

MS. 136
A SERMON,

ch. ON THE *harm*

NATURE AND IMPORTANCE

OF

CHRISTIAN WATCHFULNESS,

ACCOMPANIED WITH

Remarks on Regeneration,

IN ANSWER TO

DR. JAMES FISHBACK'S

Philosophy of the Human Mind,

IN RESPECT TO RELIGION.

BY WILLIAM MACCALLE.

Ms 160
A SERMON.

On Prov. iv. 23, which was handed to the

WEST-LEXINGTON PRESBYTERY,

BY A STUDENT UNDER THEIR CARE,,

In April 1813,

AND REJECTED.

It is accompanied

BY A FEW NOTES, BY THE

PROCEEDINGS, RESOLUTIONS AND REMARKS

Of the Presbytery on that subject.

AND BY A SHORT REPLY TO THEIR OBJECTIONS.

To which is added

A FEW REMARKS

ON

DR. JAMES FISHBACK'S

PHILOSOPHY OF THE HUMAN MIND,

IN RESPECT TO RELIGION.

BY WILLIAM L. MACCALLA.

LEXINGTON:

Printed for the Author, by M'Call & Downing.

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1814

Typographical errors, which, with several others, the readers is requested to correct with the pen.

IN THE NOTES

Page 20, line 15. For *inures* read *inaures*.

IN THE REMARKS ON REGENERATION.

Page 4, line 4. For *principle* read *principal*.

Page 8, line 6, from bottom, For 8 read 1.

Page 9, line 7, For *people* read *peoples*.

Page 10, line 6, For *be* read *by*.

Page 21, line 16 & p. 37, l. 14. For *Palagian* read *Pelagian*.

Page 22, line 9, For *circumsize* read *circumcise*.

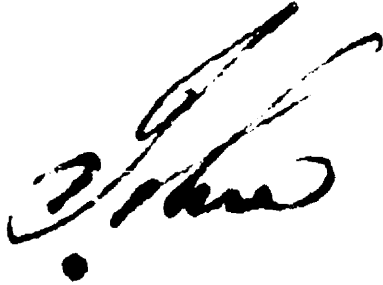
Page 22, line 12, from bottom, For *make* read *mark*.

Page 23, line 10. For *facts* read *feats*.

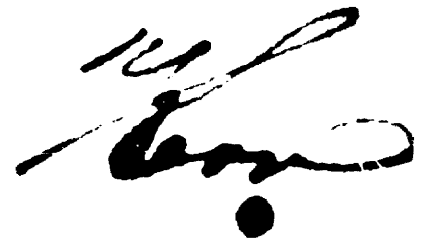
Page 28, line 17. For *Paræa* read *Peræa*.

Page 35, line 4. For *Legion* read *Lexington*.

A SERMON,

A handwritten signature in cursive script, likely of the author William L. MacCalla, positioned to the left of the title.

ON PROV. IV. 23,

A handwritten signature in cursive script, likely of the author William L. MacCalla, positioned to the right of the title.

Handed to the Presbytery of West-Lexington,

IN APRIL 1813.

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LEXINGTON:

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1813.

A SERMON, &c.

— *Harris*

THE NATURE AND IMPORTANCE

OF

CHRISTIAN WATCHFULNESS.

Keep thy heart with all diligence : for out of it are the issues of life.

Prov. iv. 23.

THE heart, literally understood, is, “the muscle, which, by its contraction and dilation, propels the blood 1 through the course of circulation; and is therefore considered as the source of vital motion.” It is true in a natural, and in a spiritual sense, that “out of it are the issues of life.” The heart is considerably agitated, when the mind is strongly exercised. It is probably for this reason, that it is figuratively 2 used for the mind itself, or for the exercise of any of its faculties. It is, with us, in popular style, confined to the affections or passions: such as, love, hatred, joy, sorrow, fear, courage, &c.: and is not often used to signify the understanding. “To denote this faculty, we sometimes speak of a good or bad *head*; we also use the term *brain*. This, and not the *heart*, we regard as the seat of intelligence and discernment. Yet this was a frequent use of the term *heart* among the ancients, not the Hebrews only, but even the Greeks and Romans.”—(*Campb. Diss. 4. §23.*)

AMONG the many passages, in which Solomon himself uses the word *heart* to denote the *intellect*, you will find

one in Prov. viii. 5. "Oh ye simple! understand wisdom; and ye fools, be ye of an understanding heart."

- 3 **AMONG** other authors, Hosea vii. 11, compares the house of Israel, or the ten tribes, to a silly dove, without heart: where the context shews, that he intended a reproof for the want of that understanding, which should ever be the result of long experience. The passage is accordingly translated by Bishop Horsley, "For Ephraim is like a silly dove without sense."

THE Scriptures contemplate the hearts of some men as clean, pure, honest and good. At other times we hear of an evil heart of unbelief, a fat or stupid heart, a hard and stony heart. By the latter kind is meant a soul in a state of natural depravity, dead in trespasses and sins. Which is deceitful above all things, and desperately wicked. Which is not subject to the law of God, neither indeed can be. From such a fountain as this, we certainly should not expect the issues of life. But "from within the human heart," in this state, "proceed vicious machinations, adulteries, 4 fornications, murders, thefts, insatiable desires, malevolence, fraud, immodesty, envy, calumny, arrogance, levity. All these evils issue from within, and pollute the man." Mark vii. 21, 22, 23.

BUT, cried Jesus, on the great day of a Jewish festival, "He who believeth on me, as the scripture hath said, (a) out of his heart shall flow rivers of living water." It is, then, from the heart of the believer that the issues of life are to be expected. To the believer, then, I address myself in the name of the living God. "Keep thy heart with all diligence: for out of it are the issues of life." The world, the flesh, and the Devil, unite their efforts against you: but resist the Devil, and he will flee from you; your faith has overcome the world; and the law of the spirit of life in Christ Jesus, has freed you from the law of sin and death. Therefore work out your own salvation with fear and trembling: for it is God who worketh in you, both to will and to do of his good pleasure.

- 5 **THE** vigilance, inculcated in the text, is intense and unremitted. *Keep thy heart; preserve it; guard it.* Keep

it with *diligence* ; with *all* diligence ; keep it *above* all diligence : for thus is the particle translated in Deut. xiv. 2, and thus you will find it in our text in the margin of our English Bible.

THIS watchfulness against evil and error, and diligence in the prosecution of truth and holiness, leaves no time for loitering, no excuse for neglect, and no plea for the least relaxation of the most vigorous exertion. It is, in fact, an epitome of that holy law, which demands perfect and perpetual obedience. This service extends further than our words or actions : God demands the soul as well as the body. “My son give me thy heart.” “Keep thy heart with all diligence,” and so forth. This, it is evident, we are not able to obey. Christ has obeyed it for us ; but Christ was not the minister of sin. The law is not the less strict for our inability or his perfect atonement. For he came, not to destroy, but to ratify the law. When you see a law in your members warring against the law of your mind, and bringing you into captivity to the law of sin, which is in your members ; endeavour not to get clear of the guilt, by detracting from the purity of the divine law : but by a fresh application of the blood of Jesus : still considering the law as perfect and spiritual, and the commandment as holy and just and good, and making it your endeavour, in obedience to the Lord Christ, to “keep thy heart with all diligence : for out of it are the issues of life.”

OUR end in all that we do, should be the glory of God and our rule, his word. The evident reason of the great contrariety of opinion concerning what is the import of his word, and what tends to his glory, is, an ignorance of the one, or an unwillingness to promote the other. But you, who have willingly submitted yourselves to the guidance of Heavenly wisdom, must see the necessity of an humble, a constant, and diligent perusal of the sacred oracles. Their perfect adaptation to every spiritual want, is so well described by Mr. Pike, that I must beg leave to give it in his own words. Its length will be pardoned on account of its value.

“Is the understanding naturally blind? here are the brightest and most important discoveries suited to enlight-

en it. Is the conscience stupid? here are the most rousing, awakening, and weighty considerations produced to view. Is the will obstinate and perverse? here are the most mollifying, inviting, endearing truths presented. [But further: this exhibition comes the nearest our case that you can suppose.] Are we in great danger? it propounds a refuge. Are we under corruption and weakness? it propounds all sufficient strength and grace. Again; are we incapable to help ourselves, and unable to bring any thing to God as a price or condition? all this that we want, is presented as freely to be given to us, and wrought in us. Again; are we under any concern that our state is so bad? do we see it as altogether hopeless in itself? here is full, free, suitable, sufficient grace held forth in Jesus Christ, attended with the sincerest and freest invitations. Again; are we naturally ignorant that our state is so bad? here we are told in the most plain, affecting, and close language, what it really is. And lastly; are we naturally unconcerned about our souls? here is presented before us a future eternal state: Heaven with all its joys, hell with all its terrors; the shortness of life, the vanity of the creature, and indeed all the most striking thoughts, that man can conceive, or could invent, to rouse and awaken. [And remember that the act of *coming*, *trusting*, &c. is nothing else but that exercise of desire and expectation, that would necessarily arise from a real belief of these things."]—(*Appendix to a dissertation on berit and diatheke, by Samuel Pike.*)

ALL this, the word of God is calculated to do, upon any rational mind which will sincerely believe it. But you, to whom the spirit of God has given to believe, very well know that faith is the gift of God; and that nothing less than that immediate, supernatural agency, which first excited it in your bosom, can keep it alive there. The doctrine of the indwelling of the Holy Spirit, in his immediate influences, is essential to the Christian Religion. Without these enlightening influences, it is impossible spiritually to understand, believe, or improve the word of God. This doctrine, however, is grossly misunderstood and misrepresented by some, very obscurely perceived, and miserably

defended by others, and by others again totally denied. To do justice to the text, a quotation and explanation of one authority at least seems necessary. For it is impossible to keep the heart, that is, to inform the understanding and cultivate the spiritual affections, without habitual prayer, that the Father of light would illuminate the one, and that the Fountain of love would cherish the other.

THE Apostle Paul, thus addresses the church, 2 Cor. iv. 3—7, "But if our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For 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. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

By the immediate operation of the spirit of God, we mean such an exercise of Divine power, as is exerted in creating the light, even before the existence of the heavenly orbs, which have since been the instruments of enlightening the world. And whether the doctrine of immediate influences be true or not, this is evidently the kind of operation contemplated by the Apostle, in the passage quoted above.

BUT those who deny this doctrine, say that the Divine spirit is withdrawn from the world since the days of the Apostles; and that since that time, the word operates in regeneration and edification, just as the sun does, in giving light to our eyes: that is, by established laws. And that Paul meant no more than this, when writing to the Corinthians. It is a strange kind of humility in the Apostle, to say that he is an earthen vessel, and that he preaches not himself, but his master; and then to tell us in the next breath, that the epistle which he has written, is sufficient of itself, without any further help from his master, to revolutionize a world. When modern Philosophers tell us that

God has withdrawn from the world not only since, but even long before the days of the Apostles; and that their *philosophical* disquisitions are capable of *illuminizing* and reforming mankind; humility is the last virtue which we could attribute to them. But it is evident that the Apostle's expressions manifest the most profound self-abasement; wherefore no such arrogance can be fairly ascribed to him.

BUT it will be said that it was a sufficient manifestation of humility, to confess that his words were not his own, but the dictate of Divine inspiration. That the spirit indicted what he wrote, is certainly a truth, and one which is
 13 frequently communicated to us in the Scriptures: but where is it done? certainly not in the passage which we have read. The Apostle is not speaking of the inspired penmen exclusively, but of the preachers of the gospel in general. And of these he says that "we have this treasure committed to earthen vessels, that the excellence of the power may be of God, and not of us." What power? not that which indicted the word, but the excellence or exceeding greatness of that power which shone into the hearts of the Corinthian church, in common with them, to give the light of the knowledge of the glory of God, in the face of Jesus Christ: and which is as immediate and efficacious, as that act which brought light out of darkness.

NEITHER is it a great mollification of the error which we are opposing, to concede, as its warmest advocates some-
 14 times do, that the Spirit is present, and that though he does not act immediately upon the heart; yet he infuses a miraculous efficacy into the word, as the angel did into the sanative waters of Bethesda; which, it is said, is universally allowed by sound divines, to be a type of gospel times.

BETHESDA, or *House of mercy*, was the name of a bath in Jerusalem. It appears to have been, in the time of our Saviour, a place of resort for those whose maladies were incurable by natural means. The water was occasionally agitated; and then the first who stepped in was cured. It is a matter of doubt with some of the greatest Philologists, whether the messenger who descended into the bath was a mere man, or an Angel from Heaven: for the original

word is often used for each. Be this however as it may, there is no evidence to prove that he imparted any supernatural efficacy to the waters themselves, but only that **the** 15 agitation which he excited, was the occasion, on which God chose to heal the patient, by an immediate, miraculous influence.

STILL it is said that a healing power was, on these occasions, imparted to the water, which rendered it infallibly successful. But why was this power imparted? and why this change wrought in the water, if such was the fact? evidently because it was not, without it, adapted to the end. And can this be said of the word of God? It is perfectly adapted to all our wants. It requires no change, and it will receive none. All that is necessary, is that our hearts undergo such a change, that we shall be willing to receive it.

MOREOVER; if there be any meaning in the assertion, that the word has a supernatural infallible efficacy communicated to it, it is this; that every one who hears it, when 16 clothed with this power, must irresistibly yield to its benign influence. But how does **Paul** account for the contrary fact? that the gospel is hid to some, while the minds of others were enlightened? Not by saying that there was any difference in the word; for it was the same precious gospel which was preached to both, and often at the same time and place: But the God of this world hath blinded the unbelieving minds of some; while that God, who commanded the light to shine out of darkness, hath shone into the hearts of others.

“**THESE** things,” I can say with a certain Apostle, “I have written to you concerning those who would deceive you. And as for you, the unction which you have received from him, abideth in you; and ye have no necessity that any one should teach you. But as this unction teacheth you concerning all things, and is true and hath no falsehood” 17 in it; even as that hath taught you, abide in him.”

As I am addressing those whose hearts God has opened to receive his word, it will not be unacceptable to recommend the frequent participation of the **Holy Eucharist**: not as a means of informing the understanding, but of enliven

ing our faith and love, and of begetting in us peace of conscience, and joy in the Holy Ghost. And all this it is calculated to do, when, with the reception of the emblems, the Divine Spirit makes a fresh application of Jesus Christ and his spiritual blessings. It becomes then an important means of keeping the heart.

18 **THIS** institution has taken place of all the bloody sacrifices of the ancient dispensation. The passover was in commemoration of the protection which the Israelites enjoyed from the wrath of the destroying Angel; and of their glorious deliverance from Egyptian tyranny. A Sin-offering was a sacrifice to which the sins of the person were imputed. The Purifier or Purification-sacrifice was slain at the dedication of the old dispensation. Behold! said Moses, the blood of the Covenant, which the Lord hath made with you; or more literally; behold the blood of the (*b*) Purifier, or Purification-sacrifice, which JEHOVAH hath cut off before you, &c. *Exod. xxiv. 8.*

BUT "Christ, our Passover, or Paschal Lamb, is sacrificed for us;" says Paul, *1 Cor. v. 7.* "And he" says the Apostle John, "is himself the propitiation or Sin-offering for our sins." *1 John ii. 2.* "For it is not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith; sacrifice and offering thou wouldst not: but a body hast thou prepared me. In burnt-offerings and sacrifices for sin, thou hast no pleasure. Then said I, Lo! I come, (in the volume of the book it is written of me,) to do thy will, O God!" *Hebr. x. 4—7.*

19 BY his coming, he has abolished typical sacrifices, and dedicated a new dispensation: not by the blood of beasts, as Moses did the old; but by the offering of his own body. "And he took the cup; and giving thanks, he gave it unto them: saying; drink ye all of it: for this is my blood; the blood of the New Covenant, or of the (*b*) New Purification-sacrifice, which is shed for many, for the remission of sins." *Matt. xxvi. 27, 28.*

THIS ordinance is calculated to promote our growth in grace, because, while participating of it in faith, the Spirit

of Jesus works in us, and gives us a spiritual union to Christ and to one another, which is as real, as if we were literally to partake of his flesh and his blood. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body: for we are all partakers of that one bread." 1 Cor. x. 16, 17.

To these we may add, the public and private adminis- 20 tration and reception of religious instruction: such as; preaching, catechising, and visiting, for the purpose of conversation on spiritual subjects. David, in the xxiii Psalm, makes the House of God a figure of Heaven, the place of eternal light and happiness. And on the subject of religious conference, Malachi's well-known words are these; "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." Mal. iii. 16, 17.

These conversations, however, should not all be of the incidental and transient kind. Paul to the Hebrews, ordains, by divine authority, systematic associations, for the 21 purpose of prayer and mutual edification and exhortation. After exhorting them to observe one another, as an excitement to love and good works, he says; "not neglecting the assembling of yourselves together as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching." Heb. x. 25.

But reading, praying, spiritual conversation and communion, though certain when mixed with faith, and attended by the operation of the Divine Spirit, to promote the health of our minds; are not the only means calculated for that end. The heart is made better, not only by the performance of those duties of which God is the more immediate object, but by a diligent attention to the personal performance of all our relative duties; justice, liberality, gen-

22 tleness, mercy: and by a constant endeavour that those whom God may commit to our care, may, as far as depends on our instruction and authority, be found in the same course. Solomon says, "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. xi. 25. "Pure religion," says the Apostle James, "pure and undefiled religion, before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 27. And it is given in commendation of Abraham: "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." Gen. xviii. 19.

23 THE duty of thus keeping the heart, becomes our chief interest, from the consideration, that, "out of it are the issues of life." The deceitfulness of sin often suggests that to deny ourselves, and take up our cross, is not at all times the most politick, and that, in many cases, we would mark out a way more profitable to ourselves and others. But that God who made the earth and all things in it, has said, that the ways of wisdom are ways of pleasantness, and all her paths are paths of peace. While they who hate wisdom love death. He who substitutes his own wisdom for that which comes from Heaven, shall meet with certain and sudden disappointment. Be his talents ever so great, though he build his nest among the stars, yet will God bring him down thence. "The young men shall faint and be wearied, and the chosen youths shall stumble and fall: but they that trust in Jehovah shall gather new strength: they shall put forth feathers like the moulting eagle. They shall run and not be wearied, they shall march onward and shall not faint." Isaiah xl. 30, 31.

24 For you, my christian fathers and brethren, who may have age and christian experience, it is easy to imagine, what an alteration would take place in society, were professors of religion, or even that part of them who possess it, to use that diligence in keeping their own hearts, and promoting piety among others, which is their duty and privilege in this present imperfect state. Did they pant after

knowledge and piety, they would become wise and holy : and their labours and example would be ~~one~~ mean, of revolutionizing the world which lies in sin. Secret and social prayer, family religion, and the public ordinances of the sanctuary, would be as our meat and our drink : while patience and prudence, gentleness, justice and benevolence, would protect our dwellings. Temperance, industry and frugality would mark the countenance, the hands and the dress of a christian : while the funds of the church, and the increase of missionary labourers, would proclaim his zeal and liberality. Profane swearing and drunkenness would 25 disappear. The gaming table and ball room, the race-field, the rostrum, and the theatre, institutions so pleasing to the flesh, those graves of virtue, and hot-beds of vice, would be no more : and iniquity as ashamed would hide its head. Then should the mountain of the House of Jehovah be established on the top of the mountains, and be exalted above the hills ; and all nations should flow unto it. And many peoples should go and say, come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths.

Is this ~~the~~ character of christians, of churches, and of society in our country, and in our respective neighbourhoods ? If not, what is the reason ? Is it for the want of leisure or industry ? Is it because we are destitute of money, or intellectual talents, that the interest of the church is 26 not pushed forward ? Giving and receiving fashionable visits, and an unremitted diligence in procuring wealth for yourselves and children, manifest both leisure and industry. Intellectual vigour shews itself, in some, by an acquaintance with history and geography ; in others by a great familiarity with the heathen writers of antiquity. And if half that love were shown to the welfare of your soul, or to your Divine Redeemer, which you shew to the world and its vanities ; and half that money spent for the interests of religion, which is spent for (c) pernicious ornaments, and sunk in unprofitable pleasures, you would be thought mad enthusiasts, and in danger of ruining your families.

BRETHREN, lend me, for a moment, your serious and candid ear. Open your eyes, and look around upon the country in which we live. Is there any one so ignorant as
 26 not to know, that vice increases and triumphs, notwithstanding the empty boasts which some make of the purity, faithfulness, and success of the Gospel-Ministry? And where are we to find that humble, forbearing, self-denying, persevering zeal, which God has appointed as a barrier against the torrent of iniquity? Was it found among the children of Israel in the time of Hosea? just as much as it is in our church at this day. Then, "Hear the word of Jehovah, ye children of Israel; for Jehovah hath a controversy with the inhabitants of the land; because there is no truth, nor piety, nor knowledge of God in the land. Cursing, and falsehood, and murder, and theft, and adultery, know no restraint, and blood follows close upon blood. Therefore the land shall mourn, and every one dwelling therein shall pine away." Hosea iv. 1—3.

BRETHREN, this is no time for flattery. Our land groans under sin, and our foes bear down upon us. On the north, and on the south, on the east and the west, our enemies shake the spear; and in the bosom of our country are a
 28 host of injured foes, who are ready, at the first signal, to requite their toils and sufferings, on the heads of their cruel tyrants. Our armies abroad are defeated, and we, at home, are left to mourn the loss of our dearest connections. Behold the tender youth! snatched from the embraces of his friends, to die under the hatchet of the ruthless savage, or the proud, the perfidious Englishman. He felt indignant at his country's wrongs, and his patriotic spirit exults in the moment when she resolves on self-defence. His military ardour cannot relish safety, while others are in danger; and he enrolls himself as a volunteer for the service of his country. He soon is called to march. In parting he restrains his grief, rather than increase the anguish of his parents. But in taking leave of his neighbours and friends, he indulges the joy of sorrow. The tears gush from his eyes, and the sobs burst from his bosom: for the soldier has a heart to feel. But the sunshine of cheerfulness again

illumes his countenance, and he who was rocked in the cradle of ease, endures, with the fortitude of a veteran, the fatigues of a long and laborious march. In the wilderness, in the sufferings of a northern winter campaign, he cheers his comrades, and soothes their impatience. And in the heat of battle, though overpowered by numbers, he exhorts his companions to stand their ground, as the only possible means of safety : but he is borne along by his numerous enemies, as the snow is driven by the sweeping hurricane, till pierced by a ball, he sinks to rest. Truly, "this is a people spoiled and plundered. All their chosen youths are taken in the toils, and are plunged in the dark dungeons. They are become a spoil, and there was none to rescue them ; a plunder, and no one said restore. Who is there among you that will listen to this ? that will hearken, and attend to it for the future ? Who hath given Jacob for the spoil, and Israel to the plunderers ? Was it not Jehovah ? he, against whom they have sinned ? in whose ways they would not walk ? and whose law they would not obey ? 30 Therefore poured he out upon them the heat of his wrath, and the violence of war." Isa. xlii. 22—25.

If there be any within the sound of my voice, who, though not guilty of outrageous sins, are yet in the habitual neglect of that constant, diligent watchfulness, that humble piety, inculcated in the text, and who have not even professed a desire for it ; to such I would take the liberty of speaking, if I can obtain the favour of their attention. Your first excuse, and probably your last, is the inconsistency of professors ; and why should you concern yourselves about a religion, which, while it pretends to so much, cannot save its votaries from sensuality, pride, avarice and ambition ? and why should you enter a society, the members of which so grossly impose upon mankind ?

It is true, that the internal enemies of the church are numerous and formidable ; and that they have much infected the real children of God. It is true, that one of these, though he have a fair character for piety, and even 31 be, by profession a preacher of the gospel ; does more injury to society by his intrigues and bad example, than is

in the power of our atheistical Doctor with his Pestalozian school. You take their conduct as a justification of your own. They indulge in forbidden pleasure, pomp, and parade, that they may gain a salutary influence over you ; and thus take your conduct as a justification of theirs. When men are drowning, each hopes to be saved by grasping the other ; and thus they perish together.

CHRISTIANS ; ye ministers of God ; can you thus see your fellow-mortals hanging over the dismal lake, and remain engaged in searching after the amusements, the honors and profits of this life ? Can you sit at your ease, and see them tottering on the crumbling brink of eternal woe ? The monitory " trumpet at thy mouth ; be it like the eagle over the House of Jehovah." With a hoarse and terrible scream, let it alarm the hearts of the careless ; " inasmuch as they
32 have transgressed my covenant, and rebelled against my laws." Hosea viii. 1, see H.'s version.

BUT is there not here some discreet and faithful servant, who makes a business of religion ? to whom it is as meat and drink to perform the will of his Master ? " Happy that servant, if his master, at his return, shall find him so employed." Simeon was " a just and religious man, who expected the consolation of Israel." Anna " departed not from the temple, but served God in prayer and fasting, night and day." Though the corruption of the church was almost universal, yet to these pious individuals was it given to embrace the Saviour. His person is now in Heaven ; but we have the promise of his Spirit to all who believe : " I will dwell in them, and walk in them, and I will be their God, and they shall be my people." 2 Cor. vi. 16. Having, therefore, these promises, dearly beloved ; let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii. 1.

WHILE I hail you, however, as highly blessed of the
33 Lord, let me not forget to give you a salutary caution, if not a seasonable reproof. Take notice, it is addressed to none but them who are humbled, under a sense of the deceitfulness and wickedness of their own hearts ; to none but such as can see and lament the sins of our church and coun-

try; to none who do not in heart, as well as in word, acknowledge themselves bound to make an unreserved surrender, of their souls and bodies, their time, and labour, and worldly substance to the Lord Redeemer; to be used entirely for his glory, without regard to our pleasure. The Scriptures guard us, in every page, against the temptations of an ensnaring world. Against these, is the vigilance inculcated in the text directed; and against these would I caution you in a peculiarly plain, close, familiar manner: for on this subject the most exemplary needs to be admonished. What is meant by self-love, the love of pleasure, indulgence, lightness of spirit, foolish-jesting, unprofitable conversation? What do you understand by the love of 34 the world, the lust of the eye, the pride of life? evidently, sins which prevail around us: sins which lose their enormity, and become more dangerous, by being daily defended and practised, in our social and religious circles. You know, that to desert the beaten track, and bear a testimony against error, will bring upon you the scoffs of mankind. Do the surmises, the slanders or the scoffs of men, hurt your feelings more than the tears, the groans, and the blood, of God manifest in the flesh? Does your heart tremble at the thought of disgrace and persecution, like the servant of Elisha, when he saw the city of Dothan surrounded with horses and chariots? Open your spiritual eyes, as he did, and behold the mountain full of horses and chariots of fire round about you: and know, that they who are with us, are more than they who are with them.

AND now let all who are in my hearing, both friends 35 and foes, admirers and scorers, attend. If you hereafter lead a vain, careless, wordly life, remember, that it is not for the want of admonition; it is not because God has left himself without a witness in the world. I call Heaven and earth to witness, that I have, this day, solemnly entreated you to keep your hearts with all diligence: not that diligence which characterizes professors of religion in general, (a thing which differs as much from christian watchfulness, as sleeping in a bed of down is different from the ~~many~~ duties of a military sentinel), but a forsaking of the ~~world~~

and vanities of the fashionable world, and the desires and amusements of the flesh ;" and nothing less than "forsaking all, denying self, taking up the cross, and following Christ." This is not a vain thing, for your life is in it.

36 It is the only thing which can give happiness in prosperity, or comfort in adversity. The only thing which can make you useful in life, or prepare you for death and judgment. "Watch therefore, since ye know not at what hour your master will come."

NOTES ON THE SERMON.

(a) *Out of his heart.* *Ek tes 'koilias autou.* Gr. *Out of his belly.* Common Transl. The word *koilia* is here translated *heart*, because though often denoting the belly and the womb, it sometimes signifies merely the internal part of any thing, like *bethen* in the Hebrew; and frequently renders that word in the 70 in passages where the mind or the heart is often intended. It is for this reason that in a certain instrument now in the hands of the Presbytery of W. L. I have translated Prov. xviii. 8, as follows; "The words of a tale-bearer are as wounds, and they go down into the innermost chambers of the soul." Should it be established that this word does originally and literally point out a certain part of the human body, this is no substantial objection to the version given above; for it is a characteristick of the Hebrew language, of which the Greek of the Scriptures abundantly partakes, that the mind itself and its various operations, are described by the effects which they produce upon the body, and its different parts. Even more than this may be said; that the names of the bodily features are sometimes (especially in the song of Solomon) used in reference to the dress which covers them; a position which is established by Williams, Parkhurst, and other criticks, from the style of eastern languages and writings in general. This remark, if true, shews the great imperfection of the common version, and at the same time removes the objection of indelicacy which has been urged against the Canticles. The translation given to the word *koilia*, not only in my sermon, but in the writings of much greater men, is preferable to the common one, not only because it is more correct, but for the same reasons that *mesetin bequtr*, in 1 Sam. xxv. 34, is better translated *male* than ———.

(b) The Hebrew *eret berit*, like the latin *percutere foedus*, does sometimes signify to *make a covenant*, though originally to slay a victim. The reason is, that sacrifices were offered at the formation of covenants. Whether the literal or the figurative rendering be best in the present instance, I will not undertake to prove, because not perfectly satisfied. Although the version which my sermon contains is strongly advocated by some of the best English criticks, and, if I mistake not, by Dr. W. of Philadelphia, I ventured to use it only in a work which was to be submitted to a body of divines.

It is most probable that the meaning of *diatheke* in the New-Testament is to be decided by that of *berit* in the old.

(c) "Moreover Jehovah hath said; because the daughters of Zion are haughty, and walk with displayed neck, and wanton looks; (*oculorum mobilis petulantia*) mincing their steps as they go, and making a tinkling with their feet; (70, *tois posin paidzousi, sport-ing or dancing with their feet,*) therefore will Adoni humble the head of the daughters of Zion, and Jehovah will expose their nakedness. In that day will Adoni take from them the ornaments of the feet-rings, and the net-works, (*handkerchiefs or caps of net-work or embroidery*) and the crescents, the pendants, the bracelets, (*French transl. chainettes, little chains, of gold, or pearls, or other precious stones: probably the necklaces, (monilia) as the Vulgate has it, from which the netheput, drops or pendants, hung.*) and spangles, (*Eng. Margin.*) the bonnets, and the fetters (*golden chains for the arms*), and the ribbands, and the perfume-boxes, (*Olfactoriola, Vulg.*) and the ear-rings, (*innues, Vulg.*) the rings for the finger, and the rings for the nostril, the embroidered robes, and the mufflers, and the cloaks (*hykes*) and the ornamented bodkins, the garments of gauze (*or the mirrors*) and the fine linens; (*s——s*) and the turbans, and the veils (*Vulg. theristra.*) And there shall be, instead of perfume, a putrid ulcer—and instead of well girt raiment, rags—and instead of high dressed hair, baldness—and instead of a cincture, (*a swathe for the breast, from feet, a piece, and get, to roll round,*) a girdle of sackcloth—a sun-burnt skin instead of beauty. Thy people shall fall by the sword, and thy mighty men in battle. And her doors shall lament and mourn, and desolate shall she sit on the ground. And seven women shall lay hold on one man in that day: saying; our own bread will we eat, and with our own garments will we be clothed; only let us be called by thy name: take away our reproach."—*Isaiah* iii. 16—to—iv. 1.

"Wherefore, I will return and carry off my corn in its time, and my wine in its season, and I will take away my wool and my flax which were to cover her nakedness."—*Hosea* ii. 9.

"A man cannot serve two masters: for he will either hate one and love the other, or at least will attend one and neglect the other. Ye cannot serve God and Mammon. Therefore I charge you; be not anxious about your life, what ye shall eat, or what ye shall drink; nor about your body, what ye shall wear. Is not life a greater gift than food, and the body than raiment?"—*Mat.* vi. 24, 25.

"Be not conformed to this world; but be transformed in the renewing of your mind; that ye may experimentally know that will of God which is good, acceptable, and perfect."—*Rom.* xii. 2.

"I wish..... likewise, that the women also adorn themselves with decent dress, (a word implying behaviour also, in the original,) not with plaited hair, or gold, or pearls, or costly appa-

rel; but (as becometh women professing godliness) with good works.—1 Tim. ii. 9, 10.

“Whose (the women’s) adorning, let it not be that which is outward; such as plaiting the hair, and putting on gold, and wearing clothes (mantles or hykes), but let it be the hidden man of the heart, in that which is not corruptible: even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”

1 Pet. iii. 3, 4.

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against God? Whoever, therefore, would be a friend of the world constitutes himself an enemy of God.

James iv. 4.

“Love not the world; neither the things that are in the world. If any man love the world, the love of the father is not in him. For all that is in the world; the lust of the flesh, and the lust of the eyes, and the pride of life; is not of the father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.”—1 John ii. 15—17.

Parkhurst, of whom any one may see that I think very highly, thus explains an important phrase in the above passage—“*aladzonia tou biou*, the pride or pomp of life, the ambitious or vain-glorious pursuit of the honours, glories and splendour of this life, occurs 1 John ii. 16. On which passage the learned Raphelius observes, that Polybius uses the phrase *he peri tous bious aladzonia*, for all kind of luxury in one’s manner of living, whether in dress, houses, furniture, servants, eating, &c. St. John’s expression seems to imply all this, and moreover to include all those other pursuits, whether of ambition or vain-glory, by which men aim at making a figure in the eyes of their fellow-mortals. See Doddridge.”

The following is from the same author. “St. Paul says, “the world is crucified to me and I unto the world,” meaning that so great was his regard to a crucified Saviour, that the world had no longer any more charms for him than the corpse of a crucified malefactor would have; nor did he take any more delight in the things of it, than a person expiring on the cross would do in the objects around him.”

The venerable Church of Scotland, from whom we are descended, speaks as follows: “By the 25th article of the above-cited (14th) Cap. of the French Church discipline, the Churches shall advertise believers to use great modesty in apparel, and shall give order to abate the superfluity therein committed.”—*Pardovan’s Collections*, B. 3. T. 12. 64.

The homily on dress, used by the Church of England, deserves an edition in Lexington.

Dr. Owen, after speaking of the ignorance of the Papists with regard to the real mortification of sin, observes: "These things are not said to condemn even external severities in their proper place. Our nature is apt to run into extremes: because we see the vanity of the Papists in placing mortification of sin in an outward appearance of it, we are apt to think that all things of that nature are utterly needless. But the truth is, I shall much suspect their internal mortification, who always pamper the flesh, conform to the world, and live in idleness and pleasure. Yea, it is high time, that professors should retrench that course of life, in fulness of diet, gaiety of dress, expense of time in vain conversation, which many have fallen into."—*Pneumatologia*, abridged by George Burder, Philadelphia edition, page 225.

The Rev. Mr. David Rice thus writes to a friend of his residing in this place.

"I spend a considerable portion of my time in mourning, that myself and other professors of christianity have so far lost sight of the true spirit and practice of the christian religion, that we have no more of the spirit of Christ, that the Ministers of Christ are no more like Apostles in temper and in practice. I mourn to think what are and will be the effects of this degeneracy to civil and religious society, and what will become of the succeeding generation."

And to a friend in the vicinity of this place, he writes thus:

"I esteem it a great blessing that I can still see to read. My great amusement now is in the reading the history of Christ and his Apostles, and the epistles of the Apostles, with Doddridge's paraphrase. The more I read the more I see of the deficiency of the religion of our day and country, my own deficiency, and that of my brethren in the Ministry, and out of it.

A considerable number of us in this state are converted persons: but must we not be converted over again before we make good Bible Christians? Some of us talk about revivals of religion, and say we have seen some revivals: but must not our ideas of a revival be regenerated? How few of us prove our relation to and interest in Christ, by having and manifesting his spirit! How few follow Paul and the other Apostles as they followed Christ! What a sin and a shame it is that I have not read the Bible more, and been more cast in the mould of the Gospel! What a different Minister ever with my small talents should I have been!

When we hear of a revival of religion, perhaps the first thing that strikes our mind is a work of conviction and conversion of non-professors. I long to hear of a revival among Christian professors and Ministers. A revival not of modern religion but of primitive Bible-religion; such as shall leave me and all such professors far behind. When we start for Heaven with the world in our right hand and Christ in our left, it will be long before we get there. Are Christians any freer from the lust of the eye, the lusts of the flesh and the pride of life than others?"

There was in a neighbouring state an association for promoting morality and good order. The members promise to use their "influence to discountenance, discourage and suppress the several species of vice which so greatly prevail in this place" (Chillicothe.) Among these vices are mentioned "theatrical amusements, shows, balls, dancing schools and frolics."

John Brown of Haddington in his Dictionary of the Bible, under the article, *silk*, speaks as follows; "Tiberius, the Emperor prohibited his male subjects to wear any of it: and about 300 years after, Aurelian obstinately refused his Empress a gown of it as too costly and luxurious for *her* high station."

.....At present silk is so common both in Asia and Europe, and pride of apparel so extravagant that it is hard to say how quickly our kitchen girls may wear daily what was once thought too grand for a Roman Empress."

The same author in his explication of the Assembly's shorter catechism inculcates, under the eighth commandment, the duty of tithing our income for charitable and pious uses, and then asks the following questions; "How may we be able to spare so much? By labouring diligently in our callings, and retrenching all unnecessary expenses in our diet, clothes, &c. Wherein lieth the evil of expending on vain apparel, unnecessary food, furniture, &c. what should be set apart for pious uses? Hereby we murder the poor, banish the Gospel, starve the ministers of Christ and souls of men that our intemperance, pride, and other lusts may be satisfied. Neh. xii. 10, 11. Mal. iii. 8, 9.

I understand that the President of the Transylvania University, in a sermon for the benefit of our Theological seminary, exhorted the people to curtail their expenses in superfluities and luxuries that they might contribute more liberally to such worthy objects. See Matt. xxiii. 1-4.

The following is a narrative of the transactions of the West-Lexington Presbytery at their meeting in Paris, April 1813. It stands here as corrected by the Rev. Samuel Rannells; to whom with the Rev. Messrs. R. M. Cunningham and J. Lyle, it was shown a few days after their adjournment.

W. L. Maccalla was taken under the care of the West-Lexington Presbytery, in April 1811. After having performed only two of the several exercises allotted him, he at last appeared before them, at their session in the Presbyterian Meeting-house in Paris, on Wednesday, April 14, 1813: and read a sermon on Prov. iv. 23. The Presbytery discussed the merits of the sermon from about 4 o'clock until 6, then from 7 until 10; when they agreed to sustain it. The resolution sustaining the sermon was not written when it passed; and on this account Mr. Stuart, the Clerk, took the liberty of wording it, that they had, "with difficulty agreed to sustain it; alleging that such was the fact, and to give a fair history of the transaction was his right.

The next morning when Mr. Stuart read the minute as altered by himself, Mr. Lyle made some objection to it. After Mr. Stuart had given his reasons for altering it, Mr. Rannells, one of the committee, suggested as an additional reason for rejecting the sermon, the objection enclosed by brackets in the following remarks. This had not been written on the 14th but was added after the discussion of the 15th. A motion was then made by Mr. Joseph P. Howe and seconded by Mr. Samuel Rannell's for a reconsideration of their vote; which was carried.

After a discussion of about one hour the sermon was rejected, two voices dissenting, and one or two remaining silent. N. B. This article was received from Mr. Cunningham.

The disagreeable event was soon known to the candidate, and when he was summoned about 11 o'clock to hear his sentence, he attended with the 3d volume of Blackstone's commentaries turned down at page 152, and Buller's Nisi Prius, at page 49. He listened to the objections which the Presbytery had made and requested a copy of them, which was granted. He then expressed a hope that they would return him his sermon, upon which he was informed that such a thing was forbidden by order of Presbytery. He then begged that it might be put to vote again. A few of the members spoke upon the subject and it was refused. He then entreated them that as they had heretofore exercised so much kindness and tenderness toward him they would grant him this one favour. His situation was a delicate one. He was now in disgrace by the sentence of a court. He had parents and friends, and an addition was made to his connections by her who had lately united her destiny to his. They would be mortified and distressed, and his own character as a christian would suffer in their eyes. Remember, I beg

you, said he, that this sermon is my only possible defence. Do act according to the rule, do unto others as you would have them do unto you. Put yourselves into my situation, and then consider if my request is an unreasonable one. They agreed to let him take a copy of it. He could not write it. They offered to have a copy taken and given to him. He wanted the original. Mr. Stuart observed that as Mr. Lyle had dissented against the decision of Presbytery it was necessary that they should retain the book for their own defence. Mr. Lyle replied that if they would return the book to its owner and let him know all that had been said against him to the members of Presbytery he would withdraw his dissent. With this they did not comply. The candidate then declared a great desire that the Presbytery should keep a copy of the sermon, and offered to pay a dollar towards having it written if it was attended with any expense : but desired to keep the original himself ; promising, at the same time, that if ever they required it while sitting as a court, they should have it if his horse could bring it to them. They thought that they could let him have it after a copy had been taken. He wanted it directly. This they refused. "Can you let me have it in a week?" says he. No. A discussion of some length then took place, in which the attention of the House was recalled by Mr. Blythe to the resolution which appropriated the sermon to the Presbytery, and it was at last determined that the candidate should not have the original manuscript but only be allowed a copy. He then informed them that the laws of the country made that manuscript his property, and rendered any man liable to damages who would keep it from him against his will ; and offered to shew them the books ; which however Mr. Blythe forbade. The candidate declared a great unwillingness to stain the character of the Presbytery with a civil prosecution, but said that the sermon was his, and have it he must and would. He then arose and demanded it of Mr. Stuart who was writing at the table. Several of the Presbytery told him that Mr. Cunningham was the Clerk. He then demanded it of Mr. Cunningham, who said that the papers of Presbytery were not yet put into his hands, and he had nothing to do with it. The sermon was lying on the table.—The candidate stepped past the Moderator, took it into his hand and walked towards the door. When he had picked up his hat and books and was ready to go out, Mr. Rannells called him and he returned. Mr. Maccalla, said he, you will remember that your standing in the Presbyterian church may be greatly affected by this. Yes sir, replied he, I told a brother of mine as we were coming here this morning, that my standing in the Presbyterian church was now at stake.

Resolutions and Remarks of the Presbytery.

WILLIAM L. MACCALLA, *Candidate*, being introduced, read a Sermon on Prov. iv. 23, which had been assigned him as a part of trial in April, 1812, and which he had failed to produce at the last stated session. Presbytery having considered the above discourse, with difficulty agreed to sustain it as a part of trial, with particular remarks to be made to the young man by the Moderator, for his admonition and benefit.

Remarks on Mr. Maccalla's Sermon.

The subject appears not to have been treated in that practical manner which the text requires. Several doctrinal points are introduced which do not arise out of the text: as; atonement, operations of the spirit, and faith.—A comment on 2 Cor. iv. 37, not connected with the text, page 10, 11*—A controversial spirit seems to breathe through the whole—Quotations are made from Scripture, differing from the translation, without giving any notice of the reason for so doing—The pool of Bethesda, page 14, 15, has no connexion with the text—Dogmatic and sensorious reflections on religious professors, and the clergy, page 25, 26, 27—A severe episode on the war all around us, and the injured foes in the midst of us, ready, at the first signal to requite their toils and sufferings on the heads of their cruel Tyrants, page 28—[Severe reflections on some preacher of this body, more injurious than the Atheistical doctor of the *Pestalozian* school, page 30, 31]—It does not appear that Mr. Maccalla has his studies directed by any member of this *Presbytery*.

Subsequent Resolutions.

On motion, *resolved*. that Presbytery do reconsider their vote on the trial sermon of Mr. Maccalla, and upon more mature deliberation on the subject, agreed unanimously, with the exception of one or two of their members, not to sustain it as a part of trial; and the Moderator was directed to make particular remarks to Mr. Maccalla, shewing him why they could not sustain it. Presbytery agreed to retain the above discourse, and ordered it to be filed among their papers.

Mr. Maccalla is directed to prepare a Lecture on Mat. v. 1—12, inclusive, which had been assigned to him at the October session, 1811, and which he has hitherto failed to prepare.

Presbytery having called upon Mr. Maccalla, in order to make to him, through their Moderator, those remarks which they had agreed to make. After the Moderator had made the remarks, Mr. Maccalla made a peremptory demand of the sermon which he had read, accompanied with a threat, that upon being refused his just right, he would obtain it by the civil law. And after Presbytery had offered to furnish him with an attested copy, he still persisted in his demand; and upon Presbytery still refusing, he came forward and laid violent hands on the paper and carried it off.

On motion, *resolved*, that Messrs. Cunningham and Todd be a committee, affectionately to converse with Mr. Maccalla relative to his violent conduct in this case, and report before the rising of Presbytery.

The committee appointed to converse with Mr. Maccalla reported as follows:

Your committee met with Mr. Maccalla, and stated to him the impropriety of his conduct, in peremptorily demanding his sermon, which Presbytery considered as belonging to them, as dissent from their judgment was about to be entered by one of their members. Mr. Maccalla refused to return the above manuscript, or to make any concessions for the manner in which he had acted in possessing himself of what he called his lawful right. Therefore, *resolved*, that all further proceedings, respecting Mr. Maccalla, be postponed until our next stated session.

To the proceedings of Presbytery, on this occasion, Mr. Lyle entered the following dissent:

I, John Lyle, enter my dissent to the act of this Presbytery, which rejected, or did not sustain W. L. Maccalla's sermon as part of trial. My reasons cannot be freely entered for want of time. I would observe, that as our records will shew, it was agreed by Presbytery to sustain said sermon with remarks. It was then, I think, without reasons reconsidered and condemned in toto, without again reading it. But my principal reason is, that I had cause to believe that such condemnation would not have taken place, had it not been for details made in the absence of Mr. Maccalla, respecting his character, conduct, and conversation; which details ought not to have been made without giving him an opportunity to answer for himself.  See forms of process.

Extract of a letter from W. L. Maccalla to the Rev. James Kemper, Moderator of the Presbytery of West-Lexington, dated

Lexington, August 2, 1813.

“REVEREND SIR,

I am under the necessity of again calling to your attention, and that of the Presbytery, a disagreeable subject. At the meeting of last April, the Presbytery resolved to consider the manuscript of my sermon as their property. Of this I complained, from a consideration that the right was, by the laws of the land, vested in the author—That no article in the constitution of the church had taken away that right,—and that an unjust detention would be attended with very serious disadvantages to the injured person. I, therefore, after much intreaty, gave an indirect threat of a civil prosecution. This I did, without considering that there was an appeal, even for one in my standing, to a higher ecclesiastical judicature. Upon reflection, I am willing and anxious that the Presbytery should receive the manuscript from my hands, and thereby place things on the same footing on which they were before I had acted thus improperly. This I supplicate as a favour.”

Extract of a letter from W. L. Maccalla to the Rev. Samuel Rannells, Moderator of the Presbytery of West-Lexington, dated Sept. 13, 1813.

“REV'D AND DEAR SIR,—

At the call meeting of Presbytery in August, I communicated to them my repentance for having possessed myself of my sermon, and for having threatened them indirectly with a civil prosecution. I desired that they would forgive me and thereby place things on the same footing on which they would have been had no such occurrence happened. The reason of my conduct in April, was a conviction that I should suffer greatly and unjustly, in being deprived, without any authority from the constitution of the church, of a right vested in me by the laws of my country. The reason of my repentance is, that an appeal to Synod was the only proper mode of redress.”

After receiving and considering these letters, the Presbytery passed the following resolution, September 15, 1813.

“On motion, *resolved*, That Mr. Maccalla’s further trials as a candidate for the Gospel Ministry, be postponed till our next stated sessions; he not having given satisfactory evidence of repentance for his improper conduct at our last stated sessions.”

This decree was confirmed by the Synod of Kentucky.

In April, 1814, the candidate directed the following communication to the Rev. Robert Marshall, Moderator.

“I sincerely repent of the manner in which I took my sermon from the Presbytery in April, 1813.”

The above repentance was attended with such declarations as the following from the candidate. He said that he had not altered his mind since the writing of the above letters, in August and September. He still believed that the Presbytery had done him injustice in keeping his book. He had appealed from their resolution, and he was not sorry he had made that appeal. He was only sorry for having treated the authorities of the church with contempt, and taking unlawful steps to procure his right. And this, he said, he had told them in his letters.

ATTESTED BY JOHN M'DOWELL, } Elder?
JOHN F. CROW. }

The Presbytery then passed the following resolution.

Whereas, Mr. W. L. Maccalla, has professed his sincere repentance for the manner in which he possessed himself of his sermon, in consequence of which his trials were suspended, therefore, resolved, that his suspension be removed, and it is hereby removed.

The candidate then addressed the following note to the Moderator.

“REVEREND SIR,—It has already been mentioned in Presbytery that I live in another state, and that a dismissal from your body would be a matter of convenience. This is certainly true; and it is my request that it may now take place.”

The following resolution then passed.

Mr. W. L. Maccalla having petitioned for a dismissal from the care of this Presbytery as a candidate, on motion, resolved, that he be dismissed; and he was dismissed accordingly.

OBSERVATIONS

On the remarks which the Presbytery made on the foregoing sermon:

Remark 1st.—"The subject appears not to have been treated in that practical manner which the text requires."

The doctrine contained in the text is, the necessary connexion which exists between principle and practice, "for out of it (the heart) are the issues of life." This doctrine, with its proofs and illustrations, might occupy the body of a considerable discourse.—It might then be used as a means of refuting an error of the Antinomians, who "deny all inherent habits or principles of grace," and be concluded with a short exhortation to keep the heart.

A sermon conducted on this plan may with some propriety be charged with not being sufficiently practical for the text: because it is evident from the context, Prov. iv. 20—27, that keeping the heart was the principal thing which the Author had in view, and the above-mentioned doctrine was only brought in as a motive to excite us to this duty.

That the foregoing sermon is conducted according to the most refined rules of rhetorick, is not contended; but it is certainly more practical than doctrinal. Its title, as presented to the Presbytery, is; "The nature and importance of christian watchfulness:" and on examination this will be found to be its object throughout.—1st. The nature of christian watchfulness; "keep thy heart with all diligence." 2ndly. Its importance; "For out of it are the issues of life." In its nature it is diligent, constant, patient; relying on the blood of Jesus for success, and doing all things to the glory of God. See pages 5, 6.

The duties enjoined by this command and the means of effecting the end contemplated by it, are, the word read and preached, page 6, 20; prayer for the illumination of the spirit, p. 9; eating the body and drinking the blood of Christ crucified, p. 17; catechising, ministerial visitations, prayer meetings, and spiritual conversation, p. 20; the discipline of the family, the church and the state, p. 22; together with a diligent attention to the personal performance of all our other relative duties; justice, liberality, gentleness, mercy, &c. p. 21.

Under the second head an attempt is made to shew the importance of this duty, by proving that any other plan of obtaining life and happiness, will bring certain and sudden disappointment, p. 22, 23; and that the exercise of this vigilance among professors in general, or even those who are christians, would conduce in the greatest degree to the prosperity of the church and the welfare of society, p. 24, 25.

The writer then proceeds according to a rule of explanation acknowledged by our church, that "where a duty is commanded the contrary sin is forbidden," to reprove those sins which are contrary to the spirit of this holy duty, and which though practised by

most of professors, and too much countenanced by some real christians, are, nevertheless, condemned by the word of God, and by the wise and the sober of all ages. Let any one take a view of the houses and equipages, and persons and deportment of the people among whom we live: Let him then lift up his hand to Heaven, and say that they are not guilty of luxury and pride, vanity and idleness. But the reproofs do not stop here. An application is made of a prophecy of Hosea, in which he threatens the most dreadful national calamities, for a number of crimes which are particularly mentioned, p. 27. This was applicable at the time in which the sermon was written, and it is to be feared, much more so now. Is it true or not, that among the highest characters in the community, lawyers, legislators, and officers of the army, profane swearing and gaming are more prevalent than ever? Is or is it not true that, the lewdness of single men, and the infidelity of those who are married, is more remarkable than formerly? Is it a mere fable that the prevalence of these sins in Lexington, aided by the polishing and moralizing influence of the Theatre, the dancing school, and the ball-room, have almost obliterated from the female breast those sentiments of modesty and piety which are the greatest ornament of the sex? Has the time come for unhappy Kentucky, when our delicate young ladies, who might give a tone to the character of the rising race, can pleasantly connive at the most unseemly sins as partaking more of frivolity than criminality? If this be true it is not so wonderful that the other sex go to such lengths of wickedness; and in many instances crown all by fighting duels, in the direct violation of a solemn oath; and thus incur the additional guilt of perjury and murder. Oh ye deluded ones! repent, while repentance is to be had. Humble your proud spirits before they are crushed beneath the wheels of the chariot of Jehovah. Flee to the arms of Jesus, whose blood can wash away your stains, and whose spirit can make you an example of holiness to those watchmen on the walls of Zion, who are afraid to warn you, and who are ready to condemn this advice of your friend as not being sufficiently practical.

Remark 2d.—"Several doctrinal points are introduced which do not arise out of the text: as; atonement, operations of the spirit and faith."

Without the shedding of blood, there is no remission of sins; and without the remission of sins, and the purchased gift of the spirit bestowing faith, there is no performance of duty. For if any man have not the spirit of Christ he is none of his, Rom. viii. 9; and without faith, it is impossible to please God. Hebr. xi. 6. "I determined," says Paul, "not to know any thing among you, save Jesus Christ, and him crucified." 2 Cor. ii. 2. We ought to say of the atonement of Christ, and of the operations of his spirit, as Whitefield did of his righteousness. "Oh the righteousness of Christ! It so comforts my soul, that I must be excused if I mention it in all my discourses. I would not, if I could help it, have one sermon without it." How excellent is the character which is

given of Cocceius, professor of Theology at Leyden, in contrast with Grotius! "The former found Christ every where in the scripture, and the latter no where." On this subject, Dr. Witherspoon tells "the story of an ancient artist; who, being employed to build a magnificent and elegant temple, had the ingenuity to inscribe upon it his own name, and so to incorporate it both with the ornaments and body of the structure, that it was impossible afterwards to efface the name without at the same time, destroying the fabrick. In the same manner," says this great man, "Christ dying for sin, is engraven in such characters through the whole revealed will of God, that it is impossible to take it away without overturning the whole system." See also the first of Brown's six letters on gospel-preaching, in which he affirms, that "that preacher acts only the part of an heathen moralist," who neglects those things which are censured in the remark under consideration.

Remarks 3, 6th.—"A comment on 2 Cor. iv. 37, not connected with the text; p. 10, 11." "The pool of Bethesda, page 14, 15, has no connexion with the text."

The first of these was brought in proof of the influences of the Divine Spirit, and the last was produced as a subject from which objections to this heavenly doctrine had been urged in the hearing of the author, and by a member of the Presbytery. He first told him of his error in a respectful manner, and then endeavored to refute it in his presence. This heresy, it is well known, is helping greatly to destroy the Lexington congregation; and this is the reason of its receiving so much attention in the sermon.

Remark 4th.—"A controversial spirit breathes through the whole."

"Wo is me, my mother! that thou hast born me a man of strife, and a man of contention to the whole earth. I have neither lent on usury, nor have men lent to me on usury; yet every one of them doth curse me." Jer. xv. 10. "Hear ye now what Jehovah saith. Arise! Contend thou before the mountains, and let the hills hear thy voice. Hear, Oh ye mountains! the controversy of Jehovah, and ye strong foundations of the earth: for Jehovah hath a controversy with his people and he will plead with Israel." Micah vi. 1, 2. "Ye should earnestly contend for the faith which was once delivered to the saints." Jude 3. Read the sermon and convince the author of sin in this respect.

Remark 5th.—"Quotations are made from scripture differing from the translation without giving any notice of the reason for so doing."

Reasons are given for some of these cases in the notes which are now attached to the sermon. Many other passages are taken almost, (and some quite), verbatim from the superiour versions of Lowth, Horsley, Campbell, &c. Too great liberties may be taken, it is confessed: but to the student of the original languages, no apology is necessary for considerable latitude. The imperfections of the common translation are not a few.

Remark 7th.—"Dogmatical and censorious reflections on religious professors and the clergy," p. 25, 26, 27.

Reader, do turn over to those pages; and remember that the truth of what they contain is not denied in this remark. If what is there stated be true, why give it such harsh epithets? for the words of scripture are the severest part of it.

Remark 8th—"A severe episode on the war all around us, and the injured foes in the midst of us, ready at the first signal, to requite their toils and sufferings on the heads of their cruel tyrants," p. 25.

The sermon might be better, if the description of the volunteer had been omitted, though not because it is calculated to hurt any one's feelings. As for slavery, it is certainly repugnant to the principles of christianity and democracy.

Remark 9th. "Severe reflections on some preacher of this body, more injurious than the Atheistical doctor of the Pestalozian school," p. 30, 31.

"It is true," says the sermon, "that one of these (the internal enemies of the church, see the beginning of the paragraph) though he have a fair character for piety, and even be, by profession, a preacher of the gospel; does more injury to society, by his intrigues and bad example, than is in the power of our Atheistical doctor with his Pestalozian school."

There are considerable disadvantages attending large collections of children, though they be taught by pious persons. To those teachers, then, who want this qualification, the care of the rising generation should never be committed. Train up a child in the way he should go, and when he is old he will not depart from it—Prov. xxii. 6: so, educate a child in ignorance of religion, and in consequent habits of sinning, and he will retain his character, as the leopard his spots or the Ethiopian his skin. Jer. xiii. 3. It is evident, then, that their instructors are an injury to society; and the harm which they do is in proportion to their rank and influence. One who teaches in a University can do more harm than the teacher of a country school, because he maintains a higher rank; and one who, in addition to this, holds the ministerial office, can do more harm than either: because people rely upon him for correct religious instruction as well as a holy example. As a faithful preacher is considered in the scriptures, to hold the most important office in the world, 1 Cor. i. 21: so, an unfaithful one is the greatest curse that can be sent upon a people. "If a man, walking in the spirit of falsehood, do lie, saying; I will prophecy unto thee of wine and of strong drink, he shall even be the prophet of this people."—Mic. ii. 11.

Dr. Scott, in describing the character of the nation whom the Prophet is here addressing, says ; " no wonder such men hate the faithful messengers of God, who would put them to shame for their sins. They have only the name of christians, or they could not think to modify the language of the Holy Spirit by human authority, to silence those whom God commands to speak, or to teach his ministers to accommodate their doctrine to humour their lusts. These are not the doings of true Israelites who are without guile, and who love and profit by all the words of God. Such nominal christians are, in fact, the worst enemies of God and his church, and often join persecution of his people with oppression of the widow and the orphan : and their polluted privileges will soon be taken from them and turn to their destruction.—— Teachers who will recommend self-indulgence by their doctrine and example, best suit them ; and they will generally be given up to such deceivers."

While speaking of schools, it may not be amiss to make a few remarks upon such as the musical seminary now established in this place. It is an institution in which young people are taught to sing the praises of — of what ? not their maker ; but the objects of sensual delight.

There is a song called the legacy, which has three verses. In the first, the refined testator leaves his heart to his mistress ; in the second, his harp, probably to the lovers of musick, and in the last, his cup to those who deserve it. The author is informed that it was exhibited on the theatre in Philadelphia ; and being recommended by this school of morals, has been a favourite with the fashionable young people of Lexington and many parts of Pennsylvania. It is said to be the production of one of the most admired authors ; and although we cannot affirm that it is taught in Mr. G.'s seminary, it certainly bears the same character with those which are current among his pupils. It is all weak enough and wicked enough. One verse is nearly as follows :

Take this cup which is now o'erflowing,
To grace your revels when I'm at rest ;
Never, Oh never ! it's balm bestowing,
On lips that beauty has seldom blest.
But if some warm devoted lover,
For her he adores shall bathe its brim ;
Oh ! then my spirit around shall hover,
And hallow each drop that foams for him.

Our Lord and Saviour, before his death, gives to his followers the bread and the wine which are, by his spirit consecrated to the nourishment of their souls. The composer of this song also, by a specious mockery, pretends to leave his blessing behind him. Its end is to grace their revels, and the objects of his favour, are lascivious drunkards and idolatrous lovers. He promises his spirit to hover around the cup and consecrate its contents.

Such hymns as these, as far as we can learn, formed a very important part of the worship of Chemosh, the God of the Moabites and Amorites; the God of feasting and revelling. Those who, either by themselves or their children, knowingly and voluntarily encourage such abominations, after being warned of their tendency, cannot be sincerely engaged in the cause of Christ. They ought to give up the profession of religion. "If it seem evil unto you to serve Jehovah, choose ye this day whom ye will serve; whether the Gods which your fathers served that were on the other side of the flood, or the Gods of the Amorites in whose land ye dwell: but as for me and my house we will serve Jehovah."—Joshua xxiv. 15.

It is true that as in the time of Ezra, so it is now; "the hand of the princes and rulers hath been chief in this trespass." If the prophet of this people do, indeed, walk in the spirit of falsehood, and either by himself or his children under his direction, prophecy of wine and of strong drink, and glory in giving them such an education instead of raising them in the nurture and admonition of the Lord; it is evident from the prophecy of Micah, that God has sent a judgment upon you. "When the judgments of the Lord are abroad in the earth, let the inhabitants thereof learn righteousness. "Wherefore, O king! let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor."—Dan. iv. 27. But if not, this very warning shall one day be to you *mene, mene, tekem, upharsin*. Though you may now be feasting like Belshazzar, with your Lords and Ladies about you; though you may, by a false profession of religion, be drinking wine out of the vessels belonging to the Temple in Jerusalem; yet the day will come when fear shall change your countenance, when the joints of your loins shall be loosed, and your knees shall smite against each other: for, although God has given his law to our land, and been contending with it by the sword and by the pestilence, thou "hast not humbled thy heart, though thou knewest all this"—"and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."—See Daniel 5th.

But to return to the subject; how did the Presbytery come to know that the passage in the sermon, now under consideration, was intended for one of their body? The person described is a minister of the Gospel of a fair character; but on account of his intrigues and bad example, an internal enemy of the church. Does no other body of divines contain such a character? or if they do, did the Presbytery think the candidate's information so limited that he could not possibly be acquainted with the fact? They knew that he had visited other places, and had an acquaintance with other clergymen of different denominations, and that even the town and neighbourhood in which he dwelt was the residence of several preachers, and the place where several ecclesiastical bodies frequently convened. They knew, moreover, that among

these, he was acquainted with other individuals who answered the description in question. Knowing these things, and seeing that the author made no application of it to any particular person or court or denomination, they, at first, paid no attention to it. The sermon was read to them, and afterward examined by themselves. They then received it as a part of the candidate's trial, without taking notice of this subject. It could not be otherwise without pointing out the guilty person: and this would be an insult, unless he would first make complaint.

How then did the Presbytery come to notice this the next day? It must have been by the secret suggestions of the offended person during the interval between the meetings of Tuesday and Wednesday. The Presbytery have, by their remark, fixed upon him the character given in the sermon.

The following note is written at the end of the remarks. "It does not appear that Mr. Maccalla has his studies directed by any member of this Presbytery."

This person, when first taken under the care of the Presbytery, told them candidly that it was a matter of doubt with him, whether they ought to receive him. He came to ask their counsel, and not to supplicate admittance. His health had been such, for several years, that he could read but little, and write less. This, together with the peculiar turn of his mind, made it impossible to review the sciences which he had studied at the University, or to do any good if his studies were controlled. In the exercise of unusual favour, they appointed him a subject, and permitted him to study as he could. At their next regular meeting the candidate read his exercise, and was examined on the Latin and Greek. The Presbytery by vote dispensed with all farther examinations: but omitted to record their resolution, expecting, by that means, to escape the censure of the Synod. These facts were brought up to their memories by the candidate, when he heard the above note read in April, 1813, and nothing more was said on the subject.

It has been suggested to many, and even to the person concerned, that complaints of inability to write, while writing so much, savour of insincerity, and really of criminal dissimulation. It is said that he is writing volumes upon volumes.

He has fathers and mothers and a sister and brothers and dear friends. Among all these he has not a single correspondent except her who is one with himself. He submits to the danger of being forgotten by them, because the confinement and labour of writing, except where duty calls, is insupportable. After collecting, as well as he can, his voluminous works, he finds that the public have now in their hands about one fourth of his labours for the last seven years. All that he meant was, that it was very difficult, (not impossible) for him to write; and that if he were to do as much in that way as many others, he would certainly destroy his health, and probably his life. Other young men have, with as little injury, done more in one year, than he has in ten.

REMARKS

ON

DR. JAMES FISHBACK'S

PHILOSOPHY OF THE HUMAN MIND,

IN RESPECT TO RELIGION.

BY WILLIAM L. MACCALLA.

“See to it that no man make a prey of you by Philosophy.”
Coll. ii. 8.

LEXINGTON :

Printed by M'Call & Downing, for the Author.

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1814.

PREFACE.

IN April, 1813, Dr. James Fishback, of Lexington, Kentucky, published a work, entitled "The philosophy of the human mind, in respect to religion; or a demonstration from the necessity of things, that religion entered the world by revelation. Also, an inquiry into the production, nature, and effects of the christian faith, according to the exposition of Christ and his Apostles—the detection of long standing errors, &c. And the necessary dependence of the American Republics upon the christian religion, for their origin and continuance, evinced."

THIS book is divided into six chapters. The first treats of natural religion, the second of faith—the third is on enthusiasm, the fourth is on the decrees—Chapter 5. The origin of the division of the scriptures into chapters and verses, and their effects, &c. Chapter 6. The connection between the American governments and the christian religion, &c. &c."

THE subjects contained in the above work are numerous and various, and their order and connexion by no means regular and plain. This has, as might be expected, led the author into tedious repetitions: a fact, which himself could not help perceiving, though he could not remove the cause. "The reader," says he, "will excuse the repetitions with which I am chargeable," &c. page 125, line 6. It is not, therefore, my intention to give a full and formal review of the book or any of its parts, because they want arrangement: nor is it my design to notice all the subjects of which the author treats, however unjustly he may have handled them, because they want great and immediate importance. A great part of his book appears to be in oppo-

sition to the doctrines of grace : particularly ; regeneration by the supernatural influence of the Holy Spirit. To answer some of his arguments against this doctrine, is the principle object of the following pages. May he who was sent by the Father to remind us of all that Christ has told us, enable me to do it aright.

REMARKS.

REGENERATION is a saving change of a sinner's nature and relation to God. A man comes into the world guilty and unholy—in regeneration he is in Christ justified, and sanctified. He is originally a child of Satan and an object of divine displeasure—in regeneration he is made a son of God and an heir of Heaven.

This is the work of the Holy Spirit, in his special, internal, supernatural, effectual operations.

God promises by the mouth of Moses; "I will set my tabernacle among you, and my soul shall not abhor you.— And I will walk among you and will be your God, and ye shall be my people." Levit. xxvi. 11, 12.

According to New-Testament expositors, this prophecy has a twofold fulfilment. It relates to the advent of our Saviour and to the sanctifying effusions of his Spirit. John the Evangelist says, "the word became man and dwelt among us"—literally; *pitched his tent or tabernacle among us*. John i. 14: Paul, after the ascension of our Saviour, applies this to the sanctifying influences of the Holy Spirit. See 2 Cor. vi. 16.

God again promises; "and Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God, with all thy heart, and with all thy soul, that thou mayest live." Deut. xxx. 6. That is, says Tremellius, "*repurgabit vos vi Sui Spiritus, et ad suum obsequium reformabit*. He will thoroughly cleanse you by the power of his Spirit, and new mould you to the willing obedience of himself." "Now this," says Augustine, "is an evident promise of grace: for he promises that himself will do what he is wont to order to be done." See Deut. x. 16.

"This is the covenant which I make with them, saith Jehovah: My Spirit, which is upon thee, and my words

which I have put into thy mouth, they shall not depart from thy mouth, nor from the mouth of thy seed, nor from the mouth of thy seeds seed saith Jehovah, from this time forth forever." Isaiah lix. 21. "For I will pour out waters on the thirsty, and flowing streams on the dry ground. I will pour out my spirit on thy seed and my blessing on thy offspring." Isa. xlv. 5. See also Jer. xxxi. 31—34. Ezek. xi. 19. xxxvi. 25—29. "I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." Ezek. xxxvi 27.

God says by the prophet Joel ;—" And it shall afterwards come to pass that I will pour out my Spirit upon all flesh. And your sons and your daughters shall prophesy ; your old men shall have dreams, your young men shall see visions. I will, moreover, in those days, pour out my Spirit upon the men-servants and maid-servants also. And I will shew signs (or *omens) in the Heavens—and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and the terrible day of Jehovah come. And it shall come to pass that whosoever shall call on the name of Jehovah shall be delivered : for in Mount-Zion and in Jerusalem there shall be deliverance, as Jehovah hath said ; even for the remnant whom Jehovah hath called." Joel ii. 28—32, or the whole third chapter in Leusden's Hebrew bible.

The above passages and a great proportion of the Old Testament scriptures relate to the blessings of the Christian dispensation ; and particularly to the Millennium. The quotation from Joel forms a part of a prophecy which concerns the dispersion and restoration of the Jews, and the continued and increasing success of the gospel among the nations of the earth from the memorable day of Pentecost. ' On that occasion the Apostles were all with unanimous affection standing in the same place : and on a sudden, there

* *Muget* from *ipset* to *persuade*, signifies " a persuasive fact, event or sign, given for conviction, whether strictly miraculous and exceeding the powers of nature, as Exod. vii. 9. xi. 9, 10 ; or not, as Isa. xx. 3. Ezek. xii. 6, 11. xxiv. 24, 27."

was a sound from Heaven as of a rushing, violent wind, and it filled all the house where they were sitting. And divided tongues, as of fire appeared to them, and a tongue sat on each of them. And they were all filled with the Holy Spirit, and began to speak in different languages, as the Spirit gave them utterance.' Strangers from all nations being in Jerusalem, and hearing the Apostles speak in their respective tongues, admired the display of divine power: 'but others mocking, said; surely these men are filled with sweet wine. But Peter, standing up with the eleven, raised his voice and said unto them; Ye Jews, and all ye that dwell in Jerusalem; be this known unto you, and listen to my words, for these are not drunk as ye suppose, since it is but the third hour of the day. But this is that which was spoken of by the Prophet Joel;—"And it shall come to pass in the last days saith God, that I will pour out my Spirit on all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall have dreams. I will, moreover, in those days pour out of my Spirit upon my men-servants and my maid-servants also, and they shall prophesy. And I will give prodigies in Heaven above and signs in the earth beneath—blood and fire and a cloud of smoke. The sun shall be turned into darkness and the moon into blood, before the great and signal day of the Lord come. And it shall be that whosoever shall call upon the name of the Lord shall be saved." Acts ii. 17—21.

DOCTOR FISHBACK endeavours with great solicitude to prove that the above prophecy was fully and finally accomplished, in the external instructions and miracles of the Apostolick day; and that without both instructions and miracles, (the latter of which we now want) it is impossible for such prophecies to be fulfilled. We insert his words.

—"we will, in imagination, abstract from the scene exhibited [on the day of Pentecost,] the miraculous display which the Jews saw and heard, and which amazed and confounded them. By this we have nothing left which is addressed to the mind through the senses; nor is there any fulfilment of the prophecies of Joel and David, concerning the out-pourings of the Spirit; for if that which was seen and heard, were the fulfilment of the prophecies, no-

thing else could have been; no other operations of the Spirit intended by the Holy Ghost in his revelations through the Prophets, than what were seen and heard, and explained by Peter." Page 130: 2d line from bottom, &c.

ACCORDING to Joel and Peter, the accomplishment of the prophecy now before us, takes place in the last days.— If then Dr. Fishback's doctrine be correct, that it was finally fulfilled in the instructions and miracles of the Apostles and their contemporaries, and that for the want of miraculous gifts its accomplishment is impossible at any posterior date; the phrase, *the last days* must be limited to the days of the Apostles: it must mean the Apostolick dispensation exclusively.

OUR translators have, without any apparent reason, rendered **aherit eimim* sometimes *the last days* and sometimes *the latter days*. It renders literally *the end of days*, and signifies primarily *futurity* in general—any *time yet to come*. For this translation, authors quote such passages as Numbers xxiii. 10, where *aherit* is in our English Bible rendered *last end*. Deut. viii. 16, where it is *latter end*. Deut. xi. 12, where *aherit sene* is rendered *the end of the year*. Eccl. vii. 8, *aherit deber, the end of a thing*. As to the above explanation, it is taken from the way in which the phrase *aherit eimim* is used in Dan. ii. 28, 29, where "Daniel informs Nebuchadnezzar that 'God maketh known to him what shall be in *the latter days*, or *at the end of days*' [where] it is manifest, that futurity in general.....is there intended by the expression; because the king's dream reaches from his own reign to the very commencement of the kingdom of the mountain.....Such, also, as Bishop Newton justly remarks, is the meaning of the phrase in Gen. xlix. 1, Num. xxiv. 14, and Deut. xxxi. 29. (See Dissert. 4.) Such, likewise, is its meaning in Dan. x. 14." See a note in Faber's Dissert. on the prophecies, page 80.

But from Isa. ii. 2, Mic. iv. 8, it is evident that some particular time is sometimes meant by *the end of days*. And that must be either the whole period of the gospel dispensation or the last part of that period. "And it shall come

* Parkhurst's pronunciation is used. We suffer for the want of Hebrew and Greek types.

to pass, that in the end of days, the mountain of the house of Jehovah shall be established on the top of the mountains, and it shall be exalted above the hills, and all nations shall flow unto it." Isaiah. "At the end of days it shall come to pass that the mountain of the house of Jehovah shall be established on the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it." Micah.

It is not chimerical to say, that this period of the gospel dispensation, and particularly the last part of it, usually called the Millennium, is the time signified in Joel by *aheriken*, at the end of that time (afterward) a phrase very nearly related to *aherit eimim*, the end of days, and paraphrased by Peter as if it were precisely the same, by *eschatai heme-rai*, the last days.

In the New testament the last days are frequently mentioned, and they always mean the whole gospel dispensation, or some part of it subsequent to the times of the Apostles: and never once in the Old or New-testament do the phrases under consideration signify the Apostolick day exclusively. See 2 Tim. iii. 1: 2 Pet. iii. 3—"In the last days perilous times shall come." Paul.—"There shall come in the last days scoffers walking after their own lusts and saying where is the promise of his coming?" Peter.

Now, these last days which are either limited to a period subsequent to the day of miracles, as Mess. Faber, Jeffery and others think, or which more properly, in Acts ii. 17, extend from the day of Pentecost to the end of the world: these last days, are the times in which according to Joel and Peter, the Holy Spirit is to be poured out on all flesh.

The causal particle *ki*, for, in Joel ii. 32, shews that the object of the out-pouring of the Spirit was deliverance to the remnant in Mount Zion and in Jerusalem, whom Jehovah *hath called*: (the prophetick language for *shall call*.) Who are this remnant who are to be called and delivered in the latter days? and when do they live? Peter says: "the promise is to you and to your children, even to all who are afar off, as many as the Lord our God shall call." Acts ii. 39. Here the want of the article *tois*, be-

fore *pasi*, *all*, shews that the expression, "*all who are afar off*," still relates to children; by a rule which has been too well established by *Sharp and Middleton, and too generally received by unprejudiced criticks to be reasonably disputed: and the insertion of the conjunction *kai* (necessarily translated *even* be the same rule) between *humon* and *pasi*, shews that *all who are afar off* does not mean children in the restricted sense, but children's children to the remotest posterity. Let it be observed farther, that the relative adjective *hosous*, *as many as*, emphatically extends the promise of the out-pouring of the Spirit to every individual in the numerous centuries of the last days, whom God shall call, or who shall enjoy that deliverance here held forth. See Luke xi. 13. Rom. viii. 9.

Although it is manifest that the prophecy reaches to the present time, it is not denied that there is, at first view, a considerable difficulty attending this exposition. The author predicts the general diffusion of the gift of prophecy, and the communication of supernatural dreams and visions. Also prodigies in the Heavens and in the Earth, the Sun and the Moon. This is the ground of Dr. Fishback's opinion. that nothing else can be the fulfilment of the prophecy, but the miraculous display which the Jews saw and heard on the day of Pentecost, and which was explained by Peter. This is going on the principle that the literal, and nothing but the literal, is the true explanation of the prophetic writings. Mr. Fleming, Bishop Newton, and others fell into the same error with regard to another subject, in the xxth chapter of the Apoc. Dr. Dwight answers them that he can no more believe that the word then

* "When the copulative *kai* connects two nouns of the same case [viz. nouns (either substantive, or adjective, or participles) of personal description respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill] if the article *ho* or any of its cases precedes the first of the said nouns or participles and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle: i. e. it denotes a farther description of the first named person." Remaks on the use of the definitive article in the Greek text of the New-testament by Granville Sharp, p. 3, Rule 1.

before them was to be understood literally, “than that Satan mentioned in the first part of it is a *real* dragon—that he was *literally* bound and had *literally* a seal set upon him—or that, as in the 4th verse, there were thrones *literally* placed, and that those who rose sat upon them, or that the being described under the name of a beast, was *literally* a beast, having seven *real* heads and ten *real* horns, and upon his horns ten *real* crowns, and upon his heads the *real* name of blasphemy—or that his votaries received *literally* his mark, *charagma*, an impression like that of a seal or brand on their foreheads and in their righthands.” The dragon, the seal, the thrones, the kings, the beast, with his heads, horns, and crowns, the name of blasphemy and the mark of his votaries are all confessedly symbolical; and so are in fact the numerous similar words and expressions which occur in Joel: such as; the locust and other vermin i. 4. 5.—the nation with lion’s teeth, 6—the vine wasted and fig-tree barked, 7—the ripe harvest, the full wine-press, the overflowing fats, iii. 13—the quaking of the earth, and the darkening of the sun, moon and stars, i. 10; iii. 15, 16—the mountains dropping new wine, and the hills flowing with milk—prophecy, dreaming and seeing visions. If, then, the whole book be figurative, what excuse is there for explaining the last of the second chapter literally? “Indeed,” says Dr. Dwight, “this mode of changing the construction from that which is literal to that which is symbolical, and vice versa, has, more than most other things, contributed to perplex the meaning of this book [the Apocalypse], and that of several other parts of the scripture.” Lex. edit. of two sermons on the Mill. p. 57.

Taking this view of the subject, the Heavens may mean the church, and the earth some universal empire *at enmity* with the church. The darkness of the luminaries of Heaven, and the blood, fire, and smoke which are upon the earth, may denote entire and universal revolutions, accompanied with dismal wars. This is variously explained by commentators who believe that the prediction *has yet to receive* its principal accomplishment; and until that time these things must be imperfectly understood: but all, even Dr.

Fishback's favourite expositors, agree that the words in question have a figurative meaning in the prophetic writings.

But what is meant by dreams, visions, and prophecyings? Merely the reception and communication of religious instruction. "By supernatural dreams, God of old informed men of his mind. In this manner he informed Abimelech that Sarah was Abraham's wife,—informed Eliphaz of his incomparable greatness—shewed Jacob, Joseph, Pharaoh, and his butler and baker, the Midianitish soldier, Nebuchadnezzar, Daniel, and Joseph the husband of Mary, what was to happen; and sometimes, added proper instructions." "God speaketh once, yea twice; (yet man perceiveth it not,) in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men and sealeth their instruction." Job. xxxiii. 14—16. As the symbolical signification of dreaming is the receiving of instruction, so that of prophecying is imparting it to others; as the two Apocalyptic witnesses are doing to this day. "And I will give power to my two witnesses, and they shall prophecy a thousand two hundred and three score days clothed in sackcloth." Rev. xi. 3. This is a very common signification of the word as appears by Paul's explanation. 1 Cor. xiv. 3.

The meaning of that section of prophecy now in hand, appears then to be this: that through the numerous ages of the latter days, but principally at what are called the first and second advent of our Saviour, God would give a remarkable out-pouring of his Spirit. And that amidst dreadful revolutions, that religious information which was heretofore confined to the Jews and chiefly to their great men should then be disseminated through all nations, and all classes of society, old and young, male and female, bond and free. The wars and the Bible societies of the present day appear to have been the object of the Holy Spirit in these predictions.

The explanation given above, it will be remembered, does not deny that this prophecy received an inceptive and imperfect accomplishment in the miraculous gifts and stu-

pendous events of the first century, or even before that time. In Joel ii. 20, the destruction of a large army between the east-sea and the utmost-sea is foretold. Here Sennacherib, who was disappointed in an expedition against Jerusalem, and soon afterward at Libnah lost, by the destroying Angel, 185,000 of his men, may have been primarily intended. See 2 Kings xix. 8, 35. "But," says Mr. Faber, "I think it is sufficiently evident that the prophecy can only have received a sort of inchoate accomplishment in that event, even granting that it at all relates to it, which is by no means certain." It is not so doubtful whether it regards the destruction of Jerusalem and those prodigies which preceded that event. But this is among the predictions which, in the words of Bishop Horsley, "had in that only an inchoate accomplishment and have yet to receive their full completion."

In addition to the assertion of Peter, and other arguments already advanced in proof of this position, let the following be considered. It is said in Chap. iii. 1, that in the days of the effusion of the spirit, &c. mentioned in the last of the preceding Chap. God will restore the captive multitude of Judah and Jerusalem. The spirit was poured out in the days of the Apostles: but the Jews were then dispersed and continue so to this time. They are however to be restored in the days of these divine effusions: therefore they continue to be poured out to this day, and will hereafter.

In perfect conformity with this, our Saviour in his consolatory discourse, in as plain words as language affords, promises the *Paraclete, the Monitor, the Guide, Instructor*; who, in his absence, was to be a father to them——whose influence was equivalent to his personal presence——and who was to continue with them forever. "I will entreat the Father, and he will give you another Monitor to continue with you forever; even the spirit of truth, whom the world cannot receive, because it neither seeth him nor knoweth him: but ye shall know him, because he will abide with you and be in you. I will not leave you orphans, (*orphans*) I will return unto you." John xiv. 16—18.

What a pity that Dr. Fishback does not with avidity seize this precious promise, instead of uselessly endeavouring to pervert its meaning, or elude its force. Although our Lord expressly promises that the Monitor shall continue with us forever, the Dr. glides over the long word FOREVER without one reason for refusing to give it its just weight, though in a section of his book which professes to prove that our Saviour's promises on this subject were finally fulfilled in the times of the Apostles, by the "miracles, and signs, and wonders, addressed to the senses, to the eye, and ear, and words explanatory of them."——The following is the notice which he takes of it :

"In John xiv. 16, 17, Christ told his disciples that he would pray the Father, and he shall (said he) give you another Comforter, or Monitor, that he may abide with you forever, even the spirit of truth——ye know him; for he dwelleth with you and shall be in you. He also told them that the spirit should take the things of Christ, and shew them unto them, and glorify him——that the spirit should testify of him, and the Apostles also bear witness; and in a particular manner the keys of the kingdom of Heaven were committed to Peter who was to open the gospel plan and the reign of grace, and discover to the world the glorious Redeemer in his mediatorial throne. Accordingly, Peter received the Holy Ghost, Acts ii. 4, by which he was enabled to do this; on account of which, together with the previous teaching of Christ, he was distinguished in supernatural knowledge from the amazed Jews—for no man knoweth the things of God but the spirit of God, which things he revealed in his own words, that they might be known. 1 Corinth. ii. 12, 13," page 128, at the bottom.

In page 122, at the top, the above promise of our Saviour is quoted with a larger context. His whole comment in that place is in one short sentence. "These were promises made to the twelve disciples."

Let it be remembered, that it is the Dr.'s object to prove, that our Saviour promised the spirit for no other purpose than the external working of miracles, and that, of course, his operations do not reach to us, but are confined to the days of Miracles. Let us state his premises and the conclusion which he expects us to infer from them.

1st. "These were promises made to the twelve disciples." Page 122; 17 line.

2ndly. "Accordingly, Peter received the Holy Ghost." Page 129; 10.

3rdly. Therefore, "the spiritual gifts never were promised to, neither were they ever bestowed upon, or received by, any description of persons after Christ's ascension, except believers; who were made so, not by the internal, secret operations, but such as I before expressed of an external, supernatural and miraculous kind." Page 118; 8 line from the bottom.

'That the above is a fair statement of his chain of reasoning, will be seen by any one who will examine the Dr.'s book. He lays before us the last quoted proposition as containing the point to be proved. He then makes an impressive appeal to our candour while he is developing the evidence.

"I must here," says he, "entreat the christian reader to attend with care to the facts upon which I rely for the support, and establishment of what I have alleged. The proof which I shall adduce is divine, and supernatural, because it will be taken from the declarations and promises of the Saviour himself, and their literal fulfilment after his ascension." Page 119: 13.

There is a dispute between Dr. Fishback and a certain class of christians. We are led by the above prepossessing address to expect that he will enter minutely into the merits of the controversy, and give an elaborate refutation of the opinion which he is opposing. In the present instance, the subject is this: Our Saviour promised, as in John xiv. 16, that he would ask the Father, and that he would send the Spirit to continue forever. Both parties believe that this promise was made to the Apostles, and that it was fulfilled to them, and to a great multitude of all the nations to whom the Apostles preached, during the time of their ministry. The literal fulfilment of the promise, shortly after it was made, need not, then, be produced in argument, because the fact is admitted. The dispute is, whether this be a total, final completion of the promise, or only a partial and typical fulfilment. The Dr. asserts the former, and undertakes to refute the latter, and promises to support and establish his allegation with *divine* and *supernatural* proof. The proof is this; that the promise was made to the twelve disciples and literally fulfilled in them—a thing which

was never disputed : but which, on the contrary, his antagonists maintain with as unyielding pertinacity as himself. But they say moreover, that as the spirit was promised to continue with us forever, so his operations must reach far beyond the time of the twelve disciples ; and the naked promise itself is ample evidence in support of the position. "This is the point which Dr. Fishback promises to refute : but the appearance of a refutation is not to be found. Instead of it, he almost immediately quotes John xvii. 20, a passage which confirms and illustrates the explanation here given. And what makes this appear strange, is that it has little or no connexion with what precedes or follows it : but seems providentially thrown in to counteract the erroneous tenets by which it is accompanied. In page 122, he first mentions our Saviour's promise that he would pray for the spirit. He then says that this promise was made to the twelve disciples, and within a few lines, gives a part of his prayer, which shews that it was not for the twelve only or even for those who lived in the Apostolick day. The following is the text, with the insertion of a parenthesis by the Dr.

"Neither pray I for these alone (the twelve), but for them also which believe on me through their word, that they may be one."

It appears then, that the promise of the spirit by the mouth of Joel, and by the mouth of him who was greater than Joel, extends to all those who are saved to the end of time.

Another promise of great extent is in Mat. xxviii. 20. "Lo! I am with you always, even to the end of the world."

Dr. Fishback quotes Mark xvi. 15—20, in full, and then writes as follows :

"The latter part of Mark's history, in which he details the promises of Christ in respect to the gifts of the Holy Ghost, and the various promises of the same character, which are enumerated by John, are correspondent with the concluding part of Matthew's history :—[See Matt. xxviii. 18—20.]—Mark says, 'and they went forth and preached every where, the Lord working with them, and confirming the word with signs following ;' by which he has explained the sense in which the expression in Matthew, Lo, I am with you alway, even unto the end of the world, made to the eleven disciples, was used and intended." Page 123 ; 7.

By this, I understand the author as insinuating, that our Lord's promise to be with his disciples to the end of the world, meant nothing more than that he would be with them during the age of miracles, a short period. I look for the promised proof; but no proof is here. He only says, that the sense of the promise is explained by a passage in Mark, which contains an account of its partial accomplishment; resting still on the false assumption that the inchoative and imperfect fulfilment of a prophecy limits it to the time of that fulfilment.

But here again a difficulty occurs with which we have had to contend some time ago. The Dr. seems still to think, that the literal, and nothing but the literal, is the true explanation of prophecy; and the promise in Mark contemplates the exercise of miraculous gifts, which have long since ceased. Those who believe are to expel demons, speak new languages, handle serpents, drink poison without injury, and heal the sick by the imposition of their hands.

Our Lord makes a promise of the same import to the seventy disciples in Luke x. 19: "Lo! I empower you to tread on serpents and scorpions and all the might of the enemy and nothing shall hurt you."

With regard to these texts, we are both agreed that they were literally fulfilled. Demons and diseases were literally removed by a miraculous power, and serpents and scorpions were literally handled with impunity. But I think moreover, that on both these passages, Theophylact, an ancient expositor, is a much better commentator than Dr. Fishback. After mentioning, on Mark xvi. Paul's taking up the viper with safety, as in Acts xxviii. 5, he adds, "*or, to handle serpents*, is to destroy them; whether they be *aisthetous*, *sensible*, or whether they be *noetous*, *intelligent* serpents," that is whether they be literal or symbolical; whether they be real serpents, or Devils and wicked men typified by serpents. Satan goes by the name of the serpent from the commencement to the close of the sacred writings. In Gen. iii. 15, it is promised that the seed of the woman shall bruise the serpent's head, and in Rev. xii.

9, he who is the devil and satan is called the old serpent and the great dragon; a large and fierce species of serpent. The ancient critick, mentioned above, explains the serpents and scorpions in Luke x. 19, to mean *hai ton daimonon phalanges, the armies of devils*.—See Gregory's Greek Testament on the place.

Some men, on account of their cunning and deceit, malice and cruelty, are called vipers and serpents, foxes and wolves, &c. Mat. iii. 7: vii. 15: xxiii. 33; Luke xiii. 2; Jer. viii. 17; Canticles ii. 15; Ezek. xiii. 4. They are called the children of serpents and the children of the devil, because they are under his influence, of which the demoniacal possession was emblematical. This influence is not confined to the early period of our Church any more than the countervailing operations of the Divine Spirit. "The Spirit expressly saith that in the last times some shall apostatize from the faith; giving heed to deceitful spirits and doctrines of demons, through the hypocrisy of liars." 1 Tim. iv. 1. The spirits which have for many years past been deceiving the Potentates of Europe and other parts of the world, are said by the Apostle John, to be "Spirits of Demons working miracles, *semeia*, signs," "things wonderful and astonishing," says Dr. Dwight. Rev. xvi. 14. And Rome, the Babylon of the Apocalypse, is said to be "a habitation of Demons, and a hold of every unclean spirit, and a cage of every unclean and hateful bird." Rev. xviii. 2.

As the word of God is held forth under the emblems of the most delicious and salutary liquors, (see Ps. xix. 10; cxix. 103; 1 Pet. ii. 2) so the opinions, tempers, and communications of these wicked men and evil spirits are represented as poison. Moses says "their wine is the poison of dragons and the cruel venom of asps." Deut. xxxii. 33. David says "their poison is like the poison of a serpent." Ps. lviii. 4. "They have sharpened their tongues like a serpent—the poison of asps is under their lips." Ps. cxl. 3. comp. Rom. iii. 13. "The tongue no mortal can subdue. It is an unruly evil, full of deadly poison." Jas. iii. 8. To say, then, that believers shall drink poison without injury,

is saying that they will remain holy in the midst of surrounding wickedness, and safe in the midst of surrounding dangers.

As the poison of serpents induces bodily disease, so does this moral poison, of which we have been speaking, infect the world with spiritual maladies. And although it is admitted that the prophecy in Mark xvi. 18, contemplated the first, it is equally certain that it embraces the latter also. Our Saviour says, "they who are whole need not a physician, but they who are sick." Matth. ix. 12. Here, as in Ezek. xxxiv. 4, 16, the sick mean those who are under spiritual and not corporeal complaints. See also Rev. xvi. 10, 11. From Acts iv. 8—12, it is evident that the latter is typical of the former. The word in verse 9th which regards the healing of the body, and the word in verse 12th which expresses the salvation of the soul, are both from the same root, *soo* or *sodzo*, *to heal or to save*.

But the healing in the prophecy now before us, is effected by the imposition of hands. This shews two things: that it is done by the immediate power of God, and at the same time by the use of means. Peter healed the lame man by the imposition of hands, Acts iii. 7. The High-priest and his train inquired, "by what power, and by whose authority, have ye done this?" Peter answered, "by the authority of Jesus Christ the Nazarene, whom ye crucified, whom God hath raised from the dead——by him doth this man stand before you whole." See Acts iv. 5—12. Thus it is in restoring the spiritual limbs to their proper vigour. It is done by the immediate power of God, though by the use of means.

Among these, the word of God holds a conspicuous place. In that light it is mentioned in the passage now under consideration; "They (the believers) shall speak with new tongues;" meaning, that the truths of revelation should be announced to all the nations of the earth, at first by the miraculous gift of tongues, and afterward in the ordinary way. If the rest of the prophecy can be proved to embrace the whole gospel dispensation, the applicability of this will not be denied, since it is as literally fulfilling at this

day, as in the age of miracles. "They shall speak with new tongues." The Bible is now read in all the modern languages of Europe and in nineteen of the tongues of Asia. And a society was formed at St. Petersburg, in 1812, "for the express purpose of making the gospel of the grace of God sound out from the shores of the Baltic to the eastern ocean, and from the frozen ocean to the Black sea, and the borders of China; by putting into the hands of Christians and Mohammedans, of lamites and the votaries of Shaman, with many of the heathen tribes, the oracles of the Living God." This society has the warm approbation of the Emperor Alexander, "accompanied with a gift of 25,000 rubles [\$18,750] and an annual subscription of 10,000 rubles. [\$7,500.]" They have been "diligently employed in concerting measures for the formation of branch societies in the chief cities of the Empire."

Dr. Fishback says that this passage explains that in Mat. xxviii. 20, where our Saviour says "Lo! I am with you always, even to the end of the world." We admit that they explain each other. In this view it will be plainly seen that Mark developes the matter of the prophecy, and Matthew fixes the date of its fulfilment. They may both be thus paraphrased, "*These signs* or wonder-working powers *shall attend the believers. By my authority* and by my immediate power, *they shall*, in the use of my appointed means, *expel demons*, whether possessing the bodies, as in the age of miracles, or enslaving the souls of men, as in all ages. *They shall*, in the Apostolick day, *speak* the truths of religion in *new languages*, which they have never learned, and afterwards in all the languages of the earth, which, under my direction and protection, they shall learn in the ordinary way. In these endeavours to honour God and save the souls of men, they will be opposed by all the cunning and all the malignity of Satan and his children. But *they shall handle these serpents* with safety. And if, in a wise providence, they shall be persecuted or flattered, secretly or openly; or if they should be under the necessity of reading the seductive errors of infidels or heretics, they shall not be injured. And as a type and pledge of these

things they shall in the age of miracles, be literally invulnerable to the bite of the most venomous reptiles; and *if they drink* that *poison* which royal displeasure or individual malice may prepare for them, in their state of poverty, persecution, or imprisonment, *it shall not hurt them*. These things may, in unbelievers and hypocrites, destroy the health and endanger the life of both soul and body. But in these cases *they* who believe *shall* in the first age of the Church, *cure the sick* in body, *by laying their hands upon them*: and in all ages they shall heal the distempers of the soul by the means appointed. Think not that these things are too wonderful to be achieved, or when achieved that it is by any other power than that of the Paraclete, the Monitor, the Holy Spirit, whom I send in my name. “For *behold I am always with you*, to support and comfort you, and in some measure at least to succeed your labours; and I will, to such purposes as these be with all my faithful ministers, who shall succeed you [the Apostles] in the work, *even to the end of the world*. Amen! O blessed Jesus, so may it indeed be! and may this important promise be fulfilled to us and to our successors, to the remotest ages, in its full extent.”

It may be proper before this subject is dismissed, to notice one Palagian gloss, which, though not observed in Dr. Fishback's book, he may hereafter discover and think a matter of considerable importance. The word *aion* translated *world*, is thought to have a general and ambiguous meaning, and accordingly Campbell of Aberdeen translates Matt. xxviii. 20, as follows; “behold I am with you always, even to the conclusion of this state.” Without elaborately stating or refuting the argument drawn from this criticism, I shall merely copy a note on the text from Doddridge, who is also the Author of the latter part of the above paraphrase.

“As Christ's presence with his surviving Apostles and other ministers was as necessary after the destruction of Jerusalem as before it, nothing seems more unreasonable than to limit these words by such an interpretation as to refer them only to that period: nor does it indeed appear that

the end of the world is ever used in any other than the most extensive sense." Compare Matt. xiii. 39, 1 Cor. xv. 24.

Let the reader draw to a focus the evidence contained in the above prophecies, and he will see but little necessity for continuing these remarks. It appears that in prophecies relating to the christian dispensation in general, God promises to *set his tabernacle among his people*, and to *walk among them—to dwell in them, and walk in them—to circumscribe their heart*—that his *Spirit* which is *upon them* shall not *depart from them from this time forth forever*—that he will *put his Spirit within them*—that he will pour out his Spirit upon their seed—that he will *in the last days* pour out his Spirit upon all flesh—that he would give them *another Comforter or Monitor to abide with them forever; even the Spirit of truth*—that he (Jesus Christ) will be with them *always even to the end of the world*.

In the first age of this remarkable effusion of divine influence, he bestowed extraordinary gifts for working miracles and speaking new languages, for the honorable attestation and speedy circulation of religious truth. But let any one examine the above passages of Holy Writ, and say whether this was all for which it was intended. It is to make them *love Jehovah their God with all their heart and with all their soul that they may live*—that his *words may not depart from their mouth*—that they may *walk in his statutes and keep his judgments and do them*—the Spirit is to bring his *blessing* upon them as *waters on the thirsty, and flowing streams on the dry ground*—and he is to be their *Father and their God*; relations which plainly make his agency in their regeneration and sanctification

This agency is special and effectual. It is called special, because it is peculiar to them who are saved; and effectual, because it is sufficient to answer the end, and infallibly does so. See Eph. iv. 16.

* In page 120: 2 line, and 132: 24, and 181: 18, 14, of Dr. Fishback's work, he seems to think that the word *special* is used to distinguish those operations of the Spirit, which are supposed to take place in our day, from the miraculous agencies which were experienced in the Apostolic day. "Against this distinction," says he, "I must here

enter my protest, and *** deny the distinction as being untrue in fact——”

By a miracle is generally understood an effect, (not necessarily inferring salvation,) which is produced by Divine power as distinct from that of any created agent or the use of means: though sometimes accompanied with them.—The Scriptures however, are far from confining the word to this sense, as has been already shewn from Rev. xvi. 14, and other places; where it only means those wonderful and extraordinary facts, which Satan and his emissaries are performing on the earth at this day. As far then, as that supernatural agency which sanctified the hearts of the Apostles, and primitive christians may be called miraculous, so far does the divine Spirit exercise a miraculous influence at this day. And as far as this influence is necessary to gain a triumphant victory over the miracles of Satan and his incarnate fiends so far are miracles now wrought by the Spirit of Jesus. Moreover, since the christians of the primitive church enjoyed *special*, saving communications, which were not common to the people of the world, and since they were the *special* property of the Redeemer, to the exclusion of all other Lords; the *special* operations are far from being confined to our day. They extend to all the Redeemed from Adam, to the consummation of all things.

A very moderate acquaintance with the present state of Christendom, will enable Dr. Fishback's readers to ascertain those churches, divines, and creeds, against which he has entered his protest. I believe that I have spoken their real sentiments in the above remarks. If this be the case, the Dr. is offended at them without cause.

Regeneration is effected, moreover, by the supernatural and internal operations of the Divine Spirit.

With regard to the term regeneration, our author speaks as follows:

“These things, [the doctrines of the Scriptures] believed by their proper evidence, constitute the new birth, as far as the term regeneration is applicable to man on this side the grave. According to the absolute meaning of the term regeneration, I must needs think that the glorious resurrection of the body, from the dead, as Paul described it, is an essential part of it, which is hereafter to be realized.” 196: ♀.

Persons not acquainted with the source from which the Dr. has drawn this explanation, may understand him as asserting that Paul has called the general resurrection a regeneration : a thing which he probably did not intend, and which, if he did, is incorrect. The only place in which there is the least appearance of its having this meaning, is Matt. xix. 28. And if it be true in this case our common translation must be wrong. Divines of eminence think that it is ; and give the preference to Dr. George Campbell's version ; " Verily I say unto you, that at the renovation [common translation *regeneration*,] when the Son of Man shall be seated on his glorious throne, ye my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel." " We are accustomed," says Campbell, " to apply the term *regeneration* solely to the conversion of individuals ; whereas its relation here is to the general state of things. As they were wont to denominate *the creation, genesis*, a remarkable restoration or *renovation*, of the face of things, was very suitably termed *palinggenesia*, [a being created again.] The return of the Israelites to their own land after the Babylonish captivity, is so named by Josephus the Jewish historian.....The principal completion will be at the general resurrection, when there will be, in the most important sense, *a renovation*, or *regeneration*, of Heaven and Earth, when all things shall become new : yet in a subordinate sense it may be said to have been accomplished when God came to visit, in judgment, that guilty land ; when the old dispensation was utterly abolished and succeeded by the Christian dispensation, into which the Gentiles, from every quarter, as well as Jews were called and admitted."

If, by the *absolute meaning* of the word, Dr. Fishback intends that we shall understand its *primary* meaning, I would reply that a *renovation* of the general state of things is farther from its absolute meaning than any other sense in which it is used in scripture. Its primary signification is the literal second birth of particular persons, in the way in which Nicodemus understood it in his conversation with our Saviour. John iii. 4. Thence it came to be applied

to the spiritual renovation of the souls of individuals, as our Saviour uses the term in speaking to Nicodemus. — And thirdly, it signifies, as in Matthew, that general renovation of the state of things, which presupposes and partly implies, that spiritual regeneration which the term generally signifies among us.

The word occurs in the sense of a saving renewal of the nature in Tit. iii. 5. "He saved us by the laver of *regeneration* and the renewing of the Holy Spirit." One of its conjugates occurs in the same sense in John iii. 5. "Jesus answered; verily, verily, I say unto you; unless a man *be born* of water and Spirit he cannot enter the Kingdom of God."

A difficulty which attends these and very many other passages of Scripture, claims our attention in this place, before we proceed to draw from them the most prominent doctrine which they contain. In the idiom of the original language, *loutron palinggenesias*, *laver of regeneration* means *regenerating laver*. We are then, it may be said, taught in Titus iii. 5, to ascribe our salvation and regeneration, to the instrument used in baptism; and in John iii. 5, the fluid used in that ordinance is made essentially necessary to these ends. Accordingly, notwithstanding Rom. iv. 11, 12, thousands have believed that without baptism salvation is impossible; and the Roman Catholics believe, according to the decree of the Council of Trent, that this sacrament confers grace *ex opere operato*, by the mere administration of it.

When our Saviour says, "he that believeth not shall be condemned," he does not mean to exclude from justification those infants, &c. who may be renewed by his Spirit and are incapable of the exercise of faith: but only to condemn those who actually rejected the gospel. So when he affirms that unless a man be born of water....he cannot enter the kingdom of God, he does not mean to exclude those believers to whom this sacrament is inaccessible, but such as disregard those ordinances of religion which are within their reach.

"There is in every sacrament a spiritual relation or sa-

cramental union between the sign and the thing signified ; whence it comes to pass that the names and effects of the one are attributed to the other." Thus our Saviour says of the bread and wine ; *this is my body*——and *this is my blood*. This was true, yet it was not true of the visible emblems, but of the Holy Spirit which accompanied them, and gave the receivers a real spiritual union to Jesus Christ ; which was the only thing meant by their partaking of his flesh and blood, a very common and intelligible figure to denote the natural as well as the adventitious relations of society. Thus again Paul says,——“ 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.” Eph. v. 25, 26. The church is not literally sanctified by water, or by any thing sensible, but by the Spirit of God, of which water is emblematical, and who purifies the soul as water is suited to cleanse the body ; and who makes what he pleases to appoint a sign and means of sanctification. This remark may extend to the text above cited in Titus, and the Gospel according to John ; to the latter of which we will now return. This Dr. Fishback says,

——“ Is thought to establish the physical operations of the Spirit in regeneration, in concomitance with, but distinct from, and independent of the word of God in the Gospel. This error has deprived the Gospel of its instrumental character, properly speaking, for the spiritual renovation of the understanding, will, and affections of men. The expression in the concluding part of the verse, “ so is every one that is born of the Spirit,” is rarely ever taken in connexion with the preceding part of it—the hearing the sound of the wind. We hear the sound of the wind, but cannot tell whence it cometh or whither it goeth ; so also we hear the Spirit through the word—he is no more an object of corporeal vision than is the wind ; and it is by the sound of his voice in words that he is known to exist, and by which the knowledge of spiritual, and eternal things, is communicated to the mind. The things of God are made known to the understandings of men by the words of God.”——195 : 27.

From what has been already said, every one must know that the dispute between the Dr. and myself is, whether the agency of the Divine Spirit in regeneration is or is not supernatural. Here I use the word **supernatural** in its true

sense ; to denote the exercise of *divine power*, as distinguished from the agency of any creature or the *use* of means. Dr. Fishback uses the word in a different sense. See page 114: 9, 19. 119: 15, 24. 226: 17. In these and very, very many other places he understands by the term, nothing more than the use of means. He thinks himself authorized to use it in this way because these means (the sacred writings) are significant of truths, which came originally by supernatural communications. It appears to me that if this were thoroughly examined it would make every thing supernatural ; because, according to Moses, "in the beginning God made the Heavens and the Earth." But as this would leave nothing natural, nothing of course could be supernatural or above nature. Such confusion appears the legitimate consequence of the inaccurate use which the Dr. has made of this word.

These perversions of language have often been used with two designs : though I do not affirm that Dr. Fishback is guilty of either ; and I make the remark, not to excite in his breast a sinful resentment, but to get him to examine his heart. Some men, knowing that the members of the church, both learned and unlearned, believe in the supernatural operations of the Spirit, use the same expressions that they do though with an entirely different meaning ; that they may, in the first place, escape excommunication, and in the second, delude the ignorant and unwary into their errors.— The phrase now in hand would, in the mouth of a true believer, mean the special, immediate, and irresistible influence of the Spirit of God : with Dr. Fishback it excludes all this, and means nothing more than that superficial impression which the scriptures make upon the unregenerate heart, as other books would, which discuss the same subjects, relate the same facts, or propound the same doctrines. And the only reason why the impressions, produced by the other books are not ascribed to supernatural power, is that their authors were not inspired. In speaking of the christian faith he says, that it "differs from every other description of belief, as much as the objects and the evidence, which are divine and supernatural, differ from

natural ones." 114: 9. Again; "every truth in the Bible is an object of faith, whether it be merely political, historical or evangelic." 226: 17. Therefore; a man who believes in any political or historical truth in the Bible, believes in a supernatural object by supernatural evidence.—Wherefore, his faith differs from every other description of belief, as much as its supernatural object and evidence differ from natural ones; and is itself supernatural of course. Suppose some idolatrous Roman, who never read the scriptures, had read in Josephus that Herod in conducting a warlike expedition against Aretas, took Machoerus, a fortress, near the Dead Sea in his way. He believes the account: But his faith is only natural, because Josephus was not inspired. Suppose that the next day he dines with a neighbour who had been converted by Paul's preaching, and had read Luke iii. 14. This neighbour tells him that ~~in~~ this very fortress of Machoerus in the wilderness of Perea (see Luke iii. 3,) one John was prophesying in the name of the God of Israel, at the time that Herod and his army were there, and that "the soldiers likewise demanded of him, saying; and what shall we do?" The visitant believes this fact also; or at least as much as is contained in the words quoted from the evangelist. Here the object of his faith is supernatural, according to the Doctor; for it is a historical truth of revelation; and the evidence is supernatural, and his faith itself of course according to the same authority. He then goes home, and like many such believers, lives and dies in the worship of stocks and stones. If this man did not undergo a *supernatural* change, I advise the reader to erase the two first syllables of this word, wherever it occurs in Dr. Fishback's book. This is a belief which devils have; and this is a belief which is held by thousands of fair professors, who must hereafter dwell with devils. In Lexington itself there is an increasing call for humiliation and exertion, and among professors there is a remarkable increase of pride and sloth. They never show any thing like humility except in the company of the rich and the great, nor any thing like zeal except against those who reprove their sinful practices. They would shudder

at denying one proposition in the scriptures : for, like the Jews who persecuted our Lord, in them they think they have eternal life. Their lives show that though like Simon the magician, they *believe*, they are yet, like him, in the gall of bitterness and bond of iniquity. The reason is that the real exercise of a supernatural agency, is necessary to change the natural enmity which the heart has against God and everything which is good. "Verily, verily I say unto you; unless a man be born of water and Spirit, he cannot enter the kingdom of God."

In this expression, a thing is said of a material object, which is intended to be understood of a spiritual one; and the design is to shew in the most forcible manner, the impossibility of the spiritual regeneration, concerning which, some are always ignorant; by informing us that with respect to its author, it is like the literal regeneration, which every one knows is impossible, without the physical exercise of divine power. "How can a man be born again when he is old? It is impossible. As well may a man rise from the grave—as well may a man be created a new out of nothing—it is as easy for a camel to go through the eye of a needle. With man, these things are impossible, but with God all things are possible! And to the blessed spirit of Jesus are the spiritual creation, resurrection and regeneration ascribed in the Scriptures. "If any man be in Christ, he is a new creature. Old things are past away, behold, all things are become new!" 2 Cor. v. 17; Gal. vi. 15. "But God, who is rich in mercy, for his great love which he exercised toward us even when we were dead in sins, has quickened us together with Christ, (by grace ye are saved) and hath raised us with him, and made us sit together in Heavenly places in Christ Jesus." Eph. ii. 4—6. John v. 25; Col. ii. 12; iii. 1. "Unless a man be born," &c. John iii. 5.

The dullness of Nicodemus did not make our Lord retract what he had said, but he explains and establishes the doctrine. "Wonder not that I said unto thee, ye must be born again. The wind bloweth where it chooseth, and thou hearest the sound thereof, but canst not tell whence

it cometh or whither it goeth: so is every one who is born of the spirit." John iii. 7, 8—*so is every one that is born of the spirit.* How is every one that is thus born? The design of our Heavenly teacher here is evidently to illustrate the operations of his spirit upon the mind by the operation of the wind upon the body. First ascertain the latter and then you may have the outlines of the former. The operation of the wind, then, is special and not common, for it bloweth where it listeth—it is sensible and effectual, for thou hearest the sound thereof—but it is not to be fully comprehended or explained, for thou canst not tell whence it cometh or whither it goeth. So is every one that is born of the spirit. His influences, though in some respects inexplicable, are special, effectual, and sensible. Under the word *sensible* we imply what is meant by *immediate* and *physical*; understanding the last word in its technical sense, in which Dr. Fishback uses it, page 213: 29. He there says, that the *physical operations of the spirit* are they *by which the resurrection of Christ was effected.* By these very operations, faith is said to be produced in those who do believe. Eph. i. 19, 20. The wind acts immediately upon the bodily organs, so does the divine spirit upon the mind. The body is frequently sensible of the one, and the mind of the other. "The spirit itself beareth witness with our spirit, that we are children of God." Rom. viii. 16. A man may deceive himself and think that he has the spirit when he has not: So he may in thinking that he hears the wind. God has in mercy given us reason to correct the imperfection of the senses, and revelation as a rule by which to try the spirits. "Beloved; believe not every spirit, but try the spirits whether they be of God." This precept, however, is held at naught by those who deny the operation of spirits, and it may be justly said to them, that they do not believe or understand that word which they undertake to teach to others: as our Saviour said to the Israelitish teacher; "art thou a teacher of Israel, and *knowest* not these things? Verily, verily, I say unto you, we speak what we know, and testify to what we have seen; and do ye *not* receive our testimony? If I have told you

earthly things and ye *believe* not, how will ye believe if I tell you heavenly things?" John iii. 10—12.

If our Lord in his precious remarks meant nothing more than that the scriptures or the appointed means of grace would regenerate the soul, Nicodemus did *know* this—he would have *received* his testimony—and he would have *believed* this earthly doctrine. But this was not the doctrine which our Saviour taught. He declared the necessity of a supernatural change by the divine spirit. And this was the thing which Nicodemus *knew* not, and which he could not *receive* or *believe*.

As a dangerous and unscriptural dependence on means is Dr. Fishback's great error, so it was of Nicodemus and the Jews. In the Scriptures, they think they have eternal life, though they reject Christ of whom they testify; in the Scriptures, Pelagians think they have eternal life, though they reject the spirit of whom they testify.

All the institutions of true religion testify of Christ, and are only different ways of expressing the same doctrines which are recorded in the bible; and, like the bible, they have all been abused. When Israel was compassing the land of Edom, they were, for their sins, visited with fiery serpents. "And Moses," by a divine command, "made a serpent of brass and put it upon a pole. And it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived." Numbers xxi. 9. The exhibition of this type to the people was one way of communicating the very same doctrine which is written in connection with the conversation which we have just been discussing. "And as Moses lifted up the serpent in the wilderness, so must the son of man be lifted up, that every one who believeth on him may not perish, but have eternal life." John iii. 14, 15. This passage of Scripture is written with ink upon paper, and when spoken, it makes articulate sounds, as Dr. Fishback will have it: but if accompanied with the immediate influences of the spirit, it may be the means of saving souls; for it holds forth Christ crucified. The sight of the serpent, accompanied by the spirit which gave faith in its antitype, saved many souls and healed ma-

ly bodies; for it preached the Saviour lifted up on the cross. In both cases the praise should be given to God, and not to another. But this has not always been done; and when those humble means, such as brass and paper, and articulate sounds, through which God means to magnify the glory of his peculiar power, are abused to the purposes of idolatrous superstition, as if God did not, while using them, act independently of them, they lose their dignity and efficacy. The brazen serpent was a very significant and venerable type, of God's own appointment: but "Hezekiah brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it. And he called it Nehushtan, *a serpent of brass,*" by way of contempt. 2 Kings xviii. 4.

We conclude, therefore, that as the Jews were obstinately prone to depend on means, and as our Saviour's doctrine on regeneration was one which they did not believe, the spirit of which they must be born does exercise an influence distinct from the means and independent of them. And as these operations are necessary to every one who perceives or enters the kingdom of Heaven, they must, of course, continue to the end of time.

If it be true, as we have attempted to shew, that the divine influences are special, effectual, and supernatural; and that all christians, in all ages, enjoy them, it is evident that they must be internal. Dr. Fishback denies that they were internal even in the Apostolick day.

"—the operations of the spirit were not secret, immediate, and internal in the Apostolick day, but consisted in miracles and signs, and wonders, addressed to the senses, to the eye, and ear, and words explanatory of them, by which they were applied to Jesus Christ, as a proof of his death, resurrection, ascension, and character as a mediator, &c. &c." page 128, top.

In this assertion, as in many others, the Dr. has entirely forgotten, or at least deserted the rule by which he promised to regulate his investigations. "I design," says he, "to stick close to the record, and to admit nothing into the investigation but what is supported by a '*thus it is written.*'" 121: 20. Where is it written that the spirit never made

internal suggestions to the Apostles and primitive christians, but always addressed them in words, &c. ? It is written that "all Scripture is given by inspiration." 2 Tim. iii. 16. "There is a spirit in man, and the breathing of *Shaddai* (*the pourer-forth*,) giveth them understanding." Job xxxii. 8. comp. Joel ii. 28. Jesus "breathed upon them, and saith unto them, *receive ye the Holy Spirit*." John xx. 22. "But when they deliver you up, be not anxious how or what ye shall speak, for it shall be given you in that hour what ye shall speak. For it is not ye who speak, but the spirit of my father which speaketh in you." Mat. x. 19, 20—"The Holy Spirit shall teach you in that hour what ye ought to say." Luke xii. 11, 12. "Holy men of God spake as they were moved by the Holy Spirit." 2 Pet. i. 21.

These operations were evidently internal. Now where is it *written*, that when the spirit works internally in bestowing the gift of tongues, or the gift of healing, or of revealing the will of God, he works externally in regeneration and sanctification? Concerning the Monitor, the spirit of truth, who is to continue with the church forever, our Saviour says, "he shall abide with you and shall be in you." John xiv. 17. Paul, who was thoroughly and infallibly instructed by this blessed teacher, speaks thus to the Corinthians; 1 Epistle iii. 16. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" Paul had experienced the warfare which is between the principle of grace in the regenerated heart, and the law of sin in the members, and he was taught that the spirit must dwell in the body as well as in the soul. "Know ye not," says he, "that your body is the temple of the Holy Spirit which is in you, which ye have from God, and that ye are not your own?" 1 Cor. vi. 20. "As God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people." 2 Cor. vi. 16. It was for this purpose that the son of God became a sin-offering. "For that which the law could not do, because it was weak through the flesh, God *hath done*, in sending his own son in the likeness of sinful flesh, and for a sin-

offering: [that is;] he hath condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." Rom. viii. 3, 4. Having peace with God through our Lord Jesus Christ, we have familiar and pleasant intercourse with him through the Holy spirit. "Behold!" says he, "I stand at the door and knock. If any man will hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Rev. iii. 20. "If ye, being evil, know how to give good gifts unto your children, how much more will your father, who is in Heaven, give good things unto them who ask him?" Mat. vii. 11—"how much more will your father who is in Heaven give the Holy Spirit unto them who ask him?" Luke xi. 13. Without the Spirit of God there is no salvation from sin here or hell hereafter. "Ye are not in the flesh but in the spirit, if indeed the spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his." Rom. viii. 9. It is he who opens our hearts to believe, as he did that of Lydia and the Apostles. Acts xvi. 14. Luke xxiv. 45. It is he who must refresh our knowledge and faith, and love, and joy, as he did in the case of the disciples going to Emmaus, Luke xxiv. 32—he must prepare us for acceptable prayer, and every duty, Rom. viii. 26. John xv. 5—and he only can preserve our whole constitution, (*holocle-**ron*) spirit and soul and body blameless unto the coming of our Lord Jesus Christ. 1 Thess. v. 23. "Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." If we die in the faith, the spirit which dwelt in our bodies here, will keep them united to Jesus Christ while mouldering in the grave; and when the last trumpet shall sound, "them also who sleep in Jesus will God bring with him." 1 Thess. iv. 14.

PROCEEDINGS,
OF THE SESSION
RELATIVE TO DR. FISHBACK'S BOOK.

THE Session of the first Presbyterian Church in Leg-ton met, at the special request of Mr. William L. Maccalla, to receive certain Charges against Doctor James Fishback, and issue process thereon, for maintaining and publishing false doctrine, in a work printed in this place, by Mr. Thomas T. Skillman, about April, 1813, entitled, "*The Philosophy of the Human Mind, in respect to Religion.*"

Mr. Maccalla read to the Session some passages from the book above alluded to, as containing (in his opinion) sentiments at variance with the Holy Scriptures and the most approved standards of the Presbyterian Church.

Mr. Maccalla being asked by the Session, if he had taken the previous steps with Dr. Fishback, required in the xviiith Chapter of the gospel by Matthew. He answered in the affirmative; but observed, if it were thought advisable, he would again converse with him, in the presence of the Session.

Doctor Fishback was accordingly invited in, and held with Mr. Maccalla, a pretty free and lengthy conversation on some of the doctrines in question.

The Doctor, in his remarks and explanations of certain passages contained in his book, and referred to by Mr. Maccalla, appeared to explain them in such a way, as to render his views of supernatural operations less exceptionable.

During this interview, the Doctor asserted his entire belief in the supernatural and divine ~~institutions~~ of the Holy Spirit, accompanying the word of God, as the appropriate

mean of salvation; and referred to some passages in his book, where this doctrine (he thought) was distinctly expressed—see page 159, near the top—page 180, near the bottom.

After this conversation had closed, Mr. Maccalla handed to the Moderator of the Session, the following Charges—and the parties retired.

“[*To the Moderator of the Session of the first Presbyterian Congregation in Lexington.*]

In the name of the Lord Jesus Christ and for the good of his people, William Latta Maccalla charges Doctor James Fishback, a man whom he loves, with the following crimes:

FIRST.

Heresy: or maintaining and publishing false doctrine, tending to dissolve the unity and disturb the peace of the Church.

In a work of his, printed in this place about April, 1813, by Mr. Thomas T. Skillman, and entitled, “*The Philosophy of the Human Mind in respect to Religion*,” &c. he denies and holds at naught, the special and internal renewing and quickening influences of the Holy Spirit in the elect to the end of time: a doctrine which is taught in our Confession of Faith, Chapters x. and xiii. and in the Larger Catechism, Questions 67, 68, 75, and in the Scriptures, John iii. Rom. viii. 9, Eph. i. and ii. and elsewhere.

SECONDLY.

Slander, Railing, &c. exercised against the true people of God who hold the doctrine which he opposes.

For instances in which these occur, see his whole book: but especially the second chapter. One or two examples are afforded in page 194, 23 line—to—page 195: 9, and in page 196: 17—to—page 197: 3.

W. L. MACCALLEA.”

May 2, 1814.

The charges having been read and duly considered, the question was then put, shall these Charges now be received? It was answered in the negative, by an unanimous vote.

Nevertheless, the Session are of opinion, that Doctor Fishback, believing as he professed, in his free conversation with Mr. Maccalla, has been unfortunate in stating with clearness and precision, his views of the agency of the divine spirit, since the period of miracles; consequently the character of his real sentiments on that important doctrine, is not yet precisely known.

JOHN MAXWELL, }
JOHN M'DOWELL, } *Elders.*
SAMUEL BLAIR, }
R. M. CUNNINGHAM, *Moderator*
of the Session

May 2, 1814.

Remarks on the decision of the Session.

SOME years ago Mr. Craighead, a minister of the Gospel in our church, was tried for the Palagian Heresy. Many passages of his sermons evidently denied the supernatural operations of the Divine Spirit in regeneration, since the Apostolick day: but when before the officers of the church he "appeared to explain them in such a way as to render his views of supernatural operations less exceptionable," in the opinion of some of his judges. During their interviews with him, he often asserted his entire belief in the supernatural or divine influences of the Holy Spirit, accompanying the word of God, as the appropriate mean of salvation, as distinctly as Dr. Fishback does in page 159, near the top; where he says nothing more than that man's recovery from natural corruption, "is effected by the Spirit of God, through those means working faith in us, and thereby unit-

ing us to Christ, who is the Mediator between God and man." The court, however, having sufficient evidence that he denied the doctrine in fact, and that this mode of expression, and his professions of attachment to the Confession of Faith, were only designed as a shield from the censure of the church, and to give currency to his errors, looked upon him as adding prevarication to heresy, and condemned him accordingly.

The Lexington Session then accused Dr. Fishback of the same errors, before he wrote the book now under consideration. During that prosecution the Dr. professed the same doctrine contained in page 159, and made use of expressions exactly tantamount to the one quoted above.—But they then knew how to understand him, and very justly condemned him.

In both these cases, however, the sentence was passed after the court had received and considered written charges. To have condemned them previously to this, would have been as illegal as to acquit Dr. Fishback in the present case, without giving the prosecutor an opportunity of establishing his charges—thus denying him a privilege to which every member is entitled by the constitution of the church.

When such weighty accusations are produced it is impossible that the court can do their duty without censuring one of the parties. If the allegations be true, then the accused is guilty of heresy, &c. if false, then the prosecutor is guilty of malignity and rashness, and should be punished accordingly. See Forms of Process, C. ii. § 7.

The Session have privately acknowledged that Dr. Fishback's book denies the operations of the Divine Spirit, since the days of miracles, and that it thus contains the errors for which Mr. Craighead was deposed. How then, can they say that "the character of his real sentiments on that important doctrine is not yet precisely known?"

The Session, whom we would expect to *think* for themselves, justify their decision by saying that the accused referred to some passages in his book, where this doctrine [of divine influence] (*he thought*) was distinctly expressed. Page 180, at the bottom, is mentioned as an instance.

In that place Dr. Fishback does not pretend to give his own sentiments. He quotes Mr. Parkhurst's profession of this doctrine, accompanied with an erroneous opinion of that author concerning the word *grace*. We give the words of the Dr. containing a very considerable perversion of Mr. P.'s expressions.

"It may not be amiss here to introduce the judgment of the great Biblical Critic, and Lexicographer, Parkhurst; relative to the use of the term "*Charis, or grace*," in the operations of the Spirit, in the writings of the Apostles. The judgment of this great man is, in opposition to a pre-conceived opinion; which he had formed; and which is a predominant one in the systems of many modern divines; it seems to have been produced by a *particular* examination of the use of the term. "*Charis or grace*, (he observes) denotes the gracious and unmerited assistance of the Holy Spirit in his *miraculous gifts*. But though I firmly believe his blessed operations or influences on the hearts of ordinary believers in general;" (by *immediate* operations, and agencies, I suppose,) "*yet that charis or grace is ever in the New Testament used particularly for these, is more than I dare, after attentive examination, assert.*" These miraculous operations have ceased, because the necessity of them has ceased; but the ideas, and knowledge which the revelations, and miracles of the Spirit recorded, impart to the mind; and the religious exercises to which they lead, and the dispositions of heart which they produce by their proper use, are not less divine, supernatural, and gracious, than if they were the consequence of the immediate revelations, and physical operations of the Holy Spirit. This decision of Mr. Parkhurst, after a careful examination, is agreeable to what I formerly remarked upon the distinction which divines make between the operations of the Spirit, his revelations, &c. as record; and those which they contend exist in our day, which they call *special*. That observation was, that "faith in Jesus Christ never has been produced, nor will it ever be, by any other than the miraculous operations, and supernatural revelations of the Spirit, which are recorded."