

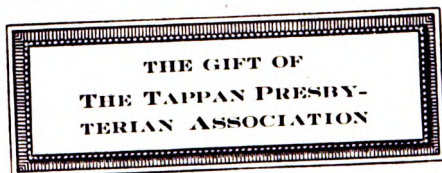
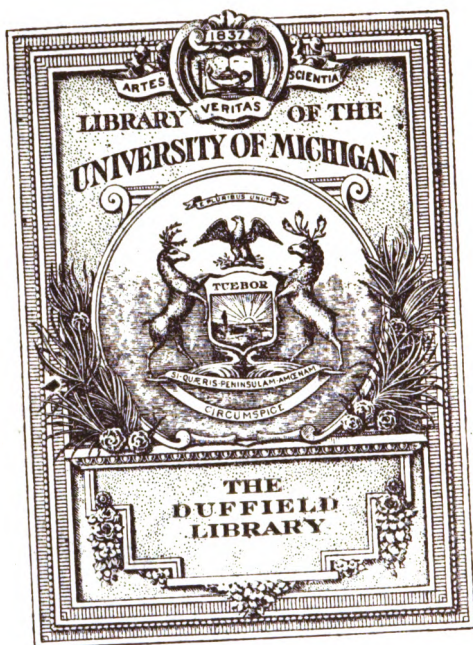
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A PLEA

"FOR THE HOPE OF ISRAEL,"—

FOR THE

HOPE OF ALL THE WORLD:

DELIVERED ON AN APPEAL BEFORE THE GENERAL SYNOD

OF THE

ASSOCIATE-REFORMED CHURCH.

BY JAMES M'CHORD.

PHILADELPHIA:

PUBLISHED AT THE PORT FOLIO OFFICE.

James Maxwell, Printer.

1817.

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TO THE MEMBERS AND PEW-HOLDERS

OF THE

MARKET STREET PRESBYTERIAN CHURCH,

IN LEXINGTON KENTUCKY,

THE FOLLOWING PAGES ARE DEDICATED MOST AFFECTION-
ATELY AND RESPECTFULLY, AS A SMALL ACKNOWLEDGMENT
OF THEIR KIND AND LIBERAL CONDUCT, AND AS A PUBLIC
EXPRESSION OF THE FEELINGS AND SENTIMENTS ENTER-
TAINED AND CHERISHED TOWARD THEM BY

THE AUTHOR.

Philadelphia, 30th May, 1817.

A PLEA, &c.

MODERATOR,

I HAVE often marked, but never till this hour did I so fully realize the force and spirit of that apostolick admonition, "be ye doers of the word, and not hearers only." From the days of "righteous Abel" down to the time when that venerable man, a last and lonely relict of the Saviour's much loved family, was banished to Patmos "for the word of God and for the testimony of Jesus Christ," we have innumerable examples of the meekness and piety, with which the disciples of the Saviour have answered for themselves, before tribunals of every kind and temper, and to accusations of almost every form.—I mark that meekness which no occurrence could unsettle; I ponder that piety which armed their minds with unconquerable patience, and fortified their allegiance with a courage that nothing could quell: and in this record of "the faith and patience of the saints," I distinctly recognize a universal mandate, "go thou and do likewise." But, Moderator, we are deceived if we imagine that, because in the hour of undisturbed repose, and while in possession of a fame fair and unmenaced, our hearts chime harmony with a requisition so commanding—we are deceived if we imagine that when the

hour of trial comes, we shall of course be equally alive to the same impressions of propriety, and easily capable of assuming to ourselves a port at once so dignified and pious.

As for myself, sir, I am free to confess that I appear before you with feelings strong and highly mingled—feelings most dissonant, and in many respects, probably, of no ordinary kind. Appealing to your tribunal from a sentence of my Presbytery, of the merits and motives of which you only are to be the judge, I should not be acting honestly were I to disclaim, with an apostle, all intention of bringing charges against “the children of my people,” all disposition to advert to the colour of their deeds. It was a supremacy of virtue, of high and hallowed feeling, to which I yield the homage of my lowliest reverence, but fairly to copy which I should strive in vain. “The spirit of a man,” we are told, “will sustain his infirmity; but a wounded spirit who can bear?” This is not the first nor even the second prosecution which I have in some shape sustained before the Presbytery of Kentucky. Of these I will only take the liberty of saying, that the process was in either case vexatious, and the decision most unfair. These have been permitted to stand upon the records unimpeached before the higher tribunals of the church, because I prefer quiet to irritation, harmony to strife. And prone as are the churches to foster by such process the most unhallowed and destructive passions of our nature, I hold it to be the duty of every christian man to make many sacrifices both of comfort and of fame, before he endangers either by process or appeal, even in vindication of his unquestionable rights, that little residue of harmony and union which the selfishness and pride and passion of our nature have yet left with the church of God. For this reason I had borne with these blots on my escutcheon; I had permitted the record of my shame as an evil doer to be handed down in your archives to men of other times; rather than that the hope of future harmony should perish, by complaining to a court which I know would have done me right. I looked, and yet look forward to the second appearing of the great God our Saviour: I said that in the day when the hidden things of darkness shall be brought to light, and when in the sight of congregated millions judgment shall go forth unto righteousness, Jesus Christ will reverse the unjust

decision—Jesus Christ will unfold to every eye the manner and the motive of my deeds. Till then, for his sake and for his people's sake, I will bear this partial shame.—These, Moderator, are words of "*truth and soberness.*" The facts of which I speak will not be brought before you on the present trial. With me they would have slept in deep forgetfulness; for the cause on which I enter is by far too high and hallowed to require or indeed to *admit* of such extraneous aid. And strong as I feel in the justice of this cause, honoured as I am in being called to suffer for it, I would not wilt the laurels of the Saviour by the introduction of an argument, however strong its grasp, that might even bear the semblance of a source other than himself. But there is a cause now awaiting the decision of this Synod, in which justice to an individual and to the church of God imperatively calls for a full exposition of the character and conduct of the Presbytery of Kentucky. In that case you will *be compelled* to attend to *all* the truth. Under these circumstances I now allude to it, as serving to explain to you why I cannot consent to notice the present attitude of that Presbytery with a temper so conciliatory and in a language so lenient, as your cooler feelings may incline you to demand. I will consent, sir, during the agitation of the present controversy, to leave them and their proceedings as much as may be out of sight. And I will even acknowledge that, seeing an effort must be made, seeing controversy must be agitated, I feel full well disposed to pass them over in their lowliness and to pounce a nobler quarry. But still, *they* can prefer no claim to such indulgence. And since forbearance has failed to conciliate them to harmony, since forgetfulness of injury has emboldened to higher darings; no man may claim indulgence for them: none need be surprised if after process upon process, decision on decision, conflict succeeding conflict, the very semblance of forbearance is at length laid aside, and they are assaulted on your floor as by the spirit of the whirlwind.

And yet I rejoice, both for their sake and my own, that the cause involves questions of such high and awful bearing as do not well consort with much indulgence of indignant feeling. For setting aside those points on which charges have been framed through misconception strangely and strongly persevered in, there

are others, one at least, of very high importance, in which they have only acted up to the views and sentiments of myriads whose names maintain a just renown. Whether it is my happiness or unhappiness to have differed from them in this particular point, it belongs to none of us too resolutely to say. I may, however, be permitted to remark that I have long and carefully surveyed the ground I stand on; and every new survey has added new conviction that it is tenable, that it is firm. "For the hope of Israel"—then—for the hope of all the world, I stand arraigned before you. And *that* hope, I trust I shall be enabled to defend with something of the meekness and singleness of heart appropriate to a cause so high and hallowed, and worthy the discharge of so honourable a trust.

From the papers heretofore submitted to your inspection, you must have already seen that the grounds of actual difference are few and very plain. And I should be the gainer, you would be the gainer, the interests of truth would reap important gain, were it possible to restrict the range of our inquiry to the limits there defined. But your libel embraces matters of very various character, and presents them to you in knots which it will be hard to disentangle. In fact never was a paper drawn up with greater judgment; if the object were only to perplex and to mislead. Never was paper worded more unhappily; if the intention was to exhibit a just statement of the case. You will find one principle, single and unembarrassed as exhibited in the essay, worked up into charges of many a varying aspect, distinct in their nature, diverse in their bearings, and having every thing like out-line defined with fearful strength. In other cases you will discover such a masterly grouping of discordant ideas, such a delicate blending of the correct with the erroneous, such an artful disposition of things right and wrong, that the best furnished mind must be put to a stand before it will venture to pronounce any judgment on the several propositions, even as they are prepared to be by you anathematized and discarded. Much more then do they call for narrowest inspection, before such a mind can so view them in their parts as to decide how far, and in what respects alone, they faithfully exhibit the opinions of the book. For my own part I will acknowledge that when first I heard the articles of

- this libel read, it was with such a feeling of perplexity and astonishment as cannot be well described. I saw that many of the propositions it contains strongly resembled in various respects the language and spirit of the book. But yet I felt that these were not my views. I felt that there was a fallacy most successfully practised; but I knew not where to seek it, or how to compass its detection. I felt, in one word, sir, as if my feet were in the mesh, completely in the mesh; and I imagine there were few who heard these articles read, that did not feel and think about them pretty much as I did.

But fallacy, though an imposing, is still a feeble web. And it was not long ere I discovered how easy it is to rend, without being at the trouble to unravel it. Nevertheless, unravel it I can. And if this Synod chose to be at the trouble of attending on me while engaged in a task so tedious and unprofitable, I will cheerfully go through with it article by article, sentence by sentence. But I hope to be spared the labour of so inglorious an achievement. I hope that the papers already submitted to your inspection, and the light which may be reflected by this cursory view, will enable you to discriminate with perfect satisfaction between the views imputed to me and those I really hold; and will dispose you to forestall all needless skirmishing by entering at once on the merits of the case

In this hope, I will confine my remarks within a compass much narrower than that which it may be found necessary to take hereafter, provided the Synod do not enter into my meaning. Suffer me then to group the articles of the libel, with a reference to the ground taken in the appeal before you. It arranges them under three classes.

1. Such as, though condemned by the Presbytery of Kentucky, will be admitted by this Synod, and have been heretofore admitted, to be agreeable to your standards, and to the word of God.

2. Such as are falsely imputed to the essay.

- * 3. Such as are founded on the word of God, but assumed to be at variance with the confession of your faith.

You are not, however, to suppose that this arrangement so distinctly embraces the various counts of the libel, that each one of them will fall distinctly and exclusively under some one of

these three classes. I have already warned you, that the charges are drawn up with unexampled art. There *is* such a mixture of fact with falsehood, of something right with something wrong, in almost every article, that very few of them are to be wholly rejected; and, perhaps, still fewer wholly sustained.

You will have seen from the papers now in your possession, that it is in most cases impossible to give an answer to the second class of charges, without at the same time discarding on the last, I mean, those which relate to the new exposition of the federal principle: because it is from a misapprehension or misstatement of my views on the last named article, that the second class of charges principally take their rise.

I wish to put the issue of this controversy entirely on the merits of the case. Under this view it will subserve a good purpose, to notice briefly, and then dismiss entirely, the various articles which, though embraced in the libel, are also acknowledged by the standards of this church. These principally relate to the doctrine of communion, and to matters connected with that doctrine. On the merits of these questions I have not one word to say. The questions themselves have been pending for years before this court. And till you have had a decision of the controversy in its general form, you cannot possibly enter up a judgment in this particular case. If, indeed, this court think otherwise—if they are disposed to countenance the Presbytery of Kentucky in seizing on such grounds of process as have never been called matters of legitimate complaint—if I am to be pursued for writing and publishing things similar to those which have been so often spoken, and spoken with impunity, on this very floor—why then, sir, I am not only willing, I shall be glad to meet the Synod on this ground. But I am not prepared to think that a court which has hesitated for six long years to decide upon the principle, that a court which is known to have suspended its decision till the industry and talents of a champion in this cause should have prepared and published for the information of the churches, all that his genius might elicit or his researches bring to light—I cannot suppose that such a court, thus sanctioning as lawful, these written controversies, will have the temerity to proceed against any hapless wight, merely because, without

favour of their indulgence, he has attempted the same course. If it be not a crime to publish on this controversy, then had your Presbytery no sort of right to involve me, for so doing, in the pains of prosecution. If, on the other hand, to have published be a fault, then how came your Synod to sanction misdemeanor by avowedly waiting for such a publication? Under cover of *your* sanction, may any man do wrong? By virtue of your dispensation, may he be shielded from penalty? Then has protestantism departed from your councils; and we have only a factious and hydra-headed monster, in place of the Father with his tripple crown.

But, it may be said, the libel charges opinions on the subject of communion, such as have never been made questions on this floor, and ought not to be tolerated by any Christian court. True, Moderator, the libel does charge such opinions—most groundlessly, and unfairly charge them; and it is only to *such* portions of that marvellous production that I think it at this time needful to advert.

I call your attention to the fourteenth count, the only one on the subject of communion, to which I do not subscribe. It is in these words, "That all churches are bound to admit to their communion, all whom they may charitably believe are Christians." What *all*? Moderator! No salvo to subserve the ends of discipline? None to cover considerations of edification? No, sir, you meet with no such salvo. The book, say my libellers, prostrates all discipline, merges all considerations of Christian charity and prudence, and amalgamates at one fell process, all professions of every name and tenet, where hope may discover but one peg to fasten on within the precincts of any of their churches. Now, sir, the essay contains no such doctrine: it explicitly disclaims—disclaims at the very outset such a sweeping proposition. Hear what it says at the beginning of the discussion.

"Our readers surely need not be told that, it is on every hand conceded that the exercise of wholesome discipline and the question of edification, will of course interpose their exceptions to this conclusion in all cases, however wide be its range in every other respect. Nor is it more than barely worth while to remark, that the expression "saints by profession," is not designed to include all persons or sectaries who choose to assume the name

of Christians; but only those who make a *credible profession*; that is to say, those whose views of fundamental truth are clearly consistent with a sound profession, and whose conduct does not contradict the profession made by them." P. 54.

I ask how any set of men who had this volume in possession for nearly eighteen months before they framed their libel; and before whom the part of it here complained of, had been in the shape of a periodical paper, for full two years—I ask you how such men, with such exceptions staring them in the face, could dare to bring a charge so palpably and atrociously false! Let it not be pretended that they have founded their charges on other passages of the essay, and that in those passages these exceptions are not made. Sir, was I bound, in establishing the general principle, to drag in perpetually the exceptions which had been admitted? Was it not enough to have once admitted them, and to have then explicitly stated that they were always to be kept in view? Would it have been creditable to the composition of the author, would it have been decorous toward the understandings of his readers, to have cumbered every paragraph and clouded every argument with incessant references to so plain a point? No, sir; as a person of common sense, writing for a people who likewise have common sense, I never will submit to the ungracious task of perpetually recurring to the same plain idea; like a child rhyming over at each successive step, all that had been before named as in anywise connected with the famous "house that Jack built."

The exceptions once noted, had they never more been mentioned, enough was said to secure from misconception. But I did *not* rest content with once noticing the exceptions. I *did*, in order to secure from the possibility of error, I *did* more than once submit to repetition. No farther away than the very next page, you will find that "cow with the crumplety horn" cooped up within the limits of a parenthesis. Thus speaks the book:

"The whole of the regulations and ordinances found in the church were given to it as *one*. The right, therefore, to partake, arises out of the fact, that the party enjoying or applying for it is a member of that body, 'for the edifying of'* which they are declaredly provided. And there remains no way of lawfully refusing this claim (the exceptions above noted kept in mind) but

* Ephes. iv. 12.

by making it out that the claim itself is void, i. e. that the party applying is without credible pretensions to the character of a true Christian." P. 55.

Here then is the exception which nullifies your charge. Did your Presbytery know of it when they preferred their libel? Of that, sir, you must judge. They certainly have not recognized the page as among those on which the charge is grounded. But whether they did or did not know of this exception, they knew full well the passage in which it is contained: for to this very page they refer you in the preceding count, as the first on which they ground a separate charge. How then could they overlook the exception thus expressed? How impute a principle which admits of no exception? How possibly overlook this unfortunate parenthesis? Perhaps, Moderator, they shut their eyes against it: perhaps they concluded that, as grammarians tell us, parenthesis may be omitted without injury to the sense,—perhaps they concluded, "best never mind it."

Again, at the head of the 57th page you will find the same exception in another parenthesis, equally unfortunate in their cold neglect. Nor are these the only passages that will serve to chastise the misrepresentations of the libel. There are many interwoven with the discussion of the question—too many to justify the delay of noting them. One only, I will read you.

"But because you testify against whatever you deem wrong, it by no means follows that you should refuse your sanction to any thing that is right: it by no means follows that errors in other evangelical churches should estrange you entirely from their fellowship, any more than the things which you cannot approve in the churches of your own denomination impose on you a necessity of estranging yourselves from them. *Evangelical churches*, be it remembered, we have said. For though there may be in others, persons whom upon sufficient acquaintance you feel constrained to acknowledge as fellow members of the Lord, yet with these individuals you must proceed on different principles; for while a church is *ostensibly* built upon "the sand," you are not to proceed with her as if founded on the "rock." You are certainly as a Christian to maintain no intercourse with them who are *ostensibly* unconnected with the body of Jesus Christ. Whether it be individuals, or whether it be churches, the fellowship we contend for is 'the fellowship of *saints*,' and it is upon the scriptural evidence that they are really such, you are warranted, nay commanded to embrace them." P. 114.

And now, I beseech you, sir, what more could have been required? Do not these passages refute the allegation of the libel? Were they not open to the inspection of the Presbytery for two full years before the charge was framed? Did not the Presbytery know of them when they sustained the libel? O yes, sir, they knew of them: for on some of these passages they have grounded other charges, as your libel will attest. Yes, sir, they knew of them; for when the charge was tried, I pointed out to them, one by one—the passages now submitted, and commented in a style which they no doubt well remember, on their want of candour in bringing such a charge. Yet they adhered to it, yet they sustained it, in the courts of God's house, in the name of our common Lord. Sir, I will not comment on the nature of such conduct: I will not permit myself to glance at the intentions or at the characters of its abettors. But *one thing I will say*: to have framed it as they did, *under such circumstances*, evinced a spirit of most adventurous daring; and to have adhered to it as they did, *in the face of such evidence*, betokens a temper of heroic perseverance.

This is all I have to say to any of the counts on the subject of communion, or in relation to our treatment of truly Christian churches. The others I admit as substantially correct. Only I must warn you to read the passages referred to by the Presbytery, before you proceed to judge them. The libel, I have said, is drawn with great ability; and I am by no means certain that you will interpret any of its phrases in the one of several senses to which alone I am ready to subscribe. In the phraseology of the essay, I hope there is no obscurity: by it you are to test the expressions of the libel; and with this needful caution I cheerfully submit it.

Permit me now to call your attention for a moment to the nineteenth count. It is the only other one of a miscellaneous cast, on which I think it worth while to spend a single breath. On recurring to the passage complained of, you will find that it asserts nothing on the question of psalmody. But the fact is, that question is the hobby of the associate-reformed in the western country, and its introduction into the libel was a highly popular stroke. The only subject to which that paragraph relates, is the indiffer-

ence manifested by western Christians, and especially by *associate-reformed* Christians, to the article of religious intelligence; and their backwardness in supporting the vehicles of such intelligence. This you will gather from the 247th page, in which the descant commences.

"Let the churches, too, consider how far the marked and remarkable indifference to the prosperity and extension of the Redeemer's kingdom in other quarters of the world, which so lamentably betrays itself in the Christian community, bespeaks a union with the living Head. It is certainly the shame as well as the bane of the west, that while political effusions and articles of intelligence are circulated every where by the almost innumerable gazettes of the day, it is found impossible to support for any length of time, or to circulate to any desirable extent, publications which record the achievements of the saints while toiling in 'the battle of the Lord of Hosts against the mighty.' This circumstance, which at any time would be humiliating and disgraceful, is doubly surprising at the present æra, when the movements to be recorded of the church of Christ are still more extensive and still more eventful than any that are occurring in the political world."

Continuing the subject the book goes on to say.

"Our Lord has decided it as a common sense suggestion, that the heart will always veer towards the depository of our treasure. Why then, thou Christian, if thy treasure be in heaven; why, if thy main interest be in Zion's welfare; why, if her extension be the burden of thy prayer; why, if God's dealings be the theme of celebration and the source of joy,—why manifest so little of the interest which a Christian *should* take, and which a lively Christian *must* take in the great and glorious working of our God, since he has come forth from his place to scatter all his enemies, and to establish far and wide the foundations of his praise."

Still continuing the same strain, the essay thus concludes in the language here complained of.

"Why then, if you never either read or regarded any thing but the news, why be so little anxious about God's dealings with Zion, as to reason in this case as you reason in no other, and contribute by your negligence to put down every attempt to kindle in the bosoms of the religious public, a devotedness more settled to 'the great concern.' Does it not look as if you were forgetting Jerusalem, before your 'right hand has forgot its cunning?' Does it not look as if you were careless of being bettered by the displays of God's mercy and kindness to the nations? Does it not

appear, at least, as if it were a very narrow view which will content you with singing of God's wonders of old which he "wrought in Egypt land;" while you will neither sing nor speak, nor even *hear* of his still greater wonders now wrought in every land; because, alas! it would be prodigiously expensive! and some (good souls!) would rather sing for generations of the kindness expressed towards the seed of Abraham, and dispute for whole moons whether any thing else should be matter of their song, than hazard a very small expense to furnish them with a source of 'joy and thanksgiving,' on account of all that God is doing now."

Such is the bearing of this obnoxious passage. It determines nothing on the matter alledged against me as a crime; and the committee appointed to draft this libel (a work in which they were employed from April till October,) well knew that it was not written to determine any thing. The Presbytery at all events were well apprized of this; for it was sufficiently made out to them at the time of trial. But they nevertheless voted that the libel was correct. In doing so, they answered an important purpose of their own. On this trial let their decision likewise answer an important purpose; let it serve to prove to you what should be the measure of your faith in the intelligence, and what the measure of your reliance on the integrity of the Presbytery of Kentucky: let it warn you with what distrust you should look upon the bulk of the more serious charges they have been pleased to set against me in such terrible array.

To these more serious charges I with pleasure hasten. With respect to them, however, it is a question of no little difficulty what course should be adopted. To dissect them one by one, to disprove every erroneous allegation and to disentangle every perplexed one, would be a labour calling for more time than you can well bestow, and for greater exertion than I feel disposed to make. Could I put you in possession of my real views, you would yourself be able, without any foreign aid, to winnow this mass of heterogeneous matters. But, sir, years have followed years, since first I perceived how difficult it is to remove impressions once firmly rooted in an ordinary mind; and how hazardous to attempt a new collocation of ideas, where time and study have once adjusted their relations. A committee of your Synod has already given its sanction to the charges of the Presbytery; and

the vote of the synod was made a tame and faithful echo to the voice of that committee. I am not now arraigning the procedure of your synod. On that point I shall take occasion, before I sit down, freely and fearlessly to speak my mind. But, sir, the facts (judge of their merits as you will,) are certainly calculated to administer a caution as to the degree of reliance I am to place on your own discernment in disengaging this controversy from the difficulties and embarrassments in which the language of the libel is calculated to involve it.

My own view of this allowedly important subject is indeed both clear and simple. Nor do I think the language of the essay by any means obnoxious to the charge of obscurity. Did no other causes contribute to embarrassment, it would be as easy to expose the fallacies of the libel on the articles of atonement and of federal representation, as on the subjects of Christian communion and psalmody. But I cannot suppose that your own mind, Moderator, is as well prepared to receive distinct impressions. Having already a presentiment of something wrong, as well as novel, and feeling the difficulties common to every new arrangement heightened by the manner in which these charges have been marshalled; you cannot fall in with the current of my thoughts, however inclined to do so, without many a previous struggle. This I may well suppose; for there was formerly a person assistant at your councils, to whom every facility for so mighty an achievement might be confidently ascribed. No personal antipathies can have warped him into prejudice; for the party arraigned was a child of his affections. No dulness of apprehension can be supposed to have obscured his view; for rapid, and vivid, and decisive as heaven's lightning his energies dart through the most complicated theme. No listlessness of feeling can have tempted him to let pass, unquestioned, unregarded, charges so atrocious against a minister of Jesus Christ; for had their fallacy been suspected, though his faculties had been dormant, though his senses had seemed palsied, yet would he have arisen, like Comhal's mighty son, "strong as a river in his course, swift as the eagle of heaven." And HE, even HE, notwithstanding the activity, notwithstanding the intelligence, notwithstanding the integrity and independence of his mind, maugre those feelings of affection and

regret which seemed to promise tenfold impulse to his efforts,—yes, ~~HE~~ cowered lowly to this same magic libel, and followed tamely, like a bullock to the slaughter-house. Sir, there were reasons for this conduct, and I can well excuse it. It is a fatality common to the men of feeble soul to store the items of their knowledge, article by article, as so many perfectly isolated truths, unrelated, unconnected, and only rooted in the soil that holds them like pebbles strewed and sunken in the sand. There each one holds a place, known chiefly to observers by its distances and bearings, and secured by the tenacity of the soil that girds it. But a mind like Dr. M.'s views things in their relations, scans rapidly their bearings, assigns to every idea its order and importance in the general sum of things; and if any thing new be started, if it be received, if it be digested, it becomes at once assimilated in this digestive process, and identified with the body into which it has been wrought. Wound his system in the most unimportant part, and pang is vibrated through the extremest nerve. Suppose, then, there be but one error in his principles, or one fallacy in his deductions: you cannot pluck it out, as you may a pebble from the sand, and leave every thing around it perfectly undisturbed. No: that principle is the basis of a stupendous fabric; that fallacy is seen warped through every minute division. If you undermine his principle, it is a continent that trembles: if you impart to him a new one, you have produced a new creation.

I do not wonder, then, considering the "method" of his mind, that even a new collocation of ideas should have stumbled him. Much less can I be surprised that, with a heart so unsuspecting, a paper like this libel should have easily misled him. But, sir, you must excuse me, if where Mason failed I feel no disposition to trust another man's intelligence: you must pardon me if I refuse—when he could drop his commentaries, careless and unfeeling, in the ear of a stranger, in the highway of this city,—you must pardon me if I refuse to place any measure of reliance on the candour and kindness of a circle of mere strangers. I solicit no favour; I want no stretch of candour: but relying on one "friend who sticketh closer than a brother," I urge home upon your consciences conviction of the right: and, that I

may do it with effect, make bold to lay a tax upon your patience commensurate with the responsibilities attached to your decision.

But before I commence an examination of the remaining counts of the libel, it is desirable that you should well understand one thing of first rate importance in its bearings on the case. This paper is well calculated to foster a suspicion that Arminian, or at least Hopkinsian sentiments, give colour to the doctrines of the essay. Indeed nothing short of rank Pelagianism is objected in the eleventh count. I must refer you chiefly to the circular in your possession for the refutation of these charges. The remarks there made, and the passages of the essay quoted, need not be again repeated. I will only ask you, how *could* men make such charges, when the essay restricts Christ's representation, and atonement, and intercession, and every thing, to the church—the *real church*, which it denominates his body? How *could* they charge me, in their eleventh count, with teaching that the Saviour “only opened a way, by or through which God in his sovereignty may extend mercy to whom he will, and continue that salvation as long as he will;” when one of the pages on which that charge is founded holds such language as this:

“Answer then, in the way which these discussions have suggested, the often reiterated inquiries, for whom did Christ obey? for whom did he suffer? whom does he represent? and you have at once the solution of the appalling difficulty relative to the extent of his purchase.—He obeyed for his body, for it he suffered, and it he represents. That body, like every other federal system, is capable of embracing individuals without number; and it is merely at the option of the regulator of the system, it is at the option of Christ our Lord, *whom, how many, and when* he will receive. The benefits of the constitution terminate at all times upon those, and those only, who are actually under it; and the sum of those who shall be so found in the day of last accounts will be that for which he intentionally as well as actually suffered. The everlasting love of God, therefore, to the individuals who do at this time, or who finally shall compose this mighty system, is evinced in the fact of their comprehension under it; the election of his grace decides the happy allotment to “this man, and that man.” But it is their actual union with the body of Christ, which both in law and in fact brings down on them the blessings procured only for the body; it is the fact of their being brought under the operation of the plan, and neither the facilities of the plan to operate upon them, nor yet God's purpose that it shall do so, that distinguishes their condition, their denomination, and their allotment, from those of “the world that lieth in wickedness.” P. 199.

Sir, if this page contain an error; that error is, restricting within too narrow limits the numbers represented by our dying Lord. It is far from denying their individual representation: far from calling in question the vicarious nature of his sufferings: far from chattering in Pelagian style, about his doing nothing more than "opening up a way" for the human race at large, in which they may, if they will,—find mercy. That the human race at large, wherever the gospel is proclaimed, may find mercy if they will, I do indeed most devoutly believe: and that our Lord Jesus Christ is not only able but *authorised* to save men without exception, I shall hereafter shew you to be a common doctrine of your standard writers. But these are not the questions now at issue. I am in effect charged with denying vicarious sacrifice—charged with saying that the Saviour did no more than "open up a way." I repeat it, the passage on which they found this charge, is explicit in asserting the Saviour's representation of his people, and *of none but them*. And so says the essay in multitudes of places. Hear only one quotation.

"Having thus ascertained what it is that constitutes the bond of union in "the body of Christ," and shown with as much clearness, and in as few words as we knew how, that "THE UNITY OF THE SPIRIT," which is to be kept "*in the bond of peace*,"* is not a mere fictitious relationship, known only in law, but an actual union of which the Holy Spirit is the real bond; it only remains to inquire, what are the ends intended by this constitution? This inquiry may be satisfied in very few words. The Redeemer thereby secures the justification of his people. The very fact of his taking them into union with himself, not only renders him capable of accounting, but *actually accountable*, for the whole body of which he thus became the Head. They are no longer known as individuals; they are "in Christ." He then, is called to answer for his members; and they stand or fall with him. Hence the propitiation made by him for us, takes away all guilt. He bore the sins of the body "in his own body on the tree;" and the curse exhausted, there can be no more condemnation. He also "fulfilled all righteousness," and consequently heads a righteous system, rendering it "complete in him." All those "good tidings of great joy, which shall be to all people," flow directly from the facility with which this arrangement "finishes transgression, and makes an end of sin." And so long as God's Holy Spirit is graciously vouchsafed to "convince the world of sin, and of righteousness, and of judgment," union with the Saviour will be sought and appreciated as the sinner's only refuge." P. 47.

* Col. ii. 19.; and Eph. iv. 3.

No sir: so far is this essay from being unfriendly to those doctrines, commonly, and very properly, called "the doctrines of grace," that it acknowledges, it confirms, it illustrates them every one. In truth the very intention of that little performance was to rescue them from the reproach to which they have been so long exposed, and to fix their demonstration on immoveable foundations. At present I refer you chiefly for my proofs, to several quotations in the circular before you; and only beg leave to add to that collection, a single passage from the third number of the essay. It is a paragraph on which the Presbytery have founded the eighth count of their libel: You would therefore be compelled to attend to it at any rate. And as it will serve to illustrate my real views, I presume there can be no objection made against your attending to it now.

"We seek, then, for some other, some unchanging, some permanent, universal bond of union that serves in *fact*, as well as in form of law, to unite the people of God to their exalted Head, and at the same time renders them members one of another. This indispensable, universal, *everlasting* bond the Scriptures every where point out. Without controversy it may be asserted of every infant, and of every idiot, as well as of all others, "*if any man have not the SPIRIT OF CHRIST, he is none of his.*" In every case, without so much as one exception, it may be safely said, "*if Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness.*" And yet more clearly to our purpose, "*if the SPIRIT of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you.*"* And hence the Apostle, in the first of the verses just quoted makes the question of regeneration, and by consequence of justification too, depend entirely upon the fact of the Holy Spirit having taken possession of the man: "*ye are not in the flesh, but in the Spirit, IF SO BE THAT THE SPIRIT OF GOD DWELL IN YOU.*" We read that "*it is by one Spirit*"† that both Jew and Gentile have access through Christ unto the Father. And when believers, under the emblem of "*living stones,*" are spoken of as parts of "*the building fitly framed together, and growing unto an holy temple in the Lord,*" we read that they "*are builded together for an habitation of God THRO' THE SPIRIT.*"‡ In fact, that very faith which is said to justify the sinner, is called in so many words, a "*fruit of the SPIRIT,*"§ and springs up only as one among the multitude of graces that are born together in the regenerated creature. The scriptural reader will readily turn up scores of passages, in which the immediate, the uniform, the indispensable agency of the Holy

* Rom. viii. 9, 10, 11. † Eph. ii. 3. ‡ Id. 22. § Gal. v. 22

Spirit is asserted, not only in the commencement, but throughout the whole progress of spiritual life.* And by availing himself of the full blaze of scriptural light upon this subject, he will further discover, that to the saints in heaven as well as saints on earth, to the angels who kept their first estate as well as to regenerated man, the Spirit of Jehovah is the immediate dispenser of all their measures of grace and happiness. Nay, further, the Lord Jesus Christ himself, in whom is said to dwell "all the fulness of the Godhead bodily," was quickened, was gifted for the exercise of his ministry, was raised from the dead, and even after his ascension, when speaking in vision to the prophet John, dictated his epistles to the seven churches, through the supply that was given him of the Holy Spirit, with whom he was anointed with out measure; and who is, in fact, the communicator of every thing we call life to every creature in the universe of God.

We do not, however, intend a descant on the doctrine of the Spirit's agency. The few remarks offered, and scriptural passages adduced, are designed merely to bear upon the point in hand, by showing upon what grounds we now explicitly assert, that the Holy Ghost is the actual bond of union, and in the strict sense of the words, *exclusively* the bond of union by which the members become identified with the head, and united to one another. Not that federal union necessarily follows from the fact that all creatures partake of spiritual life, through a participation of the same Spirit. This angels do, and yet they stand in no such federal relation to man, or to one another, as is asserted of the church of the First-born. Had they been thus compacted in one federal body, they must have had a common Head, they must have inherited a common lot: it never could have been, as it actually has fallen out, that some should fall into perdition, while others kept their first estate. But when we see the Lord Jesus constituted the Head of a great system, we see a foundation laid for the development of such a system in the gradual production and increase of its parts. He takes upon him a nature common to a multitude of men. That assumption of their nature does not unite them to him, but it lays a basis upon which such union may take place. As the wearer of human nature, he is baptized with an immeasurable effusion of the Holy Spirit upon himself: The *fulness* of the Spirit dwells in the God-man. Communications of that Spirit are therefore emphatically communications of "*the Spirit of Christ*;" and doubtless it is under this very view that the Holy Ghost is called the Spirit of Christ. Hence it follows, that if out of that fulness by which he himself is endowed with grace and qualified with gifts, he communicates a measure to any other being wearing the same nature, he becomes the Head of influences, the principle of life, the *heart* as it were to that being; and thus not merely in law, but in fact, unites him to himself; and the

* See especially 1 Cor. xii. 13.

reason of recognizing the union in law, is because it exists in very fact. And it is by thus baptizing an innumerable multitude, with that baptism wherewith he was himself baptized, that he becomes to them a federal head, and they become the members of his body, and of one another. As the heart of this system, he propels the life's blood through every limb; and just in proportion to the measure of his communications, makes them partakers of all that is in himself. In proportion as they are thus made "partakers of the divine nature,"* the propensities and qualities of that nature manifest themselves directly—naturally—necessarily, in heart and life. And as they are sinful corrupted creatures, that are thus identified with the Saviour and made partakers of his nature, such participation infers a change in their nature, and that change we call *regeneration*. All that cluster of graces then, faith not excepted, which the scriptures call "fruits of the Spirit," are the product of regeneration; and regeneration itself is the product of union with the Son of God. So that in the order of nature, union with Christ stands first; next to this regeneration, as a native and immediate consequence; and all graces follow regeneration, as the acts of a renewed creature. The enmity is destroyed, the eyes are opened, the affections are regulated—and *then*, when truth is presented they discern it, they love it, they obey it."—P. 42—46.

I will only ask you if it is possible that a system of which these truths are the prominent parts, can really be so erroneous, and of a tendency so injurious, as you have been taught to imagine. I grant you, if it contained every thing ascribed to it in the libel, it might very well challenge the harshest inquiry. But then, could it be reconciled with the doctrines thus avowed, thus illustrated, thus established in its pages? Moderator, you have already had a sufficiency of facts to warn you, and let these suggestions still farther warn you, how little credit you are bound to attach to the contradictory allegations of this libel. With these remarks we will proceed to the really weighty charges it contains.

The first point on which the libel misrepresents the doctrines of the book, relates to the structure of the covenant of works; or rather of the system compacted by that covenant. It imputes the sentiment that Adam was the representative of *human nature*, but not of *human persons*; and that the covenant which bound him, and still binds his descendants, had no respect—"no particular respect" they say—either to persons or definite numbers. These are the charges of the first and second counts: and it winds up, in the third count, with imputing to me as an error, the

* 2 Pet. 1. 4

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may make out such contradiction. To the book then we appeal. They refer you to the 35th, 174th, 176th, 186th, 187th pages.

Now what *is* the doctrine contained in these passages? It is that Adam stood the representative of a great moral system; that the system was first summed up in himself as a germ, and from him was to be evolved in countless myriads. It is said, these myriads were to consist of men. It teaches that "upon every man to whom he might afterwards stand in that relation" (i. e. the relation of a covenant head,) "its influence was to be direct." It speaks of these men as so many individuals, and individuals produced in pursuance of God's plan. It speaks expressly of their specification in the covenant, when once they have a being; and of their individual representation as resulting from their union; and of guilt thence descending to every soul of man. Now, though I still say that no man till created can be recognized in terms by the covenant of works, yet does it not follow that if all who are created, *are* thereupon recognized as represented and adjudged in the terms of the covenant itself—does it not, I say, follow that the parties represented are always human persons: and the objects specified, definite in their numbers? But the words "human nature," in these unfortunate pages, have conjured up, it would seem, these mists and spectres. I hope the circular has already satisfied you that the term thus employed is really very harmless: have patience, and I will show you that it is likewise very common.

But first, sir, I must ask, how came your Presbytery to charge it as an error, when I teach that natural generation is the only bond of the covenant of works? How dare they attack that confession of your faith which always specifies this, and never so much as hints at the being of any other? Hear, I pray you, those passages of the confession, on which the Presbytery profess to impugn the sentiment.

"They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed, to all their posterity *descending from them by ordinary generation.*" Ch. vi. sect. 3.

"God gave to Adam a law, as a covenant of works, by which he bound him, and all his posterity, to personal, entire, exact, and

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common and declared faith of all the churches, in relation to the bond which unites us with Adam. Now, let this last allegation disprove the other two. The book admits our *personal* union with the first of human kind; for it teaches us, say the Presbytery, that natural generation "unites us with Adam in a covenant relation." Now to whom do you refer the word "us," in the libel? Certainly to the whole of the generations of mankind, as viewed in their natural state: certainly to mankind throughout all places of the earth, not excluding, I presume, the members of that Presbytery. And pray, sir, what are these that stand thus united in a covenant relation, if they be not "human persons?" *Persons*; for we see them each one clothed in his own "true body," though perhaps not uniformly animated by a very "reasonable soul:" and *persons*, also, quite definite in number; for as only that which is infinite can be undefined by number, you may heap unit upon unit, till imagination tires, and yet the mighty aggregate will be definite and specific as unity itself. Sir, it is painful to be employed about such quibbles. Adam, I must repeat it, stood like Abraham or David, as a covenant head. The party he contracted for was his progeny, his seed; but not to the exclusion of his individual person. Now that progeny, I presume, would be always "human persons;" and as the aggregation of units cannot approximate infinity, if the covenant is to be construed as terminating on his seed, it must have always terminated on a definite number. The real difference between us relates to the question whether the individuals thus represented, were specifically and personally named and contracted for in the formation of the covenant itself. That I apprehend is a very different question: and as I expect to join issue on it with the Synod as well as Presbytery, it ought not to be discussed till I have corrected more fully the errors of the libel.

It has been seen, then, that the third specification of the libel contradicts the foregoing two. But still this inconsistency may be mine and not the Presbytery's. Perhaps the book contradicts itself. Perhaps it may assert, in agreeableness to the third count, that natural generation enters us personally and individually into the first covenant; and yet deny, as is charged in the foregoing counts, that Adam was the representative of human persons at all. Perhaps the passages on which the Presbytery framed their allegations

may make out such contradiction. To the book then we appeal. They refer you to the 35th, 174th, 176th, 186th, 187th pages.

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"God gave to Adam a law, as a covenant of works, by which he bound him, and all his posterity, to personal, entire, exact, and

perpetual obedience, promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it." Ch. xix. sect. 1.

"The covenant being made with Adam, as a public person, not for himself only, but for his posterity; all mankind *descending from him by ordinary generation*, sinned in him, and fell with him, in that first transgression." L. cat. Q. 22.

And, now, in what column of this array do you find any other connecting principle than the one which I avowed? We were told, indeed, by Mr. Craig, when this matter was discussed, that the covenant itself is the bond of union.—That is, in plain English, the covenant of works is the bond of the covenant of works. Now I should have supposed that the covenant of works was the bond which united together the *Creator* and the *creature* in a covenant relation; and I should have imagined that to say so, however orthodox the sentiment, would have been to assert a mere truism which nobody need repeat. But the question is not, what binds humanity in a covenant relation with God? But, what binds all the human race together? What is it that identifies them with Adam their common head, so as to render them one with him in the relation in which *he* stood to God? I have named natural generation as the bond; your Confession and catechisms conspire to name it frequently; and they name no other. This your Presbytery have noted as a heresy; and I call upon this Synod to chastise their error.

After this display, I need not detain you by a laboured refutation of those similar allegations which relate to the structure of the covenant of grace. The charge is made in the fourth count. You see that it is contradicted by the eighth and ninth; it is refuted in express terms by many quotations in the circular; and it is rendered, to say the least, highly improbable, from the discrepancy it would establish between the structure of this and the covenant of works, the complete similarity of which the essay everywhere maintains. Indeed; considering what has already taken place, I do not feel bound to answer in this case. If what you have already learned of the structure of this libel, and of the correctness of its framers, will not fully satisfy you, I must adjudge you to the labour of examining for yourself all the pages they have quoted; for really it is a labour for which I have not patience.

Pass we now to the eleventh and twelfth counts, the only remaining ones to which I do not subscribe. Mark the language of the eleventh count. "That Christ by his obedience and death did not thereby make really and truly satisfaction to divine justice, for the elect of God—as elect," &c. &c. Christ did not *really* and *truly* make satisfaction to divine justice—for whom!—"for the elect of God, *as elect*," say the Presbytery. Sir, why are the words "*really and truly*" here inserted? Was it with a design to bear on the words "for the elect as elect?" This it would be convenient for them that you should believe. But again I tell you, not so. They are designed, as they are constructed, to chime with the latter member of the sentence—they are designed to suggest to us "that Christ by his obedience and death, *did not thereby really and truly* make satisfaction to Divine Justice" for any body. This *must* be the fact, if, as they afterwards charge me with maintaining, "*he only opened a way* by or through which God in his sovereignty may extend mercy to save whom he will," &c. This, I believe, is the language of Pelagianism, or (may I say it?)—of Socinianism. Yet this is the sentiment they impute to me. Christ, we before heard, did not represent human persons at all. Now we hear he did nothing more than "open up a way." The words "elect—as elect," are just provided as a nook for these upright men to hide in; and, sir, I require it of you to *mark* this fact. You have already seen, and you may see the same thing in the pages here referred to by the Presbytery, that the book everywhere asserts a vicarious sacrifice, "*a real and a true satisfaction*" for sin—for the sin of his church, his body, his people, *and for none other but them*. I will not, however, trouble you, I will not degrade myself, by a laboured refutation of a charge so palpably unjust. I had thought to ask you indeed to hear a single passage, the last on which the charge is grounded; but as it is a part of the paragraph on which the twelfth count is based, I must first beg your attention to a recital of that count, and then you shall judge of both together.—"That to maintain that Christ obeyed, died, satisfied and intercedes for the elect only," &c. &c. 12th count. This is a tremendous charge. Will you be pleased to hear the ground on which they make it. They begin at the 208th page: I ask the liberty of commencing where the discant begins, at the 204th.

"The offer of the gospel is to be made "to every creature," without restriction and without exception, wherever there are men found on this side the place of punishment. This position we do not attempt to *prove*: we assume it as the common faith of all the evangelical churches.—For though there are some, even within the knowledge of the writer, who *do* deny this point, yet they cannot otherwise be regarded than as ignorant of the very nature of that gospel which they profess to preach, and of being as lamentably defective in their views of almost all truth, as of the all-important one in question. It would be needless to sacrifice time, and torture the reader or the writer's patience in combating such notions. They interfere not with our subject. It is the faith of the churches, a *scriptural* and *common* faith, that the message of Messiah's peace is to be breathed into every ear; that the proffers of his pardon are to be made to every soul.—Let the reader mark it! Expositions of Christian doctrine in a didactic style, luminous exhibitions of the scriptural principles upon which God is just and the justifier of him that believeth in Jesus, however useful and however indispensable, do not amount to proclamations of the gospel. All these might be done in the most masterly manner and with prodigious effect, and yet the gospel never be preached at all, yet the herald never execute his most prominent and important duty. Angels may thus learn, angels may be delighted with the wisdom and goodness that this kind of exercise may be instrumental in displaying, angels themselves may be benefited by it. Devils too may hear, devils too may learn, devils may also wonder, but to angel or to fiend the gospel is not preached.

The "good tidings of great joy, which shall be to all people," specifically consists in the tender of these blessings to the party addressed, in his own proper person, as definitely as if he were the only sinner in the world, and as assuredly as if Christ had formally laid down his life for him and him alone. This is what the Apostle styles his own ambassadorship:* It is not simply opening up the way in which men *may* be reconciled to God: it is the authoritative proffer of reconciliation in that way: it is as Christ's ambassadors, in his name, and "in his stead," as though God the Saviour did himself beseech the individual—it is thus formally, pointedly, individually, and without exception, to make tender of the blessing of reconciliation with God.

Clearly then, if the commission embraces "every creature," and is to be executed in this way, the proffer of the gospel must include all the virtues of the atonement, intercession and every other official act of our Lord Jesus Christ, which enter into the ground work of salvation. Now let it be inquired how such a proclamation of the gospel of peace can possibly comport with the assumptions laid down in the individualizing scheme.—Did our Lord Jesus Christ formally and from the first, include under

* 2 Cor. v. 19, 20, 21.

his representation all those whom it is his pleasure shall be saved? Did he do it in such a way that the virtues of his office, while they must of necessity extend to them formally and legally speaking, cannot by possibility be extended to others, but upon the supposition that as they were not represented they must be pardoned without satisfaction, justified without righteousness, and saved without intercession?—THEN, we say, that the proclamation of the gospel to characters of this description would not merely amount to a piece of solemn mockery; it would be directly and unequivocally the proclamation of a lie; and the doctrine which authorizes it is nothing less than blasphemy against Almighty God. What! men officially appointed to offer pardon and righteousness, and eternal life, in God's name, "in Christ's stead," when no pardon has been produced that the law will permit to be applied to them! When no righteousness has been prepared that by possibility of application might succeed to cover them! When no intercessor could, consistently with his official engagement, undertake for them! And when they are left, to all intents and purposes, in the same relations and in the same condition in law and in fact, as if no such thing as a Saviour had been appointed for the world! Who dare ascribe to God this worse than Punic faith? Who that does ascribe it, dare presume to say that "faithfulness shall be the girdle of his reins?"

We are aware that it has often been said, and may be again said with some little plausibility, that this omission to include men within the covenant of peace does not at all affect their duty to believe; and that as they neither will nor can believe, but by the saving operations of the Holy Ghost, this tender of the gospel may serve as an admirable mean to manifest the height of their enmity and the justice of their punishment. God indeed knows that they will not believe, will not embrace his offers; but that prevents not him from making such a tender as will make manifest before all the principles which actuate them, and will therefore abundantly vindicate, while it must assuredly heighten, their final condemnation.

All this is very distinctly understood; nay more, it is heartily subscribed to. It is indeed very good reason why the gospel very consistently may be, and even *should* be offered to the millions who, it is not expected nor intended, shall embrace it. But does it do away any portion of the difficulty before us? Is it not a complete and shameless sophism when urged as an answer to the objection of falsehood, in a universal tender upon an individual scheme? *That* is the point upon which our contrast hinges.—The gospel says, and its authorized ministers are commissioned to declare, "*to every creature,*" that there *is* a way of life; that it is opened for *themselves*; that Christ bears a commission which will enable him to save, and that he therefore stands ready and willing to save, without exception and without restriction, all them that come unto God by him. This salvation is officially and formally

tendered to every creature, then, whether they shall be finally saved or lost; and whether saved or lost, they have identically the same assurance given them in the offer that every thing transacted by our Lord Jesus Christ in the character of Saviour, may be lawfully and unhesitatingly appropriated by themselves.—Though then men's inability and indisposition to apply to the Redeemer might be supposed to prevail to the concealment of the fallacy, not to say the falsehood, of such offers, on the individualizing scheme; would it alter the nature of the things themselves? Would it not still be fact, that Christ in no sense bore the commission of *their* Saviour, that pardon could not possibly be extended to *them*, that no righteousness had been wrought out which could cover *their* deformities? And would not every one of these facts be directly in the teeth of the gospel promulgation, when fully understood and rightly executed? Is not the offering pardon where none has been procured, the offering righteousness where none has been provided, the offering eternal life where none can be communicated, any more than if no plan of salvation had been instituted,—are not all these things, upon the supposition we are combating, as contrary to fact as any statement or proffer can be? And will the mere assumption that because none uncomprehended in the covenant can comply with the terms, the truth of the declaration never can be tested, or rather its falsity never can be exposed—will this mean and meagre and miserable assumption convert into truth declarations which are not true, or shield the pure and splendid throne of God from the imputation of a subterfuge so shallow that imbecility itself might blush to father it? O shame! O shame!——“Let God be true, and every man a liar.” Let this contradiction, let the imputation of this folly, rest upon the head of the weak and fond systematizer who, rather than let fall some darling hard-wrought scheme, will make the Living and the Holy God stand sponsor for the follies of his lackbrained labours, and silence by the thunders of sovereignty and omnipotence all familiar exposition of the defects it may present. Gentle reader, this quarrel is not God's. “He is the rock, his work is perfect, all his ways are judgment.” And believing, as you do, the declaration of the scripture, that to every creature without exception and without limitation, all the blessings of this salvation are to be proffered, you are not also bound to embrace that individualizing scheme which stamps with every mark of the most unqualified falsehood the blissful declaration, and immolates upon the altars of human infallibility, the truth and honour of Almighty God. The Saviour himself has given the commandment that the gospel of his grace should be thus illimitably proclaimed: he has stamped the commission of his messengers with the seal of faithfulness: and every scheme which would set limits to the efficacy of his official deeds, short of those limits which his gospel has marked out, every scheme which would circumscribe a power which he proffers to exert on every individual to the earth's utmost end, must be branded as an arrogant and blasphemous im-

putation, not less inimical to the dearest hopes of men than dishonourable to the integrity of the God of truth.

In fact, even upon the most limited scale imaginable, even upon that scheme for which individualizers themselves contend, the gospel of Jesus Christ never could be preached, if *their* views are to be admitted as correct. Let it be repeated, that to preach the gospel is not merely to give a sound exposition of Christian truth; it is as Christ's ambassadors to tender to them who are the objects of the proffer, the redemption he brings near. Now, evidently, in order to do this with perfect truth, upon the scheme which we are combating, the subjects comprehended within the Saviour's commission must be distinctly and individually known. To them you may; nay, if you really preach the gospel, to them you *must* proffer it, because for them it is prepared. But yet not to all that are included in the covenant, but to the unregenerate alone. Because, properly speaking, it is to sinners, not to saints, that the message of the Saviour, rigidly denominated, is brought nigh. Pardon to them who need it, not to them who have it; life to them who are dead, not to them who are already made alive; peace to them who are at enmity with God; citizenship to such as are in an alien state; but none of these things, formally and properly, to such as already have them. They may be nurtured, they may be protected, they may be increased, their salvation may be perfected; but they cannot properly be the objects of a message framed for sinners considered merely as such, for they already have much of that which it is proffered to bestow.—But how is your unconverted elect man, to be distinguished by your preacher from any other man? That is, how, upon the supposition we are endeavouring to beat down, is the messenger to execute the commission entrusted with him? The alternative must be this: a gospel which can be specifically and unerringly applied, or no gospel at all: a preacher who is infallible, a preacher who is omniscient, or no preacher at all. A most miserable alternative for short sighted humanity!

Take now the other supposition. Suppose that the federal system, headed by the Redeemer, is constituted like every other one bearing the same name. When we see that it recognizes nothing save that which is already within its limits, but at the same time can admit illimitably and interminably into its capacious bosom; we feel that we survey a structure to whose operations sovereignty may prescribe whatever limits it sees fit, while with perfect consistency and undissembled truth it tenders the blessing without any kind of limits to all who wear the nature to which the plan refers. Such however is the enmity, such is the blindness of the carnal mind, that none to whom it is tendered, following the bent of their corrupt nature, ever would embrace it. But with respect to the election of grace, the Spirit of the Son comes in aid of the general offer; and while that offer authorizes, the gracious influence of God's gracious Spirit "persuades and

enables" the subject of mercy to lay hold upon the hope set before him. Thus does it happen according to that which is written in the scriptures, "the election hath obtained it, and the rest are blinded." Meanwhile, no imputation lies against the truth or sincerity of him who offers; and no palliation can be plead by those who despise the overture of mercy. He who believes, embraces the sinner's hope upon that "general warrantry of heaven," which would equally authorize every other human being, and without which no human being whatever would have any foundation to 'believe unto righteousness.'"

You see the design of the paragraph. It is to confirm my idea of the federal constitution, viz: that Christ and his people are identified in law from the moment of their union: that the Saviour's merits cover none but those who are actually thus united, not even the residue of his elect: and that his body, thus constituted, is capable like every other federal body, of indefinite augmentation. This I attempt to prove in opposition to the notion that all his elect, whether united to him or not, are represented by him in virtue of the covenant; and were in fact so represented from the first moment of its existence, if moments may be predicated of an eternal compact. I maintain it against this, and against a second and consecutive principle, viz. that the Saviour stood sponsor for his elect by name, and suffered for their individual sins formally and specifically; that this specific reference was essential to the efficacy of his deeds; and that as the non-elect were not represented, contracted, or atoned for, there is of course no ground on which they could be saved, unless it might be done without representation or atonement.—I beg that the Synod would be at pains to understand me. I do not say that the Saviour represented, contracted or atoned for other than his people. On the contrary (I repeat the language of my book,) "he obeyed for his body, for it he suffered, and it he represents." But the Presbytery hold that he formally contracted for every individual of his elect when the covenant was made; that he stood from that moment the covenant head of all these; and that all their sins were formally laid upon him, and individually satisfied for by him when he hung upon the tree. From this they infer and maintain, that his death cannot have in itself any efficacy that might reach others; because his bearing their individual sins, and representing their individual persons, is held to be indispensable to an efficacious

oblation. Of course, you see, as the non-elect never have been represented by Christ, as their names never were in the bond which he is said to have canceled, the atonement can have no more reference to them than to fallen angels; and so there is no more hope for them than for fallen angels; nor can there be for them a possibility of salvation more than for fallen angels, unless the Saviour should again assume the form of a servant, represent their persons, and atone for their sins. This is the principle now maintained pretty generally by those who are called Calvinists; I shall hereafter show you that it is held forth in some of your standard writers; and the libel will prove that it is the undoubted view of the Presbytery of Kentucky. Now it is to this view that I oppose my development of the structure of the covenant of grace, and of the federal body compacted by it.—Among the arguments by which it is attempted to put down this view, is the one just read, and which is drawn from the universality of the gospel offer. I say that Christ has authority to save all men, that he offers to save all men, that it is the duty of every man to receive him as his own Saviour in particular. By consequence, I argue, if he offers to save all, he offers to do every thing essential to salvation, i. e. offers pardon in his blood, offers righteousness in his obedience, offers acceptance with God through his own intercession. And my conclusion is, that if he is *authorized* of God to do these things, if he *offers* to all men to do these things; he is abundantly *able* to accomplish them. But if the system avowed by my prosecutors be correct, he is not able to do any of these things for any reprobate man. Not able; because, say they, it is essential to salvation to have been named in the covenant, and to have been represented on the cross; and we on all hands agree that the reprobate never was so named, never so represented. Does it not then follow, if these things be really essential, in the manner and form asserted by the Presbytery—does it not follow, in the terms of the essay, that if any such were saved, God must “pardon them without satisfaction, justify them without righteousness, and save them without intercession?” Sir, there were no less than two members of Presbytery who avowed this on the trial. They acknowledge that he offers to save all men, and at the same time deny that he is able to do it. Sir, do you not see that the paragraph under con-

troversy contemplates precisely this state of the question? I pray you to look at it again. It asks, "Did our Lord Jesus Christ formally and from the first include under his representation all those who it is his pleasure shall be saved? Did he do it in such a way that the virtues of his office, while they must of necessity extend to them, cannot by possibility be extended to others, but upon the supposition that as they were not represented, they must be pardoned without satisfaction, justified without righteousness, and saved without intercession?"—P. 208. "Then," says the essay, and I say it yet, "then the proclamation of the gospel to characters of this description would amount to solemn mockery," &c. You see the premises to which all these conclusions noted in the libel are attached. But are these the premises which the Presbytery have prefixed! No, sir, **THEY ARE NOT.** *I say*, for Christ to promise what he cannot perform, to offer what he has no authority to give, would be to do all these horrible things. But the Presbytery charge me with saying that "to maintain that Christ obeyed, died, satisfied, and intercedes for the elect only—that he only designed and will only accomplish their salvation," is to do all the things objected.—Why, sir, does the book "maintain" that he obeyed, died, satisfied, and intercedes "for any other?" Does the book say he either designed or will accomplish the salvation of any other? No, sir; they have framed this sentence themselves; they have displaced my own sentence and put their's in the room of it, as the premises to my conclusion; and then *their* premises with *my* conclusion are together charged on me as an error—as a heresy. Sir, it is a damning error; it is a horrid heresy: and I denounce as calumniators the men who impute it to me.

And now it would be time, fully time, to leave to themselves the Presbytery of Kentucky, were it not that this article lets out a secret which they had as well conceal. I charged them in my appeal with holding divers errors; and this count of the libel will furnish a clue to one of them: it will prove that I do not impute error to them on slender or uncertain grounds. Mark again the real spirit and intention of the passage. It is to show that Christ is able, perfectly able, to do every thing he proffers: it denies that the constitution of his church is such "that the virtues of his office, while they must of necessity extend to the elect, formally

and legally speaking, cannot by possibility be extended to others," &c. To these premises, *and to these alone*, I appended the conclusions censured by the Presbytery. Of course, in censuring the conclusion, they embrace the premises; they avow the doctrine as their own. I have already told you that, on the floor of Presbytery, some of them did avow it; and they did so without rebuke. Let the structure of this count vouch for me the fact. Do I need such a voucher? No, sir, look again upon the libel, look at the seventh count. There they charge it as an error to hold the all-sufficiency of Messiah's sacrifice: they have adjudged it as a heresy demanding deposition, to teach that Messiah who is authorized, Messiah who publicly offers to save all human kind, is *able* to fulfil the commission he has received—is *able* to perform the kind offices he tenders. Is not this to nullify the gospel of peace? is it not a gross avowal of that very unbelief which is the perdition of the ungodly? is it not an assault, a direct assault, on the truth and honour of Almighty God? "These things have they done;" and will you "keep silence"?

And now, a long, a last adieu to the Presbytery of Kentucky. If I am able to substantiate those articles of the libel condemned of them, but still avowed by me, it will follow of course that in every such instance I have convicted them of error. But I address me to a cause of high and hallowed bearing; and *my* triumph must not mingle with the triumph of the truth. It will be enough if I can mount "to the height of this great argument:" too much, after buffeting with the elements of heaven—too much to stoop so lowly on the wing.

And now, Moderator, I invite your attention to the real and discriminating principle of the essay, in relation to the two great covenants. Must I again repeat it? It asserts the individual—personal representation of all who are born either into Adam or into Christ, from the moment of their creation or regeneration. But it denies that they are represented, denies that the covenants know them in any respect, until they are thus engrafted. It maintains that either covenant was made with the system as a body; but not with individuals who were afterwards to be engrossed as constituents of that body. It maintains that the head is, in every given period, the representative of the body; but of none

who are not constituents of the body. And it asserts the capabilities of the head to represent, and of the body to receive, indefinitely beyond the numbers it contains. Finally, it assumes that the merits or demerits of the respective heads are not partitioned out among the members of the body; but that the whole of the merit and the whole of the demerit are severally imputed, not only to the mass, but to every individual that goes to constitute the mass. Such is the structure of the covenant of works: such the structure of the "better covenant." You know the view to which this doctrine is opposed. It is the view of the Presbytery. Probably it is your own. And though the Westminster Assembly have not explicitly avowed it, they have left strong indications of its being really theirs.

When my sentiments were first published, the appeal was made singly to "the voices of the prophets speaking in the scriptures." I did not indeed suppose that even in Protestant and Presbyterian countries, scriptural decision would obtain the rank it challenges, when urged in support of ideas that are novel, or are merely supposed to be so. I have long since learned that Pharisees and Papists are not the only persons who take their sentiments on trust from "the traditions of the fathers;" and even array those traditions against the plain decision of the scriptures. It is the common bent of man to put his trust in man, and to attach a stronger faith to the glossaries of scripture than to the voice of the scriptures interpreting themselves. These crimes have been deepened, these chains have been riveted, by protestants of former times, who interlarded their writings even "ad nauseam" with quotations from precursors, till at length it seemed as if nothing should be credited, nothing held demonstrable, even from the bible, unless it were first shown that somebody else had said so. Thence it has happened that the worthies of the reformation, the men who asserted freedom of inquiry, freedom of discussion, and wielding in their hands "the sword of the spirit," severed at a blow the manacles of Rome—thence has it followed that these very fathers, who unceasingly proclaimed, "the scriptures, the scriptures are the religion of a protestant," and for themselves sought fearlessly the meaning which they speak—thence has it happened that these

very fathers are unwittingly made the occasion of forging new chains. Admiring nations hailed their chivalrous devotion. Another generation blessed them for their deeds. By and by comes another, still rising in its wonder; but it is a wonder now transmuted to degrading superstition—a wonder that prompts to gather up the chains which reformers had dashed to fragments, and out of those fragments, from pure veneration, to forge new and stronger fetters for themselves. Thus we are accustomed, like Jews and Catholics, to reason in a circle: “I know that these were good men; for they taught and acted according to the scriptures:—I believe that such and such are the doctrines of the scriptures; for these good men believed so.” Thus the orthodoxy of the men assures us of their piety; and their piety is the pledge of their orthodox belief. So go the churches; so truth rides in triumph.

Sir, it is to avoid this miserable sort of triumph, to keep my hand free from helping to push forward this anti-christian system, that I ever have avoided, both from the pulpit and the press,—as far as possible avoided borrowing sanction to my views or to my interpretations of the scripture, from the sayings of other men. I “call no man master,” but the Lord Jesus Christ: I lean on no authority as affording sanction to my views, but the authority of the interpreter speaking in the scriptures: and I would accustom all over whom I have any influence to bow their understandings and consciences and hearts to no authority but this. Such is the course from which I never can depart, but upon occasions at once particular and commanding. The present I take to be an occasion of that kind. In the essay before us scriptural authority has been set in full array; and that pledge of “truth and soberness” has been resolutely scouted. And I pray you to mark it, that of all the authorities by which it is attempted to substantiate my errors, there is not so much as one drawn from the scriptures. Now then, I turn upon you your own artillery; and before I approach the high and hallowed source of all legitimate argumentation in the cause of sacred truth, I show you that in condemning the propositions I avow, sentence is pronounced not only against my essay, but against several of the standard writers of the church.

We will take up under this view the covenant of works. The essay maintains, in relation to that covenant, that there was no specification between the Creator and our first Father of the persons who should afterwards be comprehended under it. It denies that the covenant recognized them then, or ever could recognize them, until they were created. Now hear the author of the Marrow of Modern Divinity, a work of authority I need not say how high.

“God doth not always tie man to verbal expressions; but doth often contract the covenant in real impressions in the heart and frame of the creature. And this was the manner of covenanting with man at the first.” Marrow Mod. Div. Chap. 2. Sect. 1. Hear Martin Luther from his commentary on Galatians, “It is the general opinion of man’s reason throughout the whole world that righteousness is gotten by the works of the law; and the reason is because the covenant of works was engendered in the minds of men in the very creation.” Luth. Gal. Now how will these sentiments comport

with the commonly received notion that Adam contracted in the name and on the behalf of his posterity individually, as the foundation of their being at any time represented by him; and that the covenant, when thus made, had a personal, individual, specific bearing upon every soul who was to derive a being from him?—If the covenant of works had no sort of relation to “verbal expressions;” if it was “contracted in real impressions in the heart and frame” of Adam; if it was “engendered in his mind in his very creation!” that is, as some speak, if it was “concreated with him:” then, as I take it, Adam was *created* a covenant head; and there was nothing at all took place, *after his creation*, that bore the least resemblance to a formal contract. How then could Adam’s descendants be specified and recognized, personally and formally, in this covenant compact? Were you and I “contracted in real impressions in the heart and frame” of Adam? If it be “engendered in the minds of men in the very creation,” where do you find place for it, till the mind exist—till the creation have taken place? But I need not push the consequences. Every body must see that Adam’s contracting in the name and on behalf of particular individuals, specified in covenant and recognized in law, is on this principle impossible. Before he was created he was not a covenant head. After he was created no such formal

transaction took place at all, says Fisher, says Luther. Where then do you find the place, where do you find the *time*, for such a specification of all future generations?—Such, then, was the real form of the covenant of works. Not a bargain made by Adam after he was created, acting in the several names of all his seed, and contracting specifically for them; but an ordinance of God, a constitution of man's being, coexistent with himself—which contemplated his nature as to be developed in a progeny, and united that progeny, in its destinies, with himself.

But perhaps I am dislocating the passages appealed to, and forcing on them a construction never intended nor thought of by the authors. Sir, it may be: you had best consult the contexts. But one thing is certain: Luther and Fisher do not stand alone in asserting this view of the covenant of works. I will give you examples of expressions yet more decidedly heterodox; if it be heterodoxy to deny this personal specification of individuals in the covenant, and personal representation of them every one in Adam, when the covenant was first ordained: I will quote for you heresies most palpable and flagrant; if it be heresy to say that Adam was the representative of *human nature*. Hear what Marshall says, in his book on sanctification.

“The first Adam was all mankind, as Esau and Jacob were two nations in the womb of Rebecca. God made all in our first parents, able and inclined to do his law; and in that pure NATURE our obligation to obedience was first laid upon us,” &c. &c. Marshall on Sanct. Direction v.

Hear Thomas Boston.

“I shall show the ground or reason why Adam's first sin, or breaking of the covenant of works, is our sin, our breaking of it.

“1. He was our natural and seminal head, the natural root of all mankind. God set up the HUMAN NATURE in him pure and undefiled, blessed him with fruitfulness, and from him all mankind derive their pedigree. So that as Levi, being in the loins of Abraham when Melchizedec met him, paid tythes in Abraham, so we being in the loins of Adam when the tempter met him, sinned and broke the covenant in him. But

“2. Which is the main thing, he was our federal head in the covenant of works, our representative in that bargain. There was a proper covenant betwixt God and Adam” (what sort of a *proper* covenant, Luther and Fisher have told us);—“and in it Adam was not considered as a private person, but stood as the head of all mankind in it, acting for himself and for his posterity; whom he

represented, even as the second Adam in the covenant of grace. And thus his sin was ours," &c.

"The sum of the matter lies here; all mankind being *originally one* in Adam, were made legally one in him, and with him; by the covenant of works entered into with Adam, as the head of all mankind, constituted by God himself, the infinitely wise and absolute Lord of all the creatures. By the bond of the covenant superadded to the natural tie betwixt him and us, we were made one with him to all the purposes of the covenant. And being thus *one* with him, his sin in breaking the covenant was ours as well as his." Boston's View of the Covenant of Works, part iii. sect. 4.

"Adam was the compend of the whole world." Idem, part i.

"The very truth is, Adam, by his fall, threw down our whole nature headlong into the same destruction, and drowned his whole offspring in the same gulf of misery. And the reason is, because by God's appointment he was not to stand or fall as a single person only, but as a common public person, representing all mankind to come of him: therefore, as all that happiness, all those gifts and endowments, which were bestowed upon him, were not bestowed on him alone, but also on the whole nature of man; and as that covenant which was made with him was made with whole mankind; even so he, by breaking covenant, lost all, as well for us as for himself: as he received all for himself and us, so he lost all both for himself and us." Marrow. Mod. Div. chap. i. sect. 3.

Who was it, sir, does Boston say, was set up in Eden, "pure and undefiled, and blessed with so much fruitfulness?" Were you and I set up? Were you and I too there, so innocent and blessed? O, no! but that proscribed, that unfortunate wight "*human nature*" was set up, and beautified, and blessed; and that in the person of our first father, Adam.

Who was it, does Fisher say, that inherited "all that happiness, all those gifts and endowments, which were bestowed upon him?" Did *we* enjoy those gifts? Were those endowments ours? Fisher does not even glance at our existence: but he declares that that piece of heretical pravity, "the whole nature of man," inherited them all.

Who, does Marshal say, were the "nations," the embrio nations, that struggled for the mastery? Were Deborah and Barak, were Sampson and Solomon, were "the twelve dukes of Edom," found in this array? No: Jacob and Esau were themselves

the nations: and Israel and Edom, afterwards swoln to their tens of thousands, were but embrio Jacob and embrio Esau developed in their children. So, says Marshal, so, says Boston, were all the generations of mankind summed up in Adam, "the compend" of their nature. While Adam alone existed, he alone was known; as when Jacob only existed, he alone was known. And as Edom's myriads were but the development of the embrio Esau; the world's millions are evolved from the embrio Adam. It was Esau in the womb, it was Esau in Idumea: it was Adam in the garden, it is Adam throughout the world.

Does my gloss misrepresent the meaning of my authors? I grant you they have interwoven expressions with these paragraphs, that do not well comport with the doctrine I infer. But that is only to admit, what every man may see, that their own minds vacillated between two different systems: that they held systematically the individuallizing principle; but at the same time saw, and admitted, and published, evident and important principles on this subject which by no means comport with their systematic view. *They* attempted to combine them; they even frame their sentences with an effort to embrace both views. But it is mine to show you that these things are incompatible: mine to demonstrate that the sentiments I avow are not peculiar to my little essay, but are to be found in the standard authors of the church. Sir, if these writers contradict themselves; if they mingle things together which can never be amalgamated; am I therefore to blame? If I agree with them when they teach that "Adam is the compend of our nature;" that "Adam was all mankind, as Esau and Jacob were two nations;" that "all mankind were originally one in Adam;" that "the covenant was contracted in the heart and frame" of Adam; that it did not consist of "verbal expressions:"—if I agree with them in all this; if I call it good sound doctrine, wholesome food, my Lord Peter's big brown loaf, for instance; am I therefore to turn round with them, when they speak the other system? am I to say it is a good brown four-penny loaf; and at the same time call it a shoulder of excellent mutton? Sir, let my Lord Peter digest these contradictions; let *his followers* declare that "Adam himself was all mankind," and yet that all the individuals who were afterward to spring from him,

were individually and personally represented by him too. Let them believe, *if they can*, that the covenant consisted not of "verbal expressions," and yet hold that it recognized personally and formally the millions of Adam's seed. Let them reconcile it to themselves how Adam can have been *created* a covenant head, and yet enter into covenant *after* his creation. I assume no principle which they do not admit; I build upon assumptions which they themselves call sound. In this there can be no heresy. But if they entwine with these principles others which I do not admit, if they make assumptions to which I cannot subscribe, I should think it gives the controversy a very different shape: and your libel should have charged me with disbelieving certain truths, instead of with believing and teaching novel errors.

But Boston comes up yet more closely to my mark. He tells us in one of his miscellaneous essays, that "the scripture speaks of Christ and Adam, as if there never had been any other persons in the world but they, they being the two public persons in which are all mankind. * * * And as it is then, and not till then, that we become the children of Adam by natural generation, we are reputed to have sinned in him; so it is then, and not till then, that we become the children of Christ by faith and regeneration, we are reputed to have suffered in him." Boston's Essay on the question, whether all sins, past, present, and to come, are pardoned together and at once.

Hear him again: "The way to enter personally into the covenant of grace, so as to partake of the benefits thereof unto salvation, is to unite with Christ the head of the covenant by faith. Being thus ingrafted into him, ye shall partake of all that happiness which is secured in Christ mystical in the everlasting covenant; even as through your becoming children of Adam by natural generation, ye are personally entered into the first covenant, so as to fall under that sin and death which passed upon all men by the breach thereof." Bost. Cov. of Grace. Head I. Chap. II.

In what way, does Boston say, do you become *personally* entered into the first covenant? "*By natural generation ye are personally entered.*" When are we reputed to have sinned in Adam? "Then, and not till then, when we become the children of Adam by natural generation."—Sir, this is monstrous doctrine. It fairly denies that you, as an individual, fell with Adam when he fell; for it alledges that never till some thirty years ago was his

sin imputed to you: It denies that the covenant recognized you personally, when it was entered up in paradise: for it was "by natural generation" you were "personally entered."

Will any man attempt to get clear of these quotations? Am I to be told that Adam's sin might be imputed to us from the first, but yet not so as to be "*personally*" imputed? Sir, let the prosecutors in this cause adopt the alternative, if they admire it. It is the very error groundlessly charged on me in the first and second counts. I have always disavowed it; I cannot embrace it now.— Shall I be told that Adam might represent us from the first, and yet not till the moment of natural generation we be "reputed to have sinned in him"? To this I would respond in language of high authority; "what things soever the law saith, it saith unto them who are under the law." If the covenant recognized all individuals in Adam, then its penalty was attached to all. If represented in Adam, their standing was as his; the law spoke to them, for they were under the law; and if it reputed him a sinner, then they were all reputed sinners too. Now this is just the thing denied by Thomas Boston. He says we are only then reputed sinners when united to Adam by natural generation.—Once more, shall I be told that all individuals may have been included from the first, under the covenant of works; although, till the moment of natural generation, they are not "personally entered into it?" I take it, they could hardly be included under it, and at the same time be out of it: and surely they must have been *out of it*, antecedently to the moment in which they are said to "enter into it."—Finally, shall I be told that Thomas Boston often asserts the opposite of that for which I plead? This I do not deny. I could myself refer you to multitudes of passages, in which he does assert it. But what of that? Why, sir, only this, that Thomas Boston is by no means uniform, by no means consistent in his views. He often suffered his own vigorous mind to be trammelled, and his just conceptions to be darkened, by the systems of the day. You see, however, that in the passages quoted, he speaks as I speak, reasons as I reason. Of course my view is his. This is all I contend for. I by no means contend that any man is infallible; or any system of theology in being, perfectly consistent or perfectly sound.

And now, sir, I will ask you, against what portion of the scriptures, nay, against what portion of your confession and catechisms, does my opinion offend? The Presbytery have quoted nothing from the scriptures, but from the confession, from the catechisms; they have quoted somewhat abundantly. Among other things they quote the answer to the twenty-sixth question of the larger catechism, i. e. "How is original sin conveyed from our first parents to their posterity?" What says the answer? "Original sin is conveyed from our first parents unto their posterity *by natural* generation, so as all that proceed from them in that way are conceived and born in sin." Before it was "*conveyed*" to them, I presume they had it not: that is, in the language of Boston, they were not "reputed sinners." Let then your own confession be the judge, and still you will be told, that not till the moment of natural generation are individuals represented by our Father Adam; for till then, says the confession, his sin is not "conveyed to" them.

I know it will be said that human beings may have rights to things not yet in possession; and may, of course, inherit curses to be afterwards inflicted: and I expect to hear quoted against me, the whole doctrine of inheritances, and all the carollaries deducible from that doctrine. Be it so; these are my own forts by which I defend *my* ground. I hope to make advantage of them in relation to the question on the covenant of grace; and I shall be happy to think that the Synod are well acquainted with the scriptural doctrines and illustrations on that point; for I am sure there is none on which greater fallacies and follies have been uttered.

Let it be repeated, then, that if "original sin is conveyed by our first parents to their posterity *by natural generation*," it is not theirs in *any sense* before it is so "*conveyed*." Before this conveyance, they are not "posterity;" and his "posterity" alone are legally his heirs. But was not Abraham, it may be said, was not Abraham an heir of the land of Canaan, though he never held an acre in possession, nor did his children possess it for above four hundred years? Was not Abraham called the "heir of the world?" And does he not now inherit it in his spiritual seed, the heirs of

his faith in all the gentile churches? Yes, Abraham was heir of Canaan, and heir of all the world: but Abraham existed—Abraham *was*, before he was an heir; and so were his posterity before they were heirs. What is it, sir, that constitutes an heir? Is it not natural descent? or in default of such ground, is it not at least adoption? If descent make an heir, if adoption make an heir, then must these take place before the heirship can exist. It is one thing to say, that an heir may have title to an inheritance not yet in possession: and it is another and very different thing to say, that a mere non-entity can be regarded as an heir; or that a person about to be made such by adoption, may be so regarded before the act take place on which alone is founded the relation. This would be called a clear case in any court of law: and recollect, it is by usages established among men, that the scriptures illustrate the divine procedure in relation to the posterity of the first and second Adam. You are not then at liberty to reverse all this: you are not to introduce principles no where known among men; and bear me down with assertions that these are the ones intended by the scriptures. That indeed is an admirable device to perplex a clear case; but certainly a most unpromising way of clearing up a perplexed one.

Abraham, then, was an heir, when Abraham existed. Adam's posterity are the heirs of his guilt, when they, 'by natural generation,' become posterity. The scriptures acknowledge rights where possession is withholden; but they never speak of rights, never speak of heirship, where *existence* is withholden. I hope this distinction will be kept in mind. It will sweep most tremendously when we come to analyze the structure of the covenant of grace.

I will not trouble you with any additional arguments in support of my view of the covenant of works. You will find a sufficiency on this subject in those pages of the essay to which the Presbytery refer you, and in the circular letter already in your hands. We will leave it then entirely, after you shall have bestowed a moment of your attention on one or two important particulars allowedly connected with the first great federal plan.

1. You admit that Adam's guilt is not parcelled out among his descendants; but that to every individual his whole crime is

imputed, and upon every soul of man the curse descends, undivided and unimpaired, as really and as fully as if he alone existed as an heir of Adam. You will agree also, that had our first Father stood, the merits of his obedience could not have been divided. Perfect righteousness, that is, perfect obedience, must have been imputed to every one; and his obedience at best could be no more than perfect. Consequently, the whole of the merit and the whole of the demerit, as the case may be, descends undivided to every soul of man; and the very same deed that involves the fate of one, involves the fate of every other one. Mark now, I pray you, the fruit of these concessions. As the covenant of works binds in terms and in fact the posterity of Adam, only at the time and in the order of their becoming his posterity; in other words (take *Boston's* words), as it is "by natural generation men are personally entered into the first covenant;" obviously that covenant does not, and indeed cannot, impose any restriction on the numbers introduced, or create any obstacle to the introduction of additional numbers. That which covers one, we have said, covers all: with the same ease that it covers one, it covers a million: and if a million, why not ten thousand millions? where then the difficulty of extension on this score?—The law knows none, the covenant knows none, so as to 'repute them sinners,' till they actually descend from Adam. At that moment they begin to be known in covenant, from the fact of their descent. Why then might not ten times as many as ever shall be born, be also known to the covenant, if God were pleased to connect so many with Adam by descent? Here then is no restriction. In what form, therefore, does the supposed restriction exist? Was it too "contracted in a real impression in the heart and frame" of Adam? The scriptures do not say so; and I should like to see the man who will have the hardihood to say it. Then my assertion that the covenant of works names no numbers, and limits to no numbers, can hardly be so wild, or so worthy your anathema, as you may have been at first led to suppose. This is a carollery it may be profitable to remember. You can anticipate its bearing on the covenant of grace.

2. It is agreed by many of your standard books, that if Messiah had not been constituted Saviour of the world, God, in all

probability, would have destroyed it as soon as Adam fell. I will quote but one paragraph in support of this conclusion: your own recollection may, no doubt furnish you with multitudes.

“ And surely we may suppose that the covenant being broken between God and Adam, justice would not have admitted of one hour’s respite, before it had proceeded to execution, to the destruction of Adam and the whole creation, had not Christ in the very nick of time, stood as the ram,” &c. Mar. Mod. Div. Chap. II. Sect. 2.

Now how will this idea, so common among the fathers, comport with the notion that all Adam’s posterity were contracted for and represented, formally and individually, in the covenant of works? If thus contracted for, if thus represented, then they were from that moment individually guilty: and the world *must* have stood, and they *must* have been produced, that justice might take its course. To hold then, as your standard authors hold, that the world would not, or even *might* not, have been continued, amounts to a virtual rejection of the individualizing idea in relation to the covenant of works. The same thing may be inferred, with much stronger evidence, from the fact that the scriptures so often assert the sovereignty of God in giving perpetuity to the nations. *They* countenance abundantly the opinion of former times, that the intervention of the Saviour upheld the falling world: of course they suggest to us that justice did not demand the production of all who shall be born, that they might suffer: and thence we gather infallibly, that Adam was not then their legal representative. Remember this conclusion: it sheds no little light on the covenant of grace.

To that mighty constitution I now invite your notice. I hold it to be, in its general principles, perfectly similar to the covenant of works. And this assumption is made upon no slender grounds. The Apostle Paul has told us that Adam was “ the figure of him who was to come;” and in his illustrations of the plan of redemption, he often borrows light from the covenant of works. Of course “ he who was to come” was assimilated to Adam, in the features of his federal character, and in the structure of his sys-

tem. I need not, then, go over the ground we have already trod. I need not stay to correct minutely the errors of the libel in relation to this question. They are precisely similar to those which have been detected in the foregoing case; and you have only to apply the same correction. I need not detail to you the erroneous stand taken by the Presbytery in relation to this covenant. They adopt, as in the former case, the individualizing notion. I need not depict at large the system I defend, in opposition to the one defended by the Presbytery. The system headed by Adam was "the figure" of this other: and that system, I think, has been sufficiently described. In pursuance of this scheme, I avow as really mine the sentiments charged in the seventh, eighth, ninth, and tenth counts of the libel: I say "that the Lord Jesus Christ may extend deliverance and salvation to the whole human family." Seventh count.

Moderator, is this idea new? Hear what is said by some of your standard authors. Hear how "the Marrow of Modern Divinity" expresses it. "God the Father, as he is in his son Jesus Christ, moved with nothing but his free love to mankind lost, hath made a deed of gift and grant unto them all, that whosoever of them all shall believe in this his Son, shall not perish but have eternal life. And hence it was that Jesus Christ said to his disciples 'go and preach the gospel to every creature under heaven;' i. e. go and tell every man, without exception, that here is good news for him; Christ is dead for him; and if he will take him and accept of his righteousness he shall have him." Mar. Mod. Div. chap. ii.

sec. 3. What, sir, is Christ "dead" for every man "without exception;" and may he not, if he please, save every man? Has God "made a deed of gift and grant of him unto all;" and yet may he not save all? Has Christ sent these good news to "every creature," without exception, and yet may he not save every creature? If you say God has made a grant to all of that which cannot save all; you just so far charge him with folly. If you say Christ "is dead for every man without exception," and yet may not save every man; you so far brand his oblation with inefficacy. If you say he has commanded the offer to be made to all, and yet deny that he may extend salvation to all; you charge the gospel of his grace with falsehood.

Look also at Mr. Boston's notes on this passage. He tells you that "This deed of gift and grant is expressed in so many words, John, iii, 16: 'God so loved THE WORLD, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.' Where the gospel comes, this grant is published, and the ministerial offer made; and there is no exception of any of all mankind in the grant. If there was, no ministerial offer of Christ, could be warrantably made to the party excepted, more than to fallen angels; and without question the publishing and proclaiming of Heaven's grant unto any, by way of ministerial offer, presupposeth the grant in the first place to be made to them; otherwise it would be of no more value than a crier's offering of the king's pardon to one who is not comprehended in it. This is the good old way of discovering to sinners their warrant to believe in Christ: and it doth indeed bear the sufficiency of the sacrifice of Christ for all." Boston's notes on Mar. Mod. Div. ubi supra.

Is it true then that all are "comprehended in" this pardon; and yet may not Christ extend deliverance to all? Is it true that there is in his sacrifice "a sufficiency for all;" and yet may he not save all? Is it true, as he says a little after, that "Christ crucified is the ordinance of God for salvation, to all mankind;" and yet may he not save all?

Hear Thomas Boston again. "Christ is fully furnished for the saving a lost world. His being sent in that character speaks his ability to answer it. Heb. vii. 25. There is no case to be found in the world, but what there is a remedy to be found in Christ for. Whosoever in the world shall die, they shall not die because there was no help for their case in the Saviour, but because they did not employ him, or put their case in his hand. The Saviour of the world is certainly able to save the world; since he was sent of God in that character. * * * This was his office; to save sinners indefinitely; not this or that sort of sinners, but sinners indefinitely. * * If it were not so, he could not warrantably be offered with his salvation to the world indefinitely, but to the elect only; more than he can be lawfully offered to fallen angels, who are not within his commission as a Saviour." Sermon, Christ the Saviour of the world.

Sir, the framers of this libel might consult with advantage the whole of this sermon; the whole of the sermon called "the Everlasting Espousals;" in fact, the whole of Boston's works. They would then be better able to determine whether he who is sent to save the world; who is "able to save the world;" who is

“commissioned” to save all men; “may extend deliverance and salvation to the whole human family.”

That, however, would be a work of labour. I will save them it, by submitting just one quotation more.

“The object of the administration of the covenant is sinners of mankind indefinitely. That is to say, Christ is empowered by commission from his Father to administrate the covenant of grace to any of all mankind, the sinners of the family of Adam without exception: he is authorized to receive them”—Mark it, Moderator!—“he is authorized to *receive* them into the covenant, and to confer on them all the benefits thereof to their eternal salvation; according to the settled order of the covenant. * * * **AND THE EXTENT OF THE ADMINISTRATION IS NOT FOUNDED ON ELECTION; BUT ON THE SUFFICIENCY OF CHRIST’S OBE-
DIENCE AND DEATH FOR THE SALVATION OF ALL;*** neither is it regulated thereby, but by the fulness of power in heaven and earth given unto Jesus Christ, as a reward of his becoming obedient even unto death.” View of Cov. Grace, head iv. chap. ii.

Now, sir, how will these things look together? “Christ empowered, by commission from his Father, to administer the covenant of grace to any of all mankind,” and “to confer on them all the benefits thereof to their eternal salvation:” and yet “may *not* extend deliverance and salvation” to them!! To this subject I will again advert before I sit down. I will now only ask it of the Synod to consider, who are the corrupters of the gospel of the grace of God.

The remaining three counts (the eighth, ninth, and tenth) relate to precisely one and the same idea. You see they are grounded on the same passages. And had it not been that numbers serve to make this important paper look far more terrible, the whole of the ideas, or more properly speaking *the one idea so variously expressed*, might just as well have been included in a single sentence.

The great question is, whether “Jesus Christ, the great covenant head, is the representative of *any* but those who are actually united to him by the Spirit of God.” If he is not, you at once see that all the other matters imputed to me as errors on this subject, follow as direct and necessary consequences. Now hear

* Let the reader mark it.

what, amid all their wanderings and contradictions, some of the fathers say.

“Consider man, I pray you, that, as I said before, you are now under another covenant; to wit, the covenant of grace; and you cannot be under two covenants at once, neither wholly nor partly; and therefore, as before you believed you were wholly under the covenant of works, as Adam left both you and all his posterity; so now, since you have believed, you are wholly under the covenant of grace.” Marrow, Mod. Div. chap ii. sect. 3.

I should like to know whether an elect man, in whose name and behalf the covenant was made, who was always represented by the head of the covenant, and who was in fact a party in the covenant (for it was made, say your standards, not only with Christ, but “with the elect in him”)—I should like to know whether such person does not appear from these facts to be *under* the covenant—at least “partly” under it. If he is not under it, at least *partly*, I am very sure that language has no meaning. But “the Marrow” says, that no man can be under it, “neither wholly nor partly,” so long as he is under the covenant of works. Then must one of two things follow; either that your elect man was never under the covenant of works—and so no descendant of Adam, or he never took his station under the representation of the Saviour till the moment of his ceasing to be under the first covenant.

Nor is this sentiment by any means peculiar to Edward Fisher. Boston adverts to it in his notes on “the Marrow,” as the commonly received doctrine of the churches; and in his own works he frequently asserts it.

“The covenant of works,” he says, “and the covenant of grace are two distinct dominions, every body being under one of them, and nobody being under both at the same time.” Sermon on Rom. vi. 14.

“As it is impossible to be in two stocks at once; so no man can be at one and the same time, both in the first and second Adam.” Fourfold State, state iii. head 2.

And now, sir, I pray you, again consider what it is to stand in a covenant relation. Is it not to be identified with the head

who represents us? Is it not the ordinary language of your standards, that the covenant is made with the head and the members, considered as standing together? And does it not thence follow, certainly, palpably, that if men are represented by the covenant head, they are under the covenant, or, if you please, *within* the covenant; and that if they are strangers to the covenant of grace, they cannot be under the representation of Christ the covenant head.

All this chattering, then, about the Saviour's purchasing salvation for his elect, in pursuance of a formal "bargain" in their behalf, even if it were true, is nothing to the purpose; all those inconsistent and unscriptural rhapsodies about the "covenant of redemption," even if they were not unauthorized, are nothing to the purpose. The question is whether they were themselves viewed as parties in the covenant. If they were, then if the covenant bound any thing, or any body, it bound them. But is not that to be under the covenant? They were afterwards, you admit, under the covenant of works: and so under two covenants at once; in two stocks at once; at once represented by Christ and by Adam; and so heirs at once of salvation and perdition. Sir, how do these things look! Represented, it is said, by the Saviour from the first, represented by him from eternity; and from the moment of creation represented also by Adam. And which of these personages would you call the first Adam? Surely not him who was but the second representative. And yet the scriptures call him so; and call Christ the second Adam. Surely there is some discrepancy here. Your libel and the scriptures do not view things quite alike.—But we are not considering the doctrine of the scripture: the question is the opinion of orthodox divines: to these divines we will return.

Reconsider a quotation already adverted to while we were attending to the covenant of works. "As it is then, and not till then, that we become the children of Adam by natural generation, we are reputed to have sinned in him; so it is then, and not till then, that we become children of Christ by faith and regeneration, we are reputed to have suffered in him." *Miscellaneous Essays, ubi supra.*

"The way to enter *personally* into the covenant of grace, so as to partake of the benefits thereof unto salvation, is to unite with Christ, the head of the covenant, by faith," &c. View of Cov. of Grace, head i. chap. 2.

"The covenant of grace being made with Christ, as second Adam, in the name of all such as should be his; it plainly follows that the only way of one's entering *personally* into it, must be by becoming his, standing related to the head of the covenant as our head: and it is by faith, and no work or consent of ours, differing from faith, that we are united to him, and become members of his body. How do we all enter *personally* into the covenant of works, so as to partake of the curse in it? Is it not through our becoming, by natural generation, branches of the first Adam, the representative in that covenant? Hereby every one of us is personally entered and instated in that covenant, before we are capable to approve or disapprove of the same; to consent to it or dissent from it. Even so we enter *personally* into the covenant of grace, so as to partake of the benefits in it, by our becoming branches of the second Adam, the representative therein." Idem. head vi. title 2.

It appears then that from the beginning all the elect, though represented by Christ, as the libel assures us, are not "*his*." They must afterwards "enter personally into the covenant" in order to become his: and it is by thus "becoming his," that they "stand related to the head of the covenant as *their* head." What! may persons be represented by Christ from eternity, and yet he not be their "head"!!! Long before they are "personally entered and instated in that covenant," may they be represented by him!!! This may be very good divinity; but surely it is miserable sense.

Hear Thomas Boston only once more.

"Though the covenant was concluded from eternity, when we could neither consent nor dissent; yet, by the constitution thereof it is provided, that, even to the end of time, any sinner of the race of Adam who shall believe, his receiving and embracing the covenant by faith, shall be as good and valid to enter him into it, as if he had personally subscribed it at the making thereof. Thus it is left open to mankind sinners, that they may come into it, taking place therein under Christ their head. And so become personally confederate with heaven to their eternal salvation. And there is room enough within the compass of the infinite name of the second Adam for all of us to subscribe our little names. Where-

fore, notwithstanding of all that have already subscribed in that name, since Eve first set down her name there, by believing the promise first, whereby she then commenced and actually was the *mother of all living*; yet the voice of the gospel still is, and will be even to the end; "And yet there is room." Ibid. Title iii.

I cannot quote this passage without stopping to remark how similar it is in sentiment and language and structure, to a passage in the essay branded as erroneous in the libel before you.

"Full well we know indeed, that the mere invitation will not bring them there; but that argues nothing against the propriety of inviting them, when there actually is no impediment in the way of their being made partakers of the blessing, except that which arises entirely from themselves; from their blindness, their enmity, their unbelief. 'Compel them to come in,' 'yet there is room,' may very consistently be the commandment of the Saviour to his messengers, and his assurance to the world at large, to the very end of time. For the consummation of his plan in embracing the last person whom it is his intention to receive, will be so far from diminishing the capacities of his system to receive more, or the resources of his merits to cover more, that the command might even then be fresh and green as ever, 'compel them to come in:' faithfulness might still declare it as faithfully as ever, 'yet there is room,' &c. Body of Christ. Page 200-201.

Compare these passages. The very same in doctrine, the same in illustration, the same in the quotation; and in the current of the thought so very much alike, that the one might be readily supposed to have been borrowed from the other; though indeed I never read the extract, till years had elapsed from the publication of the essay. But do you not wonder, sir, at the coincidence of thought? Do you not wonder at the diversity of their fate? How unlike in the reception they have met with from your Presbytery! How similar in their fate to Pharaoh's famous officers, the butler and the baker. "Me," says the butler "he restored unto mine office; and him he hanged." Alas! that *I* should have to reverse the report to you! Boston they eulogize as most worthy of his office; but *me* their libel hanged.

But I quoted the paragraph for a more important purpose than to strike up this mournful ditty. It would appear that the covenant is so constructed, and contains such provisions, that to "any sinner of the race of Adam,—his receiving and embracing

the covenant shall be as good and valid to enter him into it, as if he had personally subscribed it at the making thereof." Why then surely it is not essential to salvation to have had our names enrolled in it from the first; for the covenant itself "provides," for us otherwise. Again; if "it is left open to mankind—sinners, that they may come into it," it is a great mistake to say that the covenant restricts redemption to the elect of God; for it "provides" otherwise. Once more: if "there is room enough within the compass of the infinite name of the second Adam, for all of us to subscribe our little names;" and if this be "the constitution thereof" under which "it is provided" that the elect shall be saved; then it is a grievous error to assert" "that all the elect of God, or all those who shall be saved, were individually recognized as included under Christ's federal representation at the time when his obedience was yielded and his atonement made." How could they be "individually recognized as included under Christ's federal representation," and yet their names not in the covenant? and yet they themselves not "personally entered?" and yet they, nevertheless, not be "reputed righteous?"

And now, sir, let me sum up the whole of these authorities, and then let us learn your inference from them.

If Jesus Christ "is empowered by commission from his Father to administrate the covenant to any of all mankind, the sinners of the family of Adam, without exception;" and "to confer on them all the benefits thereof to their eternal salvation:"—if "the extent of the administration is not founded on election, but on the sufficiency of Christ's obedience and death for all:"—if on this ground he "is *able* to save the world," and actually makes the tender of salvation "to every creature:"—if the covenant "is left open to mankind sinners that they may come into it," and if Christ "is authorized to receive them into it:"—if Christ "is dead for every man:"—if every man may claim him as his own personal Saviour, and will be condemned for unbelief, if he refuses to believe that he actually is his Saviour:—and if all these things flow directly from the structure of the covenant of grace, and from the constitution of the "body of Christ:" then surely—is it not *your* inference? sir, or must I still stand alone? Do you adopt it?

or must I alone avow it?—then surely that scheme of individual representation, individual transfer, so often named in this discussion, cannot be the plan of God. CANNOT be his plan; for Jesus Christ “is dead” as the ordinance of salvation for multitudes whose names were never entered, whose sins he never bore:—CANNOT be his plan; for God has authorized him to save innumerable multitudes whose names are no where recognized, whose sins he never bore:—CANNOT be his plan; for Jesus Christ has told us he is *able* to save these multitudes, whose names the covenant knows not, whose sins he never bore:—CANNOT be his plan; for Christ wears the name of Saviour, their own official Saviour, to myriads whose names have been never breathed in heaven, and whose sins he never bore.

And is it essential to the salvation of any who are elect, that they should have been one in covenant with the Saviour from eternity; and recognized as with him when he hung upon the cross? Were their sins in particular imputed to him then, and was such an imputation essential to their pardon? Then how much less is necessary to the salvation of the reprobate than of the elect world! For Christ it seems is “*able*” to save them every one; and yet none of these things are predicated of them: Christ, you know, *offers* to save them every one; and yet none of these things *can be* predicated of them. How lax, in this instance, would you make eternal justice! for Christ it seems is “authorized” to save them every one; and yet, nothing of all these things can be predicated of them!! Sir, “there is something rotten in the state” of your theology; and it would well become your wisdom to inquire it out.

But before I leave entirely this host of authorities, which might readily be extended an hundred fold, I must beg leave, once for all, solemnly to protest against the use of such weapons in a controversy like the present. Well and safely does your confession teach you that the scriptures alone, in their original tongues, are the source of legitimate appeal. All human beings, all general councils, “may err and have erred;” and neither Thomas Boston, nor the Westminster assembly, nor an angel from heaven, are to be implicitly relied on, when a controversy

is stirred relative to the grounds of a sinner's hope. Of this the very man of whose writings we have made so much use, affords many a lively and pitiable warning. While discussing systematically the structure of the covenant, he tells us, as usual, of the Saviour's assuming the debts of all his elect, and accounting formally for their individual persons. He illustrates his view, by a person's discharging a bond in the room of an original debtor: and he infers, that as the payment of that bond cannot release a second debtor, whose name is not in it; so cannot the Saviour's atonement be made to reach any whose names are not in the covenant; that is, any but the elect; for certainly the names of none other were ever there. Yet this is the man who asserts the Saviour's commission to save all men, his ability to save all men, and the constitution of the covenant as being so modified as to admit of the salvation of all. Is he not then authorized to save without atonement? Has he not ability to save without atonement? Does he not make the offer of salvation without atonement? All this must follow, if both these views be true. But, sir, they are principles that never can amalgamate. It is in vain you speak of the sufficiency of the atonement; and in vain you talk about the amount of satisfaction being more than enough to cover all human guilt. If that satisfaction cannot be attributed to any whose names were not originally in the bond, Boston correctly decides that no construction can ever make it theirs. If the Saviour suffered specifically for the sins of all his elect; if he did it in legal form, in their name and stead; then the law will no more permit the application of it to others of the human family, than to the angels who kept not their first estate. It is neither in fact nor in form "the common salvation;" nor is Jesus of Nazareth "the Saviour of the world." Yet Boston, and Owen, and hundreds of others, have talked and written incessantly in this style. It is a contradiction inseparable from the individualizing scheme; unless we desert entirely the gospel of grace, and deny that salvation is provided for the nations.—And probably it is well, even very well, that these discrepancies and contradictions are so often to be met with in the writings of those fathers who have aided so considerably the cause of saving truth, and obtained for themselves a wide and just renown. It is thus God stains the pride of all human

glory: thus he will compel us to "call no man master;" by permitting these blemishes in the works of his best servants: and thus he binds down our reliance for true wisdom on "the teacher come from God;" by showing us that "the lion of the tribe of Judah" alone can prevail to open all the seals.

Sir, do you not discern a necessity for this resort, when such flagrant contradictions stare you in the face? To the scriptures let us go then: let us there seek the ground on which the covenant and atonement are restricted to God's people, yet capable of extension to all the sons of Adam.

Those scriptures which are employed to sustain the common view of "the covenant of redemption," that "different aspect" of the covenant of grace, as it is very unwisely and improperly called, are the very ones to which I would appeal. "*I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations.*" Psalm lxxxix. 3, 4. Now who is this "chosen," with whom the covenant was made? With all the *elect* you will tell me; for *elect* means *chosen*. Sir, will you have the goodness to look down upon the 19th verse. "Thou spakest in vision to thy Holy one, and saidst, I have laid help upon one who is mighty; I have exalted one chosen out of the people." What, sir! was this "one" who is said to be exalted, all elect individuals? Were the "elect" the mighty one, on whom our help was laid? If not, then the covenant was not made with the elect, no not with the elect as viewed in Christ their head. It was made with "one that is mighty," with one who could be "a help." But where abides the might of the elect in the Saviour? To whom can they be helpers? The covenant of grace then was not made with them.

Hearken to another of those formidable texts, so often boastingly brought forward in this controversy. "Behold my servant whom I uphold; mine elect in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles." Isaiah xlii. 1. Here again the term *elect* occurs; and to that word we are pointed, in proof that all the elect were included in the covenant; that it was in fact made with them. Now, says the prophecy, the party elect "shall bring forth judgment to the Gentiles." At what time, I pray you, did sinful men

do this? When are we to expect it from such of the "elect" as for many a coming age will not be in existence? Sir, hear a little more of what this "elect" one must accomplish. "I will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Verses 6, 7. Have elect men been given "for a covenant to the Gentiles?" Have any of them prevailed "to open the blind eyes?" Have they brought out "the prisoners from the prison?" The "elect" alone have "the blind eyes" opened: they alone are ever brought out "from the prison-house:" they are in fact "the Gentiles" to whom the party spoken of has appeared as "a light." Surely they were not "given" as a light to themselves; they were not made physicians to open their own blind eyes; they wear not on their shoulder "the key of David," to free themselves, as "prisoners, from the prison-house."

No, sir, it is well worth your remark that the gift of the "elect," of the chosen Saviour, as "a covenant to the Gentiles," is spoken of as a thing still future. And though the scriptures often speak of future things as present, they never speak of *past* things as future. Yet these are the texts which controversialists employ, these are the texts which your standard writers employ, to prove that the elect, personally and severally, were included in the covenant of grace when made; were in fact and in form parties to that covenant. Moderator, it is a shame!

Sir, recur with me to the principle already established in relation to the covenant of works. "Adam was all mankind, as Jacob and Esau were two nations in the womb of Rebecca." Now the world is Adam developed in his children. "Mankind" was an individual when the covenant was made; and that individual was "the figure of him that was to come." So Christ was the body, as Adam was mankind, when the covenant was made; and the church is Christ developed in his seed, as the world is Adam developed in his posterity, and as Israel was Jacob developed in his seed. Christ's people, as they are produced, become "fellow-workers with himself;" often become "fathers" to others in the gospel;" and are legitimately denominated "lights in the world." With Christ, then, as a body this covenant was

made; and that body, in every stage of it, answers to the covenant. Not with "the elect," but with himself, it was made; on his members it is binding, as they are developed from himself; from his members flow blessings according to their measure. But it was never yet heard that an unconverted elect man was ever "a light" to any body: never so much as thought of that they are appointed means of giving liberty to any body. Sir, they are "the blind" whose own eyes must be opened: they are, for the greater part, "the Gentiles" to whom the covenant must be given. But already within that covenant they certainly cannot be.

What, I pray you, says the scripture, of unconverted persons, whether they be Jew or Gentile? Does it not call them "aliens from the commonwealth of Israel, and strangers from the covenants of promise?"* Moderator what is an "alien" from any commonwealth? what is *απηλλοτριωμενος*?—What is a stranger" from any kind of covenant? what is *ξενος*?—What is it to be "without" Christ? what is *χωρις*? The former two of these words are allowedly forensic; and I question whether they are ever used in any other sense. An alien from a commonwealth, is one who though he may be *in* a country, is never ranked with the citizens of the country; is not known to the constitution of the country as a part of the body politic; professes no allegiance to the head of the community; and is regarded by no one as under the representation of the head. The commonwealth is the thing represented by the head; but he who is *απηλλοτριωμενος* is unconnected with the commonwealth. This interpretation is founded on the ordinary acceptance of the word; it is justified by the sense in which the apostle uses it in other places of the scripture. At the fourth chapter and twelfth verse of this same epistle, you read that all unconverted Gentiles are "*απηλλοτριωμενοι της ζωης τε θεου*," "alienated from the life of God." Now just such remoteness as subsists between the unregenerate and "the life of God," subsists between the "elect" before regeneration, and "the commonwealth of Israel." Need I tell you that it is total, that the severance is complete, both in law and in fact? The same word occurs in Collos. 1. 21. and in precisely the same sense. Now what will you make of this? How can a man be a constituent part of a body politic, and at the same time dissevered from it? in the very

* Eph. ii. 12.

same respect, at the very same time, an alien and a citizen! Sir, these things will not bear telling. You must give up then the eternal representation of the elect; or you must maintain that they may be under the representation of the head, and yet aliens from the body represented by him. You must have two such headships, over two distinct bodies. You must acknowledge Messiah, the head of "his body" the church; and you must proclaim him (for as yet he has never been proclaimed) the head of his body the elect. They who will do so, were best turn Jews at once, and adopt the legend of two distinct Messiahs.

But how will you bind a man under Messiah's representation, while he remains a "stranger" (*ξένος*) from the covenants of promise?" A STRANGER is one who has no rights in a domicile; who is no member of a family; whose relations and interests lie in another quarter. Now would it not be something more than a marvellous arrangement, that a person should be in this sense a stranger from the covenant, and yet be included in it! yet a party to it! It is absurd, it is monstrous. Yet these things your systems father on your maker! Moderator, I WILL speak out. I WILL pour contempt over all human glory, rather than stand a spectator, silent and careless, while the glory of the Eternal is thus profaned, and the word of his truth so miserably mangled. Sir, will not you join me? Let us desert forever the commonly received idea of federal representation. We must do it; or we must expunge from the volume of the scriptures every expression that looks toward the doctrine: for you never can succeed to amalgamate the two, either in matter or in form, in phraseology or in illustration.

If you think otherwise, attempt it. Tell me that Christ may have contracted for his people, in the manner and form commonly represented by the covenant of redemption. Say that he "bargained" for them by name; that he agreed to obey and suffer in their stead; and that the covenant only knew them as the subjects of this "bargain."—You may say this, if you please. But then, take notice, you have described a kind of covenant in every respect different from the covenant of grace as delineated in your books; and not, as is weakly and falsely pretended, "a different aspect" of the same. For it never can be true that the elect were party contractors in the covenant, and yet passive objects merely contracted

for. We have seen indeed that it is not true that they were party contractors; for they never could be "strangers," and parties too. Say then, I repeat it, that they were passive objects, for whom Messiah contracted; and who were in due time to be brought forward and justified and blessed. Here, we have indeed a covenant that involves no absurdity; but,—this too I must repeat—it differs toto cœlo from that covenant of grace spoken of in your confession: it differs just as far from the form of the covenant laid down in the scriptures: it is, in very deed, that Scottish figment, that "covenant of redemption," about which I may fairly say, as the goodwoman told her minister, of the "solemn league and covenant,"—"you make more noise about it than about the other two."

Look once more at this scripture. What is it to be *χωρις χριστου* (without Christ)? What *χωρις*? what does it imply? Look throughout the scriptures; it is very frequently to be met with; and it uniformly indicates perfect destitution or negation of the subject about which it is employed. Rom. 111. 21. "But now the righteousness of God is manifested (*χωρις νομου*) without law."—Ibid. 28. "We conclude therefore that a man is justified by faith (*χωρις εργαων νομου*) without the works of the law."—Id. IV. 6. "David also describeth the blessedness of the man to whom God imputeth righteousness (*χωρις εργαων*) without works."—John 1. 2. (*χωρις αυτου*) without him was not any thing made that was made."—Finally Math. XV. 33. and they that did eat were four thousand men (*χωρις*) besides women and children." And, now, I will again ask you, what it is for a person to be (*χωρις*) without Christ? Is it not to be as remote from God the Saviour, as all human merit is from the grounds of justification; as women and children from that reckoning of the Evangelist, which it is declared did not embrace them; as the sum of this creation, from independence for existence on the energies of him by whom all things were produced? Is it possible that a term conveying the idea of such destitution, of such complete and absolute distinctness, could ever be employed in relation to beings actually represented by God the Saviour! I could as soon contradict the last member of this sentence: I could as soon believe them to have been "joint heirs" with him who is said to "inherit all things;" and yet, while standing in that relation, (*αθεοι*, Godless,) "without God in the world."

Moderator, it is painful and fatiguing to be employed in argument, where the thing to be proved is a self-evident proposition; and where to assert the opposite is to deal in contradiction. You certainly ought to see, without any aid from logic, that to be federally represented, is to be federally united; and that where union is not, representation cannot be. If you cannot see it, to argue with you is to battle with the winds. It is, in fact, a first principle that I contend for; and he who denies it, has forfeited his claim either to candour or discernment. A principle no where *argued*, but always *assumed*, in the page of inspiration. What relationship subsisted between the wild olive branches and the good olive tree, during the period of their subsistence on their natural stock? Unquestionably none. Yet this is a leading figure by which the scriptures illustrate our translation out of the first into the second Adam.* What relationship subsists, during the lifetime of a first husband, between a married woman and a stranger with whom she afterwards will wed? Unquestionably none. Yet this is another figure by which the scriptures illustrate our transfer from the first into the second Adam.† No more then can relationship, in any sense, be predicated between the Saviour and his elect, while they are not united with him. But is not to be represented—federally represented, to stand in a very near and important relation? Then, if scriptural illustrations at all deserve attention, Christ is never the representative of any of his people till they are in fact united to him. Who then are the errorists? Who are the heretics? They who assert the doctrine challenged by your libel? Or they who, in denouncing it, denounce the very scriptures?

And now, sir, look through the volume of the scriptures: show me one passage—I ask but for one passage, in which the unregenerate are said to be represented by the Saviour: or in which they are said to be parties to the covenant, or to be recognized by the covenant in any degree whatever. Moderator, I defy you to produce me such a passage. Your systems, your confessions, may tell us that the covenant was made with them as parties, and that Christ acted in their name: but so do not the

* Rom. xi. 17—21.

† Ibid. vii. 1—4.

scriptures. If they do, tell us where. They speak of the Saviour as the head of his body—the head of his church—the head of all believers. But to these they restrict the headship of Messiah: on these alone they terminate the bearings of the covenant. In the circular submitted to you, and in the essay itself, you will find many quotations that establish this position. You will find it settled that the covenant was not made with “many,” but with “one;” and that *one*, “the seed, which is Christ.”* You will discern that the Saviour, who best understands the work of his own hands, never speaks of the matter in the applauded style of our orthodox divines. Look, sir, at that prayer he offered up to his Father in behalf of all his people; to us the acknowledged sample of his mediatorial work; and the best of all evidence on the question now before you. For whom did he pray? “not for the world, but for those whom thou hast given me out of the world.”† Those who had *been given* him were not all his elect, but only such as had already believed on him. This you may gather from all he says concerning them. You may gather it especially from the twentieth verse. For there he prays for others beside those who had been given him. But he does not pray for them as persons already included in the covenant, and over whom he had peculiar rights. He speaks of them simply as he might speak of any or of all individuals in the world: not as his elect; not as individuals whom his Father was bound to bring to him; or whom he was bound to bring to his Father. No, sir; he only speaks of them in the general, as sinners who should embrace the general warrant of heaven: and he only prays that they *may be* dealt with, as God has declared he will deal with men indefinitely, who do embrace the covenant. It is, in form and in spirit, precisely such a prayer as we are warranted to look for, provided the language of the fifth count of this libel were a correct expression of the law and facts—provided “it is the sovereignty of God alone which limits the number included in the covenants:” provided, also, that the Saviour “is the representative of none but those who are *actually* united to him.” This last point he plainly teaches us in the twenty-first verse, for he prays

* Galat. iii. 16.

† John xvii. 9.

that those persons who had not yet been given him, "*may*," when they shall embrace the covenant of his peace, "*may be one*," in him and in his Father. Is not this strange language, and is not this throughout a very strange prayer, provided the Saviour were then the representative of all the elect world? Thus was the matter viewed by the Saviour. The essay will demonstrate the construction put upon it by his God and Father. "*It is a light thing*," says God, "*that thou shouldest be my servant*," &c. Body of Christ, pp. 191, 192.

These, and multitudes of scriptures like these, lead to one conclusion; they all establish the soundness of my view; they all show that, while the Saviour represents nothing but his body, he is tendered indefinitely as "*a covenant to the Gentiles*;" he is provided as the ordinance of God for salvation to men without exception.

And now, leaving these insulated passages of scripture, let us mark the general tenor of their language; let us follow out the current of the thoughts.

What am I to believe, when I hear that voice of God, "*As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live*?"*—What am I to believe when pondering the emotions of our compassionate Saviour? "*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together*"—Mark the expression, Moderator! (*εθελω*) "*how often was I willing to have gathered thy children together*; (*και ουκ εθελωσαι*) and *ye were unwilling*."†—How am I to believe that "*God so loved THE WORLD, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life*"?‡—How am I to reconcile it with the structure of the covenant, that there may be men who "*bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction*?"§—How, in one word, am I to reconcile with your system the notorious facts that all mankind, whether elect or non-

* Ezek. xxiii. 11.

† John, iii. 16.

‡ Matth. xxiii. 37.

§ 2 Pet. ii. 1.

elect, are spoken of in the same language, described by the same epithets, represented as under the same circumstances, exposed to the same destruction (sir I defy you to point out *any* difference), while the former are "unreconciled as yet to heaven and grace?"—How am I to account for it that the same proffers are made, the same assurance given, to all; while, as you say, the provision is actually limited to a part?—How am I to account for it that, while no suggestion is dropped that Jesus Christ is the representative of any of them, he declares himself ready to become the representative of all?—How am I to account for it that no man is called upon to believe himself represented from eternity by the Saviour; while all men are called upon to take that course which will infallibly place them under his representation?

Sir, can you reconcile any of all these things with the "armour and attitude" of your individualizing scheme? Can you tell me how God should invite all sinners to turn, the reprobate to turn; and not only say, but *swear* that his pleasure is not the death of wicked men, but their turning to him that they may live? Can you tell me how he does this, and that too under cover of his plan of grace? while, according to your scheme, that plan of his salvation affords no remedy for their wretchedness and guilt, makes no provision for their poverty and weakness! If the Saviour can save none, if the plan can embrace none, but those whom the covenant regarded from eternity, and whose sins were individually atoned for on the cross; why should the God of truth, on the ground of such a plan, not only invite others, but invite them with an oath? Why should he *swear* that the invitation is sincere, if indeed the covenant never can acknowledge them; and the law without the covenant admits of no redemption for them?

Can you reconcile it with your scheme, that the Saviour should *have been willing* to gather to himself all the people of Jerusalem, when the covenant he heads was too narrow to receive them? When he could gather none but those already represented, who were parties in the covenant of promise! Sir, I was told, when this matter was discussed, told from the chair by the moderator of the Presbytery, who volunteered his services to aid the prosecution, that what the Saviour declares himself willing to

perform, relates to him as man, but not as Mediator. As man he was willing to have gathered Jerusalem; but not as Mediator! Sir, is not this stupendous theology! Theology, shall I call it? or stupendous blasphemy? That the SAVIOUR should have overlooked the nature of his commission! That HE should have attempted, merely as a man, the task which belonged to him as Son of God and Mediator of the covenant! What is he, and what would you call him, who dare utter such things to help his friends in their perplexity!!

And how is it a proof of God's love to all the world?—why should HE appeal to it, as a proof of love to all, that his Son was so constituted the representative of the elect, that others have no more chance for pardon and life, than if Christ had never died? Sir, it would be proof, if your ideas be correct, of his love to the elect; because for them he has not only abundantly, but specifically provided. But it could not, by your leave, afford the shadow of a proof of his good will to *the world*, that a covenant had been framed, into which the world could never enter; and a salvation been provided, in which the world could never share; through the want of an eternal specification in that covenant. Tell me, then, how you prove from it that “God so loved the world!”

And whom call you the reprobate, who deny the Lord that bought them? How, if they were purchased, according to your plan, could they bring on themselves destruction? And how, if you deny that they ever were purchased,—how do you account for the introduction of a term which, according to your scheme, can indicate no less than their eternal interest in the everlasting covenant?”

These are but samples of innumerable questions to which you never can give answers, on the individualizing scheme. Nor can you reconcile that scheme with a multitude of facts most prominent and important in the dispensation of the gospel. Many of these facts are detailed in the essay, and need not be repeated here.

But tell me of a Saviour who heads a federal system illimitable in its capacities for the reception of individuals; secure of its identity and covenant recognition under every augmentation; shielded by an atonement, and furnished with a righteousness,

that come down, like the guilt of Adam, undivided and unimpaired on every member of the system; constructed on a principle that limits the application to the members of the system, but admits of no restriction on the accession of new members;—tell me that Christ is thus constituted a Saviour; and I can agree that he be proclaimed the ordinance of God for salvation to the world: I can see how he is authorized to give salvation to the world: I can give credit to the oath which makes a tender of salvation to every creature under heaven: I can read in him a proof that “God so loved the world:” I can discern with what propriety Jesus of Nazareth, in the exercise of his office, might proffer to gather Jerusalem, even all her reprobates, “as a hen gathereth her chickens:” I can see it possible that heretics may “deny the Lord that bought them,” in turning away from a deliverer authorized to save them on the broad basis of the atonement he has made. I can see, in one word, that this plan sheds light and lustre over all the variety of scriptural expressions, and over many of the “deep things” in the plan of God. The salvation of Messiah may be tendered to men as sinners; not because they are recognized in covenant, but because the covenant has respect to one great system; and that system is under covenant, and is capable of embracing them and of identifying them with itself. I can discover a good reason for delineating and denominating all unregenerate persons alike; for there is in fact no difference: the covenant makes no difference; it knows nothing but the system; and while they are not involved in that, they have no other title than sons of the first Adam. I am no longer perplexed to ascertain the reason why he who disbelieves and perishes in his blood, makes God a liar; for here is a Saviour proffered in the gospel, and authorized in fact, to administer salvation to any who will trust him; to encircle in the covenant any who will seek him: and unbelief questions the commission of the Saviour in relation to the party; the sincerity of God in relation to the party; the validity of the warrant to believe the gospel, in relation to the party thus doubting and declining: and all this takes place, when, from the structure of the plan, there is pardon and righteousness applicable to all men, whether they receive it or whether they do not. Finally, I can

discover an abundant ground for the magnificence of the terms in which this provision is set forth. The blood shed on Calvary was no stinted reservoir, applicable only to the purposes of cleansing a definite number from defined transgressions. It is "a fountain opened;" an ever-springing, an exhaustless fountain, capable of cleansing all who may employ it; yet full, and free, and efficacious as ever.—The influence of God's Spirit is not procured by measure to suit a measured purpose. He is "the river of water of life;" no shallow pool is he. Gushing from "the throne of God and of the Lamb," he urges his full flood by the dwellings of all flesh; invites their application for cleansing and for healing; and, still undiminished, unsullied, undisturbed, after myriads have tasted, and have washed, and been made whole, he rolls onward in his course, a broad and crystal stream.

Oh! sir, how meanly we conceive of God the Saviour! How meanly of the wisdom that dictated salvation! How meanly of the imagery which unfolds to us these blessings! When we make every thing bend to the individualizing scheme. The ten thousand distinctions with which you perplex and gird it, look nothing like the grandeur and simplicity of God. The ten thousand exceptions with which you restrict and guard it, look nothing like the freedom and bold magnificence of God. The ten thousand inventions by which you offer to explain it, the ten thousand hypercriticisms with which you endeavour to defend it, look nothing like the wisdom and ingenuousness of God. "He is the rock, his work is perfect, all his ways are judgment." But, O, how full of obscurity and perplexity, how abundant in incongruity and contradiction, are those schemes which men would palm upon us, as indeed the very plan of "the Father of lights", who "dwelleth in the light!"

And now, moderator, look abroad upon creation. See whether a scheme—that individualizing scheme—that runs counter to the general current of the scriptures, does not equally interfere with those mighty analogies which severally point, like an index, to the principles that govern the Creator's plans. I know that there are men, a multitude of men, who will never bow to the most legitimate conclusions, if drawn only from the analogies of nature. They cannot, or they will not, trace out those strong relations by

which God has compacted the sum of things. The variety which decorates and blesses his creation, so distracts their attention, so dissipates their thoughts, that they never think of diving to that grand substratum which is moulded into these varieties of circumstance and form. With them, matter, presented under different appearances, is matter subjected to a different law: and mind, which has been constituted of a different substance, admits of no resemblance in the regulations which control it. And yet it is by language appropriate to matter—in fact based almost exclusively on material things, that we mount to the knowledge of things intellectual, spiritual, and moral! And yet it is by analogies founded on the fact that all things have been moulded on a common principle, that God, who knows intimately the structure of his creatures, defines and illustrates objects more remote by those which are near at hand; traces out to us things spiritual by the light of temporal and material things; and even appeals to the laws and feelings of our nature, in illustration of the principles by which he himself is governed. Sir, let the whole current of the scriptures be considered, and you will find room enough for bowing to analogy as a certain index of the Creator's mind. Variety itself is but analogy carried out; it is the same law operating different results, when applied to different subjects differently circumstanced.

Let, then, the appeal be to all federal constitutions gradual in development; to all congregated items successive in their junction with a common system. Let it be first to that first great federal system, declaredly the figure of the one we are considering. "Adam," we have seen, "was all mankind," when the covenant of works was made; and that covenant was not conceived "in verbal expressions," it was "contracted in the heart and frame of the creature," that is of Adam; for he was "all mankind," he only at that time had a "heart and frame;" and into this covenant all others must *enter* "by natural generation," before which they cannot be "personally entered." You have seen already what may be deduced from these positions and concessions of authoritative writers. The covenant was not made with any of Adam's posterity, for Adam himself was all mankind; and they who had no existence were not, of course, posterity: the covenant consisted not of verbal expressions; and, on Adams part at least, could not

designate individuals: it was 'contracted in the heart and frame' of Adam; he was *created* a covenant head, or rather a moral system, so that the covenant could have reference only to that which was created: others, the present descendants of our fallen father, have been "personally entered by natural generation;" so that previously these *persons* were not included in the covenant, nor could it thence be possible that they were *personally* represented. All this, and much more, we have learned of the first covenant. Now let it be applied to the illustration of the second. It will teach you that the covenant of grace does not consist of "verbal expressions" either; that Christ was the system, the body, the elect, as "Adam was all mankind;" that "the seed" of Messiah, like the posterity of Adam, are not "personally entered" in the covenant, are not in fact his *seed*, till the process pass upon them which constitutes them such, as human beings are constituted "posterity" of Adam; that till that event takes place they are not personally represented—and then it will lie on your systematizers to clear themselves of the charge so groundlessly imputed to me in the libel, that Adam and Christ may be representatives of something different from persons; finally, you will have a system in every respect differing from your individualizing scheme, and in every respect agreeing with my delineation of the "body of Christ" our Lord:—a system in which sovereignty, and no restrictive clause in the covenant of promise, limits the numbers that shall be born to Christ; for so, we have seen, it was in that former covenant, "the figure" of the present:—a system which is recognized in law and in covenant, at any given moment, precisely as it then is, without any manner of reference to contemplated accessions:—a system which is always definite in fact, and always susceptible of indefinite augmentation:—a system that brings down righteousness, the whole of Christ's atonement, the whole of his obedience, undivided on every soul embraced within the body; and is capable of bringing them down on a thousand times as many as ever shall be there: for no number of applications diminishes its efficacy; it comes down upon the body, upon nothing but the body, and requires nothing to give it efficacy upon any son of Adam, but that in the body he should be.—Sir, draw me such an analogy between the first and second covenants, on the principles maintained by the framers of this libel.

Turn now to that variety of constitutions and covenants with which the scriptures furnish you on a minor scale. The covenant made with Noah stands good with all mankind. Every man, nay every beast of the field and every fowl of heaven, is secured by that covenant against a second deluge. They all have a right to plead it; for it embraces all, it is a guarantee to all. But yet, does it name all? Has it a reference to any thing not now in existence? No; it is made with the world as a system, it embraces all the creatures under a general designation; it embraces them at the moment of their entering this world; and they cease to have an interest in it when they depart this world.—Add to this the several covenants typical or explanatory of the covenant of grace. See what you will make of the Abrahamic covenant—of the covenant at Sinai—of the covenant with David. In none of these compacts will you find the slightest resemblance to the individualizing notion of the covenant of grace. They were all made with the parties existing: they all reached and recognized the descendants of the parties, as they came into existence: but in none of them do you find a specification of future members; in none of them a clause limiting the numbers of those who should be members. These things were all given as types or illustrations of the covenant of promise: and yet, marvellous to tell! your office is to point out the dissimilitude of that covenant! to show that in every important respect it differs from them entirely!! To make out, in a word, that they are most imperfect types, most miserable illustrations!!! “shall mortal man be more *wise* than God? A man more *knowing* than his maker?”

Once again, I pray you, look through this wide creation. Where will you find a body politic, where will you find a body of any kind, regulated according to the principle against which I am contending. Sir, let your eye,

“ ————— in a fine phrensy rolling,
Glancing from heaven to earth, from earth to heaven,”

fix but on one sample of so strange a structure, and I will yield the point. The nation, as it is, is represented by the head. No compact between nations designates the individuals, or limits the numbers bound. No accession of new members affects the na-

tional identity. No alien is a citizen till he becomes united with the body. Each one, when thus united, becomes interested in all, affected by all, accountable for all, which has ever been transacted in a national capacity, as really as his standing and interests are concerned with all that may be done during the period of his citizenship. So nation judges nation; so God deals with all nations.—Thus, too, you acknowledge that the particles of matter which constitute your body, are, for the time, in reality your body. The particles born with you, are at that time your body: under all subsequent fluctuations and accessions of particles, you recognize the body as identically the same: those which shall be buried with you, will at that time be your body: and doubtless these last are the very particles which will be raised up and remoulded in the day of last accounts; and judged too, for the sins of early youth, as well as for the transgressions of the closing year. Do not tell me that there is something perplexing in this question of identity. I am not insisting that you should understand the principle; I merely mean that you should recognize the fact. The difficulty of the question does not nullify the fact. I want only the fact that such is the structure of all systems of being, such the principle on which they are regulated. Your rejection of the principle, in order to get rid of the difficulty, and your introduction of a new one analogous to nothing in the circle of God's creation, is surely giving to the doctrine of federal representation a much more "questionable shape."

And, now, what have you to oppose to all this host of evidence? Certainly not those scriptures on which it is attempted to found the individualizing scheme. We have already considered the principal of those scriptures. They bear, indeed, a uniform and decided testimony; but it is to that structure of the covenant delineated in the essay; not to the system they are brought to succour.—Will the appeal still be made to insulated sentences? Must I hear that the elect were "chosen in Christ before the foundation of the world?" The essay teaches the very same thing. But the decree of election is not the covenant of grace: their being "chosen in Christ" did not place them in Christ: for your construction, if it prove any thing, will prove too much—it will prove that they were actually *in* Christ at the time of their being

chosen; and so election is posterior to representation by the Saviour. But this is idle unprofitable strife, totally unworthy the magnitude of the subject. It is sufficient to remark that Saul of Tarsus was "a chosen vessel;" and yet he speaks of others, even of his own day, "who were in Christ" before him.* Under such circumstances, it is weak, it is hazardous, to force such a construction on the word, as not only disagrees with the common phraseology of the scriptures; but superinduces the contradiction of two covenant heads at once. For certainly if to be "chosen," is really to be "in Christ before the foundation of the world," the party thus "chosen" must have also been in Adam, in the very same sense and to the very same extent, from nearly the very æra of the foundation of the world.

Am I to hear that the Saviour, in his mediatorial prayer, did not pray "for the world," but "for them that were given him out of the world?" It is admitted. Him the Father "heareth always;" and had he prayed for all the world, it must doubtless have been saved. But because he did not pray for it, does it follow that he might not? Because he has not saved it, does it follow that he *might* not? Sir, you have already heard from some of your standard writers, that he was both *able* and *authorized* to do it. But look at the words again; look at them in connexion with the residue of this prayer. He did not pray for the world: for whom then *did* he pray? certainly not for "the elect—as elect," to use the crank and pithy language of the libel. He prays "for them whom God had given him out of the world;" and the persons thus designated by no means comprized the whole of the elect: because "not for them only," spoken of as already given him, does he offer up petitions; but "for all them also who shall believe on him through their word."† Sir, we have already commented on this passage; we have shown that instead of countenancing the individualizing scheme, it affords in fact the strongest argument against it; it proves that the Saviour recognized no relation between himself and such persons as had not yet embraced him. •

* Rom. xvi. 7. † John. xvii. 20.

Once more; shall I be told that the Saviour speaks of sheep who were not yet of the fold of Israel, but were evidently his chosen of the gentile world, and of all succeeding generations? To this, I think, the circular affords an answer abundantly sufficient, on the supposition that we are to comprehend under this expression all the elect Gentiles. It is then merely that prophetic form of speech—that “calling of things that are not as though they be,” which is the peculiar prerogative of the Eternal mind; which in the page of inspiration is asserted as such; which, therefore, the churches are not authorized to adopt; and which, after all, proves nothing to the purpose: for the expression establishes no relation in law, no recognition in covenant, but merely adverts to things that *were to be*. But how do you know that when the Saviour spoke of “other sheep” not of the Jewish fold, which he intended to bring in, he really had reference to all the elect Gentiles? He speaks of them as “sheep:” in what sense did this apply to the “disobedient and abominable;” the aliens and strangers;” the men who were “alienated from the life of God,” and “enemies to him by wicked works?” All this, and much more, is spoken of Gentiles, afterwards converted. In what sense were they then his “sheep?” He suggests something like the idea of another fold whence he would bring them, “that there might be one fold and one shepherd.” Now in what kind of “fold” were the pagans placed whom he intended to bring in? In what kind of “fold” are those Gentiles kept, who have not yet seen the sun? You are not compelled to make any supposition, to introduce any of your finely spun distinctions, in order to account for this phraseology. There were at that time in Palestine, and probably in every part of the Roman empire to which the Jews had carried the oracles of God, many Gentiles who waited for the salvation of the Highest; whose prayers and alms came up before him with acceptance; but who were in no degree connected with the Jewish Hierarchy, but still “aliens from the commonwealth of Israel;” “aliens,” I mean, in relation to that church which was the only visible “fold” of his sheep:—“Abraham was ignorant of them; Israel acknowledged them not.” Such was the Centurion whose faith exceeded every thing found in Israel itself; such, very possibly, even at that time, was Cornelius; such the Eunuch of Æthi-

opia; such a whole city of Samaritans, hard by the well of Sychar (John. iv.); and such, no doubt, were multitudes of others. Now, were not these "believers" sheep? Did not they "hear the shepherds voice?" And was it not sufficient to justify the expression of this perverted text, that the "middle wall of partition" was about to be taken down, and these Gentiles, who had been under a dispensation of grace while without the public fold, about to be openly received and constituted members of the one great household, in common with the believers of "the seed of Abraham?" Such expressions comport well with the discriminating language of the mediatorial prayer already more than once adverted to; they harmonize completely with the federal plan as delineated in the essay; but, on the other construction, they do not harmonize with the residue of scripture.

Moderator, it would be a vain attempt, were I to aim at giving an answer to every objection that zeal or ingenuity might succeed in conjuring up and levelling against the system I uphold. The general principle has already been submitted—been illustrated, been established, been confirmed. That principle will itself suggest an easy solution in every instance of the kind. For me to forestall all manner of objections, on a question so long agitated, and of such vital interest, would be to attempt the labour of a week. You have been furnished with a sample of the most important difficulties that might be suggested from the scriptures. The sample, I think, is fair; and I trust they have been fairly met. On the other hand, you have had but a sample of the arguments which go to support my view. All that can be attempted, under circumstances like the present, on a discussion which if carried out would fairly fill a volume, can amount at best to a very partial and hurried attempt. There is however one objection, drawn, it may be said, from the analogy of faith, of which it is proper that some notice should be taken. I allude to the famous argumentum cornutum of the deservedly famous Dr. Owen. Sir, shall I repeat it? "Christ either died for some of the sins of all men; or for all the sins of all men; or for some of the sins of some men; or for all the sins of some men." I have heard much of the execution of this celebrated dilemma: and on the question that elicited it, I do not dispute its potency. In that

view it has the homage of my high respect. But, sir, I apprehend that this death-dealing dilemma, though tossing its monstrous horns, like the Macedonian goat, toward the four winds of heaven, can affect nothing on the question with which we are now concerned. It is itself clearly predicated on the individualizing view. If it be not, it is worth nothing. It supposes that the righteousness and satisfaction of the Saviour must, when wrought out, have had a reference to every individual for whose ultimate salvation they were actually designed. Dr. Owen assumes this as a conceded point; and here is his *πρωτος ψευδος*. He assumes also that there cannot be any way devised except one of these alternatives; and here is his second error. We have shown you a plan of federal representation which obtains throughout many of the divine constitutions, and whose structure is different from any of these four. And we have proved to you that in every system of the kind, the transactions of the head terminate specifically on the body as it exists at the moment supposed; and only refer to others (but then come down wholly on them), when once they become parts of the system represented. Now on such a structure the dilemma has no bearing. On such a structure it was not designed to bear; for its author has convinced us he never thought of such a structure. Yet this *is* the principle on which the church is founded. But, sir, if this dilemma proved any thing at all, would it not prove by far too much? Would it not declare, with the Presbytery of Kentucky, that "Christ may *not* extend deliverance and salvation to the whole human family?" Thus much it *would* prove, if strictly interpreted on the individualizing notion; and the hero who proposed it had no other in his mind. Thus would it falsify the doctrines of the Fathers, that the Saviour is *authorized* and *able* to minister salvation to the whole human race: and, which is a matter of infinitely more importance, it *would* falsify "the gospel of the grace of God."

And now, sir, I challenge your judgment on an essay, which, notwithstanding the dishonour so plentifully heaped upon it, injures in no point the doctrines of grace; affords no manner of countenance to any of those theories which have been opposed to the true foundation of a sinners hope; utters no doctrine unacknowledged by the standard writers of your church; and intro-

duces no new principle but *one*, and that one evidently calculated to harmonize, to confirm, to illustrate all those precious and important truths which stamp a value on the gospel of salvation. In submitting the question to you I cannot avoid remarking how much would be gained to the cause of "peace and truth," were that single idea recognized generally by the churches of the day. Former ages will tell you what havoc has been made, what misery been indured, for the want of this simple, this *composing* principle. Thousands have scanned fearlessly the legitimate consequences of the individualizing scheme, as usually connected with evangelical professions. They have seen that in limiting the efficacy of the atonement, and in prescribing bounds to the commission of the Saviour, those truths become hampered which form the essence of the gospel: and they did not fear to say so. But they attempted correction with incautious hand. Instead of tracing out the delineations of the scripture, they devised the various plans most plausible in their own eyes; and proposed them as the ones on which Christ became a Saviour with unlimited authority. They and their opponents mutually erred: their errors gave rise to mutual criminations: both appealed to scriptures which well and truly countenance a portion of their systems: both objected difficulties which neither side could solve; for neither held the principle which yields the true solution. Sir, is it strange that under circumstances like these, both sides should often run into very great extravagancies! Is it at all to be wondered at that some, called Calvinists, following out legitimately their individualizing notions, should have at length reached conclusions which clap an extinguisher on the light of God's salvation? Is it any thing more strange that many, called Arminians, should have pushed out their notions of universal atonement to conclusions which effectually neutralize the gospel? Is it any how surprising that multitudes embracing either side of this alternative, but nevertheless loving the gospel in their hearts, should have blundered along through many-fold perplexities; feeling and believing much more nearly alike than they were willing to admit; and holding and uttering many inconsistencies, better calculated to puzzle than to edify their followers?

I submit to you a principle at once scriptural and plain: a principle open to the comprehension of a child; which will wipe away completely the stigma of discrepancy, and hush the controversies of all who love the gospel in everlasting silence.—Whose heart dwells with rapture on “the common salvation?” Who delights to hail Messiah as “the saviour of the world?” Who would contemplate the salutation of his peace to every creature, as the words of “grace and *truth*?”? Let them ponder well a principle which unfolds Messiah’s kingdom in its real relations, structure and proportions. It wounds no doctrine dear to any of your hearts; it discovers no new truth unfriendly to your hopes; it only sheds the lustre of Messiah’s light and love, on the pages of that gospel which many of you have preached, and all of you have prized.

But whatever be your decision, my stand is firmly taken; nor can it be materially affected by any judgment you may pass. Moderator, it is a new thing, since the day that Martin Luther “broke the keys of Rome,” that a minister of Jesus should have to stand before a court, organized and managed in the name of God the Saviour, to repel the charge of heresy for having published his salvation. And had it not been that your Synod has already prejudged this cause, I should have had many things to say to you in simplicity and tenderness. But since your last year’s act sealed up my lips in silence, and published me a heretic before my cause was heard; since the voice of a committee could wield the power of Synod, to desolate a young and feeble congregation, whose high minded enterprise might challenge a better fate; since your zeal has improvidently reft me of an influence among the people of your charge which no act of yours can ever reinstate:—as I may not give way to any of those reflections which a high and haughty indignation would suggest, I will yield to no expression of those stronger, better feelings, that a moment of such interest is calculated to call forth. Your constitution has forbidden prosecutions even for error, when it strikes not at the vitals of the gospel of salvation. Every creature under heaven would cry shame upon a court, which, outraging the rights and havocing the prospects of any of its appellants, should dare to pronounce him guilty be-

fore his cause were heard. You know, sir, the facts connected with this case. Generations to come, and God our common hope, will pronounce just judgment on them. Of the nature of that decision I entertain no doubt. YOURS is yet to be known. Whatever it may be, I now demand it promptly; and I expect it fearlessly.

APPENDIX.

THE following papers are submitted, not with a view to reflect odium on the reverend Synod of the Associate-Reformed Church, but because the publisher believes them to be a legitimate and necessary part of that appeal, which he is constrained to make to the judgment of all the churches, and of all the world.

No. I.

COPY OF THE LIBEL.*

"THE Associate Reformed Presbytery of Kentucky, charge the Rev. James M'Chord with maintaining and publishing, in a book written and published by him, entitled "The Body of Christ," the following erroneous doctrines, contrary to the word of God, and the constitution and standards of this church.

"† 1. That Adam in the covenant of works, was the representative of human nature, not of human persons.—p. 35, 174, 176.

"† 2. That the covenant of works made with Adam, had no particular respect to Adam's posterity, either as to persons or definite numbers.—p. 35, 174, 186, 187.

"* 3. That natural generation is the alone bond which unites us with Adam in a covenant relation.—p. 176.

"† 4. That the covenant of grace as made with Christ had no particular respect to his seed, either as to persons or definite numbers.—p. 35, 187, 198, 199, 200, 201.

"* 5. That it is the sovereignty of God alone in the execution of these covenants, which limits the numbers that shall actually be included under them; which sovereignty is entirely independent of, external to, and not in any wise included in, or expressed by these covenants.—p. 187, 199, 200.

"† 6. That the church of Christ would have been complete from the nature of the system or the covenant of grace, if the general judgment had taken place in the days of Isaiah.—p. 191.

"* 7. That the Lord Jesus Christ may extend deliverance and salvation to the whole human family.—p. 200—203.

"* 8. "That Jesus Christ, the new covenant head, is the representative of none but those who are actually united to him by the Spirit of God, and from this union is derived and originates all that legal union; and whatsoever other relations are represented as existing betwixt Christ and his people in the holy scriptures.—p. 21, 45, 46, 171, 173, 174, 177, 181, 221, 222.

"* 9. That the actual union which takes place betwixt Christ and his people, is not the effect of Christ's representation of them.—p. 177, 192.

* All the counts marked (†) are denied by the appellant.

" * 10. That it is not true that all the elect of God, or all those who shall be saved, were individually recognized as included under Christ's federal representation, at the time when his obedience was yielded, and his atonement made---p. 173.

" † 11. That Christ by his obedience and death did not thereby make really and truly satisfaction to divine justice, for the elect of God---as elect---but he only opened a way, by or through which God in his sovereignty may extend mercy to save whom he will, and continue that salvation as long as he will.---p. 171, 173, 187, 196, 199, 201, 202, 213, 214.

" † 12. That to maintain that Christ obeyed, died, satisfied, and intercedes for the elect only, and by his obedience, death and intercession, he only designed and will only accomplish their salvation, and at the same time to preach the gospel to all men is---solemn mockery---directly and unequivocally proclaiming of a lie. That the doctrine which authorises it, that is, the doctrine above stated, is nothing less than blasphemy against Almighty God---that it is contradiction and folly---that it makes God sponsor for men's follies---that it stamps with every mark of unqualified falsehood the gospel of peace---that it immolates upon the altar of human infallibility the truth and honour of Almighty God---that on the supposition of the truth of the above doctrine, the gospel of Jesus Christ never could be preached; or if preached, the preacher must be omniscient and infallible---and that the above doctrine, fully justifies the unbeliever in his unbelief.---p. 208, 211, 212, 213, 219, 220, 221, 222.

" * 13. That the terms upon which men are admitted to fellowship and communion in the visible church, are precisely the same with those on which they are admitted to membership in the church invisible.---p. 55, 67, 68.

" † 14. That all churches are bound to admit to communion, all whom they may charitably believe are christians.---p. 54, 58, 109, 210, 244, 246.

" * 15. That as communion with a church does not express your approbation of, or adherence to the doctrine and standards of that church, so neither does your holding communion with those who do not profess to receive your standards imply a desertion of them.---p. 68---71, 135.

" * 16. To require men to give a profession of their approbation of the Confession of Faith, in order to their being admitted to the privileges of the church, is to contradict both the letter and spirit of the confession; to lord it over the heritage of God; to shut out from your church vast multitudes whom the Lord hath received; to make void God's law by human tradition; to be guilty of absurdity; and to desert your own principles.---p. 137.

" * 17. That it is our duty to continue in full church communion with men of corrupt conduct and heretical principles, unless we have the power to eject them.---p. 159.

" * 18. That to be fellow-workers with corrupt churches, that sinners may be saved, even though we do thereby circulate their errors together with their excellencies, is that wherein we should rejoice.---p. 246.

" † 19. That the church of Christ ought to make and use new songs in the praise of God, as her circumstances require; as the scripture songs do not embrace the continued displays of God's mercy and goodness towards her.---p. 251.

ALEX'R PORTER, Mod'r.

JNO. STEELE, Clerk.

Done in Lexington this 12th day
of October, A. D. 1815.

A Copy,

JNO. STEELE, P. Clerk.

On the foregoing libel Mr. M. was tried, convicted, and suspended from the office of the ministry. From this sentence, and suspended judgment of the General Synod of the Associate-Reformed Church; and on the ground of that appeal continued to exercise his office. This course was adopted in conformity with the principles laid down in the Confession of faith.

"When an appeal from a definitive sentence is not sustained, the appellant is cast, the judicatory appealed to is to ratify the sentence, and direct that appealed from to proceed to the execution of it." Church Govt. book ii. chap. x. § 10. page 532.

Hence it appears that an appeal always stays the sentence of a court, until the court appealed to shall have ratified the sentence, and directed them to proceed to execution. This ground having been taken, Mr. M. he continued as usual in the exercise of his office, awaiting the decision of the General Synod.

In the spring of 1816 his cause was to have been heard; but an indisposition of such a nature as prevented his attendance, and another ground perfectly satisfactory to the Synod, were plead by him as reasons of delay. He therefore persisted in demanding a hearing; and requested that matters might remain as they were, till such hearing could be had.

In taking this course, he urged no more than what was his indisputable right. The delay was perfectly involuntary on his part, and by the Synod admitted so to be. They, however, referred the matter to a committee, consisting of Dr. Alexander Proudfit and Messrs. Stanbury and Patterson, by whom the following report was brought in.

NO. II.

"Your committee have carefully reviewed the proceedings of the Presbytery; deliberately examined the publication of Mr. M'CHORD therein referred to, and duly weighed his prayer that a decision in his case may be deferred till the next meeting of the Synod. While on the one hand, your committee are desirous that the brother accused may have an opportunity of being heard in his defence; yet on the other, they view the leading idea in the publication alluded to, and which, indeed, forms its prominent characteristic, as a doctrinal treatise, viz. The denial of the personal representation of the elect by the Mediator, either in the covenant of grace, or in the fulfilment of that covenant by his obedience and sacrifice; to be an error of too great magnitude to be suffered to be spread either from the pulpit or the press for a whole year or more, among our churches. They therefore submit to the Synod the following resolution and order:

"1. *Resolved*, That a final decision on the proceedings of the Presbytery of Kentucky, in the case of the Rev. JAMES M'CHORD, be deferred until the next meeting of this Synod.

"2. *Ordered*, That in the meanwhile Mr. M'CHORD submit to its decision by abstaining from the exercise of his ministry.

"Respectfully submitted.

"ALEXANDER PROUDFIT, *Chairman*.

"*Philadelphia, May 22, 1816.*"

This report and resolution "were unanimously adopted."—The whole of the procedure was quite extraordinary. This committee entered into the merits of the case, and proposed a resolution which went directly to condemn the appellant; and the Synod, without at all consulting the pa-

pers or judging for themselves, approved "unanimously," and accordingly adopted, the view and resolution of the committee. Thus the cause was actually judged without hearing the appellant. And not only did the Synod declare their opinion in conformity with that opinion; at the same time admitted the sentence to be heard, and agreeing (constructively at least) that the sentence by which he was prevented from attending was a good act of discipline and sufficient apology for his absence. The whole procedure was consequently irregular. The most that any court had a right to do, the most that the court of Rome would have attempted, while in the zenith of its power, was to have enjoined silence on the points at issue till the time should have been heard.

With such an injunction the appellant would have cheerfully complied. He has proved that he would have done so, by the fact of his submitting to the sentence they did inflict; unjust and oppressive as it was, and irregularly and unconstitutionally as it had been passed.

Under these circumstances the appellant appeared at the bar of Synod, on Friday, the 23d May, 1817, and commenced the foregoing defence.

After he had been heard, it was the duty of Synod to have considered forthwith the articles alledged against him, and to have voted on them one by one; thereby declaring in what instances they approved the judgment of the Presbytery, and in what cases they sustained the plea of the appellant. To this course they were directed by the constitution of the church:

"If, on due consideration, an appeal from a definitive sentence be sustained, the judicatory appealed to shall try the libel, as though it had been originally ordered by themselves." Church Government. Book ii. Chap. 10. § 9.

This course the Synod refused to take. They did not first try the relevancy of the articles (i. e. the question of their being grounds of process, if true,) and then proceed to ascertain their truth, *one by one*, as they must have done had they proceeded regularly. They resorted to the unheard of measure of appointing a committee, to make up a judgment in the case, after the trial had commenced!—after the appellant had been heard!—when the whole body of the Synod were actually sitting as his triers!!

After three days deliberation the committee brought in the following report.

NO. III.

"The committee appointed on the case of Mr. M'Chord beg leave to report, that after maturely considering the subject, they simply submit to the Synod the following resolution, viz.

Resolved, that so much of the libel presented by the Presbytery of Kentucky against the Rev. James M'Chord, as goes to charge him with denying that any are represented in Adam who are not united to him by natural generation, thereby making representation consequent to natural generation; and so much of the libel as charges him with denying that any are represented in Christ in the Covenant of Grace, until they are united to Christ in regeneration, thereby making representation in Christ consequent to regeneration, is relevant and true.

Larg. Cat. Q. 31.

Page 177. 208.

Confession, Chap. viii.

By order of the Committee.

ALEX'R PROUDFIT, Chairman.

This report was in due time considered, and in due form adopted. Then, and not till then, Mr. M. read and laid on the table of Synod the following protest and declination.

NO. IV.

"WHEREAS, in a cause now pending before the General Synod of the Associate-Reformed Church, wherein the undersigned is appellant from a definitive sentence of the Presbytery of Kentucky, by them entered up on a charge consisting of many specifications:

"And whereas the Rev. Synod, after many days deliberation, have entered up determinations which go directly to the affirmation of the Presbyterial sentence complained of and appealed from:

"NOW THEREFORE, be it known to all church courts, and to all Christian people, that against all further proceedings in this case to be had by the Revd. Synod, the undersigned objects; and the further exercise of their authority he deliberately, solemnly, and forever, ceases to own; on the grounds following, viz.

"I. Because the proceedings of the Revd. Synod have been in many respects unprecedented, irregular, and oppressive.

"1st. Inasmuch as they did first appoint a committee, which sat in judgment on the case, which judgment was sanctioned and published by the Synod, in utter disregard of the rights and demand of this appellant to be first heard in his own defence. All which procedure manifestly tended to defeat the ends of justice, and to preclude the search after truth; inasmuch as it amounted to a prejudging of the cause.

"2dly. Inasmuch as the Rev. Synod, after hearing at length the defence of this appellant, did refuse to enter directly on the consideration of the case; but appointed a committee to make up an opinion; naming as the chairman of said committee, the very man who had occupied the same station in the committee by which he had been, before a hearing, illegally condemned: which opinion has been since accepted and adopted by the Synod as their own judgment in the case.

"3dly. Inasmuch as the Synod have refused to pass any judgment on several specifications contained in the libel; while the sentiments therein objected are agreeable to the scriptures and to the standards of this church, and have an important bearing on the concerns of human hope: thereby departing from the positive institutes in such case provided, and effectually shielding the Presbytery of Kentucky from just and merited rebuke; so refusing to relieve this appellant from the scandals heaped upon him by the libel.

"II. Because in deciding against this appellant, in relation to the first article objected by the committee, the Synod have also decided against the standard writers of the Presbyterian churches; against express decisions in the confession and catechisms; and against the word of the living God.

"III. Because, in relation to the second article, they have in many respects decided similarly against the same authorities; while it was at the same time manifest, from the reasonings employed, that few members of Synod really understood the views of this appellant, and that none of them were masters of the cause.

"FOR ALL WHICH REASONS, this appellant objects to the decisions entered up, as irregularly obtained, oppressive in their kind, and contrary to the dictates of the Holy Scriptures. He therefore protests against them as void and of no effect; and forbidding and objecting against all further proceedings in this cause, he declines utterly and forever the authority of this Synod, and rests his cause with churches better informed and with God the judge of all.

"JAMES M'CHORD.

"Philadelphia, 30th May, 1817."

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