

I

A SERMON

PREACHED BEFORE THE

PRESBYTERIAN CHURCH,

AT

CHERAW, SOUTH CAROLINA, JANUARY 20, 1839.

BY J. C. COIT,

PASTOR OF THE CHURCH.

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PREFACE.

THE occasion of the following Sermon, was the meeting of the Annual Conference, of the Methodist Episcopal Church of South Carolina, in Cheraw. Many of the members of my congregation and church attended their religious services, and received their preachers into their houses. On being applied to, for the Presbyterian church, for the use of the conference, I returned for answer a letter, of which the following is a copy.

“MY DEAR SIR:—Dr. McLean informs me, that you have made application for our house of worship, for the use of the Conference of the Methodist Episcopal Church, shortly to convene in this town. As it has been customary for Presbyterians elsewhere, to accommodate, under similar circumstances, it is proper I should state the reason, why, as the pastor of this church, I cannot consent. My deliberate, and settled conviction is, that the Arminian system is a false and dangerous religion; and in its proper principles, subversive of the only foundation of gospel grace. This is my conscientious belief; and this is my testimony as a Christian man. I do believe that the true doctrine of Christ, is opposed and denied, by your denomination. With these principles, I have no choice left, in relation to the subject matter of your application. The Master has himself settled the matter. “If there come any unto you, and bring not *this doctrine*, receive him not into your house, neither bid him God speed.”—2 John 10. Did the members of Conference, (many of whom I love and respect, as citizens, neighbours, and honourable men) come here, on any other errand, I should rejoice to exercise toward them, the kind offices of good

neighbourhood, and hospitality; but I do sincerely believe them to be building on the foundation of sand. That our own Church has been heretofore treacherous to the cause of Christ, in dissembling and betraying the truth, and practically lying against her own public testimony, is a most deplorable and humiliating fact. But the Lord has lately made her light to shine, (see proceedings of Assembly of 1837 and 1838) and she has manifested tokens of contrition, for her hypocrisy and unbelief; and I trust her Glorious Head, will give her grace to be faithful, and will bring her out of Babylon.

Our Synod, at their late meeting in Columbia, adopted a testimony, in favour of three fundamental articles of the Christian faith; namely—ORIGINAL SIN; PARTICULAR REDEMPTION; AND EFFICACIOUS GRACE; and also among other things,—

Resolved, “*That no doctrines contrary to these, should be taught in our pulpits.*”

To permit Arminians to preach in our churches, would, I believe, be in derogation of the true spirit of the above resolution of Synod, for which I voted with all my heart.

With sentiments of sincere personal regard, I remain, very respectfully, your friend and neighbour,

J. C. COIT.

TO COL. D. S. HARLLEE.

Cheraw, January 3, 1839.

The following are the resolutions of Synod to which I refer in the above letter to Col. Harllee:

Whereas, disputes and contentions which have existed among the members of the Presbyterian Church, have resulted in a division of our communion into two denominations, differing from each other, as we suppose, on topics of faith, involving essential elements of the Gospel plan: And whereas, it is the duty of all the courts of the Church to contend

earnestly for the faith once delivered to the saints, we, as a Synod, feel called upon, in the present crisis of our ecclesiastical affairs, to bear this our solemn testimony for the truth as it is in Jesus, in opposition to the errors and heresies which are now abroad in the land.

1. It is a fundamental article of the Christian faith, that the guilt of Adam's first sin is imputed to all his posterity, descended from him by ordinary generation, so that they are born in a state of condemnation and depravity; that this imputation is immediate and direct, having no reference to their subsequent concurrence in his sin by voluntary transgression, but founded solely upon the fact that he was constituted by the sovereign appointment of God, their federal head and representative.

2. It is a fundamental doctrine of the Gospel, that Jesus Christ was actually the substitute of a chosen seed: that he assumed their legal responsibilities and rendered a true and proper satisfaction to Divine justice on their behalf, by enduring the penalty of the law in their name and stead: that the obedience and death of Christ, constitute the only ground of a sinner's acceptance before God, and that "to all those for whom Christ purchased redemption," he doth certainly and effectually apply and communicate the "same."

3. The inability of the sinner to comply with the demands of the Divine law, to believe the Gospel, or to exercise an holy affection, is absolute and entire; so that regeneration is effected alone by the direct and immediate agency and power of God the Spirit; the subject of this work of grace being passive, in respect to the vital operation of renewing the heart. We believe, moreover, that the saving grace of God is always efficacious and invincible, and its final triumph sure.

4. We believe that the form of doctrine, usually called Hopkinsianism, though a milder form of error than Taylorism, or Pelagianism, is inconsistent with the Presbyterian standards,

and if fully carried out in its consequences and results, is utterly destructive of the fundamental principles of the Gospel.

5. This is our solemn testimony of the truths of the Gospel. And for the satisfaction of those brethren who have been perplexed with anxiety and doubt in regard to the Theological instruction which is given in our Seminary, we, the members of this Synod, including the Professors of the Theological Seminary, do pledge ourselves, that no contrary doctrines shall be taught in that Seminary, or in our pulpits, and that, as Professors and ministers, we will endeavour to guard our pupils, and hearers, against all the heresies condemned in this testimony.

Ayes—Dickson, S. B. Lewers, Ketchum, Cater, Chambers, Cassels, Davis, Tenny, English, Howe, Witherspoon, R. W. James, Petrie, Reid, McQueen, Donnelly, Coit, Campbell, Dubose, Aiken, Snowden, W. James, A. White, Prince, Perry, Leland, McDowell, Gildersleeve, Smyth, J. Lewers, Ardis, J. B. Davies, Johnston, J. L. R. Davies, W. B. Davies, Thornwell, Douglass, S. B. O. Wilson, Bishop, Miller, McJunkin, Givins, Simril, Stringfellow, Dunlap, Chamberlain, J. S. Wilson, Montgomery, Saye.—49.

Nays—Dwight, Bartlett, E. White, I. S. K. Legare, Yates, Dana, Magruder, T. H. Legare.—8.

SERMON.

2 JOHN, 10.

IF THERE COME ANY UNTO YOU AND BRING NOT THIS DOCTRINE, RECEIVE HIM NOT INTO YOUR HOUSE, NEITHER BID HIM GOD SPEED.

IN the context, it is written, “For many deceivers have entered into the world; who confess not that Jesus Christ is come in the flesh. This is a deceiver, and antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in *the doctrine of Christ*, hath not God. He that abideth in the *doctrine of Christ*, he hath both the Father and the Son.” There are various modes of departure from the *doctrine of Christ*: all of which involve a *denial* of Him. Some renounce the doctrine of His *humanity*,—the heretics, the Apostle seems to have had in his eye. Others deny his *divinity*; and again, many who confess the true doctrine, with respect to his *person*, deny His mediatorial *work*—his finished *redemption*. None of these abide in the doctrine of Christ.

The blessed Apostle had a godly jealousy for the mother in Israel and her children, to whom this epistle was addressed; lest they might let slip some of the principles he had faithfully taught them. So Peter,¹ “Ye, therefore, beloved, seeing ye know these things before; *beware*, lest ye also, being led away with the *error* of the wicked, fall from your own steadfastness. But grow in grace; and in the knowledge of our

¹ 2 Peter, iii. 17.

Lord and Saviour, Jesus Christ." And so Paul,¹ "Be not carried about with divers and strange doctrines; for it is a good thing, that the heart be established with grace." And so the Lord Jesus, "Take heed that no man deceive you; For there shall arise false Christs, and false prophets, and shall show great signs, and wonders; insomuch, that if it were possible, they shall deceive the very elect. Behold, I have told you before."² These admonitions, and faithful warnings, from our Lord and his apostles, were needed by disciples then; they have been, and always will be necessary, while the Scriptures "are profitable for doctrine, for reproof, for correction, and for instruction in righteousness;"³ and while the word of the Lord, to one and to all, is, *watch!*⁴ The Scriptures not only warn of the danger from the propagation of false doctrine in the Church, but reveal the fact, that these heresies and offences must needs come.⁵ "But there were false prophets, also, among the people, even as there shall be false teachers among you, who *privily* shall bring in damnable heresies, even denying the Lord that bought them,—and many shall follow their pernicious ways; by reason of whom, the way of truth shall be evil spoken of."⁶ And the Apostle Paul, in that most touching interview with the elders of the Church at Ephesus,⁷ entreats them to *take heed* unto themselves and to all the flock, over the which the Holy Ghost had made them overseers; to feed the Church of God, which he had purchased with his own blood. "For, (he adds) I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves, shall men arise, speaking perverse things, *to draw away disciples after them*; therefore, WATCH!" &c. These,

¹ Heb. xiii. 9.

² 2 Tim. iii. 16.

⁵ 1 Cor. xi. 19.—Math. xviii. 7.

² Math. xxiv. 4, 24, 25.

⁴ Mark xiii. 37.—Acts, xx. 29–32.

⁶ 2 Peter ii. 1, 2.

⁷ Acts xx. 17–28.

and other scriptures,¹ my beloved hearers, most incontestably testify to the *fact*, that in all ages of the Church, there would be false, and fatal principles, and systems of religion; propagated with undying zeal, subtlety, and great success; that the devil has his preachers to propagate *his doctrines*;² and that his ministers are transformed as the ministers of righteousness.

Our Saviour's portraiture of a false teacher, is, that he comes in sheep's clothing; but is in fact a ravening wolf.³ Note also, that these false doctrines and teachers, are represented as dangerous, and as fatal in their influence and nature, to the souls who are deceived thereby; as Satan himself to the best hopes of humanity; and devouring wolves to the helpless tenants of the sheepfold. The notification of these evils is in an especial manner, addressed to ministers; that they should *watch*, without ceasing, and *sound the note of alarm*,⁴ upon every indication of danger. The shepherd who is put in charge of a flock should be faithful to his trust; and in times of danger, is not at liberty to consult his own ease, popularity, emoluments, security, or life.⁵

The topics introduced to your consideration, are not stated in the word of God, merely as descriptive of the times then present; nor as matters of mere speculation, or idle curiosity. They are subjects that involve the vital interests of the soul; and in their magnitude, and results, touch the springs of eternal life, and everlasting death. They involve principles that enter into the very spirit and soul of true practical religion, and all vital piety. The most appalling fact then, is incontro-

¹ Math. xxiv. 5; xi. 4.—Mark xiii. 22, 23.—Math. xviii. 7.—Luke xvii. 1. Rom. xvi. 17, 18.—Eph. v. 6.—Col. ii. 4, 8, 18.—1 John iv. 1.—2 Cor. xi. 5, 13, 15.—1 Cor. xi. 19.—1 Tim. iv. 1.—2 Tim. iii. 18.—Jude xviii.—1 Tim. iv. 1.—2 Thes. ii. 3.—1 Tim. vi. 3.—Eph. iv. 14.—1 John ii. 18.—2 John vii. 12.—Gal. i. 1-10.—Rev. ii. 15, &c.

² 2 Cor. xi. 15

³ Math. vii. 15.

⁴ Ezek. iii. 17-22.

⁵ John x. 12, 13.

vertible; that there *is now*, and always has been, in the Church, a spirit of *antichrist*; which is exhibited by the promulgation of principles and practices, opposed to, and subversive of the *true doctrine of Christ*.

This spirit, in its tendency and results, is shown by the sacred writers, in the history of the Church, in the family of Adam; in the households of the patriarchs; in the Church in the wilderness; and under the Judges; and in the chronicles of the kingdoms of Israel and of Judah.¹ The annals of the visible Church are a record of her unbelief, backsliding, rebellion, apostasy, and abominable idolatries; and of the forgiveness, mercy, long-suffering, and faithfulness of her covenant God.² The history of the Church since the Christian era, exhibits the same characteristic perverseness and unbelief; and has been marked by a succession of apostasies, from age to age. The most signal *manifestation* of this spirit of antichrist, is exhibited in the history of Popery, *the man of sin*.³ But even in the reformed churches, with the history of which we are most familiar, the chronicles of true story record an incessant tendency to deny and renounce *the true doctrine of Christ*, the blessed Gospel of his salvation. This infidelity in principle, is succeeded by manifold practical results. Sometimes there is a Laodicean apathy; *a fatal indifference to the doctrine, and the work of the Lord*. But the ways of the strange woman are moveable, that thou canst not know them;⁴ and the unwary are deceived by the specious appearances of devotion and piety. *Here*, the fire⁵ of animal heat, excites the body with strange enthusiasms, and *there*, a burning zeal that dishonours Christ and his doctrine, fills the courts of the temple with the offerings of the Pharisees, and the tables of the

¹ Psalms lxxviii. cv. cvi.—Acts vii.—1 Cor. x. 1–12.

² Mal. iii. 6.—Lam. iii. 22.—Heb. viii. 7–13.—Psalm cvi. 45.

³ 2 Thes. ii. 3–13.

⁴ Prov. v. 3, 6.

⁵ Lev. x. 1, 2.

money changers.¹ Ambition invites with her splendid enterprises of religion, and mammon persuades with his subsidies; foreign campaigns are planned, and conquests achieved, for the glory of the victors; while extensive domains are subdued, and secured at home, by the persevering conduct of human energy and enterprise; by the deep and cunning artifice and subtlety of Jesuitism; by the economical calculations, and various estimates of modern Pelagianism. Then again, great effects flow from the monarchical institutions; the trained bands, the military drill, the systematic and concentrated action, and the "*esprit du corps*," of the followers of Wesley. Judge not according to appearance, but judge righteous judgment.² I tell you, and warn you, my beloved people, of the heresies that are abroad in the land; and now I tell you, and yet not I, but the Lord, *watch*;³ beware, lest ye be led away with the error of the wicked;⁴ look to yourselves; examine your hearts; try the doctrine, and search the Scriptures for yourselves. For rely upon it, this very burden concerns the Prince in Jerusalem, and all the house of Israel that are among them.⁵ And here I will repeat, what I have often uttered before from this desk; believe nothing upon my testimony, or the testimony of the Presbyterian Church; call no one on earth master, for you have only one Master, even Christ.⁶ My duty as a minister of Jesus, is not to wed you to ~~one~~ communion, but to *Him*; not to bring you to ~~one~~ faith, but to the knowledge of the *truth*; and I testify, if our doctrine, our faith, and our Christ are true, then Arminianism, which the Methodists in this country are universally understood to preach, is a system of antichrist. You are called, therefore, by the most solemn and affecting considerations, and by the express precept of your only Lord, to examine, whether you

¹ Math. xxi. 12, 13.—John ii. 13–18.—Isaiah i. 10–16.

² John vii. 24.

³ Mark xiii. 37.

⁴ 2 Peter iii. 17.

⁵ Ezek. xii. 10.

⁶ Math. xxiii. 8, 10.

are in the true faith.¹ This is a business that cannot be done by proxy. *You* must search the Scriptures.² *You* must search after God with all *your* heart.³ The wise man has his eyes in *his own head*.⁴ If you trust in your minister, or your Church, and thus receive your doctrine upon mere human authority, you are fundamentally Papists, and know nothing as you ought to know, and therefore, cannot abide in the doctrine of Christ.

We live under political institutions that guarantee to all men, civil and religious liberty. Men are taught to believe that they are born free and equal; and have a right to receive, or reject, for form, or for substance of doctrine, any religion whatsoever. I apprehend, that there prevails in our country a false and monstrous notion of religious liberty, that not only exempts a man from human inquisition as to his faith, but also from the dominion and tribunal of God. This is a most deplorable and fatal error. God is jealous of his honour, and zealous for his worship;⁵ and has commanded, first of all, saying, *Thou shalt have no other gods before me*.⁶ The worship of any other god, the work of man's hands, or the work of man's imagination,⁷ is idolatry.

It has been from a hypocritical charity,⁸ that rejoiced not in the truth, that the Presbyterian Church, in this country, has tolerated in her communion and ministry, the most heterogeneous and discordant principles. Her ambition seems to have been to multiply her numbers, and her wealth, till she had become a wretched amalgamation, by the mingling of the most repulsive elements. Fear of explosions, and intestine convulsions, averted her eyes from the vision of her awful situation, until the light of her glorious confession and catechism was nearly extinguished; and even the oracles of God, were ob-

¹ 2 Cor. xiii. 5.

² John v. 39.

³ Jeremiah xxix. 13.

⁴ Eccl. ii. 14.

⁵ Exod. xx. 5.

⁶ Exod. xx. 3.

⁷ Psalms l. 21.—Exod. xx. 4, 5.

⁸ 1 Cor. xiii. 6.

scured and hid under heaps of voluntary rubbish, and pictorial romance; so that He might take up the burden of the prophet: *Behold, I am pressed under you as a cart is pressed that is full of sheaves.*¹

In some places, our communion were fed with the saccharine pap of Hopkinsian disinterested affections, till charity, and refined sensibility, shocked at the very mention of vindictory, or punitive justice, were ready to denounce the doctrine of future punishment as a lying dogma, and a libel on a God whose name was love; and upon the wings of disinterested benevolence, were soaring aloft, and hovering over the crater of universal salvation.

Practical religion had degenerated very extensively into a mere casuistical morality, and the only questions tolerated, as worthy of discussion, involved the solution of some critical case of conscience, or the very best mode and way for the exercise of charity among the variety ingenuity had invented, for the relief of bosoms ready to burst with goodness, and running over with oil and honey into the golden and silver vessels of the manifold idols which the voluntary principle, approved agencies, and benevolent societies, had set up.

Thus we were in the midst of Babylon; and when the Lord turned again the captivity of Zion, we were like them that dream.² But now, his voice is heard in the very sepulchre of Presbyterianism:³ Awake, arise, shake thyself, and shine; for the glory of the Lord is risen upon thee.⁴ And shall we not hear and obey? shall we slumber on and sleep the sleep of death? shall our blessed testimony be for ever impiously trampled under foot? shall the light of the tabernacle, the lamp of life be hid by the blackness and darkness of voluntary principles for ever?⁵ shall we shut the front door against Pelagius, and open the back door to Arminius and the Pope?

¹ Amos ii. 13.

² Psalm cxxvi. 1.

³ John v. 25.

⁴ Isaiah lx. 1.

⁵ John iii. 19.

The doctrine of Christ is mentioned, in our text, as a necessary requisite to Christian communion; and here we cannot be too watchful, and jealous, in our examination of our own principles, for the heart of man is deceitful above all things.¹ If your faith ultimately reposes upon your own perception, sentiment, or reason; if its foundation is *within the man*,² you have not received truly the *doctrine of Christ*,³ for that is a divine *testimony*,⁴ revealed *to be believed*;⁵ and true faith *perceives and rests* upon a foundation *without the man*,⁶ upon Christ himself, his testimony, his promise, his grace, his work, and his Spirit.⁷

If we have not the *doctrine of Christ*, we are none of his. His true disciples receive *his* words,⁸ they hear *his* voice,⁹ they know the doctrine.¹⁰

There are short summaries of *this doctrine* in Scripture, as that no man can say that Jesus is the Lord, but by the Holy Ghost.¹¹ Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.¹² And this is the record, that God hath given us eternal life, and this life is in his Son.¹³ He that hath the Son, hath life; and he that hath not the Son of God, hath not life.¹⁴ He is the Christ, the Son of God.¹⁵ He is the Christ the Saviour of the world. He that denieth that Jesus is *the Christ*, is a liar, is antichrist,¹⁶ &c.

In our text, the apostle assumes, that the persons to whom he writes, do understand *the doctrine of Christ*; for he forbids them, if any preachers came to them without this doctrine, to receive or recognise them as ministers of Christ.¹⁷ And here let it be remarked, that the persons to whom our epistle was

¹ Jer. xvii. 9. ² Rom. vii. 18.—Eph. ii. 8.—Phil. iii. 3.

³ John iii. 11.

⁴ 1 John v. 11, 12.

⁵ John v. 24.

⁶ John iii. 14, 15.

⁷ 1 Cor. iii. 11.—Eph. ii. 20.—Math. xxi. 42.

⁸ John xvii. 8.

⁹ John x. 27.—1 John iv. 6.

¹⁰ John vii. 17.

¹¹ 1 Cor. xii. 3.

¹² 1 John iv. 15.

¹³ 1 John v. 11.

¹⁴ 1 John v. 12.

¹⁵ Luke 9, 20.—Math. xvi. 16, 17.

¹⁶ 1 John ii. 22.

¹⁷ Gal. i. 8, 9.

addressed, were not cardinals, bishops, or learned doctors of divinity, *but a mother and her children. Unto the elect lady and her children whom I love in the truth.*¹ The apostle did not command this household when a minister made his appearance, to inquire, whether a bishop had laid Episcopal hands upon his head; or whether a Baptist bishop had put him under water; whether he was of Paul, or Apollos, or Cephas; whether he belonged to this sect or society, or to that; such matters then were not deemed *fundamental*; but the grand point to be determined was, whether he came with THE DOCTRINE OF CHRIST. Women and children, in apostolic times, could determine *that* question; for then it was true, that he who believed on the Son of God, had the witness in himself² In that doctrine, they were of old all taught of God.³

I fear it is no uncommon opinion, that *women* have no concern with controversies about *doctrine*; a most deplorable evidence of profound ignorance and insensibility to the first principles of the Christian religion. Women or children, who feel no concern for the *doctrine of Christ*, have no interest in his kingdom or his blood.⁴ How would such women and children obey the commandments of Christ, in this epistle? but saith the Scripture, hereby do we know that we know Him; if we keep His commandments. He that saith I know Him, and keepeth not his commandments, is a liar, and the truth is not in him.⁵

It is not my object, on the present occasion, to discuss the doctrine of Christ; but to warn you against a very popular and captivating religion, called Arminianism; a system which denies the *doctrine of Christ*. Recent demonstrations make it apparent, that many of you do not believe this position; otherwise you are involved in the guilt of a direct violation of the precept in the text. And here a distinction ought to be

¹ 2 John i.

² 1 John v. 10.

³ John vi. 45.

⁴ 2 John 9.

⁵ 1 John ii. 3, 4.

made between men and their principles; and between their private and official relations. As neighbours, relations, friends, and private individuals, you ought to love, do good, and be hospitable to all men; but it is sinful to do any thing whereby you seem to indorse false teachers of religion, to approve of their doctrines, or to favour their principles. Doubtless the elect lady, and her children, to whom this epistle was addressed, by obedience to its precepts, might have subjected themselves among their neighbours to the charge of bigotry, fanaticism, and monomania; but to become a gazing stock, both by reproaches and afflictions, to those that are without, we read was no uncommon thing, in those primitive times.¹ Whosoever, says Jesus, *shall be ashamed of me and of MY WORDS*, (my doctrine) in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels.²

It would appear, that my labour has been in vain in teaching you the knowledge of the fundamental truths of the religion of Jesus. You are my witnesses that I have not ceased, night and day, to declare unto you the *doctrine of Christ*; and though I have more particularly warned you against the monstrous errors of the New-school party in our own Church,³ and against Pelagius, still, it grieves me to the heart, that any of you should hear, and follow the voice of so great a stranger as Arminius.⁴ Surely it must have sounded strange in your ears. I speak in grief, not in anger. I have no right, and am not conscious of any disposition to lord it over God's heritage;⁵ to control in any degree the liberty of your consciences, or actions. You can all bear me witness, that I often warn you to receive your faith and doctrine, neither from the Church, or her ministers, but from the *Scriptures only*. However great the witness of man may be, the witness of God is greater.⁶

¹ Heb. x. 33.

² Mark viii. 38.

³ Acts xx. 28-36.

⁴ John x. 5.

⁵ 1 Peter v. 3.

⁶ 1 John v. 9.

Let God be true, and every man a liar.¹ I would have you ready to give a reason, from the word of God, for the faith that is in you.²

It is no part of my principles, as a Presbyterian, or a Protestant, to keep my people in the dark; but I have always urged the duty upon you of a thorough inquiry, and candid investigation of your faith and doctrine, *each one for himself*, as he will have to account to his Sovereign Judge. It is a work of antichrist to keep the flock in darkness,³ or to put the eyes of the people into the heads of priests;⁴ or, to set up human righteousness, or infallibility, in the place of Christ and his word.

It is taught in Scripture, that the enemy will sometimes come in like a flood;⁵ and some of you, my hearers, have lately left the ark, and gone over the waste of strange waters, and like the dove, you have returned, having found no rest for the sole of your foot.⁶ You bring no olive leaf, plucked from that dreary desolation; and must abide, till the waters of that deluge subside, before you can find rest for your souls.⁷

Judge not from appearances,⁸ of your own piety, or that of others. We live in a boasting and vainglorious age; and as I discern the signs of the times, we are in the darkness and bondage of Egypt; and the Church, in our country, is in a state of the most woful apostasy from her faith and fealty to the King of kings. If, therefore, in the days of the apostles those disciples were unwise, who judged of their state or condition, by comparing themselves with themselves,⁹ what madness of infatuation is it for us to judge of the genuineness of a Christian profession, by human criteria, at a time when a man's religion is determined, not by his faith and principles, not by the

¹ Rom iii. 4.

² 1 Peter iii. 15.

³ Math. xv. 14.—John iii. 19.

⁴ Eccl. ii. 14—Mark. viii. 18.

⁵ Isaiah lix. 19.—Rev. xii. 15.

⁶ Gen. viii. 9.

⁷ Heb. iv. 10.

⁸ John vii. 24.—1 Samuel xvi. 7.

⁹ 2 Cor. x. 12.

Saviour, whom he confesses and loves, the God whom he adores and worships; but by the length of his face, the length of his tongue, the length of his legs, the length of his arm, and the length of his purse; for in all these respects, God's judgment is different from that of man. The Lord hath no delight in those who make long and sanctimonious faces, that they may appear unto men to be righteous;¹ nor in very long prayers, nor in too much even of a good thing;² nor has He any delight, as David testifies, in the legs of a man,³ for it is not of him that runneth;⁴ nor is the race to the swift;⁵ nor doth the Lord regard man's arm, for the battle is not to the strong,⁶ and it is his own right arm that bringeth salvation;⁷ nor has the Lord any special respect to the rich, for he says, blessed are the poor;⁸ and so, many things that *are highly esteemed* among men, are abomination in the sight of God.⁹ His ways and thoughts are as far removed and as different from ours, as the heavens from the earth.¹⁰ We must not, therefore, in religion, suppose that our condition, principles, and faith, are what they ought to be, because they seem to us reasonable and right; all our thoughts, sensibilities, and convictions in relation to good and evil, are false and fatal;¹¹ and hence it is the official work of the Holy Ghost to convince us of sin, of righteousness, and of judgment. Of the sin of sins, the sin of unbelief, of the righteousness of an ascended Redeemer, who is revealed to faith, and not to sense or sight, and of the judgment of God, in condemning the doctrines of devils,¹² which is the faith of every natural man.¹³

I now propose to give you a hasty glance at the history and doctrines of what is now called Arminianism. My object

¹ Math. vi. 16.

² Math. vi. 5. 7.—Ecc. vii. 16.—Prov. xxv. 16.

³ Psalm cxlvii. 10.

⁴ Rom. ix. 16.

⁵ Ecc. ix. 11.

⁶ Ib.

⁷ Psalm xlv. 3-9.

⁸ Luke vi. 20.

⁹ Luke xvi. 15.

¹⁰ Isaiah lv. 8, 9.

¹¹ Gen. vi. 5.—Math. xv. 19.

¹² John xvi. 8-12.—2 Cor. v. 7.—Rom. viii. 24.

¹³ John viii. 44.—Gen. iii. 4, 5.

will be to notice this heresy, as it darkens the pages of history here and there, from the days of John Baptist.

We find the Jews, Pharisees, and Scribes, the legalists, self-righteous, and the hypocrites, to have been the persons who confronted and opposed our Saviour and *his doctrine* more than any other class of men; and though the people venerated these whited sepulchres, as monopolising all the religion in the world, Jesus, who knew what was *in man*, speaks of them in language of burning indignation,¹ and as farther from the kingdom of Heaven, than the most abandoned prostitutes and unprincipled extortioners.²

The Gospel of the grace of God seems to have been the object of evil surmisings from the beginning; and particularly has it been charged with antinomianism. Our Saviour seems to be answering a suspicion of this sort, when he says—think not that I am come to *destroy the law*, or the prophets: I am not come to destroy, but to fulfil.³ Paul replies to a similar objection to the tendency of the Gospel. Do we make *void the law* through faith? God forbid; yea, we establish the law.⁴ And Stephen, the martyr, was falsely charged with speaking blasphemous words against *the law*,⁵ that is, with being an Antinomian. What are called the doctrines of grace, are taught by our Saviour and his apostles, with great clearness and power; that all men do not see these things, is because they are too wise and prudent, and see and know too much to be willing to learn.⁶ The writings of the primitive fathers, Barnabas, Clemens Romanus, Ignatius, Polycarp, all of whom were cotemporary with some of the apostles, testify

¹ John viii. 37, 40.—Math. xvi. 12.—Math. v. 20.—Math. ix. 34.—Math. xv. 12.—Math. xxiii.—Luke v. 30.—Luke xv. 1, 2.—John vii. 32, 48.—John xi. 47, 57.—Acts xv. 5.—Luke xviii. 9. ² Math. xxi. 31, 32. ³ Math. v. 17–21.

⁴ Rom. iii. 31.—Rom. x. 2–5—also Gal. iii. 24.

⁵ Acts vi. 13.

⁶ Luke x. 20, 21.—Math. xviii. 3.—Math. xiii. 10–18.—Acts xxviii. 25–30.—Isaiah xxxviii. 8.—John xi. 37–41.

to the doctrine of the grace of Christ; and God has never left himself without his witnesses, though they have been few and far between, as Noah,¹ Abraham,² Jesus.³

What are called the *peculiar* doctrines of grace, (and they are peculiar to the gospel) are *original sin, personal election, particular redemption, efficacious grace, and final perseverance*. Take away these, and there is nothing left in *principle, peculiar* to the religion of Jesus; if these are removed, the foundations are destroyed.⁴

Though men erect a splendid temple and dedicate it to God, and professedly worship him according to the pattern showed in the Scriptures, if it is not upon *the rock*,⁵ it is a babel concern; its base is the sand, its materials brick, its cement slime.⁶ It has no *corner stone*,⁷ no *living stone*,⁸ no *precious stone*,⁹ no *cap stone*;¹⁰ it is of the earth, earthy; it is a mausoleum of the dead, it is a whited sepulchre, beautiful indeed without, but within full of dead men's bones, and all uncleanness.

The magicians of Egypt, with all their enchantments and arts, cannot give life to the tenants of the pyramids. They can embalm with myrrh, and cassia, and frankincense, and nitre, and the oil of cedar, and gums, and sweet spices; they can wrap up in bandages of fine linen; they can arrest the putrid corruption of the flesh, and preserve the form of the body, and avert the offence of the grave; in short, they can make a mummy of a dead man, but never of a corpse, a living soul. They have neither the *power*,¹¹ nor the *material*¹² of life. They have not the water,¹³ nor the spirit, nor the blood.¹⁴

¹ Gen. vi. 8.—Heb. xi. 7.

² Rom. iv. 3-6.

³ Luke xii. 32.

⁴ Psalms xi. 3.

⁵ Luke vi. 48, 49.

⁶ Gen. xi. 2-5.

⁷ Eph. ii. 20.

⁸ 1 Peter ii. 4.

⁹ Isaiah xxviii. 16.—1 Peter ii. 6

¹⁰ Zech. iv. 7.

¹¹ John xi. 25.

¹² Eph. ii. 6.

¹³ John iv. 10.—John vii. 37.—1 John v. 6.

¹⁴ John vi. 53-56.

It has been the glory of the Church from the beginning, to vindicate and defend these fundamental principles of *the doctrine of Christ*. They constitute the very bulwarks of Zion; these are her gates, her towers, her *adamantine* walls, and her palaces, which have been the prominent points of attack from the enemies of the cross, and grace, and glory of Christ, both within, as well as without the pale¹ of the house of Judah.

As early as the fourth century, we find the Church shaken to her foundations, by the agitations produced by the discussion of these doctrines. Pelagius distinguished himself in this controversy; he wrote with great power, subtlety, and popularity, against the above tenets, which were defended with zeal, fidelity, and the demonstration of the Scriptures, by Augustine. Pelagius was a sapper and miner, and his force was mostly directed against the doctrine of *original sin*; and here is, and always has been, the true battle ground—the Thermopylæ of the war. For sure it is, if the devil is already cast out, there is no need of the Master. So Jesus tells the *Pharisees*: They that are whole need not a physician, but they that are sick.²

From the fourth century, there have been partial convulsions in the Church, from the discussion of these principles; and there have arisen many witnesses, and defenders of these blessed truths; but no general revolution occasioned by their agitation, till about the time of the great Reformation from Popery. It was by eating these aliments of spiritual life, and drinking the water from this fountain, that Luther and his cotemporaries, were animated and strengthened to war a good warfare, to bear a testimony for the faith,³ to confess and defend the doctrines of truth, to lift up the standard of the Lord against the flood of antichrist.⁴

¹ Psalm xlviii. 12-14.

³ 2. Tim. iv. 7.

² Math. ix. 11, 12.

⁴ Isaiah lix. 19.

Calvin, who was a contemporary, but younger man than Luther, was such a distinguished defender of the Pauline system of grace, that it has since his day, in Europe, and in this country, generally been called from his name, to discriminate the true doctrines of the Reformation, from those of Popery, and all other systems. The principles of the Christian faith, as stated and explained by Calvin, received the concurrence of all the reformed churches on the continent. The German, Bohemian, Belgic, and French, and also of the churches of Scotland, and England; and they have been confessed generally by the dissenting churches, in England—as the Baptist, Congregational, and Presbyterian. But alas! many of the reformed, and dissenting churches, have swerved from the ancient faith, and are turned unto fables.¹ The Popish Council of Trent sat in 1545, one year before Luther's death, and held its sessions, at intervals, for eighteen years; the decrees of this council, which deny and anathematise the blessed doctrines of the Reformation, have been regarded, since that day, as the doctrinal standards of Popery. From the time of Augustine, to the Council of Trent, our doctrine was considered orthodox by Rome, though the Christian fathers, contemporary with Augustine, and those who followed, bear a double testimony; some confessing his doctrine to be the true ancient faith, and some contradicting and blaspheming.² The faithful, avowed, and zealous defenders of these principles have been as few and far between in the Church, as such good men as David, Josiah, and Hezekiah, in the chronicles of the kings of Judah and Israel.

The fact is, the Church from the beginning, was always stiff-necked,³ self-willed,⁴ and fatally bent on her own thoughts, imaginations, and stubborn ways;⁵ prone to backsliding, unbe-

¹ 2 Tim. iv. 4.

² Acts xiii. 45.—1 Tim. i. 19, 20.

³ Acts vii. 51.

⁴ Judges ii. 19.

⁵ Psalm cvi. 39.

lief, and abominable idolatries;¹ and thus it is made manifest, that her only refuge and infallible security, is the mercy and truth of her covenant God.²

Some forty or fifty years after the Council of Trent, Arminius appeared among the Protestants in Holland; and this Dutchman became the leader of a party, that from his day has not ceased to trouble Israel. He introduced substantially, the old Pelagian, or semi-Pelagian philosophy; and though both himself and his disciples have laboured hard to separate their faith from Pelagian and Popish infidelity, they have toiled in vain. Their “philosophy of explanation” is different, but their philosophy for “substance of doctrine” is the same. Arminius died in 1608, and soon after, to bear a testimony against his heresy, and if possible to arrest its dissemination, the famous *Synod of Dort* was convened. This body was composed of the most learned and pious divines from England, Scotland, Germany, and Switzerland, as well as Holland.

You observe that it has been the controversies about the doctrines of grace, which have shaken kingdoms, churches, and empires. These principles have found such a lodgment in the hearts of men, as to cause them not to count their lives dear, that they might testify to the Gospel of the grace of God.³

Some of the English martyrs confirmed their testimony at the stake under the bloody Mary, rather than deny the faith, and avow the Arminian, or Popish doctrines. They submitted to torture, not accepting deliverance, that they might obtain a better resurrection.⁴ The doctrine of Christ must have been more precious to those blessed confessors, than to us. In our polite and benignant generation, we can hardly wound our own benevolent feeling, and delicate sensibilities,⁵ or offend a

¹ Isaiah ii. 8.—Ezek. xiv. 3–6.

² 1 Pet. i. 20.—Psalm cv. 8.—Psalm cvi. 43–46.—Luke i. 72.—Eph. i. 1–15.—Tit. i. 2.—2 Tim. i. 9.—Rom. xvi. 25.

³ Acts xx. 24.

⁴ Heb. xi. 35.—Math. x. 38, 39.—John xii. 25.

⁵ Samuel xv. 32.

neighbour for our love of the truth, and by obedience to the command of Christ, whom we *call* Lord and Master.¹

Notwithstanding the decrees of Trent, and the infallibility and dominion of the Pope, he has found it impossible to exclude our faith even from Rome. The two sects of Jansenists and Jesuits, kept his Holiness in hot water for some time; the former, favourable to the Calvinistic; the latter to the Arminian tenets; so that there have been evidences, here and there, (even in that great and horrible wilderness of Popery,) of the pillar of cloud and the pillar of fire.

Need I tell you, that it was a devotion to *this doctrine* of Christ, that caused the Huguenots, upon the revocation of the edict of Nantes, to flee abroad for an asylum from the persecution of Herod and the chief priests,² many of whom found a home on the peaceful shores of Carolina; and that it was a love of the same principles, and the spirit of true devotion which they inspired, that resisted all voluntary worship, ceremonies, and inventions of men, and opened the sea to New England for the Pilgrims, who were flying from the persecution of Arminian Episcopacy? But alas! for the descendants of the Huguenot and the Puritan. *When good Hezekiah slept with his fathers, Manasseh, his son, reigned in his stead.*—2 Kings xx. 21. We are no believers in *propogated* righteousness. Neither because they are the seed of Abraham, are they all children; they which are the children of the flesh, they are not the children of God, but the children of the promise are counted for the seed.³

It is my firm conviction, my hearers, that these principles are the very gates to the city of our God; nor can one of them

¹ Luke vi. 46—read also 1 Samuel xv.

² Louis XIV. and the Pope.—Mark iii. 6.—Mark xiv. 1—Math. xxvi. 57.—Mark x. 39.

³ Rom. ix. 7, 8.

be abandoned without opening a door for Pelagius, Mahomet, Arminius, or the Pope.¹

It seems to be the impression of some, that modern Methodists are not so unsound in the faith as old Arminians, but I fear the truth would tell the opposite tendency; *proficere in pejus*—worse and worse is the waxing of error.²

Wesley, the founder of this sect, received orders in the Church of England, and he died a member of that Church. He had, however, established an organism without the Church, of societies, classes, or bands, and introduced a system of action which resulted in the separation of his disciples from that communion. There is nothing peculiar on the score of *doctrine*, that distinguishes Methodists from Arminians in the Church of England; but when they had separated from that Church, and were at liberty to adopt their own standard of doctrine, they *omitted* in their confession, fourteen of the Thirty-Nine Articles of that Church. Upon an examination of those rejected, it will be manifest, that they wished to be untrammelled by the restraints of orthodoxy, and to be upon the open field of Arminianism. Beside the fourteen articles, they have also repudiated one half of the article of the Church of England on *original sin*. I deem it unnecessary to say any thing here of *personal election*, and *final perseverance*, tenets which the Methodists notoriously denounce with the most unsparing severity, and unmitigated bitterness. They will have final perseverance contingent, because it must depend upon *their* faithfulness; and the election of God must be

¹ Dr. Wilson has truly remarked, that the doctrines of general atonement and human ability, are at the root of the present apostasy. They are of the very soul of unbelief.

² 2 Tim. iii. 13. From Arminius to Adam Clark, LL.D. F.S.M. M.R.I.A, there is a lapse from Deistic to Atheistic. If a denial of God's decrees, his omnipotence, his omniscience, be not atheistic, because it is *said* God does not *choose* to decree, to be omnipotent or omniscient, we may continue to improve in this orthodoxy till nothing is left.—Psalm cxv. 3-9.

removed, that the sovereign election of *man* may determine and adopt the children of God !¹ A large part of the ministers of the Protestant Episcopal Church in England, and in this country, are avowed Arminians. The great Lord Chatham once remarked, that the Church of England had Calvinistic Articles, an Arminian clergy, and a Popish liturgy; and this is probably true, in a great degree, to this day.

Let it not be imagined for a moment, that we oppose Methodists, because we suppose we are better or more righteous than they; but because *their Saviour* is utterly inadequate and insufficient for such great sinners as we are. I am no enemy to the *persons* of Arminians; but I abhor their religion. My faith for salvation reposes only on the person, the spirit, and the work of Christ, *given* unto me according to the tenor of the eternal covenant of Sovereign grace. A religion that denies an efficient Redeemer, or redemption, takes away my Lord, and my salvation; and I cannot but view and treat it as a system of antichrist.

Arminians *say* there is a great and impassable gulf fixed between them and Pelagius; but that is not my opinion. Pelagians deny original sin *in terms*, Arminians *in form* admit it; but as a full offset to this concession to the truth, they hold and teach a *common grace*, given to every child of Adam. But this Arminian *grace* is *no grace*, for they maintain it could not be *righteously* withheld from any, it *justly* belongs to all, and all have it in point of fact. *Grace*, therefore, it cannot be called, without a gross abuse of language. It is a

¹ Semiramis desired of Ninus to reign but one day, and in that day she cut off his head.

Ye shall be as gods.—Gen. iii. 5.

I have seen it somewhere mentioned of the elder Cato, that he concluded all his speeches in the Roman Senate, whatever might be the subject of debate, with the humane sentence—*It is my opinion, also, that Carthage ought to be destroyed.* The sovereignty of God in *election* is a rival, which has never been more courteously handled by those who would secure the supreme DOMINION OF ROME.

common, a universal endowment. This matter being understood, Arminianism and Pelagianism is common ground.

And it is my unshaken conviction, and decided testimony, that no man who does deny the *true doctrine* of original sin, can preach the Gospel of the Son of God. He knows not what he says or whereof he affirms.¹ Jesus Christ cannot be preached save to sinners who are actually and already *lost*.² Again, Arminians wholly deny the true *nature* and *end* of Gospel grace. A common grace, an Arminian grace, might do if there was any *good* in the sinner, and he was put under a dispensation of *law*, to WORK for LIFE. But if man be already under the *condemnation* of the law, if there be *no good* in him, if he be dead in trespasses and sins, then the dead must be *quicken*ed before he can *act*; and the grace that gives LIFE must be *special, distinguishing, and efficacious*, for all men are not made alive, for all men have not faith.³ This is the NATURE of the *grace of God*. Its office is to enlighten the mind, direct the will, purify the affections, subdue the evil passions, and in short to renew and sanctify the heart. Its efficacy does not depend upon human acquiescence, but it subdues human and satanic opposition; it does *triumph*, it *conquers*, it REIGNS through righteousness unto eternal life by Jesus Christ our Lord.⁴ A widely different gift⁵ this from the miserable notion of the Arminians.

Again, the END of grace is to glorify the love of God in Christ Jesus; *redeeming love*⁶ to demonstrate the power and dominion of Christ, and to fulfil and perfect the counsels of eternal mercy and truth, and not as Arminians imagine, to try human virtue, or to test its perseverance or excellency.

¹ 1 Tim. i. 7

² Math. xv. 24—Math. xviii. 11.—Luke iv. 18.—John xi. 25.

³ 2 Thess. iii. 2.—Acts xxviii. 24.—Rom. x. 16.—John vi. 63-65.—Mark xvi. 16; and also the 17th chapter of John's Gospel.

⁴ Rom. v. 21.

⁵ Rom. vi. 23.

⁶ Rom. v. 21.—Eph. i. 2-13.

Again, as to the great salvation, the *redemption of Christ*, the glory and perfection of this finished work¹ are obscured and mangled by the errors of Arminianism. We believe, that the salvation of sinners in its original design and final results, was, and shall be established and completed, according to the everlasting decree of electing grace and love.²

This glorious redemption is not a contingent or precarious affair, in its origin, or consummation.³ We believe that our Saviour gave himself, in life, and to death, an oblation to fulfil the law, and a sacrifice to make satisfaction to divine justice, in the behalf of, and as a substitute for his people.⁴ We believe his work was and is perfect, and nothing can be taken from it, or added to it.

Let it never be forgotten, that in the use of such terms as *original sin, grace, redemption, atonement, &c.*, Arminians and semi-Pelagians attach quite a different meaning to the words from the orthodox signification. "The use of certain phrases in a false sense, has been the great lever, by which the principles of truth have been most successfully subverted from their foundations."⁵ Hence we find the words, *grace, atonement, Christ crucified, evangelical, &c.* in the mouths of Arminians and Taylorites, when nothing can be farther from the true import of these expressions than *their* principles, and the doctrines of *their* faith. Their nomenclature is sometimes orthodox, but it is cabalistic, and when put to the inquisition, may signify any thing, or nothing.⁶

We hold, with Arminians, that part of the human race

¹ John xvii. 4.

² Eph. i. 4.—Rom. viii. 29, 30.—2 Thes. ii. 13.—2 Tim. i. 9.—1 Peter i. 2–20.—Rom. iii. 25.—1 Peter ii. 9.—Eph. iii. 9–11.—Read 17th chapter of John's Gospel.

³ Isaiah xxviii. 16.—Isaiah ix. 7.—Isaiah lv. 3.—Acts. xiii. 34.—Rom. iv. 16.—2 Tim. ii. 19.

⁴ Daniel ix. 26.—Acts xx. 28.—Eph. v. 25.—John x. 15.—John xvii. 2.—John x. 26.–29.—John xvii. 9.

⁵ Principal Hill.

⁶ Prov. v. 3–7.

will be finally lost, and part saved. We believe, that were unmitigated *justice* only done, all would be irretrievably lost; and this is a necessary consequence from the doctrine of original sin, as well as clearly taught by Scripture.¹ Moreover, we believe, that none will be finally saved *because* they were better than others, or *because* they have made a better use of their privileges. In this matter God has no respect to persons, for there is substantially no difference, for all have sinned and come short of the glory of God.² There is here no room for boasting or human glory.³ In this article every mouth must be stopped, and all the world be guilty before God.⁴ The only ground of reconciliation is the atonement of Christ. The believer is justified by the merits, and sanctified through the knowledge and by the spirit of the object of his faith, Jesus Christ. Shall one of *his* disciples avow that *He* has done, and will do no more *for him*, than for those who shall be finally lost? what sort of *faith* is that? The very name of Jesus testifies to the contrary. *He* shall save *his* people from *their* sins.⁵

We Presbyterians are such desperate sinners, that we must have more than a universal Saviour, a universal atonement, or a universal and common grace, or we shall be certainly and finally lost. We must have a Saviour who IS ABLE to save to the uttermost;⁶ and we have an infinitely better Saviour than the Methodists and other Arminians and Pelagians preach; theirs is insufficient for us. We have one whose power,⁷ and atonement,⁸ and grace,⁹ is *efficient* to save the soul of the lost.¹⁰ As our only faith is in Him, we cannot permit his power and omniscience to be denied, or his atonement and grace

¹ Lam iii. 22.—Acts iv. 12.

² Tit. iii. 5.—Rom. iii. 20.—Rom. ix. 11.—Rom. xi. 6.—Gal. ii. 16.—Eph. ii. 4-9.—2 Tim. i. 9.—Rom. iii. 22, 23.

³ Eph. ii. 9.

⁴ Rom. iii. 19.

⁵ Math. i. 21.

⁶ Heb. vii. 25.

⁷ Math. xxviii. 18.

⁸ 1 John i. 7.

⁹ Tit. ii. 11-15.—Rom. v. 21.

¹⁰ Luke xix. 10.

to be depreciated as inefficacious. We believe that he finished the work his Father gave him to do,¹ and that his spirit will perfect his body,² according to the tenor of his own blessed intercession.³ I see not, if all men have the same grace, and the same atonement, and the same Saviour, why all men must not be saved, unless some have a superior excellency *by nature* inherent in them, or have done some good things to make a meritorious difference. The first is the religion of Pharaoh, the second of Pelagius.⁴

In the salvation of a *sinner*, a gracious Saviour is the foundation corner,⁵ and grace itself the head stone.⁶ Here is a Saviour all-sufficient for the unwavering faith of the very chief of sinners.⁷

Our difficulty is with the Methodist *doctrine*; not with *them*, but with their religion. I am aware that the Methodists through the press and pulpit have, in some instances, zealously opposed the semi-Pelagianism, which under the name of Taylorism, or new divinity, has been withering, like a spiritual sirocco, the fair heritage of the Lord, throughout those denominations, in this country, which in former times witnessed a good confession.

I most sincerely wish I could see wherein Arminianism is fundamentally better, but I cannot; when the very basis, and corner stone of each system is discovered, it is seen to be identical.

Christ has been and is denied⁸ in different ways among men. Some deny the proper divinity of his person, in terms, as Socinians, and reduce him to a mere man. Some make

¹ John xvii. 4.—John xix. 30.

² Col. i. 24.

³ John chap. xvii.

⁴ “A Deo habemus quod homines sumus; a nobis ipsis quod justi”—a purely Pagan maxim.—Rom. xi. 6.

⁵ Isaiah xxviii. 16.—1 Peter ii. 6.—Eph. ii. 20.

⁶ Zech. iv. 7.

⁷ 1 Tim. i. 15.

⁸ Math. x. 33.

him a subordinate God, a deified creature, a God by virtue of his offices, as the Arians. Others again *call* him God, but deny his divine offices in redemption, as the Arminians, semi-Pelagians, New-school men, or Taylorites. They deny the nature, merits, and efficacy of his *satisfaction*, and by degrading his atonement to a mere symbol, an exhibition or public show, or to an inefficient universality, they demolish the work of God, to make way for their own work, in the affair of redemption; for in this matter, what is given to man, is taken from Christ, and what they leave him he keeps only by the tenure of their favour; upon the principle, that “thieves give what they do not take away.” But it belongs to man to prefer Barabbas to Jesus.¹ Christ is as truly denied by exalting humanity to redeeming competency, as by prostrating the Divine Jesus to mere man; and as faith and hope must be suitable to their object, so Arminians and Taylorites know no greater *power* in salvation than the human *will*. This is their omnipotent and efficacious Saviour; it is the nod of this sovereign that determines the matter. Their trust is in the flesh, upon their own principles. But if the royal diadem be put on the creature, nothing remains for Jesus but a crown of thorns; a mock majesty. If men put the imperial purple upon him, they take it off at *their will*. If they put a sceptre in his hand, it is a *reed*; if they *call* him *King*, they spit upon him;² if they say *hail!* they smite him on the head!

Each of these systems denies Jesus to be an efficacious Saviour, a *sure* foundation; and I believe them to be opposed to the grace, the Gospel, the truth, and the glory of God; and to cast overboard the only anchor of hope for the soul of *the lost*.³ If I had no better Saviour than Arminians and semi-Pelagians preach, I should be afraid to confide in him; theirs may do for the righteous and the perfect,⁴ but let the ungodly,⁵

¹ John xviii. 40.

² Math. xxvii. 28–32.

³ Heb. vi. 19.

⁴ Math. ix. 12.

⁵ Rom. iv. 5.

and the sinner,¹ the helpless,² and the lost,³ come to my Saviour, and they will find the Almighty God, the everlasting Saviour, sufficient, and efficient, to save to the uttermost, the most desperate, abandoned, polluted, and depraved.⁴

From *their* Saviour, they receive blessings *if* they make a good use of him. God having *freely* given us *our* Saviour, with Him also *freely* gives us all things.⁵ The grace of *their* Saviour is sufficient, *if* their own strength is properly used; the grace of *our* Saviour is surely sufficient for us.⁶ Their Saviour deals with them according to *their* faithfulness; *our* Saviour deals with us according to *his* faithfulness.⁷ *Theirs* is kind to the good and the grateful; *ours* is kind to the evil and the unthankful.⁸ *Theirs* promises them heaven *if* they are holy; *ours* makes us holy, and so, meet to be partakers of the inheritance of the saints in light.⁹ *Theirs* made an atonement general, universal, indefinite, that with certainty effects nothing; *ours* by the one offering of himself hath for ever perfected those who are sanctified.¹⁰ The blood of *their* Saviour is common; the blood of *ours* cleanseth from all sin.¹¹ *Their* Christ affords strength, *if* it be properly used; *ours* makes his strength perfect in our weakness.¹² *Theirs* saves them, *if* they have faith; *ours* is the author and finisher of our faith.¹³ *Theirs* forgives them, *if* they repent; *ours* is exalted at the right hand of God to give us repentance and remission of sins.¹⁴ When *their* Saviour has justified, adopted, and sanctified them, *if* they are unfaithful, he is unfaithful also, he

¹ Tim. i. 15.

² Rom. v. 6.

³ Luke xix. 10.

⁴ Heb. vii. 25.

⁵ Rom. viii. 32.

⁶ 2 Cor. xii. 9.

⁷ Psalm lxxxix. 24-38.—1 Thes. v. 24.—2 Thes. iii. 3.—1 Peter iv. 19.

⁸ Luke vi. 35.

⁹ Ezek. xxxvi. 25-30.—Col. i. 12.—Acts xx. 32.—Acts xxvi. 18.—Gal. iii. 18.—Eph. i. 10-12.

¹⁰ Heb. x. 14.

¹¹ 1 John i. 7.

¹² 2 Cor. xii. 9.—Isaiah xxvi. 4.—Isaiah xxvii. 5.

¹³ Heb. xii. 2.—Eph. ii. 8.

¹⁴ Acts v. 31.

changes his mind, and leaves them to perish; but the gifts and calling of *our* God are without repentance.¹ He revokes not his grace; he recalls not his royal pardons.² The gift of *their* God is a *contingent* life, because *in them*, and subject to their forfeiture. The gift of *our* God is *eternal* life, for this life is *in His Son*.³ *Their* Saviour permits his sheep to fall away and perish; but none is able to pluck them out of the hands of *our* Saviour.⁴ *Their* Christ promises them life, *if* they persevere; *ours* promises to keep us by the power of God through faith unto salvation.⁵ *Theirs* is merciful to the righteous; *ours* is merciful to our unrighteousness, and our sins and iniquities he remembers no more.⁶ *Theirs* waits till they choose him; we have not chosen *ours*, but he hath chosen us.⁷ *Theirs* demands works of them; *ours* works all our works in us,⁸ we are ourselves his workmanship,⁹ he hath chosen and ordained us that we should bear much fruit.¹⁰ *Theirs* loves them *if* they love him; we love *ours* because he first loved us.¹¹ *Theirs* always promises conditionally; the promises of God to us in our Saviour are not *yea* and *nay*, but *yea* and *amen*;¹² they are UNCONDITIONAL. *Their* Jesus saves them *if* they are willing; *ours* makes us willing in the day of his power.¹³ The love of *their* Saviour avails for his friends; the love of *ours* for his enemies.¹⁴ *Their* Saviour renews them by their assistance and co-operation; *ours* by his Almighty power quickens us again from the dead.¹⁵ *Their*

¹ Rom. xi. 29.—Mal. iii. 6.

² Rom. viii. 29, 30.—Jer. xxxi. 40.—Job. xvii. 9.—Phil i. 6.—Prov. iv. 18.—John v. 34.—Psalm xxxvii. 28.—Rom. viii. 33.—1 John ii. 19.

³ 1 John v. 11.—John x. 28.—John v. 24.

⁴ John x. 29.

⁵ 1 Pet. i. 5.

⁶ Heb. viii. 10–13.

⁷ John xv. 16.—Eph. i. 4.

⁸ Isaiah xxvi. 12.—Phil. ii. 13.

⁹ Eph. ii. 10.

¹⁰ John xv. 16.

¹¹ 1 John iv. 19.

¹² 1 Cor. i. 19, 20.

¹³ Psalm cx. 3.

¹⁴ 1 John iv. 10.—Rom. v. 8.—1 Peter iii. 18.

¹⁵ Eph. ii. 1–19.

salvation is a moral reformation; *ours* is a spiritual resurrection to eternal life.¹ The heathen and others who have never heard of *their* Saviour will all be saved, *if* they work up to the light they have; but there is no other name given under heaven among men whereby they *can* be saved, but the name of *our* Saviour.² *Their* Jesus is common; *ours* is the chief among ten thousand.³ *Their* Saviour chooses them in time; *ours* hath chosen us in himself before the foundation of the world.⁴ *Theirs* sometimes chooses them from foreseen* faith, good works, and final perseverance; *ours* chooses from his own free love, and because he will be merciful to our unbelief and worst works.⁵ He chooses us to faith, to sanctification, and to eternal life. *With us*, faith, repentance, final perseverance, and all good works are the *effects* of our election; with *them* the *cause*. *Their* Saviour says whosoever *doeth* these things shall live by them;⁶ *our* Saviour says, to him that *worketh not* but *believeth on Him* who justifieth the ungodly, his faith is counted for righteousness.⁷ *Their* religion opens a door for boasting;⁸ *ours* rejoices in Christ Jesus, and has no confidence in the flesh.⁹ They are given to *their* Saviour when death finds them sanctified; we were given to *our* Saviour by his Eternal Father, before time was, that we should be sanctified, and prepared for the kingdom above.¹⁰ *They* must *obey* perfectly to be righteous; we are made righteous by the obedience of *our Christ*.¹¹ *Their* Saviour delivers them

¹ John v. 24, 25.

² John iii. 16.—John xiv. 6.—John i. 12.—Acts iv. 12.—Mark xvi. 16.—Rom. x. 14–16.—Isai. liii. 11.—Math. vii. 12, 13.—Eph. i. 4–6. Compare following: Acts xiii. 48.—Rom. iv. 25.—Rom. v. 8.—1 Cor. xv. 3, 4.—1 Pet. ii. 21, 22.

³ Cant. v. 16. ⁴ Eph. i. 4.—1 Pet. i. 20.

⁵ Eph. ii. 7–29. ⁶ Rom. x. 5.—Gal. iii. 12.—Gen. iv. 6, 7. ⁷ Rom. iv. 5.

⁸ Rom. iii. 27. ⁹ Phil. iii. 3.

¹⁰ John xvii. 6.—Isai. liii. 10.—2 Thes. ii. 13.—1 Pet. i. 2.—Col. i. 12.

¹¹ Heb. ix. 14.—Rom. v. 19.

* When he can see, for it is not always the case, sometimes he is blind or sleepeth.

if they come to him, and *if* they remain; all whom the Father hath given *our* Saviour, shall come to him, and whosoever cometh to him shall not be cast out. The foundation of *their* salvation is *contingent*; that it might be of the *will* of man; the foundation of *ours* is *sure*, that it might be by the grace and *will* of God.¹ When they present themselves personally to answer to their names, they are recorded in the Lamb's book of life; our Saviour has written our names there before the foundation of the world, and He is even now always ready to answer *for us*.² They *will be* lost *if* they do not repent and believe in *their* Saviour; we are already lost, and *therefore* have repented and believed in our Saviour.³ It would seem as though they must buy *their* Saviour; *our* Saviour is beyond all price, he cannot be bought; but he hath freely given himself for us, he hath *purchased us*.⁴

Their Saviour leaves them exposed to the condemnation of the law; *ours* hath redeemed us from the curse of the law, having been made a curse for us.⁵ *Their* Jesus makes *them* personally perfect in this life;⁶ *our* Saviour is *himself* perfect, and we live through the knowledge we have of him;⁷ but we are never perfect in this life, for we know him but in part, we see through a glass darkly.⁸ We shall never be perfect, till we see him as he is;⁹ in the mean time, the more we see of *Him*, the less we think of our own goodness.¹⁰ Every glimpse

¹ Rom. iv. 16.—2 Tim. ii. 19.—John i. 13.

² Psalm cxxxix. 16.—Rev. xiii. 8.—Rev. xvii. 8.—Rev. xx. 15.—1 John ii. 1.

³ Math. xviii. 11.

⁴ Eph. v. 25.—Gal. i. 4.—Gal. ii. 20.—Acts xx. 28.

⁵ Gal. iii. 13.—John v. 24.

⁶ James iii. 2.—Eccl. vii. 20.—1 Kings viii. 46.—Prov. xx. 9.—Rom. iii. 23.—1 John i. 8.—1 Cor. iv. 4.—Job xiv. 4.—Psalm li. 5.—Job xv. 14.—Gen. viii. 21. James i. 14.—Gen. vi. 5.

⁷ Isaiah liii. 11.—John xvii. 3.—Jer. ix. 24.

⁸ 1 Cor. xiii. 9–13.—1 John iii. 2.

⁹ 1 John iii. 2.—Psalm cxix. 70.

¹⁰ Phil. iii. 7–10.

of his countenance; every word from his gracious mouth; every pulsation from his bleeding heart; every glance from his tearful eye; every ray from his glory, make our own sins, filthiness, and corruption appear more manifest and odious: our love to him, is greatest when we love ourselves the least; yea, when we hate ourselves the most.¹ When our eye seeth Him we abhor ourselves, and repent in dust and ashes;² we remember and are confounded, and never open our mouths any more, because of our *shame*, when He is pacified toward us for all that we have done.³ We have not yet attained, nor are we already perfect, but we press forward.⁴ When *their* Saviour looks upon them, and they look upon themselves, they rejoice, and shout, and give glory for their good feelings, good works, graces, and perfection.⁵ Surely the Queen of the South shall rise up in the judgment with the men of this generation, and condemn them, for she was humbled when she beheld the glory of Solomon; *and there was no more spirit in her*;⁶ and behold a greater than Solomon is here. When *our* Saviour looks upon us, and we think of ourselves, we go out and weep bitterly; his goodness, long-suffering and forbearance, lead us to repentance; our rejoicing and glorying is *in Him* alone; we pant after him as the hart panteth after the water-brook: our hearts break for the longing they have for him at all times: we wish to escape from ourselves, our own righteousness, our best works, and glory only in the Lord Jesus Christ.

According to them we first choose Him, and make ourselves to differ: but *our* Jesus hath chosen his disciples *out*

¹ Luke xiv. 26.

² Job xlii. 5, 6.

³ Ezekiel xx. 43, 44.—Ezekiel xvi. 60-63.—Ezekiel xxxvi. 31.

⁴ Phil. iii. 12-17.

⁵ Luke xviii. 11, 12.

⁶ 1 Kings x. 1-8.—Luke xi. 31.

of the world to be a *peculiar people*;¹ and *He* has made *all the difference* between them and others.²

Now the grand question is, which is *the Christ of God*? they who worship not the true God, whatever else they may fancy they are, certainly are idolaters. We, my hearers have great need to be ashamed of ourselves, but none of *our Christ*, but we preach not *ourselves*, but *our Saviour*; and now I ask which religion is the truth? *By their fruits ye shall know them*. And here it might be observed, that a universal charity, which tolerates all religions, as equally good, if the worshippers are *sincere*, will not only sanctify Arminianism, and Pelagianism, but Popery, Mahometanism, Deism, and Atheism, for all devotees are sincere, in this sense: that they do believe in their religion.³ We must discriminate, and choose, whom we will serve.⁴ We must try the spirits whether they are of God.⁵ We cannot judge *men*, we are forbidden to do it, but it is our duty to judge *the doctrine*. Of men, God only is the judge. As to true virtue, and good works in men, the Lord only knoweth, who seeth the springs of action in the heart.⁶ Men take “thistles for wheat, and cockles for barley,” they see not as God seeth, and are deceived by specious appearances;⁷ but the day will declare it, when the left-hand shall know what the right-hand has done;⁸ when God bringeth secret things to light: when the first shall be last, and the last shall be first;⁹ when the mountains shall be brought low, and the valleys exalted: when the empty shall be filled with good

¹ John xv. 19.—Mark xiii. 20.—Math. xx. 16.—Rev. xvii. 14.—² Thes. ii. 13—Aets xiii. 17.—Deut. xiv. 2—1 Peter ii. 9.—Psalm cxxxv. 4.—Tit. ii. 14.—John xiii. 18.

² 1 Cor. iv. 7.—John iii. 27.—Deut. xxxii. 31.—James i. 17, 18.—John xv. 16.

³ Prov. xiv. 12.—Prov. xviii. 17.—Prov. xxi. 2.

⁴ Josh. xxiv. 15.

⁵ 1 John iv. 1.

⁶ 1 Sam. xvi. 7.

⁷ Math. xxiii. 28.

⁸ Math. vi 3.

⁹ Math. xx. 16.—Math. xxi. 31, 32.—Mark x. 31.

things, and the rich shall be sent empty away:¹ when the proud and the lofty, with the cedars of Lebanon, that are high and lifted up, and all the oaks of Bashan, shall be brought *low*; when all flesh shall be abased, and the Lord alone, exalted;² and till then, let every man put his hand on his mouth.³ When I hear of the wonderful works, the great doings, the charities, the institutions, and the benevolence of men,⁴ as connected with the kingdom of God, I do fear, that those who glory in these things,⁵ have never had a glimpse of the *wonderful work of God in redemption*.⁶ There is a path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it;⁷ but God knoweth the way thereof, and he whom he guideth with his eye.⁸ If I had all the inherent personal virtue and merit, of all the mere men that ever have lived since the fall, and that ever shall live to the end of time, prophets, apostles, martyrs, popes, cardinals, bishops, Wesleys, Fletchers, the canonized monks, friars, circuit riders, and all, condensed in my own person, and made mine, I should count it but a negative quantity in the judgment of God. I would throw it away as an unclean thing;⁹ *corruption* would be written upon it, it must lie down in the dust, and the worms must cover it. It would be at best, but a mere refuge of lies;¹⁰ and I would flee from it, to the righteousness of God in Christ Jesus my Saviour. He is all my desire and all my salvation. Should we with Papists, worship the images of *saints*; or with Methodists gape and wonder at the images of the devotion, the self-denial, the

¹ Luke i. 53.

² Isai. ii. 10-22.

³ Luke xviii. 13, 14.

⁴ Math. vii. 22, 23.

⁵ Jeremiah ix. 24.—1 Cor. i. 31.

⁶ Psalm cxxxv.—Psalm xlvi. 1.-5.—Isaiah xii. chapter.—Phil. iii.-10.

⁷ Job xxviii. 7, 8.

⁸ Psalm xxxii. 8.—John xiv. 6.

⁹ Isai. lxiv. 6.—Phil. iii. 8, 9.—Lam. iii. 22.—Psalm xlix. 6, 7.—Isai. *chap.* xl.—Acts iv. 12.

¹⁰ Isa. xxviii. 14-18.—Rom. ix. 29-33.—Rom. x. 2-5.—Gal. v. 5.—Math. v. 20.—Luke xviii. 9.—Luke. x. 29.

wisdom, the achievements, and the wonderful works of Wesley, or any other mere *man*, if *we were in Christ Jesus*, who of God was made unto us wisdom and righteousness, and sanctification, and redemption, *to the very end* that he that glorieth might glory *in the Lord*.¹ Should we not esteem the reproach of Christ greater riches than the treasures of Egypt.² The Scriptures canonize and deify no *men*. The prophets themselves, are an example of suffering affliction, and of patience only;³ of Christ alone, it is written, “He went about *doing good*.”⁴

The *fruits* that demonstrate the truth of a religion, are not the multitude of converts,⁵ or we must all become Papists, or Pagans : nor is it the amount of sacrifices of the worshippers, for idolaters make free and costly offerings, and cry aloud and cut themselves,⁶ and offer up their own children as victims to their gods.⁷ Nor is the infallible mark, the money paid to *voluntary* worship, agencies, societies, and benevolent institutions.⁸ Do Papists worship God in renouncing all their property, and becoming monks and nuns? Did the Lord bless Egypt when he gave her increase unto the caterpillars, and her labour to the locusts?⁹ The spiritual fruits of true religion, the bible tests, are different from these, and are such as follow: which doctrine glorifies God, *his love, his mercy, his holiness, his justice, his grace, his truth, his power, his omniscience, his wisdom, his spirit, his sovereignty, his Christ, his blood, and his salvation?* And which glorifies man, and is boastful of *his* wonderful works? which arrogates exclusive claims to superior sanctity in the flesh; and which exclaims, behold I am

¹ 1 Cor. i. 30, 31.

² Heb. xi. 26.

³ James v. 10.

⁴ Acts x. 38.

⁵ Jer li. 14.—Prov. xiv. 28.—Prov. xvii. 21.—Math. vii. 13–21.

⁶ 1 Kings xviii. 28.

⁷ Jer. xxxii. 35.

⁸ Isai. xxx. 13–18, 22.—Prov. viii. 10, 11.—Eccl. vii. 12.—Prov. x. 2.—Isai. i. 22, 23, 27.

⁹ Psalm lxxviii. 46.

vile! What shall I answer thee? I will put my hand upon my mouth.¹

Who say they are righteous and despise others?² Who glory in man, and the words of man:³ which exalts Christ and his atonement,⁴ and who trample under foot his blood, as an unholy, or “common” thing? Who justify God by confessing their sins; and who refuse to confess their sins, and call themselves perfect, and reject the counsel of God against themselves?⁵ Which doctrine does the world, and they that are of the world, hear?⁶ *The world love their own.* Which doctrine will suit the proud Pharisee,⁷ and which will be a balm to the poor in spirit, to the humble, the contrite, and the broken heart?⁸ Who compass sea and land to make proselytes,⁹ by voluntary manoeuvres, new tactics, and special efforts of human invention?¹⁰ Who smites upon the breast, saying, God be merciful to me a sinner; and who stands erect and says, God, I thank thee that I am not as other men are?¹¹ Who says, I fast, I pray, I give money, I am doing great good, come, see the great Babylon which I have builded?¹² And who confesses, I have done nothing for thee or thine, O Lord,¹³ and my goodness extendeth not to thee?¹⁴ Who says, Lord, all these things have I kept from my youth up, and turns his back upon Jesus.¹⁵ Who glory in their own obedience, and enjoyments, and works, and who in the obedience, the sufferings, and the work of Christ? Who wait¹⁶ upon God; who account waiting upon him a heresy? Who talk of their own perfect love;

¹ Job. xl. 4.

² Luke xviii. 9.

³ Gal. vi. 12-15.

⁴ John xvi. 14.

⁵ Luke vii. 29, 30.—Compare Math. iii. 6.

⁶ John iv. 5, 6.

⁷ Math. xv. 24.

⁸ Luke iv. 18, 19.

⁹ Math. xxiii. 15.

¹⁰ Math. xxviii. 20.—Rev. xxii. 18, 19.—Psalm cvi. 29, 39.—Ezek. xx. 30.—Math. xv. 2. 3. 6.—Deut. iv. 2.—Col. ii. 18-23.—Gal. iv. 9-12.

¹¹ Luke xviii. 10-15.

¹² Danl. iv. 30, 31, 32.—Math. vii. 22, 23.

¹³ Math. xxv. 37-40.

¹⁴ Psalm xvi. 2.

¹⁵ Math. xix. 20, 22.

¹⁶ Isai. xlix. 23.—Isai. xxviii. 16.—Ps. xxvii. 14.—Isai. xxx. 18.—Jer. xiv. 22.—John v. 3.—James v. 7, 8.—Psalm lxii. 1-9.

and who of the *perfect* love of God? Who turn back and walk no more with Jesus, because they are offended at special grace?¹ and who say, Lord, to whom shall we go, thou hast the words of eternal life?² who esteem it a “hard saying” to receive eternal life only by the body and blood of Christ;³ and who believe in and confess *Him*;⁴ who are “filled with wrath” when they hear the doctrine of election;⁵ and who rejoice in spirit and thanksgiving to God for the consolation of the doctrine,⁶ *even so Father, for so it seemed good in thy sight?* who say, stand by, for I am holier than thou;⁷ who says I am the chief of sinners?⁸ who thought himself perfect but Saul the Pharisee;⁹ and who a sinner but Paul the Apostle, chosen of God.¹⁰ There is, saith Scripture, a generation righteous in their own eyes, and who are not cleansed from their filthiness.¹¹ Who rejoice in light, and prosperity, and success, and revivals, but despair in barrenness, insensibility, and absence of visible fruits; and who can say with the prophet, “although the fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord; I will joy in the God of my salvation.”¹² Who follow the example of the true prophets, and of Jesus, and of his apostles; and warn the flock of wolves in sheep’s clothing, of false Christs and false teachers, who *privily* bring in damnable heresies, and who oppose themselves, and hush the alarm, and cry “no difference?” who traduce the faithful watchmen as “heresy hunters;” who abhor controversies, prefer darkness, and shun the light of fair discussion and of open day? Of whom is it written, *The morning*

¹ John vi. 65, 66.

² John vi. 68.

³ John vi. 53–65.

⁴ John vi. 69, 70.

⁵ Luke iv. 25–30.

⁶ Luke x. 20–25.

⁷ Isaiah lxxv. 5.

⁸ 1 Tim. i. 15.

⁹ Rom. vii. 9.—Phil. iii. 6.

¹⁰ 1 Tim. i. 16.

¹¹ Prov. xxx. 12, 13.

¹² Hosea iii. 17.

is to them as the shadow of death; if one know them they are in terrors? But upon what terms are we proffered peace by Arminians and Pelagians? That *we* shall shut *our* mouths, and cease to testify that the God of Israel is better than the gods of the people of the land. If we will break the sword, and throw it away, and repair the walls with *both* our hands;¹ if we will break down the defences of Jerusalem, and abandon the bulwarks of Zion, and meet Sanballat, and Tobiah, and Gashmu, in the plain of Ono;² if we will sow *divers* seeds, if we will plow with an *ox* and an *ass* together; if we will wear garments of *divers* sorts;³ if we will spare the wolf, and give the sheep to sure destruction;⁴ if we will demolish the fences, and suffer the wild boar from the wood to bark the trees in the garden of the Lord;⁵ if we will fold our arms in sloth, and suffer thorns to grow all over it, and nettles to cover the face thereof;⁶ if we will give the vines to the spoil of foxes, and the tender grapes to the *little foxes*;⁷ if we will join in the cry of peace! peace! when there is no peace;⁸ then, and not till then, can we be at peace with these men. And now I ask my brethren, where is the man of Judah and Jerusalem that loves the very dust of Zion, and worships and adores her glorious King, that will harken to a peace like this? No, my beloved, the God of Israel saith first of all, *Thou shalt have no other gods before me.*⁹ We must not follow after their gods, nor mingle with the people of the land.¹⁰ We must war a *good warfare*,¹¹ we must *contend for the faith*,¹² we must witness a *good confession*.¹³ we must come out from among them, and

¹ Nehemiah iv. 17, 18.² Nehemiah vi. 1, 2.³ Deut. xxii. 9-12.⁴ Acts xx. 28-32.—John x. 12.⁵ Psalm lxxx. 12, 13.⁶ Prov. xxiv. 31.⁷ Canticles ii. 15.⁸ Isaiah xxx. 10.—Jer. vi. 14.⁹ Exod. xx. iii.—Mark xii. 29.¹⁰ Exod. xxiii. 32.—Exod. xxxiv. 15.—Deut. vii. 25.—Deut. xii. 3, 30, 31.—Deut. xviii. 20.—Joshua xxiii. 7.¹¹ 1 Tim. i. 18, 19.—1 Tim. vi. 12.¹² Jude 3.¹³ 1 Tim. vi. 13.—Rom. x. 10.—Mark viii. 38.

*be separate.*¹ Jesus Christ hath drawn *a sword,*² and committed it to his people,³ *a weapon that* takes every drop of the blood of life from all flesh;⁴ but it is the *sword* of the Spirit; and its deadliest cut of all is infinite mercy; it destroys the life that now is to open the way to life eternal.⁵ But the Church is, and always has been, faithless and disobedient in executing the judgment of the Lord, *according to his word; her feelings* have been too tender,⁶ but Scripture tells that *her tender mercies* are cruelty.⁷ See what was the result of her sympathies and estimates in sparing the lives of the people in Canaan.⁸ *Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood.*⁹ Many will say this is a hard saying; but *God* says *all* the world are *guilty,*¹⁰ that the *whole* world lieth in wickedness,¹¹ that *all* are by nature children of wrath,¹² that we are dead in trespasses and sins.¹³

But to the testimony of God is opposed the convictions, the sentiments, and the unbelief of man. The *Deist* says, will Socrates, and Plato, and Seneca, go to hell? The Socinian says, will the excellent and learned and accomplished A. B. C. go to hell? The Pelagian says, will the reverend D. D. LL. D. &c. &c. go to hell? And the Arminian says will X. Y. Z. &c., such devoted and spiritual men, so evangelical; men who have *done* so much good, go to hell? To all this sort of stuff, which fills the mouth of unbelief, and replies and cavils against God, we oppose His own divine testimony,¹⁴ and

¹ 2 Cor. vi. 17, 18.

² Math. x. 34.

³ Rom. iii. 2.—Tit. i. 3.—2 Cor. v. 14-20.

⁴ Lev. xvii. 11.—Deut. xxxii. 39-44.—Ezek. xxi. 1-18.

⁵ John xii. 24, 25.—1 Peter i. 23.—Math. x. 39.—Luke xvii. 23.—Gal. ii. 19-21.

⁶ Job xl. 8.

⁷ Prov. xii. 10.

⁸ Psalm cvi. 34-41.

⁹ Jer. xlvi. 10.

¹⁰ Rom. iii. 19.

¹¹ 1 John v. 19.

¹² Eph. ii. 3.

¹³ Eph. ii. 1.

¹⁴ Job xl. 8.—Mark xvi. 16.—Aets iv. 12.—John iii. 36.—John v. 24.—1 John v. 11, 12.—Rom. iii. 20, 28.—Gal. ii. 16.—Eph. ii. 9.—2 Tim. i. 9.—Tit. iii. 5.—1 Cor. i. 19-31.—Math. xi. 25.

leave the controversy there—and let every one take heed lest he be deceived. Which seems to man's judgment the more excellent, the young ruler,¹ or the thief on the cross?² Simon the Pharisee, or the poor sinful woman weeping at the feet of Jesus.³

“*Master, thus saying thou reproachest us also,*” is an old difficulty.⁴ My beloved hearers, think not that we are called to war against *men*, or sects and denominations; but against false *principles*. I war against Arminianism and semi-Pelagianism, against this *system* of antichrist, whether with stately and majestic steps she moves along in waving folds of silk and satin, or stiffened lawn; or seated under an imperial canopy of gold and scarlet, and blue, and purple, and crimson, and fine linen, in Popish, or Protestant Episcopal cathedrals; or whether with the rough garment she penetrate the wilderness in unpretending rudeness; whether she is dignified with pompous and imposing ceremonies, and teaches in speech polite, and ornate phrase, and finished learning, the great, and the rich, and the wise; or in the dogmatic confidence of ignorance she hectors, and terrifies, and deludes the ignorant, the simple, and the poor; whether under the *great tent* of the west, or with her enchantments of magic in *the tabernacle*; whether from a golden chalice she drops her spiritual morphine, or exhales her exhilarating gas among the wild and frantic enthusiasts of the camp; wherever I find her I will testify against her, for she is a child of the devil, and an enemy of all righteousness.⁵ I deny her Christ, I deny her Gospel. She takes a pledge of the poor, and causes him to go naked without clothing;⁶ she takes away the sheaf from the hungry, and plucks the fatherless from the breast.⁷

If this system were content to take her true position among

¹ Luke xviii. 18–25.

² Luke xxiii. 43.

³ Luke vii. 36–50.

⁴ Luke xi. 45–54.

⁵ Acts xiii. 8–11.—Acts viii. 18–24.

⁶ Job. xxii. 1–10.

⁷ Job xxiv. 9, 10.—Prov. vii. 26, 27.

the *powers of this world* as a means of mere moral amelioration, a branch of the police, a good thing *politically*, a civil expedient to repress the licentiousness, excess, profligacy, and folly of wealth, of fashion, and of pride; to tame the ferocity of outrage and brutality, or to chain the violence of drunkenness; as citizens of the country we may let her pass. But when she assumes to be an oracle of the *doctrine* of Christ, she must be resisted even unto death. The fact is there can be no honest or cordial union, among Arminians, Pelagians, and true Presbyterians.¹ If the ark of God is carried into the temple of Dagon, the *head* and *hands* of the idol fall off!² the *faith* and the *works*, the *doctrine* and the *doings* of Arminians fall before the truth.

I have no bigoted attachment to the Presbyterian Church, but I love her for her glorious *testimony*, and for her Scripture discipline, order, and worship; and because she scorns to bring the neck of her children under the *yoke of man*.³ Look at her standards, and see that when she touches conscience, she hath the word, *thus saith the Lord*; and so her household are free from the doctrines, traditions, and dominion of men; her communion are, or ought to be a family of children, not of slaves.

My brethren, say not within your hearts that we are free of this leaven of the doctrine of the Pharisees and the Saducees;⁴ *beware* of it, for it is the leaven of the old lump, it is more or less in every man,⁵ and it is among us as a denomination; *beware of it*. Never, however, does this infidelity appear so impious and awful as when in a Presbyterian minister; a man who has taken the vows and confession of our Church upon his lips.

And now, in conclusion, my beloved hearers, as you ought

¹ Amos iii. 3.

² 1 Samuel v. 4.

³ Math. xxiii. 45.—Gal. v. 1.—Math. xv. 2–11.—Isaiah i. 3.

⁴ Math. xvi. 6, 11.

⁵ 1 Cor. v. 6–8.—Gal. v. 9.

not to receive into your houses, and acknowledge as true ministers, any who bring not *the doctrine of Christ*, so you ought not to go into the houses of those who *abide not in this doctrine*; should you, in your future sojournings, be cast into a neighbourhood where the Presbyterian minister has renounced our faith, and preaches Arminian and Pelagian doctrines, go not thou into that synagogue. Go to the Baptist, to the Congregationalist, to the Episcopalian, to the Methodist; and if it be possible to find the doctrine of Christ there, go even to Popery. Flee to the tent of the Gittite, to Obed Edom, follow the ark of the testimony, *abide in the doctrine of Christ*, keep in the light of life, and God will bless you.¹ And now, go—walk about Zion—tell the towers thereof—mark well her bulwarks, and consider her palaces; that ye may TELL IT *to the generation following*. For this God is our God for ever and ever, he will be our guide unto death.²

AMEN.

¹ 1 Samuel vi. 11, 12.—John i. 4.—2 John ix.

² Psalm xlviii. 12-14.—Lamentations iv. 3, 4.

THE END.

A P P E N D I X .

SINCE this sermon was prepared for the press, the author has seen a letter from Col. Harlee, from which it appears he did not intend to be understood as making application for the use of our Church; but in a conversation with Dr. Maclean on the subject of the accommodation of the preachers, intimated a wish that the Doctor should inform me that it was a usual courtesy with other denominations to offer their houses on such occasions.

The delay in the appearance of this sermon (besides being a long time in the hands of the printer) has been caused from several considerations:

1st. It has been intimated by some, that its spirit is too bitter and unsparring, even against the monstrous errors of Arminianism.

2d. That it will give offence to many.

3d. There are some expressions which appear hostile to Christian Missions. After time for reflection we reply,

I. There is no doubt much in the spirit of the thing that is sinful; some we can see; and as we "*know not what manner of spirit we are of*" there may be much more evil than we perceive. But if the author withholds his testimony from Christ and his gospel, till his own spirit is "*perfected in love,*" he will remain dumb during this present life. As to his *confidence*, it is *not* in his *own opinions*, but in *God*: he would hide his head in shame and confusion rather than oppose his private persuasion and conviction to those of so many thousand men wiser and better than himself. But in this matter the controversy is not between man and man, but *man and God*: and unless *He* is made a liar, there can be no true faith in *Him*, that does not rise superior to the flesh and the devil, and stand firm upon *HIS WORD*, though the whole world rose in opposition, with all *their* splendid virtues, "*good doings,*" self-devotion and benevolences, Jesus Christ would still remain the ONLY FOUNDATION.

The author is not conscious of the slightest unkindness of feeling to any human *being* on account of religious opinion, though he hates, with a perfect hatred, the *doctrine* of Arminianism, and also of Pelagianism, believing them to be subversive of the only gospel of our salvation.

II. *As to giving offence*, we believe with Paul, we shall only avoid this difficulty "*by preaching circumcision.*" We know that "*a mill stone had better be hung to our neck, and we cast into the sea,*" than that we should offend one of the flock of Christ: but we also know that not the least of his lambs, whether in the Papist, Methodist, or any other enclosure, will be offended, because the flesh is abased, humbled and wholly condemned, that the Son of God may be "*lifted up*" as the *only Redeemer*. They who "*glory in man*" will of course be offended; such were offended with Jesus and his apostles.

III. As to Missions, we have given ourselves to "preaching the gospel," and unless the house is divided against itself we cannot oppose Christian Missions. But when a *missionary spirit, immense funds, and a host of missionaries in the field* are perpetually adduced *as fruits* to prove that Arminianism or Pelagianism is the *pure gospel*, we reply that, like Popish Missions, they are for the most part, merely moral, political or civilising enterprises: and though we do not object to sending even the "light of this world" to the "dark places" of the earth, we do deny that Arminianism or Pelagianism is Christianity; because the light of human arts and sciences is sent to the Heathen, and schools established to teach arithmetic, geography, astronomy, political economy, and the logic and philosophy of Wesley or Reid, &c. &c. Some of these things are very well; but still that which is of the "born flesh is flesh"—"that which is of the earth is earthy." As to the probate from the sacrifices of *money and men* in these missions, it only proves that their friends are *sincere and zealous* in their work and religion; and so are, in the same sence, *idolaters* whose sacrifices are *incomparably greater*, and, by parity of reasoning, they have a better religion!—We glory in no sacrifices, but that *one offering* of our adorable Redeemer.—Amen.