it *is* null and void; and thereupon resolve, that all those *Slave* States which have been admitted

since that compromise *are out of the Union?* And what, if, following out the same policy, they should resolve that the purchase of Louisiana was unconstitutional; and therefore that the States into which it has since been divided, as well as Texas, *are out of the Union?* Would there not be a strong resemblance between such a movement and the excision act? How in consistency, both as to pretext and motive, could the advocates of the latter object to the former? Will they say the virtual compromise of 1788 was formally embodied in the Constitution? That makes it no less contradictory to the Bible and the Declaration of Independence. And so also was the plan of Union *virtually* and implicitly embodied in the Constitution of the Presbyterian Church, at least by *acquiescence*. This plan was known to be in full force at the time of remodeling the Constitution in 1821-2; and thus it was silently consented to; else there would have been no need of the act of 1837 to have terminated its existence. Will it be said, "the States above alluded to have been so long in the Union, and their interests have been so connected with those of the other States, and they have so many rights growing out of their union with us, that it would be wrong to throw them off, even though they had been unconstitutionally received?" Much more pertinently can the excised use the same argument.

Some of the Old School deny that the act of 1837 was an excising act. At least, they deny that it impaired the ecclesiastical standing of the ministers and churches which they declared to be out of the Presbyterian Church. Why, then, do so many of them refuse our letters of dismission. It is true that this act did not pronounce the four Synods to be dissolved into their original elements. But what matters it, whether they made each church and minister "file off" separately, but marched them all off in solid columns? In either way, it were expulsion. Suppose the Synods of Albany and Pittsburgh had been excised at the same time, and for the same reason? viz: because they had once, by the Assembly's own acts, been connected with churches having no ruling elders. Would these Synods have had no cause of complaint? None at all, if the purely Presbyterian ministers and churches connected with the Synods actually excised, had none.

And though General Assembly did not separate ministers and churches in the excising act itself, they have virtually

done it in a supplementary act. They "directed" all the ministers and churches that wished to adhere to them, to leave these excised bodies. And did they not thus virtually declare them to be absolved from all obligation to these bodies? And was not this a virtual declaration, that these bodies had lost their ecclesiastical standing. If the Old School Assembly have not destroyed the presbyterial standing of the four excluded Synods, it is not because they have not tried to do it.

These Synods regard themselves as cast out of their *own* house by their older (?) and stronger brethren; and though these brethren often insist that they have manifested much clemency in offering to receive back again those who will consent to certain conditions, the ejected regard this offer as little less than insult. They regard these stronger brethren as thrusting them out of the front door of their own home, and then telling them, "If you will just go round to the back gate, and there agree to come under certain rules of ours, we will let you in." I do not insist that all of us have borne this insult with sufficient meekness. I must confess, that I have not. But I sometimes think that many of them have manifested as much of this grace on the occasion, as was to be expected of men partially sanctified.

I believe a great share of those who are now in the Old School connection, are convinced that the excising act was not proposed, nor most strenuously advocated by the best spirits, or the most mature minds in the Assembly of 1837, and I know of thousands in that connection who condemn this altogether. A friend of Gen. Jackson told me, he once heard him say, that this was the most high-handed act he ever heard of in church or State. And if it struck such a mind as Gen. Jackson's thus, is it wonderful that the excised should consider themselves deeply wronged by it?

It is evident that much of the spirit which led to the act of excision, and which is still keeping up the excitement and the controversy in the Presbyterian Church, is a jealousy towards the Calvinists of New England. From the commencement of this Church in America, there has been a large amount of those in it who originally were Congregationalists. "The Presbyterians who settled in the New England States, generally joined the Congregationalists; and the Congregational-

ists who settled in the Middle and Southern States united with the Presbyterians."

"As the result of the plan of union between Presbyterians and Congregationalists in England, Mr. McKemie, a native of Ireland was sent a missionary to America. He with others, in 1704, or 1705, formed the first Presbytery of Philadelphia. This Presbytery was composed partly of Congregationalists. Mr. Andrews, the first pastor of the first church of Philadelphia, was a Congregational Presbyterian, and that church was sixty-four years without ruling elders, though under the care of the Presbytery.

"When the first Presbytery was formed, it was composed of seven ministers. Of the seven ministers it is not clear, that more than three of them were Presbyterians originally."

"Mr. Andrews in a letter to Rev. Mr. Prince, of Boston, says: "We all call ourselves Presbyterians; none pretending to be called Congregationalists, and the ministers are all Presbyterians, though mostly from New England."—History of the Presbyterian Controversy, pp. 26–27.

These diverse elements of our infant church occasioned early controversies of much the same character as have been ever since occurring among us, and in these controversies those from Scotland and Ireland have generally been arrayed on one side, and those from Old and New England on the other.—See New York Observer, July 31, 1851.

I believe a great share of our ministers of the Presbyterian Church of America, have from the beginning, been of New England origin. As early as 1709, the Presbytery of Philadelphia manifested much cordiality toward Congregationalists, and earnestly sought their aid and co-operation in extending the Presbyterian Church.—See Letters to Sir Edmond Harrison, to Rev. Thomas Reynolds, and the Dissenting Ministers of London. Records of the Presbyterian Church, pp. 14–37–38–52.

These letters show that the spirit which led to "the plan of Union" in 1801, was in exercise nearly a century before, and that it was fostered by Presbyterians as much as Congregationalists. And thus did our Church call into her communion at an early day, many Congregational ministers and members. Nor have the ministers thus secured to her been, as a general thing, a whit behind those who were brought up Presbyteri-

ans, in respect either to talents or piety, or faithfulness, or orthodoxy. Many of them have been found in the Old School ranks, and among "the most straitest of the sect." Those who come to us from that quarter have a Calvinistic creed, and when they adopt our form of government, I see not but they understand it as well, and adhere to it as firmly as others. Indeed, Congregationalists in Old and New England have so little regard to form of government, that they call themselves Presbyterians, and many of the churches in Connecticut once had ruling elders.

And yet it seems to me that these men are regarded by a portion of the Presbyterian family with suspicion. If I mistake not, they are often regarded and represented as coming among us to "spy out our liberty," to interfere with our polity, and corrupt our doctrine, although on our invitation, they have adopted our Church as their ecclesiastical home, and are laboring with as much energy and faithfulness as ourselves in the common vineyard. I believe they are looked upon by many as aliens and interlopers, who ought to depart. I cannot but fear, that it was such a spirit which contributed much to the act of excision. And while I say these things, I am well aware that all New England Congregationalists are not free from sectarianism. That some ministers and laymen have troubled the Presbyterian Church by improper efforts to build up Congregationalism is too true. But of these interferences the Old School have far less reason to complain than the New. It is from the New School mostly that they have received welcome and favor, and it is among New School Churches mainly that they have pushed their distracting and divisive measures. But while we are the more grieved at such brethren, because of their ingratitude, we should not withhold our testimony in behalf of that far larger class of Congregationalists who regard the Presbyterian Church with much favor, and who are ready to adopt it whenever they think they can thereby be the more useful in the cause of their Master.

Why so much jealousy toward New England? Have Congregationalists occasioned all the troubles in the Presbyterian Church? Have none of these troubles come from the hyper-Calvinism, the strait-laced, exclusive sectarianism, and the ultra conservatism of the Scotch and Irish churches? It ap-

pears to me, that if it had not been for the accessions from these churches, especially for the accession of a whole ecclesiastical body of them in 1821-2, we should still have been an undivided Church. But for these accessions, the division of 1838, which so many thousands deplore, had never taken place. A great share of those who were most active in causing this division, and who have since been most fierce in opposing the New School, were not born in connection with the General Assembly. Many seem to think that our Presbyterian Church is a native of Scotland, and that our Confession of Faith and Catechism were of Scotch origin; consequently that the Scotch and Scotch-Irish Presbyterians of our country are the only legitimate expounders and guardians of these standards. Whereas these standards were framed in Westminster, England. Not a majority of the Committee that composed them were from Scotland. Of the body that adopted them only eight out of nearly one hundred were from Scotland, and it is doubtful whether they voted at all.—See Hetherington's History of the Westminster Assembly of Divines, pp. 98-230-242. Nor is the American Presbyterian Church made up first or mainly of Scotch and Irish; but of English and Welsh, Dutch and German, French and Swedes, with many others. And as from the beginning, it has been composed of various shades of orthodoxy, its union was the result of a virtual compromise (as we shall see hereafter.) It therefore ill becomes any clique in this Church to say to any of their brethren, "Ye have nothing to do with us to build an house to our God."—Neh.

Our Old School brethren have urged several things as reasons for passing the act of excision; such as irregularities in these Synods, their opposition to ecclesiastic boards, and the prevalence of doctrinal errors among them all, proving as they would insist, the importance of securing that *permanent majority*, which, as I have said, was the governing motive for passing the excision act.

But what need of such reasons, if these Synods were in reality unconstitutionally formed? and if on *that account* they ought to be declared to make no part of the General Assembly? This question should be decided like those in cases of appeal, review and contrast, that is, on its own merits. If we find the action irregular, we reverse it, or at least condemn

it, on the ground simply of its irregularity. Who would think of looking round for any other reason for reversing or condemning it? And do not Old School brethren betray the weakness of their cause by urging these ultra reasons. Pertinent reasons they might be for a revolutionary movement. But what bearing do they have on a judicial decision? Let us nevertheless examine these alleged reasons.

One reason is the *irregularities* practiced mostly for the promotion of revivals, such as the employment of "evangelists," or revival preachers, public confessions, and "anxious seats." This reason was urged mainly by the Old School in the North and East, and loud was their outcry. They seemed to think that Western New York and the Western Reserve were such hot beds of enthusiasm and extravagance, that they must be walled out of the Presbyterian domain. But to the Old School in the South and West this was rather a delicate subject, for they were aware, that as to these "new measures," so much "spoken against," they were "in the same condemnation," with their New School brethren at home and abroad. Therefore, Dr. Smith writing for the South-West, remarks, "These measures did not belong exclusively to the New School part of the church. Many united with them who were Old School in every thing else, and on the other hand, some New School men opposed them." Dialogue 3. I might add that the New School in this Western region say that their Old School brethren are in respect to these revival measures just like themselves, "only a little more so." Many seemed once to think that these irregularities called loudly for the exclusion of the Synods of Western New York and Western Reserve. But if they must be punished, why should the equally guilty in the great West be spared? And who can now believe that these irregularities were ever a real reason for the revolutionary act of 1837?

Another reason alleged for passing this act is, the opposition of the New School to the Presbyterian Boards of Education and Missions. That our friends opposed these Boards no farther than wisdom dictated, I will not affirm. But that they exhibited more moderation and principle than the Old School gave them credit for, I fully believe. I think there were many circumstances, which to say the best of it, serve to mitigate the complaint of the Old School against their course.

They were as much a part of the Presbyterian Church as the Old School; and were seeking to do that which they verily thought would best advance the interests of that Church, as well as the cause of Christ at large. But they seem to have been regarded as aliens and enemies to that Church; at least as opposing the good of that church for the unnatural purpose of favoring others. They ought to have been regarded at least as *honest*, though misguided. It should be considered too, that the voluntary societies which then existed were established in part by Presbyterian effort and influence; were then composed in part of Presbyterian ministers and members, Old School and New; and were as much *our* Education and Missionary Societies, as they were those of any other body. The principal dispute was respecting the American Home Missionary Society. And of the 126 delegates in the convention, [which organized it,] 52 only were from New England, 101 from the territory embraced within the bounds of the Presbyterian Church, 70 of whom were *members* of the Presbyterian Church.—History of Presbyterian Controversy, p 49.

It should also be considered that at this time, they were doing *our* work of education and missions with more skill and efficiency, and economy, than could reasonably be expected from any new and inexperienced organization; and that at this time, it was a prevailing opinion, that denominations having the same Calvinistic creed, and holding alike to ministerial parity, should be united in their efforts to spread the gospel. Charity and union were the watchword of the day.

Nor did the New School really oppose the establishment of Ecclesiastic Boards, as it is sometimes insinuated; but merely insisted to be left unconstrained in the choice of the channels through which their donations should reach the needy. At times they had it in their power to put these Boards down, but left them untouched. And, if in opposition to these institutions, they were actuated by party interests, they had only just the same object in view which the Old School had in their counter action, viz: the acquirement of power. Much more might be said to extenuate the censure of this opposition; and perhaps this opposition might be fully justified. But it is enough for my purpose, if it appear, as I trust it does, that though the opposition were wrong, it is not enough so, to call for the act of excision. Wicked and injurious indeed must

that course be, which would justify such a severe and revolutionary measure of redress.

But the chief reason urged in justification of the act of excision was the many and gross Doctrinal Errors said to prevail in the new school portion of the church. The chief avowed object in cutting off at a blow, and without arraignment or trial, so many ministers and churches, was to secure a permanent majority in favor of Old School views of the doctrines of the Presbyterian Church. Doctrinal differences, real or supposed, have indeed been ostensibly the chief ground of controversy with us. This is the chief, if not the only ground on which the Old School now refuse to hold fellowship with us, and they bring against us grievous charges, charges that ought to be either confessed or refuted; charges not only of heresy in holding doctrines false, and foul but of the most impious and barefaced hypocrisy, in professing to subscribe to our Presbyterian standards, while we disbelieve many of its most important doctrines. To these points, therefore, I shall give my chief attention in the remainder of this essay.

DOCTRINAL DIFFERENCES.

Religious controversies are sometimes necessary, but they are always to be deplored, and the love of them is always an unamiable and dangerous propensity. Said Dr. Scott to his son, while engaged in discussion with the Bishop of Lincoln, "We must have controversies, but we must take care of our spirits." Few controversialists heed this caution as they ought. Often the contending parties "know not what spirits they are of." They think they are "very jealous for the Lord God of hosts," while their spirit is sectarian, and their object is mastery, and often is a controversy waged, where there is little ground for it.

In regard to religious controversies we shall find the history of the altar, "E D," a very instructive one. In the 22d chapter of the Book of Joshua, we learn that after the tribes of Reuben and Gad, and half of the tribe of Manassa, had aided the other tribes in subduing the Canaanites, they returned with the blessing of Joshua to the possessions allotted them on the other side of Jordan, and on their way, they "built there an altar by Jordan, a great altar to see to." But when the other tribes heard of it, they were full of suspicion

and jealousy, that this altar was but a signal of revolt and rebellion against the Lord and his people, and "the whole congregation of the children of Israel gathered themselves together at Shiloh to go up to war against them." But previous to the commencement of hostilities, they concluded to send a deputation to the supposed offenders, to inquire why they were acting thus, and to remonstrate with them. The explanations given by the two and a half tribes showed that it was not for the purpose of secession and rebellion, that they had reared this altar; but rather for the purpose of preventing such an occurrence in after time, v 24-29. This explanation satisfied their jealous brethren; and so a bloody war was prevented.

As the two and a half tribes had been so faithful to their brethren in the war against the Canaanites, it seems strange that they could so soon become the objects of suspicion. But not more strange, perhaps, than the suspicion eventuating in some modern controversies. There is much controversy between different religious denominations on points on which they are agreed *without knowing it*.—See "The Great Supper," by Dr. Fairchild. I recollect the time, when in some parts of our country Calvinists and Methodists were fiercely contending with each other, under the misapprehension that they held opposite views respecting justification. Calvinists supposed that Methodists held to salvation by *works* without faith, while Methodists supposed that Calvinists held to salvation by faith *without works*, and yet their articles on justification are essentially alike. According to their standards, Calvinists and Methodists both believe there is no salvation without *that* faith in Christ which is accompanied with good works. I believe, if Christians of different evangelical denominations were faithfully to inquire in how many parts of doctrine they were agreed, they would be astonished that these points are so many. What a pity, then, that there should be so much estrangement, contention and animosity among those who are so nearly "of the same mind." I often think I see manifested by many, an unwillingness to believe that others agree with them, as fully as they really do; and this is probably the cause (or effect) of their caricaturing the sentiments of others; that is, of their describing them in an incorrect, ludicrous, or revolting view. Many seem unwilling to have an opponent

state his own views, and often will they deny his statements. How much better for the cause of Christ, if Christians would try more to get together, and less to get apart.

Especially do I believe, that the two portions into which the *Presbyterian family* are divided are nearer together in doctrine than a great share of them are aware. I recollect the time when the whole new school party were generally called Hopkinsians by the opposing party. And while many of the latter were very severe in denouncing them, it was amusing to see how ignorant they were of the doctrines which they intended to assail. One would say, "I am *no* Hopkinsian, I believe *thus* and *so*." And another would reply, "Why! if such is your belief, you are a Hopkinsian yourself." But *now*, all the controversy *under this name* is entirely passed away, and strange to tell, some of the veriest Herisiarchs of "old Hopkinsianism" are now in the Old School connection; and that too, without any renunciation of their former detested doctrines being avowed or required. Dr. Green, acknowledges in his *Christian Advocate*, that the Old School do fellowship the "old Hopkinsians;" and gives as a reason for it, that the latter "differ only on minor points" from the former.—*Burton's Review*, 21-2. And on what points do the *New School* now differ from "old Hopkinsians?" Certainly on very few; and these are but "minor parts." If then, the Old School can fellowship "old Hopkinsians," they can fellowship their New school brethren.

When Dr. E. S. Ely was a fierce Old School man, he wrote his "Contrast" for the purpose of proving that Old and New School divinity is very wide apart, and I have heard him since remark that his mother used to say to him, "My son, you have written a 'Contrast,' and now I wish you would write a *Harmony*." Such a work even then, was very much needed; but instead of them, we have had several other contrasts, and it appears to me that the *Harmony* is *now* needed more than ever; therefore, in the absence of better hands, I volunteer my own for the needful work. I am anxious that this production may have at least one excellence, that of *candor*. I shall aim also to be simple and plain enough to be understood by common minds.

I am aware, that "the truth as it is in Jesus" needs now to be guarded more than ever. I am well aware, that Satan is

attacking it in a new and most adroit manner. His main policy now is, not to deny and directly oppose the truths of Revelation; but to admit, and then corrupt them. And many of these attempted corruptions are the more dangerous, because they are so specious and subtle. Satan's emissaries seem to be instructed to adopt the policy of modern politicians, that of defeating a motion, not by direct opposition, but by craftily loading it with amendments that sink or spoil it. Many errorists of the day will admit the truths of the gospel, and then strive to despoil them of all their divine excellency by their interpretations. And in this way Satan has been sadly successful. He has bewildered and misled many an honest inquirer after truth. Nay, it would seem sometimes, as if he would "deceive, if it were possible, the very elect." The friends of truth should therefore be peculiarly watchful, lest he "spoil" them or others, through philosophy and vain deceit."

Now, if *such* be the policy and purpose of the New School Presbyterians, then let the Old School be not only keen-scented to discover their movements; but loud in warning community against them. But if, on the other hand, these New School brethren are the staunch advocates of the cardinal doctrines of Revelation, it is very unjust, not only, but very unwise to denounce them as semi-Infidels, or even as semi-Pelagians. To confound them with such errorists, pouring upon them the like maledictions, is not only doing great injustice to the former, but giving great advantage to the latter. If the Old and New School are standing on the same side of the grand division line between truth and error, (as I hope hereafter to show,) they had better not turn their weapons upon each other; but bear down with united force upon the common enemy; upon those, that is, who are trying to rob the gospel of its essential power and glory. In this warfare the Old School needs the aid of the new, and they had better neither reject it nor paralyze it, by virtually telling these errorists, "Don't mind the arguments of New School men, because they are but your allies in disguise."

I am far from believing, that the New School have monopolized all the correctness of opinion, conduct and spirit in the Presbyterian Church. I am ready to admit and lament, that many of us are so loose and indefinite, extravagant (and wild shall I say?) in the statements of our doctrines, that our old

School brethren are not so much to blame for misunderstanding them. And I do not doubt, that many of us (myself particularly) have been much wanting in candor in regard to *their* views and conduct. I know there are faults on both sides, and probably few believe these faults to be as nearly balanced as they really are. I have had better advantages than many to see the good and bad of both schools; for I have traveled extensively, and been often taken for an Old School man, and thus have seen my Old School brethren in their most unguarded and undisguised conduct. I have preached among them more than one hundred sermons I believe; and never knew that more than one of them was ever called in question by any of these brethren; and that only on account of a phrase which was almost verbatim in the language of Dr. Alexander.* And yet it will not be strange, if I am too partial toward my New School brethren, for my connection and position will be likely to give me a more favorable view of them, and I am frank to say, as they aim at "the golden mean," I think they are freer from ultraism and bigotry, and from the high pressure of high-church principles. Yet I desire to keep it in mind, that if I occupied the stand point of my Old School brethren, I might see less error in them, and more in my own Church than I do at present. But even as it is, I see among many of my brethren a fierce and bitter spirit in the controversy, and a want of candor in weighing opinions for which I have no fellowship. And I have often said, I find many in the new, whose spirit I like much less than the spirit of many in the Old School connection. I am often displeased at the obstinacy with which some of my brethren insist on points which I consider of little importance. Still I believe the great mass of the New School (yes, of the Old School too,) are holding all the essential truths of the gospel, and have the right spirit.

Such is the present state of the controversy between the two schools, that it should have some additional attention now. Grievous charges have been brought against the New School for heresy and hypocrisy, and if they were true, they ought to be more fully known and more pointedly condemned; that the guilty may have less favor from the religious public, and thus have less opportunity to injure community. But if on

* I use the letter *I* much ofener than my modesty would allow, if I thought it would ever be known who this little *I* is.

the other hand, these charges are false, that should be known, in order that the injured party may be disabused, and that the obstructions which these false accusations have laid in the way of their usefulness may be removed.

Dr. Wm. D. Smith in his dialogues of a Minister and Convert, respecting the Division of the Presbyterian Church, holds the following language :

“Minister.—That which is called “New Divinity” (the term by which he denotes the doctrinal views which he supposes to be taught by the New School) “is not the system of doctrine taught in our standards with some points of difference only. It is entirely a different system, one principal feature of which is, that it dishonors God, and exalts man, which you know is the reverse of the Calvinistic system taught in our standards.

Convert.—But do they not receive and adopt the Confession of Faith?

Minister.—As a body, they receive and adopt it in a certain way; that is, they adopt it as far as they believe it, which is little better than mockery. In that way we may receive the Turkish Koran. It says: “there is a God;” and it inculcates some moral duties; and so far any one could adopt it. Indeed, I do not know of any system that might not be adopted in this way. Others pretend to adopt it as a whole, but reserve the privilege of explaining it so as to accord with their own views. This mode of receiving the Confession is, I believe, the most popular with them, but it is very little better than the other. In this way much of the Turkish Koran might be explained, so as to accommodate it to a christian’s faith. “There is one God, and Mahomed is his prophet.” Now give me the privilege of explanation, and I can receive this sentiment in full. Mahommed was a prophet of God; that is, he was a false prophet, and he was a creature of God. But the explanation is in direct contradiction to the plain meaning of the sentiment. So it is with many explanations put on the Confession of Faith. They either make it mean nothing at all, or something the very reverse of its obvious sense. I would not however be understood as saying that all the new school body are thus erroneous in their sentiments. Many of their ministers, and perhaps a great number of their private members are correct in their theological views, and receive and love the doctrines of grace. But as a body, they have

most pernicious errors fostered and cherished among them; and the holders and propagators of them are carefully shielded from censure, so that they are all chargeable with countenancing and encouraging the propagation of doctrines which in all their tendencies are hostile to the system of truth which they profess to adopt; p p 193-4.

These are very serious charges. And are they true? If so, our opposers ought to raise a louder note of remonstrance against us, and proclaim far more widely our dangerous errors and dreadful sin. Is it indeed true that we are holding a system *entirely different* from the one taught in our standards; a system which *dishonors* God, and *exalts man*? Is it indeed true, that we adopt the confession in a way that is *little better than mockery*, a way in which we *might as consistently adopt the Koran*? Do we explain it in a way which makes it mean *either nothing at all*, or something *the very reverse of its obvious meaning*? Do we *as a body*, have the *most pernicious errors* fostered and cherished among us, so as to be chargeable with countenancing and encouraging the propagation of doctrines which in all their tendencies are *hostile to the system of which we profess to adopt*? Then it is passing strange that it has not been more widely known, and that the detestation of the christian community has not been without measure. Many among ourselves not only, but among other evangelical denominations, yea, many among the Old School themselves have not yet discovered, that this is our dangerous and detestable character. This is evident from the fact that so many of them still attend our meetings, receive the emblems of Christ's body and blood from our hands, and offer these emblems to us; and from the fact that many of our ministers exchange pulpits, and many of our churches exchange letters with them; none of which things they *would* do, and none of which they *ought* to do, if they knew our character to be as bad as it is represented in the foregoing quotations. Why then have not our opposers made our alleged corruption more widely known? They owe it, if true, to our common christianity.

But other, and perhaps severer allegations have been brought by Dr. J. C. Lord, against New School Presbyterians. In his "Introduction" to Mr. Cheeseman's Doctrinal Differences between old and New School Presbyterians" he gives us the following:

“With strange, yet characteristic inconsistency they (the New School) caricature the doctrines of grace and of the Confession of Faith, as though they embodied all that is inconsistent, and perverse, and monstrous.” Is that true? Why then are not the New School overwhelmed by one united and mighty remonstrance from the evangelical world? It must be because they have not yet found that we have been acting so foul a part. Peradventure, they cannot find it out.

But Dr. Lord continues: “Could it be made to appear to that large and respectable body of members of the Presbyterian Church, who though sound in the faith, yet remain in the New School connection, that the principles for which the General Assembly contended, and in defense of which they intended to bear testimony in the excision act of 1837, are the same maintained by Paul, the apostle, against the gain-sayers of his day, the same afterwards defended in the fifth century by Augustine against Pelagius, and the same which were revived by Luther, and with which, as with a battle-axe he smote the gates of the great apostacy, they would not, and could not, give support, and countenance, and comfort, to the enemies of truth by remaining one hour within the ecclesiastical walls of the New School General Assembly,” p p 7, 8.

And just so I think. Only make it evident, that the New School are holding the very errors which Paul opposed, the errors of the Pelagians and Papists, against which Augustine and Luther contended, and depend upon it, the New School “as a body” would *forsake itself*. And the marvel is, that Dr. Lord and his associates do not furnish us the adequate evidence. Yea, and the mystery is the greater, as he afterwards adds:

“If there be any thing clear which may be *determined beyond all doubt*, it is that the theological contest between the Reformers and the Romanists in the sixteenth century, is the same now waged between the Old and New School Presbyterians. No intelligent reader can peruse the controversy between Luther and Dr. Eck, the champion of the Papists, without perceiving this. *No degree of prejudice or blindness can conceal the fact*, it is written as with sun-beams, it is graven, as with the point of a diamond, in the face of a rock. The doctrines maintained by all the reformed churches have been rejected by them (the New School) for the theological tenets of

the papacy. Nothing can be demonstrated by history, if D'Aubigne's account of the Reformation does not establish this," p 8.

But how happens it that what is so "clear" as to be beyond all doubt, is yet believed by so few? viz: that the contest between the Reformers and the Romanists, was precisely the *Many* 'intelligent readers' have perused the controversy between present contest between Old and New School Presbyterians? Luther and Dr. Eck without perceiving this. How is it that they have failed to do what the Dr. tells us they *cannot* fail to do? Is it through prejudice? No; not at all, if the Dr. is correct. For he tells us, "No degree of *prejudice* or *blindness* can conceal the fact." And yet I doubt whether *any* one has "perceived it" except the Dr. himself. How strange that he was so long in finding it out. But many there are, who never examine and judge for themselves; and some such may believe these allegations, simply because he asserts them with so much assurance.

Other allegations are made against us by Mr. Cheeseman. He says :

"The new divinity, being a most glaring and wide departure from the ancient faith; is undoubtedly an apostacy, not a progress." p 167. "The new divinity, then, is another gospel, an apostacy from the faith" p 172. "Take for example these differences which separate Old from New School Presbyterians. One believes that Christ endured the penalty of the law; another that he did not. One that he obeyed for his people; the other, he obeyed for himself. One that his righteousness is imputed to believers; the other, that it is not, but the act of faith is imputed. One that faith receives the righteousness of Christ; the other, that Christ needs it for himself. One, that regeneration is an act of God; the other, that it is the act of man. One that it is a change of nature; the other that it is a change of purpose. One that man can do nothing of himself; the other that he can do all that is required of him." p 206-7.

Here again I ask, are these things so? I ask the question, respecting the allegations of all and each of these authors. For if all the charges, or any one of them be true, it is a serious and deplorable affair. If it be indeed true, that the New School as a body, deny original sin and imputation,

atonement, justification by the righteousness of Christ, regeneration by the spirit of God; especially, if they are Judai-
zers, Pelagions or Romanists in doctrine; and most especially, if they are such barefaced and impious hypocrites as to subscribe solemnly to the standards of the Presbyterian Church, while they believe not the fundamental doctrines which they contain, then let it be proven and proclaimed to all the evangelical denominations in our land, till there shall come back from all of them a remonstrance, solemn and loud, like the sound of many writers; for many there are in all these denominations, yes, and thousands in the Old School itself, who have never dreamed of there being that astounding amount of dangerous error, base deception, and impious hypocrisy, which Smith, and Lord, and Cheeseman have alleged. For, if these Christians had suspected it, they *would* not, and *should* not have admitted us to such fraternal, sweet and holy intercourse, as we have enjoyed among them.

And if these charges are true, the proof and proclamation of them should be made to the *impenitent* also. For our influence would be dangerous, and our doctrine deadly to them. There would be reason to fear that, if we made a proselyte from among them, he would be more a child of hell than before. They ought therefore to be warned away from us.

But what if these allegations are *not* true? How ought they *then* to be treated? Ought New School men pass them over in silence? Perhaps they ought, *if they themselves* are the only ones concerned. But what, if the character, and influence, and activity of these New School men have an important bearing on the welfare of the world around them? If they are not what these allegations declare them to be, but are what they themselves profess to be, they constitute an important portion of that "light of the world" by which is to be dissipated that darkness of ignorance and error, which covers the earth; that light by which the saving influence of the gospel is to shine into the hearts of sinners. It is important, therefore, that this their light should not be obscured by the mist and cloud of such foul aspersions. If they are what they profess to be, they constitute an important part of that "salt of the earth," through the means of which the world is to be saved from moral putrefaction and final perdition. It is important, therefore, that no false imputations be permitted

to impair "its savor." If they are what they profess to be, they constitute one division of that army of the Lord of Hosts by which the kingdoms of this world are to be brought under the dominion of the Prince of Peace. It is important, therefore, that no groundless charges should be permitted to impede their march or paralyze their power. That the influence of the New School has been very much resisted, and their efforts very much crippled by representations like those before quoted, I verily believe; and believing as verily that the New School are as sincere in subscribing, and as correct in explaining our standards as the Old School are. I must think it their *right* not only, but their *duty* to vindicate themselves.

It is a curious fact, that many, if not most of those who have spoken most severely against us, have come from New School or Congregational ranks. This happens according to what should seem to be a strange phenomenon; but proves in fact to be a common occurrence: viz: that renegades are the most bitter and bigoted opposers of the faith from which they have apostatized. This fact seems to have occasioned the proverb that, "Moral diseases are most severe, when taken by inoculation." But in my opinion, the virulence with which *some* have spoken against us, is to be traced in part to another source. These persons have been chafed and vexed by the treatment which they have received from certain individuals of the body which they have left, and this excites them (unconsciously perhaps,) to speak so bitterly of the whole. Probably they are little aware how much they imitate in this respect, the conduct of Benedict Arnold; that is, injuring the whole out of revenge for the few.

What the authors just quoted have said against us could not have done us much harm, if what they have said had not been endorsed by men of high standing in the Old School connection, and by some of their public organs; and when I look at what they have written, I am surprised at the countenance they have received from these men in high stations. Of the first of these authors, I know little personally, and I would say the less, as he has gone to his final account. But it appears to me he must have been very ignorant of New School views, or as an honest man, he could not have written what he did. Of the second, author quoted, I must say, that after all I had known of his propensity to extravagant,

unguarded and random utterances, I was not prepared to find him a man of such "strange," not to say such "characteristic inconsistency" as to "caricature" the views of the New School (so lately his own,) "as if they embodied all that is inconsistent and perverse, and monstrous." Of the last quoted author I have only to say, I have seldom found in the same compass so much slander, and so much sophistry.

But I find many honest, but ill-informed men in the Old School ranks, who verily believe, that the new school are as erroneous, and corrupt, and dishonest, as these authors represent us; and it is mainly to disabuse such of their honest misapprehensions that I now write.

Our Old School brethren bring against us two grave charges. The *one* is that of hypocrisy in subscribing to the Presbyterian standards, while we do not believe the fundamental doctrines which they contain. The *other* is in holding gross and pernicious errors. Let us see then, whether these charges are well founded.

1. Are New School men insincere and hypocritical in professing to believe the cardinal doctrines contained in the Confessions and Catechisms of the Presbyterian Church?

It may help us in settling this question to inquire as to the general moral character of those against whom this charge is brought. As described by their opposers, they would seem to be a set of sly, crafty, designing and deceitful, false-hearted men, that could not be trusted in the ordinary affairs of life. Now, do they stand out before the eyes of a discerning public in such a light? Let a candid community judge whether they are not as open and transparent, as sincere and honest, and straightforward, as any corresponding portion of the Old School, and if they are, is it not passing strange, that just so soon as they pass from secular to sacred concerns, they as a body, should become signally evasive and deceitful, trickish, and double-dealing, lying not only to man, but to God? Can it be believed, that these men as a class, are so base and infamous as to labor incessantly to impose themselves on the Old School as orthodox, while they are conscious of being heterodox; and as to strive to convince others to believe that certain things are the truths of God contained in the standards of the Presbyterian Church, while they themselves know to the contrary? Can the accusers themselves believe it? If

they do, why are they so anxious to "absorb" them? Why on receiving them, do they not require them not only to renounce their doctrinal errors, but to repent of their deceit and hypocrisy? I might also ask why they are so ready to receive from us many that cannot bring clean papers from us. Here I might specify, but I spare them. I ask also, whether, if a New School man proposes to pass from *us* to *them*, the Old School have any fears that this candidate will not be found orthodox enough to be received to their ministry or communion? Does not the principle practically prevail among them, that all a New School man needs to make him orthodox, is to change his connection? If examination as to doctrine is had at all in such cases, is it not merely for forms sake? But I trust the honesty of New School men in subscribing the standards will yet be more evident, as we inquire,

2. Whether they do hold the errors ascribed to them; errors said to be utterly at variance with these standards? I shall be much mistaken, if on a thorough and candid investigation, we do not find that those moderate men who constitute the mass of the Old and New School are not substantially agreed, as to all the essential doctrines of the gospel; that where they really disagree, it is not in regard to any fact or faith that is of vital importance to the Calvinistic system; but in regard to some theory or form which philosophy has associated with these doctrines.

We have seen, that our platform, called "The Constitution of the Presbyterian Church in the United States," contains four parts. 1st, The Confession of Faith. 2d, The Catechisms. 3d, The Form of Government and discipline; and 4th, The Directory of Worship. We have seen, that as the first two parts contain all our doctrines, they are all that now claim our attention. The Confession of Faith contains 33 chapters and 171 sections. Of these there are only 7 or 8 sections concerning which, so far as I know, even ultra Old and New School men disagree. These are chapter 6, sections 3, 5, 6; chapter 8: section 8; chapter 9: sections 3 and 11; and chapter 16: section 3. The Larger Catechism contains 196 questions and answers; on all of which even ultras I think, are agreed but 3. These are answers 27, 59 and 149. The Shorter Catechism has 107 questions and answers, on all of which we are agreed but 2; viz: answer 16 and 18. Thus

out of 474 paragraphs, there are only 13 or 14 on which the Old and New School are not confessedly unanimous; nor are these so many points of doctrine on which they disagree, for all the doctrines are contained in the Confession of Faith. Hitherington in his History of the Westminster Assembly of Divines says (p 258) "they aimed to have no proposition in the Catechisms that was not in the Confession." Besides, though the sections of the Confession on which we come in collision are seven or eight, the doctrines on which we disagree are only four or five.

I do not mean, that these are all the points on which the Presbyterians are divided. I mean they are all the points on which they are divided *into Old School and New*. There are many other things in our standards on which we do not harmonize. But on these, the two schools are not more divided against each other, than they are among themselves. I am sorry to say, that some can be found in *both* schools who deny Total Depravity, Regeneration by the agency of the Holy Spirit, Divine Sovereignty, Election, Perseverance of Saints, and Infant Baptism. Others of both schools disbelieve what the Confession says; chapter 23: section 3; on War; and what it says; chapter 27: sections 3, 4, 6; on marriage and divorce. And more disbelieve what it says in chapter 18, on Assurance of Hope. Some may be found in both schools who think the Confession teaches (chapter 10: section 3,) that some dying in infancy are lost; while others think it teaches no such thing—*both* of whom believe at all events, that all who die in infancy are saved. Probably some of both schools believe in "the eternal generation of the Son of God, while the most disbelieve it. And others believe that his *divine* nature suffered in making atonement for man, while the great mass of both schools believe to the contrary. Some perhaps may believe with myself, that Effectual Calling and Adoption need not be considered, as distinct and separate acts of grace, the former being included in Regeneration, marking more particularly the mode or rather the means of it; the other being included in Justification and Sanctification—the former admitting the sinner to the privilege, the other fitting him to do the duties, and to enjoy the privileges of the Sons of God.

Thus we disagree about these, and probably about many other things which we allow to be taught in the Confession of

Faith; and we seem to do it as by common consent, none expecting that we shall all be perfectly agreed as to every thing taught in our standards. Why, then, should some of our Old School brethren talk so sneeringly about subscribing to these standards *as a system of doctrine*, without being understood to affirm a belief in every jot and tittle of what they contain? They do themselves, what they blame in others. True, the points excepted to are not essential to the system. But in regard to the fundamental doctrines of the gospel, there may be many phases and forms which nothing but a speculative philosophy has adventitiously attached to them, and many relations and accidents intimately connected with these doctrines, yet making no part of their essence. And we ought to distinguish between the essentials and extra-essentials. And so say our Old School brethren. See Bible Repertory, vol. 2, New Series, p 252. Dr. Green has told us that his Old School brethren received Old Hopkinsians cordially, because the latter differ from them only in *non-essentials*. See Beemon's Review, pp 21-2. But Old Hopkinsianism used to be the head and front of New School offending, and it should be a matter of rejoicing, that our Old School brethren have lately become so candid and liberal, as to acknowledge those to be essentially sound in the faith, whom they once branded as heretics. For if they can fellowship Old Hopkinsians, I see not why they cannot fellowship all the moderates among their New School brethren. For surely, if the errors of the former are "non-essential," so also are the errors of the latter.

The original framers of our Confession and Catechisms, appear in general to have been very harmonious in their doctrinal views. But it would be strange, if they had been perfectly agreed in all minute and non-essential parts. In all conventions there is apt to be much conflict of opinion so as to make compromise, and some degree of latitude of construction needful. And as some things in our standards are capable of double construction, who can tell but they were purposely thus ambiguously worded, that those who differ on non-essential points might put their own construction on them, and thus consistently subscribe to those standards on whose *essential* doctrines they are fully agreed?

At any rate, those who first adopted these standards for the Presbyterian Church in America were far from being harmo-

nious. And we are accordingly informed, that "When adopted by the Presbyterian Church in this country, it was with distinct understanding, that the mode of subscription did not imply strict uniformity of views. And from that time to this, there has been an open and avowed diversity of opinion on many points among those who adopt the Confession of Faith, without leading to suspicion of insincerity or dishonesty. It is clearly impossible, that any considerable number of men can be brought to conform so *exactly* in their views as to be able to adopt such an extended formula of doctrine *precisely* in the same sense."—Bible Repertory, vol. 3, pp 521-3.

And Dr. Davies tells us, that correspondent to this, was the practice in his day. He says, "We allow the candidate to maintain his objections against any part of the Confession, and the judicatory judge whether the articles objected to were *essential to Christianity*; and if they judged they were not, they would admit the candidate, notwithstanding his objections."—Cited in the Christian Spectator of 1835.

In accordance with this was the Adoption Act of 1729. "And we do also agree, that all the Presbyterians within our bounds shall always take care not to admit any candidate of the ministry into the exercise of the sacred functions, but what declares his agreement in opinion, with all the *essential* and necessary articles of said Confession; and in case any minister of this Synod, or any candidate for the ministry, shall have any scruples with respect to any article or articles of said Confession or Catechisms, he shall at the time of his making said declaration, declare his sentiments to the Presbytery, or Synod, who shall notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruples or mistake to be only about articles not essential and necessary in doctrine, worship or government. And the Synod do solemnly agree, that none of us will traduce, or use any opprobrious terms of those that differ from us in these extra-essential and not necessary points of doctrine, but treat them with the same friendship, kindness and brotherly love, as if they had not differed from us in such sentiments."—Records of the Presbyterian Church, p 92.

Collisions in doctrine and practice occasioned in 1741 a division in Synod. But a re-union was effected in 1759; both

parties agreeing to adopt the Confession of Faith, Catechisms and Directory, as they had been adopted in 1729. And as this proviso and pledge has never been recalled, they are still in force; and how faithfully they have been fulfilled by the exseinders and those who have since traduced us, let the reader judge.

In the course of our investigations we shall see whether in the interpretations which the New School give to our standards, they exceed that indulgence which has been allowed from the beginning to all who subscribe them? or rather, whether even in their non-essentials they have not kept within the probable meaning of these standards? In other words, whether we have not taken less liberty of interpretation than the Church has publicly and formally allowed to us?

I say *interpretations*, though I am aware that one of the gravest charges brought against us is that we presume to give our own interpretations to our standards. Are our Old School brethren aware of the boldness of their assumption in denying us this right? It is saying to us, "What! *You* interpret the standards? That right belongs exclusively to *us*?" They must not be surprised then, if we reply to them somewhat, as the Indian King did to the King of England, when he offered to let the monarch of the forest kiss his hand. "Uh!" said he, "I King too." But perhaps they will reply, "The standards speak for themselves; and they speak as *we* believe; and not as *not as you* believe." But that is the thing to be *proved*, and not to be *assumed*. If on investigation, it appears that your interpretation is the only tenable one, we will yield the point; not otherwise.

Many seem to think our standards are capable of but one interpretation; or that any construction different from theirs must be utterly irrational and forced. But all other language, even that of Scripture, is capable in many instances of several interpretations, even our Old School brethren themselves being judges. How is it then, that the language of the standards are an exception? Are their uninspired expressions more definite and fixed than the language of inspiration? We know that most words have various meanings. Many words have not only literal meanings, but are used in a great diversity of metaphorical or figurative senses; and some words have entirely changed their meaning. For instance, "let" in our

translation of Scripture used to signify *hinder* and “prevent;” *go before*. Often, too, does the same phrase have different meanings. When, therefore, we would interpret the language of our standards, we must inquire *which* of the various meanings are to be attached to the words of the passage? And in making up our minds we must consider which meaning best corresponds with the tenor of the article? which was the use of the word in the age in which it was written? Or which corresponds best to the Scripture, whose meaning the article is intended to express?

The doctrines about which the disputed language of the Confession and Catechisms is employed are the following:—**IMPUTATION, ORIGINAL SIN, THE NATURE and EXTENT of the ATONEMENT, and HUMAN ABILITY.**

Some in both schools avow *ultra* views of these doctrines; views wide apart from each other; and as I think, wide from the truth. But I believe there are *medium* views in which by far, the larger and better portion of both schools can cordially unite. For I verily believe that a large share of moderate men in both schools are under a misapprehension, as to the *prevailing* belief of the opposite party. I believe, that is, that a great share of the Old School suppose, that the *ultra* views of the New School are the views of *all* the New School; and that a great share of the New School suppose the *ultra* Old School views are the views of all the Old School. For indulging these misapprehensions, both may be equally culpable; and for one I would be willing to have the New School assume a full moiety of the blame. Nor would I ask any abatement, as regards myself personally. For if I happen at length to have correcter views than some others on the subject, it is owing much, if not mainly, to my having enjoyed more extensive intercourse, and better points of observation than they.

We will now examine the disputed doctrines separately. The first that claims our attention is

IMPUTATION.

This doctrine is two-fold; the Imputation of Adam’s sin to his posterity, and the Imputation of Christ’s righteousness to the redeemed. The former will have our chief attention, for I am not aware, that the New School are generally regarded by the Old, as denying the imputation of the righteousness of

Christ; and this part of the subject will be *incidentally*, yet sufficiently noticed, both *now*, and when we come to consider the doctrine of atonement.

I suppose the New School generally regard the Old, as holding the doctrine of imputation of Adam's sin to his posterity in this way; viz: That the sin of Adam in partaking of the forbidden fruit is, either by *personal identity* or otherwise, so transferred to his posterity as to become *literally* theirs; that God literally regards them as *to blame* for Adam's transgression; as much so, as if they had been actually present, and had shared in the will and work of plucking the interdicted fruit; and that he does threaten *literally* to punish them for it, irrespective of their own personal violations of his law. In short, that Adam's sin is in such a sense *theirs*, that they should feel remorse for it; and must repent of it in order to salvation.

But I am confident, that this view of the doctrine is cherished by very few of the Old School at the present day. Many of their leading ones utterly repudiate it, and some of them charge the New School with wilfully misrepresenting them, in attributing this view to them. Dr. Willis Lord, now of Cincinnati, in his tract called "The Federal Character of Adam and the Imputation of his Sin;" a work published and endorsed by the Old School says: "The personal identity of Adam and his race is a theory exploded. Indeed, it is questionable if it ever existed, except in the prolific fancy of theological caricaturists, the follies therefore resulting from this theory, with which chivalrous combatants have ever endeavored to encumber and deform the federal headship of Adam with its affiliated doctrines, may be left in undisturbed repose," pp 10, 11. I suppose Dr. John C. Lord, of Buffalo, intended to bring this same charge against the New School, in the language already quoted from him, in which he says "they caricature the doctrines of the Confession of Faith, as though they embodied all that is inconsistent and monstrous." Now, if these Lordships will please to read what Barnes has quoted from Luther, and what Parkes has quoted in (*Bibliotheca Sacra* for 1851, pp 612-14,) from favorite Old School authors, they will find something that should make them soften down their charges of "caricature" and misrepresentation. They will find it hard, I think, to doubt whether these Old authors

did not believe in personal identity or transfer, and personal guilt of Adam's sin, nor will they think it so strange, that the New School often reading these authors, should be led into the mistaken notion, that modern Old School men believe the same.

But I, for one, rejoice to believe that our modern Old School men discard these ultra views of imputation; and am the more willing to bear this charge of having grievously misrepresented them, as it shows them the more firmly united with us in abhorring and opposing literal and ultra imputation.

On the other hand, there are some in the New School connection who deny the headship and representative character of Adam. If they do not deny that his descendants are born, in consequence of his fall, with a propensity to sin, they deny, at least, that they are in *any sense* sinners till they commit actual and outward transgression. I say there are *some* such among us, but I believe the number small. Some of my brethren are unwilling to believe there are *any*; and yet I believe that numbers in the severity of their opposition to literal imputation, supposing it to include the idea of *identity or transfer*; or in some other way of *personal demerit* on account of Adam's sin,) use such strong language as would lead their Old School brethren to believe they did deny the headship of Adam, while in truth they hold to it; and if charged with rejecting it, they would sturdily insist that the charge was false.

But between these ultra views, I believe, there is a medium one, in which a great share of both schools, can in the main, most cordially unite. It is the view, that God constituted Adam the federal head and representative of his posterity, with the purpose, that if *he* continued obedient, *they* should be born with such a holy disposition as would secure their obedience in life, and thus their blessedness in heaven; but that if *he* fell, *they* should be born with such a propensity to sin as would unfit them for heaven, and render it *certain*, though *not necessary*, that when they put forth moral exercises and actions, they would be unholy; and that as Adam did fall, imputation consists in accounting and declaring his posterity to have sinned in and fallen with him, not literally, but metaphorically or figuratively, and representatively, because they all finally sin in consequence of their relation to him, and thus become liable to the same doom with him. In this view, the race is said to sin and to be doomed in him, as his sin

and fall decided the question of their corruption, and consequent sin and ruin.

Concerning this view of imputation, three questions demand attention.

1. Is it in accordance with the system of divine truth?
 2. Is it one in which the main portions of the Old and New School can unite? And

3. Is it in accordance with the language of our standards?

1. Is it in accordance with the system of divine truth? The imputation of Adam's sin to his posterity is the *opposite* of justification through the righteousness of Christ. That they are opposites we learn from the use which Paul makes of the language of David in Psalms 32: 2. "Blessed is the man unto whom the Lord *imputeth not* iniquity." In his epistle to the Romans, 4, 5, 8, Paul says in allusion to this passage, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord will not impute sin." According to this passage, not to "impute sin" is the same as to "cover" or "forgive," in other words, to justify through Christ's righteousness. Imputation then is the opposite of gospel justification, and as we distinguish between justification that is *literal* or *legal* and that which is *figurative* or *evangelical*, so also respecting imputation; and as the imputation of Adam's sin is the opposite of *gospel* justification, and not of legal, literal justification, it is not a *literal*, but a figurative imputation. Tuckey, one of the framers of the Confession, says, "We are counted righteous through Christ *in the same manner* that we are counted guilty through Adam."—Predictions, p 234. And Turretin says, "We are constituted sinners in Adam *the same way* that we are constituted righteous in Christ.—See Hodge on Romans; see also Princeton Essay, vol. 1, pp 136, 142, 144.

Now, to justify is not literally to *make* the sinner just, for that would be impossible. Nor is it to declare him literally just, for that would be asserting a falsehood. But it is purposing to treat him (for Christ's sake,) as *if* he were just. In other words, it is releasing him from his liability to punish-

ment. It was in this meaning of the term that Shemei said to David (2 Sam. 19: 19) "Let not my Lord *impute iniquity* unto me, neither do thou remember that which thy servant did perversely." If then *to justify* is the same (according to David and Paul, and others, as '*not to impute*,' viz: *not to make* liable to punishment, then its opposite, to impute is to *make* liable to punishment. And so says Owen, p 460: "Nothing is intended by the imputation of sin unto any, but the rendering them justly obnoxious (or liable) unto the punishment due unto that sin; as the *not* imputing of sin is the freeing of men from being subject or liable to punishment." Here then we have the metaphoric sense in which God is said in the Bible to impute the sin of Adam to his posterity. It consists in making them liable to the same suffering with Adam; and we think the *way* in which he has done it, is by bringing them into the world with that corrupt propensity by which they *certainly*, yet *voluntarily*, and *without necessity* commit sin, and thereby become deserving of the death that was first denounced upon Adam; and this is what I suppose Calvin means when he says, "Paul ascribes our ruin to him (Adam) *because his sin is the cause of our sin.*"—Quoted by Barnes on Romans 5: 15: p 122, 9th edition.

This imputation, like many other things in the Bible, is expressed *elliptically*. Men are said by *way of anticipation* to fall, and to be subject to condemnation in Adam; just as the elect are said by anticipation, to be justified in Christ. Thus in Romans 5: 15, it is said that "through the offense of one many be dead," and that "the grace of God, and the gift by grace, which is by one man, Jesus Christ *hath* abounded unto many," and verse 18th, it is said, "by the offense of one, judgment *came* upon all men to condemnation; even so, by the righteousness of one, the free gift *came* upon all men unto justification of life." So in verse 20, it is said, "where sin *abounded*, grace *did* much more abound." In these passages, the entire results of man's ruin and recovery are said already, by way of anticipation, to have taken place, though a great share of those to whom these results are to reach, are not yet born, and is it not said in this same way of anticipation, verse 12, "that death *passed* upon all men, for that all *have sinned*?" And as the imputation of Christ's righteousness to the sinner does not make him *deserve* salvation; so neither does the im-

putation of Adam's sin to his posterity make them, of itself, *deserve* damnation. So I understand the Princeton Essayists to reason, volume 2: 137.

The Scriptures no where directly assert, that Adam's sin is imputed to his posterity. The passage most relied upon, as virtually asserting it, is Romans 5: 12. "And so death passed upon all men; for that all have sinned," translating the last clause *'in whom (Adam) all have sinned'*. But it is doubtful, to say the least, whether *ἐν ᾧ*, in the original means *in whom*. Calvin, Hill, Hodge and many other learned and orthodox commentators are opposed to such a translation. But this does not appear to me a point worth contending for. The more important question is, *how* or *in what sense* did we sin and fall in Adam? On this question, several passages of Scripture afford us light.

Said Paul, Heb. 7: 9, 10, "Levi also who receiveth tithes, paid tithes in Abraham, for he was in the loins of his father, when Melchisedec met him." By Levi he evidently means the entire Levitical priesthood, and declares they were in the loins of their great progenitor, when on returning from the rescue of Lot, he paid tithes to the king of Salem. But neither philosophy or common sense allow us to understand this literally. The language then is metaphorical; and means only that the act of Abraham in paying tithes to Melchisedec affected the standing of the tribe of Levi, making them inferior to *him*, and thus to Christ of whom 'the Lord had sworn,' "Thou art a priest forever after the order of Melchisedec." And now, if this same apostle did not intend to say in Romans 5: 12, that all sinned in Adam, he must have used the like metaphor to express the like idea, viz: that Adam's sin in Eden grievously affected his posterity.

This point may be farther illustrated by the words of Christ to the Jews, as recorded Matt. 23: 35, "That *upon you may come* all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Baruchias whom *ye slew* between the temple and the altar." In these words Christ virtually declares, that the blood of all the martyrs from Abel to Zacharias, would be imputed to the Jews then living; not only so, but he charges upon them; in other words, *imputes* to them the murder of this prophet, though he was slain long before their birth. They could not,

then, have had any share in the shedding of his blood, or been anywise personally to blame for it. And yet, in this passage, Christ imputes to them the murder of all these martyrs, and does it as plainly and as positively, as Paul in the 5th of Romans asserts the imputation of the sin of Adam to his posterity. And on what ground? Not that of *representation*. No one will say that those who killed the prophets were the representatives of the men to whom Christ spoke. It was not on this ground then, that he imputed to them the blood of the righteous shed in by-gone generations. There may be imputation then, without representation. Why insist then that the imputation of Adam's sin is *altogether* on the ground of his representative character?

But on what ground *did* Christ impute the blood of the righteous to these Jews? Evidently on the ground of imitation. He imputed it on the ground, that they imitated the spirit and conduct of those who did actually shed this blood. No one will doubt this who reads the context from the 29th to the 36th verses. And why not put the imputation of Adam's sin to his posterity upon the same ground of imitation? If it is sufficient to sustain it in the *former* case, is it not in the *latter*? Why not put the imputation of Adam's sin *both* on the ground of representation *and* imitation? In both instances, imputation comes by way of *anticipation*. In this case, Christ *pronounced* it before it took effect, and it was decreed in the divine mind long before it was pronounced. So the imputation of Adam's sin to his posterity was taught by imputation long before it took effect on those who have lived since the days of the apostles, and still longer before it *will* take effect upon those who are yet to be born. And it was *decreed still longer previous* to its announcement in the Bible. Here is anticipation like that of Christ's crucifixion, as the Lamb slain from the foundation of the world."—Rev. 13: 8.

Our Old School brethren are fond of confirming the imputation of Adam's sin to his posterity by its *analogy* to the imputation of Christ's righteousness to the elect, and we grant the argument to be logical. But suppose we carry the analogy a little farther. Our Old School brethren allow, that the benefits of imputation of the righteousness of Christ is no benefit to the elect, till they put forth a certain moral exercise, the exercise of *faith*. Why not suppose that the imputation

of Adam's sin does his posterity no harm till they put forth some voluntary evil exercise? As imputation is conditioned on voluntary exercise in *one* case, why not in the *other* also? And the 5th of Romans will bear us up in this position; for as we have seen already, it speaks of both cases of imputation by way of anticipation, both being spoken of in the past tense." "Wherefore as by one man" (Adam) sin *entered* into the world, and death by sin;" and so death has passed (by imputation) upon all men for that" (or *in whom* if you please,) "all have sinned."—verse 12. "For, if through the offense of one, (Adam) many" (by imputation) *be* dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, *hath*" (by the imputation of his righteousness,) "*abounded* unto many."—verse 15. "But where sin *abounded*" (by the imputation of Adam's sin) "*grace did* much more abound."—verse 20. This view of imputation does not involve a denial of the representative character of Adam. It merely denies, that it is the *only* ground of it. Adam was our representative, in that God purposed to give his posterity, a *holy* or *unholy* disposition accordingly as he *stood* or *fell*, and thus his first sin in Eden virtually decided our destiny.

Our next inquiry is

2. Whether the view of imputation now given is one in which the main portions of the Old and New Schools can cordially unite? Many of the leading ones in the Old School must unite in it; for they repudiate the ultra views of *personal identity* with Adam, the *transfer* of his sin to his posterity, and all such participation of demerit of his sin, as would require them to exercise *remorse* and godly sorrow for it. A few quotations from their standard publications will prove this.

In an article ascribed to the professors of Princeton Seminary, it is said, "What we deny, therefore, is that this doctrine (imputation) involves any *mysterious union with Adam*, and confusion of our identity with his, so that his act was properly and *personally our act*; and secondly, that the *moral turpitude* of that sin was so *transferred* from him to us. We deny the possibility of any such transfer."—Princeton Theological Essays, vol. p 136.

Dr Hodge says, that in the writing of old divines, the sin of Adam "is never said to be in us (truly sin) *vere peccatum*;" that the phrases "we sinned in Adam;" "were sinners in him;"

"were ill-deserving;" have "demerit;" et cetera, do not denote "moral pollution," or "moral turpitude." He says, "We were in Adam, as Levi was in Abraham. Was this literally? We were with him as branches in the root, as members are in the head. Well, what does this mean? literal oneness? Surely not. Does every writer who speaks of a father as a root of his family, hold to the idea of a literal oneness between them? You may make as little, or as much as you please out of figurative expressions taken by themselves."—Bib. Rep. vol. 7: p 436.

In his Commentary on Romans 5: 12, 21; he says, "The doctrine of imputation is clearly taught in this passage. This doctrine does not include the idea of a mysterious identity of Adam and his sin, nor that of a transfer of the moral turpitude of his sin to his descendants. It does not teach that his offense was personally or properly the sin of all men, or that it was in any mysterious sense, the act of his posterity. The sin of Adam, therefore is no ground to us of remorse."—Phil. Ed. of 1836, p 135.

And in the Biblical Repertory, he tells us, the only sense in which we should repent of Adam's sin is "on the principle that a child is humbled and grieved at the misconduct of a father."—vol. 7: pp 460-1.

Even Dr. James Woods, formerly of the New Albany Seminary, who has published a treatise to prove that Old and New Divinity are wide apart, even he inquires, "Who does maintain this opinion? viz: that Adam's sin involved his posterity in its consequences, on the principle that his sin is *literally* accounted their sin."—p 46. Again, he says, "*The transfer of the moral turpitude* of Adam's sin is no part of the doctrine (of imputation) as held by its advocates."—p 47.

As in his attempt to prove the divergency of New from Old Divinity, Dr. W. has quoted mostly from Congregational authors, with whom on these points, the New School Presbyterians have but little sympathy; and as the few New School Presbyterians whom he does quote, he, in my opinion, very much misunderstands, I have not thought it necessary to give his statements and arguments a formal refutation.

Dr. Boardman says, in his treatise on "Original Sin and Imputation," (published, and thus endorsed by the Old School Board of Publication,) "When our standards say, that the posterity of Adam sinned in him, and fell with him, in the

first transgression, they do not mean, that all mankind constituted *one moral person* in Adam, so that his sin was *actually* and *personally* the sin of each of his descendants."—p 42. Again, as this doctrine implies no personal oneness between Adam and his race, neither does it *involve any transfer of his moral character or acts to them*. The criminality of my act can never become another man's. So the criminality of Adam's act could not pass over to his posterity."—p 43.

And Burgess, who is good Old School authority says, "We cannot be properly said to repent of it, because it was not a sin ever committed by us *personally*, or through our own *actual* will."—Bibliotheca Sacra 1851, p 632.

I would remark, though it be a digression, that in the above quotations, a broad distinction is made between imputed sin and actual transgression. The latter calls for repentance and remorse, and punishment. The former calls for neither repentance nor godly sorrow. How then, can it call for punishment? Indeed, how can that be properly called a punishment in which remorse is not an element?

Here is enough to convince us, it would seem, that the Old School do not believe that imputation makes the sin of Adam ours, either by way of *personal identity*, or *transfer*, or *any other* which would render its criminality properly ours; ours in such a sense, that we should feel remorse or godly sorrow for participation in it. Then cannot Old and New School men come together on this doctrine? No! perhaps not. Perhaps there is a narrow neck of "debateable ground," across which they cannot reach, and shake hands. As to this however, I am willingly doubtful; for I know not, that I fully understand my brethren on this point. Having denied, that Adam's sin is the sin of his posterity, either by identity or transfer, or in any other way that would require remorse or repentance for it, do they yet attempt to foist it in upon them by way of judicial decision and punishment? Do they mean to say, God judicially and deservedly condemns, and punishes mankind for Adam's first sin? and that irrespective of their own exercises and actions? * If so, I must demur, and I think all my

Our Old School brethren often complain of us as needlessly misunderstanding, if not wilfully caricaturing their views on this doctrine. But is there not something to justify our suspicion of their ultraism, in quotations from

New School brethren will do so: for it seems to me, that moral sense revolts at the thought, that God literally condemns and threatens to punish men for that which calls neither for repentance nor remorse. But though their language would seem to indicate it, I can hardly think they mean all this, for Dr. Hodge has just told us, "The sin of Adam is no ground to us of remorse;" that the only sense in which we should repent of Adam's sin is "on the principle that a child is humbled and grieved at the misconduct of a father" to grieve over it, that is, as our calamity, not our sin. And how is it possible for me to *deserve literal punishment* for that for which I can feel no stings of conscience and no godly sorrow? And Dr. Woods has just told us, that the *transfer of moral turpitude* of Adam's sin is no part of the doctrine of imputation. And how can I be punished for that in which there is *no moral turpitude*? Again, Dr. Boardman has told us, "The *criminality* of my act *can never* become another man's. So the criminality of Adam's act *could not* pass over to his posteri-

their approved authors, and even from themselves; in which it is asserted, that the imputation of Adam's sin is "just," "most just," by "just judgment;" that not only the "punishment, but the guilt and fault" of Adam's sin passed over to us—that it is "imputed most deservedly"—that it is "the meritorious cause of our condemnation;" for that evils are sent upon no man undeservedly—that "all his (Adam's) posterity are implicated in the same guilt, not otherwise than, if they had perpetrated the crime of treason against their Creator—that the fault and guilt, together with the resulting punishment are transferred into his posterity."—that all our race were *literally* in Adam and literally sinned in him;—"original sin includes these three deadly evils the actual fault, the legal guilt, or the penalty of death, and the depravation or deformity of nature; that in the mass *they* (Adam's posterity) committed the same sin, and therefore it is imputed to all."—Bibliotheca Sacra of 1851, pp 611, 614.

Twisse says, "Original sin in which the children of Adam contract, is a punishment of the actual sin committed by the same man." Augustine calls "Original sin the punishment of the first sin." Martyr says, "Original sin is inflicted upon us for avenging and punishing the first sin." Baston says, "This want of original righteousness is sin;—and it is a punishment for sin, and so justly inflicted of God."—pp 629, 630.

The Editors of the Biblical Repertory say, "For ourselves, we are free to confess that we instinctively shrink from the idea, that God in mere sovereignty, inflicts the most tremendous evils upon his creatures, while we bow submissively at the thought of their being *penal* inflictions for a sin committed by our natural head and representative."—vol. 6; p 463. And in the same connection they complain of others, that they regard "that as a matter of *sovereignty* which we regard as a matter of *justice*."

ty." And can I then be punished (literally) justly, for a sin which is not, and "*cannot*" be mine; cannot as I understand it, in *any way* be mine? Certainly not; for as Lightfoot, one of the framers of the Confession, says, "Punishment argues a fault or crime preceding."—Lightfoot's works; London Edition, 1822, p 22.

As I understand some Old School men, they believe that mankind are exposed to eternal death on the ground of Adam's sin, irrespective of their own; consequently, if an infant should die before he had put forth any moral action or exercise, he must eternally perish, unless the electing love of God interpose to save him. But I hope I misunderstood these brethren. And I am happy to learn that this is not the view of Dr. Hodge; he says, "It is no part of the apostle's doctrine that eternal misery is inflicted on any man for the sin of Adam, irrespective of inherent depravity or actual transgression. It is enough for all the purposes of his argument, that sin was the ground of the loss of divine favor, the withholding divine influence, and the consequent corruption of our nature."—Notes on Romans 5: 12—21. pp 135-6, Philadelphia Edition. He seems to intimate that man may perish for *inherent* (unexercised) *depravity*; and this we shall have occasion to consider on another plan. But that the loss of divine favor, and of the influence of the Spirit, and the corruption of our nature, are the *result* of Adam's sin, we cordially believe; not however, that these were literally *penal* inflictions.

I suppose that by suffering the penalty of the law due to Adam's sin, our Old School brethren mean nothing more than suffering it on the principle of "Social Liability," as maintained by Dr. Bishop, late President of Miami University. He says, "These liabilities may be classed under two general heads, viz: Natural and Positive. The son inherits a diseased or a healthy body, and in many cases also, an intellectual or moral character, and generation after generation sustains the character of their ancestors, by what may be called a natural influence. Like produces and continues like. But in commercial and political transactions, lasting and important liabilities are created and continued by positive arrangements.

In all cases of social liabilities, individual and representative are always distinct. Nor is it in most cases a very difficult thing to have a clear and distinct conception of these two

distinct responsibilities. Every citizen of these United States who thinks at all, must feel that himself and children are deeply interested in the conduct and character of the President of the United States for the time being. But yet, no man ever thought of attributing to himself or his children, the personal wisdom or intellect, ability, or inflexible integrity which has marked the character of any distinguished executive officer; nor on the other hand, has he ever thought of being charged individually, or having his children charged individually, with the weakness or wickedness of a bad executive officer, &c., his children, and his neighbors, and their children, feel and acknowledge that they are personally and deeply involved in the consequences of the official acts of these men, whether these consequences are of beneficial, or of a hurtful tendency; but at the same time, individual and personal *merit* and *demerit*, and individual and personal responsibility are clearly understood, and never for a moment merged in social and representative transactions.

"From a view of the above facts, it follows, that the terms *guilty* and *innocent*, must with every thinking man, be used in a different sense, when they are applied to responsibilities incurred by the conduct of another, from that in which they are used, when they are applied to personal conduct. In the former application, *guilty* can only mean liability to suffer *punishment*, and *innocent* to be *not* liable. But in the latter application, they mean having violated, or having not violated, some moral or positive commandment. In the one case, the terms apply to a personal act, and to personal character; but in the other, they only mark the *nature* and *consequence* of a certain act or acts, as these consequences are felt by another person."—Quoted by Dr. Buckeris, Views of Tho. pp 177–9.

Old School men censure us for trying to illustrate imputation by adverting to the 'social liabilities,' or as Dr. Boardman calls them, the 'representative relations' of life. But their own writers do the same. Dr. W. Lord, in his "Federal Character of Adam," published and endorsed by the Board of Publication, says,

"But this principle (of imputation) pervades the whole constitution of domestic and civil society. The father is the legal representative of his children during their minority, and this not by their previous or subsequent election, but always

without, and often against it, by the laws of nature, of society, of God. In certain cases, he can bind them, not only temporarily, but forever. All civil government is to a greater or less extent, representative; the many are responsible for the act of one. What multitudes have no part, and cannot have in the election of that government, who yet are subject to its authority, and in their proportion, responsible for its acts."—p 11.

All this is true. But what does it prove? Not that the child is blameworthy for the sin of his father, or the subject for that of its ruler. What would be thought of arraiguing a child or subject, and of trying him publicly or privately for a misdeed of his parent or ruler? and of actually condemning and punishing him in such a case? Would there be any bounds to the public indignation which such a transaction would awaken. Carry the representative character of Adam no farther than that of a father or ruler, and I believe no New School man would object; and yet such an illustration is a full presentation of the doctrine of imputation, even our Old School brethren being judges.

Dr. Boardman, in his tract already quoted, has given us some illustrations of it, by alluding to certain divine dealings recorded in the Bible. He refers to the command of God in Ezekiel 9: 6; to "slay utterly old and young, both maids and little children;" for the sin of the adults of that generation; and to the same amount in Deut. 32: 25; he notices the fact, that for Achan's sin, his sons and daughters were stoned and burnt; Josh. 7: 24, 25; that their wives, their sons and little children were destroyed for the sin of Korah, Dathan and Abiram; Numb. 16: 27, 32; that Saul was commanded of God to slay both man and woman, infant and suckling of the Amalakites, because of the sin of their forefathers in distressing the Israelites; 1 Samuel 15: 2, 3.

But what do all these recorded transactions prove? Not that the persons who suffered, were at all personally guilty of the sins which were the *occasion* of their suffering. Not that they suffered by a *judicial condemnation*; but by a *sovereign doom*, and not that they died on account of Adam's sin, but on account of the sins of their more immediate ancestors; and not that these others were their federal head; nor even that they did not deserve their doom on account of their *own personal* sins, aside from the sins which were the *occasion* of their

signal dooms. If these passages prove any thing, they prove that God may inflict sufferings on mankind for other reasons than either their own personal sin, or for their connection with the first sin of Adam; that is on the principle of social liability.

There certainly is a difficulty in reconciling the justice of God with the sufferings of the innocent. But I see not how this difficulty is relieved by *that* view of imputation which supposes the sufferers to be *judicially* condemned, and *literally* punished for Adam's sin, it seems to me to be *loading* instead of relieving the difficulty. Though imputation were to consist in inflicting sufferings on his race on account of Adam's sin, why give it a *judicial* aspect and form? Why not refer it *directly* to the sovereignty of God? Even if it be a *judicial* act, it must be *ultimately* referred to divine sovereignty. If, as some of our Old School authors contend, God appointed Adam as our representative; and determined, if he fell, to inflict the punishment of his sin upon us; it was purely a *sovereign* arrangement; so says Calvin. Asking whence this arraignment and its consequences, he answers, "because it seemed good to Jehovah."—Cal. Inst. Lit. II, ch. 23, sec. 7. And would it not have been quite as just in God, to have imputed Adam's sin to us without previously appointing him as our representative? What difference does this *appointment* make with the principles of justice? Why not refer imputation to the inscrutable sovereignty and inherent righteousness of God, resting assured, that as he *has* done it, it *must* be just, though we cannot see how. Why insist on giving a judicial form to this divine dealing, which only adds to its perplexity? If it be said, 'the apostle speaks of it as a judicial transaction,' I answer, the apostle speaks metaphorically.

It will be difficult for many, I think, to see how God can be just in inflicting literal punishment upon them, whatever be the channel in which it is said to reach them, unless they are personally deserving it on account of their own moral turpitude. So Calvin seems to have thought, and hence he guards us against the notion. He says, "Some contend, our ruin to be connected in such a manner by the sin of Adam, that we *perish* not from any fault of our own, but merely because our first father had, as it were, sinned for us. Paul however, expressly affirms, that sin is propagated to all who suffer punishment on its account."—Comment on Romans 5: 12.—

Again he says, "Lest any should arrogate to himself innocence, he (the apostle) adds, that each one is condemned because he is a *sinner*."—Rom. 5: 15.

But if our Old School brethren use the terms *just judgment*, *condemnation*, *punishment* and *guilt* (as I suppose they must, and hope they do,) and as I suppose Paul does in Rom. 5, that is, in a modified, metaphorical sense; then the obstacle to the union of Old and New School is removed. Then the term *just* signifies *fit* or *meete*, as Cranmer evidently used it, when on burning at the stake, he held his right hand in the flames, because, as he said, it was just (fit) that the member that had signed the recantation should be the first to suffer.

Then, the terms *judgment* and *condemnation* are used in a modified sense, which corresponds with the nature of the *punishment* resulting therefrom. And Dr. Hodge tells us, "The word punishment, as connected with imputation, is not used in its most strict and rigid meaning; and does not imply any moral demerit in us."—Bib. Rep. vol. 6; p 441. And then the term *guilt* means "liability to punishment. It is so defined by the Professors of Princeton.—Bib. Rep. p 440; and by Dr. Boardman, p 43. Guilt then is liability or exposure to *that* punishment which as Dr. Hodge tells us, "does not imply any moral demerit."

According to this understanding, imputation consists in God's purpose and act of bringing mankind into being, with a corrupt propensity of heart, in consequence of the sin of Adam, and as this corruption (besides disqualifying them for, and excluding them from heaven) leads them of *certainly*, though *not* of *necessity*, but *voluntarily* into transgression, they fall eventually, and justly under the same condemnation and punishment with him. Thus their exposure or "*liability* to punishment" consists in the native corruption; and this is what I suppose Calvin to mean when he says, "Paul ascribes our ruin to him (Adam) *because his sin is the cause of our sin*."—Quoted by Barnes on Rom. 5: 15. And thus it is, that they are said (metaphorically) to sin in, and fall with Adam. The punishment viewed by way of *anticipation*, and as connected with the sin of Adam is metaphorical and undeserved; but as viewed in the *result*, it is literal and merited. Let it not be said, that this view of imputation confounds it with original sin; for they are as distant as cause and effect. Imputation

is the act of God in giving Adam's posterity a corrupt nature, or rather it is the principle or ground of it; while original sin is the result of it.

Believing, as I do, that the views of Dr. L. Woods, of Andover, on this doctrine would be adopted by the great mass of Old and New School men, I shall give them here at length. He says, "If I am asked whether I hold to the doctrine of imputation, my reply will depend upon the meaning you give to the word. Just make the question definite by substituting the definition for the word, and the answer will be easy. Do you then mean what Stapfer and Edwards, and many others mean, viz: that *for God to give Adam a posterity like himself is one and the same thing as to impute his sin to them?* Then my answer is, that God did in this sense, impute Adam's sin to his posterity. This is the very thing implied in the doctrine of native depravity. By the doctrine of imputation, do you mean that Adam's sin was the occasion of our ruin; and that it was the distant but real cause of our condemnation and death? I consider the doctrine thus understood to be according to Scripture. Do you mean, that we are *guilty*, (that is, according to the true original import of the word,) exposed to suffering on account of Adam's sin? In this view too, I think the doctrine Scriptural. Do you mean that God visits the iniquity of our common father upon his children through all generations? This too accords with the truth. But if the doctrine of imputation means, that Adam's posterity are literally and personally chargeable with his sin, and that God inflicts the penalty of the law upon them for his offense *alone, they themselves being in all respects perfectly sinless*, then the doctrine in my view wants proof. There appears to me to be no place for such a doctrine, seeing all Adam's posterity are in fact morally depraved. And if they are so, I know not why any one should think that God has no reference to their depravity in the sufferings which he brings upon them. The apostle does not use the word *impute* in relation to the subject; but he teaches in the plainest manner that the fall spread depravity and destruction through the whole human race. The particular word which shall be used to express this doctrine is not essential; and as the sacred writers do not express it by *imputation*, we should not be over strenuous for that particular word. Nevertheless, as it is the name which is generally given

to the doctrine in orthodox creeds, and systems of divinity, and as the word is used in an analagous sense in Rom. 4: 6; I can see no reason for rejecting it. Properly explained, it is well adapted to the subject. Were it not so, we can hardly account for it, that Calvin and Edwards, and all the most distinguished orthodox divines have used it."—Wood's Works, vol. 2, pp 351-2.

Although it is confidently believed by many, that the New School reject the doctrine of imputation; I shall be able to show, that according to the view of it given now, they hold it cordially. The late Dr. James P. Wilson, of Philadelphia, was regarded in his day as a New School man, and yet he is quoted by Dr. Boardman in his work on imputation (already noticed) as holding this doctrine. His quotation is as follows: "He (God) constituted the first man a representative of his race. 'Let us make man'—the race is one. To be fruitful, and multiply, and fill, and subdue the earth, were directed to the race. In the day thou eatest thereof thou shalt die. He did die spiritually; he lost his innocence; he became the subject of guilt, shame, and fear; and all his posterity inherit the the fallen nature. Being already cursed; when afterwards arraigned and sentenced, it was only necessary to curse his enjoyments in this world. *His posterity was included*, for they are subjected to the same affliction and death."—pp 76-7.

Dr. Bishop is also a New School man, and what we have already quoted from him on "Social Liabilities," shows him to have adopted the present views of imputation.

Dr. Beecher also believes in it, for he quoted with approbation the following from Dr. Hodge, "Reason, and Scripture, and experience, therefore, all concur in support of the common doctrine of the Christian world, that the race fell in Adam, lost their original rectitude, and became prone to evil, as the sparks fly upwards."—Views of Theology, p 168. In his own language he said, "Social, representative liability, and a just desert of punishment, in that sense is a possibility, and a reality; but social liability and personal demerit are quite different things."—p 171. "The judgment was by one man to condemnation; i. e. the sin of one man, and one single act of sin subjected his posterity to a depraved nature, as the consequence."—p 175. Next, he quotes with approbation the foregoing extracts from Dr. Bishop, on "Social Liabili-

ties;" and then the following from Turretin; "Here we speak of the latter kind of imputation; not the former, because we are treating of a sin committed by Adam. The ground of this imputation is the union between Adam and his posterity."—p 185.

Albert Barnes, the successor of Dr. Wilson, is also a believer of the doctrine, as it has now been explained. If in some instances he has spoken unfavorably respecting imputation, it was against those *ultra* views of it, which so many of the Old School are now known to repudiate. [Notes on Romans 5: 15.—Narrative of his trial, 46, 47.] That he holds the views of it maintained in this production, will be evident on reading the following quotations from his Notes on Romans. I quote usually from the 9th edition. "The sin of Adam was of such a nature, in the relation in which he stood, as to affect all the race."—pp 125–6. Adam was the head of the race; he was the fountain of being; and *human nature was so far tried in him*, that it may be said, he was on trial not for himself alone, but for his posterity, inasmuch as his fall would involve them in ruin. Many have chosen to call this a covenant, and to speak of him as a federal head; and if the above account is the idea involved in the terms, the explanation is not exceptional. As the word covenant, however, is not applied to the transaction in the Bible, and as it is liable to be misunderstood, others prefer to speak of it, as a law given to Adam, and as a divine constitution under which he was placed, His posterity are in consequence of this subjected to the same train of ills, as if they had been personally the transgressors: Not that they are regarded as personally ill-deserving, or criminal for his sin. God reckons things as they are, and not falsely, as his imputations are all according to truth. He regarded Adam as standing at the head of the race; and regards and treats his posterity as coming into the world, subject to pain, and death, and depravity, as a consequence of his sin. This is the Scripture view of imputation.—p 128.

That Dr. Skinner holds to the Headship of Adam, and thus to imputation, will be abundantly evident on reading his sermon entitled, "Man a Fallen Being."—pp 9, 14, et al.

The New School portion of the General Assembly of 1837, drew up just before the act of excision was passed, a formula of their views of the doctrines taught in our standards, and

on this point they said, "By a divine constitution, Adam was the head and *representative* of the race, that as a consequence of his transgression, all mankind became morally corrupt, and liable to death, temporal and eternal."

In these various quotations, we find ample evidence, I trust, that the New School adopt the present view of imputation; and thus, that Old School and New are on this point nearly, if not entirely united. The only remaining question respecting this doctrine is

3. Whether the view now taken of it is in accordance with the language of our Confession and Catechisms? This question does not need to be settled in order to ascertain, whether the New School or Old are bound to adopt it. For if it is in accordance with the Bible (as I trust we have found it to be) we are bound to adhere to it, whether it conform to the language of our standards or not; but it is for another purpose that we make the inquiry. It is to ascertain whether the New School are obnoxious on this doctrine to the charge of dishonesty and hypocrisy, in subscribing to these standards? If it shall appear that the language of the Confession and Catechisms, fairly interpreted, do not conflict with our present view of imputation, I trust it will be acknowledged, that thus far, at least, we are honest in receiving them as the symbols of our faith.

The Confession of Faith, chap. 6: sec. 3; and Shorter Catechism, 16th answer, contain all the language, I believe, that can be suspected of conflicting with this view. The former reads thus. "They" (our first parents) "being the root of all mankind, the guilt of this sin" (of partaking the forbidden fruit) "was imputed, and the same death in sin and corrupted nature, conveyed to all their posterity, descending from them by ordinary generation."

What is here said to be imputed? The *guilt* of Adam's sin. And what is this guilt? Several authors, Old School and New, have told us, guilt in this theological sense is "liability to punishment." Dr. Boardman says the same; and he asks in reference to this very paragraph; "But does not the Confession say, that the guilt of his sin is imputed to his posterity?" and he answers, "It does. But the word 'guilt' means in its constant theological usage, not moral turpitude or criminality, but *liability to punishment*. In this sense, the

Old writers frequently speak of the Saviour as "guilty of our sins," meaning merely that he was *liable to the penalty of the law* on account of our sins; not by any means that the pollution or ill-desert of our sins was transferred to him."—Original Sin, p 43.

What is it then to *impute* this guilt or liability? Imputation we have seen is the opposite of justification. And as the latter *removes* the liability to punishment, the other must *impose* it. To *impute* the guilt of Adam's sin to his posterity is then to impose on them the liability of suffering its penalty. And this exposure we have said is effected by giving them a corrupt nature, by which they are certain to sin, and thus to deserve the suffering. They are made liable through the influence of "that same death in sin, and corrupted nature, which is conveyed to all by ordinary generation." Thus we see, that even according to the teaching of Old School men, our explanation of imputation perfectly accords with the language of this article of our faith.

The other article on the subject says, "The covenant being made with Adam, not only for himself, but for all his posterity, all mankind descending from him by ordinary generation, sinned in him and fell with him in the first transgression."

Our explanation of imputation includes the headship of Adam as here expressed, consequently the sovereign arrangement is here called a "covenant." And the only thing in the article which can be thought to conflict with our view, is the expression "sinned in him, and fell with him." But we have seen, that according to Old School teaching, this does not include the idea of *identity* or transfer, nor any personal demerit calling for remorse or godly sorrow. See the foregoing quotations from the Princeton Professors, from Hodge on the Romans, and Boardman on imputation. And these bring the Old and New School so near together, that the latter may adopt this language; "sinned in him, and fell with him," with as much propriety as the former. We suppose it means as Hodge and others say, that we sinned in Adam, as Levi paid tithes in Abraham; that is, the act of Adam affected his posterity somewhat in the manner, (though to a far greater extent) in which the act of Abraham did the tribe of Levi. We suppose mankind sinned in Adam in the same sense that Christ told the Jews they slew Zacharias, whom those of a former

generation had slain, that is, by breathing the like spirit, and pursuing the like course. And so far as 'falling with him,' relates to pains inflicted, we suppose they do it on the principle of social liability, and in the result of native corruption.

Let the candid reader now judge, whether the constructions which the New School put upon the articles are unnatural and constrained? whether in fact these constructions are not merely, if not exactly the same as the Old School give them? and therefore whether they do not, as regards imputation, "make an honest subscription to our standard?" (Cheeseman, p 207,) Let him judge too, whether moderate men of both Schools do not substantially agree in their understanding of the doctrine? whether they disagree at all respecting it, unless it be on the non-essential question, whether it be more proper to say we are in one sense punished *directly* for Adam's sin, or *indirectly* punished for it; *punished*, that is, for our *own* personal sins, *occasioned* by the first sin of Adam.

Our next subject of inquiry is,

ORIGINAL SIN.

This expression is no where found in the word of God. It would seem to signify the first sin of Adam, in eating of the forbidden fruit; or the sin from which all others have resulted. But in its theological use it signifies the native moral depravity, inherited from Adam. Concerning this doctrine also, there are both ultra and medium views. I fear, that on the one hand there are too many in the Presbyterian Church who deny this doctrine, nor do I believe they are all found in the New School connection; on the other hand, our Old School brethren are supposed by many to maintain certain ultra views of it. They are supposed to insist, that man's depravity is such, that he acts wrong, not only of certainty, but of necessity; that his depravity is in such a sense constitutional, that he cannot avoid sin; that as Dr. Junkin asserted on the trial of Barnes, "man has no ability of any kind to serve God:" a sentiment which seems to have been held by Dr. Green.—See Debates on the first Trial of Albert Barnes, p 66. The Old School are supposed to hold also, that man *deserves* God's displeasure, and final wrath, not only for the voluntary *exercise* of this depravity, but for the mere *possession* of it. But many Old School writers disavow this view of man's depravity. Hodge quotes

Bretschneider, vol. 2: p 30, as follows: "It is not however, the doctrine of the Scriptures, nor of the reformed churches, nor of our standards, that the corruption of our nature of which they speak, is any depravation of the soul, or an essential attribute, or infusion of any positive evil." And Boardman says, "Man has all the faculties before regeneration which he has after it. Nor is it meant that depravity is a material substance, which is infused into the soul; it is moral, not not physical depravity of which the Confession speaks.—Original Sin, p 7. But this point will be more fully considered under the head of Human ability. The question respecting the *demerit* or *criminality* of depravity claims our present attention.

New School men readily admit, that as native depravity is a disposition to sin, it is proper to call it in a qualified sense *sinful*; sinful, as some things are said to be holy, that is, in their relations, just as the Sabbath and the Sanctuary are said to be *holy*. They consider depravity sinful as to its *tendency*; just as some inanimate objects are said to be *fearful*, not because like animals they *exercise* fear, but are fitted to *excite* it. Yet they hesitate to say that it has any positive, inherent sinfulness, that is, they doubt whether the *possession* of this depraved disposition in its dormant state, (if there be such a state) makes the possessor, literally speaking, a sinner. Let us inquire, 1. Is this view according to the truth of God. 2. Whether it accords with the language of our standards? 3. Whether it is one on which the Old and New School can harmonize. 1. Is it according to the truth as it is in Jesus?

New School men are reluctant to believe that depravity is inherently sinful, because it would seem to be virtually regarding God as the ultimate *author of sin*. Man did not voluntarily acquire this depravity. God in his sovereignty gave it to him, or rather *put it into him*, so to speak. And as man came into possession of it *passively, involuntarily* and of *necessity*, how can he be to blame for having it. And if this depravity is itself sinful, God, it would seem, and not man, is the author of that sinfulness, and therefore, Pictet, who is good Old School authority says, "If the nature of man itself is sinful, the author of our nature must be the author of sin."—Quoted by Park in Bibliotheca Sacra for 1851, p 32.

Zuingli denies that original sin is sin, literally and properly. He says that so far forth as it is passive and inborn "it

is not *sin*, but *disease*." He says, "Original sin I call a disease, not sin; because sin is conjoined with fault, but fault arises from the transgression of one who has chosen wickedness. Our original fault is not called a fault truly, but metaphorically, on account of the offense of our first parents."—Huldrici Zuinengli Opera, vol. 3; pp 628–9.

Dr. Hodge says, "Though they" (the confessions) "speak of original sin as being first negative, i. e. the loss of righteousness; and secondly; positive or corruption of nature, yet by the latter state is to be understood, not the infusion of any thing in *itself* sinful, but an actual tendency or disposition to evil, resulting from the loss of righteousness."—Notes on Romans, p 136.

New School men are wont to suppose there is in the production of sin a process somewhat like that mentioned in James 1: 15. "Then, when lust is conceived, it bringeth forth sin." Certainly the "lust" here spoken of, cannot be anything lying back of depravity, and as according to this apostle, lust must be conceived before sin is brought forth, it would seem that depravity must in the order of nature be first possessed, and then exercised before iniquity is begotten. Probably, man's earliest sins consist in choosing *not to resist*, or rather in preferring to gratify his propensity to evil; in harboring, adopting and cherishing it.

Probably the view of Park on this point will satisfy many, both of the Old School and New. He says, "When it is said that 'sin is the transgression of the law,' the objector replies, that sin lies deeper than in the outward overt act. Very true, it involves the covert, deep preference for a wrong outward act. But the objector adds, it lies deeper still; not in the executive volition, but in the inclination, disposition, propensity to choose wrong. Very true; it does not lie in the executive volition, but in the inclination, disposition; propensity to choose wrong, provided that these words be used, as they often are, to denote a *generic* choice or preference, lying deeper than specific choices."—Bibliotheca Sacra for 1851, p 626–7.

But some argue the sinfulness of depravity from the position, that all pain is penal, and therefore argues moral guilt. Infants suffer pain and death say they, before they are capable of committing internal or external transgression, and therefore must suffer for the sin of inherited depravity. And some

Old School men say, if I understand them, that these infants suffer for the imputed sin of Adam.—See Boardman, pp 59, 62. Do these men mean that infants suffer *both* for Adam's sin and for their own depravity? if not, for *which*? and if for the latter as Hodge maintains; then, we ask *wherefore*?

It is not evident to every one, that all pain is literally penal. Many will inquire why God may not impose pain on the innocent, when it is needful for the purpose of securing the greatest public good? Just as an upright and affectionate father may lay at one time a greater burden on one of his sons than would otherwise fall to his share; and simply because he sees the good of the family requires it? It may be asked, can God act in full as sovereign of the universe, consulting for its greatest good, if this right is denied him? It cannot be right for him to *blame* the innocent. But may he not afflict them for benevolent purposes? benevolent to others, though not to them.

To the inquiry why God may not as righteously inflict pain upon an innocent child, as upon a beast? it is replied that this is revolting; as it places the child on a level with the brute. But it may be asked, wherein is the child brutified in suffering like a beast any more than in being created with animal susceptibilities; and that of pain among the rest? Does not God deal with us in many instances irrespective of moral character, both in his ordinary providence and his special judgments? as in the case of his afflicting Israel because of David's numbering the people. Or if more pain is inflicted than is deserved, may it not be compensated for by other and good dispensations, which would not otherwise have been bestowed? This would be emphatically the case of all who die in infancy, if they are all saved, as I suppose we all believe. The belief of this removes, therefore, one of the greatest embarrassments on this point. Ought not the son to submit in such circumstances to the extra burden?

But again, it may be doubtful whether death (which I think is the only temporal pain of body that can be safely called the penalty of imputed sin) is ever suffered before depravity is actually exercised, and sin thus committed. A child cannot be a subject of moral government till he is a complete moral being; that is, till he has all the intellectual and moral faculties; and when he becomes such, must not moral action immediately commence? Who can conceive of a complete mind

without thought, or of a complete heart without moral feeling? And just so soon as a depraved soul acts, its actions will be wrong; in other words, it will sin. But *how soon* that moral action begins I know not. Dr. Spring, now in the Old School connection, thinks it begins at birth. And he says, there is "no other sin in the empire of Jehovah except this," that is, the sin of actual transgression, and that which constitutes "the human soul a sinner at the age of three score years and ten, essentially constitutes it a sinner from its birth."—Dessertation on the Nature of Depravity. So, also, thought Dr. Witherspoon. He said, "The guilt of all impenitent corruption must be personal, because it is *voluntary* and consented to."

But looking at the testimony of Scripture on this subject, we must be convinced that there is an important sense, literal or metaphorical, in which depravity must be called *sinful*, and the infant a *sinner*. On this difficult point, Dr. Woods, of Andover, satisfies me better than any other author I have read, and I think he will satisfy the most of Presbyterians of both Schools. I make no other apology for my many and long extracts from his works than this, that he speaks my mind better than I can myself, and will please and edify my readers far more than I can. He says,

"This opinion which has generally been mentioned by evangelical writers, I bring forward here, as an opinion which is not to be hastily dismissed on account of any speculative difficulties. The opinion *may be true*. In our very *nature*, in the state of our minds, from the beginning of our existence, God may see a moral contamination, a corrupt propensity, which, connected as it is with the first offense of Adam, renders it, in his infallible judgment, just and right for him to treat us as sinners. In the native character of Adam's posterity, there may be that which is in the nature of moral evil; essentially the same moral evil in God's view with that which is afterwards made visible to us in its developments. [Does he mean our earliest generic preference as mentioned by Parks?] And may it not be, that infants suffer and die on this account, as well as on account of the one offense of Adam, according to Romans 5: 12-19.

"But there are some who object to calling anything sinful, or morally corrupt, except actual transgression. They admit that man has a disposition or propensity to sin before moral

action commences; but they deny that such a propensity is to be denominated sinful, or to be regarded as of a moral nature. —Woods' Works, vol. 2: p 326.

“In regard to the subject under consideration, that view which seems most nearly to accord with Scripture, and with our consciousness; and which will be most likely in the end to be generally adopted, is, I think, one which substantially unites the two theories that have been considered. Let us look at it.

“The *moral nature* or disposition of man, though it may be contemplated as *distinct* from action, mental as well as bodily, and though it is evidently presupposed, does not exist as such in a manner that it can be really regarded and treated as in fact, exclusive of action. What I mean is, that there is no such thing as moral being who is treated as a subject of retribution, while moral nature is not in some way developed in holy or unholy action. The very idea of a moral agent receiving retribution, implies the exercise of his moral faculties; the acting out of his disposition. That any one can, as a rational being, enjoy good or suffer evil, without moral action, is inconceivable. I say then, that there can be no such thing as reward or punishment actually dispensed to a moral being whose moral nature is not developed in some kind of exercise. The disposition, the intelligent nature does indeed exist, and is a reality, and God is perfectly acquainted with it before it is made known in action. But it cannot be known to created beings, not even to him who is the subject of it, except as manifested by internal or external action. It cannot in any other way become a matter of direct consciousness; and as it cannot be known, it cannot be visibly recompensed aside from its outgoing in action.

But here a question arises, which it is more easy to propose than to answer, to wit: What will become of human beings who die before their moral nature is in any way developed in action?

“The most proper reply to this inquiry is to say frankly, that it is a subject which lies beyond the reach of our intelligence. Neither our own reason nor the word of God furnishes us any adequate information. All that we learn from Scripture concerning a future retribution relates to those who have acted right or wrong in a state of probation, and who are to

be rewarded 'according to the deeds done in the body.' Respecting any other retribution than this, we are left in ignorance. It cannot be doubted that those who die before they have any mental action, either holy or sinful, will exist in a future world. But they cannot in any conceivable sense be regarded as moral agents, who have passed through a state of trial. They cannot "receive according to what they have done;" as, by the supposition, they have done nothing. None of our ordinary conceptions respecting a just retribution, can apply to them. There is a veil over the particulars of this future state, except that the word of God contains some cheering intimations that divine grace will sanctify them, and that they will belong to the Redeemer's kingdom. I am not aware that any intelligent Christian can be found who maintains the unauthorized and appalling position, that infant children who are not guilty of any actual sin, either outwardly or inwardly, will be doomed to misery in the world to come."—pp 340–1. "I am not confident that the remarks which I have made are exactly conformed to truth, I would only recommend them to a careful consideration. I have said that the native disposition is not to be regarded as actually standing alone. While any one exists, and continues to exist, with a disposition or propensity which has not in any way been manifested in action, how can he be treated as a subject of retribution? Though his disposition is wrong, (wrong as a disposition) he must ultimately be treated according to his *actions*, they being *the true expressions of his disposition*. His being treated according to his actions, seems thus to amount to the same thing as being treated *according to his disposition*. The former is made the express rule of the divine conduct toward man, for the obvious reason that actions are directly visible to the conscience, and can be compared with law by the subject of law, and so are the proper grounds of recompense. In the divine government, then, disposition is in fact treated as morally wrong, only as developed in action, and as thus made visible to those who are the subjects of that government. Government which is addressed to conscience must be administered in this manner. If any one speaks of our natural depravity as deserving of divine displeasure, he must intend to speak of it *as developed in moral action*. The two views that have been taken of this subject need not, then, be regarded as opposite and clash-

ing views. They are only different views of the same subject contemplated under different aspects. Man, at the commencement of his existence, is, according to one view characterized from his *disposition*, and is regarded as sinful as soon as he is born, on account of his *invariable propensity* to sin. But then, according to the other view, this propensity to sin is really connected with sinful emotion, and is certainly followed by it. Man, considered in one point of view, is judged according to his actions, in another point of view, according to his *disposition as developed in action*. If the *disposition* is pronounced to be sinful, it is pronounced to be so *relatively* to the action to which it leads, and if the *action* is pronounced sinful, it is relatively to the mind, and to the disposition of the mind from which it proceeds. Each is invariably related to the other. If any one regards moral qualities as belonging to either, as though it were entirely separate from the other, he is mistaken. He does not conform to the nature of things. If any one confines his attention to either, exclusive of the other, does he not betray the want of enlargement in his habits of thinking? And let me add, that if any one forgets that all moral attributes and qualities, do, in strict propriety, belong, to the intelligent *person*, the *agent himself*, and are ascribed to him only, he forgets an obvious and essential truth; and forgets it, I apprehend, for no other reason than because it is so obvious. Most clearly, it is the *mind*, or rather the *man himself* that is *depraved and sinful*."—pp 342-3.

I have sometimes thought that some of our New School brethren were over anxious to protect the justice of God from suffering by the doctrine of original sin. Why not rather leave all that is perplexing in this doctrine, as well as in imputation, to the inscrutable sovereignty and infallible righteousness of God, assured that "the Judge of all the earth will do right:" assured on the one hand, that if it is not right for God to regard the new born infant as deserving his wrath, he does *not* so regard it; on the other hand, if he *does* so regard it, then he has sufficient reasons for doing so, though we may not be able to see them? I for one, am willing to meet my Old School brethren on this ground, and trust few of my New School brethren will hesitate to do the same. I am much mistaken in my observations among them, if a great share of Old and New are not ready to say, "This is the very ground

on which we wish to rest this much disputed doctrine. We come now to inquire,

2. Whether the view of original sin here maintained is one in which the Old and the New School can unite? If the reader doubts whether the New School believe in the doctrine of original sin as now explained, he is referred to the previous quotations of New School authors on the doctrine of imputation; to the New School portion of General Assembly 1837, and Drs. J. P. Wilson, Bishop, L. Beecher, Skinner and Barnes; for the two doctrines are so nearly allied, that those who believe the one must believe the other. But as the orthodoxy of Barnes has been most suspected, and as he is generally believed to speak out the New School doctrines most plainly, I will add the following from him :

"There is something antecedent to the moral action of his posterity, and growing out of the relation which they sustain to him (Adam) which makes it certain that they will sin as soon as they begin to act as moral agents. What this is, we may not be able to say, but we may be certain, that it is not physical depravity, or any created essence of the soul, or any thing which prevents the act of sin from being voluntary. [and so say Old School men.] This hereditary tendency to sin has been usually called "original sin," and this the apostle evidently teaches. As an infant comes into the world with a certainty that he will sin as soon as he becomes a moral agent here, there is the same certainty, that if he were removed to eternity, he would sin there also, unless he were changed. There is, therefore, need of the blood of the atonement, and of the agency of the Holy Ghost, that an infant may be saved."—Notes on Romans, p 128. "The simple fact in regard to Adam is, that he sinned; and that such is the organization of the great Society of which he is head and father, that his sin has secured as a certain result, that all his race will be sinners also."—p 129. Though men are indubitably affected by the sin of Adam, as e. g. by being born with a corrupt disposition, with loss of righteousness, with subjection to pain and wo, and with exposure to eternal death; yet there is reason to believe, that all those who die in infancy, are through the merits of the Lord Jesus, and by an influence which we cannot explain, changed and prepared for

heaven.”—p 122. Surely here is proof enough that the New School believe in original sin as here explained.

It is not necessary to prove that the Old School hold this doctrine. But it may be doubted whether they hold it as it has now been explained. I cannot, however, believe that the main body of them hold it otherwise. Can it be that they believe all men deserve eternal wrath, for simply *having* a nature which they did not voluntarily acquire, and which they could not keep from being theirs? I appeal to all the intelligent and candid of my Old School brethren, and ask if this is verily their belief? It could not have been the belief of Zuingle, who said, as we have seen, that original sin, so far forth as it is passive and inbred, “is not *sin* but *disease*,” who said again, “original sin I call a disease, not sin, because sin is conjoined with fault.” Nor can it be the belief of Dr. Hodge, who says the corruption of nature is “not the infusion of *any* thing of *itself* sinful, but an actual tendency or disposition to evil.” According to him, *sin itself* is something different and distinct from a tendency to sin. So said Augustin, “All moral character consists in preferences; all iniquity has, and must have its origin in the will; as far as respects us, we should always be without sin until the evil (our concupiscence) were cured, if we were never to consent to evil.” Of concupiscence he says, “Though called sin, it is not so called because it is itself sin, but because sin is produced by it, just as writing is called the hand of some one, because the hand produced it.”—*Bibliotheca Sacra*, p 643. And if they look through the eye of common sense, either at the nature of the case, or at the declarations of the Bible on the subject, how can any believe themselves to blame for simply *possessing* the disposition which God has given them? But we need if we can to settle the question,

3. Whether the view now taken of original sin is in accordance with the language of our standard? in other words, whether the New School (and the Old) who adopt this view, can honestly subscribe to the Confessions and Catechisms?

I find but three paragraphs relative to this doctrine from which I believe we are suspected to depart. They are the 5th and 6th sections of the 6th Chapter of the Confession of Faith, and the 18th answer of the Shorter Catechism. Those of the Confession read thus: Sec. 5, “This corruption of nature du-

ring this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet, both *itself, and all the nations thereof are truly and properly sinful,*" and Sec. 6, "Every sin, *both original and actual; being a transgression of the righteous law of God, and contrary thereunto,* death in its own nature bringing guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death with all miseries, spiritual, temporal and eternal." You will see that "the corruption of nature," in the former of these paragraphs, is the same as the "original sin" mentioned in the latter. In the former it is said to be "truly and properly sin;" in the latter to be "a transgression of God's righteous law, and contrary thereunto," and if the first framer of these articles, or those who afterwards adopted them for the use of the American Churches, intended to have it understood by them, that the *possession* of this (unexercised) corruption was *sin*, in the same literal sense as actual transgression is; it is doubtful whether either the New School or Old can honestly adopt it, for they must be afraid, I think, of thereby regarding God as the author of sin. I understand Hodge as disavowing this sense of it in saying "the corruption of our nature is not the infusion of anything in *itself* sinful, and that this was not the meaning of the framers of these articles is evident to me for the following reasons.

The corruption spoken of in the 5th section is evidently that of adults, as the persons possessing it are supposed to be regenerated. It must therefore be *corruption in exercise*; and the distinction between the corruption "*itself, and all the motions of it* must be that between *internal* and *external* exercise; or between the "propensity to choose" and "the executive volition;" or that at most which Prof. Park notices, viz: between *generic* and *specific* preferences. This is confirmed I think by what is said in section 6th: "Here "*original,*" as well as "*actual sin* is said to be a *transgression of God's law, and to be contrary thereunto.*" But transgression is an *act*, and supposes therefore *external* or *internal* action. The law cannot be transgressed without some action or exercise which violates either its demands or prohibitions; and so of the declaration that original sin is contrary to God's law. Nothing is contrary to this law but *what it forbids*, and it forbids noth-

ing but wrong exercise, and wrong action. As Pictet says, it does not forbid original corruption, it forbids only actual sin.—Le. Theologic, Lib. 6, chap. 7. Where is the precept which forbids dormant, unexercised corruption; in other words, a propensity to sin which is not yet yielded to? And must we not, therefore, consider these paragraphs as asserting that the corruption of our nature “is properly and truly sin,” and “a transgression of God’s righteous law, and contrary thereunto,” only as it is in *exercise*, at least by generic or specific preferences, or only as (in the language of Dr. Woods) “it is developed in moral action;” that as actions are the true expression of the disposition,” man’s “being treated according to his actions amounts to the same as treating him according to his disposition?” or in other words, “relatively to the moral action to which it leads?” These I think are the only ways in which we can rationally understand these articles, and in this understanding, I see not why the New School cannot adopt these articles with entire honesty.

The 18th answer of the Shorter Catechism reads thus: “The *sinfulness of that estate* whereinto man fell, consists in the guilt of Adam’s first sin, the want of original righteousness, and the *corruption of his whole nature, which is commonly called original sin*; together with all actual transgressions which proceed from it.” Here again is man’s native corruption virtually declared to be *sinful*, as it is said to make a part of that *estate of sin* into which he fell. And here again, we may consider the sinfulness in a qualified or metaphoric sense; as it is evidently used in this as in the paragraphs which have just been considered. Native corruption is sinful in the sense that it is productive of sin; or sinful in its generic as well as specific preferences for evil, according to Park, or sinful according to Woods’ relatively to the moral action to which it leads.

Then cannot New School men honestly subscribe to this, as well as the other two articles now considered, though they cannot believe there is something in native depravity lying back of exercise, which deserves the present displeasure and final wrath of God? Though they do believe, man’s depravity is such, that it will certainly lead him to those exercises and actions which will deserve eternal death, must this, their belief, all go for nothing, and they be considered as having no right in the Presbyterian Church, because they cannot say

that the child deserves to go to hell merely for *possessing* the disposition inherited from Adam? Some of us are afraid to say it, lest it involve the declaration that God sends some to hell, not because of what they themselves have done, but for *having* a nature which he himself has imposed upon them. And cannot our Old School brethren make some allowance for such weak consciences? Can they not practice toward us the forbearance enjoined by the apostle? 'Him that is weak in the faith receive ye, but not to doubtful disputation.' We verily believe, we hold all the doctrine of original sin, viz: the fall and total corruption of our race by the first sin of Adam. And although we cannot believe in demerit previous to moral exercise, we are willing to leave the decision to "the Judge of quick and dead." Will not our Old School brethren join us in this appeal and then allow us to belong to the Presbyterian Church?

The next thing that claims our attention is,

THE ATONEMENT.

All Presbyterians believe that the atonement of Christ was absolutely necessary and altogether adequate. They believe it was *necessary* in order to render it consistent with the justice and authority of God to save sinners: that without such atonement he could not release transgressors from the punishment threatened in the law without paralyzing its restraining power and thus without affording encouragement to future transgression. And they all believe, that what *needed* to be done *was* done: that Christ *died* and *suffered* all that *was* needed in order to make an ample and sufficient atonement. All believe that the atonement furnishes full evidence to the universe that God will inflict the full penalty of the law upon every one who fails to accept salvation on the terms of the gospel; and thus is altogether adequate to sustain the justice and authority of God in saving all who believe. Thus far Old and New School men are perfectly agreed. This, I suppose, is what none will doubt.

There is no controversy between the parties on the atonement except in regard to its matter and extent. Respecting the matter of atonement there are two questions; one, whether it consists alone in the *sufferings* of Christ? or whether it includes both *obedience* and *sufferings*? The other question

is, whether Christ suffered the literal *penalty of the law*? I do not believe the former of these questions has ever divided the Old School from the New; yet it may not be improper to give it now a passing notice.

Dr. Alexander insists that 'Justification consists both of *pardon*, which releases the sinner from condemnation to hell, and of *restoration to righteousness*, which entitles to heaven.' "Justification by Faith."—p. 23. He insists also that the atonement consists of Christ's sufferings to secure the former and of his obedience to secure the latter. But for myself, after all that Dr. Chalmers has said so eloquently and so interestingly on the subject, I do not see much necessity for such a distinction, neither much objection to it. These two portions of justification and of the atonement I have been accustomed to group together: principally, I think, because I have often found them so grouped in the Bible. In the Bible, justification is often called *pardon*, *forgiveness*, *remission*, *redemption*, *non-imputation* of sin, and the like. The grace thus expressed is represented as securing all the blessings of salvation. I consider pardon, as used in Scripture, in a *less* and a *larger* sense. And when I call justification pardon, I regard myself as using it in its most extensive sense, as covering the whole ground of justification; thus including all that Dr. Alexander includes, viz: the forgiveness of our sins and the acceptance of our persons as righteous on account of Christ's righteousness. So Barnes uses it in his notes on Rom. 4: 25. He says, "The word justification here seems to be used in a large sense, to denote acceptance with God; including not merely the formal act by which God pardons sins, and by which we become reconciled to him, but also the *completion* of the whole work."—p. 103. I have been accustomed to regard "the *curse* of the law" incurred by transgression as including both exclusion from heaven and condemnation to hell, and to consider that Christ redeemed us from the *whole* of this curse by hanging on the tree.—Gal. 3: 13.

In the same way I have been accustomed to group together the obedience and sufferings of Christ, supposing, as Owen says, "In suffering he obeyed, and in obeying he suffered," or as Paul expresses it, he "became obedient unto death."—Phil. 2: 8. And I have always supposed my New School brethren generally to have the same views of this point with

myself. But the best proof I have of it is the declaration of the New School portion of the General Assembly in 1837. They say, "All believers are justified, not on the ground of personal merit, but solely on the ground of the *obedience* and death, or in other words, the righteousness of Christ." This, if I forget not, is almost precisely in the language since used by Dr. Alexander Dr. Dick, who is good Old School authority, says "The righteousness of Christ is strictly one and is divided into action and passion for the sake of explanation only."—p. 376.

The question, *whether Christ suffered the penalty of the law?* would seem to be a modern one. I can find no passage in the Bible or in our standards which asserts that he did suffer it. I am, therefore, surprised to find that *any*, and especially that Dr. Alexander regards a denial of it as the bringing in of "another gospel." Justification by Faith.—p. 28. It appears to me that our Old School brethren consider this denial as involving much more than it does—much more than the Westminster Assembly did, or they would have spoken out upon it in the Confession or the Catechisms.

God, seeking as a wise and benevolent Sovereign, the highest good of our race, gave us a good and perfect law. And the good of the universe forbids that anything should be done that would tend to abate the majesty and power of that law. Now, therefore, as man by transgression has fallen under the curse of that law which is eternal death, he must not be released from it unless it can be done in a way which will leave to the law all in its original force and fearfulness. Such a way has been devised. It is the way of that atonement which Christ has made by his vicarious obedience and death. Such an all-sufficient atonement has he already made. Nor do we need to inquire *what* or *how much* he must have suffered to affect it; for all we *can* know and all we *need* to know is told us by the holy evangelists. No system or hypothesis of our own, and no *priora* or *aposteriora* reasonings can give us any farther insight into the nature or extent of his sufferings, or make us "wise" in the least "above what is written." What he suffered, he *suffered*; and no conjectures or reasons of our's will effect any change as to the sufferings themselves or our knowledge of them. And we know *enough* already; for it is enough for us to know that they were *sufficient* for sus-

taining the government of God in saving them that repent and believe.

We may inquire and speculate as to the *aspect* in which these sufferings are to be regarded. We may inquire, whether these sufficient and unalterable sufferings are to be regarded as the endurance of that exact penalty which the law denounced upon the transgressor? or whether they are sufferings of another kind, but which God regarded as *equivalent* to the penalty, or at least of *such* a nature and value that he appointed them for Christ to suffer as an adequate substitute? But before we can come to a safe conclusion on this point, a previous question needs to be settled. It is, whether God could or could not consistently accept *any* substitute for the penalty? For if he could *not*, in other words, if nothing could constitute an adequate and appropriate atonement but the endurance of the literal penalty of the law, then Christ did endure it. But can the negative of this previous question be established? This, with many, is doubtful. But suppose it can; still it is a matter of mere opinion to which neither the Bible nor the Confession requires our assent. It relates to the *aspect* and not the essence of the atonement. It is a point, therefore, of minor importance. Surely then, if, on the contrary, we cannot know but that God *could* and *did* accept a substitute for the penalty of the law, there is no heresy in believing accordingly. To believe then that in making atonement for sin, Christ suffered, not the penalty itself, but a sufficient substitute for it, to believe this, I say, can not be removing "to another gospel."

Why not take the sufferings of Christ just as they stand recorded on the sacred pages, believing them to be just what they *should* be, just what the divine justice and majesty required for making a sufficient atonement, though we can not be agreed how far these sufferings are wearing the characteristics of the penalty of the law? believing that if they are *not* such sufferings as God denounced on the transgressor, they are nevertheless just such as he demanded for making satisfaction to his justice and majesty, just what was necessary to answer the purposes of mercy and moral government? If God accepts a substitute why should not we be satisfied?

I could never see so much importance as many attach to this question; and have, therefore, wondered at their interest

and zeal respecting it. Some may strenuously oppose the opinion that Christ suffered the penalty of the law, because, as they suppose, it involves the idea that he suffered compunction of conscience and all the other pains consequent on criminality; in short, just the pains of body and pangs of soul which the damned endure in hell. I will venture to say, however, that few, if any, believe Christ to have endured such sufferings. Probably all the intelligent in both schools will adopt the language of Lightfoot, one of the Westminster Assembly. He says, "Was Christ so much as *punished* of God? Much less, then, was he overwhelmed by the wrath of God, damned by God. Was the lamb *punished* that was sacrificed? He was afflicted, but not punished; for punishment argues a crime or a fault preceding. Were the sad sufferings of Christ laid on him as punishment? certainly not for his own sins: no, nor for our's."—Lightfoot's Works, London Edition, 1822, vol. 6, pp. 23: 34.

Hill, who is good Old School authority, denies that Christ suffered the literal penalty of the law. He says, "Although the sufferings of Jesus Christ, in consequence of this translation of guilt, became the punishment of sin, it is plain that they are not *that very punishment* which sin deserved; and hence it is called by those who hold the Catholic (orthodox) opinion, a satisfaction for the sin of the world. The word satisfaction is known in the Roman law, from which it is borrowed, to denote that method of fulfilling an obligation which may either be admitted or refused. When a person by non-performance of a contract has incurred a penalty, he is entitled to a discharge of the contract if he pays the penalty; but if, instead of paying the penalty itself, he offers something else in the place of it, the person who has the right to demand the penalty may grant a discharge or not, as he sees meet. If he is satisfied with that which is offered he will grant the discharge; if he is not satisfied he can not be called unjust; he may act wisely in refusing it. According to this known meaning of the word, the sufferings of Christ for sin have received the name of satisfaction to the justice of God, because they were not the penalty which had been incurred, but were something accepted by the Lawgiver instead of it."—pp. 435–6.

Symington, who is also good Old School authority, follows

Hill. He says, Satisfaction "properly denotes that the sufferings borne by Christ were not the identical punishment required by the law, but a proper equivalent with which the great moral Governor was pleased to be satisfied in its place. What Christ endured was not the precise penalty of the law, but something equally *satisfactory*, serving the same purpose, as far as the rectoral honor of God is concerned."—p 16.

Dick (who I am told is a text book in Princeton) teaches the same. He says, "Perhaps our ideas are not always distinct, when we speak of the death of Christ as a satisfaction for sin. That word indeed, is used to signify anything with which the person having a claim is contented, whether he receive the whole of what he claims or only a part of it, or something instead of it. In law it strictly signifies a payment which may or may not be admitted according to the pleasure of him to whom it is due; and it takes place, when not the very thing which he had a right to demand, but something which he is pleased to accept as an equivalent. In the present case, what the laws demanded was the death of the transgressors themselves; it was therefore a relaxation of the law to admit another to die for them; and on this account, the death of Christ was properly a satisfaction to justice, something with which it was content, although not the very thing which it originally required."—vol. 2: p 74.

To the above quotations I add another long quotation from Dr. L. Woods, of whom the Old School speak favorably, and though they may not be willing to endorse all of his views, I think the greater portion of them will accede to what I am now about to quote. If an apology needs to be given for another long quotation from this author, the reason before given will be all sufficient, viz: its appositeness and excellency.

He says, "It is the common opinion of Christians, that Christ by his death satisfied the law, that he fully answered the demands of the law, and that he endured its penalty. Are these representations Scriptural? and how are they to be understood? Reply.—Christ suffered and died *for our sins*; that is, *on their account*. He suffered *for us*; that is, *in our stead*; in order that we who otherwise must have suffered the penalty of the law, might be exempt from it. The Bible does indeed declare, that Christ saved us from the curse of the law, being made a *curse* for us. But it does not say that he

endured, literally, the very curse denounced by the law against sinners, *the very curse* from which sinners are saved; but it says, "he was made a *curse* for us." As it is written, cursed is every one that hangeth on a tree.' The particular curse spoken of was crucifixion, which was a very painful and ignominious death. But crucifixion does not constitute the exact curse denounced by the law against transgressors; and very few who have fallen under that curse have suffered crucifixion. The language of the Bible on this subject, and the corresponding language of Christians is just and proper. But they must have a reasonable construction, and must be explained and limited by other expressions relating to the same subject. The law was indeed satisfied by the death of Christ in this sense, that all the good ends which it sought, and which would have been accomplished by our perfect obedience, or by our merited punishment, were accomplished by the obedience and death of Christ. In his vicarious sufferings, the law fully compassed the ends which would otherwise have been accomplished by the punishment of sinners; that is, it completely answered, *in another way*, the ends which would have been answered by a direct and full execution of the penalty of the law; which penalty is a very different thing from crucifixion. Or to express the same thing differently, the law was satisfied by the substitution of Christ's death for the punishment of the transgressors. But if we would speak with strict propriety, we must say the Supreme Law-giver is satisfied; for satisfaction really pertains to a person. If what the Law-giver aims at is done by the vicarious death of Christ, as fully as would have been done by the punishment of sinners, why should he not be satisfied? And if his great object as Law-giver could not have been accomplished by the death of Christ, then why did he appoint that death as a substitute for the punishment of sinners? It would really seem that God had a preference for the former, and we should naturally think, that the reason for that preference was, that on the whole, more good would result from the sufferings of Christ than from the execution of the penalty upon sinners.

As to the demands of the law, Christ undertook to do all that was necessary in order that those who believe might be forgiven. Whatever demands the law or Lawgiver made upon Christ as our Redeemer, as our substitute or surety

those demands he fully answered. And thus he *virtually* answered the demands which the law had against us. The same in regard to the *penalty*; Christ suffered it *virtually*. He suffered that which had a like effect, or which had the like value in God's moral government. As to the ends of government, it was as though the curse of the law had been endured literally. So that it is sufficiently correct for common purposes, especially for the purpose of impression, to say as Storr and Flatt, and a thousand others have said, that *Christ endured the penalty of the law; that he suffered the punishment due to us.*

And this mode of representation is perfectly justified by Scripture example. For when the prophet says, "he bore the sins of many—the Lord laid on him the iniquity of us all." And when the apostle says, "he bare our sins in his own body on the tree;" the obvious meaning is, that the punishment of our iniquities was laid on him, or that he endured the suffering which our sins deserved. And wherever phraseology like this is used, it is only necessary to keep in mind that it is used for the purpose of brevity and impression, and is to be construed with a reasonable latitude, not with an over rigid exactness, just as we construe other expressions used in Scripture, and free conversation. If we were to lay aside all the language that will not bear to be construed *literally and strictly*; we should lay aside what is more impassioned and moving in the Scriptures, and in common discourse. That language is good which is suited to the nature of the subject, and which with reasonable and candid construction, is adapted to impress the truth upon the understanding and the heart."—Woods Works, vol. 2; pp 471—4.

I see not why Old School and New may not adopt the views of the four authors above quoted. I am sure the New School will not pronounce them heretical, and I see not how the Old School can venture to say of them as they do of some New School authors; viz: that in denying that Christ endured the penalty of the law, they deny the atonement. But be this as it may, we shall not need to enter into a formal inquiry, whether this view conflicts with the standards or our church, for these standards say nothing about the question, whether Christ suffered the penalty of the law?

I hear it objected to some New School writers as maintaining that God made a grand "exhibition" by the death of

Christ for the purpose of making a mighty and fearful impression on the moral universe. But do not Old School writers maintain the same?

Hill says, (p 436,) "It appears even to us inconsistent with the character of the lawgiver of the universe, and many reasons in his universal government, which we are not qualified to perceive, may render it in the highest degree unfit, that an act of indemnity, by which the sins of all that repent and believe, are forgiven, should be published to the human race, without some *awful example* of the punishment of transgression. It pleased God to *exhibit* his example in the sufferings of his own Son."

But if the New School writers complained of, maintain that this exhibition and impression is the whole aim and effect of the death of Christ, they fall very far short of *my* view of it, and equally short of the view of the New School generally. The New School portion of the General Assembly of 1837, repelled this charge by the following assertion; "The sufferings and death of Christ were not symbolical, governmental and instructive *only*, but truly vicarious; i. e. a substitute for the punishment due to transgressors."—Presbyterian Controversy, p 139.

But the *main*, if not the *only* dispute between Old School and New, in regard to the atonement, is respecting the *extent* of it. In all the warfare between the parties, no point perhaps has enlisted more feeling and effort. But I am now convinced, that it is pretty much "point, no point;" that there really is little worth contending for in dispute between us; in other words, that our Old School brethren grant us all we contend for. We are wont to suppose them to maintain, that absolutely nothing is done in the atonement to open the way of salvation to all men; that the atonement was made *in all respects* for the *elect alone*; so that the non-elect could not be saved, if they were ever so fully disposed to comply with the conditions of salvation; and it may be that some ultra ones do hold this view, but I am convinced that the great mass of the intelligent in the Old School repudiate it. On full inquiry we shall find them holding, that in an important sense, the atonement was made for all mankind; holding, that such provision was made for all, that none *need* perish, and none *will* perish, except by their own voluntary rejection of the offers

of life; that in their view of the atonement, they leave the non-elect just where we leave them, and just where the Arminians leave all mankind; that is, they leave them standing at the open door of Mercy, with an invitation to enter in; but with no special and effectual influence to press them in; and therefore needing nothing to secure salvation but their own consent to the conditions of life. But for the proof of it.

The New School have full confidence in Fuller, and he says, "If we say the way was opened by the death of Christ for the free and consistent exercise of mercy in all the methods which sovereign wisdom saw fit to adopt, perhaps we shall include every material idea which the Scriptures give of the important event."—Gospel its own Witness, p 194. And we shall find I think, that the authors whom we are about to quote will give the atonement the wide scope which Fuller here speaks of.

Symington on the Atonement is approved in Princeton Essays, vol. 2; p 49; and is most strenuous and straitlaced on limitation; and yet he is more liberal toward general atonement, than some of our Old School men. He says, "If sufficiency (of the atonement) were the point on which the controversy turned, it might soon be ended; and we are strongly inclined to believe, that nothing more than this is meant by many of those who contend for Christ's having died for all men; it is with such persons, a mistake of words more than of opinion. In the fullest sense of the terms, then we regard the atonement of Christ as *sufficient for all*. This all-sufficiency is what lays the foundation for the unrestrained universality of the gospel call; and from every such view of the atonement as could imply that it was not sufficient for all, or that there was not ample warrant in the invitations of the gospel, for all to look to it for salvation, we utterly dissent.—Against every such limitation and restriction we enter our solemn and deliberate protest, as alike dishonorable to Christ, and unwarranted by the testimony of Scripture."—p 186.

Is not all here conceded which the New School can ask? Not only is the sufficiency of the atonement granted, and "in the fullest sense of the terms," but it is granted that "this all-sufficiency lays the foundation for the *unrestricted* universality of the gospel call." It avers, that any restriction as to this universality of the provision and offer is alike dishonora-

ble to Christ, and unwarranted by the word of God. And for nothing have New School men been contending, more than for such a view of the atonement as would authorize and render consistent the offers of mercy to all.

Symington says again, "The present controversy hinges wholly on *the divine intention* regarding the subjects of the atonement."—p 187. And then, if I understand him, he has no controversy with New School, for they do not believe that God intended that all men should actually be saved by the death of Christ; that were Universalism, on the one hand, or Arminianism on the other. They believe that Christ died especially for the elect; in this sense, that all if left to themselves would reject the offers of salvation through his blood; and he intended to *make* the elect, and them only, to "be willing in the day of his power."

It is well known, that Dr. G. Spring and many others now in the Old School connection were considered before the division as siding in doctrine with the New School party. They maintained the doctrine of general atonement; and they are not believed to have given up this or any other of their New School views. But I will not quote from *them*, lest my brethren say they are opposed in this respect to the main body of those in their present connection; and that the Old School tolerate *them*, though they will not tolerate *us*, who are out of their connection. I will not quote from them, but from one who was "bred and born" in the Old School.

Dr. Ashbel Green Fairchild, has published a little work entitled, "The Great Supper," a work which I wish all my New School brethren would carefully and candidly peruse. This work is endorsed by the Old School Board of Publication. It speaks therefore, *ex cathedra*, for the whole connection; and in it we find the following declarations.

"The first subject for consideration suggested in the parable, (Luke 14: 16—24,) is the *infinite sufficiency of the provision of the gospel*. A certain man made a great supper and bade many; and sent his servant at supper-time to say to them that were bidden, "Come, for all things are now ready." This language clearly implies, that the provision in readiness was abundant in proportion to the numbers invited; and it may teach us the infinite value of the Redeemer's sacrifice, and its ample sufficiency for the whole world. And

this is in perfect accordance with the doctrine of the Presbyterian Church, which has always, in the most explicit manner, inculcated the sentiment, that no sinner can perish through any deficiency in the atonement. Accordingly, our Confession of Faith, speaking of the non-elect, says: "They never truly come to Christ, and *therefore* cannot be saved." Chap. 10, sec. 4. The reason why they cannot be saved is, that they will not come to Christ. Nor is it true, that this doctrine of the infinite sufficiency of the Redeemer's sufferings is of recent origin in the Presbyterian Church. This is often insinuated by the opponents of our views. The slightest examination might satisfy them that the doctrine has been maintained by those called Calvinists from the earliest period. Calvin himself, in his Comment on 1 John, 2: 2, plainly asserts that the sufferings of Christ were sufficient for the whole world. And he repeats the same sentiment distinctly in many parts of his writings. In the Synod of Dort, more than two hundred years ago, the whole Calvinistic world united in the declaration, "that the death of the Son of God is the single and most perfect sacrifice and satisfaction for sins; of infinite value and price, abundantly sufficient to expiate the sins of the whole world;" and that because many who are called by the gospel, do not repent nor believe in Christ, but perish in unbelief, this doth not arise from defect or insufficiency of the sacrifice offered by Christ, but from their own fault."—Syn. Dort, chap. 2, pp. 23—25. We invite all to the feast of the gospel, because our Divine Master has commanded us to do so. We invite them to come, because the provision in readiness is sufficient for all; and if they will come, they shall "in no wise be cast out." p. 41. It was remarked in the former discourse, that the first great truth presented to view in the parable before us is the sufficiency of the atonement of Christ; a truth which has ever been believed and taught in the Presbyterian Church. Nay, in some instances, the whole Calvinistic world has united in the declaration, that the death of Christ is a most perfect sacrifice and satisfaction for sins; of infinite value and price; abundantly sufficient to expiate the sins of the whole world. I will go further. There is, as Dr. John Owen observes, "a sense in which Christ may be said to die for all, and the whole world. His death was of sufficient dignity to have made a ransom for all the sins of every one in

the world; and on this internal sufficiency is grounded the universality of the gospel offers." Disp'l Armin. ch. 9. We do also admit most cheerfully that Christ died intentionally to save all believers. Hence he declares, "Him that cometh unto me I will in no wise cast out." We wish you distinctly to understand, that when Calvinists deny that "Christ died for all," they only mean to deny that he died "for all" in the same sense in which that expression is explained by their opponents. That is, they mean to deny that he died for all men in the *same sense* and with the *same intention*. Accordingly our Confession of Faith, chap. 8. sec. 8, affirms that "to all those for whom Christ hath purchased redemption, he hath certainly and effectually applied the same." This passage serves as a guard against the idea that the Saviour may be defeated in the great designs which were to be accomplished by his death. And here, we believe, after all, lies the main point of dispute with regard to the atonement. Among those who agree as to its nature, the chief question in debate is, what is its design? What was it intended to effect? This assertion is not made on my own individual authority. All who have been qualified by learning and experience have stated the question in this form. Among others the celebrated Francis Turretin, successor of Calvin in the theological chair of Geneva, in his Institutes Qu. 14, on the atonement, says: "The question is not concerning the value and sufficiency of the death of Christ; but the hinge of the controversy is the design of God in sending his Son into the world, and the intention of Christ in expiring on the cross." So also the distinguished Ridgely, in vol. 2, p. 209, says: "It is allowed on both sides, especially by all who own the divinity and satisfaction of Christ, that his death was sufficient to redeem the whole world. The main question before us is, whether God designed the salvation of all men by the death of Christ?" pp. 85—87. The Calvinist presents an offer grounded upon the infinite sufficiency and *applicability* of the Saviour's blood, accompanied with an assurance to him who accepts it, that "he shall in no wise be cast out." p. 89. The sufferings of Christ were not only sufficient for all, but actually secured the salvation of all who are truly willing to come to him. And therefore, if any do not experience their saving efficacy, it is, to use the words of our Confession, "because they never tru-

ly come to Christ." That they do not come to him is ascribed *wholly* to the *voluntary blindness* and cherished depravity of their own hearts. pp. 98, 99.

For one, I do not see how our New School views of general atonement could be more positively asserted than in the foregoing quotations. And I believe we are verily guilty concerning our Old School brethren, in that we have occasionally heard them make concessions like these, and have virtually charged them with insincerity in doing so. Too often, we have said, these concessions were extorted by the pressure of circumstances. They have found it necessary, we have said, to offer salvation to all; and seeing this universal offer conflict with their notions of limited atonement, they have made these concessions of the sufficiency of the blood of Christ from constraint and insincerity. But on the contrary we should give them due credit for sincerity and honesty and examine their views with more candor and thoroughness. I believe we should find that, in regard to the extent of the atonement, their views and ours are essentially the same. I know their modes of explaining them are in some respects different from ours; but in regard to the extent itself, we are nearly, if not perfectly; agreed. I would ask, is there a single expression in the foregoing description of it from which any moderate New School man would wish to dissent? or whether he needs to make a single addition to it, in order to bring out his full view of the subject? Then why not adopt this description of the doctrine as our own, and rejoice that our Old School brethren, through their Board of Publication, have adopted the same?

We believe only as Calvin somewhere expresses it, that the atonement is *sufficient for all*, and *efficient only for the elect*; *sufficient* for all, because all *might* and *would* be saved by it, if they would repent and believe; and *efficient* for the elect, because the Father gave them to his Son, as a reward for his atoning sufferings, and will therefore make them "willing in the day of his power." And do our Old School brethren insist upon less or more? True, it may seem strange to us that after making these concessions of the sufficiency and applicability of the atonement, they should try so much to invalidate those passages of scripture which declare that Christ died for all. But what is this to us? What they have con-

ceded they have conceded. Nor have we any reason to pronounce them insincere in it, or to fear that they will swerve from it. For, if anything more is needed to hold them to this position, we find it in Calvin, whom both schools regard as in a high sense the father of us all. I quote from his Comments.

Mat. 26: 28. "This is my blood of the New Testament which is shed for many for the remission of sins." "Under the name of *many* he denotes, not a part of the world only, but the whole human race."

1 Cor. 8: 11. "Through thy knowledge shall the weak brother perish, for whom Christ died." "If the soul of every weak person was the purchase of the blood of Christ, he that for the sake of a little meat plunges his brother again into death, who was redeemed by Christ, shows at how mean a rate he esteems the blood of Christ."

1 John, 2: 2. "He is the propitiator for our sins, and not for ours only, but also for the sins of the whole world." "Here a question is raised, how the sins of the whole world are atoned for? Some have said, that Christ suffered for the whole world sufficiently, but for the elect efficaciously. *This is the common solution of schools; and though I confess this is a truth, yet I do not think it agrees to this place.*"

2 Pet. 2: 1. "There shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." "Though Christ is denied in various ways, yet in my opinion Peter means the same thing here as Jude expresses, viz: that the grace of God is turned into lasciviousness. For Christ has redeemed us that he might have a people free from the defilements of the world, and devoted to holiness and innocence. Whosoever therefore shake off the yoke and throw themselves into all licentiousness are justly said to deny Christ by whom they are redeemed."

Jude 4. "Turning the grace of God into lasciviousness and denying the only Lord God and our Lord Jesus Christ." "He means that Christ is really denied, when those who are redeemed by his blood again enslave themselves to the devil, and as far as in them lies, make that incomparable price vain and ineffectual." Quoted by Watts, vol. 6, pp. 287—288.

Rom. 5: 18. The free gift came upon all men unto justifi-

cation of life." He (the Apostle) makes the grave common to all because it is offered to all; not because it is applied to all. For, *although Christ suffered for the whole world*, and is offered to all without distinction, yet all do not embrace it." Quoted by Barnes in loco.

I hope I have now most clearly and fully shown that the New School view of the atonement is conformable both to the word of God, and also to the avowed understanding of standard authors of the old School. And now it seems somewhat like trifling to make any formal effort to prove that the New School do not discard the atonement altogether. Yet some of my readers having read Smith and Cheeseman may have been brought to believe that Beeman and Barnes, and consequently all the New School do really reject this doctrine. With the writings of Dr. Beeman I am but little acquainted. But I have heard him and Mr. Barnes often avow the doctrine. The evidence alledged to prove their denial of the doctrine is exceedingly lame. It is that they say Christ did not suffer the penalty of the law. If this is sufficient proof against them, it is sufficient against Hill and Dick, Woods and Symington. After all that these authors of sterling orthodoxy have written in behalf of the atonement, shall they be considered as denying it because they say what Christ suffered was not that exact penalty which the law pronounced against the transgression, but suffering which God was pleased to accept as an equivalent in its stead?

If Dr. Smith had read Mr. Barnes' Notes on Romans thoroughly and candidly, he could not have said, "In his whole book he has not a single passage expressive of salvation through the merits of Christ alone."—p. 199. On Romans 3: 24, Barnes says, "It does not mean that *it* (the free gift) has been obtained, however, without any price or merit from any one, for the Lord Jesus has purchased it with his own blood, and to him it became a matter of justice, that those who were given him should be justified."—p. 86, v. 26. "In the plan of salvation therefore, he has shown a regard to the law by appointing his Son to be a *substitute* in the place of sinners." p. 89. He (God) showed that he had so great a regard for it (the law) that he would not pardon one sinner without an *atonement*—a full compensation, an equivalent has been provided by the sufferings of the Saviour in the sinner's stead."

p. 90. On Romans 5, 15, he says: "The intervention of the plan of the *atonement* by the Messiah prevented the immediate execution of the penalty of the law, and produced all the benefits to all the race, resulting from the sparing mercy of God."—p. 123. On v. 18, he says: "The sin of one man involved men in ruin: the obedience unto death of the other restored them to the favor of God."—p. 125. There was an *original applicability* in the work of Christ to all men—a richness, a fullness of the atonement fitted to meet the sins of the entire world, and restore the race to favor.—p. 126.

It is probably only for the sake of form that we need inquire, whether the views of the atonement now presented (matter and extent) are in conformity to the language of our Confession and Catechism? They are so much at one with the views of many of the Old School, that if there be any difficulty here, both schools must share in it. I can find but three paragraphs in which there is even a seeming discrepancy. They are found in Confession of Faith, chap. 8, sec. 5; in chap. 11, sec. 3; and in Larger Catechism, ans. 59, chap. 8; sec. 5, reads: "The Lord Jesus, by his perfect obedience and sacrifice of himself, which he, through the eternal Spirit offered up unto God, hath fully satisfied the justice of his Father, and purchased not only reconciliation, but everlasting inheritance in the kingdom of heaven for all those whom the father hath given him."

This article speaks of the obedience of Christ as constituting a part of the atonement; and we have just seen that the New School men hold this sentiment. This article declares also that Christ satisfied the justice of God; but it does not say whether he did it by *literally suffering the penalty of the law*, or by some other sufferings, with which his Father was equally satisfied. So that if the New School did, as a body, deny that he suffered this penalty, it would not bring them in conflict with this article. But we have seen that this is not a test question with them. Not only so, but we have seen that Old School authors, such as Hill, Symington and Dick, positively deny that Christ suffered literally the penalty of the law. This article teaches that Christ purchased salvation for the elect; but it says nothing about the rest of mankind—nothing therefore which conflicts with the doctrine of general atonement, as we understand it. We believe that

Christ purchased reconciliation and everlasting inheritance for the elect as much as any other Calvinists. And we believe with them that Christ died for the elect in a different and higher sense than he did for the rest of mankind. We adhere to the view of Calvin, that the atonement was *sufficient* for all, (so that all are without an excuse,) and *efficient* for the elect; so that all whom the Father has given to his Son, will inevitably *come to him!* And this point is largely insisted on by Dr. Fairchild in the passages just quoted from him, and by the stern old Calvinists whom he quotes.

Chap. 11, of the Con., sec. 3, reads thus: "Christ, by his obedience and death did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to his Father's justice in their behalf. Yet inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them—their justification is only of free grace—that both the exact justice and rich grace of God might be glorified in the justification of sinners." Nearly all of the language of this article is precisely alike in its meaning with that of the foregoing, and is virtually considered already. It speaks of Christ as discharging the debts, that is, the sins of the justified, which is the same as satisfying the justice of God, as mentioned in this and the foregoing article. And it tells not whether he paid these debts in the same kind of coin, so to speak, as was due; that is, whether by bearing the *same* suffering which was due from the sinner to the justice of God, or by bearing other sufferings with which the Father was equally "well pleased." The language of Paul to Philemon respecting Onesimus may illustrate this point: "If he has wronged thee, or oweth thee ought, put that to my account. I Paal have written it with mine own hand, I will pay it."—Phil. 18: 19. Here, as we may say, is Paul's note "of hand" to pay the full amount of injury which Onesimus had done his master in leaving him and perhaps in defrauding him. But can we suppose Paul meant to pay *in kind*, in service or money? Evidently not. He evidently intended to repay him in ministerial labor. Or rather, he intended that Philemon should regard himself as already paid by such a service.—This is doubtless the meaning of the adroit allusion, "Albeit, I do not say to thee, how thou owest unto me, even thine own

self besides." And it appears to me, that "the exact justice" of God could be as fully "satisfied" and thereby as fully "glorified," (or *illustrated* and *honored*) by those sufferings of Christ, which God was pleased to accept *in stead* of the penalty of the law, as by the penalty *itself*.

The 59th answer of the Larger Catechism reads thus:—"Redemption is certainly applied and effectually communicated to all for whom Christ has purchased it, who are in time, by the Holy Ghost, enabled to believe in Christ according to the Gospel." It may be thought that this article denies general atonement, and that the New School therefore cannot sincerely subscribe to it. But most, if not all of them suppose that *redemption* and *atonement* are not the same—that the former is the application of the latter, or that redemption is the atonement made in a higher sense for the elect than for all men—that Christ, by his death, not only opened the way of salvation to all men, so that they could be saved if of their own choice they would repent and believe, but that he secured for the elect that influence of the Spirit by which they should be effectually and surely persuaded to repent and believe, and thus saved; and that thus are fulfilled the words of Christ, "All that the Father giveth me shall come to me."—John, 6: 37. And as this article declares only that "those for whom redemption is purchased," not for whom atonement is made, are saved, it does not conflict with the views of a general atonement. But if it did, it would bear as heavily against the Old School as the New. To see this, the reader needs but to look again at what we have just been quoting from Dr. Fairchild, especially his declarations, that the death of Christ "is the simple and most perfect sacrifice and satisfaction for our sins—abundantly sufficient to expiate the sins of the whole world"—that the failure of those who perish "doth not arise from defect or insufficiency of the sacrifice offered by Christ, but from their own fault"—that "on this internal sufficiency is grounded the universality of the gospel offers"—and that "the Calvinist presents an offer upon the infinite *sufficiency* and *applicability* of the Saviour's blood." For be it remembered, that Dr. F. is commissioned by the Old School through their Board of Publication to say all this *for them*.

And now I call again for the candid decision of the reader.

I ask him to decide whether, as respects the doctrine of atonement, the New School cannot "make an honest subscription" to the Presbyterian standards?

The last doctrine to be considered is:

HUMAN ABILITY.

On this doctrine also has there been a vast amount of theological conflict. But in my opinion the parties have been fighting in a fog, and have therefore mistaken each other's positions; or rather, they seem to have been striving to wrest from each other's hands certain mischievous weapons which they are supposed to be wielding, while in fact they carry no weapons of the kind.

These combatants would do well I think, to heed the following paragraph from the pen of Dr. Woods of Andover: "The principal, if not the chief difference which exists among thinking and candid men is verbal. *If this should be kept in mind as it ought to be, and if men who are going to dispute would just stop and inquire what they are going to dispute about, it would very much narrow the ground of debate, and diminish, if not remove, the occasion of strife.*"—Beecher's Views, p. 73.

There are thought to be two ultra and opposite views of ability held in the Presbyterian Church. The one is, that man in his unrenowned state has *no ability of any kind* to obey the gospel, and thus to secure salvation. Such a view *seems* to have been held by certain old divines and by Drs. Green, (Debates on the Trial of Barnes, p. 66,) Wilson, (Beecher's Views,) and Junkin, (Trial of Barnes.) But I am convinced that it is not the view of many in the Old School, though their modes of expressing themselves on the point would seem to indicate such a belief. So on the other hand some are supposed to hold that all men have *all* needful ability, natural or moral, to obey the gospel, and have therefore *no* need of God's renewing grace in order to their compliance with the conditions of salvation. This view is ascribed by many to the New School at large. But I think few, if any, among us are holding such a view. Thus while the Old School are regarded as Antinomians and the other Arminians, both are equally misapprehended.

Besides these views there is a *medium* one in which, as I think, the great mass of both schools can cordially concur.—

It is, that notwithstanding the fall and corruption of man, he still retained his constitutional powers, including his intellect, conscience, susceptibility of mental pleasure and pain, his affections and will, and therefore he needs no *physical* regeneration: that his depravity consists wholly in the perversion (not the destruction) of his *affections* and *will*, and that these only need to be renovated (not restored;) that man has all the capacity for loving and obeying God—that he ever had, and could do it, if he were disposed to do it; or as the Scriptures express it, if he had a “heart to it;” (Prov. 17: 16,) or a “willing mind,” (2 Cor. 8: 12,) That this depravity renders it certain that man will sin, and sin only till he is renewed; yet it does not render it positively necessary to sin—that though the propensity to sin is strong, it does not coerce or compel a man to sin. Accordingly, our Confession says, chap. 9, sec. 1, “God hath indeed the will of man with that natural liberty, that it is neither forced nor by any absolute necessity of nature determined to good or evil.”

Here let us inquire, 1. Whether this view is according to the truth of God? 2. Whether it is one in which Old and New School men can unite? 3. Whether it accords with the language of the Confession and Catechism?

Some Old School theologians seem disposed of late to discard the division of ability into *natural* and *moral*, regarding it as a distinction without a difference.—See Princeton Theological Essays, p. 271, and Winchester’s tract on Inability no Excuse. But this distinction of natural from moral ability is very evident and important. Every one must see it on reading the declaration of Scripture, that Joseph’s brethren “hated him and *could* not speak peaceably unto him.” Gen. 37: 4. And the declaration of Christ to the Jews, “Why do ye not understand my speech? even because ye *can* not hear my word.”—John, 8: 43. We are always making this distinction in the moralities of life. The parent cannot but regard it when he commands his two sons to perform the same service, and both fail; the one because he has not strength enough, and the other because he dislikes the work. And the creditor feels it when on claiming his dues, one debtor fails to meet the demand *because he has no money*, the other because, *though he has the necessary sum* in hand, *he chooses to put it to another use*. It is a distinction, too, which learned

and orthodox divines have long regarded as one of great importance.

Dr. Twisse, Prolocutor to the Westminster Assembly, said: "The inability to do what is pleasing and acceptable to God is not *natural* but *moral* inability: for no faculty of our nature is taken away from us by original sin: as saith Augustin, 'It has taken from no man the faculty of discerning truth. The power still remains by which we can do whatever we choose. We say that the *natural* power of doing anything according to our will is preserved to all, but no moral power.—Quoted in Dr. Beecher's Views, p. 61.

Said Dr. Witherspoon, who was among those who adopted the Confession and Catechism for the American Presbyterian Church, "Oh that you would but consider what sort of inability you were under to keep the commands of God. Is it *natural*, or is it *moral*? Is it really want of ability or is it want of *will*? Is it anything more than the depravity and corruption of your hearts, which is itself criminal, and the source of all transgressions?"—p. 61. The *moral* inability under which sinners lie, as a consequence from the fall is not of such a nature as to take away the guilt of sin."—Quoted in the Christian Advocate (Dr. Green's) for March 1830.

Dr. Watts says, "I own his faculties have been greatly corrupted by vicious inclinations or sinful propensities which has been happily called by our divines a *moral* inability to fulfil the law, rather than a *natural* impossibility."—Beecher's Views, p. 62.

Some Old School men insist that there is no propriety in saying that a man has any ability to obey the gospel, because, as they say, so long as he is unwilling to do it, all his natural powers are of no use to him in the matter. But this objection cannot be against the fact or the philosophy of this distinction. That there is such a distinction is self-evident, on looking into the nature of the case. And if it exists in nature, why not give it a name? If a man has power to do a certain thing, he *has* it philosophically considered whether he is willing or unwilling to do it. His unwillingness makes no change in his constituent powers. Wherein, then, is the impropriety of telling the truth in the case? The objector might as well maintain it is improper to say of a strong man, "he has not power to lift an ounce ball," when, forsooth, that ball

is at present out of his reach. Every one would understand the assertion as relating to the man's *strength* and not to the *distance* of the weight from him; and would pronounce the assertion a *quibble*. And so the assertion, that fallen man has natural ability to obey the gospel, will be understood by all of common sense as relating to the sufficiency of his constitutional powers including the opportunity to exert them, and as being a declaration that he could obey *if he were willing*.

Some have insisted that there is a gross inconsistency in supposing a man has *natural* ability to do a *moral* act. In answer to this I have only to ask these objectors, *how* they can perform moral actions *without natural powers?* that is, without intellect and conscience, without mental and moral susceptibilities and powers. In short, how one who is non compos mentis is to act the part of a moral, accountable agent. The truth is, *natural inability* is the only literal and real inability. "*Moral inability*" is only a metaphoric expression.—But we have said this distinction is *important* as well as evident. It is important in itself as a *truth*. It is important, because if we lose sight of it, we shall make wrong estimates of the conduct of ourselves and others in matters of morality. It is especially necessary to keep this distinction in view if we would settle aright the controversy in hand. It is important that our Old School brethren keep it in view, for thereby they can perceive that the New School admit in substance, though not perhaps in the form they prefer, all they should insist upon respecting human impotency. I have sometimes been tempted to believe that some of them refused to admit this distinction lest it would compel them to acknowledge the incorrectness of this charge against the New School as denying that man is, in any sense, unable to obey the gospel, or else as believing him to have a self-regenerating power. I say further, it is important that the New School should keep this distinction in sight, as it will enable them more distinctly to see, that all that they insist upon, the Old School virtually admit.

The position now maintained is, that man, by the fall, *has* lost, not his *natural* but his *moral ability*; or as our Confession expresses it, "his ability of will to any spiritual good accompanying salvation;" not that he has lost his freedom of will, for the same standard says, "God has endowed the will of man with

that natural liberty that it is neither forced, nor by any absolute necessity of nature determined, to good or evil." We believe that though the sinner rejects the good and chooses the evil of a *certainly*, he does it not of *necessity*, but with perfect freedom; and that is what makes his conduct criminal. And we believe, if he would choose the right way, there is no deficiency or irregularity in his mental or moral powers that would hinder his pursuing it. And we believe this view of human inability is sustained by the following Scriptures:

1. Such as declare sinners to have "eyes to see, but see not; and ears to hear, but hear not;" by which I understand them virtually to declare, that sinners have natural ability to do right, and that they only lack a will.—See Isa. 42: 19, 20; Jer. 5: 21; Ezek. 12: 2; Math. 13: 13, 15; Mark 8: 18; John 9: 41.

2. Such invitations of the gospel, are addressed to sinners just as if they were able to accept the offers of life, provided they had a willing mind.—See Prov. 17: 16; Isa. 45: 22; 55: 1, 3; Math. 11: 28, 29; John 7: 37; Rev. 3: 20; 22: 17.

We are now prepared to inquire,

2. Whether this view of Human Ability is one in which the Old and New School can substantially unite?

That our Old School brethren believe all inability to be voluntary, and therefore moral, is evident in the fact that they admit all obedience and disobedience to be voluntary, and thus that men are unable to obey, only as they are *unable to will* to obey. That this is their belief, will be proved by the following quotations from authors, ancient and modern, whom they approve.

Augustine says, "Which free will, if God had not given, there could be no just sentence of punishment or reward for right conduct, nor a divine precept to repent of sins, nor pardon of sins, which God has given us through our Lord Jesus Christ; and because he who does not sin with his will, does not sin at all; which sins, as I have said, unless we have free will, would not be sins."—p 215.—Quoted by Beecher, *Views* p 57-8.

Luther says, "There is no restraint either on the divine or human will. In both cases, the will does what it does, whether good or bad, simply, and as at perfect liberty, in the exercise of its own faculty; so long as the operative grace of God

is absent from us, everything we do has in it a mixture of evil; and therefore, of necessity, our works avail not to salvation. Here I do not mean a necessity of compulsion, but a necessity as to the certainty of the event. A man who has not the spirit of God, does evil willingly and spontaneously. He is not violently impelled against his will, as a thief is to the gallows.—Milnor, vol. 5; Cent. 16th, chap. 12, sec. 2.

Calvin says, "God is voluntary in his goodness—Satan in his wickedness, and man in his sin. We must therefore, observe, that man having been corrupted by the fall, sins voluntarily, not with reluctance or constraint; with the strongest propensity of disposition, not with violent coercion; with the bias of his own passions, and not with external compulsion."—Institutes, B. 2; chap. 3; sec. 5. "I always exclude coercion, for we sin voluntarily, for it would not be sin, unless it were voluntary."—Commentary on Romans 7.

You see that the last two of these authors assert, not only that all moral action is voluntary, and by consequence, all inability to right action must be *moral inability*; but that the will is free, and unforced in evil action. But this is more fully asserted in Bib. Rep. vol. 17; p 638. "According to the proper usage of language, liberty and necessity are diametrically opposite, and to say a thing is *necessary*, and at the same time *free*, is a *contradiction in terms*. *Certainty* and *necessity* are not the same. A necessary volition is an absurdity, a thing inconceivable." These assertions coincide with the present view of human ability, viz: that man without grace, sins of certainty, though not of necessity and compulsion.

The passages quoted from Twisse and Watts, and Witherston, to show that they made a distinction between *natural* and *moral* inability, may here be quoted to show that they considered the latter as the *only* inability to which the sinner is subject. Twisse says, "The inability is *not natural but moral* inability, for no faculty of our nature is taken away from us by original sin; the power still remains by which we can do whatever we choose. We say the *natural power* of doing anything according to our will is *preserved to all*, but *no moral power*." Watts says, "His faculties have been greatly corrupted by vicious inclinations, or sinful propensities, which has been happily called by our divines, a *moral inability* to fulfil the law, rather than a *natural impossibility*." Said

Witherspoon, "Oh that you would but consider *what sort* of inability you are under. Is it really want of ability? or is it only *want of will*? Is it anything more than the depravity and corruption of your *hearts*?"

Pres. Davies says, "What is *inability*, but *unwillingness*?"—Beecher's Views, p 65.

Dr. Green says, "The parties in this controversy are agreed, that all actual sin is voluntary, and therefore criminal and inexcusable."—Christian Advocate for 1831, p 348.

Dr. G. Spring says, with Augustine, before quoted, "Seriously considered, it is impossible to sin without acting voluntarily. The divine law requires nothing but voluntary obedience, and forbids nothing but voluntary disobedience. As men cannot sin without acting, nor acting, without choosing to act, they must act voluntarily in sinning—Spring's Essay, p 120.

Dr. John Matthews, late Professor of the Theological Seminary, in New Albany, Indiana, says, "We possess indeed, all the natural faculties which God demands in his service, but we are without the *moral power*. We have not the disposition, the desire to employ them in his service. This want of disposition, instead of furnishing a shadow of excuse for our unbelief and impenitence, is the very essence of sin."—Beecher's Views, p 79.

I distinctly recollect reading in some of Dr. Alexander's publications (though I cannot now remember either page or title) a declaration amounting to this, that the sinner has all needful qualifications for serving God, *except a disposition*.

In a tract entitled "Inability no Excuse," published by the Assembly's Board, Mr. Winchester evidently intends to teach, that the sinner's inability is something distinct from his unwillingness to obey God; and *yet* in order to prove his point, that inability is no excuse, he is compelled all through his treatise, to insist that nothing but his unwillingness *does* keep him from obeying God; and thus he shows after all, that the sinner is unable to serve God *only* because he is *not willing* to serve him. And if unwillingness does the whole work of hindering obedience, what else is there to hinder it? As Mr. Winchester himself says, it is unphilosophical to insist on more than one sufficient cause. As moral inability (unwillingness,) is a sufficient cause, and is the only operating cause, why insist on another, a nameless, non-descript.

But more frequently and fully is our view of this doctrine asserted by Dr. A. G. Fairchild in his *Great Supper*, a work already quoted. He says,

"Sinners are urged to come to Christ, inasmuch as their inability is *an inability of will*, which can furnish no just ground of excuse for disobedience. The reason that they cannot truly come to the Saviour is, that they are not cordially willing. It is not their choice to come. Their voluntary blindness, their love of sin and aversion to holiness, are what *disable* them. We do not therefore teach that "sinners are bound hand and foot," and thus prevented from coming to Christ, though desirous to do so. This is a palpable misrepresentation of our sentiments. *They would be able*, if they were *truly willing*."—pp 35, 36.

"What hinders their coming? Nothing in the universe but their own *voluntary* and cherished sinfulness. If sensible of their own weakness, they would seek the aid of the Holy Spirit, and make the effort in humble dependence on divine grace, they would be enabled to come. But since they *choose* to stay away, they cannot throw the blame of their perdition on God, and say let them do what they will, they must be lost. Of what can they complain? That they were not invited to the feast? No. That the provision was not sufficient? No. Did they come, and were refused admittance? No. Did they earnestly desire to come, but were prevented? No. Of what then can they complain, unless of this—that they were not constrained to do what they were unwilling to do?"—p 45.

More to the same amount might be quoted from Old School authors, but I hope more will not be needed. I think my New School brethren must be satisfied that in the above quotations all that they contend for, as to natural ability is fully conceded. But it may not be so easy to convince our Old School brethren that we as a body do hold the doctrine of ability as now set forth. But as proof of the fact, I would cite them the declaration of the New School party in the General Assembly of 1837. They say, "While sinners have all the faculties necessary to a perfect moral agency, and a just accountability, such is their love of sin and opposition to God and his law, that independently of the renewing influence and almighty energy of the Holy Spirit, they never will comply

with the commands of God.”—Presbyterian Controversy, p 139. This declaration will be found to correspond very exactly with the Old School authors above quoted. In addition to this I would refer to Barnes’ notes generally. If they can find any thing in those notes that conflict with this view of human ability, I am very much mistaken.

But some of our Old School brethren may still be haunted with the notion that the New School hold to a *recuperative* ability, the power, that is, of self-restoration, a power of *self-regeneration* * without the aid of the Spirit of God. To such I would say, I know of none in our connection who hold such a sentiment, or who if charged with holding it, would not indignantly repudiate it. Indeed it was repudiated by the New School party of the General Assembly of 1837, when it was charged upon them by their Old School brethren. In reply to this charge, they stated it as their belief, that “Regeneration is a radical change of the heart by the special operations of the Holy Spirit, “determining the sinner to that which is good,” and is in all cases instantaneous.”—Woods’ History of Presbyterian Controversy, p 140.

I am not authorized to speak for my New School brethren, but I am willing to hazard my reputation in averring, that they will adopt as their views on human ability, what I have been quoting from Old School authors.

It remains to inquire,

3. Whether the view of ability held by the New School (and we trust by the Old) is in accordance with the language of our standards. It seems hardly worth while to quote more than one paragraph, for this will bring out the only point on which we can be thought to conflict with our standards. It is

* It is often insinuated, that, as New School men believe the unregenerate have natural ability to repent and believe, they hold to the power of *self-regeneration*. And this assertion is considered by many “a capital argument” against the doctrine of natural ability. But the act of regeneration is a very different thing from the act of repentance and faith. Regeneration is *God’s* act upon the mind of another. Repentance and faith are the sinner’s own “intransitive act begun and terminated with himself. This may be illustrated by the case of a parent and his child. The father commands his son to come to him; and every one knows he has power to come; but he refuses. The father plies him with stern authority or entreaty, arguments or stripes, till the child is effectually persuaded to obey. Who would suppose in this case, that to say, ‘the child had power to come when first commanded,’ were the same as to say, ‘he had power to threaten, or lash himself into obedience.’”

Confession of Faith, chap. 9; sec. 3, "Man by his fall into a state of sin hath wholly lost all ability of will to any spiritual good accompanying salvation; as a natural man, being altogether averse from that which is good; and dead in sin, he is not able by his own strength to convert himself, or to prepare himself thereunto."

The loss of ability here spoken of, is not that which pertains to the bodily or mental powers, but that of the *will*. It speaks then, not of *natural*, but of *moral* inability; and this, Dr. Twisse has told us, is the only inability under which the sinner labors. He says, "The inability is not natural, but moral; for no faculty of our nature is taken away from us by original sin." And in this ability the New School believe as fully as the Old. We have no conflict then with the first clause of this paragraph; and the latter clause must be in keeping with the former. "Strength" then in this clause does not mean bodily or mental strength, but moral strength or power. The paragraph itself evidently teaches; that the *loss* of this power is owing to the fact, that the sinner is "altogether averse from that which is good." The meaning then, of this clause is, that man has not *moral ability* enough "to convert or turn himself; or prepare himself thereunto." And this is precisely the New School doctrine.

Accordingly, when our standards speak of the need of Divine aid to 'enable' the man to do his duty, (as in Confession of Faith, chap. 10; sec. 2; and chap. 16; sec. 3; in Larger Catechism, ans. 149; and Shorter Catechism, ans. 82,) they mean not that any natural strength of body or mind is needed. Nor is any *such* 'strength' ever given, in converting or sanctifying grace. Our standards in these instances allude only to that *moral inability* of which President Davies inquires, 'What is inability but unwillingness;' an inability in which the New School believe as fully as the Old. With none of these paragraphs then do they come in conflict.

And now I call upon the candid reader to judge whether the New School are dishonest and hypocritical in professing to believe the evident teachings of the Confession and Catechisms on the doctrine of human ability? Finally I call upon him to judge, whether, as regards the doctrines of imputation, original sin, atonement and ability, the subscription of the New School to these standards is, as it has been declared to

be, 'but little better than mockery?' Whether we might 'with as much propriety subscribe to the Koran?' Whether in explaining the Confession we 'either make it mean nothing at all, or something the very reverse of its obvious meaning?' Whether as Dr. J. C. Lord has said, we 'caricature the doctrines of grace and of the Confession of Faith, as if it embodied all that is inconsistent, perverse and monstrous?'—Whether, while we pretend to be Presbyterians, we are in reality Judaizers, Pelagians and Papists?"

I am aware, that I have investigated but a small portion of our standards, but I have considered all of them that I think can be regarded by the intelligent as militating against the views of the New School; and I invite to a further investigation; I urge it. Let the reader, let all Presbyterians search our book through; and see if there is anything in it, rationally interpreted, to scorch a hair of our heads. If they will but candidly inquire out, what our real views are; I care not how scrutinizingly they compare them, with the proper meaning of our standards; for I know, at least, I think I know, the comparison would be as safe for us as for our Old School brethren. And if such an examination were had, I should confidently hope we should be no longer taunted as pseudo-Presbyterians; and no longer held up the world as a set of false, designing, and dangerous men.

If the foregoing investigations have been conducted correctly, they lead us to the conclusion, that the differences in doctrine between the two Schools, are at most, but few, and comparatively of little importance. These Schools differ, if at all, only on imputation, original sin, atonement and ability. I am aware that the Old School Convention, presented to the General Assembly of 1837, a charge against the New School of 16 doctrinal errors; but out of these I have noticed only the four above named, and for this reason; I believe very few, if any, of our intelligent Old School brethren can believe at this day, that these other errors are held by New School men. They are the following:

"That God would have prevented the existence of sin in our world, but was not able, without destroying the moral agency of man.

"That election to eternal life is founded on the foresight of faith and obedience.

"That we have no more to do with the first sin of Adam, than with the sins of any other parent.

"That infants come into the world as free from moral defilement as was Adam, when he was created.

"That infants sustain the same relation to the moral government of God, in this world, as brute animals.

"That Christ does not intercede for the elect, until after their regeneration.

"That saving faith is not an effect of the operation of the Holy Spirit; but a mere rational belief of the truth, or assent to the word of God.

"That regeneration is the act of the sinner himself; and which is the result not of any direct influence of the Holy Spirit.

"That God has done all he *can* for the salvation of all men and that man himself must do the rest.

"That the reason why some differ from others in regard to their reception of the gospel is, that they make themselves to differ.

"That God cannot exert such influence on the minds of men, as shall make it certain that they will choose an act in a particular manner, without impairing their moral agency."—Presbyterian Controversy, pp 137, 141.

Here are twelve out of the alleged sixteen errors, and it seems to me, that no man in his senses, and possessing a moderate share of information respecting the New School, would now charge these errors upon them; and the remaining four have been virtually examined in the foregoing pages. I now add in conclusion,

If the Old School differ from us at all, on imputation, it must be in that they believe Adam's posterity are born with a corrupt disposition, and as a *literal and deserved punishment* for his sin, (of which belief I am doubtful,) or at least, that they suffer certain natural evils, (pain and death) as a *literal and deserved penalty* for that sin; and this latter view they seem to deny, as they say, "Adam's sin cannot be ours, either by way of identity or transfer, or in any sense which would make it incumbent on us to repent or feel remorse.—While on the other hand, *we* believe that Adam's posterity have become corrupt, neither *deservedly* or unjustly; but as resulting by the sovereign and holy appointment of God from

the first sin of their progenitor. And in regard to the pain and death which they suffer, we believe they are inflicted on the principle of social liability, (just as we suffer from the misconduct of our parents or rulers;) or as a literal punishment for their own sinful exercise or action. Again, if our Old School brethren differ from us at all on original sin, it must be in that *they* believe there is blameworthiness in the bare *possession* of native depravity; something literally and positively sinful lying back of moral exercise; while we believe that all the blame and literal punishment due to man, are due to him only on account of his wrong exercise and wrong action.

And again, if the Old School differ at all from us respecting the atonement, it must be in that *they* believe Christ suffered the exact *penalty of the law*. (though some of their ablest authors disavow the belief.) While *we* believe Christ suffered what God regarded, and therefore accepted, as a sufficient *substitute* for the penalty of the law. Both believing, that in either case, the sufferings of Christ were all-sufficient. Or it must be in that *they* believe, that the atonement was provided for the salvation of the elect *alone*; so that no others could be saved, even though they should repent and believe, (a sentiment which we have seen that many of their authors repudiate.) while we believe, that ample provision is made by the death of Christ for all, so that all might be saved, if they would but repent and believe; and most, if not all their writers avow the same. Both schools believe, that all who perish, perish in consequence of their own voluntary rejection of the offers of salvation. And both believe, that all who are saved, are saved because of that interposing influence of the Spirit, which Christ purchased by his death.

And lastly, if the Old School differ from us at all on the ground of human ability, it must be in this, *they* believe man to be in such a sense depraved, that he could not obey the gospel *if he would*; that he is so ruined as to his mental or moral powers, that he is under absolute necessity to sin, and to sin only; (a sentiment which they disavow.) While we believe that all men might obey the gospel if they were willing to do so, and thus secure salvation; so that all gospel sinners that perish, perish voluntarily and not of necessity; and just so say many Old School authors.

Where now, then, is that "Difference of Doctrine" that has divided the Presbyterian Church into moral antipodes?—Where is that supposed occasion for coldness and alienation, for contention and strife, for crimination and hate, by which this body has been so long, and painfully, and ruinously convulsed? "Echo answers where?" Even if the difference be the widest that has just been supposed, it must be unimportant compared with the evils which the division has occasioned.

What if God does bring mankind into the world with a corrupt propensity, and does inflict many and sore evils on them, (as we all believe;) what if he does so by way of a *literal punishment upon them* for the sin of Adam? Where still is the greatness of our error in believing he deals thus with them in a holy *sovereignty*, instead of a vindictive *justice*?

And what if he does blame and punish them for merely *possessing* this corrupt propensity? Where still is the greatness of our fault in supposing that he inflicts this censure and suffering upon them, not for *having* the propensity, but for *yielding* to, and *gratifying* it? Is not the universal and total corruption of the race in consequence of Adam's fall, emphatically the all-important point in the doctrines of imputation and original sin? And this fact is confessed by the New School as well as by the Old.

Again, what if Christ did suffer the exact penalty of the law, and suffered it in no sense for all men, but for the elect *alone*? Where still is the greatness of the fault of supposing that what he suffered was not the penalty *itself*, but that which was of equal value, and which was therefore as acceptable to God, as the penalty itself? Is not the *sufficiency* of Christ's sufferings to sustain the justice and authority of God in saving such as believe, the essential point in the atonement? And since both Schools believe the sufferings of Christ to be the *same*, that is, just such sufferings as the evangelists say he endured, wherein is it such a great matter, whether we believe these same sufferings are the *penalty* of the law, or are something else of *equal value*? And what great matter is it, whether we believe that Christ died only for the *elect*, or whether we believe, he died for *all* in such a sense, that all might be saved if they would repent, (which many Old School authors allow;) but yet that he died to *secure* the salvation *only* of the *elect*?

And again, what if sinners are in such a sense depraved, that they could not obey the gospel if they were ever so willing and disposed to do it? Wherein still is the greatness of our fault in supposing the inability of sinners to lie in the perversion of their *wills*, and not in the deficiency or derangement of their *mental and moral powers*? Does not the essential element of the doctrine of the inability of sinners lie in the fact, that they are so depraved, that they will never obey the gospel without renewing grace? (a truth which both Schools believe,) Why, then, is it so great a fault to believe the whole difficulty lies in the inclination and will? especially, as it is admitted on all hands, that the will after all, is the only thing that keeps men from obedience to the gospel.

But I still doubt, whether even in the Old School ranks many can be found who hold the ultra views of the doctrines above alluded to. How many are there who really believe the doctrine that God inflicts depravity upon men as a positive punishment upon them for Adam's sin? and that for the same depravity he literally punishes them with pain and death, and wo? How many are there who believe, that he blames and threatens them for *being in possession* of that nature which he himself imposes on them, though they were passive and involuntary in receiving it, and may not have yielded to its influence? How many are there who believe, that no atonement in any sense has been made for the non-elect, who nevertheless are invited and urged to accept salvation through Christ, and are threatened with the greater damnation for not doing so? And how many are there, who believe that the unregenerate could not obey the commands of God, nor accept salvation if they were ever so much disposed to do so, and will have to suffer the wrath of God forever, for not doing what they have "no ability of any kind to do?"

For one, I believe it is but a small share of the Old School who hold such opinions. I confidently appeal to the mass in that connection, and ask, "Do you believe these dogmas? for I am confident, that a large share of them do not hold them; but hold the same views as the New School advocate. And while these are left to enjoy in quiet such views, why should so much censure be cast upon us for holding the same? Is not consistency a jewel?"

The New School do not insist that there is "*no difference*"

between *their* views of these doctrines, and *those* held by leading ones in the Old School; nor that the difference, such as it is, is not *important*. But they hold that this difference is not *essential*, as it is not of vital importance to the Calvinistic system; and therefore is *comparatively* unimportant; at least, that is, not so important as to call for a separate ecclesiastic organization. They believe, moreover, that the apparent difference pertains much more to the *explanations* and *illustrations*, than to the *essence* of these doctrines.

If it be asked, why, then, are New School men so unwilling to give up their favorite modes of explanation, we answer, because, though those explanations are not essential, we think they are *important*, that they are better than the Old School explanations, as they set these doctrines in a better light, making them more apparently in accordance with natural justice, and thus setting divine government in a more amiable aspect, and thereby more fully commending these doctrines "to every man's conscience in the sight of God." Two persons may be looking from different stand-points at the same time upon the same object; and though the object is the same, the views are *different*; and though both views may be *correct*, one may be *better* than the other. Now we think the dispensations of God in connecting the depravity of mankind with the sin of Adam, and in subjecting them to pain and death, are more apparently in accordance with natural justice when viewed as acts of sovereignty than as acts of punitive justice. We think the pain and woe, which God inflicts on men as a consequence of native depravity, is in more evident accordance with natural justice, when viewed as a punishment for the *indulgence* of that depravity, than for the *unexercised possession* of it. We believe, the death of Christ, "that whosoever believeth on him might not perish," is more evidently according to reason and righteousness, when viewed as a *substitute* for the punishment of sin, than as that very punishment *itself*; and that the atonement provided by his death is more evidently in accordance with the invitations and threatenings of the gospel, when regarded as *made for all* men, than when as made *only* for the *elect*; for if it is not made for all, it is difficult to see how the *offers* of salvation can be made in sincerity and good faith to all. Especially is it difficult in such a case, to see what foundation there is for such

divine lamentations over the lost, as the following: "Oh! that my people had hearkened unto me, and Israel had walked in my ways."—Psalms 81: 13. "Oh! that thou hadst hearkened to my commandments, then had thy peace been as a river, any thy righteousness as the waves of the sea."—Isaiah 48: 18. "Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."—Mat. 23: 36. How would God have made their "peace as a river," and gathered them under his saving protection, if no atonement had been made for them? And we think the total inability of man to obey the law and the gospel is in more evident accordance with the sincerity of the offers of life, and with the aggravated condemnation of those who reject them, when viewed as a *moral* than as a *natural* inability. If there is anything besides man's inclination and choice, that effectually hinders him from obeying God and complying with the conditions of salvation, it is difficult to see how God can be *sincere* in offering him life; and how he can be just in condemning him to a *deeper* damnation for failing to obey his law, and to accept his offers while obedience and acceptance are utterly impossible,

Old School men say their views of these doctrines are more simple than ours. But we think them more complex and bewildering. They say we bewilder by our philosophy—our metaphysics. And we complain that this is just what they are doing. It is true, that many of their interpretations of Scripture are more *literal* than ours; and this, perhaps, they consider as being more simple. But we think it involves them in the more metaphysical intricacies.

I have not been induced to present these thoughts to the Christian public for the purpose of effecting an ecclesiastic reunion. No! I am in more danger of scorning, than of seeking such a union; I would do neither, I would not seek connection with our Old School brethren till there is less crimination, and more love between us. I have presented the foregoing for the purpose, among other things, of promoting that harmony and love which ought to exist between brethren so nearly allied, and so nearly alike in doctrine and order. I have done it also, because truth is better than error; and be-

cause correct views of each other, are better for both parties, than *incorrect* views. I have done it, because I thought that while the two portions of the Presbyterian family remain apart, they will *feel* better, and *be* better, and do much more for wretched and ruined humanity, if they would see each other as they are, mutually confess their wrong apprehensions of each other's views and conduct, and resolve, that hereafter, they will "love each other with a pure heart, fervently." Let us remember, that charity "thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth."

Great evils have resulted from the division. By it, many communities and even families, have been filled with heart burning and strife. Many churches, by it, have become unable to support the gospel. And where it has been possible for one portion of the riven brotherhood to share with a neighboring church the labors of a minister, it has been at great inconvenience and loss; while many a divided people have been unable to do so; and have been left for much or all the time without the gospel. Many a congregation has thus been entirely broken up. Other denominations have rooted them out or absorbed them. The latter event would not seem so lamentable, if we did not regard our doctrine and order as possessing unrivalled excellence. Wherever one party has made the division, the other party has been loud in condemning it. What a pity, then, that the act of excision had furnished them the occasion. Some of both parties have been truly culpable for causing divisions, where separation was inexpedient. And I know not, but that in this respect, the two Schools are nearly equal in fault. But I do know, that, in some instances, the New School have lost much, numerically, by their moderation. If they had driven the plow share of division, as rapidly and as far as they might, they would have secured many ministers who are now in the Old School connection.

It is true, that some good has resulted from the division; and I desire to rejoice in it, though it has occurred mostly in the Old School connexion. It has done them much good, I think, in calling out their zeal in revivals, their liberality and enterprize. They have been the more stimulated to these things by being aware, as I think, that they have been regarded as very deficient in them. "I therein do rejoice; yea, and will rejoice." Their efforts in church extension and mis-

sions are truly commendable. Their system of parish schools and board of publication, I much admire. I would that my New School brethren would imitate and excel them. I regret to believe, that they (the New School) have in some measure fallen asleep over their supposed reputation for activity and zeal in revivals, and for liberality and enterprise in the cause of missions. I think, too, that as they have witnessed the movements of their Old School brethren, they have attributed them to sectarian zeal; and having as their watch-word, "Charity and liberality to all evangelical denominations, they have been the less disposed to imitate these movements. How much better, had they *done the right thing*, taking care at the same time to *have the right motive*. I do not mean to declare in these remarks, that my New School brethren are signally deficient in these things; but I do mean to say, they fall far short of what their duty and their prosperity required of them.

Oh that the time might come, and come speedily, when, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim"—when "they shall fly upon the shoulders of "the enemies of God, toward the west, and spoil them of the east together."

ERRATA.

Page 6, line 12. for "Presbyterians" read *Presbyteries*; p 7, l. 8, for (.) understand (?); p 8, l. 32, for "but" read *or*; p 9, l. 27, at the end, for a (.) understand a (.); line 28, at the end, add *act*; p 10, l. 2, for "McKomie," read *McKamie*; p 12, l. 40, for "contrast" read *control*; p 17, l. 20-1; for "Bumon" read *Beeman*; l. 29. after "apart" understand a (.); p 18, l. 8. for "amendments" read *amendments*; p 23, l. 7 and 8 should be transposed. p 37, l. 28, omit "not" p 38, l. 27-8, for "imputation" read *inspiration*; p 43, l. 23, for "plan" read *place*; p 44, l. 31, for "Buckeris," read *Beecher*; p 46, l. 9, a (.) between "sin" and "it," p 47, l. 9, for "mute" read *meet*; p 53, l. 8, for "merely" read *nearly*; p 70, l. 26, (.) after *favorably*; p 79, l. 17, for "propitiator" read *propitiation*; l. 35, for "grave" read *grace*; p 80, l. 1, for "grave," read *grace*; p 81, l. 19, a (.) after 59; p 82, l. 32, for "Paal," read *Paul*; p 84, l. 38; p 86, l. 21, "fulful" read *fulfil*.

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