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DISCOURSE
UPON GOVERNMENTS,
DIVINE AND HUMAN,

PREPARED BY APPOINTMENT

OF THE PRESBYTERY OF HARMONY,

AND DELIVERED BEFORE THAT BODY DURING ITS SESSIONS IN INDIANTOWN
CHURCH, WILLIAMSBURG DISTRICT, S. C., APRIL, 1853, BY THE

REV. J. C. COIT,

AND PUBLISHED BY REQUEST OF THE PRESBYTERY.

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COLUMBIA, S. C.:  
PRINTED BY T. F. GRENEKER.

1853.

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## DISCOURSE.

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“The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all.”—*Psalms* 103: 19.

Creation was the first manifestation of Deity. “In the beginning God created the heavens and the earth.” When He had finished these works, He blessed them, rested; and has created nothing since His Sabbath. He then prepared His throne of dominion in the heavens, and thenceforward His kingdom has been supreme over all.

What is written in Scripture concerning the creation and government of man, reveals all that we can learn of the ultimate laws and immutable principles of the kingdom of God. We shall rely upon that record for the *data* in our investigations concerning the governments of God and man.

The first two chapters of Genesis contain the principal revelations concerning the natural creation and its laws.

These we shall first consider.

Every being and thing was created good and perfect of its kind; and, when made, was upheld in its being, functions, life or happiness, by the continuance of creative power. This continued energy of divine power is law. Law is spiritual, material, mental or moral—in other words, it is free and sovereign; or natural and necessary according to the nature of the object—the creature—but always perfect according to the nature of the subject—the Creator—the WORD of God.

Creation was a reflection of the goodness, wisdom, and power of the Creator. Especially did the sun, moon and stars reveal to man the stupendous number and immensity, the heavenly beauty and harmony, of the works of God. These revolving spheres of

light measured by their motions the mysteries of time and space, from the minutest portions to those amazing cycles that stretch upon the hazy borders of infinity.

Man was created a male and a female; the male from the dust, the female from the rib of the male,—one flesh, one person in the eye of the law, and called Adam.

The woman was made for man, and not the man for the woman.

Adam was created in the image of God, and invested with a delegated dominion over all the earth, and over all its creatures. Placed in Eden, all his capacities of soul and body for virtue, dignity and happiness, were invited by objects adapted to his nature to be filled with the peace, security, joys and glories of Paradise. Within was light, life, and bliss; and without were order, beauty, music, and fragrance. Had the highest end of man's creation been to display the natural goodness, wisdom, and power of the Creator, in man's happiness as a creature, that was fully accomplished in Eden.

God, however, had a higher end in view than man's natural welfare; and therefore prepared His throne of sovereign dominion in the heaven, and declared to Adam the law of that kingdom which ruleth over all.

Man, considered as a mere creature, subjected to the laws of creation, was in a condition of natural dependence, without sovereign, personal liberty, or legal responsibility. It pleased God, therefore, to endow him with the prerogatives of sovereign dominion and liberty, and to put him under sovereign law. For man was not only created naturally good, and endowed with mental and moral powers, but he received the gift of spiritual life, by the inspiration of the Almighty, and became a living soul—a partaker of the divine nature—a son of God. His spirit was invested with sovereignty of will, and with dominion over every thing and being that was created upon the earth, in the sea, and in the air. Nevertheless, the kingdom of God reigned over all; and man, as a sovereign, was put under the sovereign law of the supreme Ruler.

The law for the free spirit, the sovereign will of man, was the objective word of God supernaturally revealed.



“God *commanded* the man, saying: Of every tree in the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die.”

Now, in relation to this law of God, the sovereign and supreme Lord, the spirit of man was left actually sovereign. “Man was left to the freedom of his *own* will.”

No oracle in the depths of Adam’s own mind, heart, or conscience—no divine light *within* him, discerned *that law*. The law of the supreme sovereign to the subordinate sovereign was declared *to* Adam, not *in* him. It was revealed *to him* by the word of supernatural, objective revelation, not *in him* by the word of subjective natural revelation. Man’s knowledge of that law come by *hearing* the word of his sovereign Lord. Adam was the delegated sovereign, in this world, of the King supreme. Since the first Sabbath, God’s works in this world have not been creative, but works of sovereign and supreme legislation—works of His governmental dominion, of His truth and justice, of His mercy, patience, wisdom, and holiness; works of His legal and moral power; works of terror and death to the disobedient, and of life, joy, and hope to all who obey His WORD. For “the Lord hath prepared His throne in the heavens, and His kingdom ruleth over all.”

Behold the first man in his glory—a son of God, in the natural image of his Creator—the sovereign Lord of this world, and God’s legal representative upon the earth. We may trace the divine lineaments in Adams’ nature, endowments, and prerogatives.

1. In the actual and sovereign liberty of his spirit, the freedom and independence of his own will, in relation to sovereign law.

2. In the *natural* liberty of his will, i. e. in his conformity to the laws of his mental and moral constitution, wherein consisted his spiritual life; for the law of his nature—the subjective word of divine inspiration—taught those natural oracles within him, his mind, heart, and conscience, infallibly what was true, good, and just, whenever he chose to consult them for wisdom. In na-

tural liberty the counsel of man's will are his natural mental and moral powers.

3. In his knowledge of his relation to the sovereign law of the supreme Ruler.

4. In his sovereign dominion over this world and all the creatures, whereby he governed them according to the dictates of his own will.

5. In the power of his word as the *expression* of his will and wisdom, and in the *dominion* of his word when expressed, which was the law for all the living creatures on the earth, in the air, and in the waters. These all were what Adam called them.

6. In the power of his will over those members of his own body, that obeyed his act of volition.

7. In the power of his physical acts, whereby he could subject, at pleasure, all the powers of the material world, to his own will: for his knowledge in the natures and laws of all creatures, was like the knowledge of God.

8. In the holiness of his spirit, mind, heart and conscience, in the perfection of his mental and moral natures.

9. In his knowledge of God, as his Creator, Father, Benefactor, Sovereign and Supreme Ruler.

Man was the sovereign ruler upon earth, though there was another King higher than he, for the kingdom of God reigneth over all.

The Lord of lords asserted his sovereignty and rightful supremacy upon earth, by the word of His own mouth. He proclaimed to Adam a *veto* law. In this act of legislation God appeared in His official character of King supreme.

In all natural things, material, mental and moral, the man was in subjection to God. In relation to the one point of the *veto* law, was the will of man actually sovereign and independent. The *malum prohibitum*, therefore, was the only transgression which Adam could commit. Immediately, upon Adam's act of disobedience, the Spirit of God's word of natural inspiration and life, vanished, and left him dead—without divine life or inspiration—a natural man and a sinner. His relation to sovereign law was now that of condemnation,—subjection to its penalty. His

mental and moral condition was that of darkness, remorse, fear and shame. Spiritually, he was a mere patient sufferer. In this condition of sin and misery, with no personal power to remove legal condemnation, or to regain spiritual life, he must have remained forever, were there no new sovereign law, emanating from God, for the pardon, resurrection and life of man. The sovereign law of the Spirit of life in Christ Jesus, is the power of God which does free man from the condemnation of the sovereign law of sin and death: for the end of the law of man's sovereign liberty is his own death; but the end of the law of God's sovereign liberty is life everlasting.

After the offence, God summoned the guilty before his judicial tribunal, and proceeded to pronounce judgment according to His sovereign law. From these, His works of truth, justice and judgment, we learn that God is the Judge supreme, the avenger of His sovereign law; and true in executing the threatenings of His own word.

Thus God had revealed himself to man as his Creator, Father, Benefactor, Sovereign Ruler and Judge.

Before transgression, the only conception Adam could have had of sin, must have been that of an actual disobedience to the *veto* law of the supreme and sovereign Ruler. The natural notion of sin, is, that of an act of free and independent choice, done in violation of known law. Adam's sin consisted in choosing and doing an act freely against the known sovereign law of the supreme Ruler; when endowed with actual personal liberty of will, freely to choose, and with physical power to do, or not to do, the act, as he himself should freely choose. From his natural condition and relation to sovereign law, such an act was the only transgression which it was possible for Adam to commit. For whilst he rested—as God himself did—in the works and laws of creation, and abstained from doing that free and sovereign act of his own, which the word of God forbade him to do—whilst his sovereign will *rested* in the truth, justice and sovereign authority of his supreme Ruler, he remained under the blessing of his creator and had divine and spiritual life: the Spirit of God's word subjectively dwelling in him, as his natural inspiration and life.



By occasion of the sovereign law of the objective commandment—supernaturally revealed—man was, in that one point, left to the freedom of his own will. Upon this—his actual personal liberty—hung the possibility of sin; and also the spiritual dominion and sovereign authority of God, the King supreme, over man.

The act of disobedience, in eating the forbidden fruit, was the free and sovereign act of man's own will. It was the act of man, the sovereign of himself and of the whole world, against the sovereign law of God, the supreme Ruler.

No man ever actually committed that offence but one, and he but once.

No mere man but Adam, was ever put under the economy of sovereign law and sovereign liberty.

Adam received his existence and all his endowments by the free gift of God's goodness. His rectitude, wisdom and holiness by the free and beneficent power of divine inspiration. As a mere creature he could have committed no sin, for he was made in mind, heart and conscience, in God's own image. The law of his natural liberty, was for him to think, feel, choose and act, under all possible circumstances, according to the laws of his being, happiness and life. His choices were infallibly determined by his material, mental, moral and religious instincts; in love, praise and gratitude to God, and in the enjoyment of the creatures; always free to act, according to his own desires, and the principles of his own nature. All that he could have thought, felt, chosen or done—naturally—must have been resolvable into effects of the laws of his constitution, or the subjective inspiration of the word of God. Adam's conscience, therefore, could never have accused him of guilt, while acting according to the thoughts, affections, emotions and desires of that nature which God himself had created, and according to the dictates of that wisdom which His word had inspired.

From the history of the first transgression we learn, that there were two contradictory propositions before the mind of Eve. A true and a false: the word of God and the word of Satan. These propositions were concerning a supernatural, spiritual and divine law. The sovereign and supreme law of the Lord God to Adam.

Whether God spake to Eve, or she received the law by tradition from her husband, does not appear from the record, but from her own mouth it is evident that she knew the law. None of the material, mental, moral or religious laws of her constitution were ordained to teach her the truth, concerning the supernatural, sovereign and spiritual law. The truth, justice and authority of *that* law, were revealed by and depended upon the objective word of the *Lord God*.

The woman, therefore, was left to the freedom of her own will, to believe the truth or a lie—the word of God or the word of Satan—she chose the latter, and was first in the transgression.

That the act of disobedience was her own free act, appears from the words of her Judge: “What is this that *thou* hast done?” Had her plea, of having been deceived by Satan, been a valid one, her Judge would have admitted it.

Hence we learn that responsibility *in law* attached under the primitive economy for unbelief in the word of God and its consequences. The man was *not* deceived. There were two distinct and contradictory propositions before him. The word of the Lord God, and the word of the woman. He obeyed the woman and disobeyed the Lord. “And to Adam the Lord said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake,” &c.

The Lord had no agency in man's transgression. This whole world and all its laws, material, mental and moral, everything that was *created* had been put under the sovereign dominion of man. The forbidden fruit was here, yet the physical *acts* of taking and eating it, were acts of man's own voluntary dominion. He transgressed the sovereign law by his own, free and sovereign act of choice, by the independent and self-determining power of his own will.

From the sentences of God the Judge, we learn that He hath exalted His own objective word, or law of supreme and sovereign dominion, above all created, natural and subjective laws—above the happiness, liberty, and life of the creatures.

From this history we learn, that not the words of Satan, not



woman's thoughts, perceptions or sentiments, not her voice, nor yet man's own will, but the objective word of God supernaturally revealed—the sovereign word of God the King, was the only rule of faith and practice in supernatural and spiritual things in Paradise; and that obedience to *that* law was the condition of man's happiness and life. We learn also that even then and there, in Eden, when the objective word of God—supernaturally revealed—ceased to be the rule and law of faith and practice in supernatural and spiritual things, there was no security from Satanic influences, self-delusion, and self-destruction.

We learn further from these judicial proceedings, that God the sovereign Ruler is true and just, and that vengeance belongeth unto Him. That condemnation and punishment are judicial effects of violation of sovereign law; and that the moral effects of transgression are mental and sentimental confusion, chaos, misery and fatal delusions.

As long as Adam continued in obedience to the sovereign law of the Lord God, so long he rested in God's works of creation; so long the word of God, the spirit of divine inspiration in wisdom, rectitude, holiness and happiness dwelt subjectively *in* man, and constituted his divine and spiritual life. This in-dwelling word gave infallibility to the laws of Adam's mind, conscience and desires, and caused them to conspire in teaching him how to choose that which was, naturally or officially, true, just, and good; for the kingdom of God ruled over all.

When the Lord gave His *sovereign* law to Adam, He did not speak *in* him, but *to* him; nor yet to the mere creature, but to man, the sovereign, an object of spiritual law and liberty; hence we learn that all the knowledge of things supernatural and spiritual, which it was right for Adam to possess, touching "good and evil" in law, was this, to wit: that it was good—life—to obey the word of the law: and evil—death—to disobey it.

The commandment to Adam—not to eat of the forbidden fruit—was no revelation of God's *own* will, or of the law of His free spirit, personal agency, or decrees. The command was the law for man, for his free and sovereign will; for the free spirit of the earthly sovereign.

In giving this law to the man, God appeared in His character of supreme and sovereign Lord. It was a work of positive legislation. When Adam transgressed the law, condemnation and death were not personal, voluntary, or free acts of God, but the official acts of the Judge of all the earth: they were judicial and penal acts, the works of divine judgment, justice, and truth. Hence we learn that God had decreed to create man in His own image; to invest him with the power and legal responsibilities of a will, sovereign and independent; to give him dominion over the earth and all created beings and things in this world, and to place him under a supernatural, spiritual, objective, positive, sovereign law, that man should himself of his own free and sovereign will and act transgress, and that he should die for his disobedience. We learn, that though man had great wisdom, felicity, rectitude, honor and power, though he was the sovereign lord of this world, yet that there was a greater than he, and that the kingdom of God reigneth over all.

In Adam—the prince of this world—in his wisdom, goodness, rectitude, dignity, dominion, holiness, liberty and happiness, could be manifested no more of the image of God than appeared in the created nature, in the gifts and endowments of man. In the works of creation and its laws, we see the effects of God's free goodness, wisdom, sovereignty and power; we behold a display of His natural attributes; but when He prepares His throne in the heavens and proclaims His law, He is revealed as the King of Kings and the Lord of Lords.

The goodness, happiness and life of Adam, after the sovereign law was declared, were made to depend upon his own voluntary obedience to that law—the word of the Lord supernaturally and objectively revealed. Adam's life did not depend upon his obedience to the laws, material, mental, or moral, of his created constitution. These subjective laws were, like all the other laws of creation on earth, under man's dominion; they were the servants of his will. The mind, heart and conscience of man were infallible oracles of wisdom, truth, goodness and rectitude—the privy council of Adam, who was himself sovereign lord of all the earth and all its creatures.



The natural laws of mental and moral consciousness in Adam were perfect; and his mind, heart and conscience in all their operations were true, holy, harmonious and joyful. Yet, as a creature, he knew nothing of God but through the media of the laws of creation and their phenomena; his whole created nature was in subjection to the spiritual word of the Creator.

As the sovereign lord of himself and all this world, his relation to God the supreme sovereign, was objective, only as respects the *veto law*. The condition of his life was made to depend upon his voluntary obedience to a law, paramount to the laws of his nature, material, mental and moral. He was *created* good, physically, mentally, morally. His nature was good.

The possibility of sin existed not by reason of any of the laws or phenomena of creation, but arose from the imposition by the supreme and sovereign Ruler of a *veto law*, which Adam was left at liberty to violate or obey, according to the free determination of his own sovereign will. This freedom was not moral liberty or natural liberty. The word of sovereign law, of God the Lord, was not within the cognizance of man's mental or moral faculties. The liberty was, in its nature, actual and sovereign. Under the economy of sovereign law, the *will* of Adam was not necessarily subjected to the *will* of God. The Lord's word of commandment, his objective *veto*, was the law for Adam as a free agent. The self-determining power of his own will, was indispensable to constitute Adam the proper object of such a law.

If the choice or act of transgression was produced by motives or causes, resolvable into phenomena of creation or its laws, or by any force "*ab extra*," then Adam was not free and independent in the act of transgression, it was not his *own* act.

It was the sovereign will of God, to leave the earthly sovereign at perfect liberty to act or not to act, as *he* chose: that man should be, not a nominal, but the actual lord of himself and of all his dominions.

In his condition and under such an economy, it was impossible for Adam to sin, except by an act of lawless liberty, without any motives or causes resolvable into created or natural phenomena, and exactly without any invincible motive, subjective or objective



at all, but by a free, sovereign and independent act of pure rebellion, against known, supreme, sovereign and positive law.

The liberty to do an act like this, constituted the independent personality of Adam, this prerogative of actual and sovereign freedom, constituted "the me," the *self* of man; for the use of such liberty, and for nothing else was he legally responsible. In this high and regal endowment, consisted the image of the sovereignty, freedom and dominion of God the King supreme. The sovereign man was endowed with a spiritual freedom, subject to no law, but that of the command of the Lord God, and even that law he was actually at liberty to violate.

Behold the man after his transgression! without God and without hope, in his guilt and nakedness, the miserable victim of fear and shame, condemned, dead in law, spiritually dead and ready to perish!

That internal divine inspiration which had given life, wisdom, holiness and infallibility to the mental and moral laws of his constitution, that subjective, divine word—which was the law of natural liberty to man—has vanished from the human temple. Natural liberty now is in subjection to man's own imaginations, thoughts, emotions, passions and desires. Like the pirate bark amongst the breakers, without light or compass, or chart, or pilot, with the lawless captain, fastened in irons by a mutinous crew, who are contending with each other for the mastery.

Fallen man—a sinner against God—is ignorant of things, naturally good and evil; and being deprived of the in-dwelling inspiration of God's word, all the thoughts, imaginations, affections and desires are—tried by sovereign law and by the natural laws of man's original constitution—sinful.

Adam's own nature became by transgression, "*ανωμα*," lawless.

Formerly there was but one choice he could make, one physical act he could do, that was sinful: that choice was supernatural, sovereign, spiritual—his own choice—that act was under the absolute dominion of his own will—it was his *own* act.

Now, there is not one spiritual act of his own will, not one mental, moral or physical act he doeth that is not sinful. As to his spiritual acts, he is eating of no tree, but that of his own

knowledge of good and evil, and as to his mental, moral and physical acts, comparing the former with the sovereign law, and the latter with the original, perfect laws of man's constitution, they are all sinful; for "sin is the transgression of law."

Adam and Eve, guilty and miserable, are banished from the presence and fellowship of their Creator, to their own world, which is now with its creatures under the curse of the Lord for man's sin.

The man and woman, learn by experience and by degrees, in the thorns and briars, in the barrenness and desolations of the wilderness, in storms, thunders and lightnings, by earthquakes and volcanoes, from the wildness, insubordination and ferocity of the inferior animals and creatures, from the toils and labours of the body, its sicknesses and sufferings, from the darkness, doubts, disorders and anxieties of the understanding, from the torments of conscience, conflict of passions and anguish of spirit; from domestic contentions, violence and deaths, something of the effects of transgressing the sovereign law of the supreme Ruler—the penal effects of an inferior sovereign, eating of the tree of knowledge of good and evil, contrary to the *veto* law of the highest sovereign.

In the proceedings of judgment, in the cases of Adam and Eve, there are intimations of divine power in deliverance from endless wrath; and in the sentence passed upon Satan, we perceive the first beams of the day spring from on high, which reveal the grace of God in His purpose to destroy the works of sin and Satan, by the incarnation of his own eternal *Word*.

By one transgression man not only forfeited the self-determining power of his own will, but also the natural liberty of his will, or that liberty which had consisted in the conformity of his voluntary determinations with the mental, moral and physical laws of a perfect and divinely inspired constitution. Being under the curse of the law, and no word or seed of divine inspiration *within* him, his legal and natural position made a choice of evils his highest voluntary achievement.

Though his crown of sovereignty was in the dust, man was permitted by mental and bodily toil, to reclaim some of his original



dominion over the laws of nature and over the creatures, to “eat his bread by the sweat of his brow.” The results of this law are conspicuous among Adam’s posterity, in the triumph of science, mechanics and natural philosophy. This empire is limited to the fields of exact scientific or abstract truth and to the laws that are merely natural; for all the earth and its creatures, being under the curse of sovereign law, involves a modification of mental and moral laws, by the providence of God, in subordination to His supreme kingdom, and in the administration of its affairs, under the new economy that sin hath occasioned in this world.

Thus, from the nature of Adam, the transgressor, was obliterated every lineament and shadow of the image of God. Being ungodly, man’s nature, mentally and morally, became “earthly, sensual, devilish.” The Lord left him to the freedom of his own will, to do as he pleased, and to eat of the tree of his own knowledge of good and evil.

After the fall, Adam had children. These were not *created* as he had been, but were begotten and born, according to the power of the laws of propagation, by which like in nature begets like; laws that were ordained before the first transgression, as were also the material, mental and moral laws of man’s original constitution.

The effect of Adam’s first sin upon his posterity may be considered legally, spiritually, physically, mentally and morally.

All are born babes, and when born, what relation do they bear to that sovereign and supreme law of liberty, of life, and of death, which Adam violated? That enquiry calls for a truth, supernatural, spiritual and divine. We are shut up, therefore, to the supernatural, objective word of divine revelation for all the knowledge we can obtain upon the subject. Such knowledge must come by *hearing*, and that the hearing of the word of God.

1. That word testifies that all Adam’s natural posterity are born under the condemnation of that law, subject to its penalty, and that, too, before any personal or actual transgression of their own. In other words that they are born guilty of death, bodily, spiritually, eternally.

This condemnation is not by an arbitrary act, nor by a positive



ordinance or appointment, resolvable merely into the sovereignty of the Lord. It is not a free or voluntary act of His will. It is a *judicial* act. Condemnation passes upon all when born, according to His sovereign law and His judgment, whose law and whose judgment is according to His own justice and His own truth. Five times in one chapter does the word of God declare the truth and the fact of this judgment of condemnation. This is not condemning others for the sin of one, between whom there was no relation in law or by nature. Adam stood a sovereign under the sovereign law of the supreme Ruler—the type and legal representative, the federal as well as the natural head of his posterity. His sin therefore against sovereign law was, in legal contemplation, the sin of every one of them. In the eye of the law, they themselves “sinned in him and fell with him in his first transgression.”

What Scripture affirms as true of man, is not predicated of the individual only, but of the *genus*. A general proposition is logically expressed in an exact and scientific formula of the *abstract* and not of the concrete, of the *truth* and not of facts. Facts may prove the existence of laws that underlie them; and which are the causes or occasions of the phenomena of actuality. Thus much of the legal effects of Adam's first transgression.

2. What are the spiritual effects? The spirit of God's truth, wisdom, and of life is not *in* man as his spirit of inspiration. Man is left to the freedom of his own will and spirit. The sovereign dominion of man's will is forfeited and gone, and the natural liberty of his will is subverted. Instead of governing *himself* according to the *counsel* of his will,—the cabinet—his privy counsellors—have usurped the royal authority; his *own* thoughts, passions and desires are in the ascendancy. These are the ruling powers. The lawful king is governed by his personal flatterers, favorites and parasites; and his freedom consists in his actually choosing and delighting in such a degrading condition. The royal liberty of the lawful sovereign is gone. In lawless liberty, his actual rulers indulge him *ad libitum*. In brief, the free spirit is in bondage to the sinful nature.

A babe when born discovers that it has a sovereign, a reigning

*will*; but its natural and lawful counsellors—the mind, heart and conscience—are born blind, deaf, and dumb. As soon as these begin to acquire their natural sensibilities, they assert their power of sovereign usurpation. Before that, the will is pleased or offended, according to the supply or denial of mere physical wants. We should bear in mind that the curse of sovereign law fell upon all that was created, which was under man's sovereign dominion. The penal effect of man's first transgression upon his spirit is this: that the soul is in bondage to the creature, to natural and to spiritual evil, so that the wisdom of man is "earthly, sensual, devilish."

Adam's posterity are therefore born not only under the condemnation of sovereign law—dead in law—but also dead to God; objective to Him; and therefore mere patients or sufferers, with no sovereign dominion or legal liberty of will, with no vital power of wisdom in the spiritual things of God.

3. Of the effects of the fall upon Adam's natural posterity, physically.

Being born under the condemnation of the sovereign law of life and death, subject to its penalty, the death of the body becomes a universal fact. Human beings having no legal right to their lives, life itself is contingent, and depends upon the sovereign will of God, whose providence over all men, since the fall, has been conducted upon the principles of His sovereign will, His free goodness, long suffering and forbearance. As incident to the guilt of death, the body is subject to all manner of diseases and manifold sufferings.

4. Of the effect of the fall upon the mind and conscience of Adam's natural posterity.

Though born without wisdom, in darkness and imbecility, yet the adult understanding is capable of great achievements in mathematics, the exact sciences and in natural philosophy. But when religious or moral truth is proposed, the understanding is darkened by reason of subjective prejudices and antipathies rooted in the pride and inherent viciousness of the human heart, in the active powers and in the stubborn rebellion of the will. "Men love darkness rather than light." Hence, in religion, in politics, in



law, in ethics, when men are left of God to themselves, each one becomes practically the law to himself, and thinks, believes and acts as he chooses. If left to the natural liberty of his own will, he will act according to the nature of his own subjective propensities.

The desires and passions become the actual law of the most of men, though their minds and consciences may, in many instances, habitually disapprove and protest. No doubt there have been, and are, many instances of natural men, who, by long perseverance, discipline and habits, have given a predominance to the judgments of their minds and consciences, so that they are able, in a great degree, to restrain the tyranny of sensual, earthly and malignant passions. The greatest possible attainments, however, in natural religion and morality, leave men in their *ungodliness*. They are under the condemnation of sovereign law, and under the wrath of God. There are things that are highly esteemed by men, that are abomination in the sight of God.

Thus it appears that every one of our race is born under the condemnation of God's sovereign law, without the favor, without the spirit, without the knowledge of God, without His image, and with crippled powers of regaining even natural knowledge and dominion. Born without sovereign dominion of will, or over the creatures, and with the natural liberty in bondage to a sinful nature; without wisdom in the understanding, or holiness in the heart or conscience; physically, also, liable to disease and death; without conformity to the original laws, sovereign, mental, moral or material, of the perfect Adam; born by all divine laws *a sinner*.

Thus born, with the spirit in subjection to ignorance of mind, impurity of heart, and violence of desires, rage of passions and love of error, subject to be inflamed by malignant tempers and Satanic influences, in bondage to a heart out of which do proceed those iniquities, enumerated by our Saviour in His black catalogue of spiritual sins: in such a condition and with such a nature and propensities, how far it may be possible for man, by the sweat of his brow, by enterprise, pain and labor, to recover the crown, and throne of dominion over himself, over the earth and over the creatures, we will briefly consider.



1. Man's sovereign dominion over himself and his own life, the self-determining power of his will, his sovereign liberty of spirit is forfeited in law, by transgression, and lost in fact, past redemption forever.

2. The natural liberty of man's will, or his dominion over his own nature, can, by study and pains, be so far restored, as by learning, government and discipline, he can give wisdom and rectitude to his mind, heart and conscience. The extent of his knowledge will be the limit of his dominion. His liberty is crippled in reference to mental and moral laws, except those mental laws that are abstract and strictly scientific. By understanding these he may reclaim mental power and liberty, i. e. the conformity of the conceptions of his thinking faculties with the truth as it exactly is in the abstract. But on subjects relating to spiritual and moral truth, in religion, politics, law, ethics, though men may overcome the grosser forms of ignorance, superstition, idolatry, licentiousness, yet the actual attainments of the individual, be he the most successful mental and moral philosopher, in self-government, does not resemble that *kind* of dominion over himself and his natural powers, which man had as created, and when living by the subjective inspiration of the word of God. The philosopher is not made free from religious and moral error by the word of God; but is in inevitable bondage to the creation, to the rudiments and elements of this world, which is under the curse of the law for man's sin.

3. The dominion of man over his own *word*, in its power of *expression*, being an exact image of his mind, heart, wisdom, feelings, will, and in the power of its *dominion* over the living creatures; man is able to regain but little of these original powers of his word in expression and dominion. It is the office of the *tongue* to express man's word and will; and the vitiosity of that member results from the lawlessness of man's word itself, whose mere servant the tongue is. But "the tongue can no man tame; it is an unruly evil, full of deadly poison; the tongue is a fire, a world of iniquity, and is set on fire of hell." Man can, however, by his skill and labor, recover some of the power, or original dominion of his word, over the living creatures. "For every kind

of beast, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind."

4. The dominion of man over his own body and its members. All that is recovered of this power is the fruit of care, pains, perseverance and labor, of the "sweat of the brow." Infants have at first no liberty; it takes time for them to learn by experience the import of their sensations and the uses of their limbs.

5. As to the powers and laws of creation and nature. Man may recover some of his original dominion, on the conditions that, first, by painful study, observation, experiment and scientific induction, he learns the truth concerning the laws of nature; and upon the further condition, that he himself yield obedience to those laws by some physical act of his own body. Then, on the performance of these two precedent conditions, man can subject the most tremendous powers of nature to the dominion of his own will, as electricity, wind, water, gravitation, steam, caloric, &c. Man can in this way, at pleasure, by his little finger, move the almighty arm of God's natural power.

Man's knowledge, however, in abstract truth and in natural philosophy is the limit of his power over nature and its laws. He must learn the laws of scientific truth, which are immutable, and the laws of nature, which are uniform, or he has no natural power over the creatures at all.

How different the nature and extent of the science of a Humboldt, who sees in his amazing stores of acquired knowledge so much of God's works, and not a line or a dot of the Creator; and that of Adam, the son of God, with his inspired wisdom of the creation, and who saw God in all his works.

How different the telescopic knowledge of the astronomer and that of the first man, who, with his divine eye, gazed upon the sun, moon and stars, in the light of inspiration and basked in the splendor of their celestial revelations.

Since man is left to the freedom of his own will, the God of every natural man is such as he pleases to make for himself; his thoughts in religion are such as he chooses to have them. His God is the creature which the fingers of his own mind, heart and will have made, and it is the image of himself.



As to political and civil dominion, the princes, potentates and great men of the earth get and keep as much of it as they can. This is the arena for the display of men's sovereignty; and here kings fight their battles and shed their blood, eating of the tree of their *own* knowledge of good and evil.

In politics and civil jurisprudence, the highest wisdom of men for ages upon ages has been on the stretch to obtain the knowledge of good and evil; and with the exception of the leaven, with which supernatural revelation hath leavened the mass, men in the department of government are as ignorant and as corrupt as ever.

It is true that the natural faculty of conscience remains in all men, and accuses or excuses them for acts and conduct in the moral category that conscience itself judges or feels to be wrong or right.

Conscience in holy Adam was an infallible counsellor; never a lawful sovereign. The regal, the sovereign power, the faculty to which liberty pertains, is *the will*.

To Adam's posterity conscience is a blind guide, or a parasitical and crafty sophist, or a servile pander, or a "dumb dog," or a lawless, fanatical, raging tyrant. Nevertheless, it is true that in relation to civil society and social morality, conscience may be made the most precious fragment amongst the ruins of the fall. Its character depends upon its education.

Providence is but the fulfilling of the Scriptures, and it is undoubtedly, historically, and philosophically true, that while men have been and are, able by labor of mind and body, by patience, perseverance and many sacrifices, to accomplish some temporal good for themselves, and some dominion over nature and the creatures; yet, that spiritually and religiously—unless the day spring from on high visits them—they do abide in total darkness, in the bondage of strange, unaccountable and gloomy superstitions, or are bewildered, bewitched and lost in the profound, "absolute," inanities of intellectual hallucinations; or among the shadows and spectres of spiritual phantasmagoria.

Upon man's transgression of sovereign law, the curse of the law fell upon man and upon all of the creatures that were under man's sovereign dominion; upon all the earth, upon all that was



*created* within the man, and external to the man, upon his mind, heart, conscience, body, and upon all the living creatures; all, all were subjected to vanity, disease, violence and death, and the whole creation that groaneth in bondage, after trembling and suffering for ages under the heat of that curse, will be burned up by its fire.

When God created the heavens and the earth, He made all very good. There was nothing in His works but beauty, harmony, happiness and glorious perfection. It was a blessed creation and the blessing of the Creator rested upon it.

Some angels and man were endowed with personal, sovereign and independent dominion, and placed under the sovereign law of the Lord God. Hence the possibility of sin depended upon the free and sovereign agency of independent subordinate dominions and powers.

Mental, moral and physical sin and misery, could never have existed in the dominions of Him, whose kingdom ruleth over all, except in the nature of punishment for sin against sovereign law.

With mankind, therefore, it is a question of infinite moment, whether there be any *power* in God, Himself, to deliver man from the condemnation of His sovereign law, from the curse of "the law of sin and death," and to raise him to a condition of endless happiness and holiness? and if there be any such power in the *nature* of God, whether He hath the *will* to put it forth?

1st. The power; 2d. Its laws; or first, the law of God's *nature*, and second, the law of His *will*.

Is there, in the divine nature, the power of mercy to unrighteousness, of forgiveness of sin? and also of creating a sinner in His own image, beyond the contingency of a second fall?

In these things of God we are shut up to His book of supernatural revelations, to His objective word. "*Hear* and your soul shall live." That word is the only true oracle. Faith in God comes only by hearing *that* word, which reveals the blood of the new covenant shed "for the remission of sins." Saith God, by that word, "I will put my law in their minds and write it upon their hearts, because I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more."

Hence the word of the gospel is the revelation of the Son of God, in whom we have redemption, even the forgiveness of our sins, according to the riches of His grace. Hereby life and immortality are brought to light.

The word of the Gospel is *the power of God* unto salvation from sin, because thereby is revealed God's own righteousness for *its pardon*. His own everlasting righteousness is His *own power*, the power of His nature in delivering men—to whom this righteousness is given—from their condemnation by sovereign law. Till man receives, by faith, this righteousness, he remains under the curse of the law.

There are but two men with whom God ever treated on terms of sovereign law: the first Adam who was made a living soul, and the second Adam who is a quickening spirit. The first man was of the earth, earthy; the second man is the Lord from heaven, and as we have borne the image of the earthly, so we must bear the image of the heavenly.

The first man was and is the type of the human nature, of the *genus man*: and the legal representative of man, the sovereign lord of himself and of this world; of man's spiritual liberty and sovereign dominion; of man's *nature* and of man's *will*. The second Adam is the type, the express image of God's *own nature* and the legal representative to all men, of God's sovereign liberty and absolute and supreme dominion.

The personal relations of all other men to God were, are and ever will be, determined by their legal relations to these two men.

The natural law of all men is to put on the old, the natural man, his thoughts, feelings, desires, ways and will; all which "are corrupt according to the deceitful lusts." The first law is that which is natural, then afterwards, that which is spiritual. It is the law of the spiritual man to put off the old, the natural man, with his thoughts, feelings, desires, ways and will, to put off the corrupt *human nature*, and to put on the new, spiritual and *divine nature*, by faith in the second Adam, God's own Son. It is written, whosoever believeth in *Him* is not condemned, but is pardoned, justified, hath eternal life and shall be saved with an everlasting salvation; that we are washed, justified and sanctified in



*the name* of the Lord Jesus, and by the Spirit of our God. By faith in his promise we are made partakers of God's moral and spiritual nature. The hand of faith lays hold of the arm of God's own truth, grace, righteousness and holiness: all things are possible to him that believeth, because with God all things are possible, and He is faithful who promiseth.

The word of God's purpose of redemption fell upon the ears of the first transgressor. Some dark, confused and traditionary notions of a golden age, or of a better future, have prevailed amongst most of Adam's posterity. But the *objective word of God*, supernaturally revealed, from the day of Adam, until now, has been the only light of salvation. God who at sundry times and in divers manners, *spake* unto the fathers *by the prophets*, hath, in these last times, *spoken* unto us by His Son. God *spake to Adam*, to the antediluvian patriarchs, to Noah, Job, Abraham, Isaac and Jacob, to Moses and the prophets. The word of the Lord came to them all.

The sovereign word or law of the gospel, was given through Moses objectively. So also was the *moral law*, in the form of a sovereign law of commandments, written upon tables of stone, and not revealed, first, subjectively in the heart.

Man is so ignorant in religion and morals that he is dependent upon supernatural objective revelation, for the knowledge of his duties to God and to man; and for the understanding of the sinfulness of his own religious and moral nature.

God by His objective word of prophecy, precept, threatening and promise, taught His people in all ages to look to "the seed of the woman," "the seed of Abraham," "the son of David," for salvation; and that seed and that son is Christ.

In the fullness of time He came in the flesh to do and to suffer—to fulfil all that was written in the law, in the Psalms, and in the Prophets, concerning Him. THE WORD OF GOD, by whom and for whom the heavens and the earth, and all the hosts of them, were created; the Word who was in the beginning with God, and who was God—the WORD of God was made flesh, made of a woman, made under the sovereign law, and under its curse, that He might redeem those who were under the curse of that



law. Saith the Evangelist, “the word was made flesh, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth.”

A mere man under the curse of God’s sovereign law, must abide in spiritual death forever, unless the condemnation can be removed. Hence God’s own eternal WORD became incarnate, subjected in our flesh to the sovereign law and its curse, fulfilled its precept, and as a patient and sufferer, bore its penalty in His own body on the tree. He suffered death, and then in fulfilment of the word of promise, He rose from the dead by His own power of a divine and endless life. He died for *our* sins, and rose from the dead for our justification. In His Son Jesus, God appears personally, fulfilling subjectively in the flesh the eternal and immutable law of His own moral and spiritual nature, and the perfect law of the sovereign liberty of His own will. He is manifested as the just God, the forgiver of sins, and the everlasting Saviour. He appears in a higher form than that of Creator, than that of the supreme and sovereign Lord to Adam. In Christ God appears Himself personally, and we behold our God, the God of all grace and patience, the all-wise God, the supreme and sovereign Lord, forgiving iniquity, transgression and sin; the Almighty Saviour opening the eyes of the blind, setting at liberty the captives of sin and Satan, lifting up the fallen and broken spirit, breathing into those who are spiritually dead, a new, divine and eternal life; creating again the powers of man’s mind, heart, conscience and will, after his own personal image, upon the principles of the laws of His own nature, of the sovereign freedom of His own will, and for His own never ending glory.

The word of the gospel which reveals God’s own Son, manifests *in Him*, the Father; we behold in the Son the brightness of the glory and the express image of God’s personality: “and this is eternal life to know thee, the only true God, and Jesus Christ whom thou hast sent.”

In the works of creation, God manifested His goodness, wisdom and power in and by the creatures. He acted *freely*. No more of the Deity could be known from such works, than appear-

ed in the gifts and endowments of the creatures *themselves*. The goodness of God that is *in Himself*, could only be displayed by the revelation of His own moral and personal character.

In giving the sovereign law to Adam, and in inflicting its penalty upon the offender, no more of God could be known than His supreme and sovereign dominion, the truth of His royal word, and the severity of His legal or vindictive justice.

The goodness that was in the bosom of the Father, in the heart of God, the riches of the goodness of His own *nature*, could only be revealed by a person and a work that would bring God Himself personally and perfectly out into view. That person is God's own Son, the second Adam, and that work is His redemption.

No one hath seen God Himself at any time; the only begotten Son, who is in the bosom of the Father; He *hath* declared Him; He hath manifested the personality of the Most High. The personal WORD of God—not in His works of creation—not as the supreme Lord, giving the sovereign law to Adam—not as the judge and avenger in judgment and justice—but the WORD as *made flesh*, assuming man's nature, man's place under the condemnation of sovereign law; in the Son of God, the Lord of all, becoming the servant of all; in the first, in the kingdom of heaven; becoming the last and the least; in the word of God becoming subjective in the human nature to sovereign law; in Jesus Christ's coming into this world to do and suffer the will of God; in His death, resurrection from the dead, and in His reign at God's right hand,—in and by these works the Son of God reveals the personality of God. He brings to light the law of God's own *nature*, love: and the law of God's own *will*, supreme and sovereign. In His cross the Son of God exhibits to angels and to men the moral nature and the law of the Godhead. Here are revealed all the full orb'd glories, the personal and moral attributes and perfections of Jehovah, harmonious by conspiring and having their full expression, effect and power in the eternal redemption and salvation of sinners, through their faith in God's own Son—the second Adam. We speak not now of the human perfections of Jesus Christ, whether spiritual, mental, moral or physical; but of those *divine* perfections of this



man, which make *His name* the personal power of God in pardoning, justifying, sanctifying and saving sinners. We speak of that sovereign law of the spirit of life in Christ Jesus, which frees us from the law of sin and death.

We have referred to the *righteousness of God* which is in Christ Jesus. The Son of God not only bore, in His own body on the tree, the penalty of that sovereign law which Adam violated; He was not only a perfect man in law and in fact, in mind, heart, conscience, will, in thought, sentiment, word, deed and suffering, but He by His incarnation, obedience, death, resurrection and exaltation, fulfilled the law by which God rules *Himself*, and the law of His free, sovereign and independent will; the law of God's own nature, and the law of God's own will.

The law of God's liberty may be viewed according to its own nature.

1. His liberty or right in His official character, as the supreme and sovereign Lord, to ordain an objective sovereign law, as He did for Adam. In giving the law, He acted freely; but after transgression, He did not act personally or freely, but officially, as Judge of man the sinner; and in this character He will not clear the guilty. He will fulfil His word, and vindicate His lawful dominion.

2. Again, in God's kingdom that ruleth over all, He hath a *natural* and a *sovereign* liberty. In His spiritual and moral nature, He is infinite, eternal, and unchangeable. By His own personal perfections, by His own sovereign grace, by His own righteousness, holiness, truth and wisdom that are *in the Lord Jesus Christ*, doth He save sinners. He is therefore by the freedom and perfections of His own nature, manifestly as able to save all the world as one man. Were He, however, to save all men, His legal justice in their condemnation, and His *own* righteousness in their redemption, would not so conspicuously appear, and the Lord God would not be revealed as a supreme sovereign in law, and a supreme sovereign in grace, when in truth He is both.

But whatever may be the depths of His counsel in this mystery, we know that it is not the law of His sovereign and supreme will to save all men. He saves only such sinners as He chooses



to save according to the sovereign, independent and self-determining power of His own will. He "hath mercy on whom He will have mercy, and hardeneth whom He will." He may, according to the perfect law of His natural liberty, proceed with men on the principles of His legal justice, or of His sovereign grace. In either case His own name is glorified.

As the power of the potter over the same identical clay, so is God's sovereign power over sinners. This is the *sovereign* liberty of the King of kings.

As all are personally sinners, God's providence over men is a system of gratuitous goodness, patience, long-suffering and forbearance. Every good positive or negative, every mitigation of evil and of suffering, mental, moral or physical, is the gift of God's sovereign mercy to the *unrighteous*, for "He is kind to the evil and to the unthankful."

The Lord is free from all natural and legal obligations to the human race, and is at sovereign liberty to give or take away temporal mercies as He pleaseth.

In selecting the objects of His saving and everlasting mercy, God acts as the supreme and sovereign Lord, and herein manifests His personal liberty and His own personality. The redeemed are they who are chosen *in* Christ Jesus, before the world began, to the glory of God's own free and sovereign grace, according to His eternal purpose, which He purposed *in Himself*. He acts as *freely* in redeeming from the *penalty* of the sovereign law as Adam did in violating its *precept*.

It is lawful for the supreme, sovereign Lord God to do what *He will*, with His *own* grace. If He were prompted in His choice by any motive *out of* Himself, by anything "ab extra," by any act of rectitude in a sinner, either foreseen from eternity or perceived in time, then it is evident that the Lord's choice of that sinner would not be of *God's free* grace, not of God's *sovereign* choice, not of God's *own* grace, not of the self-determining power of God's free will. In such a supposed choice God could not appear as acting *personally*, freely; nor could a sinner, so chosen, be said to be chosen freely by the grace of God.

We should bear in mind that the *nature* of God's mercy to sin-

ners is His own mercy to their own *unrighteousness*, to their *iniquities, transgressions, offences, sins*.

The love of God to His chosen people is His own personal love ; it is eternal, infinite, immutable ; it is the same love wherewith the Father loveth the Son. It is from everlasting to everlasting. It is *the love* of God which is *in* Christ Jesus. Of its *nature* it is impossible for man to conceive, except with a heart purified by faith ; and to the faith of a little child it is self-evidently *the love of God*, though the heights and depths thereof pass human knowledge.

It is the liberty of His *own* choice, that makes God's grace appear to be sovereign and independent of the creature, and that verifies His grace to be personally His *own*.

His own righteousness finished on the cross, *reveals* the freedom of the *nature* of God's grace ; His justification of believers by that righteousness *proves* the freeness of God's grace, and its independence of the creature. "Freely by *His* grace, through the redemption that is *in* Christ Jesus."

The love and pity of God to mankind are not manifested in the effects of redemption, but in its final cause ; not in the mere deliverance of a multitude whom no man can number from endless sin and misery, not in their blessedness, honor and everlasting happiness, but in and by Him who is their Redeemer. The love of God is manifested in the gift of His Son to become the propitiation *for our sins*, and for His own eternal glory. Whosoever believeth that God hath *thus* given His Son, will also believe that with Him God will also freely give all things pertaining to life and godliness to those who ask Him.

That the grace of God which bringeth salvation is free and sovereign, is verified by the cardinal doctrine of the gospel, concerning God's mode of accepting, pardoning and justifying *sinner*s. They are justified by Jesus Christ, *Himself*, personally, by His blood, by the righteousness and grace of God, that are *in Christ Jesus* ; and on the sinner's part, it is through his faith in God's own son, that it might manifestly appear to be by the grace of God freely.

God's own grace and mercy by the punishment of sins in the



body of His only begotten son, reveal His own righteousness for the forgiveness of sins. God's own mercy and righteousness are both seen blended in the true light of the cross. His mercy in punishment. His righteousness in pardon.

Condemnation and justification are both judicial acts pronounced upon the disobedience or obedience of the sovereign laws of the Lord God; of the sovereign, spiritual laws of God the King supreme. These judgments proceed on legal, federal, representative principles of divine and spiritual truth; sinners are justified by faith in the second Adam, God's own son. In Him we behold the perfect fulfilment of the sovereign laws of the human and of the divine natures; therefore it is that whosoever believeth *in Him* is justified and hath eternal life.

God the Lord may leave man to the natural liberty of His will or He may subject that will to the obedience of His own will, by His Spirit, according to the perfect law of liberty, through faith in the word of promise of the gospel. All the promises of God to mankind are made to His Son, the second Adam, by faith in whom only cometh to other men God's truth, grace, pardon, peace, life and salvation.

From the free *will* to save, from the heart of the Father, proceeded the *word* of promise of salvation, and according to His own eternal and immutable free will and word, proceedeth God's act of salvation by His own Spirit.

The gracious *will*, the sovereign *word* of promise and the *act* of performance, indicate the official and personal relations of the Father, Son and Spirit in God's work of salvation.

The gospel is preached by the commandment of God to every creature: and all men, every where, are obliged by His authority to change their own thoughts, sentiments and judgments concerning Him, and to believe the truth which His word of the gospel testifies of God's Son; in other words, all men are commanded to repent toward God and believe His gospel, all are commanded to receive the offered gifts of pardon of their sins, and the offered gifts of everlasting righteousness and life that are in Christ Jesus. All are commanded to receive the atonement, and to be reconciled to God by the death of his son.



The word of God abounds with testimonies, invitations and promises of acceptance, pardon, peace, temporal and eternal blessings, to those who receive and love the truth, and with the threatenings of temporal and eternal punishments to those who reject the Saviour. The warrant of faith by the objective word of God is the same for all men. It profits not most to whom it is preached, because it is not mixed with faith in those who hear it; because, by their own impenitence and unbelief, they depart from the living God.

It is only *by* the word of the truth of the gospel, that the Son of God is revealed. The natural and inevitable order of the law of grace therefore is this: "*believe* and you shall *see* the salvation of God."

The reply of the mind, heart and will of man is, let me *see* and then I will believe. Man will not *hear*, that he *may learn* wisdom of God's word. He will not come to Christ, in order that he may *receive* from Him light, life and salvation. Light has come into the world, but men love darkness rather than light, because their *own* thoughts, sentiments, desires, ways and wills; because their own deeds, religiously, are evil; and this is their condemnation. They will not give God the credit of speaking the truth, but like Eve they choose to believe a lie, rather than the word of God; and as Adam rebelled against the word and authority of God, so his posterity refuse to obey the great command, to repent and believe the gospel. As Satan deceived Eve through his subtlety, even so are men beguiled through the deceitfulness of sin.

Unbelief and disobedience of the word of God, being voluntary, prove the justice of their own legal condemnation. God, the Lord, hath exalted His word above all His name; if men will not believe and obey it, they must perish.

What God speaks *to* men, His own objective word, supernaturally revealed by scripture, is the only infallible rule of religious faith and practice. All lights *within*, all convictions, revelations, impulses, impressions, sentiments and feelings *there*, must be brought forth into the light of the scripture, and tried by that *external* standard. While a man inspects the operations of his

own imagination, mind, heart or conscience, and ponders upon their intellectual, moral or religious developements or phenomena, he can learn nothing but what he actually beholds—the facts that occur there—his own thoughts, and his own ways of intuition, perception, feeling, investigation and judgment. The moment he asks whether *these* are morally and religiously, right or wrong, true or false, he is obliged, from the necessities of his mental constitution and moral nature—unless indeed he assumes personal infallibility—to refer to some law *out of and higher* than himself. Unless man be in truth and in fact, by the constitution and laws of his mental, moral and religious nature, like, in the image of God, it is evident he cannot, by a superficial self-inspection, or by delving in the depths of his own intellectual or religious consciousness, find the truth in relation to God, His character, laws or moral kingdom.

Postulating man then as a sinner, he is shut up to the necessity of a supernatural objective revelation by God's own word for his religious knowledge; and unless God give his word, and also, because of men's love of error, His Spirit, to teach them subjectively the truth, glory and power of the objective word, they will never understand, believe or obey it. This certainty results from the law of man's nature and the law of his will. To natural men the word and wisdom of God is an offence or foolishness; they choose darkness rather than light.

The faith and hope of the church therefore in her labors of love, sufferings, trials, and sacrifices for *the truth's sake*, should be alone in the faithfulness and in the power of God. He hath revealed His eternal and immutable decree to destroy the works of sin and Satan, and to fill this world with His own knowledge and glory. In the exercise of faith and patience, the prayers of His people ascend for the coming of His kingdom. Therefore, saith an Apostle, "I endure all things for the elect's sake, that they may obtain the salvation of God with eternal glory."

Personal subjective salvation is called sanctification; the law of which is the covenant of grace, with its great and precious promises; these are all yea and amen in Christ Jesus, the only mediator of that covenant and the surety thereof. The children



of God among men are begotten and born of His word by His own Spirit: of that germ or seed of the word of God that is naturally objective to mankind. They are not created as Adam was out of the dust; nor as Eve, out of the rib of man; from nothing *on* the earth, or *within* man; not from the elements or rudiments of creation or nature, but they are born and made of the *divine* side of that man, whose blood was shed for the remission of sins. They are not children of God by creation and inspiration, after His natural image, with a legal and contingent life; but they are begotten and born again of His Spirit, partakers of His moral, spiritual, divine nature, of His eternal life, of His truth, grace, holiness, wisdom, righteousness, *of Himself*. Saith an Apostle, “we are all the children of God by faith in Christ Jesus.” The first man was not made for the woman, but the first woman for the man. Even so the Son of God, the second Adam, was not made for, but of the woman and *for* the divine redemption of the church—“the spouse of Christ”—and that she should be without spot or wrinkle or any such thing; holy, undefiled and incorruptible; spiritual and truly divine; *for Himself*.

The children of the promises are heirs of God Himself, and joint heirs with Christ. Their legal title to the inheritance is identically His own, and therefore indefeasable. Such children and heirs shall be saved with an everlasting salvation, because He who hath promised is true and faithful. These children of God are not created after the image of the first or natural Adam, but are predestinated to be conformed to the image of the second Adam—the Lord from heaven—God’s only begotten Son.

The subjective spiritual work of the new creation, it is the covenant office of God’s free Spirit, who garnisheth the heavens, to perfect according to the free promise of the gospel. He worketh therefore subjectively, in the children of God, “to will and to do of God’s good pleasure.” The pattern after which He works is the express image of God’s only begotten Son, whom the gospel only reveals. In the new creation the spirit worketh by the supernatural word of God as *it is written* in Scripture; for he sanctifies believers by that truth, which *is* His word. He

takes of the things of the Saviour that are thereby revealed, and shews and gives them to the subjects of His grace ; and so by revealing *to* them in the person and word of God's own Son, the express image of God Himself, in His personal and sovereign character of our Lord and Saviour Jesus Christ, He puts His law in their minds and writes it upon their hearts, and thus fulfils the promise of the everlasting covenant.

As objective legal salvation is all by the sovereign grace of God that is in His Son Jesus only ; so subjective, personal, spiritual salvation, is all the work of the Spirit only.

Now, as Adam's life consisted, not in his own, free, sovereign and independent *act*, but in his *resting* in the subjective word of inspiration, and in obedience to the objective law ; in *not acting* personally, but in resting upon the laws of creation and on the objective, sovereign law, in the enjoyment of his natural liberty, of his creatures, and of his Creator ; as his *own act*, was death ; so a believer's life consists in self-denial, and in *resting* on the objective word of God's promise, which is eternal life. The believer *rests* in the express promise of God in His Son, for His wisdom, righteousness, sanctification and life. He lives by faith on the Son of God : he lives, and yet not he, but Christ liveth in him, and therefore his life is hid with Christ in God. The believers' religious faith is not in the creature, in creation or its laws, but in the word and promise of his Lord and Saviour Jesus Christ. So that while God works *in* the believer, to will and to do of His good pleasure, according to and in fulfilment of His promises, the believer himself personally, by receiving and resting in those promises, by faith in the word of God, does these same works in obedience to the commandments of God that correspond to His promises. The believer himself repents and believes, changes his mind and heart, sanctifies himself, overcometh sin and Satan, and worketh righteousness. By faith in God's word of promise, he layeth hold of God's own moral power, and in the strength of the Lord performs the precepts of the Lord. He *doeth* the will of God. The truth and the Son of God hath set him free, and he is free indeed.

The word of God, *written* in the scripture, is the supreme law



of sanctification. In temptations, bereavements, perils and distresses, a very present help in every time of trouble. “How *readest* thou?” “Thus and thus it is *written*, and thus and thus it must be.” “Heaven and earth shall pass away, but the word of God shall not pass away;” and “this is that word which, by the gospel, is preached unto you.”

When Jesus was tempted of the devil, He overcame by “the sword of the Spirit,” the word of God *written* in the scriptures. All *that man knew*, He learned from *that* word. Said He, “of mine own self I know *nothing*, as I *hear* I judge, and my judgment is true, because I seek not mine own will, but the will of Him who sent me.” “If thine eye be single, thy whole body shall be full of light.”

“Faith worketh by love,” and love is the fulfilling of the law. This love is not a sentimental, sympathetic, a natural affection. Christian “love seeketh not her own,” her own thoughts, feelings, ways or will. This love seeketh the things that are of Christ Jesus. It is a self-denying love, and a love to the word of God. “This is love that we keep *His* commandments.” In short, we are saved subjectively and spiritually “through sanctification of the Spirit and belief of the truth.”

It remains briefly to consider those subordinate powers and dominions among men, that are ordained of God—the *governments* of the *Family*, of the *State* and of the *Church*. The first two are sovereign dominions; the last is administrative in its form; ministerial and declaratory of God’s word in its legitimate functions.

The State is an institute ordained among men, by the word of God, for His glory in their temporal security and welfare. The word of the Lord God is the only foundation for the lawful dominion and sovereignty of man over man. The *political form* of government depends upon human agency; upon military power, or man’s consent; but under all political forms, despotic or free, the *moral* obligation to obey civil law depends upon the express command of God. The obligation of obedience to civil government does not rest upon the foundation of human compact, express or implied, nor on man’s own consent; whatever may be the political form, which does depend on man, yet obedience to civil law

is a duty imposed expressly by divine authority. Our consent to civil law is not the ground of our moral obligation to obedience; nor is the oath of allegiance our moral bond of fidelity to our country. Both are duties imposed by the express command, the sovereign law of the supreme Ruler.

1. What is the State? Who is the sovereign? These questions are historically and practically determined among men by force of arms, by military power, or by compacts and treaties among sovereigns.

The facts being determined, “the powers that be are those that are ordained of God.” The kingdom of God, in His providence, ruleth over all.

To the sovereign power in the State are delegated of God the awful prerogatives of the sword. The sword is lawfully drawn in defence of sovereignty itself, when invaded, and also to enforce obedience, or to restrain and punish transgressors of civil law. The sword is rightfully used as a terror to evil doers, and a defence to those who do well in political or civil affairs.

In the free white men of our State is vested her sovereignty. These sovereigns have ordained two civil governments, the Federal and the State. To the former have they delegated certain sovereign powers of legislation, and some judicial powers of an exclusive and supreme authority, in questions and affairs pertaining to civil law and equity. But they have delegated to neither government—Federal or State—their own, sovereign and supreme political dominion. If they are not as free in annulling or modifying their Federal as their State constitution of government, it is simply because of their own compact with other sovereign States or peoples; whereby they have *agreed* that it shall not be changed except upon certain conditions; a bond in no way inconsistent with the political supremacy of the sovereign people in South Carolina.

These civil governments—Federal and State—are thus clothed by the sovereign power in this State, with legislative powers; and all the laws they pass, in civil affairs, within their legitimate jurisdiction, are, by divine as well as human authority, binding; morally, as well as legally, obligatory.



The Son of God paid tribute to Cæsar, and suffered death by the sentence of his tribunal; the two highest proofs possible, of voluntary submission to the divine authority, in obedience to the civil magistracy.

The prerogative of making civil law, though potentially and remotely in the sovereign people, yet actually, legally, and for the time being, is vested in the legislatures.

Under our political system, then, the representative is not bound in his legislative functions, by any instructions from his constituents, except such as are written down in the constitutions. If he were, he would not be a representative legislator, in the place and stead of the people, to make laws for them to obey, but he would be their mere factor or agent, to declare their sovereign will, and himself without any moral responsibility in legislation, which, for a legislator, is an absurdity.

Our legislatures, then, are the powers that be, that are ordained of God, and their enactments—as civil laws—are, by His word, made morally binding.

The personal influence of electors from their power at the ballot-box is incidental, and does not impugn the legal and moral rights, powers and responsibilities of our legislators to make and ordain our *civil law*. And they are bound by the command of Him whose kingdom ruleth over all, to use their high powers in truth, wisdom, justice, equity, mercy and honor, as “God’s ministers in this very thing.”

The political right of sovereignty to draw the sword in its own defence, is also a moral right, and may become a moral duty. This is not what is called “the right of revolution,” which, under certain circumstances, is supposed to justify the violent resistance of subjects to sovereign authority, with the view of subverting it, which, if capable of moral justification at all, must be so on very different principles of moral and political law, from those which maintain the moral right of sovereigns, to vindicate their political dominion with the sword.

It belongs, then, to the sovereign people, in their political capacity, to determine cases of usurpation, and also cases of abuse of delegated power, as well as the time, mode and measure of redress.

The Federal Government has no legislative power in South Carolina, but that which has been freely delegated by the sovereign people of the State.

So far as the Constitution partakes of the nature of a treaty, *political* differences concerning the powers or action of the Federal Government can only be legitimately settled by the parties themselves; the States or the people of the States, in their sovereign character, and in the mode provided by the Constitution.

The Federal Government, being itself no party to the Constitution, but its mere creature, has no power to determine upon the political rights of the States, or the people: though in all *civil* cases, "cases of law and equity," the Supreme Court is the final tribunal between the parties.

The subject, in whom sovereign, political dominion inheres, being man, and the objects of that power, the bodies of men and their civil and temporal affairs, the government is, in its own *nature*, profane, ungodly. In this kingdom the *will* of man is supreme, and the *word* of man the law. It is, however, sanctified to believers by the word of God, which makes its enactments binding on the conscience.

The subjects of civil government are not, in *that* character, responsible for the rectitude of its laws, whether wise or unwise; their only duty is to hear and obey them, and that "not only for wrath but also for conscience sake."

In their political character, however, the free men of this State have the moral responsibility for the settled and permanent character of its legislation. Hence it appears that the civil government has no legitimate jurisdiction in religion, and to interfere in any authoritative way with it, is to usurp His spiritual prerogative, "Whose kingdom ruleth over all."

The badges of civil dominion, the purple of the Cæsar, the ermine of his judges, the sword of his soldier, the staff of his constable, all the regal insignia of office, have, in the State, an authoritative and divine significance. From the head of the body politic to the soles of the feet, the sacred unction of the King of kings, perfumes and sanctifies the whole and every member. How different such emblems that indicate the officers of divine and



human authority, to whom we are bound to submit, as serving God and not man; how different from the puerile, vain and senseless gewgaws and garish trappings of man's own voluntary fooleries, which can have no legal or moral, no divine or human significance of authority, truth, wisdom or virtue.

2. *The Family* is the other government amongst mankind that possesses sovereign dominion. The head of the family is the domestic legislator. His *will* is sovereign, his *word*, law. Wives, children and servants are put in subjection to the authority of husbands, fathers and masters, by the word of the Lord.

The *nature* of the dominion of the sovereign ruler in the house is, like that of the State, physical and profane. The symbol of its power is the rod, corporal punishment the sanction of its law. As the civil government, so is the domestic, sanctified to believers by the word of God. The family, like the civil ruler, is morally responsible to God, for the use of his authority. The family is not a mere natural society, nor are the relations of its members merely voluntary. They sustain *legal* relations to each other, ordained by the word of the Lord. They have therefore reciprocal, legal and moral rights and obligations.

Most remarkable is the sanction that our Saviour, by His example, gives to the sacred authority of family government. All that is written of Him from His twelfth year, until He began to be about thirty years of age, is this, that He was *subject to His parents*.

In God's kingdom, which ruleth over all, and in the subordinate sovereign dominions of the Family and of the State, we find His word penetrating the spirit and binding the conscience in obedience to civil and domestic law. So that He, in His wisdom, gives spiritual freedom to all who are in subjection to the civil and domestic ruler, and who do or suffer in the service of ~~moral~~ <sup>moral</sup> masters, "as serving God and not man." For the kingdom of God reigneth over all subordinate and legitimate powers and dominions. The sovereign dominion of man over man is limited to the institutes of the State and the Family.

These are the only societies on earth, clothed with the sovereign prerogative of making law to bind the conscience.

The Family and the State are divine institutes, and not voluntary societies. The members are *born* into them, that is the law; the exception is where strangers and foreigners are received into them by the *laws* of the State or of the Family.

3. The remaining human government, ordained of God, is that of the churches. Ecclesiastical government is in its nature administrative, and that purely ministerial and declarative of the word of God written in the scriptures. The government of the church has no sovereign prerogatives, no authority to legislate or make laws, and no infallible judicial powers. It has no right to lord it over God's heritage by any laws or words of *its own*, under any pretence of delegated, divine, hereditary, absolute, parental, judicial or declaratory authority. For it is not lawful for a christian man to call any, lord, father or teacher, but Christ himself, the only mediator between God and man. And who art thou that judgest another man's servant; to his *own* master he standeth or falleth. The symbol of the power in the government of the church, is "the keys;" and the church is bound, by the word of the Lord, to receive into its communion penitent, understanding and believing sinners—those who believe and obey the gospel—and to shut out from the fellowship of the saints, those of an opposite character. If gross offenders are so numerous, that believers cannot put out evil persons and factions, then they should separate themselves and come out from such workers of iniquity. Men as rulers in God's house, should govern themselves by that written word, by which all men will be judged at the last day. Neither men nor societies, calling themselves christians and churches, are infallible; and some have so far departed from the truth and obedience of the gospel, as to become gloomy prisons of darkness, superstition or fanaticism—mere "synagogues of Satan."

The foundation of God, however, standeth sure, having this seal, "the Lord knoweth them that are His." And we, in the light of His word, may know them by their fruits.

That of the church is the only lawful human government on earth, that, in its *own nature*, is sacred and spiritual. Its offices are ministerial and declarative of God's word only, and when truly and faithfully administered, they who despise its declarations,



invitations, warnings, admonitions, reproofs and censures, do despise Christ, and do despise God who sent Him.

That of the church is, therefore, incomparably the most exalted and honorable government known on earth among mankind, and its administration involves by far the most tremendous responsibilities.

Heavy, heavy woes are denounced by the king supreme upon those who add to, or take from the things written in His book, who add to or take from His word, and upon all who preach their own dreams, teach for doctrine the commandments of men, or make void the word of God by their own traditions.

4. There is yet another dominion that men actually have and exercise over their fellow men; the power of superior or ambitious minds, or of those of greater knowledge and experience; the power of mental and moral persuasion.

This dominion, however, is not a free, spiritual, or legal government, yet actual and natural. The subject is convinced or persuaded in his *own* mind or conscience; it is his *own* judgment, desire, or choice that governs him at last, and not the *word* of a lawful superior. By the power of mental or moral suasion, there is no subjection of the sovereign will of one, to the sovereign will of a superior ruler, *by the word or law* of that ruler. In other words, there is no *voluntary* subjection or obedience.

If a man freely gives *himself* up to others, if he chooses to have no mind, conscience, judgment, or will of *his own*, but prefers to be blindly led by his confidence in them, he simply chooses to be a slave from the necessity of his ignorance, folly, or wickedness. He denies himself, not to follow Christ in the light of His word and spirit, but to follow in darkness guides, blind guides, because they are willing to fall into the same ditch. The dominion of moral suasion is in its *nature* natural, and obedience to it can never be free, spiritual, lawful; in other words, it can never be voluntary in a Christian sense.

In all *sovereign* dominions, the ruler governs by his *law*, with its sanctions, threatenings and promises. He governs by his objective word of command.

In the kingdom of God His word is *the law*. In the State the

word of the Cæsar is *the law*. In the family the word of the head of the house is *the law*. He who is under sovereign law, must *hear* that word and obey it. If, instead thereof, he tests the law by his own convictions of mind or conscience as to *its rectitude*, he is actually “not a doer of the law, but a judge.” He is eating of the tree of his *own knowledge* of good and evil.

What *the law* of a *sovereign Ruler is*, can never be known by the moral feelings or mental judgment of those who are bound to *obey* that law. It can only be known from the express word of the sovereign Ruler. That law must be objectively revealed and declared, and can never be subjectively discovered.

Our *moral* duties to God and men are imposed and declared by objective, sovereign *laws*, divine or human. Nothing therefore can be truly religious or moral, in a voluntary, spiritual, and christian sense, that is not the obedience of the heart to the objective word of *sovereign law*, divine or human. In the last analysis, it is the obedience of a true and believing spirit to the sovereign law of God, the King supreme—to His word of supernatural objective revelation written down in the Bible. It is obedience in spirit and in truth to Him, who is a Spirit and the truth, and whose true and spiritual kingdom ruleth over all.

Man was not made for the Family, for the State or for the Church, nor to serve them, but God in and through them. These institutes were made for man, for his generation, nurture, education, protection, salvation; and each ought in its own sphere to move, and harmoniously coalesce with the others, for God’s glory in man’s welfare.

Man was not made for himself, but for his Creator and supreme and sovereign Lord; and no man can appreciate his own personal honor, dignity and responsibilities, nor maintain his own independence in the creatures, nor enjoy christian liberty, nor serve God with a cheerful, hearty obedience, unless he knows, feels, and acts upon these divine principles.

As to those voluntary societies among men—for religious or moral purposes—that are based upon man’s pretended philanthropy, enacted by man’s wit and wisdom, and according to the dictates of man’s will, whenever with profane hands they usurp



authority in affairs over which the individual, the Family, the Church, or the State, has lawful jurisdiction, and so come into conflict with legitimate authority; they are in their spirit, principles and action, *hostile* to the free, wholesome, christian vitality and development of the individual, and to the dominion and efficiency of the divine ordinances; and by their fruits and in their results are actually found to be so.

In conclusion, we will add a few words upon "the Golden Rule" and its sad perversions.

With *their additions*, the golden rule is adopted by many, not as the sum and substance, but in the place of, and as a substitute for, "the law and the prophets." The rule as stated, added to and commented upon by its innumerable worshippers, is after the following fashion:

"Do," say they, "unto others as you would that they should do unto you, *were you in their places.*" This maxim, as it is generally received by ignorant men, is a practical subversion of all laws, divine and human; and leaves every man, not only to be the law to himself, but also to become the self-constituted master, judge, and avenger of his neighbor. It works in the mouths of its disciples in this wise.

Is your neighbor poor and you rich? divide with him. If you were poor and he rich, if you were in his place, would you not wish to have him divide with you? Well, do even so to him, give him half, do as you would be done by. If you were a child, would you like to be controlled, governed and punished? put yourself in your child's place, and let your own conscience answer. Would you not like to do as *you* pleased? Well keep the golden rule, "do as you would be done by," don't restrain or govern your child, don't oppress him with your tyranny, let him do as *he* pleases. If you were that poor, homely young woman would you not like to marry so fine, handsome, and rich a young gentleman as you are? put yourself in her place, consult your own heart and say, whether you would not wish to marry such an one even as yourself? Well, do even so unto her; work by the golden rule and marry the girl. If you were in the place of that servant of yours, do you not think you would like to be set free,

and treated like a son? Well, give him his liberty, treat him as your son, send him to college, work by the golden rule, do as you would be done by.

This is the doctrine and practical commentary inculcated as the law of the golden rule, by a certain class of zealous moral reformers, and ardent, self-styled philanthropists. This is their master key that rolls back the bolts from the door of moral and religious darkness, and opens the room to the light of modern benevolence and socialism, upon the topics of liberty, fraternity, charity and equality.

To say, do to others as you would that they should do to you, *were you in their places*, is *adding* to the Scripture: and this addition it is, that puts every man's supposed sentiments, feelings and desires, in an imaginary change of relations, in the place and as a substitute for *the law and the Prophets*.

The Scripture readeth thus, all things "whatsoever ye would that men should do to you, do ye even so to them, for *this is the law and the prophets*." How would you, who are in subjection to civil or domestic law, that your rulers should do to you? Why, that they would deal with you in truth, justice, wisdom, equity and mercy; you would that all men should render you your lawful dues. What is just and equal, by civil, by domestic, and by God's moral law. How would you, who are invested with civil or domestic authority, that others should do unto you? Why, that those in subjection would yield that respect and obedience which, by law, divine and human, *is your due*. Well, do even so to others, render to all their lawful dues. "Tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor."

You, who are sick and poor, would wish your neighbors to minister in love to your necessities. You would want what is due you by the moral law. Well, render to others in love what is their due by the same law. The force of this precept lies in the cogency of its appeal to every man's reason and conscience, as a moral motive to *obey* the law and the prophets; and is no new law, springing from, tested by and deriving its authority from



imaginary human sympathies, passions and desires, in hypothetical positions and relations.

What should a man wish to be done to him? That his neighbor should covet his lawful dominion, honor, riches? Is *that* the law and the prophets? to covet your neighbor's house, your neighbor's wife, his man servant, his maid servant, his ox, his ass, and everything that is thy neighbor's?

Do the law and the prophets require you to "change places" with your neighbor, and make your imaginary wishes if in his place, *the law* for you in yours? Is the law of coveteousness the law and the prophets? Are men's lusts God's law? We have noticed this monstrous perversion of "the golden rule" because it generates that sort of benevolence for the popular philosophy, that has banded its disciples together in numerous societies, forming together the ancient and modern army of invasion in the new crusade of socialism, ritualism and pantheism, against the word and kingdom of God. A philosophy that has done and is doing infinite mischief in the Family, in the Church and in the State, to the social, religious and civil welfare of mankind.

God has, by His word, revealed His own power and wisdom for the redemption of men from all their sins and miseries; and to that end has ordained among mankind the social institutions of the Family, the Church and the State. Let every man consider his own personal, legal relations to God and his neighbour, and then his legal relations to the Family, the Church and the State, and in the light of God's word perform his religious and moral duties as thereby required, and he will work out the problem of man's chief end; he will glorify God and enjoy Him forever.—Let all men do so and the millenium comes, the kingdom of God, and His will is done on earth even as it is in Heaven.

The practical annulling of the golden rule, by the additions and perversions of human benevolence, affords full scope for the zeal and activity of the new and of the old innovators and schemers in ethics and religion.

"Doing good" upon the principles of *their* golden rule, becomes the natural problem of a sinful humanity; for it is "doing good" upon man's *own* principles; his own wisdom, his own pas-

sions, his own will, determine what *is* benevolent and philanthropic; every man is left at liberty to eat of the tree of his own knowledge of what is good and what evil, and to do what is right in his own eyes, which is his largest possible liberty. A freedom that gratifies his pride and malignant passions, by establishing his own opinions and will; as the law to himself and his neighbour; and by breaking the cords of sovereign law, divine and human.

A christian man is called to *hear*, that he may *learn* what is religiously or morally good and evil. He hearkens to the law and the prophets, to the word of sovereign law; and the word of the law-giver is his light and lamp to reveal the way of his obligations to God and man.

In the works of a blind and ferocious zeal, though the subject of it may be persuaded in his own mind that he is doing God service, yet may he be in fact doing the works of Satan. That was the case of Saul of Tarsus, when on his way to Damascus to “do good” there.

It is a reflection upon the wisdom and providence of God, to affirm that the state of society and the condition and wants of men, religiously or morally, may be such as were not foreseen or provided for by the Author of the Scriptures. He testifies that *all* scripture is given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished for *all good* works.

Let men of God, then, be perfect by that rule and standard, and they will be of the same mind, of the same judgment, and speak the same things. Let them do good unto all men, especially to them who are of the household of faith. And if they will please God, let them learn from *His* word what it is that *is* good for them to do, and how to do it. Let them not eat of the tree of their *own* knowledge of good and evil.

This world will have its idols; but what have christians to do with idols? When any new or old scheme for “doing good” on religious or moral principles is proposed, not recognized or sanctioned by scripture, let us remember that we have a more certain



word of prophecy whereunto we do well, if we take heed, as to a light in a dark place.

My sheep, said Jesus, hear *my* voice, and a stranger will they not hear, for they know not the voice of strangers. We hear the voice of our Lord and Master in the word of the supreme and sovereign law, written in the scriptures, in the laws of the civil magistrate, and in the word of the ruler in the family kingdom. We never hear the voice of the Lord Jesus Christ in any other law or word on earth known among men. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify *of me*.

It is *not* “doing good” to be wise above what is written; but rather to *hear* the word of God and to keep it. To desire the sincere milk of the word that we may grow thereby.

We are made wise when our hearts burn within us, and when we hear the voices of Moses and the prophets, of Christ and His apostles, and when our minds are opened to understand the scriptures.

We will conclude, then, with the saying of wisdom, that the sum of the matter in “doing good” is to fear God and keep *His* commandments, for this *is* the *whole* duty of man.