

A

SYNOPSIS

OF

DIDACTIC THEOLOGY.

BY THE

✓
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PHILADELPHIA.

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EASTERN DISTRICT OF PENNSYLVANIA, TO WIT:

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PREFACE.

It pleased the holy God to visit the writer, on the first of October last, with a dangerous and distressing sickness, from which he did not recover wholly for several months. When apparently on the brink of the grave, he desired to live, if it might please the Great Head of the Church to make him useful in any way, and in any measure, to the kingdom of the blessed Redeemer. In this situation it occurred to him, that a *Synopsis of Didactic Theology*, consisting principally of propositions and scriptural proofs, cited at large, might do good to students of divinity, and to plain, practical Christians. He resolved, therefore, to attempt such a work, if his life should be prolonged; and Providence has so ordered it, that the greater part of this volume was prepared for the press before the author was sufficiently restored to health to permit him to perform his ordinary pastoral duties. The writing of it has not interfered with any other office of kindness, to the affectionate people of his charge, which he was at the time able to perform.

This Synopsis may be thought to be superfluous, by some who have in their hands the Presbyterian Confession of Faith, because both are principally made up of the word of God; but it should be remembered, that few besides Presbyterians read our Confession; and some may peruse this volume who have never seen that

admirable work. Besides, it will be a rare fault, for any book, in our day, to be composed chiefly of citations from the Holy Scriptures.

The author has referred, on many points of doctrine, to writers whom he would wish his readers, and especially students of theology, to examine with care, not because he deems them perfect; but because on the subjects of which they treat, he does not know of any persons who have written more profitably.

If any teachers shall be disposed to employ the little manual now offered to them, in the way of a brief for their lectures, they will find the most important passages of the word of God, on every great topic, arranged before their eyes, to solicit their criticism, exposition, and application. If they disapprove of the inferences deduced from them in this book, and presented in the form of introductory propositions, they can easily draw their own conclusions, and expose the errors of the following pages.

The author takes this opportunity to thank his personal friends, and the religious public, for their favourable reception of SEVEN volumes from his pen; and if this EIGHTH child shall attain to the reputation and limited usefulness of any one of the former members of the same family, he will feel thankfulness, and conclude that he has not laboured in vain.

EZRA STILES ELY.

Philadelphia, May 1, 1822.

A SYNOPSIS, &c.

INTRODUCTION.

SECTION I. THEOLOGY is the science of God; or a systematic arrangement of knowledge concerning God. The word Theology is derived from Θεός, *God*, and λογος, *a word or a description*.

SEC. II. Theology is divided, commonly, by systematic writers, into *natural* and *revealed*.

SEC. III. *Natural Theology* is that science of God which may be derived from, and supported by, human reason.* *Revealed Theology* is the science of God derived from revelation.

SEC. IV. Human reason, had it been left to itself, it is apprehended, would never have attained to the knowledge of the only, living, and true God.

SEC. V. But the human mind has never been left, in any instance, to form a system of theology in a state in which it was perfectly destitute of the influence of divine revelation; for God had no sooner made the first human pair than he commenced a course of revelation, which was continued at intervals, to them and their pos-

* *Reason* here “denotes the result of our intellectual operations.”

terity; and which was handed down, by oral tradition, from one generation to another, until God was pleased to give his written word.

The history of every nation, however pagan at present, evinces some knowledge of some portion of the revelations which the Lord made to Adam, Noah, Abraham and others.

SEC. VI. The only *natural* theology of which we shall treat, therefore, is such a systematic arrangement of knowledge concerning God, as may now be made and defended by the human mind, when more or less illuminated by revelations from God, without appealing to the sacred scriptures for the support of its doctrines.

PART I.

OF NATURAL THEOLOGY.

CHAPTER I.

Of the Being and Attributes of God.

SEC. I. The first principle of natural religion is this,
THAT THERE IS A GOD.

This proposition is no sooner stated and explained to any reasonable creature, than he at once judges it to be true; but can the being of the true God be supported by a strict, philosophical demonstration?*

I shall propose the best DEMONSTRATION which I have been able to invent. We must begin with laying down our axioms and definitions.

AXIOM 1. Every conscious being has a real existence. This is a constitutional judgment with the writer, and with all other men, with whom he has ever reasoned; he must believe, therefore, that it is true; for,

* For the nature of a *demonstration*, see my *Conversations on the Human Mind*, p. 91, 95. The demonstration which here follows, I first published in the *Port Folio*, in another form. For some notice of the efforts of others to demonstrate the being of the true God, consult Note A, at the end of this volume.

AXIOM 2. Men cannot discredit testimony when they judge the testifier to be competent and credible. This is a law of our mental nature of which every reflecting person must be conscious.

AXIOM 3. All mental operations of which we are conscious have a real existence. This is a constitutional judgment with every man.

AXIOM 4. The object of our perceptions have an actual existence. Thus all men constitutionally judge: and those philosophers, who in theory denied this proposition, never could free themselves from confidence in their senses.

AXIOM 5. External objects are really such as they are judged from perception to be, by men whose bodily organs and mental faculties are in a sound state. This is another constitutional judgment, which all men form, without spending any time in reasoning upon it.

AXIOM 6. A thing cannot exist and not exist at the same time. This is an intuitive judgment.

AXIOM 7. When two converse propositions are stated, one must be true, and the other false. This is an intuitive judgment, which every one must form, so soon as he conceives of the meaning of the terms used.

Definition 1. An effect is any thing which begins to exist.

Definition 2. A cause is any thing which originates an effect.

AXIOM 8. Every effect must have had some adequate cause. This upon intuition will be judged a self-evident truth.

Definition 3. Any thing which begins to exist, is any thing which has a beginning.

AXIOM 9. All effects had a beginning. This is an intuitive judgment, according to definitions 1 and 3.

AXIOM 10. A cause must exist before it can originate any effect. This is an intuitive judgment, according to Definition 2, and Axioms 6 and 8; for a thing which does not exist, cannot be the adequate cause of any thing.

Definition 4. Every change is a thing which begins to exist; consequently,

AXIOM 11. Every change is an effect; according to Definition 1. It follows as an

AXIOM 12. That all changes had a beginning.

Definition 5. Every motion is a change.

Definition 6. A dependent being is one originated by another.

Definition 7. An independent being is one not originated by another.

Definition 8. Any thing in which inherent attributes subsist is a substance.

Definition 9. Any substance which thinks or feels, wills or exerts itself, is a mind.

Definition 10. Any substance which, in the judgment of mankind, does not think, nor feel, nor will, nor exert itself, but is solid and extended, is matter.

Definition 11. Any substance which begins to exist is such an effect as is denominated a creature.

Definition 12. Any cause which originates a creature is a Creator.

AXIOM 13. Similar causes will in similar circumstances produce similar effects.

AXIOM 14. Similar effects must have been originated by similar causes.

AXIOM 15. Any thing which now exists, must have begun to exist, or must have existed always.

AXIOM 16. Any thing which always existed, is without beginning.

Definition 13. Any substance which exists without having begun to exist, is God.

Definition 14. Any creator is God.

Definition 15. An unchangeable being is one which must of necessity never have changed.

AXIOM 17. The whole of any thing includes all its several parts. This is self-evident.

With these first principles, which no intelligent person can seriously and reasonably deny, we proceed to demonstrate what truths we can.

SEC. II. *Proposition I. There is a God.*

The earth with its inhabitants and atmosphere, the sun, moon, and stars with all perceptible things, actually exist; according to Axiom 4.

These things always existed, or they did not always exist. Here are two converse propositions, of which one must be true and the other false. (Ax. 7.) If the first is true, then we have arrived at the conclusion that they always existed without beginning, and are God. If the second is true, that they did not always exist, then, they began to exist; (Ax. 15.) for otherwise they could not now exist. This is intuitively certain. And if they began to exist, then, (according to Def. 1.) they are effects; which must have had an adequate cause. (Ax. 8.) If they are effects, they had a beginning; (Ax. 9.) and the cause which originated them, existed before them. (Ax. 10.) The substances of these effects are creatures; (Def. 11.) and the cause of them is a Creator. (Def. 12.) If, then,

the earth, its inhabitants and atmosphere, the sun, moon, and stars, with all perceptible things, which now exist, always existed, they are without beginning, and are God; (Ax. 16. and Def. 13.) and if they did not always exist, they had a Creator, adequate to the production of them. There is then, either a God, or a Creator; and since any creator is God, (Def. 14.) it follows, that whether all perceptible objects have always existed or not, there is God. This was the proposition to be demonstrated. It has not, however, been decided, by demonstration, whether all perceptible objects are this God, or whether some cause which existed before them is entitled to this distinction.

SEC. III. *Proposition II. An unchangeable Being, the cause of all changes, must have existed before the beginning of changes.*

Among a multitude of perceptible objects around us we perceive perpetual changes; and these changes are such as we perceive them to be. (Ax. 4.) These changes are all of them effects; (Ax. 11.) and had a beginning. (Ax. 12.) They must have had an adequate cause; (Ax. 8.) which cause must have existed before the beginning of the existence of these changes. (Ax. 10.) Some cause, therefore, of all the changes which are perceived, existed before the beginning of all changes. Now, it is self-evident, that if this cause existed before all perceptible changes, it existed before each one of them; for all, the whole, includes all the several parts of that whole. (Ax. 17.) Of all these changes, some one or more, must have been the first; for if several changes begin to be, at different times,

some one or more, if more than one began to exist at the same time, must be first. This is an induction, the converse of which all men must intuitively judge to be false. Since then, a cause existed before each and every change of all changes, and the first change or changes must be a part of the whole, a cause of all changes must have existed before the beginning of the first change or changes. This is an undeniable induction from our premises. Again, this cause existing before all changes, must of necessity never have changed; for otherwise, it could not have been a cause existing before the first change; and a thing cannot exist and not exist, at the same time, before the first of changes. (Ax. 6.) Moreover, any thing, which must of necessity, never have changed, is an unchangeable being. (Def. 15.) Consequently, an Unchangeable Being, the cause of all changes, must have existed before the beginning of changes. This was the second proposition to be demonstrated.

SEC. IV. *Proposition III. Matter is not this unchangeable being, the cause of all changes, that existed before the beginning of changes.*

We perceive something solid and extended, which in the judgment of mankind does not think, nor feel, nor will, nor exert itself. This something actually exists, and is really such an object as it is judged to be. (Ax. 4, 5.) This something is called matter. (Def. 10.)

Now this matter we judge from perception, to be subject to a great variety of changes; and these changes in it actually take place. Matter therefore, is a changeable being; for none will deny the definition, that a being in which changes take place is a changeable being. But

the cause of all changes, which existed before the beginning of changes has been demonstrated to be an unchangeable being. (Prop. II.) Matter, therefore, can not be this cause of all changes, because this cause is an unchangeable, and matter a changeable being; unless the attribute of changeability could exist and not exist, at the same time, in the same being; which would be contrary to Axiom 6.

Matter, it is then demonstrated, is not this unchangeable Being; the cause of all changes, that existed before the beginning of changes; which was the third proposition to be demonstrated.

SEC. V. *Proposition IV. This unchangeable Being is eternal.*

By eternal we mean any thing that is, in its being, without beginning or end. Now, had the cause of all changes begun to exist, this beginning to exist would have been a change, before the first change, contrary to Axiom 6; and he must have been changeable, contrary to Proposition II. And, in like manner, should an end to his being come, this would be a change, and he would be a changeable being, contrary to Ax. 6, and Prop. II. Since then this cause of all changes, existing before them, never began to exist, and can never have an end, he is, according to the definition of the term, eternal.

SEC. VI. *Proposition V. The sun, moon, stars, &c. are not the unchangeable cause of the beginning of changes.*

Any being which is subject to changes is a changeable being. This is our definition. The sun, moon, stars, atmosphere, earth and its inhabitants, with all percepti-

ble objects, are judged, from perception; to be subject to changes; and must be concluded, therefore, to be changeable beings. (Ax. 5.) Now the cause of all changes has been proved to be unchangeable. (Prop. II.) And since the same thing cannot exist, and not exist at the same time, (Ax. 6.) the changeable objects of perception, the sun, moon, &c. are not the unchangeable cause of the beginning of changes.

SEC. VII. *Proposition VI. No human mind is the unchangeable cause of the beginning of changes.*

A human mind is the mind of a man. Now we know, from our own consciousness, that we perform certain mental operations; (Ax. 3.) and from memory, judgment, and consciousness, we are certain that many of these mental operations were existent at a certain time, and not before. (Ax. 3.) If, however, they were not always existent, as we know they were not, they must have begun to exist, for otherwise they could not have existed at all. (Ax. 15.) These mental operations, which, therefore, have begun to exist, are changes: (Def. 4.) and the mind, whose operations these changes are, must be the subject of which these changes are predicated. It is therefore a changeable being. Moreover, all men testify that their minds are the subjects of similar mental operations, which are changes: and their testimony we can not discredit. Every human mind, therefore, so far as we have any knowledge at all, must be concluded to be a changeable being. And if every human mind is changeable, then no human mind is unchangeable; (Ax. 6, 17.) and no human mind is the unchangeable cause of the beginning of changes. (Ax. 6.)

SEC. VIII. Proposition VII. *Human minds are effects, which must have had an adequate cause of their existence.*

An Unchangeable Being, the cause of all changes, must have existed before the beginning of changes. (Prop. I.) No human mind is this unchangeable being, which existed before the beginning of changes. (Prop. VI.) Yet human minds do exist; (Ax. 1.) and they did not exist before the beginning of changes. Since, then, they exist now, and did not exist before the beginning of changes, they must have begun to exist; for there was a time when they did not exist; and they could not have existed at all, had they not begun to exist. (Ax. 15.) These human minds which begun to exist are effects; (Def. 1.) and must have had an adequate cause of their existence. (Ax. 8.)

SEC. IX. Proposition VIII. *Human minds are creatures; and must have had a Creator.*

Human minds have been proved to be effects. (Prop. VII.) Now, several faculties for thinking, feeling, volition and exertion, are inherent attributes which subsist in these effects; for were these faculties taken away, there would nothing remain, which is capable of thinking, feeling, volition and exertion; and these operations of which we are conscious, could not exist, unless they could exist without an adequate cause. This results from the definition of a mental faculty, and from Axioms 3, 8. Since, therefore, the effects, which are called human minds, are things in which inherent attributes subsist, they are substances: (Def. 8.) and since they are substances which began to exist, they are creatures:

(Prop. VII. and Def. 2.) and must have had a Creator, according to Def. 12. Prop. VII. and Ax. 8.

SEC. X. *Proposition IX. The Creator of human minds must be himself an intelligent being.*

Human minds are conscious of intellectual operations, which they actually perform. (Ax. 3.) A being that performs intellectual operations, we define to be an intelligent being. Human minds, therefore, are intelligent beings, and according to Prop. VIII. intelligent creatures. Now the Creator, who originated these creatures, must be either intelligent, or not intelligent, himself. (Ax. 7.) If he is not intelligent himself, he could not be the adequate cause of intelligent effects; but he has been proved to be the Creator of intelligent beings, and the cause of intelligent effects; he must, therefore, be an intelligent being, because it is not true, that he is not intelligent; and of course, the converse, that he is intelligent must be true. (Ax. 7.)

SEC. XI. *Proposition X. Human minds are dependent beings.*

According to Prop. VIII. they are creatures, which must have had a Creator. They began to exist, and were originated by another. (Def. 11, 12.) They are, therefore, dependent beings. (Def. 6.)

SEC. XII. *Proposition XI. The unchangeable Cause of all changes is an independent being.*

Such a being as the cause of all changes, exists. (Prop. II.) Had he been originated by another, he would have begun to exist, and would have been an effect; and so could not have been the unchangeable cause of all effects. He could not, therefore, have been

originated by another, and if he was not originated by another, he is an independent being. (Def. 7.)

SEC. XIII. *Proposition XII. The unchangeable cause of all changes is God.*

This cause of all changes is the subject of the inherent attributes of unchangeability, immateriality, intelligence, eternity, and independence: for we have proved, that these attributes belong to this cause, by Propositions II, III, IX, IV, XI, and were they taken away, the Being would cease to be the unchangeable, immaterial, intelligent, eternal, and independent cause of all changes; which is the thing intended when we affirm that they are inherent attributes. This cause, then, is a substance; (Def. 8.) a substance unchangeable: (Def. 8, and Prop. II.) a substance which exists without having begun to exist; for beginning to exist would have been a change; and is, therefore, God. (Def. 13.)

Whether we have completed a demonstration of the being of the true God, we must leave our readers to judge.

SEC. XIV. Another course might be pursued, and a demonstration might be founded on the actual existence of motion. Let us proceed thus:

We are conscious of many operations. (Ax. 3.) We, who are conscious, really exist. (Ax. 1.) From our perception, conception, and judgment, we have knowledge of motion in many perceptible objects. (Ax. 3, 4, 5.) Every motion is a change. (Def. 5.) Every change is an effect. (Ax. 11.) All changes, all motions, all effects, had a beginning. (Ax. 12.) Every effect, and of course the first effect, must have had an adequate cause: (Ax. 8.) and this adequate cause must have existed before

the beginning of effects: (Ax. 10.) and of course before the commencement of motion.

Thus we have proved, that an adequate cause of each and every motion which has ever taken place in the universe, existed before the beginning of motion.

This cause of the beginning of motion, we may proceed to show, is unchangeable; for otherwise he would be changeable; (Ax. 7.) and then he could not have existed, as we have proved him to have done, before the beginning of changes, according to Ax. 10. It will follow as a corollary, that he must be unchangeable in his being, intelligence, immateriality, and all other inherent attributes, which shall be demonstrated to belong to him.

If we are erroneous in thinking that we have now made out a demonstration of the being of God, we have this for our consolation, that every one who would worship the Supreme Being acceptably, may believe that he exists, and will reward those who diligently seek him, upon credible testimony. No sooner did man begin to exist upon the earth, than his Maker instructed him in the doctrine of one Divine Being, the former of all bodies, and the Father of all created spirits. That there is a God, the Maker of heaven and earth, Adam told his children, and they transmitted the testimony of God, concerning his own existence, to their descendants, from generation to generation: so that it may be doubted, if there is an accountable being on earth, to whom the statement has not come by some tradition. Now this truth, being once stated to an intelligent being, will be as naturally admitted, as the axiom, that every cause

must have had some effect; and hence, all mankind have believed in the existence of some Supreme Deity.

SEC. XV. The *probable reasonings*,* which do not amount to demonstration, whereby the human mind may be convinced of the being, and of many of the attributes of God, are numerous. They are all derived from the things which, by our perception or consciousness, are certainly known to exist.

That we ourselves are *creatures*, and that multitudes of other creatures surround us, is readily admitted by every reasonable man.

In ourselves we are conscious of intelligence; and we infer the existence of thought, feeling, and design, in other beings, from their external actions which we perceive.

Now it is natural to infer, from the being of a *creature*, the previous being of a *Creator*: and if there is intelligence in the creature, it seems indispensable, that there should have been intelligence in the *Creator* of that intelligent creature. Every act of intellection, implies the existence of an intelligent being; every *design*, of a *designer*; and, in short, every *effect*, of an adequate *cause*.

The wisdom discoverable in the planetary systems of worlds; the harmony which prevails among innumerable suns and their satellites; the design discoverable in the anatomical structures of countless varieties of animals; the mineral and vegetable worlds; the eye; the ear; the gift of language; the constitution of the hu-

* Conversations on the Human Mind, p. 95.

man mind; and especially the faculty and operations of conscience, are fruitful sources of argument to prove, that there is one, great, good, wise, just Creator of the universe.*

This conclusion cannot be avoided, unless we can prevent mankind from believing a proposition which all assent to, from the first moment in which they contemplate it, that there is no effect without an adequate cause. Even children will ask, Who made me? and, Who made God? because they judge, that nothing could begin to be, unless something previously existed to originate it.

Should any affirm, that *Chance* produced all things; then we reply, that this chance must have been a perfectly wise and powerful cause of all things brought into being by its intelligent and efficient operations; and is but another name for the Deity.

If any will not reason thus, they must deny, with David Hume, and Dr. Thomas Brown, that there is, strictly speaking, any such things as cause, effect, causation, and production.

SEC. XVI. The attributes of the Deity have commonly been divided, by scholastic writers, into *natural* and *moral*. Under the first head they have enumerated Self-existence, Independence, Eternity, Spirituality, Omniscience, Omnipresence, Omnipotence, Unity, &c. and under the last his Goodness, Truth, Justice, and Compassion.

* On this subject, students in theology are advised to read Clarke and Bruce on the being and attributes of God; together with Paley's and Gisbourne's Natural Theology.

This classification, however, seems not very just; for those here called moral attributes could not exist without those styled natural; and all of them are equally *natural* to the Deity, and equally necessary to constitute a *Supreme Moral Agent*.

We prefer classifying all the attributes of God under the heads of *essential* and *incidental* attributes.

SEC. XVII. The ESSENTIAL ATTRIBUTES of the Deity, are those inherent properties of his nature, without which he would cease to be the essence which he is.

The principal of these have been already named, They are his Spirituality, Eternity, Goodness, Truth, &c.

That God is good, kind, patient, and compassionate, may be proved by reasoning from his dealings with men, in this world; but that he is *merciful*, or that he will in any case finally remit the penalty incurred by a sinner, cannot be shown by the light of nature.

We know of no data whence such a conclusion could be reasonably inferred: and we are certain that the wisest heathen philosophers, by their argumentations, never attained to satisfaction on this point.*

Nevertheless, the tradition of the Divine mercifulness, through some sacrifice, or propitiation for sin, has been handed down from Adam and Noah, to the greater part of the tribes of man, as is clearly proved by the different sacrificial rites of the nations.†

SEC. XVIII. The INCIDENTAL ATTRIBUTES of the Deity are, his own mental operations, and his works of creation and providence.

* Read Leland on the necessity of Divine Revelation

† Read *Magee on the Atonement*.

Of the mental operations of the Deity we may form some notion from probable reasoning; but can know nothing with absolute certainty but by a definite and express revelation from himself.

SEC. XIX. The works of Creation, which we attribute to God, include every substance in being besides himself. To enumerate all God's creatures would be impossible to a finite being.

SEC. XX. That a universal *providence* is extended by God to all his creatures is admitted by all Theists; and it seems quite rational to conclude, that if God saw fit to produce a creature, it must have been for his own pleasure; and that for the same reason he must uphold and govern it. That any of his creatures should be neglected or get beyond his control, would seem a supposition quite irrational, and derogatory to his wisdom and power.

SEC. XXI. It is evident, that under this providence, as a general rule, mankind are made happy or unhappy according to their conformity or non-conformity to the dictates of their own reason, judgment, conscience, and the knowledge which they think they have of the will of the Supreme Being: but to this rule there are many striking exceptions, in which the virtuous spend life in sufferings, and the wicked prosper.

These exceptions, considered in connexion with the attributes of the Deity as a moral Governor of the universe, and especially his *justice*, furnish a strong presumptive argument in favour of a future state of existence, both to the virtuous and the vicious, in which exact distributive justice shall be awarded to mankind.

SEC. XXII. Man being the subject of the providential Government of the Deity, it is desirable for him,

that his God should make to him, in some way, a clear revelation of his duty, that he may choose good, and refuse evil, and please his Maker.*

From the attributes of the Deity it might reasonably be expected that God would make a revelation of his will to mankind.

CHAPTER II.

Of Man's Duty, as inculcated by Reason.

SEC. I. Having proved the being, and considered some of the principal attributes of the Deity, we proceed to enquire what DUTIES man may be proved by reason to owe his Creator.

The science of human duty, is called *Ethics*, and sometimes *Moral Philosophy*.

The only perfect system of ETHICS is to be found in the Holy Bible; and every other system which is obtained only by the natural, unenlightened operations of the human mind, must necessarily be very defective.

SEC. II. Ethics may be divided into PIETY, which comprehends our duty towards God; and MORALITY, which includes all the duties which mankind owe to themselves and their fellow-creatures.

SEC. III. Man's obligations to discharge all the duties of Piety and Morality result from the character of God, the character of man, the manifestation of the di-

* Read *Leland on the Necessity of Divine Revelation*.

vine will, and the relation which subsists between man as a creature, and God as his Creator.

If then, we would ascertain what is man's duty, or what he is obligated to perform, we must consider each of the above mentioned topics.

The character of the Deity has been already considered, in the first chapter of this synopsis of natural theology. Were God a different being from what he is, man would owe him, either different duties from those which are now obligatory, or else no duties at all.

It is also evident, that a Creator has a right to do what he wills with his creatures; but were he not a Creator and man a creature, we cannot *judge* that the Deity could reasonably bind us to obey his will, universally, as our supreme law. He could have no right to command us, until he should have first acquired it, by conquest, or by kindness; or by the conferring of some favour which should impose some debt upon us.

Again, had God in no manner revealed his will to man, there could have been no obligation to obey that unknown will; for there would have been no possibility of knowing it, and consequently no possibility of obeying it.

But God has in some manner, and in some degree, revealed his will to every accountable moral agent, so as to impose some obligations. He speaks by natural conscience, and by the established constitution and laws of the human mind, to every rational being, whether he has ever heard of a written revelation or not. Rom. ii. 14, 15, and Rom. i. 20.

Finally, man could not be under moral obligations to obey the will of his Creator, did he not possess the faculties requisite to constitute him a moral agent, and the

fit subject of moral government. Hence it is necessary to consider the character of man; and in doing this we must attend to the *Science of the Human Mind*.

From this science we learn, that man is an intellectual, rational, sensitive, voluntary agent;—that he is capable of knowing and doing the will of his Maker;—that he approves in his own conscience of such conduct as he judges to be right; and disapproves of the contrary;—that he is subject to fear when he is conscious of violating his own conscience, or remembers to have done it;—and that he is happy or unhappy according as he has an approving or a condemning conscience.

SEC. IV. It may be clearly proved, that man has an immaterial soul within him; and it may be shown to be highly probable, by reason, that this soul is immortal.

It is the highest interest of man, considering the whole of his being, to please his Creator in all things.

SEC. V. The duties of PIETY, required by natural religion, are such as Admiration, Reverence, Love, Gratitude, Praise, Fear, Submission, and conformity to the Divine will, so far as it is known.

SEC. VI. The duties of MORALITY respect one's self or his fellow creatures. It is the will of our Creator that we should perform all these. A man's duty to himself is often comprehended under the designation of *Human Prudence*; and his duty to his fellow creatures is denominated as *Benevolence*.

SEC. VII. A man owes to himself the duties of self-knowledge; self-government; and so far as lawful and practicable, self-preservation.

Obedience to these, so far as they are known to be duties imposed by our Moral Governor, is absolutely es-

essential to happiness. Self-government includes temperance in the use of one's own faculties, whether of body or mind; the suppression of evil thoughts, feelings, volitions, words, and other actions; the regulation of the soul in such a manner as to promote right operations; and the habitual improvement of all our powers.

The duty of self-preservation extends not only to one's life, but to all his bodily members and mental faculties.

Self-defence may lawfully extend so far in some instances as to deprive an assailant of life; but *duelling*, in no shape and form, can be justified.

SEC. VIII. The duties of MORALITY, which we owe our fellow creatures, may be divided according to the several objects of them, and the relations which subsist in life.

SEC. IX. To our irrational fellow creatures, which serve us, we owe kind treatment; and in relation to all mere animals, we ought to abstain from the needless infliction of pain on them, and from every species of cruelty.

SEC. X. The duties which mankind owe each other result from the relations which they sustain as partners, parents, children, neighbours, masters and servants, rulers and subjects, or members of neighbouring nations.

SEC. XI. In ascertaining the duties of partners, we must investigate the institution, the nature and design of MARRIAGE. As introductory to marriage, it would be proper to consider COURTSHIP, in which the parties ought to proceed with caution, and exhibit their habitual dispositions without disguise; but which is commonly entered upon heedlessly, from the impulse of passion or fancy,

and conducted with duplicity, from its commencement to its consummation.

That *polygamy* is undesirable may be evinced from the sad experience of mankind; but that it is unlawful cannot be proved by reason. The Lord Jesus Christ has positively forbidden it.

Concerning the original and positive institution, and design of marriage, we know nothing but from the Bible.

Divorce in some cases may be shown by human reasoning, to be desirable; but the Bible alone has settled the law on this subject. Partners may be divorced *a mensa et a thoro*, from bed and board, when they cannot with tolerable comfort and safety live together; but they cannot lawfully be so divorced as to have the right of forming another marriage connexion, except for the cause of adultery.

Some marriage contracts, from the incompatibility of one of the parties concerned, are in their own nature null and void; and ought to be declared so, by some branch of the civil government, having cognizance of the case.

The duties which husbands and wives owe each other, are chiefly those of matrimonial intercourse, mutual assistance, protection, love, respect, patience and forbearance.

SEC. XII. Parental duties are principally those of nursing, protecting, governing, instructing, and so far as possible, providing for their offspring. These require the exercise of prudence, firmness, patience, self-government, and unwearied love.

SEC. XIII. *Filial duties*, or those which children owe to their parents are summarily comprehended in respect,

submission to their authority, implicit obedience, love, gratitude, and assistance when necessary, especially when parents become aged and helpless.

SEC. XIV. The duties which one man owes to another, considered as a neighbour, and to every man with whom he has intercourse, are such as kindness, fidelity to oaths and promises, veracity, justice, chastity, due respect to superiors, gratitude for favours conferred, sympathy with the afflicted, joy in their prosperity, charity to the needy, and such assistance as their circumstances may require and ours will afford. Of course, every man ought to abstain from every species of lying, theft, falsehood, murder, covetousness, lewdness, envy, and inhumanity.

SEC. XV. Masters ought to be reasonable in their demands, moderate in their threatenings, prudent in their corrections, and just in rewarding the labours of their servants; while servants are bound to be faithful to every trust reposed in them, attentive to their business, respectful in their conduct to their masters, and both promptly and cheerfully obedient to all their requisitions which are not inconsistent with their higher obligations to Almighty God.

It will be proper here to consider the subject of slavery; and inquire if it is lawful to bring any man into this state, or retain him in it, under any circumstances, against his will.

SEC. XVI. The relation which subsists between rulers and subjects, or any government and the people of its charge, gives rise to JURISPRUDENCE, which is the science of man's obligations, and rights considered as a member of civil society. Every citizen ought to re-

spect the rights of others, while he maintains his own rights of life, liberty, and property.

SEC. XVII. That part of jurisprudence which relates to the establishment and maintenance of government, is called *political philosophy*; and the science of promoting public wealth and prosperity, is styled *political economy*. Any form of civil government whether it be of a city, state, or nation, is called a *civil polity*.

SEC. XVIII. The principal *civil polities* which have ever prevailed are,

1. An *Autocracy*, in which an individual holds in himself all legislative, judicial, executive, and military power. Alexander of Russia, the *Autocrat*, presents us with an example of this kind of government: and such was the government of Abraham and other patriarchs over families and adherents.

2. A Democracy, in which all the people, assembled in person, decide all questions of a legislative, executive, judicial, and military nature.

3. An elective Monarchy, in which the king, chosen by the people, forms his own executive cabinet, and originates such laws as he pleases.

4. An hereditary Monarchy, in which the sceptre is inherited.

5. A mixed Monarchy, in which government the legislative and judiciary departments are in a great measure independent of the King; and in which the King can enact no laws, but has the right of putting a veto on any act of the legislature. Such is the monarchy of Great Britain.

6. A Representative Government, in which the people form a constitution for themselves, by a body

of delegates, adopt that constitution in the assemblies of the citizens; and elect all their own rulers, who are equally bound by the constitution with the meanest elector. Such is the national government of the United States; and such are the governments of the several States composing the Union.

7. An Aristocracy, or government by a plurality of nobles.

SEC. XIX. That part of jurisprudence which treats of the rights and obligations of nations, and of members of different nations, in relation to each other, is the science of *national law*: and we may observe concerning it, that nations ought, in their national capacity, to act like conscientious individuals, in doing justly, and mutually promoting each other's welfare; but hitherto it has been proverbial, from the violation of treaties, and their mode of making war, that governments have no conscience.*

* Read *Vattel's Law of Nations*, on this last subject, and on Moral Philosophy in general, consult Dr. Paley's treatise, and the lectures of Drs. Witherspoon and S. S. Smith.

PART II.

OF REVEALED THEOLOGY.

CHAPTER I.

Of the Scriptures.

SEC. I. Having shown that a revelation from God to man is desirable, and that from the attributes of the Deity, a revelation of his will concerning man might have been reasonably expected, I proceed to prove that the Scriptures of the Old and New Testament were written by holy men, under the plenary inspiration of God, and are an authentic record of various revelations which God has vouchsafed to mankind.*

SEC. II. The evidences adduced to prove the inspiration and authenticity of the Bible, have commonly been divided into *internal* and *external*; to which some have added *miscellaneous* evidences, because some of the principal ones, are neither wholly internal nor wholly external.

* Read *Revelation Examined with Candour*, in three vols. 8vo. an anonymous publication, written by Delany.

Without being anxious to classify them, I shall state the principal topics of evidence, and refer to some of the best authors on the subject.

SEC. III. An individual may be rationally convinced that the Bible is what it professes to be, by his own experience of the power of divine truth on his own heart and life. Let a man, by the reading or hearing of the truths of the Scriptures be convinced of sin, and learn that the Bible is a discernor of his thoughts; let him be slain by the law, and be made alive unto God by the Gospel; let him become a renewed man, and have his heart and life both purified and ennobled; and he can want no other evidence that the word of life is the word of Jehovah. "The Gospel of the blessed God does not go abroad a begging for its evidence so much as some think; it has its highest and most proper evidence in itself."*

This, however, will be no evidence to a person who has not himself experienced similar effects from his acquaintance with the Bible: to one who doubts, therefore, not only the inspiration of the Bible, but the truth of experimental religion, we must present arguments drawn from some of the following sources.

SEC. IV. There may be shown to exist a strong analogy† between the Bible and the allowed works of God; whence we may infer, that both are the work of the same author. The works of creation present us with much of sublimity, much that is incomprehensible, much that is beautiful, much that is useful, and with many things

* Read Fuller's *Gospel its own Witness*, and *Edwards on Religious Affections*, Part III. Sign Fifth.

† Read *Butler's Analogy*.

the use of which we do not at present discover. The same is true of the Bible. It is sublime, beautiful, useful, and in some things incomprehensible by us at present; while the use of some parts is as difficult to be ascertained by us, as of several objects in the natural world.

Here I would remark, that we must believe many propositions to be true, the truth contained in which we do not perfectly understand. Two propositions I may believe to be true, for one and the same reason, that the proposer is competent and true; while I perfectly comprehend the meaning of one, and not at all, or but in part, of the other. For instance; when I first heard that two and two are equal to four, I believed it to be a true proposition, and I understood it; but when it was stated, *that in every right angled triangle the sum of the squares of the two legs of the right angle, are equal to the square of the hypotenuse*, I believed, because Euclid asserted it, that the proposition contained a truth, which I did not then understand.

That God is a Spirit, is a proposition which I believe to be true, and of the truth contained in which I understand only a part, for while I know that a spirit has not flesh and bones, I nevertheless know not what the essence of spirit positively is.

Upon this principle we must believe that the Father, Son, and Holy Ghost are one God, because God, who has asserted it, is worthy of credit. If I knew that God had asserted any proposition, I should believe it to be true, even while I did not comprehend the meaning of the terms. This is reasonable. What child does not believe many statements of its parent to be true, before it

comprehends what the truth stated is? Who does not at some time understand assertions of men of veracity, which he formerly believed to be true, even before the truth was explained?

To this it is objected, that I believe I know not what, and that it is the same as if I believed nothing. I reply, that I believe what I do thoroughly understand, about a proposition which I do not fully comprehend. *The Father, Son, and Holy Ghost are one God*, is one statement: *The above named proposition is true*, is another proposition, which I believe and comprehend. Again, I believe, *that every thing asserted by God in the Bible is true*, while at the same time I have no present understanding of all the true things contained in that blessed book.

SEC. V. There is harmony discoverable in the different works of creation; and equally a harmony discoverable in the different doctrines and portions of the Bible, though written in different ages, by different and wholly unconnected individuals.

SEC. VI. There is a striking accordance between the contents of the Bible and the attributes which may be proved by natural religion to belong to the Deity.*

SEC. VII. Many proofs of the divine origin of the sacred scriptures may be derived from *profane history*.†

SEC. VIII. Our chief reliance in proving the inspiration of the Bible is on the miracles which were wrought by the prophets and apostles in attestation of their commission to make known the will of God; and on the evi-

* On the evidence of inspiration drawn principally from the Bible itself, read *Dick on Inspiration*.

† Read Dr. *Plaey's Evidences*.

dence which history presents, and our own observation affords, of the fulfilment of various *prophecies* contained in the Bible, which were allowedly written hundreds of years before their accomplishment.

SEC. IX. The state and character of the Jews for 1800 years past, present a standing instance of the truth of several prophecies contained in the New Testament; and if that is proved to be from heaven, the New Testament will sufficiently prove the Old to have been given by the inspiration of the Almighty, and to be still in force, as the record of his earliest revelations to mankind.*

SEC. X. Having proved that the Bible was written under the plenary inspiration of God, and contains a revelation of the divine will to man, we proceed to consider what the scriptures principally teach. We shall treat, FIRST, of the *doctrines* which man is to believe concerning God; and SECONDLY, of the duties which God requires of man.

CHAPTER II.

Of the Being of the true God, and his mode of subsistence.

SEC. I. There is one, and but one, living, and true God; who is one substance, one Spiritual Being; one

* Read *Addison's* and *Chalmers's Evidences*; *Halyburton's Inquiry*; *Leland's Review of Deistical Writers*; *Dr. Owen on the Scriptures*; *Dr. Bates's Divinity of the Christian Religion*; *Dr. Dwight's two Sermons on Infidel Philosophy*; *Rev. R. Hall's sermon on Modern Infidelity*, the *Cure of Deism*, *Deism Revealed*, and *Priestley's Evidences*.

infinite, eternal, self-existent, immutable, omnipotent, invisible, incomprehensible mind; perfectly holy, free, just, merciful, blessed, and good. These are some of the inherent attributes of *the God of the Bible*.

1 Cor. viii. 4, 6. "There is none other God but one." — "There is but one God." 1 Thess. i. 9. "The living and true God." Jer. x. 10. "The Lord is the true God, he is the living God, and an everlasting King." John iv. 24. "God is a Spirit." Ps. xc. 2. "From everlasting to everlasting, thou art God." Ps. cxlv. 3. "His greatness is unsearchable." Gen. xvii. 1. "I am the Almighty God." 1 Tim. i. 17. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen." James i. 17. "The Father of lights, with whom is no variableness, neither shadow of turning." Mal. iii. 6. "I am the Lord, I change not." Job. xi. 7—10. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? *He* is as high as heaven; what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him?" Isa. vi. 3. "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." Ps. cxv. 3. "He hath done whatsoever he pleased." Heb. iv. 13. "Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do." Ps. cxlvii. 5. "Great is our Lord, and of great power: his understanding is infinite." Ps. cxlv. 17. "The Lord is righteous in all his ways, and holy in all his works." Exod. xxxiv. 6, 7. "And the Lord passed

by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty." Rom. xii. 19. "Vengeance is mine; I will repay, saith the Lord."

SEC. II. In the immutable substance of this one spiritual being, whom we call our God, there has always existed a foundation for TRIPERSONAL distinctions, relations, and operations, which the scriptures have gradually revealed to mankind.

God is one substance, one mind, one divine Moral Governor of the Universe; and yet his name is frequently given us in the Bible in the plural number, in connexion with singular and plural verbs, and plural adjectives, pronouns and participles. Gen. i. 26. "And God said, Let us make man in our image, after our likeness." Verse 27. "So God created man in his own image." Gen. xi. 7. "Go to, let us go down, and there confound their language:—so the Lord scattered them abroad." Gen. xix. 24. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." Gen. iii. 22. "And the Lord God said, Behold, the man is become as one of us." Psalm cx. 1, 4, 5, 6. "The Lord," says David, "said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." "The Lord hath sworn and will not repent, Thou art a priest forever." "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen." In Psalm xlv. 6, 7. David says to Jehovah, "Thy throne, O God, is forever and ever," and adds, concern-

ing this Jehovah, "God, thy God, hath anointed thee with the oil of gladness above thy fellows." 1 John v. 7. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

On this subject I remark, that there was a time when God had not given himself a name in any human language; and that we might reasonably have expected him, when he did give himself a name, by which he would be distinguished from other beings, to employ such terms or epithets as would be calculated to convey to our minds just apprehensions. Now, the names which God has employed to make himself known to us, and the epithets and other terms which he uses in relation to himself, plainly indicate, that he is in some sense ONE, and in some other sense MORE THAN ONE.

The names of God which are used in scripture are numerous, and we may prove concerning each, that some of the essential attributes of the Deity are predicated of it. Is the substance of the divine mind as manifold, then, it will be demanded, as the scriptural names of God? I answer,

SEC. III. The one God, in whose substance has always existed a foundation for tripersonal relations, distinctions, and operations, is the Father, the Son, and the Holy Ghost; and beside this God there is none else.

The proof is briefly this; "God is one." Gal. iii. 20. "There is none other God but one." 1 Cor. viii. 4. And yet, as will soon be proved, the Father is God, the Son is God, and the Holy Ghost is God, according to the testimony of the scriptures. But since there is only

one God, the Father, Son, and Holy Ghost must be this one God.

That the distinction, for which there is a foundation in the essence of the Deity, is three-fold and no more, is evident from 1 John v. 7, and the following argument: Every name of God used in the Bible, except these three, of Father, Son, and Holy Ghost, is predicated by the inspired writers of each of these three, and of all the other names; but the Father is never said to be the Son, nor the Holy Ghost; the Son is never said to be the Father, nor the Holy Ghost; and the Holy Ghost is never called either the Father or the Son. For illustration, I remark, that the *Holy One* is said to be the *Almighty*, the *only wise God*; and *Jehovah* is called *God*, and *Lord*; but if it were found written, that the Father is the Son, or the Son the Spirit, and the Spirit the Father or the Son; then we should prove, either that the essence is as manifold as the names of God in the Bible, or else that there is no foundation for any personal distinctions, relations, and operations.

Without reference to this argument, it would be as easy to prove *twenty* persons in the Deity as *three*, for to twenty names we may prove that the scriptures attribute some of the essential attributes of the Deity.

To obviate an objection which may here be made, let it be remembered, that "God is a *Spirit*," but neither the Father nor the Son is styled *the Spirit*. The *Elohim*, or the *Aleim*, meaning the Father, Son, and Holy Spirit, is a *Spirit* in his substance, but the title of *the Spirit* is applied to the Holy Ghost alone. In Isaiah ix. 5, the Son is called the *Everlasting Father* in the English translation; but the best critics have

shown, that it should be rendered, *the Father of the everlasting age*; for although the Father is Jehovah, and the Son is Jehovah, and the Holy Spirit is Jehovah, yet the Son is not absolutely called *the Father*. Such a use of the terms would render the names both of *Father* and *Son* utterly unmeaning.*

CHAPTER III.

Of the incidental Attributes of the Godhead.†

SEC. I. The Godhead created the world, and made man at first, a male and a female, in the divine moral image. The Father, Son, and Holy Spirit accomplished this work in the way which will be hereafter described: and the work of creation, in general, is equally attributed to each of the divine three. Malachi iii. 10. "Have we not all one Father? hath not one God created us?" Gen. i. 26. "And God said, let us make man." Verse 27, "So God created man in his own image." Acts xvii. 24, 25. "God that made the world, and all things that are therein, giveth to all life and

* Read *Jones, Kidd, Wardlaw, Waterland, Watts, and Ridgely*, on the *Trinity*; *Stuart's Letters to Channing*; and *Dr. Miller's Letters on Unitarianism*.

† Any thing which is attributed in the Bible equally to the Father, Son, and Holy Spirit, I consider an attribute of the whole Godhead; but any thing attributed specially to any one of the three, is an attribute of God considered as an agent in the official character designated by the name of God used in that case.

breath, and all things." Eccles. vii. 29. "God hath made man."

SEC. II. The whole Godhead entered into a covenant of works with Adam, soon after his creation in the garden of Eden, in which eternal life was promised to Adam, for himself and his posterity, on condition of his perfect obedience during the time of his probation; but Adam violated the covenant, and God passed upon him and his posterity a sentence of death, legal, spiritual, temporal, and eternal; which began immediately to be executed.* Gen. ii. 15—17. "And the Lord God [the Jehovah Elohim] took the man, and put him into the garden of Eden to dress it, and to keep it. And the Lord God [the Jehovah Elohim] commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Adam being at this time in the moral image of his Maker, in knowledge, righteousness and true holiness, must have consented to this command, and so it became a covenant between God and himself. This covenant of the Jehovah Elohim, that is, of God the Father, Son, and Holy Spirit, was propounded to Adam by the VOICE OR WORD of God; for it is manifest that "the voice of the Lord God," which *walked in the garden in the cool of the day*, and called Adam to account for his sin, was the very personage whom he recognised as having given him the *commandment*. Gen. iii. 8, 11, 12. This covenant Adam violated: "she took of the fruit thereof, and did eat,

* See NOTE B.

and gave also unto her husband with her, and he did eat." Gen. iii. 6. For the curse pronounced on Adam, see Gen. iii. 17—21. Rom. v. 18. "By the offence of one, judgment came upon all men to condemnation." Rom. v. 12. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." In Romans v. 14, Adam is said to be *the figure of him that was to come*, or the type of Christ; and as Christ is the federal head of all his people, so Adam was the federal head of all his race.*

Of the actual existence of the *covenant of works*, we have evidence from what is said about it incidentally, when the covenant of redemption is mentioned in the Holy Scriptures. Heb. xii. 24. "Jesus the Mediator of the *new covenant*." Of course there was an *old covenant*. Heb. vii. 22. Jesus was "made a surety of a better testament," or covenant, than the old one, called the *law*, in verse 19, which is said to have *made nothing perfect*, while *the bringing in of a better hope*, the introduction of the new covenant after the apostacy, *did* make perfect all the elect. Heb. viii. 6. Jesus "is the Mediator of a better covenant, which was established upon better promises" than the law given to Adam and expanded into the law to which, as a schoolmaster, Israel was subject. Ver. 7. 8. "For if the first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel."

* A *federal head*, is a head made or established by a *covenant* or *league*. *Federal* is from *fædus*, a league.

SEC. III. The Lord God, the Father, Son, and Holy Spirit, established in the counsels of eternity, the covenant of redemption, in which the Father proposed the work, and the reward of redemption; the Son consented to undertake the work; and the application of that work by the Spirit, to the people who should be redeemed, was secured. Psalm lxxxix. 3. "I have made a covenant with my chosen," &c. Zech. vi. 13. "And the counsel of peace shall be between them both." Isaiah liii. 10, 11. "When thou shalt make his soul an offering for sin;" or rather the original should be rendered, "If he shall make his soul an offering for sin, he shall see his seed; he shall see of the travail of his soul, and shall be satisfied." In reply to the Father's proposal, the Son is represented, Psalm xl. 6, 7, 8. as saying, "mine ears hast thou opened;" that is, to hear and consider this proposal; "then said I, lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." The work of the Spirit was secured by such a consent as is implied in the promise, "As for me, this is my covenant with them, saith the Lord, my Spirit that is upon thee, [the Redeemer] and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Isa. lix. 20, 21.

Isaiah xlii. 5—8. "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth," and that saith, "I am the Lord: that is my name: and my glory will I not give to another;" "I the Lord have called thee [mine elect-

ed Saviour] in righteousness, and will hold thine hand, and will keep thee, to give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes." See Heb. viii. 6—8. to prove, that Jesus was this covenant; the federal head of the new, the better, the everlasting covenant; and the 50th chapter of Isaiah throughout. "Thus saith the Jehovah" Jesus, who speaks through the whole chapter, "the Lord God," the Jehovah Elohim, "hath opened mine ear," proposed the covenant of redemption to me, "and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Thus the Jehovah that was smitten of God, endured abusive and reproachful treatment, because the Jehovah Elohim had opened his ear, and he was not rebellious against the terms of the covenant of redemption, proposed in the eternal counsels of the Godhead. Psalm lxxxix. 19—37. The Holy One spake in vision to the Holy One, and said, "I have laid help on One that is mighty; I have exalted one chosen out of the people; I will make him my first born, higher than the kings of the earth. My covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. My covenant will I not break, nor alter the thing that is gone out of my lips," &c. Num. xxv. 12. "Behold, I give unto him my covenant of peace." Malachi ii. 5, 6. "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked

with me in peace and equity, and did turn many away from iniquity.”

We pass from a consideration of the being of the true God, of his mode of subsistence, and of the incidental attributes of the Godhead, to a particular exhibition of the principal attributes of the Father, the Son, and the Holy Ghost, severally.

CHAPTER IV.

Of the Attributes of the Father.

SEC. I. The Father is God, and possesses all the inherent attributes of the Deity. 1 Cor. viii. 6. “There is but one God, the Father.” John v. 26. “The Father hath life in himself;” and of course must be self-existent. He is immutable, for we read, James i. 17, of “the Father of lights, with whom is no variableness, neither shadow of turning.” Matt. v. 48. “Your Father, which is in heaven, is *perfect*.” Luke vi. 36. “Your Father also is *merciful*.” He is an object of worship. Matt. vi. 6. “*Pray* to thy Father.” Matt. v. 16. “Glorify your Father, who is in heaven.” Phil. iv. 20. “Now unto God and [even] our Father be glory for ever and ever.” Eph. iii. 14. “I bow my knees unto the Father.” Mark xiv. 36. “Father, all things are possible to thee.” In 1 Peter i. 2, we read of the “foreknowledge of God the Father.”

SEC. II. Many of the incidental attributes of the Father prove him to be God, while they exhibit his official

character and relations. Thus, God the Father is said to have designed all things which have been made, and to have foreordained all events. "There is but one God, the Father, OF WHOM ARE ALL THINGS." 1 Cor. viii. 6. "Every good gift, and every perfect gift is from above, and cometh down from the Father." James i. 17. The Father is spoken of in distinction from the Son, when it is written, "Him being delivered by the determinate counsel and foreknowledge of God ye have taken." Acts ii. 23. "Are not two sparrows sold for a farthing? And not one of them shall fall on the ground without your Father." Matt. x. 29.

The predestination of all the actions of the divine mind, by which all events are foreordained, is an attribute of God in his official character of *the Father*. Every work of the Son and Spirit is such as the Father *decreed* it should be from all eternity; and for this reason, as well as from the consideration that the Father, Son, and Holy Ghost are one divine substance, creation is ascribed to one God; (Malachi ii. 10.) and the Father, "the Lord of heaven and earth," (Matt. xi. 25.) is said to be a Saviour,* a Redeemer;† and to judge every man according to his works;‡ to sanctify his people,§ and to *draw* men unto Christ.** Yet neither creation in general, nor redemption, nor judgment, nor sanctification, appertains to the Father as his official work.

SEC. III. The election of the angels who have kept their first estate, and of a people to obtain everlasting salvation in Christ, is an incidental attribute of the Fa-

* Isa. xliii. 3. † Isa. xli. 14. ‡ 1 Pet. i. 17. § Jude 1. ** John vi. 44.

ther. 1 Tim. v. 21. "The elect angels." 2 Tim. ii. 10. "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory," 1 Pet. i. 2. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus." See Rom. viii. 28—30. 1 Cor. i. 30. "Of whom are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

SEC. IV. God the Father elected the Son to be the Redeemer of his chosen people, whom he elected to obtain salvation in and by this Redeemer; and the elect the Father gave to the Redeemer, on condition of his fulfilling his part of the covenant of redemption. Isa. xlii. 1—4. "Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles," &c. Eph. i. 4, 5. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." 1 Thess. v. 9. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 2 Thess. ii. 13. "God hath from the beginning chosen you to salvation." 2 Tim. i. 9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." John xvii. 2. "Thou hast given him power over all flesh; that he should give eternal life to as ma-

* Read Booth's *Reign of Grace*, Chap. III.

ny as thou hast given him." Isa. liii. 10. "If he shall make his soul an offering for sin, he shall see his seed." John xvii. 6. "I have manifested thy name unto the men which thou gavest me out of the world; thine they were and thou gavest them me." Psalm xxii. 30. "A seed shall serve him."

SEC. V. The Father divinely commissioned the Son, to execute the work of a Redeemer, and qualified him for it, by constituting him Head over all things; sent him into the world in the fulness of time; prepared a human body and soul for him, to which he united the divine nature; and prescribed to him all the duties of the Mediatorial office. Prov. viii. 22—31. "The Lord possessed me in the beginning of his way, before his works of old. I was set up, [i. e. anointed to office,] from everlasting, from the beginning," &c. Heb. v. 5. "Christ glorified not himself to be made an high priest," but (Acts x. 38.) "God anointed Jesus of Nazareth with the Holy Ghost, and with power." Heb. vii. 22. "Jesus was MADE the surety of a better testament." Psalm xlv. 7. "God, thy God, hath ANOINTED thee with the oil of gladness." Gal. iv. 4. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law." Col. i. 10. "It pleased the Father that in him should all fulness dwell." Psalm ii. 6. "Yet have I set my king upon my holy hill of Zion." John xvii. 2. "Thou hast given him power over all flesh; that he should give eternal life to as many as thou hast given him." 1 Pet. i. 20. Christ "was foreordained before the foundation of the world." John iii. 34, 35. "He whom God hath sent, speaketh the words of God: for God giveth

not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand." Heb. x. 5. "A body hast thou prepared me." John vi. 27. "Him hath God the Father sealed." John vi. 38—40. "I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day," &c. John viii. 28, 29. "I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." John iii. 16, 17. "God so loved the world that he gave his only begotten Son, &c. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Philip. ii. 9. "God hath highly exalted him, and given him a name which is above every name." Eph. i. 17, 21, 22. "The Father hath put all things under his feet, and gave him to be head over all things to his church."

SEC. VI. The Father was well pleased with the Mediator, accepted his work, justified him as the surety of his people, raised him from the dead, and grants him the object of his intercessions.

Matt. iii. 17. "This is my beloved Son, in whom I am well pleased." Isa. xlii. 1. "Mine elect in whom my soul delighteth." John viii. 54. "It is my Father that honoureth me." John x. 17. "Therefore doth my Father love me, because I lay down my life." Heb. i. 3. "When he had by himself purged our sins, sat down on the right hand of the Majesty on high; be-

ing made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Isa. l. 8. Christ says, "He is near that justifieth me." 1 Tim. iii. 16. "God was manifested in the flesh, justified in the Spirit." Acts ii. 24. "Whom God raised up." Rom. i. 4. "Declared to be the Son of God with power, by the resurrection from the dead." Psalm xvi. 10. Eph. i. 17, 20. Rom. vi. 4. "Christ was raised up from the dead by the glory of the Father." John xi. 41, 42. "Father,—I knew that thou hearest me always."

SEC. VII. The Father unites to Christ as a covenant Head, in a covenant relation, every individual of the elect, in the moment of the regeneration of that individual; and that he does on account of the mediatorial work of the Son, and the covenant of redemption, which secured to him a people, that should constitute his mystical body. Eph. ii. 4, 5, 6, 10, 13. "God hath quickened us together with Christ; and hath raised us up together—in Christ Jesus: for we are his workmanship, created in Christ Jesus. But now in Christ Jesus, ye who sometimes were far off, are made nigh." 1 Cor. vi. 17. "He that is joined to the Lord." Eph. v. 23, 30, 32.

As a husband is united to his wife by covenant, so as to become one in law, so Christ is united to his church, becomes the head of it, and acknowledges his people as "members of his body, of his flesh and of his bones." 1 Cor. i. 30. "Of him are ye in Christ Jesus." Philip. iii. 8, 9. "I count all things but loss, that I may win Christ, and be found in him." John xv. 1—5. "I am the vine, ye are the branches," &c. Col. ii. 19.

Isa. liv. 5. This union is called *mystical*, from Eph. v. 32. "This is a great *mystery*: but I speak concerning Christ and the church." Eph. i. 22. "In whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God." See Larger Catechism, Question 66.

SEC. VIII. The Father justifies every one of the elect in the moment in which he is so united to Christ as to believe in him, in consequence of the perfect vicarious righteousness of Christ; which is imputed to the believer, because by the mystical union it has actually become his righteousness, according to covenant.

Rom. viii. 33, 30. "It is God that justifieth." Justification is an act of the divine mind; a judicial act done in the court of heaven. "Whom he called them he also justified." None can be pronounced by the judicial sentence of God to be just, but those that are perfectly just; and righteousness can be reckoned or imputed to none but to those that possess it. 1 John iii. 7. "He that doeth righteousness is righteous, even as he is righteous." Gal. iii. 8. "God would justify the heathen through faith." Exodus xxiii. 7. "I will not justify the wicked." Prov. xvii. 15. "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord;" and surely he will not do that himself which is an abomination in his eyes. Rom. iii. 20—30. Acts xiii. 39. For other texts, see Con. Faith, chap. xi. Read *Dr. Owen's Treatise on Justification*; *Rawlin's Sermons on Justification*; and *Booth's Reign of Grace*, on this article.

SEC. IX. Simultaneously with the act of justification, the Father *pardons* all the sins of the believer, on account of the penal sufferings which the Father inflicted on Christ; and which are reckoned to the believer as the punishment of his sins, because, from the covenant union between him and Christ, he has legally suffered, and even died, under the curse of the broken covenant of works, with his mystical Head.

Luke xxiii. 34. "Then said Jesus, Father, forgive them." Eph. iv. 32. "God for Christ's sake hath forgiven you." Matt. ii. 7. "Who can forgive sins but God only." Mark xi. 25. "Your Father also which is in heaven may forgive you," &c. Matt. vi. 9, 12. "Our Father, forgive us our debts," &c. Acts xiii. 38, 39. "Through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Eph. i. 7, "In whom [Christ] we have redemption through his blood, the forgiveness of sins." Colos. i. 14. 1 John i. 7, 9. "The blood of Jesus Christ, his Son, cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins." 1 Pet. iii. 18. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh." Heb. ix. 28. "Christ was once offered to bear the sins of many." Isa. liii. 4—11. Christ was "smitten of God," "he was wounded for our transgressions, he was bruised for our iniquities—it pleased the LORD to bruise him; HE hath put him to grief." Col. i. 20. "Ye be dead with Christ," and verse 12, "buried with him," and "risen with him through the faith of

the operation of God." Col. iii. 1. "If ye then be risen with Christ," as a covenant Head, in whom ye have suffered and died, "seek those things which are above." Rom. vi. 7, 8. "He that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him."

SEC. X. In the moment of their regeneration, the Father adopts every one of the redeemed into his family, and makes them the children of Jehovah, and joint heirs with Christ to all the blessedness of heaven.

Eph. i. 3, 5, 6, 11. "The God and Father" hath "predestinated us unto the ADOPTION of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."

"In whom also we have obtained AN INHERITANCE."

Eph. ii. 12, 13, 19. "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise; but now in Christ Jesus ye—are made nigh;—now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Gal.

iv. 4, 5. "God sent forth his Son—that we might receive the adoption of sons." John i. 12. "As many as received him to them gave he power to become the sons of God, even to them that believe in his name."

Rom. viii. 17. "If children, then heirs; heirs of God, and joint heirs with Christ." Gal. iv. 6. "God hath sent forth the Spirit of his Son into your hearts:" hence

Rom. viii. 15, "Ye have received the spirit of adoption," See *Con. Faith, Chap. xii. and Larger Catechism, Ques. 74.*

Read Booth's Reign of Grace, on this article.

CHAPTER V.

Of the Attributes of the Son.

SEC. I. The Son is God, and possesses all the inherent attributes of the Deity.*

He may be proved to be God, just in the same way that we prove the Father to be God. "It is said fourteen words are used in the language of the Old Testament, to express the only living and true God, and in the New Testament each one of those is applied to our Saviour."

1. He is divinely called Jehovah, Lord and God.—Joel ii. 32, and Acts ii. 16, 21. "Whosoever shall call on the name of the Lord, [Jehovah, which signifies the self-existent God, who is, who was, and who will be,] shall be delivered," or saved : and "this is that which was spoken by the prophet Joel, whosoever shall call on the name of the Lord, [Jesus] shall be saved." Isa. xl. 3. "Prepare ye the way of the Lord, [the Jehovah] make straight in the desert a highway for our God." This passage is applied to Christ in John i. 22, 23. "I am the voice of one crying in the wilderness, make straight the way of the Lord, [the Jehovah—Jesus,] as said the prophet Esaias," or Isaiah. John i. 1, 2. "The *Word* was *God*." Matt. xxii. 42—45. "What think ye of Christ? How doth David in the spirit call him Jehovah, saying, the Jehovah said unto my Jeho-

* Read *Dr. Wypense's Proof of the Godhead of Christ*, translated by Bell; and *Dr. Abbadie's Treatise on the Divinity of Christ*, revised by Booth.

vah, sit thou on my right hand, till I make thine enemies thy footstool?" Psalm cx. 1. Heb. i. 8, 10, and Psalm xlv. 6. To the Son, the Father saith, "thy throne, O God, is forever and ever,"—"and, Thou, Jehovah, in the beginning has laid the foundation of the earth." 1 Tim. iii. 16. "God was manifest in the flesh." Titus ii. 10, 13. "God our Saviour." 1 John v. 20. "The Son of God is come—and we are in him. This is the true God and eternal life." Isa. ix. 6. "Unto us a child is born, unto us a Son is given,—and his name shall be called—the mighty God." Philip. i. 2. Eph. i. 2. *Read Granville Sharpe, and Middleton, on the Greek Article.*

2. The Son of God is immutable. Heb. xiii. 8. "Jesus Christ, the same yesterday, to day and forever." Heb. i. 10, 12. "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands: they shall perish; but thou remainest;—but thou art the same, and thy years shall not fail."

3. The Son of God is everlasting. John i. 1. "In the beginning was the Word." Micah. v. 2. "Whose goings forth have been of old, from everlasting." Matt. ii. 6. Prov. viii. 22. "The Lord possessed me in the beginning of his ways." Rev. i. 8. He is "Alpha and Omega, the beginning and the ending."

4. Christ is infinite in wisdom. Prov. viii. 14.—"Counsel is mine, and sound wisdom: I am understanding; I have strength."

5. Christ is omniscient. John xxi. 17. "Lord, thou knowest all things." John ii. 25. He "needed not that any should testify of man: for he knew what was in

man." Rev. ii. 25. He "searcheth the heart and the reins." Mark ii. 8. "Jesus perceived in his spirit that they so reasoned within themselves."

6. He is omnipotent. Rev. i. 8. "I am Alpha and Omega, the beginning and the ending, saith the Jehovah, which is, and which was, and which is to come, THE ALMIGHTY. Rev. xv. 3. To the Lamb of God, the inhabitants of heaven sing, "Great and marvellous are thy works, LORD GOD ALMIGHTY; just and true are thy ways, thou king of Saints."

7. He is the proper object of worship. Heb. i. 6.—The Father saith, "Let all the angels of God worship him." Psalm ii. 11, 12. "Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry:—Blessed are all they that put their trust in him." Psalm lxxii. 11. "All kings shall fall down before him: all nations shall serve him." Isa. xi. 10. "There shall be a Root of Jesse, to it shall the Gentiles [the nations] seek; and his rest shall be glorious." John xiv. 1. "Ye believe in God, believe, [or ye believe] also in me." This believing is an act of worship, which implies the highest confidence. Acts vii. 59, 60. "Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."

Baptism is administered, and the *apostolical benediction* pronounced in the name of the Son as well as of the Father and Spirit; and these are peculiar acts of worship. Psalm xlv. 11, and John v. 23. "All men should honour the Son, as they honour the Father."

8. Christ is omnipresent. Matt. xviii. 20. "Where two or three are gathered together in my name, there

am I in the midst of them." Matt. xxviii. 20. "Lo I am with you alway, even unto the end of the world." John iii. 13. "The Son of man which is in heaven." John i. 48—50. "When thou wast under the fig tree I saw thee:—Rabbi, thou art the Son of God."

SEC. II. The Son of God is the only Mediator between God and men; to which office he was appointed in the eternal counsels of the Godhead. 1 Tim. ii. 5. "One Mediator between God and man."

The name *Christ* denotes one *anointed*, or appointed to office. Who appointed him, and when he was appointed, may be learned from Chap. III. Sec. 3. and Chap. IV. Sec. 4, of Part II. of this work. Gal. iii. 20. "Now a Mediator is not of one." Heb. viii. 6. Christ "is the Mediator of a better covenant." Heb. ix. 15. "He is the Mediator of the New Testament." Heb. xii. 24. "Jesus the Mediator of the new covenant." Heb. v. 4, 5. "No one taketh this honour to himself, but he that is called of God:—Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee." Prov. viii. 23. "I was set up from everlasting."

SEC. III. The Son of God, in his official character of Mediator, is (1.) Lord of all creatures; (2.) Head over all things to his church; (3.) the Creator of all worlds; and (4.) the Sovereign Disposer, by his providence, of all events.

1. Acts x. 36. "Jesus Christ, he is Lord of all." Acts. ii. 36. "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Philip. ii. 9, 10, 11. "Wherefore God also hath highly exalted him,

and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord." 1 Tim. vi. 15, and Rev. xvii. 14, and xix. 16. Christ is King of kings and Lord of lords. Luke ii. 11. "A Saviour, who is Christ the Lord." Of course he reigns as king, and ought to be obeyed as universal sovereign.

2. Eph. i. 20—23. [The Father hath set Christ "at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Heb. ii. 7, 8. Thou "didst set him over the work of thy hands: thou hast put all things in subjection under his feet. He left nothing that is not put under him."

3. By the will of Christ as Mediator, and for him in this character all things were created, according to the decree of the Father, and by the energy of the Holy Spirit. John i. 3. "All things were made by him; and without him was not any thing made that was made." Colos. i. 16, 17. "By him," not only in his essential nature as of the divine essence, but by him as Mediator, "were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things." Heb. i. 2. "By whom also he made the worlds."

4. Of Christ as the Lord of providence in his mediatorial character we read, Colos. i. 17. "By him all things consist." Heb. i. 3. "Upholding all things by the word of his power." Matt. xxviii. 18. Jesus said, "All power is given unto me in heaven and in earth." Isa. ix. 6, 7. "And the government shall be upon his shoulders:—of the increase of his government and peace there shall be no end, upon the throne of David, to order it, and to establish it with judgment and with justice from henceforth even forever."

In his government of men, it was the Son who appeared in the form of a man to Abraham, on the plains of Mamre, and foretold the destruction of Sodom, which he subsequently effected. Gen. xviii. 1, 2, 17. He is called Jehovah; and "Jehovah rained upon Sodom and upon Gomorrah, brimstone and fire from Jehovah out of heaven." Gen. xix. 24. It was Christ, or the *Jehovah sent*, the *Angel Jehovah*, [*for angel signifies one sent, or a messenger,*] who conducted the people of Israel through the Red Sea, and the wilderness. Exod. xiii. 21. "And the Lord, [Jehovah] went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire." Exod. xiv. 19, 24, 30, 31. "And the Angel of God," the God sent, "which went before the camp of Israel, [and was Jehovah, as we have just learned] removed and went behind them;—and it came to pass that in the morning watch the Lord, [Jehovah] looked into the host of the Egyptians through the pillar of fire and the cloud, and troubled the host of the Egyptians." 'This Jehovah "saved Israel that day, and the people feared the Jehovah, and believed the Jehovah." Judges ii. 1—5. "And the Angel-Jehovah came up from

Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you into the land which I sware unto your fathers; and I said, I will never break my covenant with you." Hence we learn that God in the character of the Son and Mediator, or of the God SENT, was the disposer of all events in relation to Israel, and the Jehovah who covenanted with Abraham, Isaac, and Jacob. Well then might Jesus say, "Before Abraham was, I AM."

SEC. IV. In the time appointed by the decree of the Father, and foretold by the prophets of the Old Testament, the Son of God became man; and from the moment of his incarnation was, and will be, God and man, in one Mediator, forever.

A body and human soul were prepared for him, by the decree of the Father, and the efficiency of the Holy Ghost; "and the word was made flesh, and dwelt among us." Hence he is called "the MAN Christ Jesus." 1 Tim. ii. 5. 1 Cor. xv. 47. "The second man is the Lord from heaven." Acts xvii. 31. "That man which he hath ordained." Gal. iv. 4. "When the fulness of time was come, God sent forth his Son, made of a woman." Rom. ix. 5. "Of whom as concerning the flesh, Christ came, who is over all, God, blessed forever." Rom. i. 3, 4. "Concerning his Son, Jesus Christ our Lord, which was made of the seed of David, according to the flesh."

This humanity was requisite in a Redeemer of men. Heb. ii. 17. "It behoved him to be made like unto his brethren, that he might be a merciful and faithful high *priest* in things pertaining to God; to make reconciliation for the sins of the people." Heb. iv. 15.

SEC. V. The only Mediator, possessed of divine and human nature, is the eternal, only begotten Son of God. The Son eternally proceeds from the Father, in his Mediatorial office, and in relation to this he may be said to be eternally begotten. The Son is "appointed heir of all things," in the decree of the Father, Heb. i. 3, and hence the Father says, "Thou art my Son, this day have I begotten thee." And again, "I will be to him a Father, and he shall be to me a Son." "God, thy God, hath anointed thee," to this Sonship. Heb. i. 5, 9. John i. 14, 18. "We beheld his glory, the glory as of the only begotten of the Father." "The only begotten Son, which is in the bosom of the Father, he hath declared him." Psalm ii. 7. "I will declare the decree; the Lord hath said unto me, thou art my Son, this day have I begotten thee." Here we see that Christ was begotten to his office by a decree that he should officiate as the Son and elected servant of God, in the work of salvation. Acts xiii. 33, is a quotation of the last passage. John iii. 16. "God so loved the world, that he gave his only begotten Son." We have the same title of "the only begotten Son of God," given to Christ again in John iii. 18, and in 1 John v. 1, it is written "every one that loveth him that begat, loveth him also that is begotten of him."

In what sense the Father *begat* the Son *eternally*, must be gathered from these passages; it should be remembered, however, that the human body and soul of Christ, were begotten of the Father by the Spirit, in such a peculiar manner, that this alone might cause him to be styled *the only begotten Son of God*; and that in the office of Saviour he acts as a Son in God's spiritual

house, the church. We are firmly persuaded that the scriptures teach nothing about any *procession* or *generation* of the divine nature, essence, or personality of the Son.*

SEC. VI. When the Mediator was in our world, he exhibited, in his character and conduct, the attributes of the Deity; so that he was the express image of the Father; and one who saw Jesus Christ, by seeing his true character, saw the Father also.

Heb. i. 3. "Who being the brightness of his glory, and the express image of his person." John xii. 45. "He that seeth me seeth him that sent me." John xiv. 7—9. "If ye had known me, ye should have known my Father also: and from henceforth ye know him and have seen him:—he that hath seen me, hath seen the Father;" or, has seen an exhibition of his essential attributes, and especially of his moral character; for the essence of the Father "no man hath seen." We hold it to be a scriptural assertion, that the uncreated, invisible mind of the Deity, always was, and will be, just such a holy, good, wise, kind, compassionate, merciful, righteous, omnipotent, omniscient being, as Jesus Christ proved himself to be, while he was in our world, for he is "the image of the invisible God." Colos. i. 15. Would we see something of God, as a being of *creative energy*; we behold in Christ's turning water into wine, giving sight to the blind, healing the sick by a word, silencing the winds, and raising the dead, all which

* Read *Osterwarld's Theology*, translated by M'Mains, p. 117, and *Dr. Wilson's edition of Ridgely*, vol. 1. 259—293, in which the *text* and *notes* give us the two sides of the controversy about the GENERATION OF THE SON.

finite beings in this world can comprehend of the work of creation. In the same manner we contemplate the *infinite knowledge* of the Father in Christ's knowing, by a divine intuition, what was in the minds men, before their mental operations were formed, or conceived of by themselves. In the *PITY* which Christ manifested towards the afflicted, and even the devoted city of Jerusalem, we behold the *PITY* of the Father for fallen men; and can see, too, how this emotion is compatible with strict justice in the punishment of those who are the objects of divine commiseration, even while they are not regarded with pardoning and saving LOVE. John xv. 23. "He that hateth me hateth my Father also." John v. 23. "He that honoureth not the Son, honoureth not the Father."

SEC. VII. In his mediatorial character and office the Son of God is inferior to the Father, and dependent on him for all his official functions.

He would not have been, *as Mediator*, Lord of all, if the counsels of the Godhead and the decree of the Father had not made him so: and hence he says, John xiv. 28, "my Father is greater than I." John xiv. 24. "The word which ye hear is not mine, but the Father's which sent me." John xv. 10, 15. "I have kept my Father's commandments."

"All things that I have heard of my Father, I have made known unto you." John xvii. throughout. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "I have finished the work which thou gavest me to do: I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou

gavest them me:—I have given unto them the words which thou gavest me:—and the glory which thou gavest me I have given them.” John v. 19, 20, 30. “The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”

SEC. VIII. While the Mediator was in the world, he rendered a perfect ACTIVE OBEDIENCE to the moral law, as the expanded covenant of works, in the room and stead of all those persons whom the Father gave him to be redeemed; and this righteousness is reckoned to all believers for their justification and adoption by the Father, as the legal, perfect, and meritorious cause of the same.

Rom. v. 19. “By the obedience of one shall many be made righteous.” Isa. xlv. 21, 24, 25. “There is no God else beside me; a just God and a Saviour. Surely shall one say, in the Lord have I righteousness and strength:—in the Lord shall all the seed of Israel be justified, and shall glory.” Isa. li. 1, 4, 5. “Hearken to me, ye that follow after righteousness;—a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth.” Exod. xxxiv. 6, 7. “The Lord God—will by no means clear the guilty.” Rom. iii. 19—30. “Now the righteousness of God—is manifested,—even the righteousness of God which is by faith of Jesus Christ unto all,—and upon all them that believe:

being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, that he might be just, and the justifier of him which believeth in Jesus." Gal. ii. 16—21. "A man is not justified by the works of the law, &c. I through the law am dead to the law, that I might live unto God. I am crucified with Christ;—but Christ liveth in me:—for if righteousness come by the law, then Christ is dead in vain." 1 Cor. i. 30. God makes Christ *righteousness* unto us. Eph. i. 6. "He hath made us accepted in the Beloved." Col. ii. 10. "Ye are complete in him." Philip. iii. 9. "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Rom. v. 21. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Psalm lxxxv. 10. "Mercy and truth have met together; righteousness and peace have kissed each other."

SEC. IX. While the Mediator was in our world, he endured in his sufferings even unto death, the *penalty* of the violated law, in the place of all who were given to him by the Father to be redeemed; so that all the sins of believers, past, present, and to come, were legally punished in him, to the full satisfaction of divine justice: and this PASSIVE OBEDIENCE of Christ is the sole ground of the remission of sins, by the Father. Daniel ix. 24—27. "Seventy weeks are determined upon thy people—to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to

bring in everlasting righteousness.—And after three-score and two weeks shall Messiah be cut off, but not for himself.” Isa. liii. 6—12. “The Lord laid on him the iniquity of us all:—he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sins of many.” 1 Pet. i. 18, 19. “Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ.” 2 Cor. v. 21. “He hath made him to be sin for us,—that we might be made the righteousness of God in him.” 1 John i. 7, 9. “The blood of Jesus Christ his Son cleanseth us from all sin.—He is faithful and just to forgive us our sins.” Heb. ix. 22. “Without shedding of blood there is no remission.” John x. 15. “I lay down my life for the sheep.” John x. 26—29. “Ye believe not, because ye are not of my sheep:—my sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish; neither shall any *one* pluck them out of my hand. My Father which gave them me is greater than all.” Rom. iii. 25. “To declare his righteousness for the remission of sins which are past.” 1 Cor. xv. 3. “Christ died for our sins according to the scriptures.” Eph. v. 25. “Christ also loved the Church, and gave himself for it.” 2 Cor. v. 18, 19. “God—hath reconciled us to himself by Jesus Christ:—God was in Christ, reconciling the world unto himself, not imputing their trespasses to them.”

SEC. X. By his *active and passive obedience*, which together constitute the *mediatorial righteousness* of the Son of God, he has merited as a reward to himself, in his mediatorial character and office, the justification, pardon, and glorification of all redeemed by him; and to

apply these benefits, has obtained the right of sending the Holy Ghost into their minds, for their regeneration and sanctification. Acts xx. 28. "The Church of God, which he hath purchased with his own blood." Rom. iv. 4. "Now to him that worketh," and Christ worked for the redemption of his people, in obedience to the law, "is the reward not reckoned of grace, but of debt." Philip. ii. 6—11. "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Wherefore God also hath highly exalted him*, and given him a name which is above every name, that at the name of Jesus every knee should bow, &c." Col. i. 18, 19. "He is the Head of the body, the Church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." Isa. liii. 10—12. "He shall see his seed,—he shall see of the travail of his soul; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities: therefore will I divide him a portion with the great; and he shall divide the spoil with the strong, because he hath poured out his soul unto death." Psalm lxviii. 18. "Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Heb. vii. 25. "He is able also to save them to the uttermost, that come unto God by him." Eph. v. 23. "He is the Saviour of the body."

SEC. XI. The Mediator having died under the curse

of the law, arose again from the dead on the third day, thereby evincing the Father's acceptance of his Mediatorial work; and subsequently ascended into heaven, where he ever liveth to make intercession for his people.

1 Cor. xv. 4—20. "He rose again the third day according to the scriptures:—now is Christ risen from the dead." Rom. iv. 25. "Who was delivered for our offences, and raised again for our justification." Rom. xiv. 9. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Acts i. 2, 3. "He was taken up." Luke xxiv. 51. "While he blessed them he was parted from them, and carried up into heaven." Heb. vi. 20. "Whither the forerunner is for us entered, even Jesus." Psalm xvi. 10. "Thou wilt not leave my soul in hell." Heb. ix. 24. "Christ is entered—into heaven itself, now to appear in the presence of God for us." 1 John ii. 1. "We have an Advocate with the Father, Jesus Christ the righteous." Rom. viii. 34. "Christ that died—is risen again, who is even at the right hand of God, who also maketh intercession for us." Heb. vii. 25. "He ever liveth to make intercession for us." Acts xvii. 31. "Whereof he hath given assurance unto all men, in that he hath raised him from the dead."

SEC. XII. Jesus Christ has established a visible Church in the world, by an *ecclesiastical* covenant, made with Abraham and his seed; and in this church has ordained the ministry of reconciliation, in which he himself officiated for a time; and has appointed the means of salvation, which are to be employed, directly or indirectly, by the Holy Ghost.

Col. i. 18. "He is the head of the body, the Church." Eph. v. 23, 24, 25, 26, 27, 29, 32. "Christ is the head of the Church:"—"the church is subject unto Christ;"—"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing"—and he "nourisheth and cherisheth it." Col. i. 18. Eph. i. 22. Matt. xxiii. 10. "One is your Master, even Christ." Matt. xvi. 18. "On this Rock I will build my church." Gen. xvii. 1—14. *On this text, read the Numbers 'On the Church, in the Christian's Magazine, written by Dr. John M. Mason.*

Eph. iv. 11—13. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," &c. Matt. xxviii. 19, 20. "Go ye, therefore, and teach all nations, baptizing them," &c. Luke xxii. 19. "This do in remembrance of me." Matt. xvi. 19. "And I will give unto thee the keys of the kingdom of heaven," &c. 1 Cor. xi. 23. "I have received of the Lord, that which also I delivered unto you," &c. Matt. iv. 17. "Jesus began to preach." Matt. xi. 1. "When Jesus had made an end of commanding his disciples, he departed thence to teach and to preach in their cities." Luke iv. 43, 44. "I must preach the kingdom of God to other cities; for therefore am I sent," &c. Acts x. 42. "He commanded us to preach unto the people, and to testify, that it is he which was ordained of God to be the judge of quick and dead."

SEC. XIII. The Mediator is divinely appointed the Judge of angels and men; in which character, he calls every human spirit to a particular judgment so soon as

death occurs; and in which he will come to our world again, in the last day, and raise the dead, for the purpose of holding a general judgment before the assembled universe; that he may bless his holy angels and saints collectively, and take them to heaven; while he sentences bad men and devils, in one wretched crew, to depart accursed, into the endless torments of hell.

John v. 22, 27. "The Father judgeth no man; but hath committed all judgment unto the Son:—and hath given him authority to execute judgment also." Acts xvii. 31. "He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained." Heb. ix. 27. "It is appointed unto men once to die, and after this the judgment." Luke xxiii. 43. "To day shalt thou be with me in paradise." Eccle. xii. 7. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Heb. xii. 23. "The spirits of just men made perfect." Luke xvi. 22, 23. "The beggar died and was carried by the angels into Abraham's bosom: the rich man also died, and was buried, and in hell he lift up his eyes, being in torments." Philip. i. 23. "To depart, and to be with Christ is far better." Acts xxiv. 15. "There shall be a resurrection of the dead, both of the just and unjust." John v. 28, 29. "All that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." 2 Cor. v. 10. "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Jude ver. 6. "The angels

which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." 2 Pet. ii. 4. "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Acts i. 11. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Matt. xxv. 31.—46. "When the Son of man shall come in his glory, and all the holy angels with him, &c. And these shall go away into everlasting punishment: but the righteous into life eternal." 1 Thess. i. 7, 8. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God." 2 Thess. i. 9. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Isa. lxvi. 24. "Their worm shall not die, neither shall their fire be quenched." 1 Thess. iv. 17. "Then we—shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord."

SEC. XIV. Jesus Christ, as head over all things to his Church, the sovereign Lord of providence, and the judge of men, grants to sinners, upon whom sentence was passed in Adam, a temporary reprieve from the full execution of the sentence, that all may have a day of grace, and space for repentance; and that his elect may be effectually called by the Holy Ghost. In this way, many who will not be saved, are in this life made partakers of some incidental benefits which flow from Christ's death.

Rom. ix. 22—24. "What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory, even us whom he hath called," &c. 2 Cor. iv. 15. "All things are for your sakes." Ezra ix. 8. "And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes." Rev. ii. 21. "And I gave her space to repent of her fornication; and she repented not." Rom. x. 21. "All day long I have stretched forth my hands unto a disobedient and gainsaying people." 2 Cor. vi. 2. "I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." 1 Pet. ii. 12. "They may by your good works, which they shall behold, glorify God in the day of visitation." John xii. 36. "While ye have light, believe in the Light, that ye may be children of light." Isa. xxvii. 5. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. xlv. 1—4. "Thus saith the Lord—to Cyrus, whose right hand I have holden;—for Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." Matt. xxiv. 22. "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Gen. xxxix. 5. "The Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he

had." Matt. v. 13, 14. "Ye are the salt of the earth,—the light of the world." Gen. xviii. 25. "If I find in Sodom fifty righteous within the city, then I will spare all the plain for their sakes." Matt. xiii. 24—30. "Lest while ye gather up the tares, ye root up also the wheat with them; let both grow together until the harvest."

CHAPTER VI.

Of the Attributes of the Holy Ghost.

SEC. I. The Holy Ghost is God, and possesses all the inherent attributes of the Deity.

We prove the Holy Ghost, or Spirit, to be God, in the very same way that we evince the Deity of the Father and the Son. He is called God. Acts v. 3, 4. "Why hath Satan filled thine heart to lie unto the Holy Ghost?—Thou hast not lied unto man, but unto God." Baptism is to be administered, and the apostolical benediction pronounced in the name of the Spirit, equally with that of the Father. Matt. xxviii. 19, and 2 Cor. xiii. 14. 1 Cor. ii. 10. "The Spirit searcheth all things, yea, the deep things of God.—The things of God knoweth no man, but the Spirit of God." Heb. ix. 14. "The eternal Spirit." Psalm. cxxxix. 7. "Whither shall I go from thy Spirit?"

SEC. II. The Holy Ghost, in his official character and work, is subordinate to the Father and the Son, and inferior to both. Gal. iv. 6, 26. "God hath sent forth the Spirit of his Son into your hearts." John xiv. 16, 17.

“I will pray the Father, and he shall give you another Comforter,—even the Spirit of truth.” “The Holy Ghost, whom the Father will send in my name.” John xv. 26. “When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.”

This procession is not a procession of nature or essence; but of the Spirit in his agency in the work of salvation. John xvi. 7. “I will send him unto you.”

All the peculiar works of the Spirit are performed by him in the character of the Spirit of Christ, sent by him from the Father, to execute the decrees of the Father, in subordination to the mediatorial character of the Son. This should be remembered as applicable to each of the following sections of this chapter.

SEC. III. The Holy Ghost was the great efficient in forming the world, with its inhabitants, and the human nature of the Mediator himself.

Gen. i. 2. “The Spirit of God moved upon the face of the waters.” Psalm civ. 30. “Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth.” Job. xxxiii. 4. “The Spirit of God hath made me.” Job. xxxiv. 14. “If he gather unto himself his Spirit and his breath, all flesh should perish together.” Rev. xi. 11. “The Spirit of life from God entered into them.” Job xxvi. 13. “By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.” Luke i. 35. “The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore, also, that Holy Thing which shall be born of thee shall be called the Son of God.”

Matt. i. 18, 20. "She was found with child by the Holy Ghost." "That which is conceived in her is of the Holy Ghost."

SEC. IV. The Holy Ghost strives, in their day of grace, with all actual sinners, so as to convince them in some measure of sin, restrain them in the course of their iniquities; and render them more inexcusable and criminal than they would otherwise be, for their impenitence.*

Rom. i. 19, 20. "That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse." Gen. xx. 6. "I also withheld thee from sinning against me." 1 Sam. xxv. 32—34." "Blessed be the Lord God—which hath kept me this day from coming to shed blood, and from avenging myself with mine own hand," &c. Gen. vi. 3. "My Spirit shall not always strive with man." Psalm xcv. 10. "Forty years long was I grieved with this generation." Acts xiii. 18. "About the time of forty years suffered he their manners in the wilderness." Rom. ii. 4, 5. "Despisest thou the—long suffering—of God,"—&c. John xv. 22. "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." Acts vii. 51. "Ye do always resist the Holy Ghost."

Psalm lxxviii. 40. "How oft did they—grieve him in the desert." Eph. iv. 30. "Grieve not the Holy

* Read *Baxter's Call to the Unconverted*, and *Allein's Alarm*.

Spirit of God." Heb. iii. 7—19. "To day if ye will hear his voice," &c.

SEC. V. The Holy Ghost effectually calls, or exerts a regenerating influence on, the elect, in the time appointed by the Father; in consequence of which they are converted, partake of the divine nature, have new hearts, become new creatures, are born again, and commence a new, spiritual life.*

In the regeneration of a sinner, the Spirit takes possession of the soul for his residence, enlightens the eye of the understanding, which is the faculty of conception, and gives it new conceptions of spiritual things; convinces the judgment of sin, and brings it to the exercise of faith in the divine testimony; quickens the conscience and memory; corrects false reasonings; gives the heart, which is the faculty of feeling, new and holy emotions; rectifies the will, in its moral operations; and produces a deep and lasting CHANGE in the whole moral conduct.

2 Tim. i. 9, 10. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." Psalm cx. 3. "Thy people shall be willing in the day of thy power." 1 Pet. iv. 14. "The Spirit of glory and of God resteth upon you." Eph. ii. 18, 22. "For through him we both have access by one Spirit unto the Father:—in whom ye also are builded together for an habitation of God through the Spirit." Rom. viii. 2.

* Read *Doddridge's Rise and Progress of Religion in the Soul*; *Bunyan's Holy War*; and Bunyan's history of the *Pilgrim's Progress*, edited by Burder.

“The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.” 1 Cor. ii. 12—14. “We have received—the Spirit which is of God; that we might know the things which are freely given us of God,” &c. Ezek. xxxvi. 26. “A new heart also will I give you, and a new Spirit will I put within you.” Titus iii. 5, 6, 7. “According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.” John iii. 3—9. “Except a man be born again, he cannot see the kingdom of God:—except a man be born of water and the Spirit, he cannot enter the kingdom of God:—that which is born of the Spirit is spirit:—ye must be born again.—The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” John xvi. 7—15. The Holy Ghost, the comforter, shall *reprove*, or rather, *convince* the world of sin, righteousness, and judgment. “When he, the Spirit of truth, is come, he shall guide you into all truth:—he shall take of mine, and show it unto you.” Solomon’s Song, i. 4. “Draw me, we will run after thee.” Deut. xxx. 6. “The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.” Eph. ii. 1—10. “You hath he quickened, who were dead in trespasses and sins;—even when we were dead in trespasses and sins; hath quickened us together with Christ.—Ye are his work-

manship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Eph. iv. 18, 20—24. "Having the understanding darkened."—"Be renewed in the spirit of your mind." 2 Cor. iv. 6. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Rom. viii. 9 "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his."

SEC. VI. The Holy Ghost utterly withdraws his gracious influences from some sinners, who have repeatedly grieved, quenched, and resisted him, and have hardened themselves against all the means of grace which God designs to use with them; so that they are judicially blinded, hardened, and given over to certain perdition.

Although every unrenewed sinner, so long as he refuses to regard the counsels of the Lord, *has reason to fear* this judicial dereliction, (which many certainly experience in this life,) still no one, who is out of hell, can know that he is the accursed subject of it, without a special revelation from heaven.

Jer. vi. 8. "Be thou instructed, O Jerusalem, lest my soul depart from thee." Isa. lvii. 17. "I hid me, and was wroth, and he went on frowardly in the way of his heart." Rom. i. 24, 26, 28. "Wherefore God also gave them up,"—"for this cause God gave them up;"—"and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Rom. ix. 18. "Whom he will he hardeneth." Exodus

vii. 3, 14, 22, 23, and viii. 15, 19. Pharaoh hardened his own heart, and God judicially hardened Pharaoh's heart. Hosea iv. 17. "Ephraim is joined to idols: let him alone." Deut. ii. 30. "But Sihon, king of Heshbon, would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day." Prov. i. 24—33. "Because I have called and ye refused," &c. Rev. xxii. 11. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." Heb. vi. 4—8. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, [*and have fallen away*, it reads in the original,] to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." Heb. x. 23—31. "Let us hold fast the profession of our faith without wavering, &c. for if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall destroy the adversaries," &c. John xii. 40. "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I

should heal them." Rom. xi. 7, 8. "The election hath obtained it, and the rest were blinded, (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day." Rom. xi. 9, 10. 2 Cor. iii. 14. 1 Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Lev. xxvi. 23, 24, 25. "If ye will not be reformed by me, by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins, and I will bring a sword upon you, that shall avenge the quarrel of my covenant." Isa. lxvi. 3, 4. "Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear. Hosea ix. 15. "For the wickedness of their doings I will drive them out of mine house, I will love them no more." Jer. xii. 7. "I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies." Deut. xxix. 29. "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."

SEC. VII. The Holy Ghost, when he begins the work of sanctification, by regeneration, is pleased, invariably, to make that work of sanctification progressive upon the whole, until the converted soul is made perfect in heaven.

Philip. i. 6. "Being confident of this very thing, that he which hath begun a good work in you, will perform it [or carry it on,] until the day of Jesus Christ." Prov. iv. 18. "The path of the just is as the shining light, that shineth more and more unto the perfect day." 1 Cor. xiii. 9—12. "We know in part—but when that which is perfect is come, then that which is in part shall be done away. When I was a child I spake as a child; I understood as a child; I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then, face to face: now I know in part, but then, shall I know even as I am known." 1 John ii. 19, 20. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things." 1 Pet. i. 5. "Who are kept by the power of God, through faith, unto salvation." Rom. viii. 38, 39. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Jer. xxxii. 40. "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Heb. x. 14. "By one offering he hath perfected forever them that are sanctified." Heb. x. 39. "We are not of them who draw back unto perdition." Phil. iii. 13—15. "I count not myself to have apprehended; but this one thing

I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded." Psalm lxxxix. 30—33. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." 1 Pet. ii. 9. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you." 2 Cor. iv. 16. "The inward man is renewed day by day."

SEC. VIII. Although no Christian in the present life is, in any one moment, free from all moral depravity, yet the Holy Ghost gives many of these imperfect saints an assurance of their own personal salvation; and it is the fault of all converted persons, that they have not such an assurance constantly.

Eccles. vii. 20. "There is not a just man upon earth, that doeth good and sinneth not." Job was in the matter of justification *perfect*, and he was *comparatively perfect*; and yet he says, of his own moral character, chap. ix. 20. "If I justify myself, mine own mouth shall condemn me: if I say I am perfect, it shall also prove me perverse." This same could say, chap. xix. 25. "I know that my Redeemer liveth." Philip. iii. 10. "Not as though I were already perfect." Heb. vi. 1. "Let us go on to perfection." Isa. lxiv. 6. "All our righteousnesses are as filthy rags." Rom. viii. 1, 11, 13—16.

“There is, therefore, now, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—If ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.” 2 Pet. i. 10. “Give diligence to make your calling and election sure.” 2 Cor. i. 21, 22. “Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also called us, and given the earnest of the Spirit in our hearts.” Eph. i. 13, 14. “In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.” 1 John ii. 3. “Hereby we do know that we know him, if we keep his commandments.” 1 John v. 13. “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.” 1 John iii. 14, 19. “We know that we have passed from death unto life, because we love the brethren.” “Hereby we know that we are of the truth, and shall assure our hearts before him.” Verse 24. “We know that he abideth in us, by the Spirit which he hath given us.” Heb. vi. 11, 19, 20. “We

desire that every one of you do show the same diligence to the full assurance of hope unto the end.—Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus.” Eph. iv. 30. “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” 1 John iii. 2. “Now are we the sons of God; and—we know that when he shall appear, we shall be like him.” 2 Cor. xiii. 5. “Examine yourselves whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”

SEC. IX. The Holy Ghost, in all his operations on the minds of men, whether it be in judicially blinding them, or in converting, sanctifying, and assuring them, acts upon their mental faculties, in a way suited to their nature, and without infringing in the least upon the liberty of their moral actions.

Jer. xxxvi. 3. “It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.”

2 Kings viii. 10. “And Elisha said unto him, Go, say unto him, thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die.” Acts xxvii. 22—24, and 31. “There shall be no loss of any man’s life among you,—for there stood by me this night the angel of God,—saying,—God hath given thee all them that sail with thee.—Except these abide in the ship, ye cannot be saved.” Gen. xlv. 5—8. “Ye sold me hither: for God did send me before you to pre-

serve life. It was not you that sent me hither, but God." Gen. i. 20. "As for you, ye thought evil against me; but God meant it unto good." Jer. vii. 8—10. "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely—and come and stand before me in this house which is called by my name, and say, we are delivered to do all these abominations?" Jonah ii. 9, 10. "Who can tell if God will turn and repent from his fierce anger, that we perish not? And God saw their works; that they turned from their evil way; and God repented of the evil, that he said he would do unto them, and he did it not." Ezek. xviii. throughout. "What mean ye, that ye use this proverb,—The fathers have eaten sour grapes, and the children's teeth are set on edge? Make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore, turn yourselves, and live ye." James i. 13. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man," &c. John xix. 11. "Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." Philip. ii. 12, 13. "Work out your own salvation, with fear and trembling, for it is God that worketh in you both to will and to do, of his own good pleasure." Luke xii. 12. "The Holy Ghost shall teach you." Rom. viii. 16. "The Spirit beareth witness with our spirit." John. xiv. 26. "The Holy Ghost,—he shall teach you all things, and bring all things to your remembrance." Jer. xxxi. 3. "With

loving-kindness have I drawn thee." Heb. vi. 11. "Show the same diligence to the full assurance of hope." 2 Pet. i. 4—11. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides all this, giving all diligence, add to your faith virtue; and to virtue knowledge, &c.—that ye shall be neither barren nor unfruitful. Give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Deut. xxx. 19. "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." 1 Cor. xii. 7. "But the manifestation of the Spirit is given to every man to profit withal." 1 Sam. ii. 30. "Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed."

SEC. X. The Holy Ghost inspired the writings of the Old and New Testament, that by the truth contained in them, he might call, renew, sanctify, and ultimately glorify the redeemed sinners of our race.*

1 Pet. i. 23. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which

* Read the *Sum of Saving Knowledge*, published in the Scotch Confession of Faith; and sometimes as a Tract.

liveth and abideth forever." 2 Pet. i. 21. "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Tim. iii. 16. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly finished unto all good works." Acts xxviii. 25. "Well spake the Holy Ghost, by Esaias the prophet, unto our fathers." James i. 18. "Of his own will begat he us, with the word of truth." John xvii. 17. "Sanctify them through thy truth: thy word is truth." John xx. 31. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Eph. v. 25—27. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

SEC. XI. Through the benign influences of the Holy Ghost, the knowledge of the Lord will soon be made to fill the whole habitable earth, and introduce the MILLENNIUM, or a period of a thousand years, when all nations, and their governments, shall be truly christian; when all false religions shall be abolished; when the whole mass of mankind, with few exceptions, shall be pious; when believers generally shall be eminent in godliness, and live to a good old age; when wars shall cease; and the condition of the earth and its irrational inhabitants shall be greatly meliorated, and correspond

with the improved state of the human race, in arts, science, government, and religion.*

1. Concerning the period of a thousand years, we read in Rev. xx. 1—7, “And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the Dragon, that old Serpent, which is the Devil, and Satan, and bound him A THOUSAND YEARS, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season,” &c.

2. Of the universal spread of the knowledge of the Lord, and of its effects, we read thus: Isa. xi. 6—9. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; and their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den. They shall not hurt nor destroy in all my holy mountain: FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD, AS THE WATERS COVER THE SEA.” Luke ii. 10. “Behold I bring you good tidings of great joy,

* Read *Dr. Bogue’s Sermons on the Millennium*, which is the best treatise I have seen on the subject; *Lectures on the Millennium by the Rev. Joseph Emerson*, *Schmucker’s 2 vols. on the Revelation*, *Dr. Hopkins’s Treatise on the Millennium*, published at the end of his System; *Dr. McLeod on the Revelation*; and *Newton on the Prophecies*.

WHICH SHALL BE to all people." Habak. ii. 14. "The earth SHALL BE filled with the knowledge of the glory of the Lord, as the waters cover the sea." Dan. xii. 4. "Many shall run to and fro, and knowledge shall be increased."

3. Of new ecclesiastical and civil governments, and of universal peace, we read thus : Isa. lxxv. 17. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Rev. xxi. 1. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea," no more anarchy, revolution and confusion, for the mass of mankind shall be no more like the sea. Isa. ix. 7. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever."

Isa. xlix. 22, 23. "Thus saith the Lord God, behold I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers." Isa. ii. 2—5. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the

law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

4. Of the spiritual and temporal prosperity of the church, during the Millennium, we read thus: Isa. lxxv. 18—25. "Be ye glad, and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days; nor an old man that hath not filled his days: for the child shall die an hundred years old," or "he that dieth at an hundred years, shall die a boy;" "but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree," (which lives two or three centuries,) "are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble, [neither shall they generate a short-lived race;] for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like

the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my mountain, saith the Lord." Zech. ii. 10, 11. "Sing, and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee." Zech. xiv. 20, 21. "In that day there shall be upon the bells of the horses, HOLINESS UNTO THE LORD."—"In that day there shall be no more the Canaanite in the house of the Lord of hosts." Mal. i. 11. "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." Isa. xxi. 7. "In that day every man shall cast away his idols." Jer. iii. 17. "Neither shall they walk any more after the imagination of their evil heart." Jer. x. 11. "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." Gen. xii. 3. "In thee shall all the families of the earth be blessed." Psalm ii. 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalm xxii. 27, 28. "All the ends of the earth shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations." Ps. lxxvii. 4, 7. "Thou shalt judge the people righteously, and govern the nations upon earth.—God shall bless us; and all the ends of the earth shall fear him." John xii. 32.

“And I, if I be lifted up from the earth, will draw all men unto me.” Ps. lxxxvi. 9. “All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.”

5. Before the Millennium shall be fully come, the Jews will be converted to Christ, will repossess Jerusalem, and will be greatly instrumental in the conversion of other nations. Rom. xi. 15, 23—27. “If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?—And they also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?—Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.” Zech. viii. 22, 23. “Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.” Zech. x. 6—10. “I will bring them again, to place them; for I have mercy upon them: and they shall be as though I had not cast them off:—I will hiss for them and gather them; for I have

redeemed them:—I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon.” See also Deut. xxx. 1—10. Isa. xi. 10—16. Jer. xxiii. 3—8. Jer. iii. 14—19. Jer. xxx. 7—10, and xxxi. 31—34.

SEC. XII. To apply the truth to the minds of men for their conviction, conversion, edification in holiness, and complete salvation, the Holy Ghost employs at different times, and in various ways, all the means of grace which Christ as head of the church has instituted. This will be evinced by an exhibition of these means in the following chapter.

Isa. xxxiii. 6. “Wisdom and knowledge shall be the stability of thy times, and strength of salvation.”

CHAPTER VII.

*Of the Means of Grace employed by the Holy Spirit.**

SEC. I. Jesus Christ has instituted one visible church in the world, consisting of all those throughout the world, that profess the true religion, together with their children; and the Holy Spirit employs this catholic visible church as a means of grace.

* On the means of grace, Read *Dwight's Theology*, from Sermon 135th to 162d inclusive.

1 Cor. xii. 12—27. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member, but many,—yet one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." Acts ii. 39. "For the promise is unto you and to your children." Matt. xix. 14. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Psal. l. 2. "Out of Zion, the perfection of beauty, God hath shined." 1 Cor. vii. 14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." Rom. xi. 26. "And if the root be holy, so are the branches." Psal. lxxxvii. 5, 6. "Of Zion it shall be said, This and that man were born in her," &c. Micah iv. 1, 2. "The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it: and many nations shall come, and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Isa. ii. 2, 3. Isa. xlvi. 13. "I bring near my righteousness; it shall not be far off; and my salvation shall not tarry; and I will place salvation in Zion, for Israel my glory." John iv. 22. "Salvation is of the Jews."

1. The visible church is a great instrument in the hand of the Spirit, of dispensing grace, because she is the depository of the Bible, which she shall send to all people; because she supports by her temporal wealth and by her prayers the ministers, which are given to her, and the ordinances of public worship; because she shall send the Gospel Ministry to every nation, by her exertions; because her children shall be nurtured in the fear of the Lord, through her example, precepts, and care; because her Redeemer has been born of her according to the flesh, and has come to her with his almighty power to save; and because the Holy God has chosen her for his residence, his rest, and his glory. Psal. cxxxii. 13—18. “The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy,” &c. Rom. iii. 1, 2. “What profit is there of circumcision? Much every way: chiefly because unto them were committed the oracles of God.”

2. For the building up of the visible church, out of which the invisible is to be raised, God instituted MARRIAGE, and consecrated the matrimonial relation. Malachi ii. 14—16. “Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

For the Lord, the God of Israel saith, that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts; therefore take heed to your spirit, that ye deal not treacherously."

SEC. II. Before the Christian dispensation of the covenant of peace commenced in the Church, the Holy Spirit employed as the principal means of grace to mankind, (1.) the observance of the sabbath; (2.) the rite of sacrifice; (3.) parental and patriarchal instruction and government; (4.) special manifestations of the divine presence, and revelations of the divine will; (5.) the ministration of angels; (6.) the sacrament of circumcision; (7.) the paschal supper; (8.) the public proclamation of the moral law from Sinai; (9) the ordinances contained in the ceremonial law; (10.) the worship of the synagogue; (11.) the inspired counsels, visions, and miraculous works of the prophets; and (12.) the peculiar dispensations of providence to the people of Israel and the nations around them.

1 Cor. xii. 4—7. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal."

A few passages will be cited in reference to each of the foregoing items.

1. Gen. ii. 2, 3. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made: and God blessed the seventh day, and sanctified it; [*i. e.* set it apart] because that in it he had rested from

all his work which God created and made." Exod. xvi. 23, 25, 26. "To-morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to-day, &c. Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field. Six days shall ye gather it; but on the seventh day, which is the sabbath, in it there shall be none."

2. Gen. iii. 21. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Gen. iv. 4. "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and his offering." Gen. viii. 20, 21. "Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar: and the Lord God smelled a sweet savour." Gen. xxii. 2—13. "And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of," &c. In this case a ram was sacrificed, however, in the place of Isaac; and thus God prefigured the offering up of his only begotten Son, the Lamb of God, for sinful men.

3. Gen. xviii. 18, 19. "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him: for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. xxxv. 2, 3. "Then Jacob said unto his household, and to all that were with him, Put away the strange gods

that are among you, and be clean, and change your garments: and let us arise and go up to Bethel; and I will make there an altar unto God." 2 Sam. vi. 20. "Then David returned to bless his household." 1 Sam. iii. 13. "I have told him that I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not."

4. Gen. iii. 8—21. "And they heard the voice of the Lord God walking in the garden," &c. Gen. vi. 13. "And God said unto Noah, the end of all flesh is come before me;" &c. Gen. xii. 1—3, 7. "Now the Lord God had said unto Abraham," &c. "And the Lord appeared unto Abraham," &c. Gen. xv. "The Lord came unto Abraham in a vision," &c. Gen. xvii. 1—22. "The Lord appeared to Abraham, and said unto him," &c. "And he left off talking with him, and God went up from Abraham." Gen. xx. vi. 2. God appeared to Isaac. Gen. xxviii. 13. The Lord appeared to Jacob. Gen. xxxvi. 24—30. Jacob wrestled with a man, and said, "I have seen God face to face." Exodus iii. throughout. "The angel of the Lord," or the angel Jehovah, "appeared unto him in a flame of fire"—and said, "I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob."—"And God said unto Moses, I AM THAT I AM;" &c. Exod. iv. 1—17, and vi. 2. 3. Exod. xiii. 21, 22. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night;" &c. Exod. xxiv. 16, 17. "And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he call-

ed unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel." Exod. xxxiii. 9—11. "And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door. And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Exod. xxxiv. 5—8. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him," &c. Exod. xl. 34—38. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle," &c. Lev. ix. 24. "And there came fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which when all the people saw, they shouted and fell on their faces." Lev. xvi. 2, 3. "Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not; for I will appear in the cloud upon the mercy seat," &c. Numb. vii. 89. "And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims." Numb. xxvii. 21. "He shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he and all the children

of Israel with him, even all the congregation." Exod. xxviii. 30. Levit. viii. 8. 1 Sam. xxviii. 6. 2 Chron. vii. 1—3. "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled all the house," &c. Josh. v. 13—15, and vi. 2. "When Joshua was by Jericho—there stood a man over against him, with his sword drawn in his hand,—and he said,—as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?—And the Lord [the Jehovah] said unto Joshua, See I have given into thy hand Jericho."

For an account of the manifestation of Jehovah by those symbols of the three-fold essence of the deity, the CHERUBIM, see 2 Sam. xxii. 11. Ezek. i. 4—28. iii. 23, viii. 4, and x. throughout. *Cherubim* are not intelligent beings that now exist; but they were hieroglyphics of the divine subsistence.

Dan. iii. 25. "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" This was the captain who appeared to Joshua, and whose participation of the divine essence was symbolized by the head of a man joined to the head of the lion in the cherubim.

5. Jehovah Jesus often appeared as *the angel of the Lord*. Gen. xxii. 11. "'The angel of the Lord called unto him out of heaven, and said Abraham, Abraham:" &c. In the form of an angel Christ appeared to Abraham, in company with two angels; Gen. xviii. 1—

3, 13, 14, 23—33:—to Hagar; Gen. xvi. 7:—to Balaam; Numb. xxii. 22—35:—to Israel at Bochim; Judges ii. 1—5:—to Gideon; Judges vi. 11—24:—to Manoah; Judges xiii.:—and to many others. Inferior angels have frequently appeared; as for instance, two to Lot in Sodom. Gen. xix. 1. Several to Jacob on the ladder. Gen. xxviii. 2. One to David, and others. 2 Sam. xxiv. 15—17. Zech. i. 9. Dan. iii. 28. Dan. ix. 21—23. Gabriel came in the form of a man, to Daniel: and to Zecharias, and to Mary. Luke i. 19, 26. Luke ii. 10, 13.

6. Gen. xvii. 9—14. “Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. This is my covenant, which ye shall keep between me and you and thy seed after thee; Every man child among you shall be circumcised,” &c.

Deut. x. 16. “Circumcise therefore the foreskin of your heart.” Acts vii. 8. “He gave Abraham the covenant of circumcision.” Rom. iii. 1, 2. “What profit is there of circumcision? Much every way.” By this ordinance, which assured Abraham of the coming of the Saviour from his loins, the gospel was preached to him. Gal. iii. 8. “The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed.”

7. Exod. xii. 3—28, and xiii. 3—16. 1 Cor. v. 7. “Christ our passover is sacrificed for us.” Heb. xi. 28. “Through faith he kept the passover.”

8. Exod. xix. and xx. throughout. James ii. 9, 10. “Ye commit sin, and are convinced of [by] the law as transgressors. For whosoever shall keep the whole law,

and yet offend in one point, he is guilty of all. For the law said, Do not commit adultery," &c. Gal. iii. 24. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. iii. 17—26. "Wherefore then serveth the law? It was added because of transgressions till the Seed should come to whom the promise was made."

9. The ceremonial law, which appointed various rites, was a law of "a carnal commandment, designed to be a shadow of good things to come." Heb. vii. 11, 16, and x. 1. This "law made nothing perfect." Heb. vii. 19. This "law of commandments *concerning* ordinances," Christ abolished by his death, and thereby broke down "the middle wall of partition" between Jews and Gentiles; (Eph. ii. 14, 15.) but not until it had accomplished the object for which it was given.*

10. Acts xv. 21. "For Moses of old time hath in every city them that preach him, being read in the synagogue every sabbath day."† Psalm lxxiv. 8, proves, that there were synagogues in the days of Asaph.

11. Moses was an eminent prophet of God, and of his instructions we read every where in his five books of the Old Testament. All the books of the Old Testament were written by prophets, and contain records of their visions, counsels, and miraculous works. It is enough to mention the names of Elijah, Elisha, Ezra, David, Isaiah, and Jeremiah.

12. Exod. vii. 5. "The Egyptians shall know that I

* Read *McEwen on the Types*.

† Read *Godwin's Moses and Aaron*, and *Buxtorf on the Hebrew Synagogue*, in Latin.

am the Lord." Exod. xiv. 4, 18, 31. "I will be honoured upon Pharaoh and upon all his host; that the Egyptians may know that I am the Lord."—"And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord." Numb. xvi. 5. "And he spake unto Korah and unto all his company, saying, Even to-morrow the Lord will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him." Balaam said of Israel, Numb. xxiv. 5, 8, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel."—"God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows." Lev. xx. 23—26. "Ye shall not walk in the manners of the nations, which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people.—And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." Judges ii. 1; 3, 14—23.

SEC. III. The Holy Spirit employed the special ministry and baptism of John, the Baptizer, as a means of grace, when he came as the last of the prophets, and the immediate forerunner of Jesus Christ, to close the *Le-*

ritical, and introduce the *Christian* dispensation, of the covenant of Redemption.*

1. Malachi iv. 5, 6. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Luke i. 15, 16, 17, 76—79. "He shall be filled with the Holy Ghost from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, [Elijah,] to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.—And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of sins," &c. Luke iii. 3—18. "He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;" &c. Luke vii. 24—30. "This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John," &c. Matt. iii. throughout. Acts xix. 1—5. Some who had been baptized with John's baptism, were subsequently

* Read the *Rev. Robert Hall*, a baptist, on *Communion*.

baptized with the Christian baptism. John iii. 23. "And John also was baptizing in Ænon near Salim, because there was much water there," or literally, *because there were many waters*, or streams, there; "and they came and were baptized." Luke vii. 29. "Being baptized with the baptism of John." Acts xiii. 24, and xviii. 25. "The baptism of repentance." "Knowing only the baptism of John."

2. The disciples of Christ, before his resurrection, dispensed John's baptism. John iv. 1, 2. "The Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples.") John iii. 26.

3. John baptized Christ with a baptism introductory to his entrance on his priestly office. Matt. iii. 13—17. Exod. xxix. 4—9. "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash," that is, *baptize* "them with water:—and thou shalt consecrate Aaron and his sons;" by this sacerdotal baptism.

SEC. IV. Since the introduction of the Christian dispensation, the Holy Ghost has employed, as means of grace, FIRST, the special ministry of divinely inspired Apostles and Evangelists, who preached the gospel, recorded the revelations of the New Testament, and left us injunctions and examples of permanent obligation in the church of God.

Eph. iv. 11—15. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of

the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:" &c. 1 Cor. xii. 28—30. "And God hath set some in the church, first, apostles," &c. 1 Cor. ix. 1. "Am I not an apostle?—Have I not seen Jesus Christ our Lord?" Luke vi. 13. "He called unto him his disciples: and of them he chose twelve, whom also he named apostles." 2 Cor. xii. 12. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."

To constitute an apostle, it was requisite that one should have seen Christ personally; that he should be commissioned by Christ himself; that he should be divinely inspired to teach, and write; and that he should have the gift of working miracles. Matt. xii. 1, 19, 20. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.—It shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Acts ii. 43. "Many wonders and signs were done by the Apostles." Acts v. 12. "By the hands of the Apostles were many signs and wonders wrought among the people." Eph. iii. 4, 5. "The mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto the holy Apostles and Prophets by the Spirit." 2 Pet. iii. 2. "Be mindful of the words which were spoken before by the Holy Prophets, and of the commandment of us the Apostles of the Lord and Saviour." To the Apostles Jesus said, Luke xxii. 29, 30, "I appoint unto you a kingdom, as

my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Matt. xvi. 18, 19. "Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

1 Thes. i. 5—7. "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe." Matt. xxviii. 19, 20. "Go ye, therefore, and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Heb. ii. 3, 4. "How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost."

The writers of the gospels by Mark and Luke, and of the Acts of the Apostles, were Evangelists, and not Apostles.

SEC. V. Since the introduction of the Christian dispensation, the Holy Spirit has employed as his principal means of grace, SECONDLY, the ordinary ministry of re-

conciliation; in which work, Pastors, and Missionary Teachers are successors to the Apostles in their ministerial, but not in their apostolical office, in the church; the Apostleship having expired with those who saw Christ and were personally commissioned by him; but the ordinary ministry being perpetual.

Eph. iv. 11. "And he gave some—pastors and teachers." Matt. xxviii. 19, 20. "Go ye, therefore, and teach all nations, baptizing them, &c.—and lo, I am with you alway, even to the end of the world." Acts xv. 15, 16. "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Eph. vi. 21. "Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things." In Col. iv. 7. Tychicus is styled a "faithful minister and fellow servant in the Lord." Col. i. 7. "Epaphras, our dear fellow servant, who is for you a faithful minister of Christ," Timothy is spoken of, (1 Tim. iv. 6. and 1 Thes. iii. 2.) as "a good minister of Christ, and a minister of God." Acts i. 17. Judas "was numbered with us, and had obtained part of this ministry."

Acts i. 22, 25. Matthias was called by the Spirit to "take part of this ministry and apostleship." Luke i. 2. "Which from the beginning were—ministers of the word." 1 Cor. 17, 18, 21, 23, 24. "Christ sent me—to preach the Gospel:—for the preaching of the cross is to them that perish foolishness; but unto us which are sav-

ed it is the power of God." "It pleased God by the foolishness of preaching to save them that believe." "But we preach Christ crucified," &c. 1 Cor. ii. 4, 13. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. iii. 5, 9. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" "We are labourers together with God." 1 Cor. iv. 1. "Let a man so account of us as the ministers of Christ, and stewards of the mysteries of God." 2 Cor. iii. 3—6. "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart;" &c. 2 Cor. v. 18—20. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses to them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Tim. i. 10, 11. "Jesus Christ—hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, an apostle, and a teacher of the Gentiles." 1 Tim. i. 11, 12. "The glorious gospel of the blessed God,—was committed to my trust." "And I thank Christ Jesus our Lord, who hath enabled me, for that he

counted me faithful, putting me into the ministry." 1 Tim. ii. 7. "I am ordained a preacher and an apostle." 2 Tim. ii. 2. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 1 Cor. xiii. 8. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, [of a miraculous kind,] it shall vanish away." 1 Cor. iv. 15. "Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." Philem. ver. 10. "Onesimus, whom I have begotten in my bonds." 1 Tim. i. 2. "Timothy, my own son in the faith."*

SEC. VI. Since the introduction of the christian dispensation, the Holy Ghost has employed as a means of grace, **THIRDLY**, the exercise of government and discipline in his church, in which private Christians; a single Elder, or Bishop; and a plurality of Elders assembled in Presbytery or in council, may severally participate, according as they have divinely inspired instructions or examples in the Bible.

1 Cor. xii. 28. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 2 Pet. ii. 9, 10. "The Lord knoweth how—to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and

* Read *Lectures on the Nature and End of the Sacred Office*, by John Smith D. D. of Cambridge: and *Baxter's Reformed Pastor*. Abridged by Palmer:—two excellent books.

despise government." Rom. xiii. 1. "Let every soul be subject unto the higher powers," whether of church or state, "for there is no power but of God: the powers that be are ordained of God." 1 Thess. v. 12. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you."

1. The part which private christians may take in the exercise of government and discipline may be gathered from the following passages. Acts i. 15, 23. The disciples, one hundred and twenty in number, "appointed two" candidates for the apostleship, in the place of Judas. Acts vi. 1—6. "The multitude of the disciples" looked out among themselves seven men whom they *chose* for Deacons. Matt. xviii. 15—17. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

When an offender has been excommunicated by the proper authority, private christians are to enforce discipline by keeping no company with him. 2 Thess. iii. 6, 14, 15. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be

ashamed. Yet count him not as an enemy, but admonish him as a brother." 1 Cor. v. 11. "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat." When such an one is restored by the proper authority, private brethren should confirm their love towards him. 2 Cor. ii. 8. "Wherefore I beseech you that you would confirm your love towards him."

Lev. xix. 17. "Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him."

2. A single *Elder*, called from the Greek a *Presbyter* or *Bishop*, may, when opportunity presents, and when circumstances require it, preach the word, dispense the ordinances of baptism and the Lord's supper, organize particular churches, exercise discipline, and ordain suitable persons to the offices of Bishops and Deacons.

Luke xxiv. 27. "He expounded unto them in all the scriptures, the things concerning himself." 2 Tim. iv. 2. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

2 Tim. i. 14, and ii. 2. "That good thing, which was committed unto thee, keep by the Holy Ghost which dwelleth in us." "The same commit thou to faithful men." 1 Tim. v. 22. "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." 1 Tim. i. 3. "I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine."

1 Tim. iii. informs Timothy whom he should ordain Bishops and Deacons, and whom he should not:—"not a novice," but men of "good report," who had been *first proved*. "These things write I unto thee—that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." Titus i. 5. "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee." Titus iii. 10. "A man that is an heretic, after the first and second admonition, reject." 1 Tim. i. 20. "Hymenius and Alexander—I have delivered unto Satan."

The epistles to Timothy and Titus are principally devoted to the delineation of the character of Bishops, and of the duties which devolve, under certain circumstances, on every scriptural Elder or Bishop. 1 Tim. v. 20. "Them that sin rebuke before all, that others also may fear." Acts xiii. 5. "And they had also John to their minister."

3. A plurality of Elders, consisting of two or more, assembled in Presbytery, may exercise all the functions which belong to the office of an Elder; and it is expedient that such a Presbytery should, ordinarily, contain some Elders who do not labour in public preaching.

1 Tim. v. 17. "Let the Elders THAT RULE WELL^{*}

* "Let the Elders WHO PRESIDE WELL, be counted worthy of double honour, especially those who labour in preaching and teaching." *Macknight's Translation*. These *Ruling Elders* were the *Presidents* or *Moderators* of their several Presbyteries; but they were not in all cases habitually employed in preaching and catechising.

be counted worthy of double honour, especially they who labour in the word and doctrine," or in preaching, and in teaching pupils. 1 Tim. iv. 14. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." Acts. xx. 17, 18, 28. "And from Miletus he sent to Ephesus, and called the Elders of the church. And when they were come he said to them,—Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you OVERSEERS, [Bishops,] to feed the church of God, which he hath purchased with his own blood."

Acts xiv. 23. Of Paul and Barnabas it is written, "And when they had ordained them ELDERS in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

Acts. xiii. 13. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

2 Cor. ii. 6—8. "Sufficient to such a man is this punishment, which was inflicted by many. So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you, that ye would confirm your love towards him." 1 Cor.

v. 4, 5, 7, 13. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus, to deliver such an one to Satan, for the destruction of the flesh, that the spirit may be saved.—Purge out therefore the old leaven.—Put away from yourselves that wicked person."

4. When the Eldership or Presbytery of a particular church, or section of the church, like the Presbytery of Ephesus or Antioch, cannot satisfactorily decide any matter, the subject should be referred to a council of Elders representing the whole church.

Acts xv. 36. "When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about this question."

Of such references the church should defray the expense. Verse 3. "And being brought on their way by the church."

In this grand council at Jerusalem the parties were first heard, (ver. 4.) and then the Apostles and Elders, representing the whole church, freely discussed the subject of reference. Verse 6. "And the apostles and elders came together for to consider of this matter."

During the debate, the parties were called in, and heard more fully in explanation. Verse 12. "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them."

After this explanation, the council resumed the discussion of the subject referred to them, (ver. 13.) and

when they came to a decision, a RECORD was made of it; (ver. 23.) and a deputation sent with it to the church from which the reference came. Verse 22. "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch."

This deputation convened the congregation at Antioch, and delivered the written decision; (ver. 30.) and when the public preachers belonging to this special commission had preached on the subject of reference, all but Paul, Silas, and Barnabas, returned to the Apostles, no doubt to report their proceedings, and the state of the church. Verse 32—35. "And Judas and Silas being prophets also themselves, exhorted the brethren with many words and confirmed them. And after they had tarried there a space, they were let go in peace from the brethren unto the apostles," &c.

5. To prevent impostors from abusing the ordinances of God's house, and the confidence of his people, persons who are in good standing in the church, either as private Christians or public officers, and wish to travel, or change the place of their residence, ought to be furnished with *letters of recommendation* from one or more of their Elders.

1 Cor. xvi. 3. "Whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem." 2 Cor. iii. 1 "Need we, as some others, epistles of commendation to you, or letters of commendation from you?"*

* Read *Letters and a Continuation of Letters concerning the Constitution and Order of the Christian Ministry*, by Samuel Miller, D. D. and *Essays on Episcopacy*, by John M. Mason, D. D. contained in the *Christian's Magazine*.

SEC. VII. Since the introduction of the Christian dispensation, the Holy Ghost has employed, **FOURTHLY**, the ministry of Deacons and Deaconesses, for the promotion of his gracious purposes. Acts vi. 1—6. “And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business,” of serving tables, and attending to the wants of the widows of the church. “But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.”

Philip. i. 1. “To all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons.” 1 Tim. iii. 8—13. “Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Let the Deacons be the husbands of one wife, ruling their children and their houses well. For they that have used the office of a Deacon well purchase to themselves

a good degree, and great boldness in the faith which is in Christ Jesus."

Rom. xvi. 1. "I commend unto you Phebe, our sister, which is a servant," *διακονον*, a *deaconess*, "of the church which is at Cenchrea."* 1 Tim. v. 3—12. "Honour widows," by supporting them as deaconesses, "who are widows indeed. Let not a widow be taken into the number under three-score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work:" because, if she has done these things when able to support herself, she will be likely to perform the same kind offices when *honoured* as a deaconess. "But the younger widows refuse, for when they have begun to wax wanton against Christ," or *when they cannot endure Christ's rein*, "they will marry; having damnation," or rather, *incurring censure*, "because they have cast off their first faith;" their first fidelity as deaconesses, which they manifested when they undertook the office, and pledged themselves to be devoted to the church in this service.

It was the duty of these deaconesses to instruct and watch over the poor orphan children of the church, to visit sick females, and pray with them; and to board itinerant evangelists, and to perform other charitable offices, as the almoners of the congregations to which they belonged.

* Read Macknight's Commentary and Note on this verse, and on 1 Tim. v. 3—12.

Our pious female friends, who are zealously engaged in sabbath schools, (although they are generally young persons,) come nearer to the description of a scriptural deaconess than any other members of the church in the present day. It is to be hoped they will continue their work until they shall be more than "three-score years old."

SEC. VIII. Since the introduction of the Christian dispensation, the Holy Ghost has employed, **FIFTHLY**, as a means of grace, the ordinance of **CHRISTIAN BAPTISM**, which was authorized by Christ's commission to his ministers after his resurrection; and which ought to be dispensed only by their successors in the ministerial office, to adults who make a credible profession of faith in Christ, and to the children and other members of their households, who are under their spiritual care.

The rite of baptism consists in the solemn application of water, by a minister of Christ, to the person of a proper subject, in the name of the Father, and of the Son, and of the Holy Ghost.

This application may be made by sprinkling, affusion, immersion, or in any other convenient way; because the quantity of water to be used, and the precise mode of applying it, are not prescribed in the Bible.

1. Matt. xxviii. 16—20. "Then the eleven disciples went away into Galilee, into a mountain where Jesus appointed them. And Jesus came and spake unto them, saying,—Go ye, therefore, and teach," *make disciples of* "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you:

and, lo, I am with you alway, even unto the end of the world."

2. Acts ii. 38, 39, 41. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." "Then they that gladly received his word were baptized." Acts viii. 12, 13. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." "And Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done." Acts viii. 16, 36—39. "They were baptized in the name of the Lord Jesus." "And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip. Acts ix. 18. "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." Acts x. 47, 48. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the

name of the Lord." Acts xvi. 14, 15. "A certain woman named Lydia—whose heart the Lord opened that she attended to the things which were spoken of Paul—was baptized and her household." Acts xvi. 30—34. "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And he took them the same hour of the night, and washed their stripes; and was baptized," probably out of the same vessel in which he brought water to wash their stripes, "he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, [he] believing in God, with all his house." Acts xviii. 8. "Many of the Corinthians hearing, believed and were baptized." Acts xxii. 16. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." 1 Cor. i. 13—17. "Were ye baptized in the name of Paul? I thank God that I baptized none of you," Corinthians, "but Crispus and Gaius; lest any should say that I baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me, not [chiefly] to baptize, but to preach the Gospel."

1 Cor. x. 1, 2. "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." Isa. lii. 15. "So shall he sprinkle many nations." Rev. vii. 3. "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads."

3. Baptism is a symbolical exhibition of the application of the blood of Christ to all believers, and of the influences of the Spirit in regenerating and sanctifying the

soul; so that all who witness the administration of this ordinance are taught, by an expressive emblem, the need in which every sinner stands of pardon through the death of Christ, and sanctification by his Spirit. Hence, because baptism is administered by sprinkling and pouring, it is written, Ezek. xxxvi. 25, 26. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you." Heb. x. 22. "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Prov. i. 23. "I will pour out my spirit unto you." Isa. xlv. 3. "I will pour water on him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Joel ii. 28, 29. "It shall come to pass afterward, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy," &c. Heb. xii. 22, 24. "Ye are come—to Jesus the mediator of the new covenant, and, to the blood of sprinkling." 1 Pet. i. 2. "Elect—through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. iii. 20, 21. "Eight souls were saved by water. The like figure whereunto baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ." Eph. iv. 4, 5. "There is one body, even as ye are called in one hope of your calling: one Lord, one faith, one baptism."

4. Because we are united to Christ so as to have a saving interest in his death, and in his mystical body, the church, through the agency of the Spirit; and because

the gift of the spirit is symbolized by baptism, we are said to be baptized unto Christ's death, buried with him by baptism, and planted together in the likeness of his death and of his resurrection. Rom. vi. 3—6. "Know ye not, that so many of us as were baptized unto Jesus Christ were baptized unto his death? Therefore we are buried with him by baptism into his death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Col. ii. 10—12. "Ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; [being] buried with him in baptism [into his death,] wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Gal. iii. 26—29. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

5. Because baptism symbolizes the gift of the Holy Spirit, in his miraculous influences, the descent of cloven tongues of fire upon the Apostles is called a baptism. Matt. iii. 11. "I indeed baptize you with water unto

repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." Mark i. 8. Luke iii. 16. and John i. 26, compared with Luke xxiv. 49. Acts i. 8. Acts ii. 3—5, 17—20, 33. "And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance," &c.

6. Baptism with water being an external, visible sign of consecration to God, the consecration of Christ as our atonement, by his sufferings unto death, is called a baptism: and in like manner the consecration of the Apostles unto God by their sufferings is called a baptism. Mark x. 38—40. "But Jesus said unto them, ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left is not mine to give, but to whom it is prepared."*

SEC. IX. Since the introduction of the Christian dispensation, the Holy Ghost has employed, SIXTHLY, as a means of grace, the ordinance of the Lord's Supper, in which all persons who have knowledge to discern the

* This is the correct rendering of this last clause; for the words, *it shall be given to them*, are an interpolation by the English translators. On Baptism, read *Extracts from C. Taylor in the Quarterly Theological Review*, Vol. II. p. 185. *The Pamphleteer*, No. I. by Dr. Rice; *Peter Edwards on Baptism*; *Janeway's Letters*; and *Wall on Infant Baptism*.

Lord's body, and faith to feed upon him, ought solemnly in communion with their fellow Christians, to eat bread and drink wine, with a design to remember Christ and thankfully commemorate his death, whenever providence affords them opportunity.

All who make a credible profession of saving faith, to the officers a particular church, or are known by them to be communicants in good standing with what they deem an acknowledged portion of the visible church of Christ, ought to be admitted to the Lord's table.

1. Matt. xxvi. 26—30. "Jesus took bread, and blessed [God] and brake, and gave to his disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.—And when they had sung an hymn, they went out into the mount of olives." Mark xiv. 22—26. Luke xxii. 19, 20. "This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Acts xx. 7. "Upon the first day of the week—the disciples came together to break bread." Acts ii. 42. "And they continued steadfastly in the apostle's doctrine and fellowship, and in the breaking of bread and in prayers." 1 Cor. xi. 20—34. "When ye come together therefore into one place, this is not to eat the Lord's supper," &c.

2. Of the communion of Christians in the Lord's supper we read thus: 1 Cor. x. 16, 17, 21. "The cup of blessing which we bless, is it not the communion of the body of Christ? For we being many are one bread

[loaf,] and one body: for we are all partakers of that one bread." "Ye cannot drink of the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils." 1 Cor. xi. 33. "Wherefore, my brethren, when ye come together to eat, tarry one for another." 1 John i. 3. "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ." Philip. iii. 10. "The fellowship of his sufferings." 1 Cor. xii. 12—14. "As the body is one, and hath many members."*

3. The Lord's supper symbolizes the exercise of faith in Christ, and is a seal of the covenant of redemption which secures eternal life to all who spiritually partake of, and appropriate, the great sacrifice for sin.

John vi. 33, 35, 48, 50, 51, 53—58, 63. "For the bread of God is he which cometh down from heaven, and giveth life unto the world." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "I am that bread of life." "This is the bread that cometh down from heaven; that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." "Except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drink-

* Read *Rev. Robert Hall on Communion*, and *A Plea for Sacramental Communion*, by J. M. Mason, D. D.

eth my blood, hath eternal life: and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. "It is the spirit which quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

SEC. X Since the introduction of the Christian dispensation, the Holy Ghost has employed, SEVENTHLY, as a means of grace, the observance of the first day of the week as the Christian sabbath, or the Lord's day; for which observance we have the example of inspired apostles, whom we are bound to follow, by a holy resting from all worldly employments and recreations, excepting those of necessity and mercy; and by devoting the whole time to acts of private or public worship. The nature and obligation of the sabbath are the same from the beginning of the world to the end; but after the resurrection of Christ the time of observing it was changed from the last to the first day of the week.

Rev. i. 10. "I was in the Spirit on the Lord's day." Acts xx. 7. "Upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow." 1 Cor. xvi. 1, 2. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." John xx. 19, 26. "Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of

the Jews, came Jesus and stood in the midst." "And after eight days again his disciples were with him," &c. Matt. xxviii. 1 "In the end of the sabbath, as it began to dawn toward the first day of the week;" or literally, "Now in the end of sabbaths, as it began to dawn toward the first of sabbaths." The end of sabbaths I take to mean the close of the seventh-day sabbath; and they no sooner terminated than the first of the Christian sabbaths commenced. Mark xvi. 1, 2. "And when the sabbath was passed," &c. "And very early, in the morning of the first of sabbaths, they came unto the sepulchre at the rising of the sun." There is no good reason why *σαββατων* should be rendered *sabbath* in one case and *week* in the other. Luke xxiv. 1. For "now upon the first day of the week, very early in the morning," read, "Now on the first of sabbaths," &c. John xx. 1. "Now on the first of sabbaths," &c.

Matt. xviii. 20. "When two or three are gathered together, in my name, there am I—in the midst of them." Heb. x. 25. "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another." Matt. xii. 12. "It is lawful to do good on the sabbath day." Matt. xii. 8. "The Son of man is Lord even of the sabbath day." Matt. xxiv. 20. "Pray ye that your flight be not—on the sabbath day."*

* "This flight was to be at the destruction of Jerusalem, in Vespasian's time, when all ceremonies were abolished; and yet then our Saviour speaks of the sabbath in force, which would aggravate their grief, if they should be forced to break it." Vincent.

SEC. XI. The Spirit of God employs under the christian dispensation, EIGHTHLY, as a means of grace, the public reading and the private perusal of the Holy Scriptures.

John v. 39. "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." 2 Tim. iii. 15. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Rom. xv. 4. "Whatsoever things were written aforetime, were written for our learning; that we, through patience and comfort of the scriptures, might have hope." 2 Pet. i. 19. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Luke i. 3, 4. "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of these things wherein thou hast been instructed." 2 Tim. iii. 16, 17. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 1 Thess. ii. 13. "The word of God—effectually worketh also in you that believe." Psalm cxix. 105, 130. "Thy word is a lamp unto my feet, and a light unto my path."—"The entrance of thy word giveth light; it giveth understanding unto the simple." Psalm cxix. 93, 98, 104. "I will never forget thy precepts; for with them thou hast quickened

me.—Thou, through thy commandments, hast made me wiser than mine enemies.—Through thy precepts I get understanding: therefore I hate every false way.”

It is important here to remark, that the reading of any religious book, which has a tendency to make us better acquainted with the truth contained in the Bible, may also be a means of grace; and such religious reading is frequently blessed by the God of all grace and truth to the souls of men.

SEC. XII. The Holy Ghost employs under the present, no less than under former dispensations, the religious instruction and government of children, by their parents and others, as an extensive means of grace.

Prov. xxii. 6, 15. “Train up a child in the way he should go: and when he is old he will not depart from it.” “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.” Prov. xix. 18. “Chasten thy son while there is hope, and let not thy soul spare for his crying.” Prov. xxiii. 13, 14. “Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shall deliver his soul from hell.” Prov. xxix. 15, 17. “The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame—Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.” Acts xvi. 31. “Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.” Deut. xi. 18, 19. “Ye shall lay up these my words in your heart and in your soul,—and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down,

and when thou risest up." Deut. xxxii. 46, 47. "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe, to do all this law: for it is not a vain thing for you; because it is your life." Eph. vi. 4. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Prov. xv. 31. "The ear that heareth the reproof of life abideth among the wise."

SEC. XIII. Under all the dispensations of the covenant of life, the Holy Spirit has employed, as a means of grace, the pious reproofs, counsels, conversation, and example of the godly; particularly the example of Christ; and in some instances the rebukes and instructions of the ungodly.

Prov. vi. 23. "Reproofs of instruction are the way of life." Prov. xv. 31, 32. "The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding." Prov. xvii. 10. "A reproof entereth more into a wise man than an hundred stripes into a fool." Prov. xix. 20, 25. "Hear counsel, and receive instruction, that thou mayest be wise in thy latter end." "Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge." Psalm cxli. 5. "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head." Eph. v. 11. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Prov. xv. 32. "He

that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding."

Malachi iii. 16—18. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels: and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."

Matt. v. 13—16. "Ye are the salt of the earth:—ye are the light of the world. A city that is set on an hill cannot be hid.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Prov. xxvii. 17, 19. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." "As in water face answereth to face, so the heart of man to man." Psal. lv. 14. "We took sweet counsel together, and walked unto the house of God in company." Prov. xxvii. 5, 6, 9. "Open rebuke is better than secret love. Faithful are the wounds of a friend." "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel." 2 Sam. xvi. 10—12. "Let him curse, because the Lord hath said unto him, Curse David.—It may be that the Lord will look upon mine affliction, and that the Lord will requite me good for his cursing this day." Heb. xii. 1—3. "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him en-

duced the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Rom. xv. 5. "Be like minded one toward another, according to Christ Jesus." 1 Pet. ii. 21, 23. "Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." John xiii. 15. "I have given you an example, that ye should do as I have done to you."

SEC. XIV. In every age of the world, the Holy Spirit has employed as means of grace different dispensations of divine providence to individuals, and especially afflictive ones.

Eccles. vii. 2, 3, 14. "It is better to go to the house of mourning than to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better." "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him."

Heb. xii. 5—13. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers,

then are ye bastards and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Jer. x. 24. "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." Lament. iii. 19, 20, 31—33. "Remembering mine affliction and my misery, the wormwood and the gall, my soul—is humbled in me." "The Lord will not cast off forever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." Psal. cxix. 67, 71, 75. "Before I was afflicted I went astray: but now have I kept thy word." "It is good for me that I have been afflicted, that I might learn thy statutes." "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." James. v. 13. "Is any among you afflicted? let him pray." James v. 10, 11. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of

the Lord," in afflicting him; "that the Lord is very pitiful, and of tender mercy."

2 Cor. iv. 8—11, 16, 17. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh.—For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Rom. v. 3. "Tribulation worketh patience." Acts xiv. 22. "We must through much tribulation enter into the kingdom of God."

SEC. XV. In every age of the world, the Holy Spirit has employed civil governments, so far as they have been founded on scriptural principles, and have been administered in a proper manner, as means of grace; and in some instances he has overruled the existence and operations of unlawful civil governments, which providence has permitted to exist, for the same end.

Rom. xiii. 1—7. "Let every soul be subject unto the higher powers. For there is no power," lawfully exercised, "but of God: the powers that be," whether in Church or State, which are authorized to rule, "are ordained of God. Whosoever therefore resisteth the power," of this description, "resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers," such as God requires and empowers, "are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that

which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing."

Isa. xlv. 1, 4, 13. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him;—for Jacob my servant's sake, and Israel mine elect, I have called thee by thy name: I have surnamed thee, though thou hast not known me.—I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price or reward, saith the Lord of hosts." Ezra ix. 7. "For our iniquities have we—been delivered into the hand of the kings of the land." Neh. ix. 37. "The kings whom thou hast set over us because of our sins." 2 Sam. xxiii. 2—4. "The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." Prov. xx. 26. "A wise king scattereth the wicked." Prov. xxix. 2, 4, 12. "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." "The king by judgment establisheth the land: but

he that receiveth gifts," or bribes, "overthroweth it." "If a ruler hearken to lies, all his servants are wicked." Prov. viii. 15. "By me kings reign, and princes decree justice." Prov. xvi. 12. "The throne is established by righteousness." Psalm ii. 10—12. "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Dan. vii. 27. "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Acts v. 29. "We ought to obey God rather than men." John xviii. 36. "My kingdom is not of this world." 1 Pet. ii. 13, 14, 15, 17. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God."—"Fear God. Honour the King."

SEC. XVI. In different ages of the Church, the Holy Spirit has employed as means of grace, solemn oaths and vows, private and public covenants, and the observance of special seasons of fasting and thanksgiving.

1. Of oaths and vows. Heb. vi. 16. "Men verily swear by the greater; and an oath for confirmation is to them an end of all strife." Deut. vi. 13, and x. 20. "Thou shalt fear the Lord thy God; and serve him, and shalt swear by his name." Exod. xxii. 9, 11. "The cause of both parties shall come before the judges;"—"then

shall an oath of the Lord be between them both. The external token of a solemn oath should be, the lifting up of the hand. Gen. xiv. 22, 23. "And Abraham said to the king of Sodom, I have lift up mine hand unto the Lord, the most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet." 1 Kings viii. 31, 32. "If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house; then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head, and justifying the righteous, to give him according to his righteousness." Josh. ii. 12, 17. "Swear unto me by the Lord:"—"and the men said unto her, We will be blameless of this thine oath which thou hast made us swear." Gen. xxi. 23, 24. "Now, therefore, swear unto me here by God, that thou wilt not deal falsely with me. And Abraham said, I will swear." Numb. v. 19. "And the priest shall charge her by an oath." Ezra x. 5. "Then arose Ezra, and made the chief priests, the Levites, and all Israel to swear, that they would do according to this word; and they sware." Paul spoke under oath; according to 2 Cor. i. 23, and 2 Cor. xi. 31. So did Christ, when Pilate said, Matt. xxvi. 63. "I adjure thee," I put thee under oath, "by the living God," and Jesus voluntarily answered under this adjuration. Levit. xix. 12. "Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord." Jer. iv. 2. "Thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness." Jer. xii. 16. "And it shall come to pass, if they will diligently

learn the ways of my people, to swear by my name, the Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people." Psalm lxxvi. 11. "Vow and pay unto the Lord your God." Isa. xix. 21. "They shall vow a vow unto the Lord and perform it." Eccle. v. 4—6. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin." Psalm lxi. 8. "So will I sing praise unto thy name forever, that I may daily perform my vows." Psalm lxvi. 13, 14. "I will pay thee my vows, which my lips have uttered, and my mouth hath spoken when I was in trouble." Psalm i. 14. "Pay thy vows unto the Most High." Deut. xxiii. 21, 23. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will require it of thee; and it would be sin in thee." "That which is gone out of thy lips, thou shalt keep and perform, even a free will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Gen. xxviii. 20—22. "Jacob vowed a vow;" and God required him, (Gen. xxxv. 1,) to perform it. 1 Sam. i. 11. Hannah vowed a vow, and devoted her son Samuel to be a Nazarite. Psalm cxxxii. 1—5. "Lord remember David, and all his afflictions: how he sware unto the Lord, and vowed unto the mighty God of Jacob; surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to my eyelids, until I find out a place for the Lord, an habitation

for the mighty God of Jacob." Numb. xxx. 2. "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word."

Vows to perform things in themselves unlawful are from their nature without obligation, and ought to be broken. Such was the word of Herod, Mark vi. 23, and of the Jews, who banded together to kill Paul, Acts xxiii. 12. Such also are vows of children, or wives, which are contrary to the will of their parents and husbands; and vows to idols. See Num. xxx. 5—13. Jer. xlv. 25—28. "Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Therefore,—Behold I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt;—Behold I will watch over them for evil, and not for good:—and all the remnant of Judah—shall know whose words shall stand, mine or theirs."

2. Of private and public covenants. Isa. xlv. 5. "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Jer. l. 5. "Come, and let us join ourselves to the Lord in a perpetual covenant." Exod. xix. 5, 8. "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people." "And all the people answered together, and said, All that the

Lord hath spoken we will do." Jer. xi. 10. "The house of Israel, and the house of Judah, have broken my covenant which I made with their fathers."

Deut. xxix. 10—15. "Ye stand this day, all of you, before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day, before the Lord our God, and also with him that is not here with us this day."

As a general rule concerning our intercourse with God, I give my judgment, that IT IS BETTER TO PURPOSE AND PRAY, THAN TO PROMISE.

3. Of religious fasting. "To observe days of fasting and thanksgiving, as the extraordinary dispensations of divine providence may direct, we judge both scriptural and rational."

Civil and ecclesiastical rulers may *recommend* the observance of such seasons; but every man must judge for himself when it is his duty to devote a day to fasting, humiliation and prayer, or to the special work of thanksgiving. Eccles. iii. 11. "He hath made every thing beautiful in his [its] season." Rom. xiv. 5—10.

“One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.—Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.” Col. ii. 16. “Let no man therefore judge you in meat, or in drink, or in respect of *an holy day*, [*ἑορτης a festival,*] or of the new moon, or of Sabbath days.” Regard God alone as your judge on these subjects, and let no man ordain fasts, festivals, or Sabbaths for you.

Dan. ix. 3, 4. “I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession.”

Jer. xxxvi. 6, 7. “Go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord’s house upon the fasting-day: it may be that they will present their supplications before the Lord, and will return every one from his evil way; for great is the anger and the fury that the Lord hath pronounced against this people.” Joel i. 14. “Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day!” The reasons of this fast were drowth and famine. Joel ii. 12—18. “Turn ye even to me with all your heart, and with

weeping and mourning; and rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, and slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God! Then will the Lord be jealous for his land, and pity his people."

Jonah iii. 5—10 "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth from the greatest of them to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce an-

ger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." Ezra viii. 21. "Then I proclaimed a fast, there, at the river Ahavah, that we might afflict ourselves before our God, to seek of him a right way for us." Acts. x. 30. "Cornelius said, four days ago I was fasting until this hour," &c.

Matt. vi. 6—18. "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly."

Matt. ix. 14, 15, "Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them—the days will come when the bridegroom shall be taken from them, and then shall they fast."

4. Of special thanksgivings. Psal. cxvi. 17, "I will offer thee the sacrifice of thanksgiving." Psal. cvii. "And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." Neh. xi. 17. "And Mattaniah—was the principal to begin the thanksgiving in prayer." Neh. viii. 9—12. "And Ezra the priest, the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is

prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; [consecrated to thanksgiving;] neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them."

This last extract may serve to teach us how a day of *thanksgiving* ought to be distinguished from a day of *fasting*.

SEC. XVII. In every age the Holy Ghost has employed private, family, and public prayer, as a means of grace.

1. Of private prayer. Matt. vi. 5, 6. "When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy father which seeth in secret shall reward thee openly." Acts ix. 11. "Behold, he prayeth." Acts xi. 5. "I was in the city of Joppa praying." Rom. i. 9. "Making mention of you always in my prayers." Luke ii. 37. Anna "served God with fastings and prayers night and day." Dan. vi. 10. "Now when Daniel knew that the writing was signed, he went into his house; and—kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." For another example of Daniel's praying, see Dan. ix. 3—22, Luke i. 13. "Fear not, Zecharias:

for thy prayer is heard." Eph. vi. 18. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Philip. iv. 6. "In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." 1 Sam. i. 12. 13. "And it came to pass as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in heart; only her lips moved, but her voice was not heard." 1 Sam. xii. 23. "God forbid that I should sin against the Lord in ceasing to pray for you." Luke vi. 12. "He went out into a mountain to pray, and continued all night in prayer to God." Jam. v. 13. "Is any afflicted among you? let him pray."

2. Of family prayer. Colos. iv. 1, 2, 3. "Masters—continue in prayer, and watch in the same with thanksgiving; withal praying also for us." Psal. lv. 17. "Evening and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." Jer. x. 25. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate." Thus we see that prayerless families are the ruin of some portions of the visible church. Luke ix. 18. "As he was alone praying, his disciples were with him." Luke xi. 1. "As he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." 1 Thess. v. 17. "Pray without ceasing."

3. Of public, or social prayer in general. 1 Kings viii. 22—54. "And Solomon stood before the altar of

the Lord in the presence of all the congregation of Israel, and spread forth his hands towards heaven," &c. 2 Chron vii. 12—16. "And the Lord appeared to Solomon by night, and said,—if my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there forever." See a public prayer in Neh. i. 4—11, and another in Habak. iii. See also our Saviour's intercessory prayer in John xvii. 1 Thess. v. 25. "Brethren, pray for us." James v. 14, 15. "Is any sick among you? let him call for the elders of the church; and let them pray over him." Acts i. 24. The disciples prayed, at the election of Matthias to the apostleship. Acts xvi. 25. At midnight Paul and Silas prayed in prison. Acts xx. 36. Paul "kneeled down, and prayed with them all." Isa. lvi. 7. "Mine house shall be called an house of prayer for all people." This passage is quoted by Christ, Matt. xxi. 13. Acts vi. 13, 16. "And on the sabbath we went out of the city by a river side, where prayer was wont to be made.—And—we went to prayer." 2 Cor. i. 11. "Ye also helping together by prayer for us."

4. Of the mode of praying. Matt. vi. 7. "When ye pray use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye

ask him." "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also." James i. 6. "Let him ask in faith, nothing wavering." James iv. 3. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

We must pray *earnestly*. James v. 17. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six monthis."

We should pray *frequently* and *perseveringly*. Luke xviii. 1—8. "And he spake a parable unto them to this end, That men ought always to pray and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him saying, Avenge me of mine adversary. And he would not for a while, but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."

We should pray with *importunity*. Luke xi. 5—9. "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the

door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, ask and it shall be given you."

We must pray with *humility*. Luke xviii. 9—14. "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray;" &c.

Every place is suitable for prayer. 1 Tim. ii. 8. "I will therefore, that men pray every where, lifting up holy hands."

We may pray in any position of body, but it is most suitable to stand or kneel, and to lift up the hands, with our eyes, unless we prefer to close them. Luke xviii. 13. 1 Kings viii. 54. Mark xi. 25.

Prayer should be both particular and universal. 1 Tim. ii. 1—3. "I exhort, therefore, that, first of all supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and holiness. For this is good and acceptable in the sight of God our Saviour." 1 Tim. iv. 3—5. "Meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."

Prayer should generally include adoration, confes-

sion, petition, and thanksgiving. Matt. vi. 9—12. "After this manner, therefore, pray ye: Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory for ever. Amen."

In prayer we must believe God's testimony concerning the things asked. Mark xi. 24. "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Before, however, we can rationally and scripturally believe, that we shall receive any thing of God, he must promise to give it; for faith which does not rest on some testimony of God, is not holy faith, is not faith in God, and may be arrogant *presumption*.

In prayer we must always have a forgiving disposition of mind. Mark xi. 25, 26. "And when ye stand praying, forgive, if ye have ought against any: that your Father also, which is in heaven, may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

When we remember that our brother has any good reason for dissatisfaction with us, we should pray with a disposition to repair an injury, make restitution, and do justice. Matt. v. 23, 24. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift

before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

We should never pray for any thing which we judge to be contrary to the divine will. 1 John v. 16. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that ye shall pray for it." John xvii. 9. "I pray for them, I pray not for the world."

We should always pray in submission to the divine will. Mark xiv. 36. "And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt."

5. Encouragements to prayer. 1 John v. 14, 15. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." James v. 15, 16. "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Luke xi. 9—13. "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?"

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Jer. xxxiii. 2, 3. "Thus saith the Lord, the maker thereof, the Lord that formed it, to establish it, the Lord is his name; call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Isa. lviii. 9. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Gen. xx. 17. "So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid servants." Num. xi. 2: "When Moses prayed unto the Lord, the fire was quenched." He prayed for Miriam, and God cured her leprosy; (Num. xii. 13.) and for the pardon of the Israelites, and God pardoned them. Num. xiv. 19, 20. Hannah prayed, and the Lord made her a joyful mother. 1 Sam. i. 10, 20. Hezekiah prayed, (2 Kings xix. 15, 20,) against Sennacherib, and the Lord granted his request. He prayed again, when sick, (2 Kings xx. 3, 6,) and God added unto his days fifteen years." Job xlii. 8, 10. "My servant Job shall pray for you; for him will I accept." "And the Lord turned the captivity of Job, when he prayed for his friends." Rev. v. 8. "Golden vials full of odours, which are the prayers of the saints." Rev. viii. 3, 4. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the

prayers of the saints, ascended up before God, out of the angel's hand."

6. The unrenewed sometimes offer such prayers as are employed by the Spirit as means of grace. 2 Chron. xxxiii. 11—13. "Wherefore the Lord brought upon them the captains of the host of the King of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God." Acts viii. 22, 23. "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

Jonah prayed and was answered, (Jonah ii.) and if he was a pious man I have no proof of it in the Bible.

There is nothing morally good in the prayers of the unrenewed; yet they may be heard and answered, and made the means of grace to those who offer them: for even the prayers of the saints are not answered from regard to any inherent excellence in them. Prov. xxviii. 9. "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

Prov. xxi. 27. "The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind?"

SEC. XVIII. The Holy Ghost, in different ages, has employed sacred psalmody as a means of grace.

Eph. v. 19, 20. "Be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." Colos. iii. 16. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord." James v. 13. "Is any merry? let him sing psalms." 1 Chron. vi. 32. "And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem: and then they waited on their office, according to their order." 1 Chron. xiii. 8. "And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets." Neh. xii. 27—29. "And at the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgiving, and with singing, with cymbals, psalteries and harps. And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the village of Netophathi; also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem."

Those who are qualified to judge in a congregation what shall be preached, or offered in prayer, may be safely left to decide what may be sung; but for the sake of uniformity, it is desirable that the highest judicato-

ries in the particular churches should recommend such collections of Psalms and Hymns as they judge best.*

SEC. XIX. The Holy Spirit has, in different ages, excited SPECIAL REVIVALS OF RELIGION in the hearts of the saints, and in some sections of the visible church; and these revivals have been employed as the means of conviction, conversion, and life to many who were, before they commenced, out of Christ.

1. *A revival of religion*, strictly speaking, is a work of the Spirit of all grace upon the minds of those who are already the people of God; in which he makes all the christian graces *live again* within them; so that, recovering from a state of partial declension and slumber, they are brought to renewed considerations of divine truth; to the zealous exercise of faith, love, godly sorrow, hope, and gratitude; to unusual frequency and fervour in prayer; to a lively sense of their dependance on the Holy Spirit for success in all spiritual undertakings; to an earnest desire after the salvation of their fellow sinners, and a vigorous determination to use, so far as practicable, the various means of grace with them; to a deep conviction of the evil of sin, the worth of the soul, the importance of seeking heaven, the exposure of the impenitent to the punishments of an endless hell, and the preciousness of Christ: and finally, to the performance of the *first works* of their espousals to the Redeemer.

* Read *Dr. Latta*, *Dr. Anderson*, and *Rev. Mr. M^r Masters*, on Psalmody; or a review of them in the *Quarterly Theological Review*, Vol. II. See also "Hints on the Church's Psalmody," printed at Carlisle in 1821.

2. In answering the prayers of the saints which are thus excited, and in honouring those who thus honour him, the Redeemer sends his Holy Spirit to convince and convert sinners, through the means of grace instrumentally applied to them by revived disciples; and the consequence is, that a greater number are brought to the knowledge and acknowledgment of the truth, in a short time, than are usually gathered to Christ in a much longer period, when no extraordinary exertions are made by Zion, to be rendered efficacious by the **SANCTIFIER**.

3. A time of revival may be considered as a harvest time of souls; and if such a season passes by, and any, who have had opportunity of witnessing the special outpouring of the influences of the Spirit of God, are not converted, they are chargeable with a special aggravation of their sin of unbelief; and the probability of their ever being saved is greatly diminished.

4. If any particular section of the visible church is visited with an extensive revival of religion, and any professors of evangelical piety are not quickened in their spiritual pursuits, humbled under a conviction of past lukewarmness, and warmed in their religious affections towards the people and cause of the Redeemer, they have great reason to doubt the truth of their own supposed conversion, and the sincerity of their professions of godliness.

5. The blessed effects of a revival of religion upon the unrenewed members of a congregation, rarely, if ever, cease to be experienced, until the work of grace has first declined, from the encroachments of error, extravagant indulgence of feeling, weariness of body,

weakness of the flesh, unprofitable contentions, want of faith, or some other cause, in the minds of God's reanimated people; and hence, they should be careful not to grieve, resist, or quench his gracious influences.

6. In support of the foregoing propositions, the reader is referred to the following texts of scripture. Hab. iii. 2. "O Lord, I have heard thy speech and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Malachi iii. 16—18. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not."

Rev. iii. 20. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Jer. xiv. 7—9. "O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee. O the Hope of Israel, the Saviour thereof in the time of trouble, why shouldest thou be as a stranger in the land, and as a way-faring man, that turneth aside to tarry for a night? Why shouldest thou be as a man astonished, as a mighty man that cannot save? Yet thou, O Lord,

art in the midst of us, and we are called by thy name; leave us not."

Jer. iv. 14. "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved." Mal. iii. 10. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Eph. iv. 30. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Jer. viii. 20—22. "The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people I am hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?" Jer. iii. 14, 22, 23. "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel." Isa. xxvii. 6. "He shall cause them that come of Jacob to take root; Israeli shall blossom and bud, and fill the face of the world with fruit." Isa. xxxii. 15. "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field [on account of its comparative unfruitfulness] be counted for a forest." Matt. vii. 11. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good

things to them that ask." Luke xi. 13. "How much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Dan. xii. 3. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

CHAPTER VIII.

Of the Duties which man owes to God.

SEC. I. Having considered the doctrines of revealed theology which are to be believed, we come now to the DUTIES which are required of man in the sacred scriptures.

DUTY is moral conduct *due* to God. The term includes every action, whether simple or complex, mental or bodily, which man is under *obligations* to perform.

The RULE of duty is the law of God. Conformity to this rule is *righteousness*, and the transgression of it is *sin*.

Any operations of man which are required by the law of God, are GOOD WORKS; and any operations of man, which are a transgression of his law, are *evil deeds*, or *sins*.

Righteousness is a generic term, which includes all *good works*; and *sin*, a generic term, which includes all morally *evil deeds*.

While the *rule* of our *duty* and the *measure* of our *obligations* is the law of God, it must be affirmed, that

the source or *foundation of human obligation* is not the law itself; but the character of God, the character of man, and the fact that God has revealed his will. If the question should be asked, *Why* ought man to obey God? it would be a correct answer to say, Because God is a holy, just, good, reasonable, almighty, perfect Creator, who has revealed his will to man, his reasonable, accountable, sensitive, active creature. If God were not a Creator and man his creature; if God were not possessed of the perfections of his divine nature, or were a different moral governor from what he really is; if man were not *capable* of knowing and doing the things required; or if God had never made any revelation of his good pleasure to man, there could have been no obligation to duty, because no *foundation* for obligation.

Jer. xxxviii. 20. "Obey, I beseech thee, the voice of the Lord, which I speak unto thee; so it shall be well unto thee, and thy soul shall live." Rom. xiii. 7. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Prov. iii. 27. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

Gal. vi. 16. "As many as walk according to this rule, peace be on them." Philip. iii. 16. "Let us walk by the same rule, let us mind the same thing." Isa. viii. 20. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

1 John iii. 4. "Whosoever committeth sin trans-

gresseth also the law: for sin is the transgression of the law." 1 John v. 17. "All unrighteousness is sin."

Matt. v. 16. "Let your light so shine before men, that they may see your good works." 1 Pet. ii. 12. "Having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God!" Ezra ix. 13, 14. "And after all that is come upon us for our evil deeds, and for our great trespasses, seeing that our God has punished us less than our iniquities deserve, and hath given us such deliverance as this; should we again break thy commandments?" John vii. 7. "Me it hateth, because I testify of it, that the works thereof are evil."

Deut. vi. 24, 25. "The Lord commanded us to do all these statutes,—and it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

Exod. xx. 2. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." This preface is followed by the ten commandments; and this was given as the reason why the Hebrews ought to obey them. Psalm xcv. 6, 7. "O come, let us worship and bow down: let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand." Psalm c. "Serve the Lord with gladness, &c. for the Lord is good; his mercy is everlasting; and his truth endureth to all generations." 1 Cor. vi. 19, 20. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Psalm cxlvii. 5. "Great is

our Lord, and of great power: his understanding is infinite." Job xxxii. 8. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding."

Deut. x. 12, 13. "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good."

SEC. II. The duties of men towards God vary, according to the varying revelations of God, and the talents which men have received for the service of the Lord. Hence the duties of the Hebrews were multiplied when God gave them additional revelations. The ceremonial law was not obligatory on them, before it was given, and they had an opportunity to know it. Thus, also, the duties now obligatory on pagans and on nominal christians are different; and the obligations of children and ignorant persons in the same land differ greatly from those of adults, well informed, and possessed of strong powers of mind.

Luke xii. 48. "Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Matt. xxv. 13—30. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh. For he is [not *the kingdom of heaven is*] as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another

one; to every man according to his several ability; and straightway took his journey," &c. Rom. ii. 14, 15. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." Rom. iii. 19. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

SEC. III. Some laws of God to man have expired by their own limitation. Such was the command of God to Abraham to offer up Isaac. After the patriarch had once attempted it, and was told to desist, it was his duty to make the attempt no more. Such was the command to Jonah, to preach to Nineveh, that the city should be destroyed. Such were the ceremonial laws, which were types of Christ, and expired when the anti-type was come. Such were also some of the civil laws of the Jewish nation, which were applicable to that nation alone, and ceased when the Jews ceased to exist in a distinct national capacity, in the land of Judea.

SEC. IV. Some of the laws of God are equally binding upon all people, of all nations, who know them; and under all circumstances. These laws of universal and unceasing obligation, are called THE MORAL LAW; of which we have a summary in the ten commandments. The whole moral law was not revealed to mankind at once, but was gradually developed in its different provisions from the first expression of God's will to Adam,

to the completion of the sacred volume. The soul of the whole law, however, is required, when LOVE to God and man is demanded; because, one who should perfectly love God and man, would perfectly keep the whole moral law, so far as it should be known by him. Hence we read, 1 John ii. 5, "Whoso keepeth his word, in him verily is the love of God perfected." Rom. xiii. 10. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." 1 John iv. 16. "God is love; and he that dwelleth in love dwelleth in God, and God in him." Matt. xxii. 36—40. "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

SEC. V. To the first exhibition of the moral law to man God attached a promise of life, on condition of obedience, and a threatening of death, on condition of disobedience; and so rendered it a covenant of works. The law was violated and the penalty incurred by Adam as the federal head of all his posterity; so that no man since Adam's fall ought to expect, desire, or aim at, justification before God on account of his own personal obedience to the moral law as a covenant of works. Still, the scriptures incidentally remark, that if any man of our race were found perfectly obedient to the moral law, he should be justified, and live forever.

See the texts cited in Part II, Chap. III, Section 2. Consider also the following passages: Ezek. xviii. 4—9. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die. But if a man be just, and do that which is lawful and right,—hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God." Ver. 19, 20. "Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, [if such a person can be found,] he shall surely live. The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Rom. x. 5. "Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." Nevertheless, "all have sinned;" and James ii. 10. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Wherefore, let it not be said of us, that "they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Rom. x. 3, 4.

SEC. VI. When any law of God requires any single operation of the mind, or of the complex being man, consisting of body and mind, every thing essentially pre-requisite to that operation is also required: and

when God's law forbids any operation, it equally forbids any thing which will naturally produce or occasion that forbidden operation.

These are principles of common sense, which need not be proved until they are disputed: but they may be illustrated thus: God requires *love*: but the *conception* of some lovely object, and the *judgment* that it is lovely, are essential to the exercise of *love*; and therefore these mental acts are required, when we are commanded to love. The command, that we should *believe* on the Lord Jesus, is equally a command to do every thing which is essential to the operation of the mind in believing. We must *attend to* and *consider* the *testimony* concerning Jesus, which is to be the object of faith; and we must employ our minds also on the subject of the competency and veracity of him who gives the testimony. Again, when God forbids *lustful feelings*, he equally forbids, though by implication only, all those perceptions and conceptions which are known to be incitements to libidinous sensations and motions. When, therefore, God requires love as the fulfilling of the law, he demands every thing which is requisite to the existence and continued operation of such feelings of love, as will induce him who loves God and man perfectly, to keep the whole law. Deut. iv. 9. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life." 1 Thess. v. 22. "Abstain from all appearance of evil." Matt. xii. 7. "*If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the innocent.*" Here right knowledge

would have prevented a wrong action. Prov. iv. 23, 26. "Keep thy heart with all diligence, for out of it are the issues of life.—Ponder the path of thy feet, and let all thy ways be established."

SEC. VII. There are certain operations of man, which the constitution, given him by God, renders natural to him, and which, being neither required nor forbidden by any law of God, are in themselves neither morally good, nor morally evil; but they are nevertheless naturally good or naturally evil for mankind. For instance, God has neither forbidden nor required man to have certain *perceptions* of light through his eyes, and yet it is a pleasant thing to behold any beautiful, luminous object; but a protracted view of the sun is painful.

To hear melodious sounds which reach our ears, to perceive fragrant odours from effluvia wafted to us from the flowers of the garden, and the new-mown hay, are naturally good mental operations; while to hear hoarse croaking discords, and to smell the scent of carrion, are naturally evil perceptions. None of these perceptions are the subjects of divine legislation. We may say the same of the *sensations* of cold and heat from the state of the atmosphere; of *feeling hunger* and *thirst*; of many conceptions of natural objects; of *acts of consciousness*; of our *constitutional judgments*; and of *involuntary remembrance*. All *instinctive operations*, and the performance of the *involuntary animal functions* of our nature come under the same law.

SEC. VIII. All the duties now required of men, which are enjoined in the holy scriptures, may be ranked under one or the other of the ten commandments, contained in the twentieth chapter of Exodus; and may be shown

to be comprehended in that summary. It should not be forgotten, however, that more of the length, breadth, spirituality, usefulness and excellence of this summary may now be known by men, than could have been known before the New Testament was written. Each of the Commandments will require a distinct chapter.

CHAPTER IX.

Of the First Commandment.

SEC. I. "Thou shalt have no other gods before me." Exod. xx. 3. The fact is worthy of notice, that God has not commanded men, saying, "Thou shalt have a God;" but the first commandment takes it for granted that every man will have a god of some sort, without any requisition on the subject. God has so constituted all accountable moral agents, that they are in their own nature religious beings, and a religion of some kind they will have. Besides, whether they know, acknowledge, and choose him or not, he is their God by right, and by might. "I am the Lord thy God."

That object which any one supremely regards, on which he depends, and to which he looks for happiness, is, for the time, his god; and man from the very constitution of his nature, will have some such object, or a plurality of them; and will love and serve them. Man is a dependant being, and will therefore depend on something for his comfort and felicity. He will have some lord and master to rule over him: he will serve God or mammon.

SEC. II. The first commandment implies, moreover, that the fallen men to whom it is addressed will be naturally inclined to polytheism, and will have a plurality of gods, if they are not prevented by the authority of the only living and true God. Had men been predisposed to have only one god, and a false one, we might have expected the command to read thus: *Thou shalt have no other god before me.*

The implication here stated is fully verified by the history of mankind in every age, for they have always had *gods many, and lords many*. Even the professed *Atheist* makes universal nature his god; and the refined deist has the god of his imagination.

SEC. III. The words "before me," in the first commandment imply, that the God who gives the commandment is every where present, so that all the false gods which men have in any place, they must have in his presence, and as it were before his eyes. Jer. xxiii. 23, 24. "Am I God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" Psal. xlv. 20, 21. "If we have forgotten the name of our God; or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart."

SEC. IV. The God who gives this commandment, and declares his omniscience in it, is the God who commissioned Moses, who covenanted with Abraham, who is the Father, Son, and Holy Ghost, revealed in the bible; and he positively commands us to have no other god than himself. Of course, we may not,

1. Give that regard, reverence, honour, confidence,

to parents, friends, children, relatives, ourselves; or to any earthly thing, or finite good, which is due to Jehovah, for it is idolatry. Col. iii. 5. "Covetousness—is idolatry." Jer. xvii. 5. "Cursed be man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Prov. xxviii. 26. "He that trusteth in his own heart is a fool." Prov. iii. 5, 6. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." 1 John v. 21. "Little children, keep yourselves from idols."

2. We may not have for our God any angel, or departed spirit of the human race.

3. We may not have for our God the being who is imagined by the Deist to exist, without subsisting as the Father, Son, and Holy Ghost, and without having inspired the Holy Scriptures.

4. We may not have for our God, the imaginary gods of those persons who deny the deity of the Lord Jesus Christ and of the Holy Spirit. The god whom Jews, Arians, and Socinians conceive of, has no real existence. Jer. x. 10, 11. "The Lord is the true God, he is the living God, and an everlasting King.—The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." Rom. i. 25. "Who changed the truth of God into a lie, and worshipped and served the creature, [it may be of the hand, or of the imagination of man, as well as of God's power,] more than the Creator, who is blessed forever."

SEC. V. Since all men will have some god, and since they are forbidden to have any other god than the Fa-

ther, Son, and Holy Ghost, the Jehovah of the Bible, who is their God by creation and providence, it is implied, that it is the duty of all men to have this true God for their God.

Matt. iv. 10. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Isa. xlv. 6. "Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts; I am the first, and I am the last, and besides me there is no God." Deut. xi. 1. "Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway."

The duty of having the one only living and true God for our God, includes all those duties which are implied in, or essential to the performance of it. Hence,

SEC. VI. The first commandment requires all men to employ their faculties of perception, conception, memory, judgment, reasoning, consciousness, and conscience, in relation to the creatures of God and their operations, in such a way as to obtain a knowledge of the true God; for men cannot have him for their God without having some true knowledge of him.

Rom. i. 19—21. "Because that which may be known of God is manifest in them: for God hath showed it unto them;" if they will but see it. "For the invisible things of him from the creation of the world are clearly seen," by them who look on them aright, "being understood by the things that are made, even his eternal power and godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darken-

ed." In short, whatever may be known of God from his works, by any one, he *ought* to know; but alas! fallen man, in his native estate, neither loves, nor desires, nor wills, nor exerts himself to know, what he might know of God from the works of creation, and the light of reason.

SEC. VII. The first commandment makes it the duty of all men to know what God has revealed to them, and to believe every portion of God's testimony. Job. xxii. 21. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." Of course, every natural man, as well as every renewed man, is bound to employ his faculties on the subject of divine revelation, to ascertain what is revealed, and to judge that all the divine statements are true. He must believe that God is, and is the rewarder of them that diligently seek him: he ought to believe that God is infinitely wise and true; and to assent to every proposition, coming from God to him, as true, upon this previous judgment, that God cannot lie. And since the belief of revealed truth is necessarily dependant on some previous conception of it, and that conception on some antecedent act of the mind; all men, who have the opportunity, ought to *hear*, to *read*, and *meditate* upon the testimony of God; "for faith cometh by hearing, and hearing by the word of God;" and "without faith it is impossible to please God."

1. The right use of all the means by which we may become acquainted with the being, perfections, and revelations of the true God; and with the person and work of the Mediator in particular, is required in the first commandment.

2. It is true, that this commandment, which requires faith in the Lord Jesus Christ, does not promise pardon and eternal life to believers; but the gospel of God, or his revelation, which we are bound to believe, concerning the way of salvation, does exhibit this promise: so that the God in whom we are now required to exercise faith, is God in Christ, the just God and Saviour.*

3. There is nothing in the nature of faith in Christ which merits pardon and acceptance with God; but the connexion between the first exercise of saving faith and these blessings is wholly a covenant one, established by the gracious act of God, who of his mercifulness will show mercy freely, and in his own way, on his own terms.

4. Before a man believes with the heart unto righteousness, it is his duty to perform all those mental operations which are pre-requisites to justifying faith. He must believe that God exists, before he can savingly believe, that God so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish but have everlasting life: and he must *conceive* of God and of existence, before he can practically believe in the being of God.

5. Holy faith always has for its object some proposition which is a matter of divine testimony.

Holy faith is any act of the judgment, that some proposition of God's testimony is true, which is exercised in consequence of our regard to the character of God, who delivers the testimony. We are brought to exercise this faith by the gracious influence of the Holy

* Read *Ten Sermons on Faith*, by the author of this volume.

Spirit in governing our minds: and the effects of it will always be such feelings, volitions, and conduct as correspond with the testimony believed.

6. Every natural man ought sincerely to desire and ask for those influences of the Holy Ghost which will bring him to the exercise of acts of holy faith; and he may, while unrenewed, have *many naturally*, though *no morally good motives*, for willing to pray for such a blessing. Such prayers, we have before shown, may be, and often are, answered by the God of all grace.

7. Saving or justifying faith is but a species of holy faith, which has for its object some testimony of God concerning the salvation of sinners by Jesus Christ. Noah had holy faith in the testimony of God concerning the universal deluge; but when Saul of Tarsus believed "the faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners," he had holy, saving faith.

8. Any person who exercises any species of holy faith, has or will have saving faith, whenever God reveals to him any testimony concerning the way of salvation.

9. The first commandment made it the duty of the prophets and apostles to have the faith of miracles, whenever God revealed to them that he would work a miracle in conformity to their prayer or commandment; and should God now testify to any one of us his pleasure to counteract or suspend any of the laws of nature, it would then be our duty also to him as God, to have the same kind of faith.

10. The faith of miracles was not, in all instances, we have reason to think, a holy operation of the mind.

Judas and Balaam had it, without possessing one spark of saving grace.

SEC. VIII. The first commandment makes it the duty of all men who are sinners, to exercise repentance towards God, and be thoroughly converted in all their moral conduct, because they cannot otherwise have the only, living, and true God for their God. Since their moral conduct towards the true God is wholly wrong, this command requires it to be changed and become altogether right.

John, the baptizer, and Christ, preached, saying, *Μετανοεῖτε*, “Repent ye;” or literally, “change your minds.” The *repentance* here required as due to God, does not consist in, although it includes, *godly sorrow*.

1. Sinners, who have not had just *conceptions* of God, are required to conceive of him as he has revealed himself. Jer. iv. 22. “My people is foolish, they have not known me.” Psal. l. 21. “Thou thoughtest I was altogether such a one as thyself.” 1 Chron. xxviii. 9. “Know thou the God of thy father.” 1 Cor. xv. 34. “Some have not the knowledge of God.” Rom. i. 28. “They did not like to retain God in their knowledge.” Deut. iv. 35, 36. “Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else besides him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire.”

2. Sinners who have false notions of Christ, or are ignorant of his character and work, must come to just *apprehensions* of the truth concerning him. Jer. ix. 3. “They are not valiant for the truth upon the earth; for

they proceed from evil to evil, and they know not me, saith the Lord." Matt. xvi. 15. "But whom say ye that I am?" Matt. xxii. 42. "What think ye of Christ?" 1 John v. 20. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God and eternal life." 2 Pet. iii. 18. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 1, 2, 3, 5. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.—Add to your faith virtue; and to virtue [fortitude,] knowledge." Philip. iii. 8, 10. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:—that I may know him, and the power of his resurrection." Eph. iv. 13. "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ." Luke i. 76—79. "Thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." 1 Tim. ii. 3, 4. "This is good and acceptable in the sight of God our Saviour; who will have [commands] all men to be saved, and to come unto the

knowledge of the truth." Hosea iv. 6. "My people are destroyed for lack of knowledge."

3. Sinners who have false notions concerning the Holy Spirit and his work, concerning the nature and extent of the law, concerning their own depravity, guilt, misery and necessities; and in short, concerning spiritual things generally, must be so converted in the operations of their minds, as to have scriptural conceptions and judgments, on all subjects of divine revelation. Colos. iii. 10. "Put on the new man, which is renewed in knowledge after the image of him that created him." Colos. i. 9, 10. We "desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." 1 Cor. ii. 10—15. "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of a man, which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things."

Prov. xxix. 18. "Where there is no vision the people perish."

4. Sinners who have employed their *perception* about temporal things in such a way as to promote their lusts, or at best merely to gratify their natural feelings, must be so converted as to *hear* the words of life, *search* the scriptures, *look* upon the seals of the covenant of grace, and have all their bodily organs exercised about temporal and spiritual things in such a way as to glorify God. The five senses must be inlets of divine truth, and furnish us with occasions for holy conceptions, emotions, intentions and actions. 1 John i. 1, 3. "That which was from the beginning, which we have *heard*, which we have *seen* with our eyes, which we have *looked upon*, and our hands have *handled*, of the Word of life;—that which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Heb. v. 14. "Strong meat belongeth to them that are of full age, even to those who by reason of use have their senses exercised to discern both good and evil."

5. Sinners who have employed their *memory* about worldly things exclusively, and have forgotten their obligations to God, his dealings with them, the truth they have heard, and even the promises and vows which they have made, must be so converted as to remember their Creator habitually, and employ their memory in recollecting whatsoever things are honest, just, lovely, of good fame, and truly virtuous. By exercising this faculty aright, they must give perpetuity to all the divine

knowledge and experience of which they have ever been the subjects.

Isa. xvii. 10. "Thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength." Jer. ii. 32. "My people have forgotten me days without number." Hosea iv. 6. "Because thou hast rejected knowledge, I will also reject thee;—seeing thou hast forgotten the law of thy God, I will also forget thy children." Heb. xii. 5. "Ye have forgotten the exhortation, which speaketh unto you as unto children." 2 Pet. i. 9. "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Num. xv. 39. "And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord and do them." Deut. viii. 2. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness." Deut. ix. 7. "Remember, and forget not, how thou provokedst the Lord thy God to wrath." 1 Chron. xvi. 12. "Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth." Eccle. xii. 1. "Remember now thy Creator in the days of thy youth." Luke xvii. 32. "Remember Lot's wife." Acts. xx. 35. "Ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Jude 17. "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ."

6. Those who have *judged* erroneously, and *reasoned* falsely, should judge and reason correctly, so as to correspond with the mind of the Lord. Those acts of *judgment*, which come under the denomination of *believing*, were considered in the seventh section of this chap-

ter. Our *constitutional judgments* are not the subjects of divine legislation, because God has regulated them by the constitution of our minds. Our *acquired judgments*, which depend on testimony and experience, are required to be right. If we would have the true God for our God, and honour and obey him as such, we must *judge righteous judgments*, and *infer* right conclusions from them. The judgment must be exercised aright about spiritual, as well as natural things. Luke xii. 54—57. “And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; [this is your judgment;] and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.” These are judgments formed by experience and analogical reasoning. “Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right.” Lev. xix. 15. “Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.” John vii. 24. “Judge not according to the appearance, but judge righteous judgment.” John viii. 15. “Ye judge after the flesh.” Acts iv. 19. “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.” 1 Cor. x. 15. “I speak as to wise men; judge ye what I say.” 1 Cor. xi. 13, 31. “Judge in yourselves: is it comely that a woman pray unto God uncovered?” “If we would judge ourselves we should not be judged.” Job xv. 3. “Should he reason with unprofitable talk? or with speeches wherewith he can do no good?” Acts xvii. 2. “Paul, as his manner was, went in unto them,

and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Acts xviii. 4. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts xxiv. 25. "He reasoned of righteousness, temperance, and judgment to come." Matt. xvi. 7, 8. "And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?" Our Saviour then proceeds to show, that from what they knew of his miraculous power, they ought to have *reasoned* differently about his caution to "beware of the leaven of the Pharisees."

7. Sinners, whose *consciences* have been perverted and scared, should have their consciences rectified and quickened, so as to approve or disapprove of moral laws and conduct, in conformity to the will of God. That conscience may be right in its operations, the judgment and understanding must be previously rectified. Phil. i. 9, 10. "I pray, that your love may abound yet more and more in *knowledge* and in all *judgment*; that ye may *approve* things that are excellent; that ye may be sincere and without offence." It is *conscience* which either *approves* or *disapproves*; and the apostle desired that from love to God the Phillippians might abound in right operations of the understanding and judgment, in order that their *conscience* should *approve* of all suitable objects, of all excellent things. Rom. ii. 15. "Their conscience also bearing witness, and their thoughts the

meanwhile accusing or else excusing one another." 1 Tim. iv. 1, 2. "Some shall depart from the faith, giving head to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." Heb. ix. 14. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. x. 22. "Having our hearts sprinkled from an evil conscience." Heb. xiii. 18. "We trust we have a good conscience, in all things willing to live honestly." 1 Pet. ii. 19. "For this is thankworthy, if a man for conscience towards God endure grief, suffering wrongfully."

8. Sinners, whose moral *emotions* have been wrong, are required to have right *affections* and *passions*, and to regulate in a proper manner their *sensations*, especially their *appetites*. Their *hearts* have been *hard*; they must become and continue *soft*, if they would have Jehovah for their God.

(1.) They have *hated* God; they have *hated* knowledge and spiritually good things in general, and their *hatred* and *enmity* must be exchanged for love. This *love* towards God must be supreme; towards themselves subordinate; towards their fellow men, like that which they feel for themselves; and towards all other lovely objects, proportionate to what they know of their loveliness.

John xv. 24, 25. "Now have they both seen and *hated* both me and my Father." "They *hated* me without a cause." Prov. i. 29. "They *hated* knowledge." Luke xix. 14. "His citizens *hated* him, and

sent a message after him, saying, We will not have this man to reign over us." Rom. i. 30. "Haters of God." Psalm lxxxi. 15. "The haters of the Lord should have submitted themselves unto him." Tit. iii. 3. "We ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, and hating one another." John iii. 20. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." James iv. 4. "The friendship of the world is enmity with God." Rom. viii. 7. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Matt. xxii. 37, 39. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbour as thyself." Psalm iv. 2. "How long will ye love vanity?" Micah iii. 2. "Who hate the good and love the evil." Amos v. 15. "Hate the evil and love the good." Zech. viii. 17, 19. "Love no false oaths,"—"love the truth and peace." Matt. v. 44. "Love your enemies." 1 Pet. ii. 17. "Love the brotherhood." 1 John ii. 15. "Love not the world," lying in sin and governed by the lust of the flesh, the lust of the eyes, and the pride of life, "neither the things that are in the world." John xv. 12. "This is my commandment, that ye love one another, as I have loved you."

(2.) They who have had no *fear* of God before their eyes, (Rom. iii. 18.) must be found, "perfecting holiness in the fear of God." 2 Cor. vii. 1. This *filial fear* must take the place of a *slavish dread* of God. *Holy fear* is so influential over our moral conduct, that

the whole of practical piety is frequently comprehended under this term. Levit. xxv. 17. "Thou shalt fear thy God: for I am the Lord your God." Isa. xxxiii. 6. "The fear of the Lord is his treasure." Prov. xxiii. 17. "Be thou in the fear of the Lord all the day long." Neh. v. 9. "Ought ye not to walk in the fear of our God." Luke xii. 5. "I will forewarn you whom ye shall fear: fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him."

(3.) They who have *desired* only natural good, must be so converted as supremely and habitually to *desire* pardon, holiness, the favour of God, and all spiritually good things, of which they have any conceptions. Job xxi. 14. "They say unto God; Depart from us; for we *desire* not the knowledge of thy ways." Acts iii. 14. "Ye desired the Holy One and the Just, and *desired* a murderer to be granted unto you," in preference to the Saviour. Psalm x. 3. "The wicked boasteth of his *heart's desire*, and blesseth the covetous, whom the Lord abhorreth." Eph. ii. 3. "We all had our conversation in times past in the lusts of our flesh, fulfilling the *desires* of the flesh and of the mind; and were by nature the children of wrath, even as others. 2 Sam. xxxiii. "This is all my salvation and all my *desire*." 2 Chron. xv. 15. "They had sworn with all their heart, and sought him with their whole *desire*." Hag. ii. 7. "The *Desire* of all nations shall come." 1 Cor. xiv. 1. "*Desire* spiritual gifts, but rather that ye may prophesy," or publicly preach. Rom. x. 1. "My *heart's desire* and prayer to God for Israel is, that they might be saved." Philip. i. 23. "Having a *desire* to depart, and to be with Christ." Heb. xi. 16. "Now

they *desire* a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." 1 Pet. ii. 2.

"As new born babes, *desire* the sincere milk of the word, that ye may grow thereby." Psalm xxxvii. 4.

"Delight thyself also in the Lord: and he shall give thee the *desires* of thine heart."

(4.) They who have *esteemed* many evil things, and nothing better than things naturally good, must exercise *esteem* for spiritually excellent objects. Luke xvi. 15.

"That which is highly *esteemed* among men is abomination in the sight of God." Deut. xxxii. 15. "Then he forsook God which made him, and lightly *esteemed* the

Rock of his salvation." Isa. liii. 3. "He was despised; and we *esteemed* him not." Psalm cxix. 128. I *esteem*

all thy precepts concerning all things to be right." Heb. xi. 26. "Esteeming the reproach of Christ

greater riches than the treasures in Egypt." Job xxiii. 12. "I have *esteemed* the words of his mouth more

than my necessary food."

(5.) They who have *delighted*, *joyed*, *rejoiced*, *trusted*,

hoped, *rested*, and *confided* in improper objects, or in things naturally good alone, must exercise these affections towards suitable spiritual objects. Psalm xxxvii.

3—17. "*Trust* in the Lord:—*delight* thyself also in the Lord:—*trust* also in him:—*rest* in the Lord, and wait

patiently for him." John xv. 11. "These things have I spoken unto you, that my *joy* might remain in you,

and that your *joy* might be full." 1 Pet. i. 8. "Whom having not seen, ye *love*; in whom, though now ye see

him not, yet believing ye *rejoice* with *joy* unspeakable and full of glory." Rom. v. 11. "We also *joy* in

God, through our Lord Jesus Christ." Rom. xii. 12, 15. "*Rejoicing in hope*"—"Rejoice with them that do rejoice." Psalm xxxiii. 21. "Our heart shall rejoice in him, because we have *trusted* in his holy name." Psalm cxlvii. 11. "The Lord taketh pleasure in them that *fear* him, in those that *hope* in his mercy." Philip. iii. 3. "Have no *confidence* in the flesh." Prov. iii. 26. "The Lord shall be thy *confidence*, and shall keep thy foot from being taken."

(6.) Sinners must cease from exercising *shame, sorrow, grief, regret, indignation, sadness, anger, and wrath* in relation to improper objects; and feel these passions only in such circumstances as God approves.

Ezek. xvi. 52. "Bear thine own *shame*, for thy sins that thou hast committed." Mark viii. 38. "Whosoever therefore shall be *ashamed* of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Rom. i. 16. "I am not *ashamed* of the gospel of Christ." 2 Cor. vii. 9—11. "Now I rejoice, not that ye were *sorry*, but that ye *sorrowed* to repentance: for ye were made *sorry* after a godly manner, that ye might receive damage by us in nothing. For *godly sorrow* worketh repentance to salvation not to be repented of: but the *sorrow* of the world worketh death. For behold this selfsame thing, that ye *sorrowed* after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what *indignation*, yea, what *fear*, yea, what vehement *desire*, yea, what zeal, yea, what *revenge*! In all things ye have approved yourselves to be clear in this matter." 1 Pet. ii. 19. "This is thankworthy, if a man for con-

science toward God endure *grief*, suffering wrongfully." John xxi. 17. "Peter was *grieved* because he said unto him the third time, Lovest thou me?" Mark iii. 5. "And when he had looked round about on them with *anger*, being *grieved* for the hardness of their hearts, he saith unto the man, Stretch forth thine hand." Mark x. 22. "He was *sad* at that saying, and went away *grieved*: for he had great possessions." Ezek. xiii. 22. "With lies ye have made the heart of the righteous *sad*, whom I have not made *sad*." Eph. iv. 26. "Be ye *angry* and sin not: let not the sun go down upon your *wrath*."

(7.) They who have felt *pride* and *ingratitude*, must exercise *humility* and *thankfulness*; the *unmerciful* and *cruel* must be *merciful*; the *impatient* must become *patient*; the *fretful* must be *meek*; and *envy*, *malice*, *despair*, *cruelty*, and *lust*, must be entirely discarded.

2 Chron. xxxii. 26. "Hezekiah *humbled* himself for the *pride* of his heart." Jam. iv. 6. "God resisteth the *proud*, but giveth grace unto the *humble*." Rom. i. 21. "When they knew God, they glorified him not as God, neither were *thankful*." Psal. c. 4. "Enter into his gates with *thanksgiving*, and into his courts with praise: be *thankful* unto him, and bless his name." James ii. 13. "He shall have judgment without mercy, that hath showed *no mercy*; and mercy rejoiceth against judgment." Prov. xi. 17. "The *merciful* man doeth good to his own soul: but he that is *cruel* troubleth his own flesh." Luke vi. 36. "Be ye therefore *merciful*, as your Father also is *merciful*." Eccles. vii. 8, 9. "The *patient* in spirit is better than the *proud* in spirit. Be not *hasty* in thy spirit to be *angry*." 1 Thess. v. 14. "Be *patient* toward all men." Psal. xl. 1. "I waited *patiently* for the Lord; and he inclined unto me, and heard

my cry." Heb. x. 36. "Ye have need of *patience*." Psal. xxxvii. 1, 8. "*Fret* not thyself because of evil-doers:—*fret* not thyself in any wise to do evil." 2 Tim. ii. 24, 25. "The servant of the Lord must not strive, but be *gentle* unto all men, apt to teach, *patient*, in *meekness* instructing those that oppose themselves." Matt. v. 5. "Blessed are the *meek*; for they shall inherit the earth." 1 Pet. ii. 1. "Laying aside all *malice*, and all guile, and hypocrisies, and *envies*." 2 Cor. iv. 8. "We are perplexed, but not in *despair*." Gal. v. 16, 17, 24. "Ye shall not fulfil the *lust* of the flesh. For the flesh *lusteth* against the Spirit." "And they that are Christ's have crucified the flesh with the affections and *lusts*."

(8.) The *appetites* of sinners which have been unbridled, must be brought into subjection, and governed by judgment and conscience. Have sensations of hunger, thirst, &c., we shall, from our nature; but we may eat or not eat, drink or not drink, according as we shall choose.

1 Cor. viii. 13. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth." 1 Cor. x. 31. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. ix. 27. "I keep under my body, and bring it into subjection."

(9.) It is our duty to exercise all proper emotions in such a manner that we may be said to have *zeal*, or be *zealous*. If we *love*, *hope*, *desire*, &c., but not with ardour and vehemence, we want *zeal*. Gal. iv. 18. "It is good to be *zealously affected* always in a good thing." Tit. ii. 14. "A peculiar people, *zealous* of good works." 2

Cor. vii. 11. "Yea, what *vehement* desire." Rev. iii. 15, 16. "I know thy works that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." John ii. 17. "The *zeal* of thine house hath eaten me up."

9. Sinners, whose *will* has been devoted to sin, must *choose, intend, purpose, determine, design, and resolve*, from right motives, to follow the Lord wholly, and do whatsoever he commands them. From natural motives they may have *chosen* naturally good things; but now they must choose something better, something spiritually good. Deut. xxx. 15, 17, 18, 19. "See, I have set before thee this day life and good, and death and evil: but if thine heart turn away, so that thou *wilt* [that is, *willest*] not hear,—ye shall surely perish.—Therefore *choose* life, that both thou and thy seed may live." Josh. xxiv. 15. "*Choose* ye this day whom ye *will* serve:—but as for me and my house we *will* serve the Lord." Prov. i. 29. "They hated knowledge and did not *choose* the fear of the Lord." Prov. iii. 31. "Envy not the oppressor, and *choose* none of his ways." John v. 40. "Ye *will* not come to me that ye might have life." Ezek. xviii. 31. "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why *will* ye die, O house of Israel?" 1 Cor. ii. 2. "For I *determined* not to know any thing among you, save Jesus Christ, and him crucified."

10. Sinners, whose *voluntary agency* has been opposed to the law of God, must *exert* themselves to govern their own minds in all their operations, and to regulate all

their external conduct by the laws of God. The first commandment requires that all our moral actions should be holy, whether they be simple or complex; whether they require the operation of mental faculties alone, or the faculties of the mind and body together. If our volitions are holy, the agency which is the result of them will be holy also.

We must practise *self-government*, so as to prevent the exercise of wrong mental operations; keeping our hearts with all diligence, and keeping ourselves in the love of God. We must grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

We must practise *self-denial*, by choosing and acting, not from wrong feelings, as motives, but from judgment and conscience, enlightened by the word of God, in direct opposition to our hearts, when exercising criminal emotions.

We must acknowledge God by an open profession to be our God, as well as voluntarily covenant to be his; pray to him in secret and in public; sing his praise; read his word; preach the gospel if called to this work; hear the preaching of the word with teachable, honest, good minds; swear solemnly by his name on proper occasions; celebrate the sacraments of the New Testament; and perform all those required actions which the Holy Spirit is pleased to employ as means of grace. On these subjects, it is sufficient to refer to the passages of scripture which have been quoted in the seventh chapter of this work. In short, this first commandment binds us to the perfect observance not only of this, but of every other commandment of the moral law; for we are not of God unless we hear his words, and walk in all his ordinances. John viii. 47. "He that is of God heareth God's words."

1 John iii. 24. "He that keepeth his commandments dwelleth in him and he in him." Psal. cxix. 6. "Then shall I not be ashamed, when I have respect unto all thy commandments." Col. i. 10. "Walk worthy of the Lord unto all pleasing."

11. We are bound to employ our *consciousness*, so as to know that we perform the holy exercises of which we are the subjects; and our *judgment* in comparing them with the mental operations required by the moral law, and attributed to the saints: and our *reason*, so as to infer our conversion from the performance of those holy actions of which we are conscious; that thus we may assure ourselves of knowing God to the salvation of our souls. Rom. viii. 13—17. "If ye live after the flesh ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." 2 Cor. xiii. 5. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" For other texts on this subject, the reader is referred to Chapter vi. Section viii.

12. We are bound to promote right mental *dispositions*, and to form holy *habits* of moral agency; that instead of being *prone* to evil, we may by a new nature be *inclined* to good.

Psal. l. 23. "To him that ordereth," or as it is in

the margin, *disposeth* "his conversation aright, will I show the salvation of God." Prov. xvi. 1. "The preparations," or *disposings* "of the heart in man, and the answer of the tongue, are from the Lord." Jer. xiii. 23. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are *accustomed* to do evil." Josh. xxiv. 23. *Incline* your heart unto the Lord God of Israel." Psal. cxix. 36, 112. "*Incline* my heart unto thy testimonies, and not to covetousness." "I have *inclined* mine heart to perform thy statutes alway, even unto the end.

Habits are formed by the frequent repetition of any operation; and in acquiring right dispositions, inclinations and habits, we must diligently and resolutely exert ourselves, while we humbly depend on God for his gracious assistance, bestowed in answer to prayer.

CHAPTER X.

Of the Second Commandment.

SEC. I. Exod. xx. 4—6. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy

unto thousands of them that love me, and keep my commandments."

As the *first* commandment implies that all men will have some supreme object of regard, some god or other; so the *second* takes it for granted that all men will worship their deity in some way. The first commandment forbids men to have any other god than the true God, and the second forbids us to worship the true God in any other than the divinely appointed mode.

SEC. II. The first commandment, as has been already shown, makes it our duty to worship God agreeably to his appointments, because we cannot otherwise have him for our God to the exclusion of all false gods. It is the *first*, and not the *second* commandment, therefore, which binds us to search the scriptures, pray, give thanks; and employ all those means of grace which consist in human operations, and which are required of men, even while the efficacy of them to promote holiness is entirely dependant on the efficiency of the Holy Spirit.

SEC. III. We may not worship any image, picture, or similitude of any thing, however made, by God, or man, as the object of our regard, for this would be having other gods before Jehovah, and so would violate the first command of the decalogue. Hence if any persons really worship the relics of saints, the saints themselves, the virgin Mary, the sacramental bread and wine, carved images, or other representations of Christ, or any other visible or tangible form, of which they may conceive, they are as truly chargeable with idolatry, as the pagans who adore wood, gold, stone, clay, serpents, rivers, crocodiles, and twenty thousand divinities.

Praying to the virgin Mary, and to any of the spirits

of departed saints, is idolatrous worship, and supposes them to be possessed of the attributes of omniscience and omnipresence, which belong to Jehovah alone. Deut. iv. 23, 24. "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God."

SEC. IV. It is a violation of the second commandment to pretend to worship the only living and true God, through the instrumentality of images, pictures, crucifixes, the virgin Mary, saints, angels, or any human invention, of any description, whether it be a substance fashioned, an image conceived of, or a mode of acting prescribed by man.

Deut. iv. 15—19. "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." Exod. xxxii. 8. "They have turned aside quickly out of the way which I com-

manded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee out of the land of Egypt." Matt. xv. 9. "But in vain do they worship me, teaching for doctrines the commandments of men." Colos. ii. 16, 18, 20—23. "Let no man therefore judge you in meat, or in drink, or in respect of a festival, or of the new moon, or of the sabbath days;" for God alone has a right to *judge*, *rule*, or *regulate* men in these matters. Of course it is a sin for any human beings to require, authoritatively, fasting on any day, the keeping of lent, the eating of fish on Friday in preference to other flesh, the observance of Christmas and good Friday, and the celebration of pentecost, or of the birth and martyrdom of saints. Fasts and feasts of a religious nature may be recommended to others by those who think it proper themselves to devote some special season to them; but they should not be commanded by Church or State.

"Let no man beguile you of your reward in a *voluntary humility*," that is, BY A SELF-WILLED HUMILIATION, "and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Thus are forbidden all consecrations of water, wafers, bread, wine, churches, bells, robes, and utensils used in worship; all reiterations of baptism, extreme unction; all counting of beads, with the use of prescribed crossings and genuflexions in prayer; all prescriptions of penance by priests; and all attempts to obtain pardon and eternal life by any or all of these things. "Wherefore, if ye be dead with Christ from the rudiments of the world; why, as though living in

the world, are ye subject to ordinances," such as, " (Touch not, taste not, handle not, any of those things which tend to destruction *of life* in the using,) after the commandments and doctrines of men? Which things have, indeed, a show of wisdom in will-worship and humiliation, and neglecting the body, not in any provision for satisfying the flesh."

If men think to please God by abstinence from all animal food, and by celibacy, when his providence does not require these things; by shutting themselves up in convents; by adding cream, oil, and spittle to water used in baptism; by offering up the host as a sacrifice; by burning tapers for other purposes than that of giving light; by binding wafers to the dying; by confessing secret sins to their fellow men; by giving and receiving absolution from men; or by doing any other thing as an act of religious worship, which God has not required in his word, they err, not knowing the scriptures, and violate the second article in the decalogue.

SEC. V. The reasons by which obedience to this commandment is enforced in the decalogue, are, *First*, the inherent attributes of God considered as the Lord, or Jehovah; *Secondly*, the covenant relation which subsists between God and men; expressed by *the Lord thy God*; and *Thirdly*, the jealousy of God for his own honour, which induces him to visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him; and to show mercy unto thousands of generations of them that love him and keep his commandments. Deut. vii. 9. "Know, therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that

love him and keep his commandments to a thousand generations." He will make the wicked, who worship him not agreeably to his will, experience punishment through the antecedent wickedness of their ancestry of two or three generations; and yet, (Ezek. xviii 14—17,) "if he beget a son that seeth his father's sins which he hath done, and considereth, and doth not such like,—he shall not die for the iniquity of his father, he shall surely live." On the contrary, however, so great is the mercy, goodness, and faithfulness of God, that if ancestors and descendants, for thousands of generations, should worship God in sincerity, according to his appointment, the piety and prayers of the first, should prove a blessing to the last in this line of godly persons, through the gracious interposition of heaven. Exod. xxxiv. 14. "Thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God."

CHAPTER XI.

Of the Third Commandment.

SEC. I. Exod. xx. 7. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

The *name* of God is any thing by which he makes himself known; for names are given to distinguish objects. Hence, the titles, attributes, revelations, works, ordinances, counsels, providence, doctrines, covenants,

and appointments of Jehovah, are all included under *the name of the Lord*.

SEC. II. The third commandment takes it for granted, that men will make use of the name of the Lord in some manner; and forbids them to employ it in a vain, improper, unprofitable, profane way. Lev. xviii. 21. "Neither shalt thou profane the name of thy God."

1. We are forbidden to take God's name in vain, by *praying* inconsiderately, insincerely, without meaning what we say, without solemnity, submission, and love; or for such things as God has forbidden us to desire. Those persons who cry, "God bless you," "God bless me," "Good Lord," "O Lord," "Lord have mercy," in common conversation, and do not intend seriously to pray, take God's name in vain. The same is true, in a degree, of those serious persons, who in prayer use some of the names of God to rest upon, and keep up the sound of their voice, until they can think of something else to offer. We should never cry out, "O Lord," unless we design solemnly to address God, and present either adoration, confession, petition, or thanksgiving.

Imprecations of evil against our fellow men, and all denunciation of curses, excepting such as God has authorized, are also violations of this sacred precept.

To utter or countenance the mock prayers, vows and oaths of the stage is a horrible violation of this command.

2. We may neither think, speak, nor read of any of the names of God, without believing that he exists, knows our conduct, and is a rewarder of them who diligently seek him.

3. We may not read or hear the word of God in a careless, negligent manner; without having a desire to know the mind of the Spirit and do his will.

4. We violate the third commandment if we administer the sacraments of baptism and the Lord's supper in an unscriptural manner; or if we receive them, being adults, with superstitious regard, in ignorance of their nature and design, or from any unholy motives. Mala. i. 12. "Ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible."

5. We are forbidden to sing sacred songs, without singing with the spirit and the understanding also; or to engage in any act of public or private worship, without a desire, and a design, to get good, do good, and glorify God.

6. It is a violation of the third commandment to make vows lightly, on trifling subjects, or to do things unlawful; and equally so, to break lawful vows and covenants.

7. To swear by any of the names of God, in a light, and trifling, or angry manner; to swear insincerely, or falsely; to swear by the bible, the cross, or any thing else than the true God; to refuse to answer under oath, when properly called on so to do; and to encourage any of these sins; are things forbidden by this part of the decalogue.

2 Chron. xv. 12—15. "And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And

they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about." Matt. v. 33—37. "Ye have heard that it hath been said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. Moreover I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king: neither shalt thou swear by thy head, because thou canst not make one hair white or black: but let your communication be, yea, yea; nay, nay: for whatsoever is more than these," in your common conversation, "cometh of evil." For other passages of scripture on this and the other subdivisions of this section, consult Part II. Chapter VII. Sec. 16, 17.

8. All attempts to predict future events from any signs, which God has not given by revelation, or by a pretended intercourse with the devil or any other spirit; and all pretences of effecting any thing by charms, belong to the sin of *witchcraft*, and are forbidden by this commandment. By *soothsaying* and *fortune-telling* men disparage divine *revelations*; and by pretended *charms*, the *providence* of God. This was the reason that *witches* and *wizards*, or men and women pretending to the power of prediction and miracles, were not suffered to live under the Theocratical government of the Hebrews. As for the real power of foretelling future events and working miracles, not the magicians of Egypt, nor the witch of Endor, possessed a particle of it. Deut. xix. 29.

“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.” *Exod. xxii. 18.* “Thou shalt not suffer a witch to live.” *Gal. v. 19, 20.* “Now the works of the flesh are—idolatry, witchcraft,” &c. *Deut. xviii. 10—14.* “There shall not be found among you any one—that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.—For these nations—hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do.”

9. The casting of lots in every way, is an appeal to God’s providence; and to employ them without intending to seek the divine decision in the case, or on light, trifling, and improper occasions, is taking the name of God in vain. On this principle, all games of chance, all public and private lotteries for the distribution or disposal of property, which might be made by human wisdom and discretion, and all frivolous drawing of cuts, are forbidden by God. The lot should be used only as an intentional appeal to the Almighty, in such cases as he has authorized. That may be solemnly and religiously decided by lot, which cannot be equitably and satisfactorily decided by human judgment and agreement.

Prov. xvi. 33. “The lot is cast into the lap; but the whole disposing thereof is of the Lord.” *Prov. xviii. 18.* “The lot causeth contentions to cease, and parteth be-

tween the mighty." 1 Sam. xiv. 41, 42. "Therefore Saul said unto the Lord God of Israel, Give a perfect lot. And Saul and Jonathan were taken: but the people escaped. And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken." Num. xxxiii. 54. "And ye shall divide the land by lot for an inheritance among your families." Acts i. 26. "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." This decision by lot was introduced by prayer: verse 24. "They prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." Luke i. 9. "His lot was to burn incense."*

10. All evil speaking, or blasphemy against the name of God, as explained above; and especially all blasphemy against the Holy Ghost, is forbidden by the third commandment. Of course, we may not oppose or misrepresent the doctrines of the bible; we may not deny the providence and purposes of God; nor may we attribute to God's efficiency the sinful agency of man.

To speak openly and wilfully against the Holy Ghost, and his work, and especially to ascribe his operations to the Devil; in direct opposition to our own knowledge and conscience, with a view to frustrate his gracious influences, is the unpardonable sin.

2 Kings xix. 22. "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lift up thine eyes on high? even against the

* Read *Considerations on Lots*, in the Christian's Magazine, Vol. I.

holy One of Israel." John i. 5. "God is light, and in him is no darkness at all." James i. 13, 14. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." Isa. xxxii. 6. "For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail."

Jer. vii. 8—10. "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" Thus are condemned all fatalists; all who impute their sins to divine decrees as if they produced them; all who excuse themselves for crimes by pleading that natural propensities are irresistible; all who assert that nothing is theocratically wrong; and all who deny the necessity of atonement, regeneration, justification, and sanctification, or so pervert these doctrines that they are neither bread to the hungry, nor water to the thirsty. Habak. ii. 13. "Behold, *it is* not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity." This I take to be an assertion and not an interrogation, as in our translation.

1 Tim. vi. 1. "That the name of God and his doctrine be not blasphemed." Rom. ii. 24. "For the name

of God is blasphemed among the Gentiles through you.²⁷ Tit. ii. 5. "That the word of God be not blasphemed." Mark iii. 28—30. "All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, he hath an unclean spirit." Matt. xii. 24, 31, 32. "But when the pharisees heard it, they said, This fellow doth not cast out devils but by Beelzebub, the prince of devils.—Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Those blasphemers against the Holy Ghost who occasioned Christ's discourse concerning the unpardonable sin, openly and maliciously, contrary to their own judgment and conscience, spake against the Holy Ghost, imputing his work to the devil.*

11. Next to perjury and blasphemy against the Holy Ghost, the worst violation of the third commandment, consists in professing to be a minister of the gospel without supreme love to Christ; in teaching under pretence of proclaiming his gospel, another gospel; in opposing publicly the fundamental doctrines of revelation; and in administering baptism and the Lord's supper without

* On the unpardonable sin, read the xviith Sermon in Dr. Emmons's volume *on some of the First Principles and Doctrines of True Religion*.

the warrant given to the successors of the apostles in the work of reconciliation. Persons whom we know to be such teachers, we may neither acknowledge nor hear, as the heralds of the gospel of Jesus; but are bound to bear testimony against their usurpation of the ministry, and their damnable heresies.

1 Tim. vi. 3—5. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." 1 Cor. xvi. 22. "If any man love not the Lord Jesus Christ, let him be anathema maran-atha." 2 Pet. iii. 16. "In which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other scriptures, unto their own destruction." Ezek. xiii. 22. "With lies ye have made the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." 2 John 9—11. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." 2 Cor. iv. 2, 3, 5. We "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the

word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost," or rather *to them that destroy themselves*:—"For we preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants for Jesus' sake." For other passages of scripture on this subject, consult Part II. Ch. vii. SEC. 6.

12. Any one, however sincere and orthodox, who has taken upon himself ordination vows inconsiderately, and without reasonable preparation for the ministerial office; or who, having become officially an ambassador for Christ, neglects his work needlessly, or performs it unfaithfully, is chargeable with the crime of profaning the name of the Lord. Prov. xx. 25. "It is a snare to the man who devoureth that which is holy, and after vows to make inquiry." 1 Cor. ix. 16, 17. "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, wo is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me." Philip i. 15, 16, 17. "Some, indeed, preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely;—but the other of love." Psalm l. 16, 17. "But unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." Rom. x. 15. "How shall they preach except they be sent?" Ezek. iii. 17—19. "Son of man, I have made thee a watchman unto the house of Israel:

therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

13. Any person who has received the sacrament of baptism, or of the Lord's supper, and having come to discretion, does not live in holy obedience to all the commandments of God, is chargeable with profaning the name of Jehovah.

Heb. x. 38, 39. "If any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition." Heb. xii. 16, 17. "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance," in his father Isaac, "though he sought it carefully with tears." 2 Tim. ii. 19. "Let every one that nameth the name of Christ depart from iniquity." Deut. xxvi. 17, 18. "Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments."

SEC. III. The considerations by which obedience to

the third commandment is enforced in the decalogue, are two:

First, The Lord reveals himself as the covenant God to every one who is forbidden to take his name in vain. "Thou shalt not take the name of the Lord thy God in vain." The only living and true God subsists as a God in covenant for man's salvation: as such he reveals himself; and we ought to be moved by regard, not only to the inherent attributes of the Deity, but by the relation which he sustains to us as the just God and Saviour, to keep all his commandments. We should not profane his name because he is in his nature perfect; and in the revelation of his counsels, the God of all grace, whom we are bound to love, as a Father, and a Friend.

Secondly, The Lord his God will not hold him guiltless that taketh his name in vain; or, which is the same thing, will hold him guilty, will hold him liable to suffer the punishment due to his sins. No profane person shall be considered by God as free from condemnation. Men may hold him guiltless, but Jehovah will not. The offender may think lightly of his crime, and allege that he intends no harm; but Jehovah will consider him as deserving everlasting damnation.

Probably there is no one sin which God has so signally, so quickly, and almost miraculously punished, in the present life, as profane swearing and cursing.

CHAPTER XII.

Of the Fourth Commandment.

SEC. I. Exod. xx. 8—11. “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.”

The sabbath is a positive institution, and this part of the decalogue enjoins the due observance of it.

The person who gave this law had a right to modify it in any way to please himself; and he has been pleased to exercise that right by changing the time on which the sabbath is to be observed, from the seventh to the first day of the week. On this point, consult Part II, Chap. VII, Sec. 2, and 10.

SEC. II. It is our duty frequently to exercise our memory about the divine appointment and design of the sabbath, that we may realise our obligation to keep it, and make suitable preparations for spending it in a becoming manner, whenever it shall recur. “Remember the sabbath day.” Had it not been previously instituted, as it was at the creation, men would not have been required from Sinai to REMEMBER it, as already in being.

SEC. III. The sabbath is to be commenced and terminated when the first day of the week commences and terminates, according to the ordinary reckoning of the people of any land.

The Hebrews reckoned each of their days from evening to evening; and so they were commanded to observe the sabbath from evening to evening. Lev. xxiii. 32. "From even unto even, shall ye celebrate your sabbath."

But the Bible has in no place required other nations to reckon their days in the same manner; or in any particular way. It is simply demanded of them to keep the first day in every week as a sabbath.

It must be manifest, let the sabbath day be commenced when it may, whether at sun-set, midnight, or sunrise, that there must be the difference of twelve hours between every different set of antipodes; for when it is midnight to us, it must be noon-day to those who inhabit the same meridian on the opposite hemisphere; and when the sun *rises here it sets there*; so that it would be impossible for all the people of the globe to observe the sabbath on the same hours, according to any established diurnal measurement.

SEC. IV. It is our duty to attend faithfully and industriously to that secular business which is incumbent on us, during the six last days of the week, and not to institute or observe sabbaths of human invention; that we may be prepared for the sanctification of the Lord's sabbath. "*Six days shalt thou labour, and do all thy work.*" Gal. iv. 10, 11. "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed labour upon you in vain."

It is the duty of all men, who are capable of doing it, to labour industriously in some lawful calling.

Not even immense wealth, nor the most exalted honours, and intellectual attainments will excuse any man to his God for wasting time and other talents in a lazy, idle life.

The sabbath is rendered more sweet, and profitable by the labours of the week.

It is lawful and proper to assemble for public worship on week days, or out of stated season, if our incumbent secular business does not forbid; but if any one cannot pay his honest debts, and decently support himself and family otherwise, he ought to labour six whole days in the week, if his strength will allow, and he can find any profitable, lawful employment.

On these points the following texts will suffice. Rom. xii. 11. Be "not slothful in business;" but "servent in spirit, serving the Lord." Prov. xxvii. 23. "Be thou diligent to know the state of thy flocks, and look well to thy herds." Prov. xiii. 4. "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat." Prov. x. 4. "The hand of the diligent maketh rich." Prov. xix. 15. "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." Eccle. ix. 10. "Whatsoever thy hand findeth to do, do it with thy might." Matt. xxi. 28. "Son, go work in my vineyard to day." 1 Thess. iv. 10—12. "We beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly towards them that are without, and that ye may have lack

of nothing." 2 Thess. iii. 10—12. "This we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." Eccle. v. 12. "The sleep of a labouring man is sweet." Eph. iv. 28. "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." To walk honestly towards men, to have lack of nothing ourselves, and to be able to give to every one that needeth our pecuniary assistance, either for the welfare of his body or soul, should be the great objects for which every man, in the fear of God, and with a desire to glorify him, should labour to become as rich as he lawfully can. And this is perfectly consistent with the injunction, (John vi. 27.) "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you:" for this is a Hebrew mode of comparison, and means, "Labour not so much for the meat which perisheth, as for that which endureth:" labour not so much for temporal as for spiritual sustenance and wealth. 1 Tim. v. 8. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

SEC. V. That we may keep the sabbath holy, it is our duty to rest on that day from every kind of worldly business, except that which is essential to works of necessity or mercy; and if we are heads of families, (who

have beasts of labour, and who entertain strangers,) to restrain our children, our servants, our cattle, and even our guests, so far as possible, from violating this cessation from worldly labour.

We may not travel on the sabbath, unless from necessity, or to show mercy; for this is labour for man and beasts; nor may we suffer others to do it, if we have parental authority, or friendly influence, to prevent them.

It is a work of mercy to visit the sick and afflicted for the purpose of relieving or comforting them; and it is lawful to defend, feed, clothe, warm, refresh, and shelter ourselves, our families, our neighbours, and our cattle. We may save the lives of animals exposed to die; and take measures to preserve our property on the sabbath, which would inevitably be lost, so far as we can judge, if neglected until the ensuing day. To preserve life, to quench fires, to resist or escape floods, to travel to and from the house of God, to labour in teaching and preaching the good news of salvation, are works of necessity or mercy.

“The seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.” Neh. xiii. 15—18. “In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought

fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath."

Matt. xii. 1—13. "At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn," the heads of wheat or rye, "and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not," or, rather than "sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day. And when he was departed thence, he went into their synagogue: and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that

shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then said he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." Luke xiii. 15. "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?"

The man in the wilderness, who gathered sticks, (Num. xv. 32—37.) was stoned by divine commandment, not for preparing necessary daily food on the Sabbath; but for doing a presumptuous deed, in direct opposition to the word and providence of God, which had provided on the sixth day manna for two days. See Exod. xvi. 22—26.

SEC. VI. In addition to abstinence from all needless labour, the Sabbath is to be *kept holy*, by devoting the whole time, not occupied in suitable refreshments by sleep and food, or works of humanity and necessity towards man and beast, to religious meditation, reading, prayer, conversation, instruction, praise, or other acts of public and private worship.

The Sabbath was instituted principally for promoting the glory of God in the religious improvement of mankind; and on this day, especially, men ought to make use, so far as in them lies, of ALL THE MEANS OF GRACE.

Of course the Sabbath affords no time for idleness, wordly visits, sports, and recreations. All parties of pleasure, reading of books not religious, writing of letters of business or amusement, riding out for health

except in cases of sickness, games, and theatrical amusements, are utterly inconsistent with the sanctification of the Lord's day.

Isa. lviii. 13, 14. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father." Isa. lxvi. 23. In the Millennium, "from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Eccles. v. 1. "Keep thy foot when thou goest to the house of God."

Luke iv. 16. "As his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Acts xx. 7. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Acts xvi. 13, 14. "On the Sabbath day we went out of the city by a river-side, where prayer was wont to be made. And Lydia, which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things spoken of Paul." Heb. x. 25. "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another." Lev. xxiii. 3, 8. "Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings." In the seventh day

is a holy convocation; ye shall do no servile work therein."

SEC. VII. The reasons by which the religious observance of the Sabbath is enforced in the decalogue, are these: *first*, God rested on the Sabbath from his work of creation and redemption, thereby giving us his own example for imitation; *secondly*, God has *hallowed*, or rendered holy, the Sabbath by his positive devotion of it to religious purposes; and *thirdly*, God has *blessed* the sabbatical institution. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day;" not the seventh day, but the Sabbath day, whenever men may be directed to keep it; "and hallowed it."

In conformity with this sentence of God, his providence has ever rendered the Sabbath a peculiar blessing to all nations and individuals who have regarded it in a becoming manner.



CHAPTER XIII.

Of the Fifth Commandment.

SEC. I. Exod. xx. 12. "Honour thy father and mother: that thy days may be long upon the land which the Lord thy God giveth thee."

This command primarily respects the duties of children towards their parents; but since God is no respecter of persons, and is perfectly just, it may be

correctly inferred, that Jehovah demands of all persons the discharge of those duties which result from their several stations and relations to each other, as well as towards himself. If children must treat their parents in a proper manner, then parents must treat their children in a proper manner also; and the same is true of equals; of superiors and inferiors; of masters and servants, of partners, of ministers and people, of rulers and subjects. In this manner all the relative duties, which men owe their fellow men, are required either expressly or by implication in this precept of the decalogue. The sum of these duties consists in loving our neighbour as ourselves. Matt. xxii. 39, 49.

SEC. II. Of the relative duties of equals.

1 Cor. x. 24. "Let no man seek his own" wealth only, "but every man another's wealth" also. Heb. x. 24. "Let us consider one another, to provoke unto love and good works." Eph. iv. 31, 32. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Rom. xii. 10, 13, 15, 16, 18. "Be kindly affectioned one to another with brotherly love; in honour preferring one another;—given to hospitality." "Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another.—If it be possible, as much as lieth in you, live peaceably with all men." 1 Pet. iii. 8. "Love as brethren, be pitiful, be courteous." 1 Thess. v. 13, 14, 15. "Be at peace among yourselves—Be patient towards all men.—See that none render evil for evil

unto any man; but ever follow that which is good, both among yourselves, and to all men." 1 Thess. v. 11. "Wherefore comfort yourselves together, and edify one another, even as also ye do." Philip. iv. 5. "Let your moderation be known unto all men." Heb. xiii. 1, 2. "Let brotherly love continue. Be not forgetful to entertain strangers." 1 Pet. ii. 17. "Honour all men: love the brotherhood." Gal. vi. 10. "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." 1 Pet. i. 22. "See that ye love one another with a pure heart, fervently." John xv. 12. "This is my commandment, that ye love one another." Rom. xiii. 8. "Owe no man any thing, but to love one another." Rom. xv. 2. "Let every one of us please his neighbour for his good to edification."

SEC. III. Of the relative duties of husbands and wives.

Ephes. v. 25, 28, 29, 31. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it.—So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." 1 Pet. iii. 1, 2, 5, 6, 7. "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear."—"Being in subjection unto their own husbands; even

as Sarah obeyed Abraham, calling him Lord.—Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered,” Eph. v. 22, 23, 24, 33. “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.” “Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.” Titus ii. 4, 5. “Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.” 1 Cor. vii. 33, 34. “He that is married careth for the things that are of the world, how he may please his wife.—She that is married careth for the things of the world, how she may please her husband.” Prov. v. 18—21. “Rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings.” Gen. ii. 18. “And the Lord said, it is not good that man should be alone: I will make him an help meet for him.” Prov. xxxi. 11—27. “The heart of her husband doth safely trust in her,—she will do him good and not evil all the days of her life.—She looketh well to the ways of her

household, and eateth not the bread of idleness." Prov. xix. 13. "The contentions of a wife are a continual dropping." Colos. iii. 18, 19. "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them" Mala. ii. 14. "The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant."

1 Cor. vii. 2—6. "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by [as a] permission; and not of [as a] commandment;" concerning matrimonial abstinence for the purpose of special fasting and prayer.

SEC. III. Of the relative duties of superiors and inferiors, in general, whether the difference is made by temporal, or spiritual, possessions and acquirements.

Rom. xv. 1. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Luke xiv. 8—11. "Sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him, come and say to thee, give this man place; and thou begin with shame to take

the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Rom. xiv. 3. "Let not him that eateth, despise him that eateth not." 1 Pet. v. 5. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." Lev. xix. 32. "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God."

1 Tim. vi. 17—19. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Prov. xxviii. 27. "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." Deut. xv. 11. "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land."

SEC. V. Of the relative duties of parents and children.

Isa. xlix. 15. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" 2 Cor. xii. 14. "For the children

ought not to lay up for the parents, but the parents for the children." 1 Tim. v. 8. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Luke ii. 51. "And he went down with them, and was subject unto them." Prov. xxii. 6. "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. xix. 18. "Chasten thy son whilst there is hope, and let not thy soul spare for his crying." Mal. i. 6. "A son honoureth his father." Prov. iv. 1. "Hear, ye children, the instruction of a father, and attend to know understanding." Lev. xix. 3. "Ye shall fear every man his mother, and his father: I am the Lord your God." Prov. v. 1. "My son, attend unto my wisdom, and bow thine ear to my understanding." Job. i. 5. "Job sent and sanctified them, [his children,] and rose up early in the morning, and offered burnt offerings, according to the number of them all." Eph. vi. 1—4. "Children obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture, and admonition of the Lord." Col. iii. 20, 21. "Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged." Prov. xv. 32. "He that heareth reproof, getteth understanding." Prov. xxiii. 22. "Despise not thy mother when she is old." Ruth iv. 15. "He shall be unto thee a restorer of thy life, and a

nourisher of thine old age." Gen. xlvii. 12. "And Joseph nourished his father with bread." Prov. xxxi. 28. "Her children arise up, and call her blessed." 1 Kings ii. 19. "The king rose up to meet her, and bowed himself unto her, and caused a seat to be set for the king's mother; and she sat on his right hand." Heb. xii. 9. "We have had fathers of our flesh which corrected us, and we gave them reverence." 1 Cor. vii. 36—38." "If any man think that he behaveth himself uncomely toward his virgin [daughter,] if she pass the flower of her age, and need so require, let him do what he will, he sinneth not, [by giving her in marriage to her suitor;] let them marry. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin [daughter,] doeth well. So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better," in these times of persecution; for, not to marry "is good for the present distress." Verse 26. Rom. i. 31. "Without natural affection." Deut. xxvii. 16. "Cursed be he that setteth light by his father, or his mother." Prov. xx. 20. "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness." Prov. xxx. 17. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. xix. 26. "He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach."

SEC. VI. Of the relative duties of masters and servants.

Eph. vi. 5—9. “Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing [or rather *moderating*] threatenings: knowing that your Master also is in heaven: neither is there respect of persons with him.” Col. iii. 22—25, and iv. 1. “Servants, obey in all things your masters according to the flesh; not with eye-service as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. Masters, give unto your servants that which is just and equal; knowing that ye also have a master in heaven.” Deut. xxiv. 14, 15. “Thou shalt not oppress an hired servant. At his day thou shalt give him his hire; for he is poor and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.” 1 Tim. vi. 1, 2. “Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are

faithful and beloved, partakers of the benefit." Tit. ii. 9, 10. "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." 1 Pet. ii. 18—20. "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye are buffeted for your faults, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Cor. vii. 20—22. "Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord being a servant, is the Lord's freeman: likewise, he that is called, being free, is Christ's servant." Gen. xxiv. 15. Abraham "will command his children and his household after him, and they will keep the way of the Lord." Joshua xxiv. 15. "As for me and my house, we will serve the Lord." Prov. xix. 19. "A servant will not be corrected by words," in all cases; "for though he understand, he will not answer." Psal. ci. 7. "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight." James v. 4. "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

SEC. VII. Of the relative duties of ministers of the gospel, and the people of their charge.

2 Tim. iv. 2—5. “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” 1 Pet. v. 2—4. “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

1 Thess. ii. 7—13. “We were gentle among you, as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe: as ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye re-

ceived the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." Eph. i. 15, 16. "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers." 1 Thess. ii. 3, 4. "For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." 1 Thess. v. 12, 13, 25. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake.—Brethren, pray for us." Luke x. 16. "He that heareth you, heareth me; and he that despiseth you, despiseth me." James i. 21. "Receive with meekness the ingrafted word, which is able to save your souls." Rom. xv. 30. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

Gal. vi. 6. "Let him that is taught in the word communicate unto him that teacheth in all good things." 1 Cor. ix. 7—15. "Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn:" or, thou shalt not deny the labouring ox his suitable food. "Doth God

take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope: and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they who minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the gospel? EVEN SO HATH THE LORD ORDAINED THAT THEY WHICH PREACH THE GOSPEL SHOULD LIVE OF THE GOSPEL. But I have used none of these things: neither have I written these things, that it should be so done unto me." 2 Cor. xii. 14, 15. "I will not be burdensome to you: for I seek not yours but you:—and I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

Gal. iv. 13—20. "Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? For I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? They [false teachers] zealously affect you, but not well; yea, they would exclude you" from us the apostles, or, *they would exclude us*, as some manuscripts read, "that ye might affect

them.—My little children, of whom I travail in birth again, until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you.”

1 Kings xxii. 14, 8. “And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak.—And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.” Heb. xiii. 17. “Obey them that have the rule over you, and submit yourselves; for they watch for your souls.” 2 Cor. ii. 17. “For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.” 2 Cor. iii. 12. “We use great plainness of speech.” 2 Cor. iv. 1, 2. “Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.”

Isa. lvi. 10, 11. “His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.” 1 Tim. iv. 13—16. “Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the lay-

ing on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that bear thee." Tit. ii. 7, 8. "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." 1 Tim. iv. 12. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

SEC. VIII. Of the relative duties of rulers and subjects; or of civil Representatives and their constituents.

Consult the texts cited in Part II. Chap. ii. Sec. 15, in connexion with the following: 2 Chron. xix. 5—7. "And he set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." 1 Tim. ii. 1, 2. "I exhort therefore, that—prayers—be made for—all that are in authority." Ex. xxii. 28. "Thou shalt not revile the gods," the civil rulers, "nor curse the ruler of thy people." Prov. xxviii. 15, 16. "As a roaring lion, and a raging bear; so is a wicked ruler over the poor people. The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days." 2 Pet.

ii. 9, 10. "The Lord knoweth how to—reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities." Prov. xii. 8. "The wicked walk on every side, when the vilest men are exalted." Jer. xxx. 21. "And their nobles shall be of themselves, and their governor shall proceed from the midst of them." Psal. ii. 10—12. "Be wise now therefore, O ye Kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Tit. iii. 1. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Ezra. vii. 25, 26. "And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."

SEC. IX. The argument by which obedience to the fifth commandment is specially enforced is a promise of long life and prosperity on the earth:—"that thy days may be long upon the land which the Lord thy God giveth thee." Deut. v. 16. "Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well

with thee, in the land which the Lord thy God giveth thee." This, saith Paul, is the first commandment with promise. Eph vi. 2. "Honour thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth."

CHAPTER XIV.

Of the Sixth Commandment.

SEC. I. Exod. xx. 13. "Thou shalt not kill." This commandment is a general rule, which forbids all intentional killing of any thing which has life; and were there no exceptions given in the word of God, which are of equal force with the law itself, we should hold it to be unlawful designedly to take away the life of any creature. Let us search the scriptures, therefore, to ascertain the meaning of this portion of the decalogue, and the extent of human duty imposed by it.

SEC. II. It is lawful for man to kill those animals, inferior to the human species, which are noxious to him; and such as he may require for food, or any other lawful use. His right to kill any of God's creatures, under these circumstances, is derived from special grant from the Supreme Proprietor.

Gen. i. 26, 28, 29. "And God said,—Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth.—Have dominion over the fish of the sea, and

over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. ii. 16. "Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil." Gen. ix. 1—4. "And God blessed Noah and his sons, and said unto them, be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh, with the life thereof, which is the blood thereof, shall ye not eat." The whole animal frame is dependent on the blood for vitality; and to teach mankind a due regard to human life, they are forbidden to eat any animal without first having shed his blood. This was not a ceremonial law originally given to the Jews; but a law binding on all men who have descended from Noah, and have been made acquainted with this revelation of the divine will.

Moses, however, inculcated on the people of Israel their duty of observing this law. Deut. xii. 15, 16, 23, 24, 25. "Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart. Only

ye shall not eat the blood; ye shall pour it upon the earth as water.—Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat of it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord.” The same commandment is reiterated in Deut. xvi. 22, 23.

SEC. II. When one man has wilfully killed another, he is a murderer; and it is the duty of mankind to put the murderer to death. The executioner of a murderer obeys, instead of violating, the sixth commandment; because the capital punishment of such offenders is a lawful means of preserving human life. Gen. ix. 5, 6. “And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother will I require the life of man. Whoso sheddeth man’s blood, by man shall his blood be shed.” This was a law given to Noah as the head of the human family after the deluge; and through him to his whole posterity: and not being a peculiar part of the civil policy of the Jews, or any part of the ceremonial law, it has never been abolished or repealed by Jehovah. Prov. xxviii. 17. “A man that doth violence to the blood of any person shall flee to the pit; let no man stay him.”

This universal law, requiring of all mankind the punishment of the murderer by death, was afterwards specially enjoined upon the Hebrew nation, as a part of their penal code; and wise regulations were enacted to preserve men from capital punishment as murderers,

who might have been chargeable with nothing more than justifiable, or unintentional homicide. It is the indispensable duty of all governments to punish the murderer with death; and it would be wise in all to imitate the theocratical policy of the Jews, so far as to allow every accused person a fair trial before disinterested judges. Num. xxxv. 30—34. "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, [for manslaughter,] that he should come again to dwell in the land, until the death of the priest. So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not, therefore, the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel." Ver. 11, 12. "Ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment." Ver. 21. "He is a murderer: the revenger of blood shall slay the murderer, when he meeteth him." Exod. xxi. 12—14. "He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a

place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar that he may die." Rom. xiii. 4. "He is the minister of God to thee for good,—he beareth not the sword in vain: for he is—a revenger to execute wrath upon him that doeth evil."

SEC. III. Civil governments may, when they deem it requisite, take away the lives of men for committing any of the crimes which were capitally punished by the divinely given civil laws of the Hebrew nation. The reason for this assertion is obvious: for the Deity authorized under the theocratical government of the Jews no punishment which it was morally wrong to inflict; and no law which he did not deem wise to be enacted by other nations under similar circumstances, for the promotion of the public welfare.

It is true, that he has made it the positive duty of all mankind to inflict the penalty of death in the case of murder only; but it is lawful and wise in some other cases, to punish offenders as they would have been dealt with according to the civil polity of Infinite Wisdom.

Exod. xxi. 16. "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."

Lev. xx. 10—16, provides for capitally punishing *adultery, incest, and bestiality*.

Deut. xxii. 23—27, authorizes the punishment of *rape* with death.

Deut. xxi. 18—21. "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then

shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you."

These crimes are of the same odious nature in every land; and I see not any reason which rendered it more necessary to punish them with death in Judea than in any other country.

SEC. IV. It was the special duty of the Jews to make war against the idolatrous inhabitants of Canaan and destroy them, that thereby God might execute his righteous vengeance upon them. It was also their duty to punish idolaters among themselves, and those who tempted their fellow citizens to idolatry, with death. Without a special and positive commission to wage these wars of extermination, in the name of Almighty God, they would have been in the people of Israel the most cruel and abominable murders: but he who said, as a general law, Thou shalt not kill, had a right to say, and did say, to his chosen people, called to be the ministers of his holy indignation, "thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them. Thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them; neither shalt thou serve their gods; for that will be a snare unto thee. The Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed." Deut. vii. 2, 16, 23. The reason of

this severe but just dispensation of God is clearly stated in Deut. ix. 3—6. "Understand therefore this day, that the Lord thy God is he which goeth before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out and destroy them quickly, as the Lord hath said unto thee. Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people."

That he might make himself known as the only living and true God, and the author of divine revelations, by which mankind should be governed, the Jews were required to put witches and wizards to death, for their impious attempts at prophecy; and dreamers, who gave signs to authenticate their commission for leading people to idolatry; as well as the people who should follow their wicked devices. Exod. xxii. 18. "Thou shalt not suffer a witch to live." Lev. xx. 27. "A wizard shall surely be put to death." Deut. xiii. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder," &c. Deut. xvii. 2—5. "If there be found among you, within any of thy gates which the

Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other gods, and worshipped them, either the sun or the moon, or any of the host of heaven, which I have not commanded; and it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel; then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die."

SEC. V. Men may wage defensive war without violating, and even in obeying the sixth commandment.

Prov. xx. 18. "With good advice make war." Prov. xxiv. 6. "By wise counsel thou shalt make thy war." 1 Chron. v. 19, 20, 22. "And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.—There fell down many slain, because the war was of God." Abraham waged war in defence of his kinsman Lot, and seems to have met with divine approbation in so doing. Gen. xiv. 14—20. "When Abraham heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the

goods, and also brought again his brother Lot, and his goods, and the women also, and the people.—And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the Most High God. And he blessed him, and he said, Blessed be Abram of the Most High God, possessor of heaven and earth: and blessed be the Most High God, which hath delivered thine enemies into thine hand.” This Melchizedek is celebrated as a peculiar type of Christ, and he evidently blessed Abram for his bold exploit in defending his kinsman, Lot, against his captors. It does not appear that Abraham was guided in this warfare by any special revelation and commission; but he seems to have acted on the principle that it was his duty to defend himself, and family, and kindred, from the effects of offensive war by force of arms. Had this warfare on the part of Abraham been considered as murder by Jehovah, it is incredible that he should not have been divinely censured in those records which make frequent mention of this patriarch, and present him as the example for believers. Under similar circumstances we ought to say with Joab to our fellows, (2 Sam. x. 12.) “Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good.”

When soldiers applied to John the Baptizer, to know their duty, he did not forbid them to bear arms; but implied that they might do it, with good conscience. Luke iii. 14. “And the soldiers likewise demanded of him, saying, And what shall we do, And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.”

Self-defence may be lawfully carried so far as to take away the life of one who commits burglary in the night. *Exod. ii. 2, 3.* "if a thief be found breaking up, and he be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him, for he should make full restitution."

Not to be chargeable with indirectly killing ourselves or others in an unlawful manner, we must resist force with force, and even disarm by death those who lift up deadly weapons against us.* *Neh. iv. 14.* "Fight for your brethren, your sons, and your daughters, your wives, and your houses."

SEC. VI. Suicide, whether it be perpetrated directly or indirectly, is a violation of the sixth commandment; because it is a mode of killing which God has not excepted from the general rule, not to kill.

Acts. xvi. 27, 28. "And the keeper of the prison awakening out of his sleep, and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had been fled. And Paul cried with a loud voice, saying, Do thyself no harm." *Job ii. 9. 10.* "Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?"†

That we may not indirectly commit suicide, we must

* Read *A Scriptural View of the Character, Causes, and Ends of the Present War*, by *Alexander M. Leod, D. D.*

† Read *Two Discourses on the guilt, folly, and sources of Suicide*, by *Samuel Miller, D. D.*

1. Nourish and refresh our bodies in a suitable manner, so far as we have opportunity, by food, drink, clothing, shelter from the weather in convenient houses, and slumber. Deut. xiv. 26. "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household." Eph. v. 29. "No man hateth his own flesh, but nourisheth and cherisheth it." 1 Tim. v. 23. "Drink no longer water, but use a little wine for thy stomach sake, and thine often infirmities." Eccle. v. 12. "The sleep of a labouring man is sweet." John xi. 12. "If he sleep he shall do well." Prov. xxxi. 13, 21, 22. "She seeketh wool, and flax, and worketh willingly with her hands.—She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple." Jer. xxix. 5. "Build ye houses, and dwell in them; and plant gardens and eat the fruit of them."

2. We must avoid gluttony, drunkenness, idleness, inordinate feelings, and all excessive study, or exertion of any description, which has a known tendency to destroy our life. Prov. xxiii. 29, 31. "Be not among wine bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Prov. xxiv. 27. "Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house." Luke xxi. 34. "Take heed lest your hearts be overcharged with surfeiting, and drunkenness, and cares of this life." Prov.

xvii. 22. "A merry heart doeth good like a medicine: but a broken spirit drieth the bones." Prov. xviii. 30. "A sound heart is the life of the flesh: but envy the rottenness of the bones."

3. We must employ suitable exercise, recreation, and medicine when required by sickness. Matt. ix. 12. "They that are whole need not a physician, but they that are sick." Prov. xxxi. 5, 7. "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more." Eccle. xii. 12. "Much study is a weariness of the flesh."

SEC. VII. Duelling is a complicated violation of the sixth commandment, which ordinarily implies the guilt of both suicide and murder: for in such a rencontre each party wickedly endangers both his own life and that of his family.*

SEC. VIII. It is a violation of the sixth commandment to indulge any such feelings, or utter any such words, or perform any such actions as have a tendency to take away the life of our neighbour unjustly: and it is equally criminal to neglect to do any thing in our power which might lawfully preserve the lives of others.

1 John iii. 15. "Whosoever hateth his brother is a murderer." Matt. v. 21, 22. "Whosoever is angry with his brother, without a cause, shall be in danger of the judgment: and whosoever shall say, Thou fool, shall be in danger of hell-fire," because according to our Saviour he violates the commandment, "Thou shalt not

* Read President Dwight's Sermon on the *Folly, Guilt, and Mischiefs of Duelling*; and President Nott's Sermon on the death of Gen. Hamilton.

kill." Gal. v. 15. "If ye bite and devour one another, take heed that ye be not consumed one of another." Prov. xii. 18. "There is that speaketh like the piercings of a sword." Col. iii. 13. "Forgive one another, if any man have a quarrel against any." Psal. lxxxii. 3, 4. "Defend the poor and fatherless. Deliver the poor and needy: rid them out of the hand of the wicked." Prov. xxiv. 11, 12. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not: doth not he that pondereth the heart consider it? and shall not he render to every man according to his works?" James ii. 15, 16. "If a brother or sister be naked, and destitute of daily food; and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" This, however, does not make it any person's duty to feed those who might work, but will not; for "this we commanded you, that if any would not work neither should he eat." 2 Thess. iii. 10.

CHAPTER XV.

Of the Seventh Commandment.

SEC. I. Exod. xx. 4. "Thou shalt not commit adultery." The original לא תנאף forbids not only the crime of *adultery* according to the present technical use of that word; but every species of illicit com-

merce between the male and female sexes. Professor *Schultens* and *Mr. Parkhurst*, think the word שָׂבַע, the root, is derived from the Arabic, and signifies, *to satiate one's thirst by drinking*. And as the lawful enjoyment of a man's own wife is expressed, Prov. v. 15—18, by *drinking waters* out of his own *cistern*, (compare Cant. iv. 12, 14.) and adulterous loves by *stolen waters*, Prov. ix. 17. so the learned writers, just named, think the word rendered adultery in the decalogue forbids all “unlawful venereal gratifications.”* Our Saviour evidently took the commandment in this extended sense; for he says, (Matt. v. 28), “That whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart.” If *woman* here signified a wife exclusively, then the crime would be *adultery* in the legal and restricted sense of that word; but *Schleusner's Lexicon* shows that ΓΥΝΗ, a woman, signifies *any female* of the human race, without respect to age, state, or condition. He says, “Opponitur ΤΩ ΑΝΗΡ. Sic legitur in N. T. Acts v. 14. πληθη ανδρων τε και γυναικων, multitudo et virorum et foeminarum,” a *multitude both of males and females*, or of men and women. If a man then, shall look upon any female, whether married or single, so as to desire illicit commerce with her, that *desire* is a violation of the seventh commandment; he hath committed the sin of lewdness in his heart. Any intercourse between the sexes, excepting such as God has authorized; and every thing which is calculated to tempt persons to such intercourse, is strictly forbidden.

* *Parkhurst's Hebrew and English Lexicon*

SEC. II. That we may ascertain what is, and what is not, a violation of this part of the decalogue, we must inquire what intercourse the Deity has authorized between males and females: and we shall find that God has instituted marriage, which is a covenant state of relation between one man and one woman, voluntarily entered into by competent persons; which cannot, without the crime of one or both parties, be dissolved but by death.

1. Although there is a natural propensity in the sexes to intercourse, yet marriage is a positive institution, which God has changed, from time to time, by special revelations on the subject; and which he might still change, did he deem it expedient.

The first of marriages took place between Adam, and a being formed out of one of his ribs, whom his Maker brought to him that she might be his wife. On this occasion God was the sole administrator of the marriage ceremony.

The next marriages were between brothers and sisters, the children of Adam and Eve. This intercourse was not then forbidden to any, and was not incestuous.

Subsequently cousins, and then more remote relatives became matrimonial partners.

Until it was otherwise ordered, any male and female, not already espoused, might, on mutual agreement, become husband and wife.

Gen. ii. 18, 21—24. “And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.—And he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made

he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

2. Although God originally made one man and one woman for each other, and hereby intimated, that it was undesirable that a man should have more wives than one, at the same time, yet polygamy was not forbidden by him to the patriarchs; and they in general had a plurality of partners, called concubines, who were inferior, and subject to the wife first married. Malachi ii. 14, 15. "Yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit," and could have made for every man a thousand wives as easily as one, had he thought it best. "And wherefore one? That he might seek a godly seed." Nevertheless, "Lamech took unto him two wives:" (Gen. iv. 19,) and Abraham had Sarah and Hagar; and Jacob Rachel and Leah: and Solomon, alas! alas! "had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart." 1 Kings xi. 3. Deut. xxi. 15—17. "If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the first-born son be her's that was hated; then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born before the son of the hated, *which is indeed* the first-born; but he shall acknowledge the son of the hated

for the first-born, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the first-born is his."

3. When the Hebrews became a distinct nation, God instituted several civil laws concerning marriage for their regulation; and so far as the circumstances of other nations are similar to those of the Jews, when under a theocracy, it is wise and morally right for them to adopt the same regulations.

(1.) With a view to keep the twelve tribes, and the inheritance of each distinct, it was ordained, if a father had daughters, but no sons, that his daughters should inherit his estate, but should not marry any persons not of their own tribe. Num. xxvii. 1—8, and xxxvi. 6—8. "Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe:" &c.

(2.) The children of Israel were forbidden to unite in marriage with any open idolater of the Gentiles. Deut. vii. 3. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."

(3.) A brother was required to marry a deceased brother's widow, in case of his dying childless. Deut. xxv. 5, 6. "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which

is dead, that his name be not put out of Israel." Matt. xxii. 24. "Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother." Against this institution, particularly, Onan transgressed, and was slain by the Lord. Gen. xxxviii. 9, 10.

(4.) None of the Israelites might marry any person within certain specified degrees of consanguinity and affinity. Lev. xviii. 6—20. "None of you shall approach to any that is near of kin to him, to uncover their nakedness:" &c. A man of Israel might not marry his mother; nor his father's wife, if she was not his own mother; nor his step-sister, the daughter of his father, or of his mother; nor his son's daughter; nor his daughter's daughter; nor his sister; nor his father's sister; nor his mother's sister; nor the wife of his father's brother; nor his daughter-in-law; nor his brother's wife, except she was left childless; nor his own daughter; nor the daughter of his wife, by another husband; nor a wife's mother; nor the daughter of the son of his wife; nor the daughter of the daughter of his wife; nor his wife's sister during the lifetime of his wife;* nor the wife of any other man, during the lifetime of her husband, unless she has been previously divorced from him on account of his incontinence.

Now, since it was evidently unlawful for a woman to marry a man who might not lawfully marry her, it

* Polygamy was not forbidden at this time to the Jews; but if a man chose to have two wives, he might not "take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime." Lev. xviii. 18.

will follow, that a Hebrew woman might not marry her son; nor her husband's son; nor her step-brother, the son of her father, or of her mother; nor her father's father; nor her mother's father; nor her brother; nor her brother's son; nor her sister's son; nor the son of her husband's brother; nor her father-in-law; nor her deceased husband's brother, unless she was a childless widow; nor her father; nor her step-father; nor her son-in-law; nor her father's step-father; nor her mother's step-father; nor her sister's husband during the lifetime of her sister; nor any other man than her husband, while he is living, and not lawfully divorced for his incontinence.

Moreover, a woman was forbidden, ver. 14, to marry her father's brother; for neither male nor female might "uncover the nakedness of a father's brother."

These were a part of the civil laws of the Jews; and they are just as binding upon other nations as their laws concerning idolatry, self-defence, and rape: that is, just so far as they are of a moral nature, and are recommended by the same reasons in all lands. We are under no higher obligations to adopt these laws of marriage given expressly to the Jews, by the Levitical law, than all the other laws of the divine Jewish polity, which are equally as desirable for us, as they were for them. That these laws are binding on all Christians under similar circumstances, seems fairly deducible from 1 Cor. v. 1. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." But why might not a Christian have his father's wife, a step-mother, or even his own

mother, for his wife, after his father's death? God had given the law forbidding such a connexion to the Hebrews; and if we are not bound to obey the civil laws given them, so far as the same reasons for them exist in Christian lands, then there is no law of God which forbids a man to marry his mother, his step-mother, his sister, his daughter, his aunt, or his niece.

It will follow, that if Christians of the Gentiles are under obligations to obey the laws of marriage given to the Hebrews, they are, as individuals, equally bound to obey, so far as they have opportunity, those laws which respect capital punishments for crimes which were no worse in Judea than in America; and that all those civil regulations of the Israelites which, in their own nature, are as applicable and as useful to one nation as another, ought to be enacted by every christian government.

SEC. III. For any one to have sexual intercourse with a person or animal, whom he or she may not lawfully marry, or with any person before marriage; or to do any thing which tends to promote any such intercourse, is a violation of the seventh commandment. Of course all lascivious attire, dances, company, thoughts, feelings, words, gestures, writings, theatrical exhibitions, paintings, exposures of the body, and all other obscene actions, are deemed by God to be adultery. Any conduct in a husband or wife, which is calculated to tempt a partner to forsake the nuptial bed, and seek illicit *fountains*, is an offence of the same nature. Of the same kind too, are the crimes of self-pollution, buggery, sodomy, whoredom, and celibacy in those who *burn*, but will not marry, when their age and circumstances would permit.

1 Thess. iv. 3, 4, 5. "This is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel [to hold his body] in sanctification and honour; not in the lust of concupiscence, as the Gentiles which know not God." Eph. iv. 29. "Let no corrupt communication proceed out of your mouth." Eph. v. 3, 5. "Fornication and all uncleanness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient, [not becoming:] but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person—hath any inheritance in the kingdom of Christ and of God."

Lev. xviii. 22—25. "Thou shalt not lie with mankind, as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants."

Lev. xviii. 20. "Thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her." Gal. v. 19. "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness." 1 Cor. vi. 13—20. "Now the body is not for fornication, but for the Lord: and the Lord for the body.—Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What, know ye

not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.—Flee fornication:—he that committeth fornication sinneth against his own body.—Your body is the temple of the Holy Ghost which is in you:—therefore glorify God in your body, and in your spirit, which are God's."

Isa. iii. 16. "The daughters of Zion walk with stretched forth necks, and wanton eyes, walking, and mincing as they go." Prov. vii. 6—23. "At the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening, in the black and dark night: and, behold, there met him a woman with the attire of an harlot, and subtile of heart. (She is loud, and stubborn; her feet abide not in her house: now is she without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face said unto him, I have peace-offerings with me; this day have I payed my vows. Therefore come I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the good man is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of

the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life." Prov. vii. 26. "She hath cast down many wounded; yea, many strong men have been slain by her." Prov. vi. 26, 32. "The adulteress will hunt for the precious life." "Whoso committeth adultery with a woman, lacketh understanding: he that doeth it destroyeth his own soul."

1 Cor. vii. 2—9. "To avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.—If they cannot contain, let them marry: for it is better to marry than to burn." Hosea iv. 11. "Whoredom and wine take away the heart." Jer. v. 8. "They were as fed horses in the morning: every one neighed after his neighbour's wife." Gen. xxxix. 7—9. "His master's wife cast her eyes upon Joseph; and she said, Lie with me: but he refused; and said, How can I do this great wickedness, and sin against God." Job xxxi. 1. "I made a covenant with mine eyes, why then should I think upon a maid?" Heb. xiii. 4. "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge"

SEC. IV. Polygamy under the Christian dispensation, and the granting, procuring, or receiving of a divorce,

except for the cause of adultery, are violations of the seventh commandment.

1 Cor. vii. 2. "Let every man have his own *wife*," not *wives*. Rom. vii. 2, 3. "The woman which hath an husband is bound by the law to her husband," (and by parity of reasoning, the husband to his wife,) "so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress, though she be married to another man." Matt. v. 32. "Whosoever shall put away his wife, saving for the cause of fornication [meaning here any kind of actual lewdness] causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery," because she is by right still the wife of another man. Luke xvi. 18. "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." Mark x. 4—12, and Matt. xix. 3—12. "The Pharisees also came unto him, tempting him, and saying, Is it lawful for a man to put away his wife for every [any] cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female; and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What, therefore, God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the

hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery. His disciples say unto him, If the case of the man be so with his wife," that he cannot put her away but for the crime of actual lewdness, "it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given; because they are eunuchs; which were so born from their mother's womb; or are eunuchs, which were made eunuchs of men; or are eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." Any of these eunuchs might say that it is not good for them to marry; and so might receive your sentiment. "He that is able to receive it, let him receive it;" but as for others, let them agree with their Maker, that "it is not good for man to be alone," and bless him for the benign institution of marriage; and guard it sacredly against the abounding iniquities of adultery and divorce.

CHAPTER XVI.

Of the Eighth Commandment.

SEC. I. Exod. xx. 15. "Thou shalt not steal." This commandment implies two things; first, that individuals have exclusive rights to property of various descriptions;

and secondly, that there is a disposition in natural men to deprive each other of their rights unjustly, that they may appropriate to themselves their neighbour's possessions. If men had no exclusive rights to any species of temporal wealth, there would be no propriety in the commandment, *not to steal*; and it would have been useless, on the supposition that mankind are habitually predisposed to respect each other's immunities.

The experience and history of every age would prove, that mankind are prone to injustice, fraud, plunder, robbery, over-reaching, infidelity to trusts, criminal bankruptcies, nominal assignments, smuggling, and every species of stealing: and the eighth commandment forbids all these crimes. Stealing is any unrighteous despoiling our neighbour of his property, whether it be done openly with violence, or secretly by deceit, trick, flattery, exaggeration, decrying of a thing, or stealth. "Thou shalt not steal in any way."

SEC. II. This part of the decalogue is violated by children, when without the known pleasure, or habitual indulgence of their parents, they take and use the money or other goods of their father or mother. Theft frequently begins here, which is consummated in highway robbery, and ignominiously punished on the gallows. Prov. xxviii. 24. "Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer."

This crime parents should use every proper method of correcting, lest they connive at stealing, and become partakers of the guilt. It will be expedient for first offences, to reprove and admonish them privately, that they may learn the evil of their conduct; and not dis-

grace them at once before their companions. Many have been beaten into the practice of lying and thieving, when they might have been reformed by tender treatment, and by exciting their fear and shame. When nothing else but corporal punishment will deter them from repeating this offence, if you spare the rod, or apply it but lightly, or use it in passion, you commonly spoil the child.

SEC. III. Servants think it no harm, to take now and then something belonging to their masters; but it is stealing, if they could not take the same with permission. Would you lay your hand upon the thing, were the eyes of your employer upon you? Withdraw it, then, for if conscience makes your hand tremble, touch not, taste not; it is theft. "But it is of no great value; and our masters will not miss it." Is it worth taking? Then it is valuable: you know not what are their designs, or what may be its consequence, under particular circumstances. Ask for it: if they are willing to spare it, you will gain lawful possession: for otherwise you are as guilty, for taking the value of three cents, as of three hundred dollars. "Exhort servants to be obedient to their own masters; not purloining, but showing all good fidelity." Tit. ii. 9, 10.

SEC. IV. Stewards, executors of wills, civil officers, and agents generally, who knowingly misuse, waste, or keep back the property of others, violate the eighth commandment. 1 Cor. iv. 2. "It is required in stewards that a man be found faithful." "A certain rich man had a steward; and the same was accused unto him that he had wasted his goods:" (Luke xvi. 1.) the charge was verified; and he was a thief.

A certain executor retained the property of some orphan children in his own hands, to the detriment of their estate; he did not, when able, refund the sums he had received, with lawful interest; the heirs were satisfied, because they supposed they had received their due; when in fact they were cheated: *that executor was a thief, an oppressor of the fatherless.*

A certain civil officer took, by virtue of attachment, the property of his neighbour, but to favour himself, or a friend, did not dispose of it to the best of his ability: *he was a thief.*

A certain judge promoted his own interest to the disadvantage of another, when the forms of law gave him a veil to cover the deception; and was found guilty;—not by a jury of his countrymen; but by his own conscience,—of wilfully injuring another, in his estate.

A consignee received the property of one in distressed circumstances, and because the owner of the goods could not fully investigate the matter, cheated him out of a part, by informing him they sold for less than they actually did. *This man was a thief.*

Another agent did not make accurate returns, estimated goods at a higher price than he actually paid out of his employer's money: took pay for his labour, and in addition, secretly, profit upon the articles purchased. *This is stealing.*

Children sometimes commence this wicked practice, by defrauding their parents or masters, when sent to purchase some article, to which they affix a higher price than they gave, and keep their gains of dishonesty for private expenditures.

SEC. V. To conceal and devote to private use, any

public property, is stealing. In many instances public money must be left in the care of individuals, and there are many ways of embezzlement. It is as unjust secretly to take the property of the community, as of any individual; and the only difference is this; in private theft you injure one; in taking public treasure, you injure many. Should you designedly keep back duties, which have been received upon certain taxable articles, it is stealing from the state treasury; and it would be no greater crime privately to unlock the iron chest, and carry away that which has been paid into the funds, than to be silent, and retain what is justly due to the community. "Render, therefore, to all their dues; tribute, to whom tribute is due; custom, to whom custom." Our Lord and Saviour, who never wrought a miracle for unimportant ends, performed one to pay a public tax. "Render unto Cæsar the things that are Cæsar's; and unto God, the things that are God's." Many public expenses will accrue, of which each man ought to bear his proportion, in some manner agreeable to the public body. We are indebted one to another: we are commanded to "owe no man any thing," when able to satisfy his equitable demands: and one might as well put his hand into his neighbour's pocket, and take a dollar, as retain dues, or pay taxes by idleness, when professing to discharge them by labour. If you designedly cheat one or many persons, the manner cannot alter the crime, or diminish the turpitude. It is direct theft. Because a man was blind, would you pay him five dollars, and take his acquittance for fifty? Or because the public cannot always exact justice, would you profess to pay all, and pocket a part?

Fraudulently to alienate or take away any thing devoted to the church, is called sacrilege, which is particularly reprobated in the word of God. "Thou that abhorrest idols, dost thou commit sacrilege?" "It is a snare to a man to devour that which is holy;" or consecrated to religious purposes. "Will a man rob God? yet ye have robbed me: but ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Tithes and offerings were demanded by God for the support of his ministers, and the sacrifices in the temple. To withhold from pastors a competent support, when the flock is able to give it, is robbery of God.

SEC. VI. Forcibly to carry away a man's children, his money, or goods, or person, except by a righteous civil process, is high handed stealing. What can any one steal of more value than our persons and friends? Yet there are stealers of men, even in this our enlightened country. "The law is not made for a righteous man;" who is influenced to duty by love; "but for the lawless and disobedient, for murderers, for man-slayers, for whoremongers, for men-stealers, for liars, for perjured persons." "He that stealeth a man and selleth him, shall surely be put to death."

The men of Shechem concealed themselves in the mountains and robbed all that came along by them: Barrabas was a robber: but this is the curse which goeth forth over the face of the whole earth; for every one that stealeth shall be cut off; and the curse shall enter into the house of the thief. "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his

days, and at his end shall be a fool." "Go to now, ye rich men," who have obtained your substance unlawfully, "weep and howl for your miseries that shall come upon you: ye have heaped treasure together for the last days."

SEC. VII. All forgeries, which are designed to defraud a man of property, are theft. If his name be affixed to bonds of any description contrary to his knowledge and consent, either he, or the person receiving such forgery, is liable to suffer.

How often are tales of woe peddled from door to door by a vagrant crew, for no other reason but to work upon the pity of the industrious, and filch from them support for the lazy, intemperate straggler! Memoirs of ragged, idle, drinking personages, are often handed about, setting forth their distresses, and good character, for no other purpose but that of pilfering. It is difficult to tell who is most guilty; the person who hands about the recommendation, which perhaps he cannot read; or the writer of the imposing piece. Indeed so common are such modes of stealing, that it seems best to feed begging strangers if hungry, and send them on their journey; for if they really wish to reach any assignable place, there are compassionate persons enough in our land who will afford them the same relief. If they will not work, and travel for the gratification of a restless curiosity, they surely deserve not enough to keep them from starving; for the scriptures say that they should not eat.

SEC. VIII. To retain and use lost property, without seeking the lawful owner, is theft: for all the profit thus derived, belongs to another, and who is wilfully deprived of it. "Thou shalt not see thy brother's ox or his sheep

go astray, and hide thyself from them; thou shalt in any case bring them again to thy brother. In like manner shalt thou do with his raiment, and with all lost things of thy brother's which thou hast found." "Stop in the beginning of evil," is a wise maxim, and therefore I feel it a duty to revert to sins of youth, to the commencement of iniquity, that children may be warned against breaking the commandments of a great and holy God. Children, the future hope of society, should never keep any thing secretly which belongs to a companion.

Many who have concealed some play-thing found at school or elsewhere, and used as if it were their own, have afterwards become more daring thieves. From the concealing of a pen-knife, which has peculiar charms for children, they have gone to the robbing of a pear-tree; from pilfering out of gardens the tempting melons, to the plundering of a cornfield, a cellar, or store-house; and from house-breaking to murder and the scaffold.

SEC. IX. To conceal theft in others, or share the fruit of their iniquity, is another species of this odious vice. "Cast in thy lot among us," is the language of pilferers; "let us all have one purse." "When thou sawest a thief thou consentedst with him," but "whoso is partner with a thief, hateth his own soul." Whoever can willingly see his neighbour defrauded, or does not desire, by all lawful means, to detect rogues, is not far from plundering with his own hand. Purchase no article which you suspect to be stolen, however cheap it may be, for this encourages evil practices; and may put the real owner to expense in redeeming it. Our pawnbrokers' offices are, in many instances, the most public encouragements to stealing.

SEC. X. More property is stolen under the pretence of *trade*, than in every other manner. The merchant too often bows obsequiously, has the best of every thing, tells you none of his neighbours will deal so fairly by you as himself; and asserts that every thing you may please to fancy is the very best in his collection of merchandize.

Prov. xx. 14. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." To a man of good sense all this is folly, but the design is on one side to obtain more than the articles are really worth, and on the other to give less. Lev. xxv. 14. "If thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand, ye shall not oppress one another." God commands "that no man go beyond and defraud his brother in any matter; because the Lord is the avenger of all such." Whatever a man in his right mind, seriously thinks it will be profitable for him to give, I may lawfully receive; if he misjudges, I know not his circumstances; it is not my fault: but if I intoxicate him with vanity, or wine, that I may overreach; if I tell him lies to get away his substance, call me a robber, and hunt me from the society of men. Trade is often mutually profitable, but designedly to make a hard bargain, is a very artful mode of stealing under the protection of the law.

Deut. xxv. 13, 15. "Thou shalt not have in thy bag divers weights, a great and small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have." Prov. xi. 1. "A false balance is an abomination to the Lord; but a just weight is his delight." Micah vi. 10, 11. "Are there yet the treasures

of wickedness in the house of the wicked, and the scant measure which is abominable? Shall I count them pure with wicked balances, and with the bag of deceitful weights?" Lev. xix. 11. "Ye shall not steal, neither deal falsely, neither lie one to another." "Let your conversation be without covetousness." Make no uncommon pretensions to friendship in trade, for there is knavery in such kindness. Any one who purchases without an intention of paying, or without seeing probable means of satisfying just demands upon him, is really no better than a person who should come in the night and drive your oxen from their stalls. Yet it is the maxim of some, "if you must sink, sink in deep water;" or in other words, if you must break and cannot pay all your debts, make as many more, and cheat as many persons as possible. Be as much a knave as possible! These principles of iniquity have become very fashionable, in some well-dressed thieves, that strut at large, and tell you, by their daily expenses, that they closed their business to retire from the bustle of the world and live like gentlemen of pleasure. Under the solemnity of an oath, in the name of God, what are these persons? Thieves and robbers! For knowingly to involve an innocent man under the pretence of trade, is carrying away, contrary to his consent and knowledge, his hard earned interest, to support our extravagance.

To procure bondsmen, when your own credit is not good, when you know they must advance the money, is stealing from the man who desires kindly to assist you: this is a mixture of ingratitude and theft! To practise fraud in procuring a policy of insurance; or to destroy

privately the articles insured is theft; plain, shameful theft.

To take undue advantage of a person's distress, is a very heinous, but common mode of pilfering. "Rob not the poor, because he is poor; neither oppress the afflicted,"—for the Lord will plead his cause. "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail; falsifying the balances by deceit, to buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat. The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works."

SEC. XI. Unnecessary delay in the settlement of accounts, and in the payment of debts, often takes away, contrary to his consent, our neighbour's property. Punctuality is not only the life of business, but honesty; for one negligent man may derange a great many payments, and put numbers to needless expense. Hired servants are most likely to suffer from this source, for there are many esteemed "a good sort of people," who think it no part of honesty to be just to servants. I have known domestics, who have made themselves slaves for years, without being able to bring their employers to a settlement, or to find themselves convenient apparel for public worship. What could they do? they are helpless, they have kept no book account; and are unable to employ an attorney and purchase justice: they must suffer, or their employers must be just men, rendering to every one what is due. "The wicked borroweth, and payeth not again." "The wages of him that is hired, shall not abide with thee all night until the morning," was a

general rule for the Jews, that the day-labourer's family might not suffer hunger.

SEC. XII. Unlawful arts for getting the money of the ignorant; unlawful contracts, particularly simony, and bribery, are violations of this commandment. Many which used curious arts, such as fortune-telling, astrology and the like deceptions, when converted by the apostles, brought their books together, and burnt them openly. "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Hence, the purchasing of ecclesiastical preferment, and the selling of pardons for sin, are called simony, from Simon, who would have given money for miraculous power. To a judge it is said, "thou shalt take no gift; for the gift blindeth the wise;" and those who love gifts judge not the fatherless; neither doth the cause of the widow come unto them. To withhold justice is to take away property unlawfully.

SEC. XII. To remove land-marks, to alter deeds, wills, or any conveyances; to suffer one's servants, children or cattle, to injure the possessions of another; or in any manner, knowingly to diminish his estate, unless to obtain by lawful means what is due, is theft.

"Whatsoever ye would that men should do to you, do ye even the same to them."

SEC. XIV. That we may observe the eighth commandment habitually, we should avoid all temptations to dishonesty. Of course we ought to be diligent in some suitable worldly business, that we may have a competence of worldly good, and "provide things honest in the sight of all men." Rom. xii. 17. We ought to be prudent and frugal. Prov. ii. 11. "Discretion

shall preserve thee, and understanding shall keep thee." Prov. xiii. 11. "Wealth gotten by vanity shall be diminished; but he that gathereth by labour shall increase." Prov. x. 22. "The blessing of the Lord it maketh rich, and he addeth no sorrow with it." Eph. iv. 28. "Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Prov. xxx. 7—9. "Two things have I required of thee; deny me them not before I die: remove far from me vanity and lies: give me neither poverty nor riches: feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of God in vain." Prov. xxiii. 21. "The drunkard and the glutton shall come to poverty." Prov. xxviii. 19, 22. "He that followeth after vain persons shall have poverty enough." He that hasteth to be rich, hath an evil eye, and considereth not that poverty shall come upon him." Prov. xxiii. 21. "Drowsiness shall clothe a man with rags."

Finally, if men would keep clear of strong temptations to dishonesty, let them moderate their desires after wealth, and keep clear of the ruinous system of endorsements, and of credit without confidence. 1 Cor. vii. 32. "I would have you without carefulness," or anxious solicitude. Prov. xxii. 26, 27. "Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?"

CHAPTER XVII.

Of the Ninth Commandment.

SEC. I. Exod. xx. 16. "Thou shalt not bear false witness against thy neighbour."

This commandment presupposes men to be sociable beings, and to be inclined to speak of each other. It implies also the truth, that all men love themselves, and will regard their own reputation amongst those whom they esteem, so that ordinarily they are in no danger of slandering themselves. It is moreover grounded on the fact, that fallen men are all naturally inclined to bear false witness against each other. Were mankind not depraved in heart, and prone to injurious speech, this commandment would be useless. One of the best methods of guarding against the violation of this part of the decalogue, is to realize and lament, that "the tongue is a fire, a world of iniquity: so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea; is tamed and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison." James iii. 6—8.

SEC. II. Any statement contrary to truth, made by any one, in any manner, if it is calculated or designed to do injury to another, is *false-witness against our neighbour*. The propositions uttered need not respect any one's character to constitute them false-witness; for

false maxims of morality, or doctrines of religion, may be as truly a violation of this command, as any misrepresentations of moral conduct: they may be *against* him who hears, or who reads them, and may drown his soul in perdition.

We must of course condemn all fictions which are of an injurious tendency; but professedly fictitious histories, which neither deceive, nor have a tendency to vitiate the mind, may be innocent, may be useful.

Instruction may be communicated with propriety by fables, allegories, and irony; for these modes of speaking do not necessarily imply deception, or any thing against our neighbour. Language, which is not literally true, may convey just ideas; and hence the holy Scriptures abound in parables, and figures. They sometimes also justify ironical statements, such as the exhortation to the priests of Baal, (1 Kings xviii. 27.) "Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."

SEC. III. While we are always bound never to speak any thing false to the prejudice of any one; we are nevertheless not required at all times to disclose all that we know; or to correct all the erroneous opinions, which may be formed from our silence, or by our revealing only a part of the truth. There are many private concerns of an individual, with which his neighbour has no right to become acquainted. "No corrupt communication" should "proceed out of your mouth;" but ye may be, with Christ's approbation, "wise as serpents, and harmless as doves." John xxi. 22, 23. "Jesus saith unto him, If I will that he tarry till I come, what is

that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?"

It is only when we are under some promise, oath, or other obligation, to tell *the whole truth*, that we are bound to disclose all that we know on any particular subject.

SEC. IV. A person may utter a falsehood, that is, a false proposition, while he judges it to be true, without being chargeable with lying, or any violation of the ninth commandment: but any one who writes, speaks, or insinuates any false statement, with a design to deceive, is a liar; and continuing impenitent, he shall have his part in the lake which burneth with fire and brimstone." Rev. xxi. 8. Col. iii. 9. "Lie not one to another." Zech. viii. 16. "Speak ye every man the truth to his neighbour:" (Eph. iv. 25.) "putting away all lying."

SEC. V. To originate, or circulate, or countenance a false report, against the character of any one, with a desire to injure him in the esteem of others, or with a willingness to occasion in him painful feelings, is a direct violation of this commandment.

If any person chooses to render himself odious or ridiculous in the opinion of those whose favourable sentiments concerning himself he disregards, he has no right to treat his neighbour with the same familiarity.

Misrepresentations of real circumstances are more pernicious than assertions utterly without foundation, because the former are most easily credited, and with the greater difficulty removed.

It will not excuse any slanderer to be enabled to say, with truth, that he did not invent the evil report to which he gives currency; or that he could not tell whence it originated.

Whoever will not take pains to contradict or discredit a slanderous report, when he knows it to be such, is himself a slanderer. Silence often speaks louder than words; especially when it seems to be designed. When any thing is asserted in our presence concerning an acquaintance, and we attend to it, we are supposed to assent or dissent, or declare our ignorance of the matter in question. This we do either explicitly or tacitly; and we may not, by a desire to please the slanderer, hear his false-witness, and countenance it by a smile, a wink, a nod, or silence, any more than by our speech.

Lev. xix. 16. "Thou shalt not go up and down as a tale-bearer among thy people." Exod. xxiii. 1. "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness." Psalm xv. 1—3. "Who shall dwell in thy holy hill? He that—speaketh the truth in his heart:—he that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour."

SEC. VI. We may violate the spirit of this ninth commandment, which would defend our neighbour from all harm, by propagating the truth concerning him to his disadvantage, when we have no sufficient reason for exposing his defects. Christ has commanded us to deal privately with an offending brother, that we may not give unprofitable and painful knowledge of scandal. If we expose offenders, or if we cause them to be prosecuted and punished, it should be with love to their souls,

and compassion towards their persons still in exercise: it should be with a desire to reclaim them, and to warn others against similar crimes. Noah was indeed drunken; but his son, who, instead of covering his nakedness, with an unholy spirit exposed the patriarch, was accursed. "Charity shall cover the multitude of sins." "Joseph being a just man, and not willing to make her a public example, was minded to put her away privily." "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness."

Much more good is likely to be done by telling one his fault privately, than by publishing it to the world, bringing upon him the uneasy apprehension of his own ignominy, and making him despair of gaining his former respectability. Were all the real feelings of mankind exposed, this world would be rendered much more miserable than it now is, and thousands of young offenders, who are now reclaimed, would become hardened in iniquity.

SEC. VII. One of the most aggravated offences against the ninth commandment is denominated perjury; and consists in uttering under solemn oath, statements which are known or believed by the witness to be false; or in keeping back what is known to be relevant truth, when sworn to tell the whole known truth in the case.

Zech. viii. 17. "Love no false oath: for all these are things that I hate, saith the Lord." Prov. xix. 5. "A false witness shall not be unpunished; and he that speaketh lies shall not escape." James i. 26. "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's re-

ligion is vain." Ephe. iv 29. "Let no corrupt communication proceed out of your mouth."

CHAPTER XVIII.

Of the Tenth Commandment.

SEC. I. Exodus xx. 17. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

This last commandment is more extensive than any other of the second table; for it forbids *any inordinate emotion* towards our neighbour, or any of his possessions. Obey this, and you will perform your whole duty towards your fellow men; for without coveting the honour, authority and liberty of parents, none would dishonour them: without coveting a man's life, none would unlawfully take it away; and without coveting his neighbour's wife, estate, or character, no man would practise adultery, theft, or false witness.

Covetousness is any unlawful regard of the mind for any thing which in fact, or of right, belongs to another. It is a species of *idolatry*, for it sets up some object of desire in the place of God.

Luke xii. 15. "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of things he possesseth."

It is covetousness, or an unlawful desire after the wealth, good name, or prosperity of others, which ex-

cites envy, unfounded jealousy of superiors, dissatisfaction with the success of our neighbours in lawful undertakings, a disposition to decry or detract from their good estate; and reluctance to acknowledge their merits.

Sad instances of this sin we have in Judas, who betrayed his Master for thirty pieces of silver; in Abab, who "came into his house, heavy and displeased; and he laid him down upon his bed, and turned away his face, and would eat no bread," because Naboth would not part with his father's vineyard; (1 Kings xxi. 3, 4.) and in Haman, (Esth. v. 11, 13.) whose "glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him," availed him nothing, so long as Mordecai the Jew sat in the king's gate and would not reverence him.

SEC. II. Since we may not be covetous, it is our duty to guard against this sin, by considering its heinousness, and by exercising all such emotions as are calculated to prevent it. The most effectual way to do this, is to love God supremely: set our affections on things above; and be contented with all the allotments of divine providence.

Psal. lxii. 10. "If riches increase, set not your heart upon them." Psal. xvi. 5, 6. "The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. The lines have fallen unto me in pleasant places; I have a goodly heritage." Psal. cxix. 75. "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." Gal. v. 26. "Let us not be desirous of vain glory, provoking one another, envying one another." Philip. iv. 11—13. "I have learned in whatsoever state I am, therewith to be con-

tent. I know both how to be abased, and I know how to abound: every where, and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do," or endure "all things through Christ which strengtheneth me." Rom. viii. 28. "All things work together for good to them that love God." Rom. viii. 13. "If ye through the Spirit do mortify the deeds of the body, ye shall live."

CHAPTER XIX.

*Of the use of New Obedience to Believers.**

SEC. I. "Let ours also learn to maintain good works for necessary uses." Tit. iii. 14. These words imply that there are some unnecessary uses for which the children of men may think to render obedience to the moral law. No fallen man should endeavour to keep the commandments from any apprehension that he can thereby render God propitious to him; produce in the divine mind a willingness to save him; induce the Holy Spirit to renew him; make atonement for his past sins; or lay the foundation of his justification before God.

SEC. II. It may be demanded, Of what use, then, is obedience to the moral law, to a believer? If we are not to be rewarded, pardoned, or saved for keeping the law, why should we strive to conform to all its requisitions? We answer,

* Read *Booth's Reign of Grace*, on the article of *Good Works*.

1. The law is a schoolmaster to bring sinners to Christ.

2. The law gives us an exhibition of the holy moral character of its Author.

3. The moral law was the measure of that vicarious mediatorial righteousness which Jesus Christ rendered, as a full satisfaction to divine justice, for all who shall be justified.

4. The law is of use to restrain the wickedness of the wicked in this world, and thereby to promote the welfare of human society.

5. The law is that rule by which God exercises judgment in justifying believers, and in passing sentence on the wicked.

6. The imperfect, but sincere obedience which renewed persons render to the law, promotes the declarative glory of God; constitutes their highest happiness experienced in this world; furnishes evidence of their new birth, adoption, and acceptance with God; and does good to their fellow men.

7. The law shows believers how far they come short of performing their whole duty to God; and what is wanting to render them perfectly happy in the state of their own souls.

8. The law will be the rule according to which Jehovah will graduate the scale of happiness in heaven, and of misery in hell. Not for their holy obedience, but still in exact proportion to it, shall be the honour and felicity of the saints in glory. By performing good works, therefore, after they are regenerated and adopted, and fully pardoned, the pious on earth may "lay up treasure in heaven," may become "rich towards God."

In exact proportion to their disobedience will also be the punishment of the damned through everlasting ages.

Let the saints then remember, that their "labour is not in vain in the Lord;" and let sinners lay it to heart, that "he who knew his Lord's will, and did it not, shall be beaten with many stripes."

There will be no pain in heaven; but still some will have more capacity and enjoyment than others: there will be not the least happiness in hell; but still, where all are miserable, there will be some *more* miserable, and one *most* miserable of all. It shall be, comparatively, more tolerable in hell for some, than for persons more wicked than they. The wicked, therefore, who are in the road to ruin, should not say, that they may as well be damned for many and heinous as for few offences.

Matt. vi. 20. "Lay up for yourselves treasures in heaven."

2 Pet. ii. 21. "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

1 Cor. xv. 41, 42. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." Dan. xii. 2, 3. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever."

THE END.

NOTES.

NOTE A. REFERRED TO ON PAGE 11TH.

I shall here present the reader with some remarks on several attempts to *demonstrate* the being of God, which I originally prepared for, and published in, the *Port Folio*. They relate chiefly to a "*Treatise on the Being and Attributes of God, with an Appendix on the immateriality of the soul,*" by William Bruce, D. D. of Belfast.

Dr Bruce attempts to prove the being of God by an argument which he terms metaphysical, and which ultimately rests upon our own consciousness. Pure and mixed mathematics, physics, and experimental philosophy, rest on the same foundation; for pure mathematics is a system of conceptions concerning points, lines, and other things, which exist only in our understanding; and of which conceptions we are conscious; while the science of physics is nothing but a systematic arrangement of our perceptions of physical objects and operations, of which perceptions we are conscious. The axioms on which all the sciences are built, are nothing but the objects of constitutional or intuitive judgments, called self evident propositions, or intuitive truths.

"Since, then, no man in his senses can dispute the fundamental maxims and established facts of mathematical and natural science, we may advance with confidence to the proof of the being and attributes of God, if we proceed upon maxims equally incontrovertible, and be content with the same ground, on which these sciences have been erected. The essential qualities of a perfect axiom are, that it be intuitively true; that the contrary be intuitively absurd; and that it command universal assent. There are, however, maxims assumed in mathematics, which have no pretensions to any of these properties, except the last; and the fundamental principles of natural philosophy require illustration, instead of affording intuitive conviction. Now, it cannot be expected, that in any metaphysical, moral, or historical disquisition, we should pretend to greater precision than can be obtained in those sciences, which treat of more tangible materials; nor should we, if possible, be content with less. It will be sufficient, if we can establish our argument on the same foundation,—the constitution of our nature. This is the true medium between dogmatism and scepticism. To these intuitive principles all our conclusions must be traced, and with them all our reasonings must begin. We must be careful in selecting these corner stones of the edifice; but without them it cannot be built. Such principles are too simple to be analyzed: they are equally evident to the vulgar and the

learned: they can neither be proved nor disproved: neither doubted nor denied. If they be denied by any one, we can confute him only by outvoting him, and appealing to the common sense of mankind. The person, who should reject all first principles, must assert, that our whole nature is a lie and delusion; and if this be the case, it is vain for us to attempt to detect the fallacy; for, on that supposition, what powers can we use that are not themselves fallacious?" *Bruce*, p. 7.

The truths which our author assumes as the fundamental principles of his reasonings are the following maxims: 1. That every conscious being truly judges himself to exist. 2. That all those mental operations of which we are conscious, are really performed by us. 3. That the objects of our perceptions, have an actual existence. 4. That "no being ever created itself; for the contrary would imply, that it acted before it came into existence; or that it did exist, and did not exist, at the same time." 4. "Every production and change must have a cause; otherwise, they must produce themselves, contrary to the preceding maxim. On this assumption all philosophy depends: on this we act in every department of business." 6. "Contrivance in the effect evinces contrivance in the cause; and intelligence in the effect, intelligence in the cause." This last maxim we would express generally, by saying, *Every effect must have had an adequate cause.* To these he adds the following law of our nature, "that we cannot discredit testimony when sufficiently strong."

"Thus the foundations of all useful knowledge are equally firm, being laid in the constitution of our nature, and the will of our Maker; than which we cannot seek for higher authority. The superstructure will be more or less solid, according to the materials of which it is composed, and the skill with which it is raised; but all our most important knowledge is susceptible of an equal degree of certainty." p. 15.

Let us now proceed to his argument for the being of God. We, who are conscious of our own mental operations, actually exist. (Maxim 1.) 'Here we start with the mathematician. Like him, we require nothing to be in existence but our own minds. Like his, our subject is abstract and metaphysical; and like him, we build on intuitive maxims." p. 28.

Between this step, and the next taken by our author, in his demonstration, something is wanting; for he says,

"Assuming, then, that I exist; and that nonentity, or mere negation of being, cannot produce any thing; nor any thing create itself, (Max. 4, 5.) it follows that there never was a time, when there was nothing in existence; for, if there was, I could never have come into being. There must, therefore, have been some

being from eternity. *Ex nihilo nihil fit*, which has been considered as the foundation of Atheism, is in fact the basis of Theism." p. 28.

An intermediate step is taken in the dark; for we ask, how do you, who know that you exist, ascertain that you did not exist without beginning? You take it for granted, that your existence is an *effect*. You would have it understood, that you *began to exist*; that there was a time when you did not exist; and that you are a *creature*. If we grant this, you can then prove, we allow, from your maxims, that you were *created*, and must have had a *creator*. But you cannot remember when you began to be conscious, and to judge that you existed; so that your beginning to exist is not a matter of your own personal knowledge. Now, be pleased to take this step in the light, and say, "I take it for granted, that I began to exist; or that I have not existed always; or that my existence is an effect of some cause." Is the proposition, *I am a creature*, an intuitive truth in the judgment of every man, who reflects upon his own existence? Is it a self evident proposition to every man's mind, that his own existence is an *effect*? Is it intuitively true, in the judgment of every man, that his own mind is not eternal?

These questions will show, how difficult it is to demonstrate the being of God: and yet no one doubts his having begun to exist; that his own existence is an effect; and that he is, in body and spirit, a creature. How we come by this judgment is the question. If it is not an *intuitive*, it must be an *acquired* judgment. Our knowledge of the commencement of our own existence seems to us to depend upon such testimony as we cannot discredit, rather than intuition; and we consider it very questionable whether men would ever have known the fact of their own creation had not Jehovah given our race a revelation on this subject.

We shall record it as a truth, which no one denies, that the man who knows that he exists, knows also that once he did not exist; and of course that at some time he came into being.

Dr. Bruce seems to have been sensible of the defect in his demonstration, for he says,

"I have hitherto argued merely from my own existence and nature. The next step would be, to prove that I am not eternal; but this, I presume, may be dispensed with. This is a fact, which it would be as frivolous to prove, as captious to deny. I must, therefore, have had a beginning, and have proceeded from some cause." p. 35.

Yet some have denied that their minds ever began to be; and if Dr. B. intended to prove the existence of the Deity to those who require any other proof of their own origin than the revelation of Jehovah, he ought to have proved the very thing which, he *presumes* he might *dispense with*.

He has demonstrated, from his own existence, that something must have always existed. On this subject there can be no dispute; for if something exists, it must have always existed, or it must have begun to exist. This we apprehend to be intuitively certain. Again it is equally clear, that something does exist, according to Maxims 1, 2, 3.

Now if something always existed, this is the very thing that we denominate either God, or an essential attribute of God; for there is nothing which has always existed which we do not define to be either the Deity or an essential attribute of the Deity.

If this something, which exists, (by Maxims 1, 2, 3;) did not always exist; then it is something which we define to be an effect; for any thing which ever began to be, is an effect. This is our definition of that term. Admit, then, that something has begun to exist, and it then follows, that it must have had some cause of its beginning to exist, for its beginning to exist is an effect, and, according to Maxim 5, there can be no effect without a cause.

Now an *effect*, by the definition, is something which is not eternal, but began to be; and it follows, since no effect is eternal, that all effects must have had a beginning; and that unless all are simultaneous, some one of them must have been first, so that there was some first effect, before which no effect had any existence.

This first effect, that ever had a beginning, must have had some cause; and this cause of the first effect must have existed without any prior cause of its own existence; for otherwise, the existence of this cause would have been an effect, prior to the first effect, which is absurd. This cause of the first effect, which existed without any cause of its existence, is the great first cause, which we denominate Jehovah.

Something must have existed without beginning; or else nothing could have begun to exist; according to the *definition* of every thing which begins to exist, which is an effect, and the *axiom*, that there can be no effect without a cause. The existence of a God is thus evinced, to our satisfaction, from the simple fact that something exists: and so soon as any thing is proved to have begun to exist, that thing is evinced not to be God. Now if a man asserts, that his own existence is eternal, he ought to prove it; and if he can do it, he will prove himself to be God. If he admits, that he began to be, or that his own existence is an effect, we can prove, by the statement of a single axiom, that some one caused his existence. Should he say, that his parents caused his existence, and their parents their existence; we should be obliged to deny their ability to accomplish this work of causation; or else go back to the first pair (or pairs, as some deists will have it,) and then inquire who caused their existence.

Now we affirm, that we were never conscious of having caused any substance to begin to exist; and if we are not conscious of having performed such a work, we cannot evince that we ever caused the existence of any substance.

Moreover, we have no reason to conclude, that any man ever

caused the existence of any substance; for we have never perceived him to do it, nor heard him affirm that he was conscious of any such efficiency.

We are compelled to resort, therefore, to the biblical history of a first pair, or to something like it; and then we may reason thus: we perceive a man, who exists; (Maxim 3.) this man began to exist, or was without beginning: if he began to be, his existence is an effect, and must have had some adequate cause; (Max. 3, 6.) but if he did not begin to exist, he is without beginning, and therefore by the definition of that which is without beginning, is God.

Nothing now is wanting to establish the being of a Deity who existed before the whole race of man, but to prove that the whole race of man began to be. Of the origin of man, the Bible, and tradition from the first revelation alone, can afford a satisfactory history. But we have brought our argument to this point, that there is a God; and that all substances which exist are this God; or else, that all these existent substances, except one, have begun to exist. Either some one thing is God, or every thing which subsists is God. Hence some have held that universal nature is God; and others, that nothing but matter exists; and that this universal matter is the Deity.

Leaving our own speculations for a time, we shall resume our author's thread of reasoning. He says,

"I may also take it for granted, that I am an intelligent being. Of this I am as sure as that I exist. (Max. 2.) If I denied it, I might be confuted in the same way, as if I denied my own existence: for the more ingeniously I reasoned, the more intelligence should I display. Now, it is manifest, that no being can communicate greater power or excellence than it possesses. (Max. 6.) As we conclude, that nonentity could not give birth to any thing, we may, by parity of reasoning, presume, that lifeless matter cannot produce life, nor an unintelligent being originate intelligence. Some intelligent being must, therefore, have existed from eternity.

4 "Again, I am a moral being, susceptible of moral impressions, capable of forming moral opinions and judgments. Now this faculty of discerning between right and wrong, is unquestionably an excellence. Of the existence of it within myself, I have the evidence of consciousness. (Max. 2.) This, or a superior faculty must, consequently, have resided in some being from eternity. (Max. 6.)

5 "I am also conscious of a power over my own thoughts and limbs. If any one were to question the existence of this power in himself, the very question would be its own answer, as far as the intellect is concerned; since it could not be asked without some command over his ideas, and the very motion of his tongue would prove his power over his organs. There must, therefore, have existed from eternity, a being endowed with power over matter and mind. (Max. 5.)

6 "The Eternal must also be self-existent, because there was no being before him to give him life. If he had not existence in himself, he must have derived it from some other being. (Max. 5.) This cause must have existed before its effect. (Max. 4.) The effect, of course, could not be eternal, contrary to the hypothesis. p. 28—30.

"Further, the Eternal can neither acquire nor resign any essential property of his nature; for nothing that can be acquired, or lost, is essential. It is essential to God to be self-existent: it would, therefore, be incompatible with his essence to cease to be, or to change any of his essential properties. To add to his essence, would be a degree of self-creation; to detract from it, a species of self-annihilation. To add to his essence, would be to become a new species of being: and if he could divest himself of a part, he might deprive himself of the whole, since the whole consists of its parts, and thus become a nonentity, which is absurd. He is therefore, immutable with respect to his existence and his essential qualities. His whole nature must continue as it was from the beginning.

7 "Lastly, this Eternal Being is not matter. The fundamental principle of natural philosophy is, that matter is inert, that is, incapable of voluntary motion, and indifferent to motion or rest; yet there is not a particle of matter in the universe absolutely at rest. Whence then does motion arise? It is no part of the essence of matter; otherwise it could never cease. Extension is essential to body; and, accordingly, we cannot separate them, even in thought: but we can suppose matter to be either in motion or quiescent. Motion, therefore, is not its essence: it is action or change. Now there can be no action or change without a cause. (Max. 5) This cause is not in matter, because it is inert. It must be some agent different from matter. To say that motion is eternal in matter, and requires no cause, is to contradict the fundamental principle of natural philosophy; and though it were eternal, it would still be action, and would require an eternal agent. Nay, though the agent were eternal, motion could not be eternal; for the agent must precede the action; the mover must be prior to the motion. If by motion be meant a voluntary power of moving, this is contrary to its nature. If it mean an involuntary propensity to move, this must operate either in every direction which would occasion rest, or in one direction only. Diversified motion implies a voluntary mover. If, therefore, matter be inert, eternal motion is a contradiction, and matter cannot be the first cause.

8 "In all this, we proceed on the same principles with the natural philosopher, and from them we have ascertained another attribute of the Eternal: namely, immateriality or spirituality." p. 31—33.

Dr. Bruce concludes his proof of the being of a God with a "Metaphysical argument," which he considers auxiliary to the one just given from his pages. It takes for granted, however,

that we are not eternal, but *come into being*. Had he first demonstrated this truth, his argument would have been complete. He commences with the axiom, *That whatever is contingent, or might possibly have been otherwise than it is, had some cause which determined it to be what it is.*

“There was a time, when it was a mere contingency, whether I should ever come into being, and what kind of creature I should be. There was no necessity for my creation or birth. Now, if this was a matter of indifference in the nature of things, it must have remained so, had not some agent interfered. There must have been some cause which determined that one side of the alternative should take place, rather than the other; and this cause must have been either necessary or contingent. If necessary, the question is decided: this is the being which we are in quest of; if contingent, it must also have had a cause; and that, another, till we arrive at some necessary, self-existent First Cause, not liable to any contingencies. This First Cause must be not only eternal, but also immortal or everlasting; for his extinction would be a contingency to which a necessary being cannot be obnoxious. His extinction is an event that might, or might not happen; and, therefore, there must be some cause to make it take place, rather than not. It is a change, and must have a cause; (Max. 5.) but there can be no cause prior to the first. Since every thing contingent had a cause, that which had no cause is not contingent, but necessary. The existence of the First Cause is, therefore, a necessary truth.” p. 57.

Our readers now have possession of the most valuable part of the book under review. Our author's subsequent chapters, which are designed to present “illustrations of the divine nature,” a treatise “on providence and the origin of evil,” and “proofs and illustrations from revelation,” contain many things ingenious and true, and not a few which are false. With his doctrines of a *Liberty of Indifference*; (p. 52 and 118.) of an Universal Conscience which is the standard of virtue; (p. 68.) of a Messiah vouchsafed to some other globe than this; (p. 74.) of Mediators in other worlds, (p. 180) and of the salvation of all mankind, through Christ's propitiation for their sins, whether they believe or not, we have no fellowship.

The book before us contains, in an *appendix*, an excellent dissertation “on the immateriality of the soul.” Matter he defines as including “every thing that is discernible by our senses; every substance that is made the subject of experiment by the chemist or natural philosopher. Its essential properties are extension, solidity and inertness. By extension is meant, that it consists of parts. By solidity, we understand that one body cannot occupy the place of another, till that other be removed. The inertness of matter signifies that it is destitute of spontaneous motion.” “Matter is equally passive and inert, whether in motion or at rest.”

"If there be any substance different from matter, that we denominate spirit, and if there be any qualities that do not pertain to matter, these we assign to spirit. The points then to be proved are, that there are properties which do not belong to body; that these are inherent in the human soul; and consequently, that the soul is not corporeal, but spiritual." He then proceeds to show, that we have knowledge of a variety of operations, such as "sensation and thought, memory, imagination, and reason," and of several attributes, such as "virtue, vice, and conscience, and their various modifications;" which neither natural philosophy nor common sense has ever discovered to be properties of matter. Of the *essence* of matter and mind, we conceive, when we speak of it, but of the occult nature of it we know nothing. We are acquainted, however, with the attributes of that essence which we call matter, and equally with the attributes of that essence which we call mind.

"If essence is nothing but an aggregate of qualities, then matter and spirit are essentially distinct, because their qualities are so. If it be some unknown substance, in which these properties inhere, these substances cannot be the same, because all their properties are different. An inert lump cannot be essentially active: the most active of all things cannot be essentially inert. It cannot be the nature of body to have fancy and genius; nor of spirit to have colour, taste, or odour, to be fusible and malleable. If a chemist were to discover a new gas, different in all its qualities and effects from another, what would he say to the person who should assert that they were the same? Suppose it to be invisible, but powerful in its effects, would he allow another to say that there was no such thing, because he could not see it? Shall I, on the other hand, allow the chemist to say that the most active and powerful principle in nature, spirit, is nothing, because he cannot examine it by chemical analysis? Or shall I, on the other hand, confess his artificial air to be spirit because it is invisible? No, for though it eludes the sight, it affects the other. It may be measured, weighed, decanted, and bottled up, like any other liquid; but to say this of intellect, or thought, wisdom or wit, benevolence or friendship, would be unspeakably absurd. Spirit is, therefore, no more a creature of the imagination than the elementary principles of the material world, than the magnetic fluid, latent heat or dormant electricity." p. 202.

In reply to those who admit "that matter is not essentially active," but assert "that it may become so by arrangement and organization of parts," Dr. Bruce proceeds to show, that "an atom essentially inactive, and destitute of feeling or thought," cannot become active and sensitive in consequence of the accumulation or juxtaposition of other similar atoms. "Some are content to maintain," he remarks, "that the Almighty may endow matter with intellectual powers: but when this concession is ex-

amined, it will appear to be a dereliction of the argument. Matter is essentially inert and unintelligent; therefore, what is active and intelligent cannot be matter. If its essence be changed, it becomes another substance. While it retains its essential properties it cannot partake of others that are contradictory to them. It cannot be what it is, and what it is not. It cannot be essentially active and inert, intelligent and insensible, at the same time." p. 207.

Of the brain, our author judiciously remarks, "that its organization is less distinct, and apparently less curious than that of other organs. It is evidently the origin or the termination of the nerves." "It appears to be no more than a subordinate organ, and in some cases not essential to animation." "There is nothing in the appearance or structure of this organ to give it a pre-eminence above its fellows. The spinal marrow, and even the smallest nerve in the body, shares with it in its most distinguished functions. Besides, it is still material, and liable to all the objections against the intelligence of matter." p. 209. To show that the thinking principle in man, is something distinct from that organization of matter denominated the brain, he says in a note,

"Cases are of almost daily occurrence, in which large portions of the brain are destroyed by wounds or suppuration; and in a large proportion of these cases, both sensation and mind remain unimpaired. It would not, indeed, be difficult to prove from the records of medicine, that there is not one portion of the brain that has not, in some instances or another, been destroyed without any accompanying or subsequent diminution of the thinking powers.

"This has been observed, where an entire hemisphere of the cerebellum (the largest division of the brain) was dissolved by suppuration,—in cases of tumours, (various in kind and size) which have been found in almost every part of the brain,—where the rupture of vessels had formed caverns or cells full of blood in its most central parts,—when a ball had passed through the head, and large portions of the brain were evacuated at the wounds,—when a ball had been received in the substance of the brain, and the man died a year afterwards, from a different cause,—when the blade of a knife, in one instance, and the end of a stiletto in another, had remained for years impacted in the brain,—and where the cerebellum has been wounded or destroyed by tumours. But it would be endless to advert to all the instances of loss or destruction of parts of the brain, which have been unattended with diminished energy of the mental powers, though even if the occurrence of such cases were rare, we should have no difficulty in admitting their truth; since we know that sensation and intellect exist under much more extraordinary circumstances. The brain has been found entirely wanting, and yet under this privation, all the powers of body and mind remained perfect.

"There is a case in Dr. Quin's Treatise on Dropsy, of the brain of a child, which died suddenly when eighteen months old; it had

laboured under hydrocephalus from birth, and when the head was opened, it was found to contain five quarts of water; but there was no vestige of brain, except a little medulla-like matter opposite the orbit and *meatus auditorius*: yet this child could both see and hear well, grew fat, and was strong upon his limbs.

"A similar case is related by Dr. Heysham, and another by Sir Everard Home. Kerckringius also states one of this kind, of a child five months old.

"There is, in the 277th number of the Philosophical Transactions, a case more important, perhaps, than any of these, as it occurred in an adult. It is the case of a Mr. Kay, who had a cancerous ulcer on the cheek, which eat its way through the orbit of the eye, the bone of the forehead and *dura mater*, and then attacked the brain itself. In this condition he lived until the entire brain was consumed. After his death there was nothing found in the skull but a spoonful of black putrid matter. Yet this man never lost the use of his senses, nor of voluntary motion, while labouring under this dreadful disease.

"A case or two are on record, where the spinal marrow was cut through, without any subsequent loss of sensibility, or voluntary motion, below the part injured." p. 211.

We should be glad to extract the whole of this *Appendix* for the instruction of our readers, but it would occupy too many of our pages. We shall confine our attention, during the remainder of this article, to the single point of the being of God. Such a Being, as is described under the name of Jehovah, in the Bible, exists, without beginning and without end. Of this we have no doubt: but can his fundamental truth of all religion be, strictly speaking, demonstrated?

While in our judgment Dr. Bruce has not given us a perfect demonstration of the being of the only, living, and true. God, yet we must do him the justice of allowing, that he has come as near one, as any writer with whom we are acquainted.

A metaphysical, a philosophical demonstration of a truth, consists in making that truth result from certain axioms and incontestible definitions, by a process of reasoning in which each proposition is either self-evident or a necessary induction from such self-evident propositions, definitions, or previously established inductions. The self-evident truths upon which a demonstration rests, neither require nor admit of demonstration. Were it, therefore, self-evident that God exists, there would be no propriety in attempting to demonstrate this truth; and the contrary proposition, God exists not, we should intuitively judge to be false. But this is not the case; and it therefore becomes all the advocates of either natural religion or Theism, to set about completing a perfect demonstration of the fundamental principle of their system, *that there is a God*.

Dr. Bruce, we have already shown, has failed in only one part of his demonstration; but other writers on this subject generally

tell us, that the being of God can be demonstrated, and then, instead of doing what they affirm can be done, proceed to give what they call a *moral demonstration*. This, they tell us, is better adapted to the minds of common people. This term, *moral*, however, is thrown in before *demonstration*, to give it some undefined qualification, that the writer may be excused for not giving any *demonstration* at all.

Thus the famous Archbishop Fenelon, in his *demonstration of the existence and attributes of God*, says, "Men accustomed to meditate upon metaphysical truths, and to trace up things to their first principles, may know the Deity from its idea: and I own that is a sure way to arrive at the source of all truth. But the more direct and short that way is, the more difficult and unpassable it is for the generality of mankind; who depend on their senses and imagination. An *ideal demonstration* is so simple, that through its very simplicity it escapes those minds that are incapable of operations purely intellectual. In short, the more perfect is the way to find the *First Being*, the fewer men there are that are capable of following it. But there is a less perfect way level to the meanest capacity. Men, the least exercised in reasoning, and the most tenacious of the prejudices of the senses, may yet with one look discover him who has drawn himself in all his works. The wisdom and power he has stamped upon every thing he has made, are seen as it were, in a glass, by those that cannot contemplate him in his own idea. This is a sensible and popular philosophy, of which any man, free from passion and prejudice, is capable."

This beautiful writer then proceeds, in a very enchanting manner, to exhibit evidence of design, wisdom, power, and goodness in a great number of objects which surround us, whence he infers that they must have been produced by a wise, intelligent, powerful and good Being, whom we call God. All his inferences depend upon this general principle *that there is no effect without an adequate cause*. Hence every design must have had a designer; every contrivance a contriver; and every creature a Creator. This conclusion is but another form of stating the general principle; for *design*, *contrivance* and a *creature* are *effects*; and the cause producing each has an appropriate name. This fundamental proposition is admitted and acted upon equally by the savage and the sage. The untutored Indian saw the print of a man's foot on the sand by the sea-shore, and he knew that some man had been there before him. He came to his inference as quickly and as inevitably as Sir Isaac Newton would have done.

Had the Archbishop proved, that all the objects, of whose structure and use he treats, are *effects* or *creatures*, and that all things which subsist are effects, except ONE, he would then have demonstrated the being of the one, only, living and true God. But he has not proved, that any *substance* is a creature, or that it began to be: he has not demonstrated the existence of all minds, but ONE, to have commenced in time; and therefore, he

has not given, what the title of his treatise led us to expect from so great a man, a *demonstration* of the being of God.

No one, however, can read his treatise, without having the fullest conviction that there is one almighty and infinitely wise and good Being, who has framed the whole universe; so that if demonstration cannot be had on this subject, it may be dispensed with. Assuming, what revelation assures man is a fact, that the universe began to be, he shows that the cause of this existence must be intelligent. "Who will believe," he demands, "that so perfect a poem as Homer's *Iliad*, was not the product of the genius of a great poet; and that the letters of the alphabet being confusedly jumbled and mixed, were by chance, as it were by the cast of a pair of dice, brought together in such an order as is necessary to describe, in verses full of harmony and variety, so many great events; to place and connect them so well together; to paint every object with all its most graceful, most noble, and most affecting attendants; in short, to make every person speak according to his character, in so natural and so forcible a manner? How then can a man of sense be induced to believe with respect to the universe, a work beyond contradiction, more wonderful than the *Iliad*, what his reason will never suffer him to believe in relation to that poem?" He presents another comparison. "If we heard in a room from behind a curtain a soft and harmonious instrument, should we believe that chance, without the help of any human hand, could have formed such an instrument?" Could any one judge, that the music was made without design, or existed without an adequate cause? Again, he supposes one should find in a desert island, a fine statue of marble. Would he not instantly judge that some men must have formerly been there? The same argument he corroborates from the consideration of a picture of the Israelites passing the Red Sea. It is possible, he admits, that the foam at the mouth of a horse in such a picture might have been formed by the stroke of a pencil, thrown in a pet by a painter, as the story goes; "but at least, the painter must beforehand have, with design, chosen the most proper colours to represent that foam." The pencil too, must have touched the canvass, and deposited on a particular spot a portion of the colouring with which it was charged, or the representation of foam had not been produced.

Fenelon gives us also, the case of a watch, which, by supposition, is to have an internal machinery for producing watches like itself. Upon this watch, Archdeacon Paley supposes one to stumble, and so commences his celebrated work on "*Natural Theology*." Dr. Paley has proved just the same things that Fenelon has done; and they pursue nearly the same course; with this difference, that the former had more correct knowledge of anatomy and of mental and natural philosophy than the latter. Fenelon believed in animal spirits flowing in the nerves; in images of things remembered, registered on the brain; in the pictures of our thoughts formed in the mind, so that we perceive

the *ideas* of objects, and not those objects themselves; together with a few other similar fooleries, which constituted the foundations of mental science, until Dr. Reid banished them from moral philosophy. Paley's Natural Theology contains juster views of the animal and mental economy of man than the treatise of the eminent French bishop; but not more evidences of design in the general structure of the universe; in the peculiar frame of the earth, with its plants and animals; in the mechanism of the human body; and in the wonderful soul; nor stronger proof that all must have been produced by the great First Cause. Both are calculated to expand our views of the wisdom of God in the formation and government of the universe; and to deepen our full conviction, that there is an all-wise, omnipresent God, who minds the affairs of men. Should any one inquire, however, whether either of these writers has *demonstrated* the existence of the only, living and true God; we must frankly confess, that neither of them has done it. They have not made out so much of a demonstration, on this point, as Dr. Bruce has done.

As a dernier resort, then, let us have recourse to Dr. Samuel Clark for "a demonstration of the being and attributes of God." This he professes to give; and for more than a century his work, bearing the above title, has been recommended to literary persons, who have demanded a strict demonstration of the fundamental proposition of natural theology. He is certainly a learned writer of a very metaphysical cast; and if we can find in his volume what is loudly required by many acute thinkers, our labour will not be lost.

He presents us with the following propositions:

1st *That Something has existed from all eternity.* This he demonstrates thus: "Since something now is; 'tis manifest that something always was; otherwise the things that now are, must have risen out of nothing, absolutely and without cause: which is a flat contradiction in terms. For to say a thing is produced, and yet that there is no cause at all of that production, is to say that *something* is effected, when it is effected by *nothing*; that is, at the same time when it is *not effected at all*. Whatever exists has a cause of its existence, either in the necessity of its own nature; and then it must have been of itself eternal: or in the will of some other being; and then that other being must, at least in the order of nature and causality, have existed before it." With diffidence we ask, is this a strict demonstration, even that something always existed? Dr. Clark assumes without proving it, that there are created substances in existence; that something has been produced, caused, or effected. "Something now is," indeed, but why should it be granted, that this very something has not always existed? Why should it have been *caused* at all? Certainly the great First Cause was never caused to exist, unless there could have been a cause prior to the first. By a *cause* of existence in the nature of the self-existing being, Dr. Clark must have intended something different from any thing which pro-

duces effects, or is the origin of causation. He must have intended to say, that there is something in the divine nature which is the true *reason* of the existence of this something which has always existed. Still, it is strictly demonstrable, that *something has existed from all eternity*. Dr. Bruce, as we have shown, has demonstrated it.

2d. *There has existed from eternity some one unchangeable and independent Being*. Now for his proof. "For since something must needs have been from eternity,—either there has always existed some one unchangeable and *independent* Being, from which all other beings that are or ever were in the universe, have received their original; or else there has been infinite succession of changeable and dependent beings, produced one from another in an endless progression, without any original cause at all." This latter supposition he shows to be absurd, and concluding that there are but these two alternatives, he infers that the first one, which is his second proposition must be true. We might say, however, "you have not proved, learned sir, that there is any *succession* of beings in the universe; you have not demonstrated that any thing ever began to exist: for aught you know, every substance which now exists always existed, however many may be the changes in its form and other circumstances. Some one thing always existed, and other things either always existed with it, or else they began to exist; or some several things co-existed, and all which did not co-exist from eternity, subsequently began to exist. Besides, how do you prove, that some one thing in its own nature given to interminable changes has not always existed, instead of being essentially unchangeable? We call for demonstration, from those who profess to furnish it, on this momentous topic." Such an objection as this would have rendered Dr. Clark's refutation of the doctrine of an endless succession of dependent and yet originally uncaused beings useless, so far as it was designed to support the other hypothesis, which he has stated as the only other one possible in this argument. His second proposition, therefore, we are constrained to think, has not been demonstrated by him to be true; and until the existence of something, which has ever existed without being itself caused to exist by any thing, is established, the ten subsequent propositions of Dr. Clark must remain without any foundation on which they can be supported.

NOTE B. REFERRED TO ON PAGE 41.

On the *Introduction of Evil* into our world, *Predestination*, *Original Sin* and *Human Depravity*, the reader's attention is requested to the following pages, which were first published, by the present author, in a work, intitled, "The Fathers, the Reformers, and the Public Formularies of the Church of England, in harmony with Calvin,"

The friends of "the doctrines of the Reformation" must desire that their opinions should be known and thoroughly sifted; and they are confident that the more men study the philosophy of the human mind, the system of Calvinistic doctrine, and the word of God, the stronger will be their conviction that all three perfectly harmonise. Indeed, it is impossible that the truth concerning the mind of man, and the doctrines contained in the Bible, should be at variance, unless two constitutions of the Supreme Being may contradict each other: and it is no small argument in favour of Calvinism, that all the new discoveries in metaphysics which have been made from accurate observations of the phenomena of mind, but evince more clearly its complete agreement with the "testimony of Jesus."

To eradicate, if possible, some prejudices injurious to truth, which are excited at the sight of a few Calvinistic words, it may not be improper to state, that *Predestination*, when attributed to the Deity, is nothing more than a *previous purpose concerning his own actions*. Before Jehovah performs any work, he determined to perform it. *He has predestinated all his own actions*. Who that has any wisdom acts without some previous purpose to act? Who of our race is not a *predestinarian*, so far as he has knowledge, and conceives that he has power? A man who should act without previous purpose, would be deemed irrational, if not an idiot. Who, then, can wish to conceive of his God as acting without the predestination of his own actions? From eternity, moreover, the Calvinistic system teaches, that the Deity predestinated his own operations to be suited to the natures of the things on which they were to terminate; so that whatever work he determined to perform on the mind of man is performed in such a manner as is consistent with the nature of an intelligent, sensitive, voluntary, active creature. He determined to govern matter by certain laws adapted to an unfeeling, inactive, involuntary being; and mind by such laws as originate, and continue, freedom of agency. He determined to constitute man, and to govern him, when made, as a man, and not as a vegetable or mineral.

The Lord *foreknew* what man would do in every state; which state should exist in consequence of the performance of his own predestinated actions; and in full view of all that should result from the free agency of man in such a state, resolved to execute his determinations, and either permit the sinful actions of the accountable, free, but circumscribed creature; or excite him by a positive, unmerited influence, to that which is good; so that in this way he also "*foreordains* whatsoever comes to pass." He predestinates his own actions, and foreordains all events, even such as are inseparably connected with free human agency. *A previous ordaining* of circumstances, by Jehovah, is consequent upon his *predestination* of that *foreordination*.

In the Calvinistic system these distinctions may be thus applied. God determined to make a complex being, consisting of a material body; an animal soul, which is the seat of animal fac-

ulties; and an immortal spirit; which should be so connected as to constitute one person, called man. He determined to locate him, when made *in a state* which he had foreordained for him; and he executed his predeterminate counsel in these particulars. The state in which man was *first* placed was one in which all nature smiled around him, in which he had an innocent, intelligent, affectionate partner, and in which the Deity so regulated his spirit as to secure the right operation of all his faculties. For a time the divine foreordination of the circumstances of the first man was such, that he was not tempted, that he knew his duty, and performed it. The primeval holiness of Adam consisted in the operations of an intelligent, voluntary, sensitive, active mind; but innocent as he was when he came from the hand of his Maker, the praise of his holiness was ascribable to the divine predestination and foreordination. For wise purposes, this state in which he was preserved in innocence, and excited to positive virtue, was changed for a *second*, a state of trial. To do that which should produce this state, Jehovah had determined; and the state existed in consequence of Jehovah's withdrawing his positive influence to holiness, and permitting (according to his predestination) an unholy being to tell a falsehood to the innocent. The lie was assented to as truth; the testimony of his Maker in the case was not remembered, the contemplated action of eating the interdicted fruit seemed desirable; and thus, "*BEING LEFT to the freedom of his own will,*" he chose to transgress, and performed what he chose. A divine interference, or prevention, in the case, was not predestinated, and of course, no circumstances effectually to preclude the apostacy in a free agent were foreordained. The state of probation—having been ordained, and Adam having been placed in it, the laws which the Creator had established in the empire of mind were continued; nor can any one prove that the attributes of the Most High required him to change them, any more than the laws of matter; so that Adam should not perform the act which he chose, or not choose to perform the act which seemed agreeable to him, or not perceive the meaning of the proposition, *ye shall not surely die*, or remember at that moment the declaration of his Maker, *in the day thou eatest thereof thou shalt surely die*, or not judge that the serpent uttered the truth, or not feel such love for Eve as should be the motive for choosing a participation with her in disobedience. By the predestination of Heaven, the laws according to which the faculties of the mind operate, were the same before the state of trial commenced, and at the moment of temptation, that now are deducible from consciousness and observation.

One of these laws of mind is, *that the will shall never operate except in consequence of some motive*. That which we truly assign as the reason of any act of the will, (of any volition, or choice,) is the *motive* to that act. Motives to volition are always some previous operation of the mind; such as a *conception* of something

desirable, a *judgment* that the contemplated action will afford pleasure, or is a duty; a *feeling*; or the *remembrance* of some former sensation, or emotion, or determination. Of an insulated operation of the will, which depended not upon any previous act of some other faculty of the mind, no one was ever conscious; and should any such volitions spring up in the mind, the man, as an intelligent moral agent, would not be accountable for them. It is a law of mind, to which there are not so many exceptions as to the physical law of gravitation, that the will shall always be dependent on, and regulated by, some one or more of the other faculties of the spirit. This philosophy of the human mind will explain the Calvinistic doctrine concerning the will of man since the apostacy.

Neither the holy nor unholy intelligent creature *has ability*, or *is free to choose*, or determine, or purpose, or [in other words, which express the whole] to will, independently of such motives as are suggested by his understanding and his feelings. After Adam transgressed, the same faculties of mind which before subsisted, first in a state of holiness, and then of trial, had their being in a state of guilt, and such consequent misery as was the infliction, in part, of the punishment merited by sin. The misery of this state consisted, in a great degree, in the want of such positive gracious influences of Jehovah, and of such communications of light to the understanding as were the divine sources of man's original righteousness. In the same state into which Adam fell, all men are born; and in the same state they continue, until God brings them into a state of saving illumination by his word and spirit. While the natural man sees nothing lovely in Jesus Christ, it would be as contrary to the universal laws of mind for him to choose Jesus Christ as one altogether lovely, for his Saviour, as it would be contrary to the laws of matter for the stones on the surface of the earth to ascend, unmoved, to the moon: and without the counteraction or suspension of the laws of God, one event would be as impossible, yea, as *naturally impossible*, as the other. Until a fallen man has some *right operation of the understanding*, or some *right feelings*, in relation to that which the divine law pronounces good, he is no more free in choosing that which is good in the estimation of the same law, than he has *liberty*, if he should think it possible and will it, to cease from thought, or fly away in empty space. Yet so long as his understanding is darkness in relation to divine things, and so long as his feelings are sinful, he is free to choose that which seems *good* to him, but which is really *evil*. This doctrine of Calvinism is as philosophical as it is scriptural.

The statement of another law of mind may be of service to the reader of this volume; which is this, *that our feelings, whether pleasant or painful, whether they be sensations or emotions, and whether they be passions or affections, are all consequent upon some prior operation of some other faculty than that of feeling*. The consciousness of all men of observation will evince this; and with one voice they will declare,

that they never love or hate, except in consequence of the perception or conception of something which to them appeared lovely or hateful. When we see a beautiful lawn, hear melodious symphonies, smell the fragrance of new mown hay, taste an orange, or touch the soft vestment of the timid hare, the pleasant feeling which we have in each case, is dependent on the preceding perception of the mind through one of the five bodily senses; and without the act of seeing, hearing, smelling, tasting, or touching, *the feeling would not be experienced*. This is the true reason why it is naturally impossible, without the introduction of some other laws of mind, or a miraculous counteraction of those which exist, (which we think is never wrought) that the sinner whose native condition is one of blindness to divine things, should *love* the true God and Jesus Christ, before he is brought into a state of gracious illumination by the Holy Spirit.

To those who examine these laws it will be manifest, that the faculty of feeling, sometimes called *the heart*, is, in the natural order of mental operations, which our Maker has established, dependent on the *understanding*, which includes those constituent parts of the spirit, called the consciousness, the perception, the conception, the judgment, the conscience, the reason, and the memory: that *the will* in acting is dependent on *the understanding and the heart*; and that the finite *efficiency* which man has, called by the Editors of Reid's works *the faculty of agency*, is immediately dependent on the will, and through it, ultimately on the heart and understanding. In the last the moral destruction of man commenced; for Adam had no unholy choice or feeling, until he had a wrong judgment concerning Satan's proposition: and in the understanding must the rectification and regeneration also of man commence; or he will never become an intellectual, holy, moral agent, under the regimen of that God who is light.

MENTAL POWER, or *ability* to do any action, implies not only the existence of the requisite faculty, but every thing else which is essential to the performance of that action, in conjunction with that faculty. Liberty may exist where mental power is not. This may be illustrated. A man is *at liberty* to read if he choose to read; but he has *no power* to read, before he actually chooses, unless reading be an *involuntary* act. And since the volition to read is requisite to constitute power in this case, every thing essential to that volition is also included in the power of reading. Indeed, a sufficient motive apprehended, a volition to perform some contemplated action, and the faculty of efficiency dependent on that volition, always enter into the true notion of *power to perform a voluntary action*. Again, the mind is so constituted that man has *liberty to will* if he sees cause, or has a motive present to him; but he has *no power to will* without the actual presentation of a competent motive.

It will be obvious to every reader that the Liberty and Power of which the human mind is the subject are always finite. Man may *will* many things, which God has not given him power to

perform. He may resolve to act, and not find his faculty of agency in motion.

The way is now prepared to enter into an investigation of the apostacy and its consequences. Adam was a moral agent, and so is every one who has the faculties and liberty requisite for acting in an intelligent, voluntary, conscientious manner, *in relation to a law of conduct*, to which he has been subjected by his Maker. He is accountable so far as he is the subject of liberty. All inanimate beings are subject to the laws which Providence has prescribed for them; and their operations, excepting in case of some supernatural interference, are conformable to those laws. All the conformity of physical operations to physical laws is, to the Divine Mind, *certain and NECESSARY*. Moral agents obey, or disobey, the law imposed for the regulation of their conduct, *according to their volitions*; and to the Divine Mind, all their actions are *certain and VOLUNTARY*. The Lord "declareth the end from the beginning, and from ancient times the things that are not yet done," so that there can be no uncertainty, or imperfect knowledge of futurity, with him. He gave Adam all the faculties, and all that liberty, which were requisite for a moral agent. For a time his state was such, that no delusive objects were present to his senses, no false report sounded in his ears, and his mind was graciously kept from conceiving folly and mischief. His understanding was occupied by the instructions of his divine teacher; and his feelings were continually exercised about worthy objects. Every thought, every sensation, every emotion, every volition was right, in the Lord's sight, and he always obeyed the determinations of his will. His activity was all consistent with his own good and his Father's glory. His state, however, was not immutable; nor did his nature exalt him above the possibility of being tempted. In one fatal moment he transgressed the commandment of his Sovereign; and he transgressed as freely as he had before obeyed. The question occurs, How came Adam, in the first instance of disobedience, to exert his finite efficiency, or agency, contrary to the divine law? I answer; that he *willed* to eat of the forbidden fruit; and God still affording him liberty, or supporting in their due relation to each other his faculties of volition and agency, he performed what he willed to perform. *Action* followed *volition* according to the established laws of human mind, which Jehovah did not deem it expedient to suspend. In the full view of all consequences, and from the united influence of all his perfections, God determined in this case not to snap the chain of mental cause and effect, and thus destroy the moral agent. He might indeed have separated Adam's faculty of agency from that of willing, but had he done it he would have suspended those laws by which he had resolved to govern the empire of mind; and would have degraded the lord of this lower world from the rank at first given him, while the trial intended would not have been made.

If then Adam exerted his efficiency against the divine com-

mandment *from choice*, the question arises, "how came he *to choose* to perform an act of disobedience?" We reject the unphilosophical and horrible doctrine of some who wish to be thought Calvinists, that God created in him, or produced by a physical efficiency exerted upon his will, an independent, insulated, unholy volition. We have so learned neither Calvin nor his Divine Master. The will of man, it has been already remarked, never acts, except in consequence of some prior operation of the mind. I may be *conscious*, or may *remember*, or may *conceive*, without being able to account for these acts in any other way, than by saying, that God has given me the requisite constitution of mind for doing these things; but if *I will, choose, or determine*, it is to be accounted for, by saying, "it seemed good to me to determine; I perceived something, or remembered, or conceived, or felt something, which proved a sufficient motive for my choice; or *I thought* it would be desirable for me to will the performance of some action." Adam chose to eat of the forbidden fruit because of some motive. Perhaps he *conceived* that it would render him wise; or had such a *perception* of the fruit as was followed by a pleasing *sensation*; or *judged* that he should not die, since Eve did not appear to have suffered the threatened curse; or *imagined* that he had misunderstood the declaration of his Creator; or *desired* to please his partner; or perhaps all these constituted a complex motive for his choice, and therefore he chose to eat, and risk the consequences. At any rate, we know, whatever the temptation was, that it appeared to be good to him, at the time, *to will* what he did will. Some of his thoughts or feelings were such as to prove the occasion of a criminal operation of the will.

Since, however, all the mental operations of our first parents were, for a time, perfectly *right*, how came any of them to be *wrong*? In attempting to give a satisfactory reply, we state, that there were evil angels in existence, who were voluntary, malicious beings, possessing a circumscribed liberty. One of these, called the old Serpent, desired to deceive and destroy man. He was permitted to make an effort, and for this purpose to assume a suitable form. Satan's will to lie was not dissevered in this case from his faculty of doing what he *willed*. Having power and liberty, he stated a false proposition to our first mother, saying, "ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." Our mother had never heard a lie before, and possibly did not know that there was any such being as a liar, or the Devil, in existence. She gave credit to the voice of the Tempter, when she should have accounted his speech to be false, because it was contrary to the declaration of her Creator, whom she had no reason to distrust. She sinned in that very moment in which she first began to doubt the veracity of God, and to desire fruit which he had interdicted. To this sin of thought, desire, and choice, she added that of touching and tasting the forbidden

fruit. In that very moment, God made her acquainted with *good* lost and *evil* acquired; for it was an immediate punishment to be left under a delusion which induced her to present the fruit to her husband. Hitherto he had never known the wiles of the deceiver, and was as unconscious of the actual temptations of the Devil upon his mind, as we are. But he listened to the proposals of Eve, through whom Satan now spoke, with some desire to partake with her in the illicit acquisition of dreadful knowledge; and sin being once conceived in his heart began to multiply sinful thoughts, like a race of vipers. The lie being told in his hearing, "ye shall not surely die," he conceived the meaning of the proposition, and finally believed it to be true. Jehovah did not think it proper to cut off the connexion between his external organs of hearing and the mental faculty of perception: neither did he now exert any gracious influence over him, to bring to his remembrance his former convictions of his Maker's truth. It was the will of God to place Adam in this very *state of probation*. So long as he continued innocent and good, he was a free moral agent under the immediate influence of the Holy Spirit, who regulated, in a way suited to his faculties, all the operations of his mind. His goodness before the apostacy was not the result of *his own immediate efficiency*, but of *the Spirit's ultimate, moral government*; for there is no being, except God, who is independently holy. While thus under the propitious government of God, *he was not put to the proof*. His holiness was a proof of God's sufficiency to make a creature holy and happy; but no evidence that even an innocent creature is able to preserve himself in a state of purity and felicity. God determined, for wise reasons, *to prove his creature, man*; and he put him therefore into a state of trial, which is called a state of *probation*, because in it he was to be *proved*, and receive either *approbation* or *disapprobation*. The state of probation was constituted by God's ceasing to exert a positive influence on man's mind, so as to prevent all erroneous perceptions, notions, judgments and feelings which might be the motive to a *wrong volition*, and lead to a sinful action; while at the same time the Devil in Eve's case, and Eve in Adam's case, were permitted to present a false statement to the mind. In this state, which was calculated to try our first father, *was proof made of the creature man*; and he exhibited how imperfect an innocent creature is, and how dependent upon the gracious government of God; for "our first parents, *BEING LEFT to the freedom of their own will*, through the temptation of Satan, transgressed the commandment of God, in eating the forbidden fruit, and thereby fell from the estate of innocency wherein they were created." Having made man capable of action, and having given him a finite liberty, the Deity was under no obligation, even to his own Attributes, to exert a positive influence over him, to make him always remember his duty and act aright. It was not inconsistent with the perfections of his nature to leave a creature, possessing a finite and dependent efficiency, in such cir-

cumstances as would manifest that even a holy creature must depend on some higher being than himself for his continuance in holiness; and that all goodness in others is derived from the Godhead. He did leave man to himself, and to the influence of Satan's suggestions; and he fell. While all the faculties of the mind of Adam were kept under the immediate influence of the Divine Mind, every mental operation was such as pleased God; because it was intelligent, conscientious, and voluntary conformity to his law. But when God, to prove man, brought the same faculties into a state of probation, such mental operations were performed as incurred his righteous displeasure. When the positive influence of the Deity was not afforded, then, as in the absence of the Sun, thick darkness pervaded the moral world. If this representation be true, then "God is light, and in him is no darkness at all:" and then, God is no more the author of sin, than the Sun is the efficient cause of the blackness of midnight.

In the moment of rebellion the state of probation was changed for one of *sin and misery*. In this state our first parents continued until by the mercy of God they were brought into a state of salvation by a Redeemer, and thence translated into the state of glory. In the state which was immediately consequent upon the fall, are all the children of Adam born: and in the same, like him, do they continue, until the word and Spirit bring them life, from the dead.

In the language of the holy Scriptures, every thing in a moral agent, which is displeasing to God, defective in the estimation of the law, and opposed to the divine nature, is *sinful*.

Some are pleased to define sinfulness, in such a manner as to exclude every thing but actual transgressions. Others make it consist wholly in a wrong act of the will. We have no objection to their definition but this, that it is not consonant to the language of the Bible. If they choose to affirm that nothing shall be called *SINFUL*, but an actual volition which is contrary to the law of God, we affirm, that many things are offensive to God and destructive to the souls of men, which they do not allow to be sinful. "The thoughts of the wicked are an abomination to the Lord." Prov. xv. 26. We affirm that sin "is any transgression of the law," and it is also "any want of conformity unto" the revealed will of Heaven. A moral defect, a neglect of duty, an innate depravity, an injurious *thought*, we denominate sinful. Any thing in the nature of a moral agent which separates him from the holy God, any action which is forbidden, any moral impurity, or deficiency, is represented by the same general word. Sin is taken in this extensive sense for all sinfulness in the declaration that "by one man sin entered into the world;" for the apostle did not intend to convey merely the truth, that positive crimes have entered into the world by one man; but that through Adam every moral evil had entered; and especially that depravity of man which is the cause of actual transgression. At any rate, we have as good a right to define the meaning of the words

which we use as other teachers, and we wish to be understood to assert that by one man entered into the world all the moral evil, and its consequences; which subsist in the family of Adam. David says, "in sin did my mother conceive me;" in which place the word *sin* is applied to a fallen *state*, and not to a moral *action*. *Ps. li. 5.* Solomon says, "the thought of foolishness is sin." *Prov. xxiv. 9.* Not to perform a vow, which is lawful in itself; and not to believe in Jesus Christ, is *SIN*. *Deut. xxiii. 21.* and *John xvi. 9.* Indeed the neglect of any duty is as much sin, as the violation of any positive precept; and all wickedness, impurity of thought, irregularity of desire, is as much sin as a rebellious operation of the *will*.

That estate of mind too, in which man acts and is treated like a sinner, is called a state of sin. Such a state as this was produced by Adam's conduct in departing from God. After he had sinned, such was *his situation* in relation to God, that it was natural for him to *perceive* indications of God's anger; to *conceive* of his Maker as his enemy; to *judge* that his own case was hopeless; to *infer* from several considerations that all attempts at future obedience would be useless; to remember his transgression with selfish regret; to *reason* against the divine goodness; to *hate* the Divine Providence which brought him into a state of trial: to *feel some resentment* against his partner; and to justify himself, while he *chose* to escape from the presence of the Lord. Had he been left in this state, without any exhibition of the gospel; he would as naturally have hated, dreaded, feared and condemned the Lord, as do the devils, to whom hope never came. The change of character which had taken place was in Adam; and unless Jehovah had changed too, so as to favour iniquity and have fellowship with transgressors, it was impossible that Adam should not have felt opposition to his Maker, so long as he conceived himself to be an object of disapprobation and punishment. It would have been natural for all beings possessing his faculties, and existing in the state in which he did, after they should have transgressed, to have thought, felt, willed, and acted as he did, and thus to have experienced a change of their mental nature; so as to become "by nature, children of wrath."

From the apostacy of our first parents resulted immediately the most unhappy effects in relation to themselves. The Lord is of purer eyes than to behold iniquity. He will not be contemned, nor mocked, with impunity. When some of the angels sinned, he thrust them from his presence and confined them in chains, under darkness, against the judgment of the great day. God is a holy God, and this is his honour among all celestial beings. Shall he then in favour of man, suffer his character to be abused, and his government subverted?

"————— He scrupled not to eat,
 "Against his better knowledge; not deceived,
 "But fondly overcome with female charm.

"Earth trembled from her entrails, as again
 "In pangs: and Nature gave a second groan;
 "Sky lour'd, and muttering thunder some sad drops
 "Wept, at completing of the mortal sin
 "Original."

No sooner had the first pair become sinners, than God began to inflict the punishment which they merited. He withdrew his kind and gracious presence, so that he was no longer in their hearts the God of love. No longer would he hold friendly communion with them, and afford them heavenly knowledge. From the moment of the fall he began to treat them as a Father, angry with his children. He caused their consciences to accuse them, and filled their minds with the painful emotions of fear and shame. Immediately upon eating the forbidden fruit, by which they contemned the first external ordinance of religion, our guilty progenitors died a spiritual death. They were separated from God; the divine life in them ceased, and they were deprived of the true knowledge, and love of God. They died also in a legal sense, for they were no longer alive to the blessings of perfect obedience. They came under sentence of condemnation, and their well founded hopes of eternal life by the law were all extinguished. Indeed, all possibility of life by the law was now at end for ever; and any other way of life was unknown, till God revealed it. As a further testimony of his displeasure, God caused their bodies to become the abode of diseases and pain: so that they began to die, in the most literal sense. They were made mortal from the first moment of transgression; and the ground, the irrational creatures, and even the material heavens were cursed on account of rebel man. Now the earth began to produce thorns, briars, and vegetable poisons: the animals, harmless before, began to prey upon one another, and thunders, storms, and tempests occupied the atmosphere. All the disorders of the animal and material world are designed to afflict man, in testimony of Jehovah's displeasure against all sin. But alas! the effects of the apostacy were not confined to our ancestors and the inferior works of God. One sin ruined the world. We feel its effects; we groan under its curse: for

The apostacy of Adam has introduced sin into all the generations and individuals of his posterity. *By one man sin entered into the world of mankind; and death by sin; and so death passed upon all men; for that all have sinned.* All men might have become sinners, as our first parents did, by a personal fall, and would have done so, had they all been created in a state of innocence, and had they entered on a state of probation, under the same liability to temptation. But they become sinners in a different way, and without ever having personally known a state of innocence and probation. From the moment of the general apostacy, God *concluded** the whole human family in unbelief: or he *shut up* all,

* Rom. xi. 32.

as rebels who need to be pardoned; and who, if saved at all, must be saved by grace. That all men are made sinners through Adam, need not be proved, since the Holy Spirit testifies in the plainest, and most positive language, that "by one man's disobedience many were made sinners," that "by the offence of one, judgment came upon all men to condemnation," and in another place,* that "in Adam all die;" but it is requisite that the fact should be explained, and the doctrine defended against the objections of unbelievers.

In explanation we allege,

1. That the Creator has established such an order among all his productive creatures, that the offspring resembles the parent. This we find to be a law in the vegetable and animal kingdoms. Poisonous seeds produce poisonous trees and fruits, instead of esculent roots. Men do not gather grapes of thorns, nor figs of thistles. Each kind of grain bears the same, so that you do not expect tares from wheat, nor wheat from tares. In like manner the fishes, birds, and quadrupeds, all that live in the earth, air, or sea, procreate an offspring like their parents; and of Adam after his fall, we read, that he "begat a son in his own likeness." It was according to the established course of God's government, and the nature of things, that Adam's children should be neither saints, nor angels, nor devils, but men in a degraded condition, men who enter at birth into a state of sin and misery. If any one complains of this as unjust, he might with as much propriety blame his Maker, for not causing the lioness to bring forth a lamb. It is notorious that God has established a connexion between all kinds of parents and their posterity; and if any one is wiser or more just than the great God, let him call his Maker into judgment; and ascertain whose counsel shall stand.

"Who can bring a clean thing out of an unclean? not one.† What is man that he should be clean? and he which is born of a woman, that he should be righteous?‡ That which is born of the flesh is flesh."§ That which proceeds from degraded, depraved human nature, possesses no higher character than that of its original. From the analogy which subsists between God's works, it might have been expected, that if the first man fell into a state of sin and misery, all his children would have been born in that same fallen condition. Had Adam been produced in heaven, and afterwards sent to this world to reside, on account of sin, it would have been expected that all his children should have been born in this world and not in the celestial regions. Hence, after he became earthly and sensual, his offspring became earthly and sensual too. The fall of the whole human race, therefore, with their progenitor, was according to the established course of nature. We allege,

* 1 Cor. xv. 22. † Job xiv. 4. ‡ Job xv. 14. § John iii. 6.

2. That many of God's creatures suffer through the misconduct of others. We know this to be a fact, which frequently occurs under the providential government of God. It is not unrighteous in him to suffer such results to take place; for there is no unrighteousness with God. Who does not know, that when the merciless man abuses his beast, the irrational creature of God experiences pain through the rational? This poor beast of burden is under the care of God, who is not insensible to the happiness even of the ravens and young lions; and yet he suffers, for the present, the injurious master to abuse one of Jehovah's sensitive charge.

Under the same all-wise providence, if a wicked man should smite the good, or slander them, they might feel pain, which no man can prove that justice or goodness requires the Lord to prevent. Should an agent squander his employer's estate, or should servants, or representatives prove unfaithful, the injured would suffer through the injurious. Should one, without any negligence or fault on his part, become connected with a partner who should prove worse than Job's wife, he would suffer; and should parents neglect their duty, their children might feel the miserable effects of their misconduct through life. Every body knows that under the government of the Supreme Being, the natural defects, and diseases of parents may be entailed on their posterity. But who for all this dare accuse his God of mal-administration? If it is not unjust in God to have cursed the ground, and to have afflicted the brute creation for man's sake; if it is not unholy in Providence to suffer a man to injure his horse, or a parent his child, or a man his neighbour, who can prove that it is unjust in God to implicate the whole human race in Adam's transgression? We may dispute, but we had better be wise. What would our remonstrances effect? The fact that all men suffer, and all men die, is sufficient to prove that God imputed the sin of Adam to his whole race. He determined that on account of the sin of the progenitor of the human race, he would treat them all like sinners, that he would hold them all liable to punishment, as a suitable indication of his hatred of every sin. The Lord imputes Adam's sin to all men, just as he imputes Christ's righteousness to all believers. He neither believes nor affirms, that a renewed person has himself rendered that obedience to the Law which Christ rendered; but he determines to treat the renewed person as if Christ's actions and sufferings had been his own; endured and performed by himself. In like manner, the Lord neither believes nor affirms, that all of Adam's children performed the action which Adam did, except by him as their representative; but he determined to treat them all as if they had actually apostatised. He does treat them in this manner; for they were in him as all the branches of a tree were in the root; and as all the grain which is ever to spring from a kernel of corn, may be said to be in that kernel. We proceed to allege, as an answer to all objections,

3. That since Adam apostatised, the imputation of his sin is favourable to mankind. The fall of man is a matter of deep lamentation; for had Adam obeyed during all his state of probation, as the public head of the whole family, all would have been confirmed in knowledge, righteousness and true holiness: and thus would have been saved through the righteousness of the first Adam. Since, however, Adam did not prove the occasion of our being entitled by covenant right to eternal life, the imputation of his sin is so far from being prejudicial, that it is advantageous to us. That all may understand this proposition, let us suppose it were yet to be decided, whether the individuals of our race were to fall or not. It would then remain to be decided, concerning each one, whether a Saviour should be provided for him or not. This being uncertain, every man would need, after transgression, the provision of a Saviour in particular for himself, and a revelation to acquaint him with that provision. Suppose that children; who were to stand or fall for themselves, had been exposed to such temptations as our first parents experienced, and, in addition, to the pernicious example of fallen Adam and Eve; is it not certain, that every child of Adam's race would have been more likely to apostatise than his progenitors were?

Had we come into the world without the imputation of Adam's transgression, we should have been under the covenant of works, and then every man, with more disadvantages than the perfect first man, would have obtained eternal life only by sinless obedience. Had he sinned he would have been for ever excluded from the hope of everlasting bliss, because the new covenant which offers salvation by grace, could not have existed, could not have been proposed upon any other supposition than this, that the whole world was guilty before God, and therefore in need of grace. It is only the imputation of Adam's sin to the whole world which prepares the way for this introduction of the gospel of the new covenant to the whole world. If men existed here, in the same state in which Adam did before the fall, the Lord would say to them "be perfectly obedient and live." It would be improper that they should hear one word of a Saviour until they had fallen, for should they hear of a Saviour conditionally provided, their state of probation could not be a complete one, since they would know in innocence that sin was not without remedy; and then would they not have so many motives to perseverance in holiness as Adam, who knew not before the fall, that there was any possibility of pardoning transgression. Since, then, no man, after Adam's offence, could have been certain of heaven by his own perseverance for ever in the performance of duty, I repeat it, that the imputation of Adam's sin to all men is favourable to them, because it introduced them at once to "a better covenant." *The old covenant, the way of salvation by law, made nothing perfect; no, not the first pair: but the bringing in of a better covenant,*

which secures to sinners salvation through Jesus Christ, *did* secure perfection to all who are included in it. The law could not save one, who had the fairest opportunity, and the most reasonable probation; but the gospel will save a great company, which no man can number. Thanks be unto God, then, that he resolved to treat us as men who might be saved by believing on the all-sufficient Jesus, and not as beings ignorant of any way of eternal life but that of sinless perfection. Instead of requiring us to enter into a state of probation as Adam, the Lord graciously declares, that he will consider the probation of our father as the trial of all men; and will now freely bestow on them righteousness through a Redeemer. He no longer says, *work for eternal life*, but *receive it*, in my Son, who has merited it for you.

The Lord's judgment is according to truth; and he judges that one transgression is such an accursed evil, that it ought to blast all the fair prospects of a race of men, if their natural head and representative is guilty of it. So great and glorious is our God, and so horrible all disobedience to him, that he displays his indignation against one transgression in relation to an external ordinance of worship, by inflicting pain not only on men in general, but upon all the sensitive beings which belong to man's dominion. Because God gave the brutes for a possession to Adam, he was pleased to make them, with the earth, and air, manifest the divine displeasure against rebellion. Yes, cursed is the very ground, because of sin. Thorns and thistles it must bring forth, until the restitution of all things. How great then should be our indignation against every thing which is displeasing to our Maker? What sorrow should we feel that any of our race should have merited the wrath of God! It is no thanks to us, that one of our sins does not ruin a world; for had the covenant of works been made with us, as it was with Adam, this would have been the result. No human being can foresee, or imagine, what mischief might spring from one case of iniquity, were not the justice and the grace of God to prevent it from taking its natural course. Well, then, may we repent and humble ourselves before the Lord; for if he should execute full vengeance on each transgressor, who would not be damned?

We cannot *repent* for Adam's sin, but we may *hate* it; and in like manner may hate every object which is offensive to God, and which separates us from the perfect enjoyment of him. Any thing in my body or soul which inclines, or tempts me, to perform actual sin, is latent sin, is innate or acquired depravity of nature. Any thing in man's state, or condition, which seduces him from God is hateful; and is a testimony of the divine hatred of iniquity. Job *repented* of his own sinful *actions*; but of himself, yea, of himself considered as a polluted moral being, he said, "I abhor myself." Our "first father hath sinned; "wherefore the Lord hath "profaned the princes of the sanctuary;"* as a mani-

festation of his displeasure: but in mercy he says, "I, even I am he that blotteth out thy transgressions for mine own sake." Let us then come before the Lord, saying, "behold, we were shapen in iniquity, and in sin did our mothers conceive us We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us for thy name sake; do not disgrace the throne of thy glory; remember, break not thy covenant with us:" and thine shall be the glory for ever.

END OF THE NOTES.